

《四分律》卷43

迦絺那衣犍度

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爾時世尊在舍衛國。時有眾多比丘在拘薩羅國安居，十五日自恣竟，十六日往見世尊。彼道路值天雨，衣服皆濕，僧伽梨重疲極，詣舍衛國世尊所，頭面禮足已却坐一面。

爾時世尊慰勞諸比丘言：「汝等住止和合安樂不？不以乞食為苦，道路不疲極耶？」答言：「住止和合安樂。不以乞食為苦。大德！有眾多比丘，在拘薩羅國異處夏安居竟。十五日自恣已，十六

Once, the World-honored One was staying in Śrāvastī. At that time, many bhikṣus were observing varṣa in the kingdom of Kośala. After giving pravāraṇa on the fifteenth, they went to see the World-honored One on the sixteenth.¹ It rained on the way. Their clothes became wet, their outer robes (saṅghāṭī) grew heavy, and they were exhausted. They arrived at the Buddha's residence at Śrāvastī, bowed at the Buddha's feet and sat to one side.

The Buddha showed his concern by asking the bhikṣus, “Did you live together harmoniously, peacefully and happily, and not worry about almsfood? Was your journey tiring?” The bhikṣus replied, “We lived together harmoniously, peacefully and happily, and had no worries about almsfood. Noble One, many bhikṣus observed the summer varṣa at different residences in Kośala. After giving pravāraṇa on the fifteenth, we brought our robes and

¹ In either the seventh or eighth lunar month.

日便持衣鉢來見世尊，道路遇天雨，衣服濕僧伽梨重疲極。」

有眾多糞掃衣比丘，在寒雪國異處夏安居，十五日自恣竟，十六日持所得新故衣，便往見世尊。道路遇天雨，衣服濕重疲極，詣祇桓精舍到佛所，頭面禮足已却坐一面。

佛慰勞諸比丘言：「汝等住止和合安樂不？不以乞食為苦？道路不疲極耶？」答言：「住止和合安樂，不以乞食為苦。大德！有眾多持糞掃衣比丘，在寒雪國異處夏安居，十五日自恣竟，十六日持新故衣來見世尊。道路遇天雨，衣服濕重疲極。」

爾時世尊以此因緣集比丘僧，告諸比丘：「安居竟有四事應作。何等為四？」

bowls to come and see the World-honored One on the sixteenth. It rained on the way, our clothes became wet, our outer robes grew heavy, and we are exhausted.”

Many bhikṣus wearing rag-robes observed the summer varṣa at different residences in the snowy regions.² After giving pravāraṇa on the fifteenth, they brought their old robes and newly-received robes, and went to see the World-honored One on the sixteenth. It rained on the way. With wet and heavy clothes, the exhausted bhikṣus arrived at the Buddha’s residence in Śrāvastī, bowed at the Buddha’s feet and sat to one side.

The Buddha showed his concern by asking the bhikṣus, “Did you live together harmoniously, peacefully and happily, and not worry about almsfood? Was your journey tiring?” The bhikṣus replied, “We lived together harmoniously, peacefully and happily, and had no worries about almsfood. Noble One, many bhikṣus observed the summer varṣa at different residences in the snowy regions. After giving pravāraṇa on the fifteenth, we carried our old robes and newly-received robes to come and see the World-honored One on the sixteenth. It rained on the way, our clothes became wet, our outer robes grew heavy, and we are exhausted.”

Then the Buddha gathered the Bhikṣu Saṅgha on this account and said to the bhikṣus, “There are four matters that should be carried out at the end of varṣa. What are the

² Lit., “cold and snowy kingdoms.” The Dharmaguptaka Vinaya also mentions “cold and snowy *places*” 寒雪處, suggesting that this is not the name of a particular kingdom. In one of the Mūlasarvāstivāda Vinaya texts, a bhikṣu asks the Buddha what is meant by cold and snowy kingdoms 國. The Buddha says, “if water in a bowl freezes, then this is a cold and snowy region 處.” Yijing, trans, *Genben shuoyiqieyoubu pinaiye pige shi* 根本說一切有部毘奈耶皮革事, CBETA, T23, no. 1447, p. 1057 b1–3.

