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受戒撻度四

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## Ordination, Part 4

時諸新受戒比丘，和尚命終，無人教授。以不被教授故，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、803b01在大食小食上高聲大喚，如婆羅門聚會法無異。

時諸比丘往白世尊，世尊言：「自今已去聽有阿闍梨、聽有弟子。阿闍梨於弟子當如兒想，弟子於阿闍梨如父想，展轉相教、展轉相奉事，如是於佛法中倍增益廣流布。

當作是請阿闍梨，偏露右臂、脫革屣、右膝著地、合掌作是言：『大德一心念！我某甲，今求大德

One time, the preceptor of a newly-ordained bhikṣu passed away. No one trained the disciple. Because he was not trained, he did not observe dignified behavior: he wore his robes improperly; he did not beg in accordance with the rules; he accepted improper foods wherever he went; he accepted food in dirty begging bowls; he spoke loudly during the morning and noon meals, which resembled a gathering of brahmins. [803b]

At this time, the bhikṣus went to the World-honored One about this matter. The World-honored One said, “I allow that hereafter, disciples shall have ācāryas. I allow ācāryas to have disciples, whom they should regard as their children. The disciple should regard his ācārya as his father. They should teach each other and assist each other. In this way they will grow in the Dharma, and the Dharma will spread.

“The disciple should invite an ācārya in this manner: with his right shoulder exposed, and sandals removed, he should kneel on his right knee, join his palms, and say, ‘Venerable, please consider this mindfully. I, (disciple’s

為依止，願大德與我依止，我依止大德住。」第二、第三亦如是說。彼當言：『可爾！與汝依止，汝等莫放逸！』」

時諸比丘聞世尊制戒聽作依止，彼新受戒比丘與他依止，不知教授。以不教授故，不案威儀，著衣不齊整、乞食不如法、處處受不淨食、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：「世尊制戒聽受人依止，而汝等新受戒比丘，云何受他依止而不知教授？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、受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法。」

name), request dependence from you.<sup>1</sup> May you give me guidance as I live in dependence on you.’ This is repeated for the second and third times. [To express approval,] the bhikṣu may say, ‘that is good,’ or ‘I shall give you guidance,’ or ‘you must work hard.’”<sup>2</sup>

At this time, the bhikṣus came to know that the World-honored One had made a rule for dependence. Some newly-ordained bhikṣus took on other bhikṣus in dependence. Because they did not know how to train them, the disciples did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper foods wherever they went; they accepted food in dirty begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

Then the bhikṣus learned of these matters, and those among them who had few desires, knew contentment, practiced dhūtas, delighted in learning precepts, and had a sense of shame reprimanded those bhikṣus, “The World-honored One has made a rule regarding dependence. But why did you newly-ordained bhikṣus take on others in dependence without knowing how to train them? Because you did not train them, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper foods wherever they went; they accepted food in dirty begging bowls; they spoke loudly during the morning and

<sup>1</sup> The terms “guidance” and “dependence” are used to render the Sanskrit term *niśraya* (Ch. *yizhi* 依止), which refers to the relationship in which the disciple lives in reliance upon the ācārya.

<sup>2</sup> The variant reading in note 9, p. 803b10 of the *Sifen lü* is followed: 汝莫放逸！

呵責已往世尊所，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。云何比丘，世尊制戒聽受人依止，汝等新受戒比丘受他依止，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、受不淨鉢食、在大小 [803c01](#) 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與人依止。」

彼諸比丘聞世尊制戒聽十歲比丘與人依止，彼十歲比丘愚癡無智慧，便與人依止，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、受不淨鉢食、在大小食上高聲大

noon meals, resembling a gathering of brahmins.”

Having reprimanded them, they went to the World-honored One. They bowed at his feet, sat to one side, and told him what happened. The World-honored One gathered the Bhikṣu Saṅgha on this account and reprimanded 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 rules allowing bhikṣus to take on others in dependence, but why did you newly-ordained bhikṣus take on others in dependence without knowing how to train them? Because you did not train them, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper foods wherever they went; they accepted food in dirty begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.” [\[803c\]](#)

Having reprimanded them with in various ways, the World-honored One told the bhikṣus, “I allow that hereafter, bhikṣus must have ten years of ordination seniority to take on others in dependence.”

The bhikṣus learned that the World-honored One made a rule requiring bhikṣus to have ten years of seniority before they may take on others in dependence. Some bhikṣus who had ten years of ordination seniority but were ignorant and did not have wisdom took on others in dependence without knowing how to train them. Because they did not train them, they did not observe dignified behavior: they wore their robes improperly; they did not

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，嫌責彼比丘：「云何世尊制戒，聽十歲比丘與人依止，而汝等雖十歲，愚癡，與人依止不知教授。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、受不淨鉢食、在大小食上高聲大喚，如婆羅門聚會法？」

呵責已往白世尊。世尊以此因緣集比丘僧，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。云何我制戒，聽十歲比丘受人依止。汝等雖十歲，愚癡，受人依止，不知教授。以不教授故，著衣不齊整，乃至如婆羅門聚會法耶？」

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

Then the bhikṣus learned of this matter. Those among them who had few desires, knew contentment, practiced dhūtas, delighted in learning precepts, and had a sense of shame reprimanded those bhikṣus, saying, “The World-honored One has made rules requiring that bhikṣus have ten years of seniority to take on others in dependence. Although you have ten years of seniority, you are ignorant, lacking in wisdom. Why did you take on others in dependence without knowing how to train them? Because you did not train them, 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 dirty begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.”

Having reprimanded them, they went to the World-honored One, who gathered the Bhikṣu Saṅgha on this account. He reprimanded 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. I have made a rule requiring that bhikṣus must have ten years of seniority before they may take on others in dependence. Although you have ten years of seniority, you are ignorant, lacking in wisdom. Why did you take on others in dependence without knowing how to train them? Because you did not

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與人依止。」

時諸比丘聞世尊制戒聽十歲智慧比丘與人依止，彼自稱言：「我十歲有智慧。」便與人依止。然彼與依止已，不教授。以不教授故，著衣不齊整、乞食不如法、處處受不淨食、受不淨鉢食、在大小食上高聲大喚，如婆羅門聚會法。

時諸比丘聞，其中有少欲知足、行頭陀、樂學 804a01 戒、知慚愧者，呵責彼比丘：「云何世尊制戒聽十歲有智慧比丘應與人依止，而汝輒自言：『我有智慧。』」便與人依止，既與已而不教授。以不教授故，不按威儀，著衣不齊

train them, they did not observe dignified behavior. They wore their robes improperly, (*up to*) resembling a gathering of brahmins.”

At this time the World-honored One, having reprimanded the bhikṣus in various ways, declared, “I allow that hereafter, bhikṣus must have ten years of ordination seniority and possess wisdom before they may take on others in dependence.”

Then some bhikṣus declared, “I have ten years of ordination seniority and I am wise.”<sup>3</sup> They took on others in dependence, but did not 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 dirty begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.<sup>4</sup>

Then the bhikṣus learned of this. Those among them who had few desires, knew contentment, practiced dhūtas, delighted in learning precepts, and had a sense of shame reprimanded those bhikṣus, “The World-honored One has made a rule allowing bhikṣus who have ten years of seniority and possess wisdom to grant dependence. [804a] Why did you, presumptuously claiming to be wise, grant dependence to disciples without training them? Because you did not train them, they did not observe dignified

<sup>3</sup> The variant reading in note 20, p.803c23 of the *Sifen lü* is followed (“時諸比丘聞世尊制戒聽十歲智慧比丘與人依止” is omitted).

<sup>4</sup> The variant reading in note 22, p. 803c25–27 of the *Sifen lü* is followed: 然彼與依止已，不被教授。

整、乞食不如法、處處受不淨食、受不淨鉢食、在大小食上高聲大喚，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。云何我制戒聽十歲有智慧比丘與人依止，而汝自言：『有智慧。』與人依止。既與依止，而不教授。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、受不淨鉢食、在大小食上高聲大喚，如婆羅門聚會法？」

爾時世尊以無數方便呵責已，告諸比丘：「自今已去，當制阿闍梨法，使行阿闍梨法。阿闍梨於弟子所，當作如是法，應如是行。」(阿闍梨於弟子所行阿闍梨法，一一如上和尚

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 dirty begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.”

At this time, the bhikṣus went to the Buddha, bowed at his feet, and told him what happened. The Buddha gathered the Bhikṣu Saṅgha on this account, and reprimanded 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 allowing bhikṣus with ten years of seniority and wisdom to grant dependence. Why did you, claiming to be wise, grant dependence to disciples without training them? Because you did not train them, 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 dirty begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.”

Then the World-honored One, having reprimanded those bhikṣus in various ways, declared, “I shall set forth the duties of the ācārya, which the ācārya shall observe hereafter. The ācārya’s duties to the disciple are as follows. (The ācārya’s duties to the disciple are identical to the preceptor’s duties to the disciple, and the disciple’s duties to the ācārya are identical to the disciple’s duties to the

於弟子所行和尚法。弟子於阿闍梨所行弟子法，一一亦如上弟子於和尚所一一行弟子法，文同不異，故不出耳)

爾時諸弟子，不承事恭敬和尚，亦不順弟子法。時諸比丘往白世尊。世尊言：「自今已去當與作呵責。」

彼不知云何呵責，佛言：「聽以五事呵責，和尚當作如是語：『我今呵責汝，汝去！汝莫入我房，汝莫為我作使，汝亦莫至我所，不與汝語。』是謂和尚呵責弟子五事。」

阿闍梨呵責弟子，亦有五事，語言：『我今呵責汝，汝去！汝莫入我房，莫為我作<sup>804b01</sup>使，汝莫依止我住，不與汝語。』是

preceptor. Therefore these duties are not repeated here.<sup>5)</sup>”

Then some disciples did not serve or honor their preceptors; they did not observe the disciple’s duties. The bhikṣus went to the World-honored One, who said, “Hereafter, you should reprimand such disciples.”

Some of them did not know how to reprimand the disciples. The Buddha said, “I permit five types of reprimand. The preceptor should first say, ‘I am reprimanding you,’ and then one of the following: ‘be gone,’ or ‘stay out of my quarters,’ or ‘you may not do errands for me,’ or ‘stay out of my presence,’ or ‘I am not speaking with you.’ These are five ways a preceptor may reprimand a disciple.”<sup>6</sup>

“There is another list of five ways for the ācārya to reprimand a disciple. He should say ‘I am reprimanding you,’ and then one of the following: ‘be gone,’ or ‘stay out of my quarters,’ or ‘you may not do errands for me,’ or ‘you may not live with me in dependence,’<sup>7</sup> or ‘I am not

<sup>5</sup> This parenthetical remark is a direct translation of an editorial note in the original.

<sup>6</sup> Chinese commentators Fali and Huaisu discuss these five types of reprimand. They both agree that the punishments are listed in order from most to least serious, with the first one (“be gone”) indicating that the relationship is permanently severed. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 712, c10-1, and Huaisu, *Sifenlü kaizongji* 四分律開宗記, CBETA, X42, no. 735, p. 497, b3-9. For five ways that an ācārya or preceptor may end the relationship with the disciple, see *Sifen lü*, p. 1004a.

<sup>7</sup> The ācārya’s fourth type of admonishment (“you may not live with me in dependence”) is not remarked upon by either Chinese commentator. If it is taken to be parallel to the fourth punishment of the preceptor (“stay out of my presence”), this may be interpreted to mean that the disciple is temporarily prohibited from

謂阿闍梨呵責弟子五事。」

世尊既聽呵責，不知當以何事呵責。諸比丘往白佛，佛言：「弟子有五事，和尚阿闍梨應與作呵責：無慚、無愧、不受教、作非威儀、不恭敬。弟子有如是五事，和尚阿闍梨應與作呵責。」

復有五事：無慚、無愧、難與語、與惡人為友、好往姪女家。

復有五事：無慚、無愧、難與語、與惡人為友、好往婦女家。

復有五事：無慚、無愧、難與語、與惡人為友、好往大童女家。

復有五事：無慚、無愧、難與語、與惡人為友、好往黃門家。

復有五事：無慚、無愧、難與語、與惡人為

speaking with you.’ [804b] These are five ways the ācārya may reprimand a disciple.”

After the World-honored One allowed disciples to be reprimanded, one bhikṣu did not know what the disciples should be reprimanded for. The bhikṣus went to the Buddha, who said, “The preceptor or ācārya should reprimand the disciple for five things: lacking shame, lacking humility,<sup>8</sup> not following his teacher’s instructions, not observing correct behavior, and not being respectful. Preceptors and ācāryas should reprimand a disciple who does any of these five things.”

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with evil people, and frequenting houses with prostitutes.

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with evil people, and frequenting homes with women.

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with evil people, frequenting homes with unmarried girls.

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with evil people, and frequenting the homes of paṇḍakas.<sup>9</sup>

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with

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staying with the ācārya.

<sup>8</sup> Skt. *hrī* and *apatrāpya*. The terms shame and humility are taken from Sheng Yen, *Subtle Wisdom* (New York: Doubleday, 1999), in a passage also found online at <http://chancenter.org/cmc/1992/12/02/seven-day-retreat-talk-day-4/>.

<sup>9</sup> The paṇḍaka (Ch. *huangmen* 黃門, “eunuch”) is defined as a person with one of several physical or psychological issues in sexual functionality. For a description, see *Sifen lü*, pp. 812c6–11.

友、好往比丘尼精舍。

復有五事：無慚、無愧、難與語、與惡人為友、好往式叉摩那沙彌尼精舍。

復有五事：無慚、無愧、難與語、與惡人為友、好往看捕龜鼈。

弟子有如是五事，和尚阿闍梨應與作呵責。」

世尊既聽呵責弟子，彼盡形壽呵責，佛言：「不應盡形壽呵責。」

彼竟安居呵責，佛言：「不應爾。」

彼呵責病者，和尚阿闍梨不看，餘比丘亦不看，病者困篤，佛言：「不得呵責病者。」

彼不在前呵責，餘比丘語言：「汝已被呵責。」彼言：「我不被呵責。」佛言：「不應不現前呵責。」

彼不與出過而呵責，時諸弟子言：「我犯何過而見呵責耶？」佛言：「不應不

evil people, and frequenting vihāras with bhikṣuṇīs.

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with evil people, and frequenting vihāras with śikṣamāṇās and śrāmaṇerīs.

“There is another list of five things: lacking shame, lacking humility, being hard to talk to, making friends with evil people, and frequently going to watch turtle-catchers.

“Preceptors and ācāryas should reprimand a disciple who does any of these five things.”

After the World-honored One allowed disciples to be reprimanded, one bhikṣu gave a punishment that lasted for the rest of the disciple’s life. The Buddha said, “You should not give punishments that last for the rest of the disciple’s life.”

One bhikṣu gave a punishment that lasted for the entire rains retreat (*varṣa*). The Buddha said, “You should not do this.”

One bhikṣu reprimanded a disciple who was ill. Neither his preceptor nor his ācārya looked after him. Other bhikṣus did not look after him. His illness worsened. The Buddha said, “You may not reprimand those who are sick.”

One bhikṣu reprimanded his disciple when the disciple was not present. Other bhikṣus said to the disciple, “You have been reprimanded.” He said, “I have not been reprimanded.” The Buddha said, “You should not reprimand disciples when they are not present.”

One bhikṣu reprimanded his disciple without identifying the offense. Then the disciple said, “What offense am I being reprimanded for?” The Buddha said,

出其過而呵責。當出其過言：『汝犯如是如是罪！』」

彼既被呵責已便供給作使，佛言：「不應爾。」

彼與作呵責已，便受供給作使，佛言：「不應爾。」

彼被呵責已故依止，佛言：「不應爾。」

彼與<sup>804c01</sup>作呵責已與依止，佛言：「不應爾。」

彼被呵責已不懺悔，和尚阿闍梨便去，佛言：「不應爾。」

彼被呵責已，便於餘比丘邊住，不與和尚阿闍梨執事，亦復不與餘比丘執事，佛言：「不應爾。」

彼被呵責已，無人為將順、或遠行、或休道、或不樂佛法，佛言：「聽餘人作如是意受，為其和尚阿闍梨，欲令懺悔和合故受。」

“You should not reprimand someone without identifying the offense. You should identify the offense, saying, ‘You have committed such and such an offense.’”

One bhikṣu was sent on an errand right after being reprimanded. The Buddha said, “This should not be done.”

