

《四分律》卷34

受戒撻度四

《大正藏》(中華電子佛典版) 冊22 · 頁803~812

菩提翻譯委員會

菩提文教基金會出版

2015年5月1日

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官方網站：

Fascicle 34, Dharmaguptaka Vinaya

Ordination Skandhaka, part 4

Taishō (CBETA edition), vol. 22, pp. 803–812

Bodhi Translation Committee

Published by the Bodhi Foundation for Culture and Education

May 1, 2015

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Website:

<http://dharmaguptakavinaya.wordpress.com>

## Ordination, Part 4

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 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

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<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！

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 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 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 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

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<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).

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

<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。

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

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 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,

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<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 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/>.

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 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, “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

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<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.

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 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.

<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.

<sup>13</sup> These three types of offense (Sanskrit, *śīla*, *drṣṭi*, and *ācāra*) are mentioned frequently. According to the Dharmaguptaka Vinaya, *violating precepts* means committing pārājayika, 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, prāṭideśanīya, duṣkṛta, and

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 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 without

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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)

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, 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

<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。

<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)

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 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 bhikṣus 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.”

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<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)

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

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

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

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> 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 bhikṣus.<sup>24</sup> Those bhikṣus wondered, “Is dependence lost?” The Buddha

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

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)

<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)

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, “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

<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 pārājāyika 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.

<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.

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 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.

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<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.

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

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<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.

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 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

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<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.

<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

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 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 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

Vinaya sometimes includes *sthūlāca* offenses in this category. See Heirman, *Rules for Nuns* 1:158.

<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)

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 Śākyan 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 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,

<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. *pratisamṃvidā*, 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.

‘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, 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 period of residence. The Saṅgha 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.’”

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

“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 Saṅgha 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 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 Śākyan 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

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

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 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 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 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 Rajagrha. There was a group of seventeen young boys who were close friends. [808a] 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 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 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.” [808b] 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.”

Then Upāli 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 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.”

<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)

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 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-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

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<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)

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 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:

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<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.

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 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 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

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

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 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 pārājayika 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 pārājayika sanction repeats the offense of committing sexual impure conduct, may the pārājayika 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

<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.

<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.

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, "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. 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 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 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 usual. Then his parents arrived at the saṅghārāma in tears and asked

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

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 Śākya 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 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

<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)

<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.

(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.”

“‘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

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

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

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

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 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

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<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)

<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)

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.”

“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, “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 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

<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)

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 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.”

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]:

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<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.”

“(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 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

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

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.

“(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.”