

《四分律》

受戒撻度五

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## Ordination, part 5

### 受戒撻度之五

爾時有黃門，來至僧伽藍中，語諸比丘言：「我欲出家受具足戒。」諸比丘即與出家受具足戒。受具足戒已，語諸比丘言：「共我作如是如是事來。」比丘答言：「汝滅去！失去！何用汝為？」

彼復至守園人及沙彌所語言：「共我作如是如是事來。」守園人沙彌語言：「汝滅去！失去！何用汝為？」彼黃門出寺外，共

[812c01](#)放牛羊人作姪欲事。

時諸居士見已譏嫌言：

### Ordination skandhaka, part 5

Once, a paṇḍaka<sup>1</sup> arrived at a monastery (saṅghārāma) and said to the bhikṣus, “I wish to go forth and take full ordination.” Then the bhikṣus let him go forth and take full ordination. Having taken full ordination, he said the bhikṣus, “Let us do such and such a thing together.” The bhikṣus replied, “Be gone, go away! What is the use of you?”

The paṇḍaka then approached the monastic attendants and the śrāmaṇeras, saying, “Let us do such and such a thing together.” The monastic attendants and śrāmaṇeras said, “Be gone, go away, what is the use of you?” The paṇḍaka went out of the monastery and committed sexual acts with cowherds and shepherds. [\[812c\]](#)

When lay Buddhists saw this, they said in disgust, “The

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<sup>1</sup> *Paṇḍaka* refers to a person with one of several irregularities in sexual function. The term is defined on p. 2 below.

「沙門釋子并是黃門，中有男子者共作姪欲事。」時諸比丘以此因緣白佛，佛言：「黃門於我法中無所長益，不得與出家受具足戒；若已出家受具足戒應滅擯。」

是中黃門者，生黃門、犍黃門、妬黃門、變黃門、半月黃門。生者，生已來黃門。犍者，生已都截去作黃門。妬者，見他行姪已有姪心起。變者，與他行姪時失男根變為黃門。半月者，半月能男半月不能男。」

爾時佛遊波羅捺國。善現龍王壽極長，生厭離心而作是念：「今生此長壽龍中，何時得離此身？」復作是念：「此沙門釋子修清淨行，我今寧可就彼求出家為道，可得離此龍身。」

即變身作一年少外道

Śākya recluses are all paṇḍakas. They commit sexual acts together.” The bhikṣus then went to the Buddha about this matter. The Buddha said, “Paṇḍakas do not benefit from my Dharma. They may not go forth and take full ordination. If they have gone forth and taken full ordination, they are to be expelled.”

“There are various types of paṇḍaka: born paṇḍaka, castrated paṇḍaka, envious paṇḍaka, transformed paṇḍaka and semimonthly paṇḍaka. *Born* means a paṇḍaka by birth. *Castrated* means becoming a paṇḍaka due to an act of severing after birth. *Envious* means becoming sexually aroused only at the sight of others committing sexual acts. *Transformed* means while committing a sexual act with another, he loses masculine function, and thereby becomes a paṇḍaka. *Semimonthly* means having male function for half a month, and being impotent for the other half of the month.”

On one occasion, the Buddha was sojourning in the capital city of Vārāṇasī.<sup>2</sup> At that time the nāga-king Sudṛśana had already been living for a very long time. A feeling of weariness arose in him and he wondered, “I was born as a long-lived nāga—when will I be free of this body?” Then it occurred to him, “The Śākya recluses cultivate practices of purification. I shall seek going forth with them and cultivate the path in order to become free of this nāga body.”

Thereupon Sudṛśana transformed himself into the form

<sup>2</sup> Vārāṇasī was the capital of the kingdom of Kāśī, one of the sixteen kingdoms known as the Mahājanapadas.

形，往至僧伽藍中，語諸比丘言：「我欲出家受具足戒。」時諸比丘，不觀其本輒與出家受具足戒，

與一比丘同一房住。時彼比丘出外小行，善現龍王放身睡眠。諸龍常法，有二事不離本形：若眠時、若姪時，不離本形。時龍王身脹滿房中，窗戶嚮孔中身皆凸出。

時彼比丘還，以手排戶，手觸龍身，覺內有異，即便高聲唱言：「蛇！蛇！」比房比丘聞其聲，便問言：「何故大喚？」即以此事具為說之。

時彼龍王亦聞比丘喚聲，即還覺結加趺坐，直身正意繫念在前。時比丘即入問言：「汝是誰？」答言：「我是善現龍王，我生長壽龍中，厭離此身作此念：『我何時當得離此龍身？』復生此念：『沙門釋子修清淨行，我今寧可從其出家學道免此龍身。』」

時諸比丘 [813a01](#) 以此因緣往白佛，佛言：「畜生

of a young non-Buddhist practitioner. He went to a monastery and said to the bhikṣus, “I wish to go forth and take full ordination.” Then the bhikṣus, without seeing his true nature, let him go forth and take full ordination.

He shared a cell with another bhikṣu. Once, when the other bhikṣu was out for a walk, the nāga-king Sudṛśana relaxed and fell asleep. Nāgas return to their original form under two circumstances: when they are asleep and during sexual activity. At that time the nāga’s body grew in size, filling the cell and protruding from the windows and door.

Then the bhikṣu returned. As he reached for the door, his hand touched the nāga, and he realized that something was wrong inside. Thereupon he shouted, “Snake! Snake!” Hearing his shouts, a neighboring bhikṣu asked, “Why are you shouting?” Then the bhikṣu told him what happened.

At this time the nāga-king also heard the bhikṣu’s shouts, and woke up. He immediately sat up in the full lotus position, straightened his body, and focused his awareness on the present moment. Then the bhikṣu entered the cell and asked, “Who are you?” He replied, “I am the nāga-king Sudṛśana, a long-lived nāga by birth. Having become weary of this body, I wondered, ‘When will I be free of this nāga body?’ Then it occurred to me, ‘The Śākyan recluses cultivate practices of purification. I shall go forth among them to pursue the path, to become free of this nāga body.’”

Then the bhikṣus went to the Buddha on this account and told him what happened. [\[813a\]](#) The Buddha said,

者，於我法中無所長益。若未出家，不得與出家受具足戒；若已與出家受具足戒者，當滅擯。」

爾時有一年少外道，故殺母。既殺已，常懷愁憂念言：「誰能為我除此憂者？」即復念言：「此沙門釋子多修善法，我今寧可從其出家學道得滅此罪。」

即來詣僧伽藍中，語諸比丘：「我欲出家學道。」時諸比丘見已，復謂是善現龍王，即問言：「汝是何等人？」答言：「我是某甲外道，我故殺母。既殺已，常懷愁憂念言：『誰能為我除此憂苦。』復作是念：『沙門釋子多修善法，我今寧可從其出家學道得滅此罪。』是故來求出家。」

時諸比丘以此事往白佛，佛言：「殺母者，於我法中無所長益。若未出家，不得與出家受具足戒；若與出家受具足戒，應滅擯。」

時復有一外道，故殺

“Animals cannot benefit from my Dharma. If they have not gone forth, do not let them go forth and take full ordination. If they have gone forth and taken full ordination, they are to be expelled.”

Once, a young non-Buddhist practitioner intentionally killed his mother. Having killed her, he became sorrowful. He thought, “Who can help rid me of my sorrow?” Then it occurred to him, “The Śākya recluses excel at cultivating wholesome dharmas. I shall go forth and learn the path from them in order to remove my transgression.”