One bhikṣu sent his disciple on an errand right after reprimanding him. The Buddha said, “This should not be done.”

A bhikṣu took dependence after being reprimanded. The Buddha said, “This should not be done.”<sup>10</sup>

A bhikṣu granted dependence to a bhikṣu after reprimanding him. [804c] The Buddha said, “This should not be done.”<sup>11</sup>

One bhikṣu did not repent his offense after being reprimanded. His preceptor and ācārya went away. The Buddha said, “This should not be done.”

After being reprimanded, one bhikṣu went to live with other bhikṣus. He did not offer service to his preceptor or ācārya; nor did he serve those other bhikṣus. The Buddha said, “This should not be done.”

Some bhikṣus were reprimanded, but afterwards, there was no one to follow through with their discipline.<sup>12</sup> As a result, they went on a long journey, left the Saṅgha, or lost interest in the Dharma. The Buddha said, “I allow another bhikṣu to take on such a bhikṣu as his disciple if he thinks in this way, ‘I am becoming his preceptor or ācārya because

<sup>10</sup> The variant reading in note 9, p. 804b29 of the *Sifen lü* is followed: 彼被呵責已故受依止

<sup>11</sup> The variant reading in note 10, p. 804c1 of the *Sifen lü* is followed: 彼與作呵責已故與依止

<sup>12</sup> This is because they did not serve their preceptors or the bhikṣus they moved in with, as described in the previous paragraph.

爾時六群比丘，誘將他弟子去，諸比丘往白佛，佛言：「不應誘將他弟子去，若將去應如法治。」

彼和尚阿闍梨，或破戒、破見、破威儀、若被舉、若滅擯、若應滅擯，於沙門法無利益時，諸比丘往白佛，佛言：「聽作如是意：『所以誘進將去，欲令其長益沙門法故。』」

彼被呵責已，不向和尚阿闍梨懺悔，佛言：「被呵責已，應向和尚阿闍梨懺悔。當如是懺悔，偏露右臂、脫革屣、右膝著地合掌，作如是語：『大德！我

I wish to help him restore harmony by confessing and repenting.’”

One time the group of six bhikṣus persuaded the disciples of others to become their disciples. The bhikṣus told the Buddha about this. The Buddha said, “You should not persuade the disciples of others to become your disciples. If you do, you will be dealt with in accordance with the rules.”

Some preceptors and ācāryas violated the precepts, held wrong views, or did not maintain correct behavior.<sup>13</sup> Some were suspended, some were expelled, and some deserved expulsion. Their disciples were unable to grow and make progress as recluses.<sup>14</sup> The bhikṣus told the Buddha about this. The Buddha said, “I allow you to think in this way: ‘The reason I am persuading the disciple of another to become my disciple is because I wish to help him grow and make progress as a recluse.’”

After being reprimanded, one bhikṣu did not express penitence to his preceptor or ācārya. The Buddha said, “One should express penitence after being reprimanded. With his right shoulder exposed and sandals removed, he should kneel on his right knee, join his palms, and say, ‘Venerable, I repent. I will not repeat this offense.’ If the

<sup>13</sup> These three types of offense (Sanskrit, *śīla*, *dr̥ṣṭi*, and *ācāra*) are mentioned frequently. According to the Dharmaguptaka Vinaya, *violating precepts* means committing pārajāyika, saṅghāvaśeṣa, and sthūlātyaya offenses; *wrong views* includes the sixty-two wrong views, which are detailed in the *Fandong jing* 梵動經, *Dīrgha āgama* (also brought to China by Buddhayaśas), which is analogous to the Pali *Brahmajāla sutta*. The third category, *not maintaining correct behavior*, includes pācittika, prātidēśanīya, duṣkṛta, and durbhāṣita (evil speech) violations. See *Sifen lü*, p. 908b27-c6, cited in Heirman, *Rules for Nuns* 2:523.

<sup>14</sup> The English translation is based on an emendation to the original punctuation:

法無利益時，諸比丘往白佛 (original, p. 804c12)

法無利益，時諸比丘往白佛 (emended)

今懺悔，更不復作。」若聽懺悔者善；若不聽者，當更日三時懺悔，早起日中日暮。若聽懺悔者善；若不聽者，當下意隨順，求方便解其所犯。若彼下意隨順無有違逆求解過，師當受，若不受當如法治。」

時有新受戒樂靜比丘，當須依止。彼觀看房舍，見阿蘭若處有窟，彼作是念：「我若得依止，當於此處住。」語諸比丘，諸比丘往白佛，佛言：「自今已去，新受戒比丘，樂閑靜須依止者，聽餘處依止即日得往還。若不得，新受戒比丘樂靜處者，聽無依止而住。」

爾時新受戒舊住比丘須依止，彼作是念：「世尊有制，不得無依止 [805a01](#) 而住。」彼輒捨所住處去，住處壞。時諸比丘，以此事往白佛，佛言：「自今已去，有新受戒舊住比丘須依止，聽無依止住，為護

confession is accepted, then all is well. If not, then the disciple should express his penitence three times a day: morning, noon, and evening. If the confession is accepted, then all is well. If not, he should humble his mind and ask how he may resolve the offense. If he seeks resolution with humbled mind and without defiance, his teacher should accept. If his teacher still does not accept, he shall be dealt with in accordance with the rules.”

One time a newly-ordained bhikṣu who delighted in solitude had not yet acquired dependence. He went looking for a dwelling and he found a cave in the forest. He thought, “I will stay in this cave once I am given dependence.” He told this to the bhikṣus, who told the Buddha. The Buddha said, “I allow that hereafter, newly-ordained bhikṣus who delight in solitude and need to acquire dependence [may stay in a secluded abode], but they shall obtain dependence at another dwelling which is close enough that they can travel back and forth on the same day. If they are unable to find such a residence, then those newly-ordained bhikṣus who delight in solitude may reside without dependence.”

One time, a newly ordained bhikṣu who remained at his original residence needed to acquire dependence. He thought to himself, “The World-honored One has made a rule that we may not live without dependence.” [\[805a\]](#) Thereupon he abandoned the residence, and the residence decayed. The bhikṣu went to the Buddha and told him what happened. The Buddha said, “Hereafter, newly ordained bhikṣus staying at a residence may remain there

住處故。」

時有比丘，決意出界外去，不作還意。而彼出界外，即其日還。諸比丘白佛言：「此失依止不？」佛言：「此失依止。」

彼和尚阿闍梨決意出界外去，作不還意而出界外，即其日還。諸比丘白佛言：「此失依止不？」佛言：「失依止。」

時有比丘白和尚阿闍梨，暫出界外，出界外，即日還。諸比丘白佛言：「為失依止不？」佛言：「不失依止。」

時和尚阿闍梨念言：「暫出界外。」出界外即其日還。諸比丘白佛言：「為失依止不？」佛言：「不失依止。」

爾時諸比丘，將受戒人出界外，喚六群比丘來授戒。彼六群比丘不來，不得受戒。時諸比丘以此事往白佛，佛言：「自今已

without dependence for the sake of protecting and maintaining that residence.”<sup>15</sup>

One time, a bhikṣu made the decision to leave the territory (*sīmā*) and not return. Having left, he nonetheless returned on the same day. The bhikṣus asked the Buddha, “Is dependence lost in this case?” The Buddha said, “Yes, it is lost.”

Some preceptors or *ācāryas* made the decision to leave the territory and not return. They left, but returned on the same day. The bhikṣus asked the Buddha, “Is dependence lost in this case?” The Buddha said, “Yes, it is lost.”

One time, some bhikṣus told their preceptors or *ācārya* that they were leaving the territory for a short time. They left, and returned on the same day.<sup>16</sup> The bhikṣus asked the Buddha, “Is dependence lost in this case?” The Buddha said, “No, it is not lost.”

One time, some preceptors and *ācāryas* thought to themselves, “I will leave the territory for a short time.” Having left, they returned on the same day.<sup>17</sup> The bhikṣus asked the Buddha, “Is dependence lost in this case?” The Buddha said, “No, it is not lost.”

One time, some bhikṣus led the ordination candidates outside the boundaries, and then asked the group of six bhikṣus to come grant ordination. The group of six did not go, and the ordination did not occur. Then the bhikṣus told the Buddha about this matter. The Buddha said, “Hereafter,

<sup>15</sup> The variant reading in note 1, p. 805a3 of the *Sifen lü* is followed: 聽無依止而住.

<sup>16</sup> The variant reading in note 2, p. 805a10 of the *Sifen lü* is followed: 出界外，即其日還.

<sup>17</sup> The variant reading in note 5, p. 805a12 of the *Sifen lü* is followed: 出界外已.

去，若作波利婆沙、本日治、摩那埵、阿浮呵那、作羯磨。若立制、若受戒、若眾差人、若有所解，如此眾事，喚應赴。不赴，當如法治。」

爾時諸比丘，將欲受戒者出界外，語上座言：「作白羯磨。」報言：「我不誦。」復語中座下座言：「作白。」亦言：「不誦。」便留難不得受戒。諸比丘以此因緣往白佛，佛言：「自今已去，五歲比丘當誦白羯磨，若不者當如法治。」

時有比丘，將受戒者出界外，語上座言：「作白。」上座報言：「我曾誦，今不利。」復語中下座言：「作白。」亦言：「我曾誦，今不利。」便不得受戒。時諸比丘以此事

if one is called upon, one should go attend these events: the assignment of probation (*parivāsa*), the restarting of probation, imposing *mānatva*, granting *ābarhaṇa*,<sup>18</sup> or other *karmans*; when rules are instituted, when ordination is granted, when the Saṅgha makes an assignment, and when there is the revocation of a *karman*. If one does not attend, he shall be dealt with in accordance with the rules.”<sup>19</sup>

One time, some *bhikṣus* led the ordination candidates outside the territory, and said to a senior *bhikṣu*, “Please recite the motion and proclamations.” He said, “I will not do the reciting.” Then they said to a *bhikṣu* with intermediate seniority, and to a junior *bhikṣu*, “Please recite the motion.” They also said, “I will not do the reciting.” Because of these obstructions, the ordination did not occur. The *bhikṣus* told the Buddha what happened. The Buddha said, “Hereafter, *bhikṣus* with five years of ordination seniority must recite the motion and proclamations of a *karman* whenever they are asked. If they do not, they will be dealt with in accordance with the rules.”

One time, a *bhikṣu* led the ordination candidates outside the territory and said to a senior *bhikṣu*, “Please recite the motion.” The senior *bhikṣu* said, “I used to be able to recite it, but I can no longer recite it fluently.” The *bhikṣu* then said to a *bhikṣu* of middling seniority, and to a junior *bhikṣu*, “Please recite the motion.” They said, “I used to be able to recite it, but I can no longer recite it

<sup>18</sup> *Ābarhaṇa* 阿浮呵那 is a *karman* which marks a monk’s or nun’s rehabilitation by calling them back to the community after having served the *mānatva* or probation (*parivāsa*).

<sup>19</sup> The English translation is based on an emendation to the original punctuation:

作羯磨。若立制 (original, p. 805a18)

作羯磨、若立制 (emended)

往白佛，佛言：「自今已去，聽五歲比丘當誦白羯磨使利，不者當如法<sup>805b01</sup>治。」

爾時有比丘將受戒者出界外，聞有賊來皆恐怖，從坐起去不得受戒。諸比丘以此因緣往白佛，佛言：「自今已去有八難事及餘因緣，二人、三人聽一時作羯磨，不得過。所謂難處者，一王、二賊、三火、四水、五病、六人、七非人、八失梨蜚虫。所謂餘因緣者，有大眾集坐具少、若多病人，聽二人三人一時作羯磨。若有大眾集房舍少，若天雨漏，聽二人三人一時作羯磨。」

爾時尊者優波離即從坐

fluently.” Therefore the ordination did not occur. Then the bhikṣus went to the Buddha and told him about this matter. The Buddha said, “Hereafter, bhikṣus with five years of seniority must maintain their fluency in reciting karmans. If they do not, they shall be dealt with in accordance with the rules.” [805b]

One time, a bhikṣu led the ordination candidates outside the territory. When they learned that bandits were approaching, they became frightened, got up from where they were sitting, and left.<sup>20</sup> The ordination did not occur. The bhikṣu went to the Buddha and told him what happened. The Buddha said, “I allow that hereafter, when there are any of these eight types of difficulty, or other exceptional circumstances, a karman may be carried out on behalf of two or three people at the same time, but not more than three. The eight types of difficulties are 1. royal [policy]; 2. bandits; 3. fire; 4. flood; 5. illness; 6. humans; 7. non-humans; and 8. poisonous (*saviṣa*) insects. *Other exceptional circumstances* means the assembly has gathered but there are not enough seats, or many people are ill. In these circumstances, it is permissible to carry out the karman of ordination on behalf of two or three people at the same time. Also, if the assembly is too large to fit in the building, or rain is leaking inside, in these circumstances, it is permissible to carry out the karman of ordination on behalf of two or three people at the same time.”

At this time, the venerable Upāli got up from his seat,

<sup>20</sup> The English translation is based on an emendation to the original punctuation:

從坐起去不得受戒 (original, p. 805b02)

從坐起去，不得受戒 (emended)

起，偏露右臂、脫革屣、右膝著地，合掌白佛言：「若有諸重事，得過二人、三人一時作羯磨不？」佛言：「不得過。」

彼遣使受依止，佛言：「不應爾。」

彼遣使與依止，佛言：「不應爾。」

時和尚阿闍梨出界外行，弟子念言：「和尚阿闍梨行不久當還，我即依止而住。」便無依止而住。諸比丘以此因緣往白佛，佛言：「自今已去聽和尚阿闍梨出界外行日，即日應受依止。若不受當如法治。」

彼諸弟子出界外遠行，彼自念言：「我等行不久還，即以此依止和尚阿闍梨住。」便無依止而住。時諸比丘以此因緣往白佛，佛言：「自今已去，聽新受戒客比丘須依止者，不得先洗足、不得先飲

uncovered his right arm, removed his sandals, kneeled on his right knee, joined his palms, and said to the Buddha, “In the above serious circumstances, may the karman of ordination be carried out on behalf of more than two or three people at the same time?”<sup>21</sup> The Buddha said, “No, it may not.”

One bhikṣu accepted dependence by sending a messenger. The Buddha said, “This should not be done.”

One bhikṣu granted dependence by sending a messenger. The Buddha said, “This should not be done.”

Other times, preceptors and ācāryas left the territory for travel. Their disciples thought, “My preceptor or ācārya will soon return from their trip. For this reason, I am living under dependence.” Then they lived without dependence. The bhikṣus went to the Buddha and told him what happened. The Buddha said, “I allow that hereafter, on the very day that the preceptor or ācārya leaves the territory, the disciple must receive dependence from another bhikṣu. If he does not, he will be dealt with in accordance with the rules.”

Several disciples left the territory on a long journey. They thought to themselves, “We will return soon. For this reason, we are living under dependence of our preceptors and ācāryas at this place.” Then they lived without dependence. The bhikṣus went to the Buddha and told him what happened. The Buddha said, “I allow that hereafter, newly ordained bhikṣus who are incoming and need to acquire dependence must obtain dependence straightaway.

<sup>21</sup> The variant reading in note 9, p. 805b11 of the *Sifen lü* is followed: 若於諸重事。

水，先當受依止。」

爾時客新受戒比丘須依止，彼作是念：「世尊制言：『新受戒客比丘須依止，不得先洗足、不得先飲水，當先受依止。』」當受依止時迷悶倒地便得病。爾時諸比丘，以此因緣往白佛，佛言：「自今已去，聽客新受戒比丘須依止，先洗足、先飲水、小停息已受依止。」

彼不選 805c01 擇人受依止，而師破戒、破見、破威儀、若作呵責、作依止、作擯、若作遮不至白衣家、若被舉，無有長益沙門行，佛言：「自今已去，不得不選擇師受依止。」

彼不選擇與依止，而弟子或破戒、破見、破威儀、若被作呵責、若擯作依止、作遮不至白衣家作舉。佛言：「不得不選擇與

This must be done before washing their feet or having a drink of water.”