應自恣、應解界、應結界、應受功德衣，安居竟有此四事應作。

有五事因緣受功德衣。何等五？有長衣、不^{878a01}失衣、別眾食、展轉食、食前食後不囑比丘入聚落，有如此五事因緣受功德衣。

受功德衣已，得五事。何等五？得畜長衣、離衣宿、別眾食、展轉食、食前食後不囑比丘入聚落。受功德衣已得作五事，

眾僧應如是受功德衣。若得新衣、若檀越施衣、若糞掃衣、若是新衣、若是故衣，新物帖作淨。若

four? (1) give pravāraṇa; (2) dissolve the [existing] territory; (3) establish [new] territories;³ and (4) receive the robe of merit. These are the four matters that should be carried out at the end of varṣa.

“There are five causes for receiving the robe of merit. What are the five? [The need for monastics to] (1) have extra robes; (2) not forfeit robes; [878a] (3) eat apart from the assembly; (4) eat in more than one place; and (5) enter a village before or after the proper time without informing other bhikṣus. These are the five causes for the Saṅgha to receive the robe of merit.

“After receiving the robe of merit, the Saṅgha obtains five privileges. What are the five? They may (1) keep extra robes; (2) spend the night separated from their robes; (3) eat apart from the assembly; (4) eat in one place and then again in another; and (5) enter a village before or after the proper time without informing other bhikṣus. After receiving the robe of merit, the Saṅgha obtains these five privileges.⁴

“The Saṅgha should receive the robe of merit in the following way.⁵ New cloth, donated cloth, or discarded cloth may be used.⁶ If the cloth is new, stack it to make it allowable.⁷ If it is not new, it may be accepted after it is

³ If the Saṅgha is not going establish a new territory (or territories), then they do not need to dissolve the existing territory.

⁴ These privileges allow exceptions for niḥsargika pāṭayantika rules 1 and 2, and śuddha pāṭayantika rules 33, 32, and 83 (22, 27, and 67 for bhikṣuṇīs) respectively.

⁵ Whereas the Pāli and Mūlasarvāstivāda Vinayas speak of “spreading” (Ch. *zhang* 張, Skt. *āstarāṇa*) the robe of merit, the Dharmaguptaka Vinaya uses the expression “receiving the robe of merit.” Here, the term “receive” refers to the entire process culminating in the final reception of the robe before the Saṅgha.

⁶ The term “*yi*” 衣 (Skt. *cīvara*) is translated as “robe” or “cloth,” depending on context.

⁷ Cloth or robes need to be made allowable before use. In practice, this is most commonly done by marking

已浣，浣已納作淨。不以邪命得、不以相得、不激發得、不經宿得，不捨墮作淨。即日來，應法，四周有緣，五條作十隔，如是衣僧應受作功德衣，若復過是者亦應受。應自浣染舒張輾治裁作十隔縫治，應在眾僧前受，僧已受功德衣竟。

云何僧不成受功德衣？不但浣已成受功德衣、不但輾治、不但安緣、不但裁隔、不但編邊、不但安

washed, then make it allowable.⁸ The cloth cannot be obtained through wrong livelihood,⁹ hinting, or insinuation.¹⁰ It may not be kept overnight. It may not be a forfeited robe [even if] it has been made allowable.¹¹ The karman should be performed on the same day the cloth is brought to the monastery. The cloth should be hemmed on four sides, with five rows made from ten pieces of cloth. Robes with more rows may also be accepted.¹² These are the types of cloth that the Saṅgha may receive as the robe of merit. The cloth should be washed, dyed, spread, pressed, cut into ten pieces, sewn together, and then received before the Saṅgha. In this way, the Saṅgha has received the robe of merit.¹³

“How is the the robe of merit not received by the Saṅgha? If the cloth is washed only, the robe of merit is not received; if the cloth is pressed only; hemmed only; cut only; with woven edges only; with a button only; made in

the cloth.