Thereupon he went to the monastery and said to the bhikṣus, “I wish to go forth and learn the path.” Seeing him, the bhikṣus wondered if he was the nāga-king Sudṛśana. They asked him, “Who are you?” He replied, “I am a non-Buddhist practitioner, named so-and-so. I have intentionally killed my mother. Having done this, I became sorrowful. I wondered, ‘Who can help rid me of this sorrow, this suffering?’ Then it occurred to me, ‘The Śākya recluses excel at cultivating wholesome dharmas. I shall go forth and learn the path from them in order to remove my transgression.’ This is why I have come to request going forth.”

The bhikṣus went to the Buddha and told him about this matter. The Buddha said, “A person who has committed matricide cannot benefit from my Dharma. If he has not yet gone forth, do not let him go forth and take full ordination. If he has already gone forth and taken full ordination, he is to be expelled.”

Another time, a non-Buddhist practitioner intentionally

父。既殺已，常懷愁憂念言：「誰能為我除此憂苦？」即念言：「沙門釋子多修善法，我今寧可從其出家學道，可得滅此罪。」

即往僧伽藍中，語諸比丘言：「我欲出家為道。」諸比丘見已，謂為善現龍王，問言：「汝是何等人？」答言：「我是某甲外道，故殺父。既殺已，常懷愁憂念言：『誰能為我除此憂苦？』即復念言：『沙門釋子多修善法，我今寧可從其出家學道，可得滅此罪。』是故來求出家。」

時諸比丘以此事往白佛，佛言：「殺父者，於我法中無所長益。若未出家，不得與出家受具足戒；若與出家受具足戒，應滅擯。」

時有眾多比丘，從拘薩羅國在道行，見有阿蘭若 [813b01](#) 處，自相指示言：「此是某甲阿蘭若處。」於中

killed his father. Having killed him, he became sorrowful. He thought, “Who can help me get rid of my sorrow, my suffering?” Then it occurred to him, “The Śākya recluses excel at cultivating wholesome dharmas. I shall go forth and learn the path from them in order to remove my transgression.”

Thereupon he went to the monastery and said to the bhikṣus, “I wish to go forth and learn the path.” Seeing him, the bhikṣus wondered if he was the nāga-king Sudarśana. They asked him, “Who are you?” He replied, “I am a non-Buddhist practitioner, named so-and-so. I have intentionally killed my father. Having done this, I became sorrowful. I wondered, ‘Who can help rid me of this sorrow, this suffering?’ Then it occurred to me, ‘The Śākya recluses excel at cultivating wholesome dharmas. I shall go forth and learn the path from them in order to remove my transgression.’ This is why I have come to request going forth.”

The bhikṣus went to the Buddha and told him about this matter. The Buddha said, “A person who has committed patricide cannot benefit from my Dharma. If he has not yet gone forth, do not let him go forth and take full ordination. If he has already gone forth and taken full ordination, he is to be expelled.”

One time, a large number of bhikṣus had set out from the kingdom of Kośala on a journey. On the way, they saw a certain forest dwelling. [\[813b\]](#) They pointed to it and said to one other, “This is such and such a forest dwelling,

殺阿羅漢，中有一人言：<sup>[3]</sup>  
「此實是阿羅漢。何以故？  
當殺時心無有異。」有人  
問言：「云何知？」答言：  
「我即是其人之一數。」

時諸比丘以此事具白  
佛，佛言：「殺阿羅漢人，  
於我法中無所長益。若未  
出家，不得與出家受具足  
戒；若與出家受具足戒，  
當滅擯。」

時尊者優波離，從坐起  
偏露右肩、脫革屣、右膝  
著地、合掌白佛言：「若有  
破壞僧者，當云何？」佛  
言：「如提婆達比，若未出  
家受具足戒，不得與出家  
受具足戒；若與出家受具  
足戒者，當滅擯。」

又問：「惡心出佛身血  
者當云何？」佛言：「如提  
婆達比，若未出家受具足  
戒者，不得與出家受具足  
戒；若與出家受具足戒，  
應滅擯。」

爾時有一比丘，變為女  
形，諸比丘念言：「應滅擯

where an arhat was murdered.” One of the bhikṣus said,  
“He was truly an arhat. Why? At the moment of being  
murdered, his mind was unperturbed.” Another bhikṣu  
asked him, “How did you know that?” He replied, “I was  
one of the murderers.”

The bhikṣus went to the Buddha and told him about this  
matter. The Buddha said, “A person who has murdered an  
arhat cannot benefit from my Dharma. If he has not yet  
gone forth, do not let him go forth and take full ordination.  
If he has already gone forth and taken full ordination, he is  
to be expelled.”

One time, the venerable Upāli rose from his seat,  
arranged his robe over his left shoulder, took off his leather  
sandals, knelt on his right knee, joined his palms and said  
to the Buddha, “What shall we do if someone causes a split  
in the Saṅgha?” The Buddha said, “Such a person is like  
Devadatta. If he has not yet gone forth, do not let him go  
forth and take full ordination. If he has already gone forth  
and taken full ordination, he should be expelled.”

Upāli further asked, “What about one who, with  
malicious intention, causes the Buddha to shed blood?” The  
Buddha said, “Such a person is like Devadatta. If he has  
not yet gone forth, do not let him go forth and take full  
ordination. If he has already gone forth and taken full  
ordination, he should be expelled.”

One time, a bhikṣu became a female. The bhikṣus  
wondered, “Is she to be expelled?” The Buddha said, “She

<sup>3</sup> The English translation is based on emendations to the original punctuation:

「此是某甲阿蘭若處。」於中殺阿羅漢，中有一人言：(original, p. 813b1)

「此是某甲阿蘭若處，於中殺阿羅漢。」中有一人言：(emended)

不？」佛言：「不應滅擯，聽即以先受具足戒年歲，和尚、阿闍梨送置比丘尼眾中。」

爾時有一比丘尼，變為男子形，諸比丘尼念言：「應滅擯不？」佛言：「不應滅擯，聽即以先受戒年歲，和尚、阿闍梨當安置比丘眾中。」

爾時有一比丘，變為男女二形，諸比丘念言：「應滅擯不？」佛言：「應滅擯。」

爾時有一比丘尼，變為男女二形，諸比丘尼念言：「應滅擯不？」佛言：「應滅擯。」

爾時有比丘，被賊截其男根并卵，諸比丘念言：「應滅擯不？」佛言：「不應滅擯。」

爾時有比丘，為怨家截其男根及卵，諸比丘念言：「應滅擯不？」佛言：「不應滅擯。」

爾時有比丘，為惡獸嚙男根及卵，諸比丘念言：「應滅擯不？」佛言：「不應

is not to be expelled. I allow that she be transferred to the bhikṣuṇī assembly by the preceptor and ācārya under whom she originally took full ordination, and that her years of ordination seniority are kept.”

One time a bhikṣuṇī became a male. The bhikṣuṇīs wondered, “Is he to be expelled?” The Buddha said, “He is not to be expelled. I allow that he be transferred to the bhikṣu assembly by the preceptor and ācārya under whom he originally took full ordination, and that his years of ordination seniority are kept.”

One time a bhikṣu became a hermaphrodite. The bhikṣus wondered, “Is he to be expelled?” The Buddha said, “He is to be expelled.”

One time a bhikṣuṇī became a hermaphrodite. The bhikṣuṇīs wondered, “Is she to be expelled?” The Buddha said, “She is to be expelled.”

Once a bhikṣu’s male organ and testicles were cut off by bandits. The bhikṣus wondered, “Is he to be expelled?” The Buddha said, “He is not to be expelled.”