One time, a newly ordained bhikṣu who was incoming needed to acquire dependence. He thought to himself,<sup>22</sup> “The World-honored One has made a rule that newly ordained bhikṣus who are incoming and need to acquire dependence must acquire dependence straightaway, even before washing their feet or having a drink of water.” Before he was able to acquire dependence, he fainted, fell over, and became ill. Then the bhikṣus told the Buddha what happened. The Buddha said, “I allow that hereafter, newly ordained bhikṣus who are incoming and need to acquire dependence may first wash their feet, have a drink of water, and take a short break before obtaining dependence.”

Some bhikṣus were not selective in finding teachers for dependence. [805c] The teachers broke precepts, held wrong views, and did not uphold correct behavior. The Saṅgha performed karmans of censure, placing under dependence, banishment, reconciliation, and suspension against them. The teachers did not grow or progress as recluses. The Buddha said, “Hereafter, bhikṣus must be selective in choosing a teacher for dependence.”

Some bhikṣus were not selective in admitting disciples in dependence. The disciples broke precepts, held wrong views, and did not uphold correct behavior. The Saṅgha performed karmans of censure, banishment, placing under dependence, reconciliation, and suspension against them.<sup>23</sup>

<sup>22</sup> The variant reading in note 12, p. 805b24 of the *Sifen lü* is followed: 世尊制戒

<sup>23</sup> The English translation is based on emendations to the original punctuation:

依止。」

爾時新受戒比丘病，須依止，彼作是念：「世尊制言：『不依止不得住。』」即日捨住處去，病增劇。時諸比丘往白世尊。世尊言：「自今已去，新受戒比丘病，須依止，聽無依止得住。」

時瞻視新受戒病比丘者須依止，彼作是念：「世尊制言：『無依止不得住。』」彼捨病人去，病者命終。諸比丘往白世尊，世尊言：「自今已去，聽瞻視新受戒病比丘者，無依止得住。」

彼諸比丘和尚阿闍梨，眾僧與作羯磨，與作呵責、作擯、作依止，作遮不至白衣家、作舉。諸比丘念言：「為失依止不？」佛言：「不失依止。」

彼諸弟子眾，僧與作羯磨，作呵責乃至遮不至白

The Buddha said, “Bhikṣus must be selective in granting dependence.”

Another time, a newly ordained bhikṣu became ill before he could acquire dependence. He thought to himself, “The World-honored One has made a rule that we cannot reside without dependence,” and left the place where he was staying on that very day. His illness worsened. Then the bhikṣus went to the World-honored One, who said, “Hereafter, if a newly ordained bhikṣu becomes ill before he has acquired dependence, he may reside without dependence.”

Another time, one bhikṣu was looking after another bhikṣu who was newly ordained and ill. The first bhikṣu still needed to acquire dependence. He thought to himself, “The World-honored One has made a rule that we cannot reside without dependence.” He went elsewhere, abandoning the ill bhikṣu, who then passed away. The bhikṣus went to the Buddha, who said, “I allow that hereafter, bhikṣus looking after newly ordained bhikṣus who are ill may reside without acquiring dependence.”

The Saṅgha performed karmans of censure, banishment, placing under dependence, reconciliation, and suspension against the preceptors and ācāryas of some bhikṣus. Those bhikṣus wondered, “Is dependence lost?” The Buddha said, “It is not lost.”

The Saṅgha performed karmans of censure (*up to*) reconciliation, and suspension against the disciples of some

若被作呵責、若擯作依止、作遮不至白衣家作舉。(original, p. 805c06)

若被作呵責、若擯、作依止、作遮不至白衣家、作舉。(emended)

衣家、作舉羯磨。諸比丘念言：「為失依止不？」佛言：「不失依止。」

彼和尚阿闍梨，眾僧為作滅擯羯磨，諸比丘念言：「為失依止不？」佛言：「失依止。」

彼諸弟子，眾僧為作滅擯羯磨，諸比丘念言：「為失依止不？」佛言：「失依止。」

爾時世尊遊羅閱城。時鬱毘羅迦葉將諸徒眾捨家學道，刪若弟子將二百五十弟子捨家學道，羅閱城中有大富豪貴家子亦出家學道，如此大眾等住羅閱城。

時諸大臣自相謂言：

bhikṣus.<sup>24</sup> Those bhikṣus wondered, “Is dependence lost?” The Buddha said, “It is not lost.”

The Saṅgha performed the karman of expulsion against the preceptors and ācāryas of some bhikṣus. Those bhikṣus wondered, “Is dependence lost?” The Buddha said, “It is lost.”<sup>25</sup>

The Saṅgha performed the karman of expulsion against the disciples of some bhikṣus. Those bhikṣus wondered, “Is dependence lost?” The Buddha said, “It is lost.”

At this time, the World-honored One was residing in the city of Rājagṛha. Uruvilvā Kāśyapa and his disciples had gone forth from their lives as householders to learn the path; Sañjayin Variatīputra and his two-hundred and fifty disciples had gone forth from their lives as householders to learn the path;<sup>26</sup> and the sons of wealthy and noble families in the city of Rājagṛha had also gone forth from their lives as householders to learn the path. This large assembly was living in the city of Rājagṛha.

At this time the ministers said to one another,

<sup>24</sup> The English translation is based on an emendation to the original punctuation:

彼諸弟子眾，僧與作羯磨 (original, p. 805c19)

彼諸弟子，眾僧與作羯磨 (emended)

<sup>25</sup> In the Dharmaguptaka Vinaya, the act of banishment (*bin* 擯, Skt. *pra + √vah*) may be carried out against a bhikṣu due to his bad behavior. The precedent set by Aśvaka and Punarvasa allows the Saṅgha to revoke the banishment if the offender is repentant. By contrast, expulsion (*miebin* 滅擯, Skt. *nāśita*) is permanent, and is performed against a bhikṣu who falls under one of thirteen categories: one who commits a pārājayika offense, one who has sexual intercourse with bhikṣuṇīs, one who receives ordination with thieving intentions, one who reverts to one’s original non-Buddhist practices after joining the Saṅgha, paṇḍakas, one who commits patricide, matricide, or murders an arhat, one who causes a schism in the Saṅgha, one who, having ill intentions, causes the Buddha to bleed, non-humans, animals, and hermaphrodites. See *Sifen lü*, pp. 890b21-891b21, 1014a17-21.

<sup>26</sup> The variant reading in note 14, p. 805c26 of the *Sifen lü* is followed: 刪若將二百五十弟子捨家學道.

「今諸外道出家學道，春秋冬夏人間遊<sup>806a01</sup>行；此沙門釋子，聚住此間不餘處遊行，將由此處為最勝故。」爾時諸比丘聞已，以此因緣具白世尊。世尊爾時告阿難：「汝往房房勅諸比丘言：『世尊今欲至南方人間遊行，若有欲侍從者各隨意。』」阿難受教，往房房語諸比丘言：「世尊今欲往南方遊行，諸比丘若有欲侍從者各隨意。」

時有信樂新受戒比丘，白阿難言：「若我等和尚阿闍梨去我當去，若不去我等不去。何以故？我等新受戒比丘，若去須依止，還此復當受依止，人當謂我輕躁無志。」

爾時世尊，將少比丘遊行南方，後還王舍城。時世尊觀南方遊行比丘眾

“Practitioners of other sects who have left their lives as householders travel throughout the spring, summer, autumn, and winter. [806a] The recluses who are disciples of the Śākyaans have gathered here, but do not travel.<sup>27</sup> This is because our land is supreme.” When the bhikṣus heard this, they told the World-honored One. The World-honored One said to Ānanda, “Go from room to room and tell the bhikṣus, ‘The World-honored One is going to make a southward journey. You may accompany him if you wish.’” Having received the Buddha’s instructions, Ānanda went from room to room and told the bhikṣus, “The World-honored One is going to make a southward journey. You may accompany him if you wish.”

At this time, some newly-ordained bhikṣus who had strong faith said to Ānanda, “If our preceptors and ācāryas go with the Buddha, then we will go with them. If they stay, then we will stay. Why is this? Because as newly ordained bhikṣus, if we went [without our preceptor and ācāryas], then we would need to get dependence [on the journey], and when we returned, we would need to restore dependence with them. People would say we are reckless and lack commitment.”

Then the World-honored One led a small group of bhikṣus on a southward journey. Then they returned to the city of Rājagṛha. Seeing the small number of bhikṣus on

<sup>27</sup> “Recluses who are disciples of the Śākyaans” is a translation of “*shamen shizi*” 沙門釋子 (Skt. *śramaṇa-śākyaputrīya*; Pali *samaṇa-sakyaputtiya*). Below, this expression is glossed as “Śākyaan recluses.” *Śramaṇa-śākyaputrīya* is an early name by which others referred to the Buddha and his followers. *Putrīya* means disciples. According to Horner, *śākya-* means “the Śākyaans,” rather than “the Śākyaan” or “Śākyaamuni,” as the earliest group of the Buddha’s disciples was associated with the Śākyaan clan. See Horner, *Buddhist Discipline*, v2, p. xlv, cited in Heirman, *Rules for Nuns*, p. 437. The Buddha is sometimes referred to as “Sakyaputta,” see Dutt, *Early Buddhist Monachism*, p. 78.

少，知而故問阿難：「諸比丘何以故少？」阿難具以上事白世尊。世尊爾時以此因緣集比丘僧告言：「自今已去，聽五歲有智慧比丘，十歲有智慧比丘。五歲比丘應從十歲比丘受依止。若愚癡無智慧者，盡形壽依止。」

有五法失依止：一師呵責、二去、三休道、四不與依止、五入戒場上。

復有五事：一者死、二者去、三休道、四不與依止、五若五歲若過五歲。

復有五事：若死、若去、若休道、若不與依止、若見本和尚。

復有五事：若死、若去、若休道、若不與依

the southward journey, the World-honored One, despite knowing the answer, asked Ānanda, “Why were there so few bhikṣus?” Ānanda told him about the issue of dependence above. Then on this account the World-honored One gathered the Bhikṣu Saṅgha and announced, “I allow that hereafter, when there are bhikṣus with five years of ordination seniority and wisdom, and there are bhikṣus with ten years of ordination seniority and wisdom, the former should receive dependence from the latter. Foolish bhikṣus lacking wisdom shall remain under dependence throughout their lives.”

There are five things which cause an interruption of dependence: 1. the teacher’s reprimand; 2. [the teacher or disciple] goes away [temporarily]; 3. [the teacher or disciple] leaves the Saṅgha; 4. the teacher revokes dependence; 5. [the disciple] enters the ordination hall.<sup>28</sup>

There is another list of five things which cause an interruption of dependence: 1. death [of teacher or disciple]; 2. [the teacher or disciple] goes away; 3. [the teacher or disciple] leaves the Saṅgha; 4. the teacher revokes dependence; 5. dependence has lasted for five years or longer.

There is another list of five: 1. death; 2. [the teacher or disciple] goes away; 3. [the teacher or disciple] leaves the Saṅgha; 4. the teacher revokes dependence; 5. the disciple sees his original preceptor.

There is another list of five: 1. death; 2. [the teacher or disciple] goes away; 3. [the disciple] leaves the Saṅgha;

<sup>28</sup> Bracketed information here and below indicating to whom the condition applies is from Huaisu 懷素, *Sifenlü kaizongji* 四分律開宗記, CBETA, X42, no. 735, p. 498, b3-4.

止、若和尚阿闍梨休道。

復有五法：若死、若去、若休道、若不與依止、若弟子休道。

復有五事：若死、若去、若休道、若不與依止、若和尚阿闍梨命終。

復有五事：若死、若去、若休道、若不與依止、若弟子命終。

復有五事：若死、若去、若休道、若不與依止、若還在和尚目下住。  
806b01是為五事失依止。

有五法不成就，不得授人具足戒：戒不成就、定不成就、智慧不成就、解脫不成就、解脫知見不成就，此五法不成就，不得授人具足戒。

若成就五法者，得授人具足戒(即反上句是)。

復有五法成就，不得授

4. the teacher revokes dependence; 5. the preceptor or ācārya leaves the Saṅgha.

There is another list of five: 1. death; 2. [the teacher or disciple] goes away; 3. [the teacher] leaves the Saṅgha; 4. the teacher revokes dependence; 5. the disciple leaves the Saṅgha.

There is another list of five: 1. death; 2. [the teacher or disciple] goes away; 3. [the teacher or disciple] leaves the Saṅgha; 4. the teacher revokes dependence; 5. the preceptor or ācārya dies.

There is another list of five: 1. death; 2. [the teacher or disciple] goes away; 3. [the teacher or disciple] leaves the Saṅgha; 4. the teacher revokes dependence; 5. the disciple dies.

There is another list of five: 1. death; 2. [the teacher or disciple] goes away; 3. [the teacher or disciple] leaves the Saṅgha; 4. the teacher revokes dependence; 5. the disciple returns to live under the supervision of his preceptor. [806b] These are five things that interrupt dependence.

One may not give full ordination to others when five conditions are absent: a bhikṣu is not accomplished in precepts, concentration, wisdom, liberation, or in knowledge and vision of liberation.<sup>29</sup> When these five conditions are absent, one may not grant full ordination.

One may give full ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five

<sup>29</sup> These are the five aspects of the dharma body 五分法身, also known as the five aggregates of Dhamma (*dhammakkhanda*) in the Pali tradition.

人具足戒：自身戒不成就、不能教人堅住於戒、自身定智慧解脫解脫知見不成就、不能教人堅住於定智慧解脫解脫知見，成就此五法，不得授人具足戒。

五法成就，得授人具足戒(即反上句是)。

復有五法成就，不得授人具足戒：無信、無慚、無愧、懶墮、多忘，成就此五法，不得授人具足戒。

有五法成就，得授人具足戒(即反上句是)。

復有五法成就，不得授人具足戒：破增上戒、破增上見、破增上威儀、少聞、無智慧，成就此五法，不得授人具足戒。

有五法成就，得授人具足戒(即反上句是)。

復有五法成就，不得授

conditions are present: not being accomplished in the precepts, one is unable to instruct others to firmly abide in precepts; not being accomplished in concentration, wisdom, liberation, or knowledge and vision of liberation, one is unable to instruct others to firmly abide in concentration, wisdom, liberation, or knowledge and vision of liberation. When these five conditions are present, one may not give full ordination.

One may give ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five conditions are present: lack of faith, lack of shame, lack of humility, laziness, and forgetfulness. When these five conditions are present, one may not give full ordination.

One may give ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five conditions are present: one violates precepts, holds wrong views, and does not maintain correct behavior,<sup>30</sup> one is unlearned and lacks wisdom. When these five conditions are present, one may not give full ordination.

One may give full ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five

<sup>30</sup> This passage is unique in the Dharmaguptaka Vinaya for prefixing the term “*zengshang*” 增上 (usually a translation of the Sanskrit *adhi*) to precepts (*śīla*), views (*dṛṣṭi*), and deportment (*ācāra*). Interestingly, the corresponding passage in the Pali Vinaya contains similar prefixes: *adhisīle sīlavipanno hoti ajjhācāre ācāravipanno hoti atiditthiyā ditthivipanno hoti*. “When as regards moral practices he is guilty of moral transgressions; or when as regards the rules of conduct he is guilty of transgressions in his conduct” (Vin. I.63; Oldenberg, *Vinaya Texts* 1:183–184; see also Vin. I.172, Oldenberg 1:343–344). For definitions of these three categories of offense in the Dharmaguptaka Vinaya, see note 13, p. 12 above.

人具足戒：不能瞻視病弟子、不能使人瞻視乃至差若命終、若弟子不樂住處方便當移異處、若有生疑事不能開解其意如法如律如佛所教如法除之、不能教使捨惡見住善見、若減十歲，成就此五法，不得授人具足戒。

有五法成就，得授人具足戒(即反上句是)。

復有五法成就，不得授人具足戒：不知犯、不知不犯、不知若輕若重、減十歲，成就此五法者，不得授人具足戒。

若成就五法，得授人具足戒(即反上句是)。

復有五法成就，不得授人具足戒：不知教授弟子、增上威儀、增上淨行、增上 806c01 波羅提木

conditions are present: one is unable to care for ill disciples or have another do so until the disciple either recovers or dies; when the disciple is not happy with his dwelling, one is unable to help him move him elsewhere;<sup>31</sup> one is unable to resolve doubts or questions in accordance with the Dharma, the Vinaya, and the Buddha's teachings; one is unable to cause others to abandon evil views and reside in wholesome views; and one has less than ten years of ordination seniority. When these five conditions are present, one may not give full ordination.