⁸ The English translation is based on emendations to the original punctuation:

若糞掃衣，若是新衣，若是故衣，新物帖作淨。若已浣，浣已納作淨。(original, p. 878a7)

若糞掃衣。若是新衣，若是故衣：新物帖作淨，若已浣，浣已納作淨。(emended)

⁹ Five types of wrong livelihood are described in the *Da zhidu lun*: For the sake of offerings, 1. one makes deceitful displays to arouse wonder; 2. one boasts of one's good qualities; 3. one divines fortunes for others; 4. one speaks loudly and forcefully to inspire fear and respect; 5. one speaks of offerings previously obtained to provoke others to give (CBETA, T25, no. 1509, p. 203, a17-23; Étienne Lamotte and Gelongma Migme Chodron trans., *The Treatise on the Great Virtue of Wisdom*, v3, p. 971). These five are cited in Daoxuan, *Xingshi chao*, CBETA, T40, no. 1804, p. 19a9–16.

¹⁰ An example of hinting is putting on heavy robes in the summer, or light robes in winter, to suggest that one lacks proper robes. An example of insinuation is saying to a lay follower, “Five other people have donated things,” with the intention of provoking a donation. See Jingxiao 景霄, *Sifenlü xingshichao jianzhengji* 四分律行事鈔簡正記, CBETA, X43, no. 737, p. 213c14–16.

¹¹ This refers to cloth that was forfeited under the nihsargika pātayantika rules.

¹² The inner robe (antarvāsa) has five rows, while the uttarāsaṅga and saṅghāṭī have seven and nine rows respectively.

¹³ This also indicates that the five priveleges are in effect.

紐、不但作葉、不但安鉤，若邪命得、若諂曲得衣、相得衣、激發得衣、經宿得衣，捨墮不作淨，不即日來不應法受衣、四周不安緣、不在僧前受、若有難無僧伽梨，若僧如法受功德衣，而彼在界外住自受衣，如是不成受功德衣。

云何成受功德衣？若得新衣、檀越施衣、糞掃衣、若是新衣、若是故衣、新物帖作淨、若已浣、浣已納作淨、非邪命得、非諂曲得、不以相得、不以激發得、不經宿、不捨墮作淨，即日來應法，四周安緣，五條作十隔若過，如是衣受作功德衣。自浣染舒張輾治裁作十隔縫治，在眾僧前受，眾僧已受功德衣竟。

sections only; with a hook only; if it is obtained through wrong livelihood, flattery, hinting, or insinuation; if it is kept overnight; when it has been forfeited; if it is not made allowable;¹⁴ if the karman is not performed on the same day the cloth was brought, if it is not hemmed on four sides; if it is not received before the Saṅgha; if there are difficulties; if no outer robes are available;¹⁵ if the Saṅgha receives the robe of merit in accordance with the Dharma but some residing outside the territory receive robes [of merit] on their own, in these ways, the robe of merit is not received.

“How is the robe of merit received? New cloth, donated cloth, or discarded cloth is used. If the cloth is new, it is made it allowable by stacking it. If it is not new, it is accepted after it is washed, then made allowable. The cloth is not obtained through wrong livelihood, flattery, hinting, or insinuation. It is not kept overnight, nor is it a forfeited robe [even if] it has been made allowable. The karman is performed on the same day that the cloth is brought to the monastery. The cloth is hemmed on four sides, with five or more rows made from ten pieces of cloth. This is the kind of cloth that may be received to make the robe of merit. The cloth is washed, dyed, spread smoothed, cut into ten pieces, sewn together, and then received before the

¹⁴ The English translation is based on an emendation to the original punctuation:

捨墮不作淨 (original, p. 878a17)

捨墮，不作淨 (emended)

¹⁵ The English translation is based on an emendation to the original punctuation:

若有難無僧伽梨 (original, p. 878a19)

若有難，無僧伽梨 (emended, following Daoxuan: 若有難，若無僧伽梨, *Xingshi chao* 行事鈔, CBETA, T40, no. 1804, p. 45a19–20.)

若如法受功德衣，在界內受如是成受功德衣。」

時六群比丘以大 878b01 色染衣為僧受作功德衣，諸比丘白佛，佛言：「不應以大色染衣作功德衣。」

彼用錦作，佛言：「不應用錦。」

彼用白色，佛言：「不應用白色。自今已去，聽用袈裟色。」

爾時有異住處，現前僧得大貴價功德衣，彼比丘不知云何？諸比丘白佛，佛言：「聽作白。應如是白。『大德僧聽！今日眾僧受功德衣。若僧時到僧忍聽，眾僧和合受功德衣。白如是。』」

如是白已，差一比丘應

Saṅgha.¹⁶ In this way, the Saṅgha has received the robe of merit. If the robe of merit has been received in accordance with the Dharma, and is received within the territory, then the robe of merit has been received.”¹⁷

One time, the group of six bhikṣus used a single color to dye the cloth that they received as the robe of merit for the Saṅgha. [878b] The bhikṣus told the Buddha about this. The Buddha said, “Do not use a single color to dye cloth that is made into the robe of merit.”