One time a bhikṣu’s male organ and testicles were cut off by an adversary. The bhikṣus wondered, “Is he to be expelled?” The Buddha said, “He is not to be expelled.”

Once a bhikṣu’s male organ and testicles were gnawed off by an animal. The bhikṣus wondered, “Is he to be expelled?” The Buddha said, “He is not to be expelled.”

[813c]

爾時有比丘，業報因緣男根自落，諸比丘念言：「應滅擯不？」佛言：「不應滅擯。」

爾時有比丘，自截其男根，諸比丘念言：「應滅擯不？」佛言：「應滅擯。」

爾時有欲受具足者將出界外，諸比丘問：「汝是誰？」不自稱字。復問言：「汝和尚是誰？」復不稱和尚名。教乞戒而不乞，諸比丘白佛，佛言：「有三種人，名為不得受具足戒：不自稱字、不肯稱和尚名、教乞戒而不乞，是為三種人不得受具足戒。」

爾時有著白衣衣服受具足戒，受具足戒已即著入村中乞食。諸居士見問言：「汝是誰？」答言：「我是沙門釋子！」居士言：「沙門釋子不如是！」佛言：「不得著白衣衣服受具足戒。」

爾時復有著外道衣服受具足戒，受具足戒已入村乞食。諸居士見問言：「汝

One time a bhikṣu's male organ dropped off due to karmic causes. The bhikṣus wondered, "Is he to be expelled?" The Buddha said, "He is not to be expelled."

Once a bhikṣu cut off his own male organ. The bhikṣus wondered, "Is he to be expelled?" The Buddha said, "He is to be expelled."

One time, someone wished to take full ordination. The bhikṣu took him outside the territory and asked, "Who are you?" That person would not tell them his name. The bhikṣu further asked, "Who is your preceptor?" That person would not tell them his preceptor's name. Nor would he request the precepts as instructed. The bhikṣus reported this matter to the Buddha. The Buddha said, "Three kinds of people may not be given full ordination: those who will not state their own name, those who will not state their preceptor's name, and those who will not request the precepts as instructed. These three kinds of people may not be given ordination."

One time a man took full ordination wearing lay clothing. Having taken full ordination, he entered the village for alms wearing the same clothes. When the lay people saw him, they asked, "Who are you?" He replied, "I am a Śākya recluse." The lay people said, "The Śākya recluses do not look like this." The Buddha said, "A person who refuses to stop wearing lay clothing may not be given full ordination."

One time, another man took full ordination wearing the garments of a non-Buddhist practitioner. Having taken full ordination, he entered the village for alms. When the lay

是何等人？」答言：「我是沙門釋子！」居士言：「沙門釋子不如是！」佛言：「著外道衣服者，不應與受具足戒。」

爾時有著眾莊嚴身具者受具足戒，受具足戒已入村乞食。諸居士見問言：「汝是何等人？」答言：「我是沙門釋子。」居士言：「沙門釋子不如是。」佛言：「著眾莊嚴身具者，不得與受具足戒。有三種人，不名為受具足戒：著俗服、外道服、眾莊嚴身具，是謂三種人不成受具足戒。」

爾時有與眠人受具足戒，覺已還家。諸比丘言：「止！莫還家，汝已受具足戒。」彼答言：「我不受具足戒。」諸比丘往白佛，佛言：「不得授眠者具足戒。」

爾時有與醉者受具足戒，酒解已即還家，諸比丘言：「汝已受具足戒，止莫還家。」答言：「我<sup>814a01</sup>不受具足戒。」言：「不得授醉者具足戒。」

people saw him, they asked, “Who are you?” He replied, “I am a Śākya recluse.” The lay people said, “The Śākya recluses do not look like this.” The Buddha said, “A person who refuses to stop wearing the garments of non-Buddhist practitioners may not be given full ordination.”

Another time, a man took full ordination wearing various ornaments. Having taken full ordination, he entered the village for alms. When the lay people saw him, they asked, “Who are you?” He replied, “I am a Śākya recluse.” The lay people said, “The Śākya recluses do not look like this.” The Buddha said, “A person who refuses to stop wearing ornaments should not be fully ordained. Three kinds of people may not be given full ordination: those who refuse to stop wearing lay clothes, those who refuse to stop wearing the garments of non-Buddhist practitioners, and those who refuse to stop wearing ornaments. These three kinds of people may not be given full ordination.”

One time the bhikṣus granted full ordination to a person who was asleep. After waking up, he started to go back home. The bhikṣus said to him, “Stop, don’t go home! You have taken full ordination.” He replied, “I have not taken full ordination.” The bhikṣus went to report this matter to the Buddha. The Buddha said, “You may not give full ordination to a person who is asleep.”

Another time, the bhikṣus gave full ordination to a person who was drunk. Having sobered up, he started to go back home. The bhikṣus said to him, “You have taken full ordination—don’t go home!” He replied, “I have not taken full ordination.” [814a] The Buddha said, “You may not give full ordination to a person who is drunk.”

爾時有與狂者授具足戒，狂者得心已便還家。諸比丘言：「汝止莫去！汝已受具足戒。」答言：「我不受具足戒。」佛言：「不得與狂者授具足戒。有三種人，不得受具足戒：眠、醉、狂，是謂三種不得授具足戒。」

爾時有裸形人受具足戒，後得衣服已還家。諸比丘言：「汝已受具足戒，止莫還家！」答言：「我不受具足戒。」佛言：「不得與裸形人受具足戒。」

爾時有與瞋恚人受具足戒，後瞋恚止還家。諸比丘語言：「汝已受具足戒，莫還家。」答言：「我不受具足戒。」佛言：「不得與瞋恚者受具足戒。」

爾時有強授人具足戒，後便逃走還家。諸比丘言：「汝已受具足戒，止莫還家。」答言：「我不受具足戒。」佛言：「不得強授人具足戒。有三種人，非受具足戒：裸形、瞋恚、

One time, the bhikṣus granted full ordination to a person who was deranged. Having recovered from the derangement, that person started to return home. The bhikṣus said to him, “Stop, don’t go! You have taken full ordination.” He replied, “I have not taken full ordination.” The Buddha said, “You may not give full ordination to a person who is deranged. There are three types of people who may not be given full ordination: those who are asleep, those who are drunk, and those who are deranged. These three kinds of people may not be given full ordination.”

One time, a person who was naked received full ordination. But later, after obtaining his robes, he started to go back home. The bhikṣus said to him, “You have taken full ordination; you can’t go home.” He replied, “I have not taken full ordination.” The Buddha said, “You may not give full ordination to a person who is naked.”

On one occasion, the bhikṣus gave full ordination to a person who was angry. Later, after his anger abated, he started to return home. The bhikṣus said to him, “You have taken full ordination, you can’t go home.” He replied, “I have not taken full ordination.” The Buddha said, “You may not give full ordination to a person who is angry.”

Another time, the bhikṣus forced someone to take full ordination. Later, that person tried to escape and go home. The bhikṣus said to him, “You have taken full ordination; stop, you can’t go home.” He replied, “I have not taken full ordination.” The Buddha said, “You may not force people to take full ordination. There are three kinds of people not suited to full ordination: those who are naked, those who

強與受具足戒者，是謂三種人非受具足戒。」

如是截手、截脚、截手脚、或截耳、或截鼻、或截耳鼻、或截男根、或截卵、或截男根卵、或截臂、或截肘、或截指、

或常患疥瘡、或死相現、或身癯、或身如女身、或有名籍、或避官租賦、或癰瘡、或身駁、或尖頭、或左臂壞、或右臂壞、或舉齒<sup>[6]</sup>、或虫身、或虫頭、或頭髮癩癩、或曲指、或六指、或縵指、或有一卵、或無卵、或癩或身內曲、或身外曲、或內外曲、或上氣病、或癩病、或吐沫病、

are angry, and those who must be forced to receive full ordination. These three types of people are not suited to full ordination.