One may give full ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five conditions are present: one can not tell if there is an offense; one can not tell if there is no offense; one can not tell a light offense from a grave offense;<sup>32</sup> one has less than ten years of ordination seniority. When these five conditions are present, one may not give full ordination.

One may give full ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five conditions are present: one does not know how to instruct disciples so that they improve in correct behavior, pure conduct, and knowledge of the *prātimokṣa*, or learn how to

<sup>31</sup> The English translation is based on the following emendation:

若弟子不樂住處 方便當移異處 (original, p. 806b19)

若弟子不樂住處不方便當移異處 (emended). This is based on a similar passage occurring on pp. 1002 and 1003 of the *Sifen lü*, “若弟子不樂所住處不能移至樂處,” and is consistent with Hongzan's emendation to “弟子不樂住處不方便移” (*Sifen jieben rushi* 四分戒本如釋, CBETA, X40, no. 717, p. 268, c15-16).

<sup>32</sup> Not being able to tell a light offense from a grave offense represents two of the five conditions. Grave offenses include the *pārājayika* and *saṅghāvaśeṣa* violations. The *skandhaka* section of the *Dharmaguptaka Vinaya* sometimes includes *sthūlāca* offenses in this category. See Heirman, *Rules for Nuns* 1:158.

叉、白羯磨，成就此五法者，不得授人具足戒。

成就五法，得授人具足戒(即反上句是)。

復有五法成就，不得授人具足戒：不知增戒、增心、增智慧、不知白、不知羯磨，成就此五法，不得授人具足戒。

成就五法，得授人具足戒：知增戒、增心、增智慧、知白羯磨，成就此五法者，得授人具足戒。」

如是不得與依止、得與依止，不得畜沙彌、得畜沙彌，盡如上。

爾時佛在羅閱城。時城中有裸形外道，名布薩，善能論議，常自稱說言：「此間若有沙門釋子，能與我論者來。」時舍利弗

recite motions and proclamations.<sup>33</sup> [806c] When these five conditions are present, one may not give full ordination.

One may give full ordination to others when five conditions are present: (opposite of the above).

One may not give full ordination to others when five conditions are present: one does not know how to improve in observing precepts, improve in mental cultivation, or grow in wisdom; one does not know how to recite motions, or recite proclamations. When these five conditions are present, one may not give full ordination.

One may give ordination to others when five conditions are present: one knows how to improve in observing precepts, in mental cultivation, and grow in wisdom; one knows how to recite motions and how to recite proclamations.<sup>34</sup> When these five conditions are present, full ordination may be given.

The above conditions also apply for granting dependence and accepting śrāmaṇeras.

While the Buddha was in Rājagṛha, a practitioner from a sect that did not wear clothing also lived there. His name was Upavāsa, and he excelled at debate. He announced, “If there is a Śākya recluse who is able to debate with me, let him come forward.” Śāriputra said, “I am able.” At this

<sup>33</sup> The English translation is based on emendations to the original punctuation:

不知教授弟子、增上威儀、增上淨行、增上波羅提木叉、白羯磨 (original, p. 806b29–c1)

不知教授弟子增上威儀、增上淨行、增上波羅提木叉、白、羯磨 (emended, based on 806c4: 不知白、不知羯磨)

<sup>34</sup> The English translation is based on an emendation to the original punctuation:

白羯磨 (original, p. 806c7)

白、羯磨 (emended)

言：「我堪與汝論。」時諸比丘以此事往白佛，佛言：「論有四種：或有論者，義盡文不盡、或有文盡義不盡、或有文義俱盡、或有文義俱不盡。有四辯：法辯、義辯、了了辯、辭辯。若論師有此四辯者，而言文義俱盡，無有是處。今舍利弗成就此四辯，而言文義俱盡，無有是處。」

彼裸形即難問舍利弗義，舍利弗即還答遣。時彼裸形以五百迫難難舍利弗，舍利弗即稱彼五百迫難，而更以深義難問，而彼裸形得難問不解。時彼裸形即生念言：「甚奇！甚特！沙門釋子極為智慧聰明，我今寧可從彼出家學道耶？」

即往僧伽藍中，遙見跋

time the bhikṣus told the Buddha what happened. The Buddha said, “There are four types of argument: one in which the debater has deep understanding but lacks textual mastery;<sup>35</sup> the debater has textual mastery but lacks deep understanding; has both textual mastery and deep understanding; or, has neither textual mastery nor deep understanding. There are four aspects of discernment: mastery of the terms and teachings, understanding of the objects in question, clarity of expression, and eloquence.<sup>36</sup> If a debater possesses these four types of discernment, as well as textual mastery and deep understanding, then it is impossible [for him to be defeated]. Śāriputra is in possession of these four aspects, and he has textual mastery and deep understanding. Therefore, it is impossible [for him to be defeated].”

The naked ascetic challenged Śāriputra, but Śāriputra answered his questions without hesitation and defeated him. [Specifically,] the naked ascetic asked Śāriputra five hundred questions. Śāriputra answered them and challenged the naked ascetic with deeper questions. When the naked ascetic was unable to answer, he thought, “How unusual, how extraordinary! The Śākya recluses are extremely wise and intelligent. I shall go forth and learn the path with them!”

Thereupon he set off for the saṅghārāma. When he saw

<sup>35</sup> Mastery of the texts refers to familiarity with the relevant texts, especially through memorization.

<sup>36</sup> These correspond to the four unhindered knowledges (Skt. *pratisamṛhita*, Ch. 四無礙智), explained in *Da zhidu lun* 大智度論, CBETA, T25, no. 1509, p. 246, a22-b25, and in Gelongma Migme Chodron’s English translation of Lamotte, v3, pp. 1323–1327.

難陀釋子生此念：「沙門釋子少知識者，猶智慧乃爾，況多知識者，豈得不多耶？」前至跋難陀釋子所白言：「我欲出家學道。」時跋難陀即度為弟子，授具足戒。

後於異時，問跋難陀義，而不能答。時彼裸形復生<sup>807a01</sup>此念：「沙門釋子愚闇無所知，我今宜可休道。」即著袈裟入外道眾中。時諸比丘，以此因緣往白佛，佛言：「自今已去，聽與外道眾僧中四月共住白二羯磨，當作如是與。先剃髮已，著袈裟脫革屣，右膝著地合掌，教作如是言：『大德僧聽！我某甲外道，歸依佛歸依法歸依僧，我於世尊所求出家為道，世尊即是我如來、至真、等正覺。』如是第二、第三說。『我某甲外道，歸依佛法僧已，從如來出家學道，如來是我至真等正覺。』如是第二、第三說。

Upananda Śākyaputra in the distance, he thought, “Even that unknown Śākyan recluse was very wise—how much wiser will the well-known Śākyans be!” Thereupon he approached Upananda Śākyaputra and said, “I wish to go forth and learn the path.” At this time Upananda accepted him as a disciple, and granted full ordination.

Later, at another time, the naked ascetic challenged Upananda, who was unable to answer his questions. At this time he thought, “These Śākyan recluses are dim-witted and unlearned. [807a] I am going to leave the Saṅgha.” Thereupon, he rejoined the non-Buddhist practitioners (Skt. *tīrthika*) but continued wearing his kaṣāya robe. Then the bhikṣus went to the Buddha and told him what happened. The Buddha said, “Hereafter, I require that non-Buddhist practitioners complete a four-month period of residence with the Saṅgha. This shall be done with a twofold karman conducted in this manner. First, shave the candidate’s head, and have him put on a robe and remove his sandals. The candidate kneels on his right knee, joins his palms, and says, ‘Venerable members of the Saṅgha, please listen. I, (full name), a non-Buddhist practitioner, take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Saṅgha. I request going forth from the Tathāgata to practice the path. The World-honored One is my Tathāgata, Arhat, Fully-enlightened One.’ This is repeated for the second and third times. Then he should say, ‘I, (full name), a non-Buddhist practitioner, have now taken refuge in the Buddha, the Dharma, and the Saṅgha. I have now gone forth under the Tathāgata. The Tathāgata is my Arhat,

當教受戒，『盡形壽不殺生是沙彌戒，乃至盡形壽不畜金銀寶物是沙彌戒，此是沙彌十戒，盡形壽不得犯。』

彼外道應先至眾僧中，偏露右臂脫革屣禮僧足已，右膝著地合掌教作如是說：『大德僧聽！我某甲外道，從眾僧乞四月共住，願僧慈愍故，與我四月共住。』如是第二、第三說已，安彼外道著眼見耳不聞處，眾中應差堪能作羯磨者如上，作如是白：

『大德僧聽！彼某甲外道，今從眾僧乞四月共住。若僧時到僧忍聽，與彼某甲外道四月共住。白如是。』

『大德僧聽！彼某甲外道，從眾僧乞四月共住，

Fully-enlightened One.’ This is repeated for the second and third times.”

“Then he should then receive the precepts: ‘Do not kill, as long as you live. This is a śrāmaṇera precept. (*up to*) Do not take or hold gold, silver, or other precious items, as long as you live. This is a śrāmaṇera precept. These are the ten śrāmaṇera precepts, which may not be violated for the rest of your life.’<sup>37</sup>

“The non-Buddhist practitioner should go to the Saṅgha with his right shoulder exposed and sandals removed. Having bowed to the Saṅgha, he kneels on his right knee, joins his palms and says, ‘Venerable members of the Saṅgha, please listen. I, (full name), a non-Buddhist practitioner, hereby request a four-month period of residence with the Saṅgha. May you have compassion and grant a four-month period of residence.’ This is repeated for the second and third times. Then take him to a place where he can see but not hear the Saṅgha. Appoint someone from the Saṅgha who is capable of performing the karman as described above. The appointed person states the motion as follows:

“‘Venerable members of the Saṅgha, please listen. Non-Buddhist practitioner, (full name), has requested a four-month period of residence. If it is timely, may the Saṅgha agree to grant him a four-month period of residence. This is the motion.

“‘Venerable members of the Saṅgha, please listen. Non-Buddhist practitioner, (full name), requests a four-month

<sup>37</sup> The ten śrāmaṇera precepts are enumerated on p. 52 below.

僧今與彼四月共住。誰諸長老忍僧與彼四月共住者默然，誰不忍者說。』

『僧已忍與彼外道四月共住竟，僧忍，默然故，是事如是持。』

彼外道行共住竟，令諸比丘心喜悅，然後當於眾僧中受具足戒白四羯磨。

云何外道，不能令諸比丘心喜悅？彼外道心故執持外道白衣法，不親比丘親外道，[807b01](#)不隨順比丘誦習異論；若聞人說外道不好事便起瞋恚，若聞人毀咎外道師教亦起瞋恚；聞說佛法僧非法事便踊躍歡喜；若有異外道來，讚歎外道好事，歡喜踊躍；若有外道師來，聞讚歎外道事，亦歡喜踊躍；若聞說佛法僧非法事，亦歡喜踊躍。是謂外道不能令諸比丘喜悅。

period of residence. The Sangha is about to grant him a four-month period of residence. May those who are in favor of the Saṅgha granting a four-month period of residence remain silent. May those who are opposed speak now.

““The Saṅgha has agreed to grant this non-Buddhist practitioner a four-month period of residence. By its silence, the Saṅgha has approved. Let this be upheld as enacted.””

“If this non-Buddhist practitioner completes the period of residence, and the bhikṣus are pleased with him, then he should receive the full ordination from the Sangha with a fourfold karman.

“How might the practitioner from another sect fail to please the bhikṣus? By remaining strongly attached to doctrines of non-Buddhists or householders; by avoiding bhikṣus and staying close to non-Buddhist practitioners; [\[807b\]](#) by reciting non-Buddhist teachings in violation of the bhikṣus’ wishes; by becoming angry when he hears people say bad things about non-Buddhist sects; by becoming angry when he hears people criticize what non-Buddhist teachers have taught; by becoming pleased and excited when he hears people criticize the Buddha, Dharma, or Saṅgha; by becoming pleased and excited when he hears visiting non-Buddhist practitioners from sects other than his own praise the non-Buddhist sects; by becoming pleased and excited when he hears a visiting non-Buddhist teacher praise non-Buddhist sects; by becoming pleased and excited when he hears them criticize the Buddha, Dharma, or Saṅgha. This is how the non-Buddhist

云何外道能令比丘喜悅？即反上句是，是謂外道共住和調心意令諸比丘喜悅。」

爾時有一外道，眾僧與四月共住，當與共住時，得正決定心。時諸比丘以此因緣往白佛，佛言：「若得正決定心者，當白四羯磨與授具足。」

時裸形布薩聞此語，便作是念：「沙門釋子智慧聰明，我今寧可還彼出家學道耶？」即詣僧伽藍中語諸比丘言：「我欲出家學道。」

時諸比丘以此事白佛，佛言：「此壞內外道者，於我法中無所長益，若未受具足戒者，不應與授具足。已受者當滅擯。」

爾時世尊遊羅閱城。時摩竭王瓶沙告語國人言：

practitioner might fail to please the bhikṣus.

“How might the non-Buddhist practitioner please the bhikṣus? In ways opposite of above. This is how the non-Buddhist practitioner should spend the period of residence, harmoniously adapting his mind and thoughts, causing the bhikṣus to be pleased.”

One time, the Saṅgha approved the four-month period of residence for a non-Buddhist practitioner. Upon receiving permission, the non-Buddhist practitioner attained firm establishment on the path.<sup>38</sup> Then the bhikṣus went to the Buddha and told him what happened. The Buddha said, “If the person attains firm establishment on the path, he should be granted full ordination with a fourfold karman.”

Then the naked ascetic Upavāsa learned of the Buddha’s decision, and thought to himself, “The Śākya recluses are wise and intelligent. Why not return to their midst, go forth, and learn the path?” Thereupon he went to the saṅghārāma, and said to the bhikṣus, “I would like to go forth and learn the path.”

Then the bhikṣus told the Buddha of this matter. The Buddha said, “Those who destroy both the Buddhist and non-Buddhist traditions receive no benefit from my Dharma. If they have not received full ordination, you should not grant them ordination; if they have already received ordination, they should be expelled.”

While the Buddha was travelling in Rājagṛha, King Bimbisāra decreed to the people in his kingdom, “Those

<sup>38</sup> Firm establishment on the path is one of the qualities of stream-entry. See *Sifen lü*, p. 997, c1–3.

「欲於沙門釋子中能出家學道者，聽如來法中善修梵行盡諸苦際。」時有一奴來詣僧伽藍中，語諸比丘言：「我欲出家作比丘。」時諸比丘即與出家為道，漸漸人間乞食，為本主所捉，舉聲喚言：「止莫捉我！止莫捉我！」左右諸居士問言：「何故喚耶？」報言：「此人捉我」。即問彼人言：「何故捉耶？」報言：「是我家奴。」諸居士語言：「汝放去，不應捉！汝或不能得此人，或為官所罰。何以故知？摩竭王瓶沙先有教令，若有能於沙門釋子<sup>807c01</sup>中出家學道者，聽如來法中善修梵行得盡苦際，莫有留難。」其主即放，大喚瞋恚言：「禍哉，是我奴而不得自由。如今觀之，沙門釋子盡是奴聚。」

時諸比丘以此事往白佛，佛言：「自今已去不得度奴，若度者當如法治。」

爾時有賊囚，突獄逃走，來至園中語諸比丘

who wish to go forth and learn the path with the Śākya recluses may cultivate pure conduct in the Dharma of the Tathāgata to end the origin of suffering.” Then a slave visited the saṅghārāma and said to the bhikṣus, “I wish to go forth and become a bhikṣu.” Thereupon the bhikṣus allowed him to go forth and pursue the path. He went from house to house to beg for food, and was captured by his ex-master. He yelled, “Let me go! Let me go!” The neighbors said, “Why are you yelling?” He replied, “This man has captured me.” The neighbors asked that man, “Why have you captured him?” He replied, “He is a slave belonging to my household.” The neighbors said, “Let him go, do not hold him. You can either release him or be punished by the government. How do we know this? King Bimbisāra has issued this decree: ‘Those who wish to go forth and learn the path with the Śākya recluses may cultivate pure conduct in the Dharma of the Tathāgata to end the origin of suffering, and they shall not be hindered or obstructed.’”

[807c] The master released him, wailing in anger, “How awful! I am not free to keep my own slave. As I see it, the Śākya recluses are a bunch of slaves.”

At this time the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, slaves may not be accepted into the Saṅgha. Anyone who accepts slaves will be they will be dealt with according to the rules.”