They made the robe from brocade. The Buddha said, “You should not use brocade.”

They used white cloth.¹⁸ The Buddha said, “Do not use white. I allow that hereafter, the colors [allowed] for robes be used.”¹⁹

One time, at different residences, the Saṅgha that was present was given a robe of merit that was very expensive. The bhikṣus did not know what to do. They told the Buddha. The Buddha said, “I allow you to make this motion: ‘Virtuous Saṅgha, please listen. Today the Saṅgha will receive the robe of merit. If it is timely, may the Saṅgha agree to receive the robe of merit in harmony. This is the motion.’²⁰

“After stating this, appoint a bhikṣu to ask, ‘Who can

¹⁶ The punctuation in p. 878a21–28 is taken to be consistent with that in 878a6–13.

¹⁷ The English translation is based on an emendation to the original punctuation:

在界內受如是成受功德衣。 (original, p. 878a29)

在界內受，如是成受功德衣。 (emended)

¹⁸ In the background narrative for the 60th śuddha pātayantika rule, the group of six bhikṣus wore white robes, which led the Buddha to require that robes be marked and dyed.

¹⁹ These colors (lit. *kaṣāya* colors) are discussed in the skandhaka on clothing.

²⁰ The reception of the robe is completed when the appointed bhikṣu presents it to the Saṅgha on p. 10 below.

問言：『誰能為僧持功德衣？』能者答言：『我能。』眾中差堪能作羯磨者如是白：『大德僧聽！若僧時到僧忍聽，僧差某甲比丘為僧持功德衣。白如是。』

『大德僧聽！僧差某甲比丘為僧持功德衣。誰諸長老忍僧差某甲比丘為僧持功德衣者默然，誰不忍者說。』

『僧已忍差某甲比丘為僧持功德衣竟，僧忍，默然故，是事如是持。』

僧即應羯磨衣與持功德衣比丘，作如是言：

『大德僧聽！此住處僧得可分衣，現前僧應分。若僧時到僧忍聽，僧今持此衣與某甲比丘，此比丘

keep the robe of merit on behalf of the Saṅgha?’²¹ A person who is able to do so replies, ‘I can.’²² Appoint someone from the Saṅgha who is capable of performing the karman to state this motion: ‘Virtuous Saṅgha, please listen. If it is timely, may the Saṅgha agree to appoint Bhikṣu (name) to keep the robe of merit on behalf of the Saṅgha. This is the motion.’

“‘Virtuous Saṅgha, please listen. The Saṅgha is about to appoint Bhikṣu (name) to keep the robe of merit on behalf of the Saṅgha. May those who are in favor of the Saṅgha appointing Bhikṣu (name) to keep the robe of merit on behalf of the Saṅgha remain silent. May those who are opposed speak now.

“‘The Saṅgha has agreed to appoint Bhikṣu (name) to keep the robe of merit on behalf of the Saṅgha. By its silence, the Saṅgha has approved. Let this be upheld as enacted.’

“The Saṅgha should then perform a karman to give the robe to the bhikṣu who will keep the robe of merit. State the motion as follows:

“‘Virtuous Saṅgha, please listen. The Saṅgha of this residence has been given robes that can be shared. The Saṅgha that is present will share them. If it is timely, may the Saṅgha agree to give this robe to Bhikṣu (name), who

²¹ Keep, in the sense of “watch over,” following the Mahīśāsaka and Sarvāstivāda Vinayas, which refer to a “guardian of the robe” 守衣人.

²² According to the Sarvāstivāda Vinaya, “There are five types of bhikṣu who may not be appointed as the robe-keeper: (1) a bhikṣu with no varṣa age, (2) a bhikṣu who has broken the varṣa, (3) a bhikṣu who did the later varṣa, (4) a bhikṣu who has been expelled, (5) a bhikṣu living apart from the community.” Further, the robe-keeper should possess five virtues: not being influenced by affection, hatred, fear, or ignorance; and knowing whether or not the kāṭhina robe has been properly received. These ten criteria should be considered when appointing the robe-keeper. See CBETA, T23, no. 1435, pp. 407a10–13, and 206c27–207a4.