“The following people are also not suited to full ordination:<sup>4</sup> a person whose hand was cut off, a person whose foot was cut off, whose hand and foot were cut off, whose ear was cut off, whose nose was cut off, whose ear and nose were cut off, whose male organ was cut off, whose testicles were cut off, whose male organ and testicles were cut off, whose arm was cut off, whose arm was cut off at the elbow, or whose finger was cut off;<sup>5</sup>

“A person who suffers from scabies, a person who appears to be dying, who suffers from goiter, whose body resembles that of a female, whose name is on official record,<sup>7</sup> who evades official taxes, who suffers from carbuncles, who has variegated skin color, who has a pointed head, whose left arm does not function, whose right arm does not function, who has sawteeth, whose body is worm-like, whose head is worm-like, whose hair drops out, whose fingers are crooked, who has six fingers, who has webbed fingers, who has only one testicle, who has no testicles, who has a hernia, whose back is crooked, who is pigeon-breasted, who has both a crooked back and pigeon breast, who has asthma, who suffers from warts, or who suffers salivary ailments;

<sup>4</sup> Some of the conditions in the paragraphs that follow are obscure, and have therefore been translated literally.

<sup>5</sup> These were punishments in ancient India.

<sup>6</sup> The variant reading in note 9, p. 814a23 of the *Sifen lü* is followed: 鋸齒.

<sup>7</sup> This could refer to either someone who is wanted by the authorities or a public official.

或病、或諸苦惱、或男  
根病、

或青眼、或黃眼、或赤  
眼、或爛眼、或有紅眼、  
或黃赤色眼、或青翳眼、  
或黃翳眼、或白翳眼、或  
水精眼、或極深眼、或  
814b01 三角眼、或彌離  
眼<sup>[8]</sup>、或大張眼、或凸眼、  
或一眼、或睜眼、或盲  
眼、或尖出眼、或斜眼、  
或瞋怒眼、或瞶眼、或眼  
有瘡患、

或身斑、或身疥癩、或  
身侵淫瘡、或瘰、或聾、  
或瘰聾、或捲足指、或  
跛、或曳脚、或一手一脚  
一耳、或無手無脚無耳、  
或無髮無毛、或無齒、或  
青髮、黃髮、白髮、大  
長、大短、婦女[跳-兆+  
專]、天子、阿修羅子、撻  
闍婆子、或有象頭、或有  
馬頭、或有駱駝頭、或有  
牛頭、或有驢頭、或有猪  
頭、或殺羊頭、或有白羊  
頭、或有鹿頭、或有蛇

“A person who has a disease, a person who suffers from multiple types of anxiety, or who has ailments related to the male organ;

“A person who suffers from blue-eye, yellow-eye, or red-eye, whose eyes are infected, who suffers from pink-eye or yellow-pink eye, who suffers from green, yellow or white cataracts, who has crystal-eyes, whose eyes are extremely deep-set, whose eyes are triangular, [814b] who has monkey-eyes, whose eyes are open extremely wide, whose eyes protrude, who has only one eye, whose pupils are misaligned, who is blind, whose eyes are conical, who has one eye that looks sideways, whose eyes are full of hatred, who has one eye that looks up, or whose eyes have sores;

“A person whose body has spots, who has itchy sores, who has a rash that spreads, who is mute, who is deaf, who is both mute and deaf, whose toes are crooked, who walks with a limp, who drags his leg, who has only one hand, one leg or one ear, who has no hands, no feet or no ears, who has neither body hair or head hair, who has no teeth, whose hair is green, yellow or white, who is extremely tall or extremely short, who has women’s calves, who is the son of heavenly beings, asuras or gandharvas, who has the head of an elephant, the head of a horse, a camel, cow, donkey, pig, black ram, white ram, deer, snake, fish or bird, who has two heads, who has three heads, who has more than three heads;

<sup>8</sup> The variant reading in note 13, p. 814b1 of the *Sifen lü* is followed: 彌猴眼.

頭、或有魚頭、或有鳥頭、或有二頭、或有三頭、或有多頭、

一切青、一切黃、一切黑、一切赤、一切白、一切似獼猴色、或有風病、或有熱病、或有痰癆病、或癩病

或有喉戾、或有兔缺、或無舌、或截舌、或不知好惡、或身前凸、或後凸、或前後凸、或蟲病、或水病、或內病、或外病、或內外病或有癩病、常臥不轉病、或有常老極、或有乾癆病、

或有失威儀行下極一切污辱眾僧，

如此人不得度受具足戒。

爾時有神足在虛空中受具足戒，佛言：「不名受具足戒。」

和尚在虛空中與下人受具足戒，佛言：「不名受具足戒。」

神足在虛空中足數受具足戒，佛言：「不名受具足戒。」

“A person whose [body] is completely green, yellow, black, red, white, or the color of a monkey, who suffers from diseases caused by the wind element or the fire element, who has a lung disease, or who has an abdominal ailment;

“A person whose throat has lesions, who is hare-lipped, who has no tongue, whose tongue has been cut off, who cannot tell good from bad flavors, whose body bulges in the front, the back, or front and back, who suffers from a disease caused by insects or a disease related to water, who suffers from an internal disease, an external disease or both internal and external diseases, who has an abdominal ailment, who is paralyzed, who is too elderly, or who suffers from diabetes;

“A person whose improper behavior stains and dishonors the Saṅgha;

“None of these people may be given full ordination.”

Once, a person received full ordination while floating in the air using supernormal powers. The Buddha said, “This full ordination is not valid.”

Once, the preceptor, who was floating in the air, gave full ordination to a person on the ground. The Buddha said, “This full ordination is not valid.”

One time, a person took full ordination when one member of the complete assembly required for full ordination was floating in the air. The Buddha said, “This

爾時有隱沒不現者受具足戒，佛言：「不名受具足戒。」

和尚隱沒受具足戒，佛言：「不名受具足戒。」

足數比丘隱沒受具足戒，佛言：「不名受具足戒。」

爾時離見聞處受具足戒，佛言：「不名受具足戒。」

和尚離見聞處受具足戒，佛言：「不名受具足戒。」

足數 [814c01](#) 人離見聞處受具足戒，佛言：「不名受具足戒。」

爾時在界外受具足戒，佛言：「不名受具足戒。」

和尚在界外受具足戒，佛言：「不名受具足戒。」

足數人在界外受具足戒，佛言：「不名受具足戒。」

full ordination is not valid.”

Once, a person who was invisible took full ordination. The Buddha said, “This full ordination is not valid.”

Once, an invisible preceptor gave full ordination. The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination when one member of the complete assembly required for full ordination was invisible. The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination at a place where he could not be seen or heard. The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination when his preceptor was at a place where he could not be seen or heard. The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination when one member of the complete assembly required for full ordination was at a place where he could not be seen or heard. [\[814c\]](#) The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination while he was outside the territory. The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination while his preceptor was outside the territory. The Buddha said, “This full ordination is not valid.”

Once, a person took full ordination when one member of the complete assembly required for full ordination was outside the territory. The Buddha said, “This full ordination is not valid.”