One time, a prisoner escaped from jail. He went to the saṅghārāma and said to the bhikṣus, “I want to go forth and

言：「我欲出家學道。」時諸比丘輒度出家與受具足。時監獄官，檢校名簿問守獄者言：「某甲賊囚今為所在。」守獄者報言：「某甲賊囚突獄逃走，從沙門釋子出家。」時監獄官皆嫌言：「沙門釋子！不知慚愧，外自稱言：『我知正法。』如是何有正法？今觀此沙門釋子！盡是賊聚。」

爾時諸比丘以此事往白佛，佛言：「自今已去不得度賊，若度者當如法治。」

爾時有負債人，逃避債主，來至園中語諸比丘言：「度我出家為道。」時諸比丘輒與出家，受具足已人間乞食，為財主所捉，高聲喚言：「止莫捉我！止莫捉我！」左右諸居士聞，即問言：「何故喚耶？」報言：「此人捉我。」問其人言：「汝何故捉耶？」報言：「負我財物。」諸人語言：「汝放去莫捉，汝既不得財，或為

learn the path.” The bhikṣus admitted him, gave the going forth and granted him full ordination as usual. Then, while the prison warden was checking his list of prisoners, he asked the prison guards, “Where is prisoner so-and-so?” The guards said, “Prisoner so-and-so has escaped, and has gone forth among the Śākya recluses.” The prison wardens said in disgust, “The Śākya recluses know no shame! To outsiders they say, ‘We know what is right,’ but how can this be right? As I see it, the Śākya recluses are a bunch of criminals.”

At this time the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, criminals may not be accepted into the Sangha. Anyone who accepts criminals will be they will be dealt with according to the rules.”

One time, in order to escape his creditor, a debtor went to the saṅghārāma and said to the bhikṣus, “Please allow me to go forth and practice the path.” At this time the bhikṣus allowed him to go forth and granted him full ordination as usual. While he was out begging, his creditor captured him. He yelled, “Let me go! Let me go!” The neighbors asked, “Why are you yelling?” He replied, “This man has captured me.” They asked that man, “Why have you captured him?” He replied, “He owes me money.” The neighbors said, “Let him go, do not hold him. You won’t get your money back, and you might be punished by the magistrate. Why is this? King Bimbisāra of Magadha has made this decree, ‘Those who wish to go forth and learn

官所罰。何以故？摩竭國王瓶沙先有教令，若有能出家學道者，聽善修梵行得盡苦際，隨意莫有留難。」財主即便放之，而生瞋恚言：「負我財物而不能得，以此推之，沙門釋子盡是負債人。」

時諸比丘，以此事往白佛，佛言：「自今已去不得度負債人出家，若度者當如法治。」

爾時佛遊羅閱城迦蘭陀竹園。時有十七群童子共為親<sup>808a01</sup>厚，最大者年十七，最小者年十二；最富者八十百千，最貧者八十千。中有一童子，名優波離，父母唯有此一子，愛之未曾離目前，父母念言：「我當教此兒學何等技術？我等死後，快得生活無所乏短。」即自念言：「當教先學書，我等死後，快得生活，無所乏短，不令身力疲苦。」復作是念：「教兒學書亦有身力疲苦耳！更教學何等技術？我等死後，快得生活無所乏短，身力不疲苦。」念

the path with the Śākya recluses may cultivate pure conduct in the Dharma of the Tathāgata to end the origin of suffering, and they shall not be hindered or obstructed.”

The creditor released him, and said angrily, “I cannot collect the money that I am owed. Clearly, the Śākya recluses are a bunch of debtors.”

At this time the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, debtors may not be admitted into the Sangha. Anyone who admits debtors will be dealt with according to the rules.”

At this time, the World-honored One was travelling in Kalandaka Venuvaṇa Park in Rajagṛha. There was a group of seventeen young boys who were close friends. <sup>[808a]</sup> The oldest was seventeen years old, and the youngest was twelve. The wealthiest had eight million coins, and the poorest had eighty thousand coins. One of them was a boy named Upāli. He was the only child, and his parents loved him so much that they never let him out of their sight. They thought, “What skills should we have our son learn so that after we die, he will live happily and lack for nothing?” Then they thought, “We should have him learn to write. After we die, he will live happily, lack for nothing, and not suffer from physical exertion.” But then it occurred to them, “If we have our son learn to write, he will still suffer physical exertion. What other skill should we have him learn so that after we die, he will live happily, lack for nothing, and not suffer physical exertion.” They thought, “We should have our son learn the skill of mathematical

言：「今當教此兒學算數技術，我等死後，快得生活，無所乏短，身力不疲苦。」父母念言：「今教兒學算數亦有身力疲苦耳！今當更教此兒學何等技術？我等死後，快得生活，無所乏短，身力不疲苦。今當教此兒學畫像技術，我等死後，快得生活，無所乏短。」復念言：「今教此兒學畫像技術，恐兒眼力疲苦。當教此兒更學何等技術？我等死後，快得生活，無所乏短，眼力不疲苦。」即念言：「沙門釋子善自養身，安樂無眾苦惱。若當教此兒於沙門釋子法中出家為道，我等死後，快得生活，無所乏短，身不疲苦。」

後於異時，十七群童子語優波離童子言：「汝可隨我等出家為道。」答言：「我何用出家為？汝自出家。」十七群童子，第二、第三語優波離言：「可共出家為道。何以故？我等今共相娛樂，於彼亦當

calculation. After we die, he will live happily, lack for nothing, and not suffer physical exertion.” But then his parents thought, “If we have our son learn mathematics, he will still suffer physical exertion. What other skill should we have our son learn so that after we die, he will live happily, lack for nothing, and not suffer physical exertion? We should have him learn the skill of portrait painting, so that after we die, he will live happily, lack for nothing, and not suffer physical exertion.” Then they thought, “If we have our son learn portrait painting, he will still suffer from exertion of his eyes. What other skill should we have our son learn, so that he lives happily, lacks for nothing, and does not suffer from eye exertion?” Then it occurred to them, “The Śākya recluses take good care of themselves, they are happy, they are not troubled by anything. If we have our son go forth with the Śākya recluses, then after we die, he will live happily, lack for nothing, and not suffer physical exertion.”

Later, at another time, the group of seventeen boys said to the young Upāli, “Why don’t you join us in going forth to cultivate the path.” He replied, “Why should I go forth? You go forth!” The group of seventeen boys said to Upāli for a second time, and a third, “Let us go forth together and learn the path. Why? Since we have a good time together, we can still have this much fun together with the bhikṣus!” Then the young Upāli said to the others, “Wait here, I will

如是嬉戲，共相娛樂。」  
時優波離童子語諸童子  
言：「汝等小待！須我白父  
母。」

優波離童子即往父母所  
白言：「我今欲出家為道，  
願見聽許。」父母報<sup>808b01</sup>  
言：「我等唯有汝一子，心  
甚愛念，乃至不欲令死  
別，況當生別。」優波離  
童子如是再三白父母言：  
「願聽我出家。」父母亦如  
是報言：「我等唯有汝一  
子，心甚愛念，乃至不欲  
令死別，況當生別。」

爾時父母得優波離童子  
再三懇勸，作如是念：「我  
等先已有此意：『當教此兒  
學何技術？我等死後，令  
兒快得生活，無所乏短，  
令身力不疲苦。』即作是  
念：『若教學書乃至畫像，  
我等死後快得生活無所乏  
短，令身力不疲苦，而恐  
勞兒身力眼力以致疲  
苦。』念言：『唯有沙門釋  
子！善自養身無眾苦惱，  
若令此兒在中出家，快得  
生活無有眾苦。』」時父母  
報兒言：「今正是時，聽汝

go ask my parents.”

Thereupon the young Upāli went to his parents, and asked, “I want to go forth and learn the path. May I have your permission?” His parents replied, “You are our only son, we love you so much that we don’t want to be separated from you by death, much less in life.” <sup>[808b]</sup> The young Upāli repeatedly asked for permission to go forth. His parents repeatedly replied, “You are our only son, we love you so much that we don’t want to be separated from you by death, much less in life.”

Then, with Upāli’s repeated entreaties, it occurred to his parents, “We had previously thought, ‘What skill should we have our son learn, so that after we die, he lives happily, lacks for nothing, and does not suffer physical exertion?’ Then we thought, ‘We could have him learn writing, (*up to*) portrait painting, so that after we die, our son will live happily, lack for nothing, and not suffer physical exertion.’ But then we worried that our son would still suffer from physical exertion (*up to*) eye exertion. So then we thought, ‘Only the Śākya recluses take good care of themselves and are not troubled by anything. If we have our son go forth among them, he will live happily and be free from troubles.’” Then Upāli’s parents said to him, “The time is right. You may go forth.”

出家。」

時優波離還至十七群童子所語言：「我父母已聽我出家，汝等欲去者今正是時。」時諸童子即往僧伽藍中，白諸比丘言：「大德！我欲出家學道，願諸大德！見與出家為道。」爾時諸比丘即與出家受具足戒。

諸童子小來習樂，不堪一食，至於中夜患飢，高聲大喚言：「與我食！與我食！」諸比丘語言：「汝小待須天明，若眾僧有食，當共汝食。若無當共汝乞食。何以故？此中先都無作食處。」

爾時世尊，夜在靜處思惟，聞小兒啼聲，知而故問阿難：「中夜何等小兒啼聲？」阿難以此因緣具白世尊，世尊告阿難：「不應授年未滿二十者具足戒。何以故？若年未滿二十，不堪忍寒熱、飢渴、風雨、蚊虻、毒虫，及不忍惡言，若身有種種苦痛不堪忍，又不堪持戒及一食，若度令出家受具足

Then Up ā li departed and returned to the company of the seventeen boys. He said to them, “My parents have given me permission to go forth. It is time to go forth, as you have wished.” Then the seventeen boys went to the saṅghārāma and said to the bhikṣus, “Venerables, we wish to go forth and learn the path, please allow us.” Thereupon the bhikṣus allowed them to go forth and granted them full ordination.

The boys, whose lives had been easy since they were little, could not tolerate having just one meal a day. In the middle of the night, suffering from hunger, they yelled, “Give me something to eat! Give me something to eat!” The bhikṣus said, “Wait until it is light. If the Saṅgha has food, they will share it with you. If not, then they will accompany you on your begging rounds. Why? Because there is no place to make food here.”

At this time, the World-honored One was meditating in a quiet place when he heard the boys crying. Although he knew the answer, he asked Ānanda, “It is the middle of the night—who are the crying children?” Ānanda told the World-honored One what happened, and the World-honored One said to Ānanda, “Those who have not reached twenty years of age should not be granted full ordination. Why is this? Because people under twenty cannot tolerate cold, heat, hunger, thirst, wind, rain, mosquitos, or poisonous insects. They cannot tolerate harsh words. They cannot tolerate physical discomfort or pain. They cannot tolerate the discipline of keeping precepts or having just

808c01 戒者，當如法治。阿難當知，年滿二十者，堪忍如上眾事。」

爾時摩竭國界五種病出：一者癩，二者癰，三者白癩，四者乾癢，五者顛狂。彼國人有此病者，皆詣耆婆童子所語言：「唯願見為治，我等當與如是如是財物。」耆婆童子報言：「我不能治汝。」時病者復語言：「唯願救濟，我等當以家一切所有，身及妻子供給使令。」耆婆報言：「我不能療治汝患。」時諸病者自相謂言：「此人意正必不與我等治病，我曹當往至彼所欲樂治處。」

時諸病者，來至僧伽藍中，語諸比丘言：「我欲出家學道。」時諸比丘輒度出家。

時耆婆童子療治佛及比

one meal per day. Anyone who admits them, allows them to go forth and grants them full ordination will be dealt with in accordance with the rules. [808c] Ānanda, know that when people reach twenty years of age, they can tolerate these things.”

At this time, there were five diseases in the kingdom of Magadha: 1. leprosy; 2. lesions; 3. white leprosy; 4. diabetes; and 5. epilepsy. People suffering from these diseases went to see the young Jīvaka,<sup>39</sup> saying “Please heal us, we will give you such and such a valuable gift.” The young Jīvaka replied, “I am unable to treat you.” Then the afflicted people said, “If you save us, we will give you everything in our household, and I, my wife and children will be your servants.” The young Jīvaka said, “I am unable to treat your ailments.” Then the afflicted people said to one another, “He is insistent. He is not going to cure our illnesses.”<sup>40</sup> Let’s go someplace where he will treat us.”

The people who were afflicted with the various diseases went to the saṅghārāma and said to the bhikṣus, “I want to go forth and learn the path.” Then the bhikṣus admitted them and allowed them to go forth as usual.

At this time the young Jīvaka was providing treatment

<sup>39</sup> Jīvaka was a renowned physician who served the king and the Saṅgha.

<sup>40</sup> The English translation is based on an emendation to the original punctuation:

此人意正必不與我等治病 (original, pp. 808c9)

此人意正，必不與我等治病 (emended)

丘僧，給與吐下藥，或可與羹者作與，不可與者不與作，或與野鳥肉作羹，隨病者所食，蒙此轉得除差，既得除差已，皆還休道。

時耆婆童子行道行，見罷道道人在道而來，見已語言：「汝先不出家耶？」報言：「曾出家。」問言：「汝何故休道？」報言：「我先有患，詣汝所求治言：『當與汝如是如是財物。』而汝報我言：『我不能治。』我復重求汝治，當以家一切所有及身妻子供給使令，而汝猶意正不見為治。我等自相謂言：『此人意正必不為我等治病，我曹當更往至彼所樂治處，而必為我治。』我等為此病故，往僧伽藍中，權求出家治病，本無信心於佛法眾所出家。」

時耆婆聞已不悅，即往

for the Buddha and Bhikṣu Saṅgha. He gave them medicine for diarrhea and vomiting. He made stew for them when they could eat it, but not when they couldn't. He gave them stew made with wildfowl. As they ate his stew, the afflicted bhikṣus recovered, thanks to Jīvaka's treatment. Having recovered, they returned to lay life.

Then later while the young Jīvaka was travelling, he met one of the people who had abandoned the path approaching him on the road. He asked, "Weren't you previously a bhikṣu?" He replied, "Yes, I was." He asked, "Why did you leave the Saṅgha?" He replied, "I had been suffering from an illness. I visited you seeking treatment and said, 'I will give you such and such a gift,' but you replied, 'I am unable to treat you.' I asked you again, saying that I would give you everything in my home, and that my wife, children, and myself would be your servants. But you remained insistent in your refusal to treat me.<sup>41</sup> We said to one another, 'He is insistent. He will not treat us.'<sup>42</sup> If we go to a place where he is willing to treat people, then he will cure us there.' Then, for the sake of treating our illnesses, we went to the saṅghārāma. Our request for going forth was an expedient way to receive treatment. We went forth without faith in the Buddha, Dharma, and Saṅgha."

Jīvaka was unhappy to hear this. He went to the World-

<sup>41</sup> The English translation is based on an emendation to the original punctuation: 而汝猶意正不見為治 (original, p. 808c22) 而汝猶意正，不見為治 (emended)

<sup>42</sup> The English translation is based on an emendation to the original punctuation: 此人意正必不為我等治病 (original, p. 808c23) 此人意正，必不為我等治病 (emended)

世尊所，頭面禮足在一面坐，白世尊言：「昔我先療治眾僧病故捨王事，而諸比丘度五種病者：癩、癰、白癩、乾癢、顛狂。唯願<sup>809a01</sup>世尊見愍，為勅諸比丘，自今已去勿復度此五種病者為道。」爾時世尊默然可之。時耆婆知世尊默然可已，從坐起頭面禮足遶三匝而去。

爾時世尊以此因緣集比丘僧，告諸比丘：「汝等當知！耆婆童子先療治眾僧病苦故捨於王事，而諸比丘輒度五種病人。自今已去，不得度五種病人授具足戒，若度者當如法治。」

爾時佛在羅閱城。城中有一比丘，字難提，常樂坐禪得世俗定心解脫。彼從四禪起，時魔女來在前立，彼比丘捉欲犯，魔即出外，比丘亦隨出外。彼魔出屋欄外，比丘亦隨出屋欄外。彼出中庭，比丘亦至中庭。魔復出至寺外，比丘亦至寺外。寺外有死驢馬，時魔至死馬所

honored One, bowed at his feet, and sat to one side. He said to the World-honored One, “I set aside my duties to the king in order to treat the Saṅgha. But the bhikṣus admitted people with five types of illness: leprosy, lesions, white leprosy, diabetes, and epilepsy. [809a] May the World-honored One have compassion, and order that hereafter, the bhikṣus should not admit anyone with the five ailments.” At this time, the World-honored One assented silently. Jīvaka, seeing that the Buddha had assented, rose from his seat, bowed at the Buddha’s feet, made three circumambulations, and departed.