當持此衣，為僧受作功德衣於此住處持。白如是。」

『大德僧聽！此住處僧得可分衣物，現前僧應分，僧今持此衣與某甲比丘。此比丘當持此衣，為僧受作功德衣，於此住處持。誰諸長老忍僧持此衣與某甲比丘，某甲比丘當持此衣，為僧受作功德衣，於此住處持者默然；誰不忍者說。』

『僧已忍持此衣與某甲比丘，某甲比丘當持此衣，為僧受作功德衣，於此住處持竟。僧忍，默然故，是事如是持。』

彼比丘 878c01 應起捉衣，隨諸比丘手得及衣、言得相了，應作如是言：『此衣眾僧當受作功德衣，此衣眾僧今受作功德衣，此衣眾僧已受作功德衣竟。』如是第二、第三說。彼諸比丘應作如是語：『其受者已善受，此中所有功德名稱屬我。』彼

will receive it as the robe of merit for the Saṅgha, and keep it in this residence. This is the motion.

“Virtuous Saṅgha, please listen. The Saṅgha of this residence has been given robes that can be shared. The Saṅgha that is present will share them. The Saṅgha is about to give this robe to Bhikṣu (name), who will receive it as the robe of merit for the Saṅgha, and keep it in this residence. May those who are in favor of the Saṅgha giving this robe to Bhikṣu (name), who will receive it as the robe of merit for the Saṅgha and keep it in this residence, remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to give this robe to Bhikṣu (name), who will receive it as the robe of merit for the Saṅgha, and keep it in this residence. Let this be upheld as enacted.’

“That bhikṣu should rise and take the robe. [878c] He carries it around for each bhikṣu to touch. They must speak clearly to each other. He says, ‘This robe will be received by the Saṅgha as the robe of merit. This robe is now being received by the Saṅgha as the robe of merit. This robe has been received by the Saṅgha as the robe of merit.’ This should be said for the second and third times. In turn, each bhikṣus says, ‘That which is to be received has been well received. I declare that I share in the merit from this.’²³ The bhikṣu appointed to keep the robe replies, ‘It is so.’”

²³ Each bhikṣu has harmoniously participated in the receiving of the robe, and as a result, they all share in its merit, the five privileges. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 756b4–8.

應答言：『爾。』」

爾時優波離從坐起，偏露右肩、脫革屣、右膝著地，白世尊言：「為以過去三句，為以未來、為以現在受功德衣耶？」佛語優波離：「為滿足語故說九句，亦不以過去三句受功德衣，亦不以未來三句受功德衣，以現在三句受功德衣。何以故？優波離！過去已滅、未來未至，是故以現在三句受功德衣。」

若得未成衣，應眾僧中羯磨差比丘令作。若得已成者，應如法受。」

彼六群比丘，春夏冬一切時中為僧受功德衣。諸比丘白佛，佛言：「不應春夏冬一切時中受功德衣。自今已去，聽自恣竟不受功德衣一月，受功德衣五月。」

At this time, Upāli rose from his seat. He uncovered his right shoulder, removed his leather sandals, knelt down on his right knee and asked the World-honored One, “What is the purpose of making three statements that the robe of merit has been received in the past, will be received in the future, and is being received in the present?” The Buddha said to Upāli, “The nine statements are made for the sake of completeness in expression. The robe of merit is not received with the three statements about the past, nor with the three statements about the future, but with the three statements about the present. Why is this so? Upāli, the past has ceased and the future has yet to arise, thus it is through the three statements about the present that the robe of merit is received.”

“If the Saṅgha obtains cloth that has yet to be made into a robe, appoint a bhikṣu to make it into a robe with a karman. If the Saṅgha obtains a finished robe, receive it in accordance with the Dharma.”

The group of six bhikṣus received the robe of merit on behalf of the Saṅgha at various times throughout the spring, summer, and winter.²⁴ The bhikṣus told the Buddha. The Buddha said, “Do not receive the robe of merit at various times throughout the spring, summer, and winter. I allow that hereafter, [the robe of merit shall be received] after pravāraṇā has been given. [For those who] do not receive the robe of merit, [the kaṭhina period] lasts one month; [for those who] received the robe of merit, [the kaṭhina period]

²⁴ In India at this time, there were three seasons.