時有不與沙彌戒便受具足戒，佛言：「得受具足戒。」眾僧有犯，<sup>9</sup>世尊有如是教，一切污辱眾僧者，不得受具足戒。

時有欲受戒者，彼將至界外脫衣看，時受戒者慚耻，稽留受戒事。爾時諸比丘，以此事往白世尊，世尊言：「不得如是露形看而為授戒。自今已去，聽問十三難事，然後授具足戒。白四羯磨當作如是問：『汝不犯邊罪？汝不犯比丘尼？汝非賊心入道？汝非壞二道？汝非黃門？汝非殺父、殺母？汝非殺阿羅漢？汝非破僧？汝不惡心出佛身血？汝非是非人？汝非畜生？汝非有二形耶？』」

One time, the bhikṣus granted full ordination to someone without first ordaining him as a śrāmaṇera. The Buddha said, “This person’s full ordination is valid, but the bhikṣus have incurred an offence.” The World-Honored One has taught that anyone who stains and dishonors the Saṅgha may not be fully ordained, [even by this method].

Once, a person was about to be fully ordained. He was taken outside the territory and was asked to take off his clothes for an examination. At that time the ordinand felt so ashamed that he called off the ordination. Then the bhikṣus went to the World-Honored One about this matter. The World-Honored One said, “You may no longer use this type of examination, in which the ordinand is naked. Hereafter, I allow that you question the ordinand about the thirteen hindrances before granting full ordination with a fourfold karman. This is what you should ask: Have you committed a pārājayika offence? Have you violated a bhikṣuṇī? Have you joined the Saṅgha with thieving intentions? Are you one who destroys both the Buddhist and non-Buddhist traditions?<sup>10</sup> Are you a paṇḍaka? Have you committed matricide? Have you committed patricide? Have you ever murdered an arhat? Have you ever caused a schism in the Saṅgha? Have you ever, with malicious intention, caused a Buddha to shed blood? Are you a non-human? Are you an animal? Are you a hermaphrodite?”

<sup>9</sup> The English translation is based on emendations to the original punctuation:

佛言：「得受具足戒。」眾僧有犯， (original, p. 814c6)

佛言：「得受具足戒，眾僧有犯。」 (emended)

<sup>10</sup> This refers to a person who started as a non-Buddhist practitioner, left that tradition to receive the Buddhist full ordination, then left the Buddhist Saṅgha to rejoin the original tradition, and now, again, is seeking Buddhist ordination.

佛言：「自今已去，聽先問十三難事然後授具足戒，當作白羯磨，如是授具足戒。」

爾時立欲受具足者，置眼見耳不聞處。時戒師當作白羯磨言：

『大德僧聽！彼某甲，從某甲求受具足戒。若僧時到僧忍聽，某甲為教授師。白如是。』

時教授師，當往彼語言：『此安陀會、鬱多羅僧、僧伽梨鉢，此衣鉢是汝有不？』彼答言：『是。』

應語言：『善男子諦聽！今是至誠時，我今當問，汝隨我問答。若不實當言不實，若實當言實。汝字何等？和尚字誰？年滿二十不？衣鉢具足不？父母聽汝不？汝非負債人不？汝非奴不？汝非官人不？汝是丈夫不？丈夫有如是病：癩、癰疽、[815a01](#)白癩、乾癢、顛狂病，汝今有此諸病不？若無，答

The Buddha said, “I allow that hereafter, the ordinand be questioned about the thirteen hindrances first, then granted full ordination with a fourfold karman. This is how full ordination should be conferred.”

“The person who will receive full ordination should be taken to a place where he can see but not hear the Saṅgha, and remain standing there. Then the karman master should begin the karman with this motion:

“Venerable Saṅgha, please listen. (Name of ordinand) seeks full ordination under the sponsorship of (name of preceptor). If it is timely, may the Saṅgha agree to let (name) be his instructing master. This is the motion.’

“The instructing master then approaches the ordinand and asks him, ‘Do these three robes, the antarvāsa, uttarāsaṅga and saṅghātī, and this bowl belong to you?’ If so, the ordinand answers, ‘Yes, they do.’

“Then the instructing master says, ‘Listen carefully, son of a good family. It is time to be completely honest. Answer each question as it is asked. If something is not true, say it is not true; if it is true, say it is true. What is your name? What is your preceptor’s name? Have you reached twenty years of age? Do you possess the robes and bowl? Have you received permission from your parents? Are you in debt? Are you a slave? Are you an official? Are you a man? Do you have any of these diseases: leprosy, lesions, white leprosy, diabetes, or epilepsy?’ [\[815a\]](#) If not, the ordinand answers ‘no.’

言：「無。」<sup>[11]</sup>

應語言：『如我今問汝，僧中亦當如是問。如汝向者答我，眾僧中亦當如是答。』

彼教授師如是問已，還來眾僧中。如常威儀，相去舒手相及處立，

當如是白：『大德僧聽！彼某甲，從某甲求受具足戒。若僧時到僧忍聽，我已問竟聽將來。白如是。』

彼喚言：『汝來！』彼來已，當為捉衣鉢，教禮僧足已，教在戒師前，右膝著地合掌，

當教作如是語：『大德僧聽！我某甲，從某甲求受具足戒。我某甲，今從眾僧乞受具足戒，某甲為和尚。願僧慈愍故拔濟我！』第二、第三亦如是說。

時戒師當作白羯磨，如

“The instructing master tells him, ‘You will be asked these questions again before the Saṅgha assembly. Answer the Saṅgha assembly just as you have answered me.’

“Having asked the above questions, the instructing master returns to the bhikṣu assembly and stands within arm’s reach of the other bhikṣus, in the usual manner.

“He states the motion, ‘Venerable Saṅgha, please listen. (Name of ordinand) seeks full ordination under the sponsorship of (name of preceptor). If it is timely, may the Saṅgha agree to let me to bring him in. This is the motion.’

“Then the instructing master goes to summon the ordinand, saying, ‘Come.’ When they arrive, the instructing master takes the ordinand’s robes and bowl, and instructs him to pay respects at the feet of each of the ordaining bhikṣus, kneel on his right knee in front of them and join his palms.

“Then following his instruction, the ordinand says, ‘Venerable Saṅgha, please listen. I, (name), seek full ordination under the sponsorship of (preceptor’s name). I, (name), now request full ordination from the Saṅgha with (name) as my preceptor. May the Saṅgha have compassion, and help me.’ This is repeated for the second and the third times.

“Then the karman master begins the karman with this

<sup>11</sup> The English translation is based on emendations to the original punctuation:

汝今有此諸病不？若無，答言：「無。」 (original, p. 815a2)

汝今有此諸病不？』若無，答言：『無。』 (emended)

是白：『大德僧聽！此某甲，從某甲求受具足戒。此某甲，今從眾僧乞受具足戒，某甲為和尚。若僧時到僧忍聽，我問諸難事。白如是。』

『善男子聽！今是至誠時實語時，我今問汝，<sup>[12]</sup>汝當隨實答我。汝字何等？和尚字誰？汝年滿二十未？三衣鉢具不？父母聽汝不？汝不負債不？汝非奴不？汝非官人不？汝是丈夫不？丈夫有如是病：癩、癰疽、白癩、乾癆、顛狂病，汝今有如是病無？』

若言無者，當作白四羯磨，應如是白：『大德僧聽！此某甲，從某甲求受具足戒。此某甲，今從僧乞受具足戒，某甲為和尚。某甲自說清淨無諸難事，年滿二十，三衣鉢具。若僧時到僧忍聽，僧今授某甲具足戒，某甲為和尚。白如是。』

motion, ‘Venerable Saṅgha, please listen. (Name of ordinand) seeks full ordination under the sponsorship of (name of preceptor). (Name of ordinand) now requests full ordination from the Saṅgha with (name) as his preceptor. If it is timely, may the Saṅgha agree to allow me to question him about the hindrances. This is the motion.’