Then the World-honored One gathered the Bhikṣu Saṅgha on this account, and said to them, “Because the young Jīvaka treated ailing members of the Saṅgha first, he neglected his duties to the king. This happened because the bhikṣus rashly admitted people with the five ailments. Hereafter, you may not admit people having any of the five ailments or give them full ordination. Anyone who does so will be dealt with in accordance with the rules.”

While the Buddha was in the city of Rājagṛha, there was also a bhikṣu named Nandi in the city. He delighted in doing seated meditation (*dhyāna*). He attained a worldly concentration and its liberation. When he emerged from the fourth *dhyāna*, a demon girl was standing before him. When the bhikṣu went to grab her and violate her, the demon went outside. He followed her outside. The demon went outside the building’s fence. He followed her beyond the fence. She went into the courtyard. He followed her into the courtyard. The demon went outside the monastery. He followed her outside the monastery. Outside of the

即滅，天身不現。時難提比丘即於此死馬所作不淨行，行不淨已，都無覆藏心，便作是念：「世尊與比丘制戒，若比丘作不淨行，波羅夷不共住。我今犯不淨行，無有覆藏心，將不犯波羅夷耶？我今當云何？」

即語親友比丘言：「世尊與比丘結戒，若犯不淨行者，得波羅夷不共住。今我犯姪不淨行，都無覆藏心，將無犯波羅夷耶？善哉長老！與我白世尊。若有教勅，我當奉行。」

時諸比丘以此因緣具白世尊，世尊以此因緣集比丘僧，告言：「僧今與難提比丘波羅夷戒白四羯磨。作如是與，使難提比丘到僧中，偏露右臂、脫革屣、禮僧足、右膝著地，合掌作如是白：『大德僧

monastery there was a dead horse. The demon went over to the dead horse and disappeared, its deva body no longer visible. At this time, the bhikṣu Nandi carried out impure conduct on the body of the dead horse.<sup>43</sup> After doing so, he did not have any intention of concealing his act, and thought, “The World-honored One has made this precept for bhikṣus: a bhikṣu who carries out impure conduct commits a pārajāyika and is excluded from communal life. I have just committed impure conduct, but I did not intend to conceal it. Is this a pārajāyika offense? What should I do?”

Thereupon he said to his fellow bhikṣus, “The World-honored One has made a precept that the offense of impure conduct is a pārajāyika requiring exclusion from communal life. I have just committed a sexual act of impure conduct but did not intend to conceal it. Is this a pārajāyika offense or not? Venerable sirs, it would be good if you could ask the World-honored One on my behalf. I will abide by his pronouncement.”

Then the bhikṣus told the World-honored One what happened. The World-honored One gathered the Bhikṣu Saṅgha on this account and announced, “The Saṅgha shall use a fourfold karman to impose the pārajāyika sanction on bhikṣu Nandi.<sup>44</sup> It should be imposed in this way: the bhikṣu Nandi is to come before the Bhikṣu Saṅgha. With his right shoulder exposed, and his leather sandals removed, he should bow at the feet of the Saṅgha. Then he

<sup>43</sup> Impure conduct (Skt. *abrahmacarya*) refers to sexual acts.

<sup>44</sup> The pārajāyika sanction is an exceptional case concerning impure conduct. If the offender had concealed the offense, he would be expelled.

聽！我難提比丘，犯不淨行都無覆藏心。今從僧乞波羅夷<sup>809b01</sup>戒，願僧與我波羅夷戒，慈愍故。』如是第二、第三說。

眾中應差堪能羯磨者如上，作如是白：

『大德僧聽！此難提比丘，犯不淨行無覆藏心，今從僧乞波羅夷戒。若僧時到僧忍聽，僧今與難提比丘波羅夷戒。白如是。』

『大德僧聽！此難提比丘犯不淨行無覆藏心，今從僧乞波羅夷戒。僧今與難提比丘波羅夷戒。誰諸長老忍僧與難提比丘波羅夷戒者默然，誰不忍者說。是初羯磨。』第二、第三亦如是說。

『僧已忍與難提比丘波羅夷戒竟，僧忍，默然故，是事如是持。』

與波羅夷戒已，當事事隨順行之。隨順行法者，不得授人具足戒、不得與

should kneel on his right knee, join his palms, and say, ‘Venerable members of the Saṅgha, I, bhikṣu Nandi, have committed impure conduct but had no intention of concealing the act. I request the pārajāyika sanction from the Saṅgha. May the Saṅgha have compassion impose the pārajāyika sanction on me.’ [809b] This is repeated for the second and third times.

“Appoint someone from the Saṅgha who is capable of performing the karman as described above. The appointed person states the motion as follows:

““Venerable members of the Saṅgha, please listen. The bhikṣu Nandi has committed impure conduct but had no intention of concealing the act. He now seeks the pārajāyika sanction from the Saṅgha. If it is timely, may the Saṅgha impose the pārajāyika sanction on bhikṣu Nandi. This is the motion.

““Venerable members of the Saṅgha, please listen. The bhikṣu Nandi has committed impure conduct but did not intend to conceal the act. The Saṅgha is about to impose the pārajāyika sanction on Nandi. May those who are in favor of the Saṅgha imposing the pārajāyika sanction on Nandi remain silent. May those who are opposed speak now. This is the first proclamation.’ This is repeated for the second and third times.

““The Saṅgha has agreed to impose the pārajāyika sanction on bhikṣu Nandi. By its silence, the Saṅgha has approved. Let this be upheld as enacted.’

“Under the pārajāyika sanction, he must comply with every demand, including the following: he may not grant full ordination to others; he may not grant dependence to

人依止、不得畜沙彌、若差教誡比丘尼不得受、設差不應往教誡、不應為僧說戒、不應在僧中問答毘尼、不應受僧差使作知事人、不應受僧差別處斷事、不應受僧差使命、不應早入聚落暮還，當親近比丘、不得親近外道白衣、當順從比丘法、不得說餘俗語、不得眾中誦律若無能誦者聽；不得更犯此罪，餘亦不應，若相似、若從此生、若惡於此者；不得非僧羯磨及作羯磨者，不得受清淨比丘敷座、洗足、水拭革屣、揩摩身，及禮拜迎逆問訊，不應受清淨比丘捉衣鉢，不得舉清淨比丘為作憶念作自言治、不應證正人事，不得遮清淨比丘說戒自恣、不得與清淨比丘共

others; he may not take on śrāmaṇeras; he may not accept appointments to instruct bhikṣuṇīs;<sup>45</sup> if he is sent, he should not go; he should not provide instruction on the precepts to the Saṅgha; he should not participate in the Saṅgha's discussions on the Vinaya; he should not accept appointments from the Saṅgha to oversee any matter; he should not accept appointments from the Saṅgha to adjudicate any matter; he should not accept appointments from the Saṅgha to do any errand; he should not enter the village in the morning and return in the evening; he should remain in the company of bhikṣus, not in the company of non-Buddhist or lay practitioners; he should comply with the instructions of bhikṣus and not talk back; he may not recite the precepts with the community, unless no one else is able to recite them.<sup>46</sup> He may not repeat the commission of this offense, nor others, such as an offense that is similar, an offense that is born of the original offense, or an offense that is worse than the original offense. He may not criticize the saṅgha-karman; he may not perform a karman; he may not accept a seat offered by a pure bhikṣu; he may not accept water for washing his feet,<sup>47</sup> the wiping of his leather sandals, the scrubbing of his body,<sup>48</sup> bowing, greeting, or salutation offered by pure bhikṣus; he may not

<sup>45</sup> The variant reading in note 17, p. 809b14 of the *Sifen lii* is followed, and punctuation is added: 若差教授比丘尼、不得受。

<sup>46</sup> The English translation is based on emendations to the original punctuation:

不得眾中誦律若無能誦者聽 (original, p. 809b20)

不得眾中誦律，若無能誦者，聽 (emended)

<sup>47</sup> The English translation is based on an emendation to the original punctuation:

洗足、水拭革屣 (original, p. 809b23)

洗足水、拭革屣 (emended)

<sup>48</sup> This is part of the bathing procedure.

諍。與波羅夷比丘，僧說戒及羯磨時，來與不來，眾僧無犯。」

諸比丘作是言：「若與波羅夷戒比丘<sup>809c01</sup>，彼比丘重犯姪不淨行，復得更與波羅夷戒不？」佛言：「不應爾，應滅擯。」

爾時佛在釋翅搜迦維羅衛城尼拘律園。時世尊時到著衣持鉢入迦維羅衛城乞食，乞食已還出城。於時羅睺羅母，與羅睺羅在高閣上見佛來，語羅睺羅言：「彼來者是汝父。」爾時羅睺羅疾疾下樓至如來所，頭面禮足在一面立。時世尊以手摩羅睺羅頭，羅睺羅自念：「從生已來未曾得如是細滑柔軟樂。」

let pure bhikṣus take his robe or bowl; he may not accuse pure bhikṣus, cause them to remember, or acknowledge their offenses; he should not raise suspicions against people who are upright; he may not prevent pure bhikṣus from reciting the precepts or giving pravāraṇā; he may not dispute with pure bhikṣus. Whether or not a bhikṣu under the pārajayika sanction attends the recitation of precepts and karman proceedings, there is no offense for the Saṅgha.”<sup>49</sup>

The bhikṣus asked, “If a bhikṣu under the pārajayika sanction repeats the offense of committing sexual impure conduct, may the pārajayika sanction be imposed upon him again?” [809c] The Buddha said, “No, it may not. He is to be expelled.”

Then the Buddha stayed at Nyagrodhārāma in the city of Kapilavastu, in the land of the Śākya.<sup>50</sup> At this time, the World-honored One put on his robe, took up his bowl, and entered the city of Kapilavastu to beg for food. Having done so, he went back out of the city. At this time, Rāhula and his mother were on a high building, where they saw the Buddha approaching. She said to Rāhula, “The man walking towards us is your father.” Then Rāhula rushed downstairs to the Tathāgata, bowed at his feet, and stood at one side. At this time the World-honored One rubbed Rāhula’s head. Rāhula thought, “Never in my life have I felt a softer or smoother touch.” The Buddha asked him,

<sup>49</sup> The variant reading in note 21, p. 809b28 of the *Sifen lü* is followed: 與波羅夷戒比丘.

<sup>50</sup> According to texts preserved in China, the monastery at Nyagrodhārāma was given by the Buddha’s father, King Śuddhodana, because he knew that the Buddha would not stay in the royal palace when he returned to his homeland.

佛問言：「汝能出家學道不？」答言：「我能出家。」爾時佛舒一指與羅睺羅捉，將至僧伽藍中，

告舍利弗言：「汝度此羅睺羅童子。當如是度，與剃髮、教著袈裟，偏露右肩、脫革屣、右膝著地、合掌，當如是說：『我羅睺羅，歸依佛、歸依法、歸依比丘僧，我於如來所出家學道，如來是我至真等正覺。』如是第二、第三說。『我羅睺羅，歸依佛法僧竟，於如來所出家學道，如來即是我至真等正覺。』如是第二、第三說。」

當教受戒言：『盡形壽不得殺，是謂沙彌戒，乃至不促金銀寶物，是謂沙彌戒，此是沙彌十戒，盡形壽不得犯。』」

時舍利弗答言：「如是。」

受教度羅睺羅童子已，將至如來所，頭面禮足已在一面立。時舍利弗白世尊言：「我已度羅睺羅竟。」

“Are you willing to go forth and learn the path?” He replied, “Yes, I am.” At this time, the Buddha extended a finger for Rāhula to hold on to, and led him to the saṅghārāma.

He said to Śāriputra, “Admit the young Rāhula into the Saṅgha. Do it in this way: after shaving his head, instruct him to put on the kaṣāya robe, and with his right shoulder exposed and sandals removed, kneel on his right knee, join his palms, and say, ‘I, Rāhula, take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Bhikṣu Saṅgha. I go forth to learn the path under the Tathāgata, who is my Arhat, Fully-enlightened.’ This should be repeated for the second and third times. Then, ‘I, Rāhula, have now taken refuge in the Buddha, the Dharma, and the Saṅgha. I have gone forth to learn the path under the Tathāgata, who is my Arhat, Fully-enlightened.’ This should be repeated for the second and third times.

“Then instruct him in the [śrāmaṇera] precepts, saying, ‘As long as you live, do not kill. This is a śrāmaṇera precept (*up to*) do not touch gold, silver, or valuable objects. This is a śrāmaṇera precept. These are the ten śrāmaṇera precepts. Do not violate them as long as you live.’”

Śāriputra replied, “I will do so.”

Having received instructions on admitting the young Rāhula, Śāriputra led Rāhula to the Buddha, where he bowed at the Buddha’s feet and stood to one side. Then Śāriputra said to the Buddha, “I have admitted Rāhula.

云何與沙彌房舍臥具？」  
佛言：「自今已去從大比丘  
下次第與。」

時小沙彌等大小便吐污  
泥織繩床座臥具。諸比丘  
往白佛，佛言：「自今已  
去，不得令沙彌坐臥此織  
繩床上。若能愛護不污聽  
坐<sup>810a01</sup>臥。」

舍利弗白佛言：「若眾  
僧得施物時，云何與沙彌  
分？」佛告舍利弗：「若眾  
僧和合應等與，若不和合  
當與半。若復不和合，當  
三分與一分。若不爾眾僧  
不得分，若分當如法治。」

舍利弗白佛言：「小食  
大食，云何與沙彌？」佛  
言：「隨大僧次第與。」

爾時輸頭檀那王聞佛度  
羅睺羅出家，悲泣來僧伽  
藍中至世尊所，到已頭面  
禮足在一面坐，一面坐已  
白世尊言：「世尊出家，我  
有少望心，而難陀童子當  
為家業，而世尊復度令出

How shall I give him the śrāmaṇera's objects for quarters and bedding?" The Buddha said, "Hereafter, the objects given to a śrāmaṇera should be sought from the senior bhikṣus first and then go down in sequence."

One time, some young śrāmaṇeras had soiled their rope benches and sitting mats with urine, feces, and spittle. The bhikṣus went to the Buddha, who said, "Hereafter, you may not allow śrāmaṇeras to sit or lie on rope benches. Only those who are able to take good care of the rope benches and not soil them may sit or lie on them." [810a]

Śāriputra said to the Buddha, "When items are offered to the Saṅgha, what portion should a śrāmaṇera receive?" The Buddha said to Śāriputra, "If the assembly is in agreement, a śrāmaṇera should receive an equal portion. If the Saṅgha does not agree, then they should receive a half-portion. If the Saṅgha still does not agree, they should receive one-third of a portion. If this is not done, then the Saṅgha should not receive any portion. Anyone who takes a portion will be handled in accordance with the rules."

Śāriputra asked the Buddha, "How should breakfast and lunch be given to the śrāmaṇeras?" The Buddha said, "They should be given food in sequence, after those who are fully ordained."

When King Śuddhodana learned that the Buddha had admitted Rāhula and allowed him to go forth, he wept in sorrow. He went to the saṅghārāma, approached the World-honored One, bowed at his feet, and sat to one side. He said to the World-honored One, "When the World-honored One went forth, I still had hope because the young Nanda could inherit the throne. But then the World-honored One

家。難陀既出家已，我復有少望心，羅睺羅當為家業紹嗣不絕，而今世尊復度出家。父母於子多所饒益，乳養瞻視逮其成長，世人所觀。而諸比丘，父母不聽輒便度之。唯願世尊，自今已去勅諸比丘，父母不聽不得度令出家。」爾時世尊，默然受王語。王見世尊默然受語已，即從坐起，頭面禮足遶三匝而去。

爾時世尊以此因緣集比丘僧，告諸比丘：「父母於子多所饒益，養育乳哺冀其長大，世人所觀。而諸比丘，父母不聽輒便度之。自今已去，父母不聽不得度令出家，若度當如法治。」

爾時佛遊拘睢毘羅師羅園中。時有巧師家兒，來至僧伽藍中，求諸比丘出家為道。諸比丘輒與出家

admitted Nanda and allowed him to go forth. After Nanda went forth, I still had hope because Rāhula could inherit the throne. But now the World-honored One has admitted Rāhula and allowed him to go forth. Parents benefit their children in many ways. They nurse them, raise them, and take care of them until they grow up. Everyone knows this. But the bhikṣus rashly admit people without their parents' permission. It is my hope that the World-honored One tells the bhikṣus that they may not admit someone or allow someone to go forth without the permission of that person's parents." At this time the World-honored One silently assented to the king's request. When the king saw that the World-honored One had silently assented, he rose from his seat, bowed at the Buddha's feet, did three circumambulations, and departed.