彼六群比丘不出功德衣，作如是意：「以久得五事放捨故。」諸比丘白佛，佛言：「不應作如是意：『以久得五事放捨故，而不出功德衣。』自今已去，聽冬四月竟僧應出功德衣。應如是出。『僧集和合，未受大戒者出，不來者說欲。僧今何所作為？』」應答言：『出功德衣。』」大德僧聽！今日眾僧出功德衣。若僧時到僧忍聽，僧今和合出功德衣。白如是。』應作如是白出功德衣，若不出過功德衣分齊，突吉羅。

有八因緣捨功德衣：去、竟、不竟、失、斷望、聞、出界、共出。

若比丘受功德衣竟出界

lasts five months.”²⁵

The group of six bhikṣus did not relinquish the robe of merit, thinking, “We will enjoy the five exemptions for a longer time.” The bhikṣus told the Buddha, and the Buddha said, “Do not think, ‘We will enjoy the five exemptions for a longer time by not relinquishing the robe of merit.’ I allow that hereafter, at the end of the four months of winter, the Saṅgha should relinquish the robe of merit.”²⁶ It should be relinquished in this way. [The karma master states,] ‘The Saṅgha has assembled in harmony, those who are not fully ordained have left, and those who are absent have given their consent. For what purpose has the Saṅgha gathered?’ [The karmadāna] replies, ‘To perform the karman of relinquishing the robe of merit.’ ‘Virtuous Saṅgha, please listen. Today the Saṅgha will relinquish the robe of merit. If it is timely, may the Saṅgha agree to relinquish the robe of merit in harmony. This is the motion.’ After this motion, the robe of merit should be relinquished. If the robe of merit is not relinquished by the end of this period, it is an offense of wrongdoing (*duṣkṛta*).

“There are eight causes for the robe of merit to be relinquished: leaving; finishing; not finishing; loss; disappointed expectations; hearing; staying outside the territory; and relinquishing together.”²⁷

“(1) Suppose a bhikṣu, after the robe of merit has been

²⁵ This sentence is interpreted following Duti 讀體, *Pini zuochi xushi* 毗尼作持續釋, CBETA, X41, no. 730, p. 454b16–c3.

²⁶ In practice, early varṣa begins on 4/16 and ends on 7/15 of the lunar calendar. The earliest date the kaṭhina can be received is 7/16. Later varṣa ends on 8/15. The latest date the kaṭhina can be received is 8/16, giving a full month to receive the robe of merit. The robe of merit is relinquished by 12/15.

²⁷ These are explained in the eight paragraphs that follow.

外，879a01作不還意出去，去便失功德衣。

若比丘受功德衣竟，出界外作衣，彼作衣竟便失功德衣。

若比丘受功德衣竟，出界外作如是念：『亦不作衣亦不還衣，不竟捨功德衣。』

若比丘受功德衣已，出界外作衣竟，彼比丘失衣，功德衣亦失。

若比丘受功德衣竟，出界外悵望得衣，彼比丘出界外，便至悵望得衣處，比丘見已不得衣，望斷更無有望處，彼望斷失功德衣已。

若比丘受功德衣竟，出去界外作衣，作衣竟聞眾僧出功德衣，彼聞便失功德衣已。

received, leaves the territory with the intention of not returning. [879a] When he leaves the territory, he loses the robe of merit.²⁸

“(2) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory and makes a robe. When the robe is finished, he loses the robe of merit.

“(3) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory thinking, ‘I will not make a robe nor will I return to the place where I received the robe cloth.’ This is not finishing, which causes him to lose the robe of merit.²⁹

“(4) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory and makes a robe. He loses this robe.³⁰ As a result, he also loses the robe of merit.

“(5) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory with expectations of receiving robe cloth. He goes to the place where he expects to receive the robe cloth. There, he sees that he will not receive robe cloth. His expectations are disappointed, and they are not fulfilled elsewhere. Through these disappointed expectations, he loses the robe of merit.