“The karman master says, ‘Listen well, son of a good family. It is time to be completely honest and speak the truth. Answer each question truthfully. What is your name? What is your preceptor’s name? Have you reached twenty years of age? Do you possess the three robes and bowl? Have you received permission from your parents? Are you in debt? Are you a slave? Are you an official? Are you a man? Do you have any of these diseases: leprosy, lesions, white leprosy, diabetes, or epilepsy?’

“If the ordinand says that he is free of the hindrances, then the karman master begins the fourfold karman with this motion, ‘Venerable Saṅgha, please listen. (Name of ordinand) seeks full ordination under the sponsorship of (name of preceptor). (Name of ordinand) now requests full ordination from the Saṅgha with (name) as his preceptor. (Name of ordinand) declares that he is pure, free of the hindrances, twenty years old, and in possession of the three robes and begging bowl. If it is timely, may the Saṅgha agree to grant full ordination to (name of ordinand) with (name) as his preceptor. This is the motion.’

<sup>12</sup> The variant reading in note 7, p. 815a17 of the *Sifen lü* is followed: 我今隨所問汝。

『大德僧聽！此某甲，從某甲求受具足戒。此某甲，今從僧乞受具足戒，某甲為和尚。某甲自 815b01 說清淨無諸難事，年滿二十三衣鉢具。僧今授某甲具足戒，某甲為和尚。誰諸長老忍僧與某甲授具足戒、某甲為和尚者默然，誰不忍者說。此是初羯磨。』第二、第三亦如是說。

『僧已忍與某甲受具足戒、某甲為和尚竟，僧忍，默然故，是事如是持。』』

時有比丘，受具足戒已，眾僧盡捨去。時所受具足戒人本二，去彼不遠，即前問言：「汝向者何所為？」答言：「我受具足戒。」本二語言：「汝今可共作如是如是事，可謂最後作如是如是事。」時受具足者，即共行不淨已，後還詣眾中。諸比丘問：「汝何故在後？」彼即以此因緣具向諸比丘說。諸比丘語言：「汝速滅去！失

“Venerable Saṅgha, please listen. (Name of ordinand) seeks full ordination under the sponsorship of (name of preceptor). (Name of ordinand) now requests full ordination from the Saṅgha with (name) as his preceptor. (Name of ordinand) declares that he is pure, free of the hindrances, twenty years old, and in possession of the three robes and begging bowl. [815b] The Saṅgha is about to grant full ordination to (name of ordinand) with (name) as his preceptor. May those who are in favor of the Saṅgha granting full ordination to (name) with (name) as his preceptor remain silent. May those who are opposed speak now. This is the first proclamation.’ This is repeated for the second and the third times.

“The Saṅgha has agreed to grant full ordination to (name) with (name) as his preceptor. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

One time, after a bhikṣu’s full ordination, all the other bhikṣus left. His former wife, who was nearby, came over and asked him, “What were you doing?” He replied, “I was receiving full ordination.” She said to him, “Let us do such and such a thing together; this will be the last time for us to do such and such a thing.” Then the newly ordained bhikṣu committed impure conduct with her, and afterwards he returned to the assembly of bhikṣus. The bhikṣus asked him, “Why did you stay behind?” The newly ordained bhikṣu told the other bhikṣus what happened. They said, “Be gone, go away, what is the use of you? You can’t stay here!” The newly ordained bhikṣu asked, “Was it wrong to do what I did?” The other bhikṣus replied, “Yes, it was

去！何用汝為？不應住此。」其人言：「我所作事不應爾耶？」諸比丘報言：「不應爾。」其人語言：「汝何不先語我？我當避之不作。」

爾時諸比丘以此事往白世尊，世尊言：「自今已去，作羯磨已，當先說四波羅夷法。『善男子聽！如來、至真、等正覺說四波羅夷法。若比丘犯一一法，非沙門、非釋種子，

汝一切不得犯姪作不淨行。若比丘，犯不淨行受姪欲法乃至畜生，非沙門、非釋種子。』」爾時世尊與說譬喻：「猶如有人截其頭終不能還活。比丘亦如是，犯波羅夷法已，不能還成比丘行。『汝是中盡形壽不得作，能持不？』」答言：『能。』

『一切不得盜，下至草葉。若比丘，盜人五錢、若過五錢，若自取、教人取，若自破、教人破，若自斫、教人斫，若燒、若埋、若壞色者，彼非沙門非釋種子，譬如 815c01 斷多

wrong.” Then the newly ordained bhikṣu said, “Why didn’t you tell me in advance? Then I would have avoided doing what I did.”

Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, after the karman, the four pārajāyika dharmas are to be explained: ‘Son of a good family, listen well! The Tathāgata, who is an Arhat, Fully Enlightened, has expounded four pārajāyika dharmas. A bhikṣu who violates any of these four is not a recluse, not a son of the Śākya clan.’

“(1) Under no circumstances may you engage in sexual intercourse. If a bhikṣu commits an impure act, a sexual act with [a human, non-human,] or even an animal, he is no longer a recluse, no longer a son of the Śākya clan.” Then the World-Honored One gave this simile: “Just as a beheaded person cannot come back to life, a bhikṣu who has committed a pārajāyika cannot come back to the bhikṣu practices. ‘You may not do this for the rest of your life. Will you observe this precept?’ The ordinand answers, ‘I will.’

“(2) Under no circumstances may you steal, even a blade of grass or a leaf. If a bhikṣu steals anything worth five coins or more, if he takes it himself or has someone else take it, breaks it himself or has someone else break it, chops it himself or has someone else chop it, if he burns, buries, or defaces it, or has someone else do so, then he is no longer a recluse, no longer a son of the Śākya clan. Just

羅樹心終不復更生長。比丘，犯波羅夷亦如是，終不還成比丘行。汝是中盡形壽不得作，能持不？」  
答言：『能。』

『一切不得故斷眾生命，下至蟻子。若比丘，故自手斷人命，求刀授與人，教死、歎死、勸死，與人非藥，若墮胎、若厭禱殺，自作方便。若教人作，<sup>[13]</sup>非沙門非釋種子。譬喻者說言，猶如鍼鼻決不堪復用。比丘亦如是。比丘，犯波羅夷法，不復成比丘行。汝是中盡形壽不得作，能持不？」答言：『能。』

『一切不得妄語，乃至戲笑。若比丘，非真實，非已有，自說言：「我得上人法、得禪、得解脫、得定、得四空定、得須陀洹果、斯陀含果、阿那含果、阿羅漢果、天來、龍來、鬼神來。」彼非沙門

as a palm (*tāla*) tree cut at the heart can no longer live or grow, a bhikṣu who has committed a pārājayika offence cannot come back to the bhikṣu practices. [815c] You may not do this for the rest of your life. Will you observe this precept?’ The ordinand answers, ‘I will.’

“(3) Under no circumstances may you intentionally take the life of any being, even an ant. If a bhikṣu intentionally takes a person’s life with his own hands, procures a weapon and gives it to someone for that purpose, advises death, praises death, encourages death, gives the wrong medicine [to intentionally cause death], performs an abortion, or murders with a curse; if he uses any method to kill or has another kill, he is no longer a recluse, no longer a son of the Śākya clan. Just as a needle whose eye has broken off is no longer useable, a bhikṣu who has committed a pārājayika offence cannot come back to the bhikṣu practices. You may not do this for the rest of your life. Will you observe this precept?’ The ordinand answers, ‘I will.’