Then the World-honored One gathered the Bhikṣu Saṅgha on this account. He said to them, "Parents benefit their children in many ways. They raise them, nurse them, and take care of them until they grow up. Everyone knows this. But the bhikṣus have admitted people and allowed them to go forth without their parents' permission. Hereafter, you may not admit, or allow anyone to go forth without their parents' permission. Those who do will be handled in accordance with the rules."

Then the Buddha travelled to Ghoṣilārāma in Kauśāmbī.<sup>51</sup> While he was there, the son of an artisan came to the saṅghārāma, requesting to go forth and cultivate the path. The bhikṣus granted the going forth as

<sup>51</sup> Ghoṣilārāma was an important monastery in Kauśāmbī, the capital of Vaṃśā.

度為道。時其父母啼泣來僧伽藍中，問諸比丘：「頗見如是小兒來不？」不見者報言：「不見。」即便於諸房中求覓得。時諸長者皆共譏嫌言：「沙門釋子！不知慚愧，而作妄語，外自稱言：『我修正法。』如是有何正法？今度我 810b01 小兒已，皆言不見。」

時諸比丘，以此因緣往白世尊，世尊言：「汝等善聽！自今已去，若欲在僧伽藍中剃髮，當白一切僧。若不得和合，房房語令知己與剃髮；僧若和合當作白，白已然後與剃髮。」

當作如是白：『大德僧聽！此某甲，欲求某甲剃髮。若僧時到僧忍聽，與某甲剃髮。白如是。』

若欲僧伽藍中度令出

usual. Then his parents arrived at the saṅghārāma in tears and asked the bhikṣus, “Have you seen such and such a young child come by here?” Bhikṣus who had not seen the child replied, “No, we have not.” Thereupon the parents looked in every room until they found the boy. Then the elders of the community got together and said in disgust, “The Śākyan recluses have no shame. They lie. To others they claim, ‘I know what is right.’ How can it be right to admit someone’s son but deny having seen him?” [810b]

At this time the bhikṣus went to the World-honored One and told him what happened. The World-honored One said, “Listen well! Hereafter, if, in a saṅghārāma, one wishes to perform the head-shaving, a motion must be made before the whole saṅgha. If the Saṅgha is not harmonious,<sup>52</sup> then you must go room to room to inform everyone before the head shaving may be done. When the Saṅgha is harmonious and a motion has been made, then the head-shaving may be performed.”<sup>53</sup>

“The motion is stated as follows: ‘Venerable members of the Saṅgha, (full name) has requested head-shaving from (name). If it is timely, may the Saṅgha agree to grant head-shaving to (name). This is the motion.’

“If, in a saṅghārāma, one wishes to grant going forth, a

<sup>52</sup> Harmoniousness (*hehe* 和合; Skt. *samagra*) of the saṅgha is required to carry out karmans or recite precepts. To be harmonious, three conditions must be fulfilled: Those who should attend have arrived, those who are absent have been given leave by conveying their consent, and those who are eligible to object do not object, *Sifen lü*, pp. 595a15, 888a25–27; see also Dingbin, *Sifenlüshu shizong yiji* 四分律疏飾宗義記, CBETA, X42, no. 733, p. 277, c2-3.

<sup>53</sup> The English translation is based on an emendation to the original punctuation 僧若和合當作白，白已然後與剃髮 (original, p. 810b4) 僧若和合，當作白，白已然後與剃髮 (emended)

家，當白一切僧，白已聽與出家。

當作如是白：『大德僧聽！此某甲，從某甲出家。若僧時到僧忍聽，與某甲出家。白如是。』

作如是白已與出家，教使著袈裟，偏露右臂、脫革屣、右膝著地合掌，教作如是語：『我某甲，歸依佛、歸依法、歸依僧，隨如來出家，某甲為和尚，如來、至真、等正覺是我世尊。』如是第二、第三說。

『我某甲，歸依佛法僧，隨如來出家竟，某甲為和尚，如來、至真、等正覺是我世尊。』如是第二、第三說。

當受戒：

『盡形壽不殺生，是謂沙彌戒。能者報言：「能。」』

『盡形壽不盜，是謂沙彌戒。能者報言：

motion must be made before the entire assembly. Once the motion has been made, going forth may be granted.

“State the motion as follows: ‘Venerable members of the Saṅgha, please listen. (Full name) has requested going forth from (name).<sup>54</sup> If it is timely, may the Saṅgha agree to grant the going forth to (name). This is the motion.’

“After completing the motion, the going forth is conducted this way: instruct the candidate to put on a robe with his right shoulder exposed, remove his leather sandals, kneel on his right knee, join his palms, and say the following: ‘I, (full name), take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Saṅgha. I go forth as a follower of the Tathāgata with (name) as my preceptor and the Tathāgata, Arhat, Fully-enlightened One as my World-honored One.’ This is to be repeated for the second and third times.

“‘I, (full name), have now taken refuge in the Buddha, Dharma, and Saṅgha, I have now gone forth as a follower of the Tathāgata with (name) as my preceptor and the Tathāgata, Arhat, Fully-enlightened One as my World-honored One.’ This is repeated for the second and third times.

“Then confer the śrāmaṇera ordination:<sup>55</sup>

“Do not kill, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not steal, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

<sup>54</sup> The variant reading in note 8, p. 810b09 of the *Sifen lü* is followed: 此某甲，求某甲出家。

<sup>55</sup> The variant reading in note 9, p. 810b17 of the *Sifen lü* is followed: 當授戒。

「能。」』

『盡形壽不婬，是謂沙彌戒。能者報言：

「能。」』

『盡形壽不妄語，是謂沙彌戒。能者報言：

「能。」』

『盡形壽不飲酒，是謂沙彌戒。能者報言：

「能。」』

『盡形壽不得著花鬘香塗身，是謂沙彌戒。能者報言：「能。」』

『盡形壽不得歌舞倡伎及往觀聽，是謂沙彌戒。能者報言：「能。」』

『盡形壽不得高廣大床上坐，是謂沙彌戒。能者報言：「能。」』

『盡形壽不得非時食，是謂沙彌戒。能者報言：「能。」』

『盡形壽不得執持生像金銀寶物，是謂沙彌戒。能持者報言：「能。」』

『此是沙彌十 [810c01](#) 戒，盡形壽不得犯。能持者報言：「能。」』

時有小沙彌，眾僧不聽入近村寺及阿蘭若處住，

“Do not engage in sexual intercourse, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not lie, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not drink alcoholic beverages, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not wear flower garlands or apply fragrance to your body, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not sing, dance, put on a performance, or attend any such performance, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not use a high or broad bed, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not eat food at improper times, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“Do not take or hold silver, gold, or valuable items, as long as you live. This is a śrāmaṇera precept. If you can uphold it, say “I can.”

“These are the ten śrāmaṇera precepts. [\[810c\]](#) Do not violate them as long as you live. If you can uphold them, say “I can.”

One time, the bhikṣus barred a young śrāmaṇera from the monastery by the village and the forest dwelling. As a

沙彌遂為豹所害。諸比丘以此事往白佛，佛言：「不得兩邊遮小沙彌。」

彼時或村邊寺無阿蘭若處遮沙彌，佛言：「不應爾。」

彼阿蘭若處無村邊寺彼遮沙彌，佛言：「不應爾。」

彼復遮沙彌不聽至多人處、溫室、食堂、經行堂，沙彌無有止宿處，佛言：「不應遮入多人處，乃至經行堂處。若閣上多人宿處、閣下多人行處、閣下多人宿處、閣上多人行處，聽語言：『莫入我宿處。』」

時沙彌不為和尚阿闍梨作使，亦不為餘人作使，而彼遮不與沙彌僧中利養物。佛言：「不應遮，此是施主物。」佛言：「自今已去應語沙彌言：『汝應如法供給和尚阿闍梨及眾僧。若僧作使次至應作。』」

爾時有長老比丘，將兒

result the śrāmaṇera was injured by a leopard. The bhikṣus went to the Buddha about this matter. The Buddha said, “You may not bar a śrāmaṇera from both places.”

Another time, the bhikṣus barred a śrāmaṇera from the village monastery when there was no forest dwelling. The Buddha said, “This should not be done.”

They barred a śrāmaṇera from the forest dwelling when there was no village monastery. The Buddha said, “This should not be done.”

Another time, the bhikṣus barred a śrāmaṇera from places with many people, the bathing room, the refectory, and the hall for walking meditation. The śrāmaṇera had no place to stay. The Buddha said, “The śrāmaṇera should not be barred from places with many people (*up to*) the hall for walking meditation. If many people have their quarters on the upper floor and many people are doing walking meditation on the lower floor; or, if many people have their quarters on the lower floor and many people are doing walking meditation on the upper floor, you may say, ‘do not enter our quarters.’”

One time, a śrāmaṇera would not do errands for his preceptor or ācāryas, nor would he do errands for anyone else. He was barred from receiving the śrāmaṇera’s share of offerings. The Buddha said, “He should not be barred from receiving offerings. The offerings belong to the giver.” The Buddha said, “Hereafter, tell the śrāmaṇera, ‘You should serve your preceptor, ācāryas, and the Saṅgha in accordance with the rules. If it is your turn to do an errand for the Saṅgha, you must do it.’”

One time, a senior bhikṣu had a son. Then he had the

出家已，將入村乞食。若到諸市肆前，見有餅飯舒手言：「與我餅，與我飯。」時諸長者見已，皆共嫌之：「沙門釋子！不知慚愧，犯梵行，外自稱言：『我知正法。』云何出家，故生兒而將自隨，如是有何正法？」時諸比丘以此因緣往白世尊。世尊言：「自今已去不得度年減十二者。」◎

爾時阿難，有檀越家死盡，唯有一小兒在，將至佛所頭面禮足在一面坐。佛知而故問：「此是何等小兒？」阿難以此因緣具白世尊。世尊告言：「何故不度令出家？」答言：「世尊先有制，不得度年減十二者，是以不度。」佛問阿難：「此小兒能驅烏、能持戒、能一食<sup>811a01</sup>不？若能如是者，聽令出家。」阿難報言：「此小兒能驅烏、能持戒、能一食。」佛告阿難：「若此小兒盡能爾者，聽度令出家。」

爾時跋難陀，有二沙彌：一名罽那，二名摩

son go forth. Together they went into the village for alms. When they arrived in the market, the son saw bread and rice. He reached for them and said, “Give me bread, give me rice.” When the local elders saw this, they said in disgust, “The Śākya recluses have no shame and they violate pure conduct. To others they claim, ‘I know what is right,’ but how can it be right when a bhikṣu has a son who follows him around?” The bhikṣus went to the World-honored One and told him what happened. The World-honored One said, “Hereafter, you may not admit anyone younger than twelve.”

One time, everyone in a dānapati’s family died except a small boy. Ānanda led the boy to the Buddha. He bowed at the Buddha’s feet and sat to one side. Although he knew the answer, the Buddha asked, “Who is this boy?” Ānanda told the Buddha what happened. The Buddha said to Ānanda, “Why didn’t you admit him and allow him to go forth?” Ānanda said, “The World-honored One has made a rule that no one under twelve may be admitted.” The Buddha asked Ānanda, “Can the boy shoo crows, follow the precepts, and take one meal per day? [811a] If he can do these things, then I allow his going forth.” Ānanda replied, “The boy is able to shoo crows, uphold precepts, and take one meal daily. The Buddha said to Ānanda, “Since the boy can do all of these things, then you may admit him and allow him to go forth.”

One time, Upananda had two śrāmaṇeras named Kaṇḍaka and Mahaka. Shameless and unrepentant, they

法。無慚無愧，更互犯不淨行。時諸比丘白佛，佛爾時呵責跋難陀已，告諸比丘：「自今已去，不得畜二沙彌。」

爾時有一比丘兒，來至僧伽藍中看。時比丘即為說法言：「當知地獄苦、畜生苦、餓鬼苦，佛出世難值，如優曇鉢花時乃一出耳，汝何不出家為道？」彼報言：「若大德即為作和尚者，我當出家。」而彼比丘先有沙彌，念言：「世尊制戒，不得畜二沙彌。」彼疑不畜二沙彌。時諸比丘以此因緣往白佛，佛言：「若能教持戒、增心、增慧、學問、諷誦，聽畜。」

爾時有年不滿二十者，受具足已後便生疑，諸比丘往問佛，佛言：「自今已去，若受具足已，有如是疑，聽數胎月、若數閏月、若數十四日說戒日，

committed impure acts upon each other. Then the bhikṣus told the Buddha about this. Having reprimanded Upananda, the Buddha told the bhikṣus, “Hereafter, you may not take on two śrāmaṇeras.”

One time, a bhikṣu’s son came to the saṅghārāma to see his father. Then that bhikṣu taught him the Dharma, saying, “Know that hell is suffering, animals suffer, and hungry ghosts suffer. It is rare for a Buddha to appear in the world, like the uḍumbara flower, which only blooms once in a long time.<sup>56</sup> Why don’t you go forth and cultivate the path?” He replied, “If you are willing to be my preceptor, I will go forth.” Because the bhikṣu already had one śrāmaṇera, he thought, “The World-honored One has made a rule that we may not take on two śrāmaṇeras.” He was hesitant to take on a second śrāmaṇera. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “If you can teach him to uphold the precepts, grow in concentration and wisdom, learn the teachings, and recite the teachings, then I allow you to take on another śrāmaṇera.”

One time, someone who had not reached twenty years of age was granted full ordination. Afterwards he began to have doubts. The bhikṣus went to the Buddha. The Buddha said, “Hereafter, if someone has this type of doubt after being fully ordained, I allow that months in the womb, intercalary months,<sup>57</sup> and fortnightly poṣadha days may be

<sup>56</sup> The uḍumbara tree (*ficus glomerata*) is said to bloom very infrequently, once every 3,000 years in to one text. In another text the Buddha is said to have achieved enlightenment under the uḍumbara tree.

<sup>57</sup> Twelve lunar months last approximately 354 days. An intercalary month is added to the lunar calendar

若得阿羅漢，即名為出家受具足。」

時有欲受戒者至界外，六群比丘往遮受戒。諸比丘以此因緣往白佛，佛言：「汝等善聽！自今已去，不同意未出界，在界外疾疾一處集結小界，作白二羯磨已授戒。眾中當差堪能羯磨者，如上作如是白：

『大德僧聽！僧集一處結小界。若僧時到僧忍聽，結小界。白如是。』

『大德僧聽！今此僧一處集結小界。誰諸長老忍僧一處集結小界者默然，誰不忍者說。』

『僧已忍結小界竟，僧忍，默然故，是事如是

counted towards his age; [if he is twenty by this reckoning,] or if he has attained arhatship, then his going forth and full ordination are valid.”

One time, some bhikṣus went outside the territory for an ordination. The group of six bhikṣus went to that place and blocked the ordination. The bhikṣus went to the Buddha and told him what happened. The Buddha said, “Listen well! Hereafter, you may quickly establish a small territory outside of the territory in which there are dissenters. After this is done with a twofold karman, the ordination is to be conferred. Appoint someone from the Saṅgha who is capable of performing the karman as described above. The appointed person states the motion as follows:<sup>58</sup>

“Venerable members of the Saṅgha, please listen. The Saṅgha, which has gathered in this place, wishes to establish a small territory. If it is timely, may the Saṅgha agree to establish the small territory. This is the motion.

“Venerable members of the Saṅgha, please listen. The Saṅgha which has gathered in this place is about to establish a small territory. May those who are in favor of the Saṅgha which has gathered in this place establishing a small territory remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to establish this small territory. By its silence, the Saṅgha has approved. Let this

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every two or three years to synchronize with the solar year.

