

《四分律》

受戒撻度五

《大正藏》(中華電子佛典版) 冊22 · 頁812~816

菩提翻譯委員會譯

菩提文教基金會出版

2015年12月2日

菩提文教基金會版權所有©2015

官方網站：

Dharmaguptaka Vinaya

Ordination Skandhaka, part 5

Taishō (CBETA edition), vol. 22, pp. 812-816

Translated by the Bodhi Translation Committee

Published by the Bodhi Foundation for Culture and Education

December 2, 2015

©2015 Bodhi Foundation for Culture and Education

Website:

<http://dharmaguptakavinaya.wordpress.com>

## Ordination, part 5

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 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

---

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

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 Śākyan 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 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.’”

---

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

Then the bhikṣus went to the Buddha on this account and told him what happened. [813a] The Buddha said, “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 Sudṛṣana. 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 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, 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 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]

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 bhikṣus took him outside the territory and asked, “Who are you?” That person would not tell them his name. The bhikṣus 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 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.”

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 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>3</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>4</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>5</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;

“A person who has a disease, a person who suffers from multiple types of anxiety, or who

---

<sup>3</sup> Some of the conditions in the paragraphs that follow are obscure, and have therefore been translated literally.

<sup>4</sup> These were punishments in ancient India.

<sup>5</sup> This could refer to either someone who is wanted by the authorities or a public official.

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;

“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 supernatural 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 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.”

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>6</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?”

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

---

<sup>6</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.

a man? Do you have any of these diseases: leprosy, lesions, white leprosy, diabetes, or epilepsy?' [815a] If not, the ordinand answers 'no.'

"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 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.’

“‘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 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 pārājayika dharmas are to be explained: ‘Son of a good family, listen well! The Tathāgata, who is an Arhat, Fully Enlightened, has expounded four pārājayika 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 pārājayika 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 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 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 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>7</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

---

<sup>7</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. *ṭhānāraha*), from *sthāna*, 處所 and *arha* 得; see Heirman, *Rules for Nuns* 2:280.

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. 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>8</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 harmonious, there is no offense if they continue to live together."<sup>9</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>10</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

<sup>8</sup> Admitting that one sees, or recognizes one's offense is a crucial step in the rehabilitation process.

<sup>9</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>10</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.

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 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?” 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.” [816c] 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, “Yes, I did.” The Buddha said, “Your full ordination is invalid.”

End of the Ordination Skandhaka