(4) “Under no circumstances may you lie, even in jest. If a bhikṣu claims, without basis, without the attainment, “I have attained superhuman faculties, I have attained dhyāna, liberation, samādhi, the four non-material concentrations, the fruit of stream-enterer (*srotāpanna*), the fruit of once-returner (*sakṛdāgāmin*), the fruit of non-returner (*anāgāmin*) or the fruit of arhat, or devas come to me, nāgas come to me, ghosts and spirits come to me,” then he

<sup>13</sup> The English translation is based on emendations to the original punctuation:

若墮胎、若厭禱殺，自作方便。若教人作，  
若墮胎，若厭禱殺；自作方便，若教人作，

非釋種子。譬喻者說，譬如大石破為二分終不可還合。比丘亦如是，犯波羅夷法，不可還成比丘行。汝是中盡形壽不得作，能持不？』能者答言：『能。』

『善男子聽！如來、至真、等正覺說四依法。比丘依此得出家受具足戒，成比丘法。』

比丘依糞掃衣，依此得出家受具足戒，成比丘法。是中盡形壽能持不？』答言：『能。』『若得長利，檀越施衣、割壞衣得受。』

『比丘依乞食，比丘依是得出家受具足，得成比丘法。是中盡形壽能持不？』答言：『能。』『若得長利，若僧差食、檀越送食、月八日食、十五日食、月初日食、若僧常食、檀越請食，得受。』

『依樹下坐，比丘依此得出家受具足，成比丘法。是中盡形壽能持不？』答言：『能。』『若

is no longer a recluse, no longer a son of the Śākya clan. Just as a boulder split in half cannot be put back together, a bhikṣu who has committed a pārājayika offense cannot come back to the bhikṣu practices. You may not do this for the rest of your life. Will you observe this precept?’ The ordinand answers, ‘I will.’

“‘Son of a good family, listen well! The Tathāgata, Arhat, Fully-enlightened One has explained the four supports, which bhikṣus rely on for going forth and full ordination. They are bhikṣu practices.’

“(1) It is by relying on garments of discarded rags that one goes forth and takes full ordination. This is a bhikṣu practice. Will you observe this for the rest of your life?’ The ordinand answers, ‘I will.’ ‘If you receive additional offerings of a robe offered by almsgivers (*dānapati*) or a robe made of cut cloth, you may accept them.’

“(2) It is by relying on almsfood that one goes forth and takes full ordination. This is a bhikṣu practice. Will you observe this for the rest of your life?’ If he will, the ordinand answers, ‘I will.’ If you receive additional offerings of food distributed by the Saṅgha, food brought by an almsgiver (*dānapati*), food offered on the first, eighth, or fifteenth day of the month, regular food of the Saṅgha, or food offered at a meal to which one is invited by an almsgiver, you may accept them.’

“(3) It is by relying on dwelling under a tree that one goes forth and takes full ordination. This is a bhikṣu practice. Will you observe this for the rest of your life?’ The ordinand answers, ‘I will.’ ‘If you receive additional

得長利，若別房尖頭屋、小房石室、兩房一戶，<sup>[14]</sup>得受。』

『依 816a01 腐爛藥，比丘依此得出家受具足，成比丘法。是中盡形壽能持不？』答言：『能。』『若得長利，酥油<sup>[15]</sup>、生酥、蜜、石蜜得受。』

『汝受戒已，白四羯磨如法成就、得處所，和尚如法、阿闍梨如法，眾僧具足滿，

汝當善受教法。』應當勸化作福治塔，<sup>[17]</sup>供養佛法眾僧和尚阿闍梨。『若一切如法教不得違逆，應學問誦經勤求方便，於佛法中，得須陀洹果、斯陀含

offerings of a separate dwelling, a house with a peaked roof, a small dwelling, a cave, or a dwelling with two rooms, you may accept them.’

“(4) It is by relying on putrid medicine that one goes forth and takes full ordination. [816a] This is a bhikṣu practice. Will you observe this for the rest of your life? The ordinand answers, ‘I will.’ ‘If you receive additional offerings of clarified butter, oil, fresh butter, honey or raw sugar, you may accept them.’

“Your ordination is now complete. The fourfold karman has been carried out in accordance with the Dharma and is fit to stand.<sup>16</sup> Your preceptor and ācāryas are in accordance with the Dharma, and the bhikṣu assembly is complete.

“You should practice well what you have been taught. You should teach people to make merit, construct stūpas, and give offerings to the Buddha, Dharma, and Saṅgha. Follow all the teachings and instructions of your preceptor and ācārya that are in accordance with the Dharma. Learn to recite the sūtras and inquire about their meaning.

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

若別房尖頭屋、小房石室、兩房一戶， (original, p. 815c29)

若別房、尖頭屋、小房、石室、兩房一戶， (emended)

<sup>15</sup> The English translation is based on an emendation to the original punctuation:

酥油、 (original, p. 816a3); 酥、油、 (emended)

<sup>16</sup> According to Chinese exegetes Fali and Daoxuan, “fit to stand” (*de chusuo* 得處所) means that the karman was done within the proper territory and harmoniously. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 531c5; Daoxuan, *Sifenlü hanzhu jiebenshu xingzongji* 四分律含注戒本疏行宗記, CBETA, X39, no. 714, p. 813b4–5. This is a translation of the Sanskrit term *sthānārha* (P. *thānāraha*), from *sthāna*, 處所 and *arha* 得; see Heirman, *Rules for Nuns* 2:280.

<sup>17</sup> The English translation is based on emendations to the original punctuation:

滿，汝當善受教法。』應當勸化作福治塔，供養佛法眾僧和尚阿闍梨。『若一切 (original, p. 816a5)

滿。汝當善受教法，應當勸化作福、治塔、供養佛法眾僧。和尚、阿闍梨若一切 (emended)

果、阿那含果、阿羅漢果。汝始發心出家，功不唐捐，果報不絕。餘所未知，當問和尚阿闍梨。』自今已去，令受具足者在前而去。」

爾時有比丘，眾中被舉已即休道，後來至僧伽藍中，語諸比丘言：「我欲還出家。」時諸比丘以此因緣往白佛，佛言：「當問彼人：『汝自見罪不？』若報言：『我不見罪。』不應與出家。若言：『我見罪。』與出家。與出家已，復當問言：『汝見罪不？』若言：『不見罪。』不應與受具足戒。若言：『見罪。』應與授具足戒。」

與授具足戒已當語言：『汝能懺悔不？』若言：『不能懺悔。』不得與解羯磨。若言：『能懺悔。』當與解羯磨。與解羯磨已當語言：『汝懺悔罪。』若懺悔善，不者若僧得和合，更與作舉。若僧不和合，

Diligently seek ways in the Buddhadharma to attain the fruits of the stream-winner, once-returner, non-returner and arhat. Your initial intention to go forth has come into fruition, and the karmic benefits will continue. Ask your preceptor and ācārya about anything else you don't know.' Hereafter, the assembly should be led by the newly ordained bhikṣus as it departs."

One time, a bhikṣu left the Saṅgha after he was suspended. Later he returned to the monastery and said to the bhikṣus, "I wish to go forth again." The bhikṣus went to the Buddha and told him what happened. The Buddha said, "Ask that person if he sees his offense.<sup>18</sup> If he says he does not see his offense, then do not let him go forth. If he says he sees his offense, he may go forth. After he goes forth, ask him again if he sees his offense. If he says he does not see his offense, do not grant him full ordination. If he says he sees his offense, then he may take full ordination."