“(6) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory and makes a robe. After the robe is finished, he hears that the Saṅgha has relinquished the robe of merit. When he hears this, he loses the robe of

²⁸ Losing the robe of merit means that the five privileges no longer apply to him.

²⁹ The English translation is based on emended punctuation and follows the variant reading in note 1 of the *Sifen lü*:

『亦不作衣亦不還衣，不竟捨功德衣。』 (original, p. 879a4)

『亦不作衣亦不還衣所』，不竟捨功德衣。 (punctuation emended and note 1 followed)

³⁰ Losing this robe means it is stolen, lost by carelessness, forfeited, or gotten rid of.

若比丘受功德衣竟，出界外作衣竟，數作還意在界外，眾僧出功德衣，彼在界外失功德衣已。

若比丘受功德衣竟，在界外作衣，彼衣若竟、若不竟還住處，彼比丘和合出衣，

是為八事。

「復有六事：若比丘受功德衣竟，出界外作不還意去，未得衣去，便失功德衣。（除上八事中失衣及望斷二句，餘者如上）。

復有六事：若比丘受功德衣竟，持衣出界外作衣，作衣竟便失功德衣（除上八事中去及望斷二句，餘者如上）。

merit.

“(7) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory and finishes a robe. He intends to return many times, but while he is outside the territory, the Saṅgha relinquishes the robe of merit. Through staying outside the territory, he loses the robe of merit.

“(8) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory to make a robe. Regardless of whether the robe is finished, he returns to the residence, and together with the other bhikṣus, relinquishes the robe of merit in harmony.

“These are the eight situations whereby the robe of merit is relinquished.

“There is another list of six situations. (1) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory with the intention of not returning. He leaves without receiving robe cloth. When he leaves, he loses the robe of merit. (The two statements for loss and disappointed expectations are not included here; the remaining situations (2–6) are taken from the original eight above.³¹)

“There is another list of six situations. (1) Suppose a bhikṣu, after the robe of merit has been received, brings robe cloth outside the territory to make a robe. When the robe is finished, he loses the robe of merit. (The two statements for leaving and disappointed expectations are

³¹ In other words, this list of six is derived from the original list of eight. The original statements for “loss” and “disappointed expectations” are omitted, leaving six. The item at beginning of the paragraph above is a variation of the original “leaving” statement. The remaining five are therefore finishing, not finishing, hearing, staying outside the territory, and relinquishing together.

未得衣復有十五句（次已得衣亦有十五句）。得衣未得衣復有十五句（此錯互上八事，更無異故不出）。

復有十二事：若比丘受功德衣已出去，求悌望衣得所望衣，在界外作衣，作衣竟失功德衣（不竟句亦如是，失亦如是，望斷如上）。

若比丘受功德衣竟，出去望得衣，不語人當還，出界外所望衣處，而不得所望衣，乃得非所望衣，在界外作衣，作衣竟便失功德衣（不竟亦如是，失亦如是，望斷如上）。

not included here; the remaining situations (2–6) are taken from the original eight above.)

“There is another list of fifteen statements in which the bhikṣu has not received robe cloth. (There is also a list of fifteen statements in which the bhikṣu has received robe cloth.) There is another list of fifteen statements in which it does not matter whether the bhikṣu has received robe cloth. (These are just different combinations of the eight situations listed above. Because no new information is presented, they are not translated here.)

“There is another list of twelve situations. (1) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory expecting to receive a certain robe cloth. Having asked for it, he receives the robe cloth that he expected. He makes the robe outside the territory. When the robe is finished, he loses the robe of merit. (The same applies for not (2) finishing and (3) loss. (4) The situation of disappointed expectations is taken from the original eight above.)

“(5) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory expecting to receive robe cloth, but does not tell anyone that he will return. Having left the territory, he goes to a place where he expects to receive robe cloth. He does not receive the robe cloth he expected, but receives robe cloth he was not expecting. He makes a robe outside the territory. When this robe is finished, he loses the robe of merit. (The same applies for (6) not finishing and (7) loss. (8) The situation of disappointed expectations is taken from the original eight above.)