<sup>58</sup> The English translation is based on an emendation to the original punctuation:

眾中當差堪能羯磨者，如上作如是白 (original, p. 811a23)

眾中當差堪能羯磨者如上，作如是白 (emended)

持。』』

若不同意者在界外遮不成遮，

彼不解界便去，餘  
811b01比丘疑白佛，佛言：  
「自今已去，應解界去，不應不解界而去。作白二羯磨解，眾中當差堪能羯磨者如上，作如是白：

『大德僧聽！今眾僧集解界。若僧時到僧忍聽，解界。白如是。』

『大德僧聽！今眾僧集解界。誰諸長老忍僧集解界者默然，誰不忍者說。』

『僧已忍解界竟，僧忍，默然故，是事如是持。』』

爾時無和尚受具足戒，佛言：「不得受戒。」

「二和尚得受戒不？」  
佛言：「不得受戒。」

be upheld as enacted.’

“If dissenters are outside the territory, their attempts to block [the ordination] are invalid.”<sup>59</sup>

[After completing the ordination,] the bhikṣus departed without dissolving the territory. Other bhikṣus had doubts, and told the Buddha. [811b] The Buddha said, “Hereafter, the territory should be dissolved before departing; do not leave without dissolving the territory. Do this with a twofold karman. Appoint someone from the Saṅgha who is capable of performing the karman as described above. The appointed person states the motion as follows:

“Venerable members of the Saṅgha, please listen. The gathered Saṅgha [wishes to] dissolve the territory. If it is timely, may the Saṅgha agree to dissolve the territory. This is the motion.

“Venerable members of the Saṅgha, please listen. The gathered Saṅgha is about to dissolve the territory. May those who are in favor of the gathered Saṅgha dissolving the territory remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to dissolve the territory. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

One time, there was a full ordination without a preceptor. The Buddha said, “The ordination is not valid.”

“Is the ordination valid with two preceptors?” The Buddha said, “It is not valid.”

<sup>59</sup> The English translation is based on emendations to the original punctuation:

如是持。』』若不同意者在界外遮不成遮， (original, p. 811a28)

如是持。』若不同意者在界外遮不成遮。』 (emended)

「三和尚得受戒不？」  
佛言：「不得受具足。」

「眾多和尚得受戒不？」佛言：「不得受具足戒。」

爾時和尚九歲受戒，得名受具足戒，而眾僧有罪。

爾時佛遊波羅捺國，時國土飢饉米穀勇貴，乞求難得人民飢色。時佛及眾僧多得供養，有一年少外道，見佛眾僧多得供養，見已便自剃髮，著袈裟出家受戒，後僧供養斷。諸比丘語言：「汝往入村乞食。」問言：「眾僧無食耶？」報言：「無。」彼言：「我當云何？」比丘報言：「汝當乞食。」彼言：「若乞食，此亦乞，彼亦乞。我當彼間乞食。」其人即休道。

爾時諸比丘以此因緣往白佛，佛言：「自今已去聽先與四依。」

爾時復有一年少外道，來詣僧伽藍中，語諸比丘言：「我欲出家。」諸比丘即與出家，先與四依法。

“Is the ordination valid with three preceptors?” The Buddha said, “The full ordination is not valid.”

“Is the ordination valid with multiple preceptors?” The Buddha said, “The full ordination is not valid.”

One time, a preceptor with nine years of seniority gave ordination. The ordination was valid, but there was an offense for the members of the assembly.

One time, while the Buddha was travelling in the city of Varanasi, there was a famine in the kingdom, grain was expensive, and alms were hard to come by. Hunger showed in people’s faces. At this time, the Buddha and the Saṅgha received many offerings. When a young practitioner of another sect saw the plentiful offerings, he shaved his head, put on the kaṣāya robe, went forth, and became ordained. Later, when the offerings ceased, the bhikṣus said to him, “Go into the village for alms.” He said, “The Saṅgha is out of food?” They replied, “Yes.” He asked, “What should I do?” They replied, “You should beg for alms.” He said, “With these bhikṣus, I have to beg. In my sect I also had to beg. I might as well return to my sect.” Thereupon he left the Saṅgha.

Then the bhikṣus went to the Buddha and told him what happened. The Buddha said, “I allow that hereafter, the four supports be conferred first.”

One time, a young practitioner from another sect came to the saṅghārāma and said to the bhikṣus, “I wish to go forth.” The bhikṣus conferred the four supports first, and then conferred the going forth. The young man said,

彼外道報言：「大德！我堪受二：依乞食、依樹下坐，我堪此二事。納衣、腐爛藥，我不堪此二事。何以故？誰能自觸己物。」即便休道不出家。

諸比丘以此因緣往白佛，佛言：「此外道不出家，大有所失。若出家者當得道證。」佛言：「自今已去，先受戒已，後受

爾時佛在舍衛國祇樹給孤獨園，時有一勇健大將，來至僧伽藍中，語諸比丘言：「我欲出家為道。」時諸比丘即與出家受具足戒。

於異時波斯匿王土界人民反叛，即遣軍往伐，逆為彼所破，重遣軍往，復為彼所破，王即問言：「我健將某甲，今為所在？」報言：「從沙門釋子出家為道。」時王即譏嫌言：「沙門釋子！不知慚愧，多欲

“Venerables, I can accept two of the supports, relying on almsfood and dwelling under a tree. But I can not accept the other two, relying on garments of discarded rags and vile medicine. Why not? Who can touch their own waste?” Thereupon he gave up the path and did not go forth.

The bhikṣus went to the Buddha and told him what happened. The Buddha said, “Because this young practitioner of another sect did not go forth, there was a great loss. If he had gone forth, he would have attained the path.” The Buddha continued, “Hereafter, confer the precepts first, and then confer the four supports.” [811c]

One time, the Buddha was staying at Jetavana monastery in Anāthapiṇḍada’s Park in Śrāvastī. At this time a powerful general came to the saṅghārāma and said to the bhikṣus, “I want to go forth and cultivate the path.” Then the bhikṣus granted his going forth and conferred full ordination upon him.<sup>60</sup>

Later, there was a rebellion in King Prasenajit’s territory. He sent an army to crush it, but the army was defeated.<sup>61</sup> He sent another army, but it too was defeated. Then the king asked, “Where is my powerful general so-and-so?” He was told, “He has gone forth among the Śākya recluses to cultivate the path.” Then the king said in disgust, “The Śākya recluses have no shame and they are greedy. To others they claim, ‘I know what is right,’ but

<sup>60</sup> The variant reading in note 9, p. 811c4 of the *Sifen lii* is followed: 與出家授具足戒.

<sup>61</sup> The English translation is based on an emendation to the original punctuation: 即遣軍往伐，逆為彼所破 (original, p. 811c5)  
即遣軍往伐逆，為彼所破 (emended)

無厭外自稱言：『我知正法。』云何度我勇健大將出家為道，如是何有正法？以此推之，沙門釋子盡是官人。」

時諸比丘以此因緣具白佛，佛言：「自今已去，不得度官人，若度者當如法治。」

爾時與無衣鉢者出家受具足戒，諸比丘語言：「汝入村乞食。」彼言：「我無衣鉢。」時諸比丘，以此事往白佛，佛言：「自今已去無衣鉢者，不得受具足戒。」

時有借他衣鉢受具足戒，受戒已其主還取，裸形蹲羞慚。時諸比丘以此因緣往白佛，佛言：「自今已去不得借他衣鉢受具足戒，若與衣者當令乞與，不與者當與價直。」

爾時眾多比丘，從拘薩羅國道路行，往黑闍河

how can it be right to accept my powerful general and allow him to go forth to cultivate the path? From this we can tell that the Śākya recluses are just a bunch of government officials.”

At this time the bhikṣus told the Buddha what happened. The Buddha said, “Hereafter, you may not admit government officials. Anyone who does so will be handled in accordance with the rules.”

One time, a person without a robe or bowl went forth and received full ordination. The bhikṣus told him, “Go into the village for alms.” He said, “I have neither a bowl nor a robe.” Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, you may not grant full ordination to someone without a robe or a bowl.”

Another time, someone received full ordination with a robe and bowl that he borrowed. After the ordination, the owner came for his robe and bowl, leaving this person squatting naked in shame. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, the ordinand may not borrow robe and bowl for his full ordination. If the ordinand is to be given a robe, have him make the request. If the ordinand is not given a robe, he should be given a robe fund.”

At this time, the bhikṣus left the kingdom of Kośala for the banks of the Kaṇhagaṅgā River.<sup>62</sup> One of the bhikṣus

<sup>62</sup> Lit., the dark river. The Pali tradition mentions the Kaṇhagaṅgā (Skt. equiv. Kṛṣṇagaṅgā) in other contexts. *Kaṇha* means black. According to Malalasekera, ed., *Dictionary of Pali Proper Names*, p. 500, Kaṇhagaṅgā is “the name of one part of the river which flows from Anotatta. This part is sixty leagues long and flows over a rocky bed.”

側。其中一比丘言：「此中曾有白衣，與著袈裟者共行姪。」眾人問言：「汝云何知？」答曰：「我即彼之一數。」爾時諸比丘以此因緣白佛，佛言：「若犯比丘尼者，於我法律中無所長益，不應與出家受大戒；若出家受大戒者應滅擯。」

爾時佛在波羅捺國，時國界米穀勇貴，乞求難得人皆飢色。時佛及比丘僧多得供養。時有一年少外道，見佛及僧多得供養，[812a01](#)便生此念：「當以何方便得此食而不出家？」彼即自剃髮著袈裟手執鉢入眾中食，諸比丘問言：「汝為幾歲？」彼不知。復問：「汝何時出家？」彼言：「不知。」「汝和尚誰？阿闍梨誰？」亦言：「不知。」復問言：「汝是誰耶？」答言：「我是某甲外道，見佛及僧大得供養。見已便生此念：『以何方便得此食而不出家？』是故我便輒自剃鬚髮著袈裟入眾中求食。」

said, “In the past, laymen engaged in sexual acts with those wearing the kaṣāya robe at this place.” The bhikṣus asked him, “How do you know?” He replied, “I was one of the laymen.” Then the bhikṣus told the Buddha what happened. The Buddha said, “If someone violates a bhikṣuṇī, he is unable to progress in my Dharma or Vinaya. Such a person should not be allowed to go forth or receive full ordination. If he has gone forth and received full ordination, he should be expelled.”

One time, when the Buddha was in the city of Varanasi, grain was expensive and it was hard to get alms. Hunger showed in people’s faces. At this time the Buddha and the Saṅgha received many offerings. A young practitioner of another sect, seeing the plentiful offerings, thought, “How can I get some of that food without going forth?” [\[812a\]](#) Thereupon he shaved his head, put on a kaṣāya robe, and took up a bowl. He joined the bhikṣus who were eating. They asked him, “How long have you been ordained?” He did not know. They asked, “When did you go forth?” He replied, “I don’t know.” “Who is your preceptor? Who are your ācāryas?” He said, “I don’t know.” They asked, “Who are you?” He replied, “I am so-and-so, a practitioner of another sect. Seeing the plentiful alms offered to the Buddha and Saṅgha, I thought, ‘How can I get some of this food without going forth?’ This is why I went ahead and shaved my head, put on the kaṣāya robe, and sought food among you.”

時諸比丘以此因緣具白佛，佛言：「自今已去，賊心入道者，於我法中無所長益，不應與出家受具足戒；若出家受具足戒應滅擯。

是中賊心入道者，

或至一比丘、二比丘、三比丘眾僧所共羯磨說戒，

或至一比丘、二比丘、三比丘眾僧所共羯磨不說戒，

或至一比丘、二比丘、三比丘眾僧所不共羯磨說戒，

或至一比丘、二比丘、三比丘所，不至眾僧所，不共羯磨說戒。

或至一比丘二比丘所，不至三比丘眾僧所，不共羯磨說戒。

或至一比丘所，不至二比丘、三比丘眾僧所，不共羯磨說戒。

是中賊心入道者，至一比丘所，不至二比丘三比

Then the bhikṣus told the Buddha what happened. The Buddha said, “Those who enter the path with thieving intentions are unable to progress in my Dharma. Hereafter, they are not allowed to go forth or receive full ordination. If they have gone forth and received full ordination, they should be expelled.

“Those who enter the path with thieving intentions [are of six types]:

“(1) The person joins the company of one bhikṣu, two bhikṣus, three bhikṣus or the entire Saṅgha, and he takes part in karmans and precept recitation (*poṣadha*);

“(2) He joins the company of one bhikṣu, two bhikṣus, three bhikṣus or the entire Saṅgha, and he takes part in karmans but not in precept recitation;

“(3) He joins the company of one bhikṣu, two bhikṣus, three bhikṣus or the entire Saṅgha, but does not take part in karmans or precept recitation;

“(4) He joins the company of one bhikṣu, two bhikṣus, or three bhikṣus, but not the entire Saṅgha, and he does not take part in karmans or precept recitation;

“(5) He joins the company of one bhikṣu or two bhikṣus, but not three bhikṣus or the entire Saṅgha, and he does not take part in karmans or precept recitation;

“(6) He joins the company of one bhikṣu, but not two bhikṣus, three bhikṣus, or the entire Saṅgha, and he does not take part in karmans or precept recitation.<sup>63</sup>

“(6) When a person who enters the path with thieving intentions joins the company of one bhikṣu, but not two

<sup>63</sup> The paragraphs that follow describe the judgment for each of the six cases, in reverse order.

丘眾僧所，不共羯磨說戒。如是人若未出家受具足戒，不應與出家受具足戒；若已與出家受具足戒，聽即名出家受具足戒。

是中賊心入道者，至一比丘、二比丘所，不至三比丘若眾僧所，不共羯磨說戒，若未出家受具足戒，不得與出家受具足戒；若已與出家受具足戒，聽即名為出家受具足戒。

是中賊心入道者，至一比丘、二比丘、三比丘所，不<sup>812b01</sup>至眾僧所，不共羯磨說戒，若未出家受具足戒，不得與出家受具足戒；若已與出家受具足戒，聽即名出家受具足戒。

是中賊心入道者，至一比丘、二比丘、三比丘若眾僧所，不共羯磨說戒，若未出家受具足戒者，不得與出家受具足戒；若已與出家受具足戒，聽即名出家受具足戒。

bhikṣus, three bhikṣus, or the entire Saṅgha, and does not take part in karmans or precept recitation—if such a person has not gone forth or received ordination, he should not be allowed to go forth or receive ordination. If he has gone forth and received ordination, I allow that his going forth and ordination be declared valid.

“(5) When a person who enters the path with thieving intentions joins the company of one bhikṣu or two bhikṣus, but not three bhikṣus or the entire Saṅgha, and does not take part in karmans or precept recitation—if such a person has not gone forth or received ordination, he should not be allowed to go forth or receive ordination. If he has gone forth and received ordination, I allow that his going forth and ordination be declared valid.

“(4) When a person who enters the path with thieving intentions joins the company of one bhikṣu, two bhikṣus, or three bhikṣus, but not the entire Saṅgha, and he does not take part in karmans or precept recitation—if such a person has not gone forth or received ordination, he should not be allowed to go forth or receive ordination. [812b] If he has gone forth and received ordination, I allow that his going forth and ordination be declared valid.

“(3) When a person who enters the path with thieving intentions joins the company of one bhikṣu, two bhikṣus, three bhikṣus or the entire Saṅgha, but does not take part in karmans or precept recitation—if such a person has not gone forth or received ordination, he should not be allowed to go forth or receive ordination. If he has gone forth and received ordination, I allow that his going forth and ordination be declared valid.

是中賊心入道者，至一比丘、二比丘、三比丘眾僧所，共羯磨不共說戒，若未出家受具足戒，不得與出家受具足戒；若已與出家受具足戒者應滅擯。

是中賊心入道者，至一比丘、二比丘、三比丘眾僧所羯磨說戒，若未出家受具足戒者，不得與出家受具足戒；若已與出家受具足戒者，應滅擯。」

“(2) When a person who enters the path with thieving intentions joins the company of one bhikṣu, two bhikṣus, three bhikṣus or the entire Saṅgha, and he takes part in a karman but not in precept recitation—if such a person has not gone forth or received ordination, he should not be allowed to go forth or receive ordination. If he has gone forth and received ordination, he is to be expelled.

“(1) When a person who enters the path with thieving intentions joins the company of one bhikṣu, two bhikṣus, three bhikṣus or the entire Saṅgha, and he takes part in a karman and precept recitation—if such a person has not gone forth or received ordination, he should not be allowed to go forth or receive ordination. If he has gone forth and received ordination, he is to be expelled.”