"After he is fully ordained, ask him if he will confess and repent. If he says he will not confess and repent, then do not revoke his karman of suspension. If he says he will confess and repent, then revoke the karman. After revoking the karman, say to him, "You may now confess your offense and repent." If he confesses and repents, then all is well. If he does not, and the Saṅgha is harmonious, he should be suspended again. If the Saṅgha is not

<sup>18</sup> Admitting that one sees, or recognizes one's offense is a crucial step in the rehabilitation process.

與共住止，無犯。」

爾時舍利弗從座起，偏袒右肩、右膝著地、合掌白佛言：「年不滿二十而受具足戒，當言是受具足人不？」佛言：「是受具足人。」復問：「所授具足人是善授不？」佛言：「是善授。」「作羯磨者，是善作羯磨不？」佛言：「善作羯磨。自制已後，如是受具足戒，不名善受具足戒。」

復問：「三語受具足戒，是 816b01 受具足戒不？」佛言：「是受具足戒。」「所授具足戒者，是善授不？」佛言：「是善授。」「作羯磨者，是善作羯磨不？」佛言：「是善作羯磨。自制已後，如是受具足者，不名受具足

harmonious, there is no offense if they continue to live together.”<sup>19</sup>

Then Śāriputra rose from his seat, arranged his upper robe over his left shoulder, knelt on his right knee, joined his palms and said to the Buddha, “If a person less than twenty years of age was given full ordination, is his ordination valid?”<sup>20</sup> The Buddha said, “Yes, it is valid.” Śāriputra further asked, “Did those who granted full ordination do so properly?” The Buddha replied, “They have granted ordination properly.” “Did the karman master carry out the karman properly?” The Buddha said, “He has carried out the karman properly. However, now that I have instituted a new procedure for ordination, if one were to receive full ordination in the above way, his ordination would be invalid.”

Śāriputra further asked, “If someone was given full ordination by means of three statements, is his full ordination valid?” [816b] The Buddha said, “Yes, it is valid.” “Did those who granted full ordination do so properly?” The Buddha replied, “They have granted ordination properly.” “Did the karman master carry out the karman properly?” The Buddha said, “He has carried out the karman properly. However, now that I have instituted a new procedure for ordination, if one were to receive full

<sup>19</sup> There is no offense of consorting with a suspended bhikṣu (pācittika no. 69). To be precise, there is no offense for the bhikṣus, even though they live with a bhikṣu who they believe *should be* suspended. See Fali 法礪, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 721a21: “文言共住止不犯者。已逕解故。不犯隨舉。”; and Horner, *Buddhist Discipline* 4:126 for the parallel passage.

<sup>20</sup> Śāriputra’s questions, as well as Ānanda’s question further below, have to do with instances of ordination which occurred before the Buddha announced the new ordination procedure described in the preceding pages.

戒。」

又問：「不問十三難事而受具足戒，當言是受具足戒不？」佛言：「是善受具足戒。」問言：「所授具足者，為善授具足戒不？」佛言：「是善授具足戒。」問言：「作羯磨者，是善作羯磨不？」佛言：「善作羯磨。自制後，如是受具足者，不名受具足戒。」

爾時阿難即從座起，偏露右肩右膝著地，合掌白佛言：「若和尚，十三難事中有——事，授弟子具足戒，當言善受具足不？」佛言：「善受具足戒。」問言：「所授具足人，名為善授具足戒不？」佛言：「是善授。」「作羯磨者，善作羯磨不？」佛言：「是善作羯磨。自制後，若如是授人具足戒，眾僧有罪。」

爾時有從不持戒和尚受具足戒，後有疑，佛問言：「汝知和尚不持戒不？」答言：「不知。」佛

ordination in the above manner, his ordination would be invalid.”

Śāriputra further asked, “If someone received full ordination without being asked about the thirteen hindrances, is his full ordination valid?” The Buddha said, “Yes, it is valid.” Śāriputra asked, “Did those who granted full ordination do so properly?” The Buddha replied, “They have granted ordination properly.” “Did the karman master carry out the karman properly?” The Buddha said, “He has carried out the karman properly. However, now that I have instituted a new procedure for ordination, if one were to receive full ordination in the above manner, his ordination would be invalid.”

Then Ānanda rose from his seat, arranged his robe over one shoulder, knelt on his right knee, joined his palms and asked the Buddha, “If a preceptor fully ordained a disciple who has any of the thirteen hindrances, was the ordination done properly?” The Buddha said, “The ordination was done properly.” Ānanda asked, “Did those who granted full ordination do so properly?” The Buddha replied, “They have granted ordination properly.” “Did the karman master carry out the karman properly?” The Buddha said, “He has carried out the karman properly. However, now that I have instituted a new procedure for ordination, if one were to receive full ordination in the above manner, the assembly would incur an offense.”

One time, a bhikṣu took full ordination under a preceptor who did not observe the precepts. Afterwards he began to have doubts. The Buddha asked him, “Did you know that your preceptor was not observing the precepts?”

言：「得名受具足戒。」

復有從不持戒和尚受具足戒，後有疑，佛問言：「汝知和尚不持戒不？」報言：「知。」「汝知不應從如此人受具足戒不？」報言：「不知。」佛言：「此得受具足戒。」

爾時復有從不持戒和尚受具足戒，後有疑，佛問言：「汝知和尚不持戒不？」答言：「知。」「汝知如此人不應從受具足戒不？」答言：「知。」佛言：「汝如從如此人受具足戒不得具足戒不？」報言：「不知。」佛言：「得名受具足戒。」

爾時有從不持戒和尚受具足戒，後有疑，佛問言：「汝知和尚不持戒不？」答言：「知。」<sup>816c01</sup>佛言：「汝知如此人不應從受具足戒不？」答言：「知。」佛問言：「汝知從如此人受具足戒不成受具足戒不？」答言：「知。」

He replied, “No, I didn’t.” The Buddha said, “Your full ordination is valid.”

One time, a bhikṣu took full ordination under a preceptor who did not observe the precepts. Afterwards he began to have doubts. The Buddha asked him, “Did you know that your preceptor was not observing the precepts?” He replied, “Yes, I did.” The Buddha asked, “Did you know that you should not take full ordination under such a person?” He replied, “No, I didn’t.” The Buddha said, “Your full ordination is valid.”

One time, a bhikṣu took full ordination under a preceptor who did not observe the precepts. Afterwards he began to have doubts. The Buddha asked him, “Did you know that your preceptor was not observing the precepts?” He replied, “Yes, I did.” The Buddha asked, “Did you know that full ordination should not be taken under such a person?” He replied, “Yes, I did.” The Buddha asked, “Did you know that by taking full ordination under such a person, your ordination would be invalid?” He replied, “No, I didn’t.” The Buddha said, “Your full ordination is valid.”

Another time, a bhikṣu took full ordination under a preceptor who did not observe the precepts. Afterwards he began to have doubts. The Buddha asked him, “Did you know that your preceptor was not observing the precepts?” He replied, “Yes, I did.”<sup>[816c]</sup> The Buddha asked, “Did you know that full ordination should not be taken under such a person?” He replied, “Yes, I did.” The Buddha asked, “Did you know that by taking full ordination under such a person, your ordination would be invalid?” He replied,

佛言：「不名受具足戒。」

“Yes, I did.” The Buddha said, “Your full ordination is invalid.”

（受戒捷度具足竟）

End of the Ordination Skandhaka