若比丘受功德衣竟，
879b01 出去不語人當還，亦
不作還意在界外，至望衣
處，得所望衣、不得所望
衣，在界外作衣，作衣竟
便失功德衣（不竟亦如
是，失亦如是，望斷如
上）。

復有十二事：得所望
衣、不得所望衣，同上十
二事。

復有九事：若比丘受功
德衣竟出去，未得衣在界
外，餘比丘問言：『汝在何
處宿？衣在何處？何不持
來，為汝作衣？』彼比丘
還至住處，聞眾僧出功德
衣，彼作如是念：『僧今出
功德衣，方作衣。』彼即
作衣竟失功德衣（不作衣
亦如是，失衣亦如是，此
是在界內聞三句，持衣出
界外道路聞三句亦如是，
持衣至彼比丘所三句亦如
是，是為九句事。

“(9) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory without telling anyone that he will return and without having the intention to return. [879b] Having left the territory, he goes to a place where he expects to receive robe cloth. Regardless of whether he receives the robe cloth he expected or other robe cloth, he makes a robe outside the territory. When the robe is finished, he loses the robe of merit. (The same applies for (10) not finishing and (11) loss. (12) The situation of disappointed expectations is taken from the original eight above.)

“There is another list of twelve situations in which it does not matter whether the bhikṣu receives the robe cloth he expected or other robe cloth. These are otherwise the same as the twelve situations above.

“There is another list of nine situations. (1) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory without receiving robe cloth. While he is outside the territory, other bhikṣus ask him, ‘Where are you residing? Where is your robe cloth? Why don’t you bring it here? We will make it into a robe for you.’ The bhikṣu returns to his residence, where he hears that the Saṅgha has relinquished the robe of merit. He thinks, ‘The Saṅgha has relinquished the robe of merit, but I will make a robe anyway.’ When the robe is finished, he loses the robe of merit. (The same applies for (2) not finishing and (3) loss. In these three statements, the bhikṣu hears while he is within the original territory. (4–6) There are also three statements in which he has left that territory with the robe cloth and hears on the way. (7–9) There are also three

statements in which he hears after arriving at the other bhikṣus' residence with the robe cloth. These are the nine situations.)”

次已得衣九句亦如是，得衣不得衣各九事亦如是。

(There is another list of nine statements in which the bhikṣu has received robe cloth, and a list of nine statements in which it does not matter whether he has received robe cloth or not.)

若比丘受功德衣已，出界外至餘方，彼作是念言：『若得善伴當去，若不得善伴當還。』至中道聞眾僧出功德衣，彼如是念：『我當作衣。』作衣竟彼失功德衣（不竟亦如是，失衣亦如是，界外亦如是，聞亦如是五句）。

“[There is another list of five statements.] (1) Suppose a bhikṣu, after the robe of merit has been received, leaves the territory in order to travel elsewhere. He thinks, “If I find a good companion, I will travel, if I don't, I will return.” On the way, he hears that the Saṅgha has relinquished the robe of merit. He thinks, “I will make a robe.” When the robe is finished, he loses the robe of merit. (The same applies for (2) not finishing, (3) loss, (4) staying outside the territory, and (5) hearing. These are the five statements.)

若比丘受功德衣竟，欲往靜處清淨，若樂彼當住、不樂當還。彼比丘至彼間，聞眾僧出功德衣，彼作是言：『我曹當作衣。』作衣竟捨功德衣（不竟亦如是，失衣亦如是界外亦如是，聞亦如是五句）。

“[There is another list of five statements.] (1) Suppose a bhikṣu, after the robe of merit has been relinquished, wishes to go to a quiet residence to calm his mind. He thinks, ‘If I am happy there, I will stay. If not, I will return.’ After arriving at that residence, he hears that the Saṅgha has relinquished the robe of merit. He says, “Let us make a robe.” When the robe is finished, he loses the robe of merit. (The same applies for (2) not finishing, (3) loss, (4) staying outside the territory, and (5) hearing. These are the five statements.)

有二種捨功德衣，持功德衣，比丘出界外宿，眾僧和合共出。」

“There are two [more] ways that the robe of merit is relinquished: the bhikṣu appointed to keep the robe of merit stays outside the territory overnight, or the Saṅgha relinquishes the robe of merit together in harmony [with a

karman].”³²

³² The English translation is based on an emendation to the original punctuation:

持功德衣，比丘出界外宿 (original, p. 879b21)

持功德衣比丘出界外宿 (emended)