

《四分律》

拘睺彌毘度

《大正藏》(中華電子佛典版) 冊22 · 頁879~885

菩提翻譯委員會譯

菩提文教基金會出版

2016年2月16日

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官方網站：

Dharmaguptaka Vinaya

Kauśāmbī Skandhaka

Taishō (CBETA edition), vol. 22, pp. 879–885

Translated by the Bodhi Translation Committee

Published by the Bodhi Foundation for Culture and Education

February 16, 2016

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Website:

<http://dharmaguptakavinaya.wordpress.com>

Kauśāmbī skandhaka

爾時世尊在拘睺彌。時有比丘犯戒，是中或有言：「犯戒。」或有言：「不犯。」

是中見犯比丘，語不見犯比丘言：「此比丘實犯，非是不犯。」

彼不見犯比丘意解，即言：「如是，是比丘實犯戒，非是不犯。」彼即和合舉罪。

犯罪比丘言：「我不犯、不成舉，非法舉我，羯磨不成。」^{879c01}彼即往人間覓朋黨，語餘比丘言：「我不犯、不成舉，非

At this time, the World-honored One was staying in Kauśāmbī. One of the bhikṣus committed an offense. Some bhikṣus said, “He has committed an offense.” Others said, “He has not committed an offense.”

The bhikṣus who saw it as an offense said to the bhikṣus who did not see it as an offense, “This bhikṣu has genuinely committed an offense. It is not a non-offense.”

The bhikṣus who did not see it as an offense came to a new understanding, and said, “So it is. This bhikṣu has genuinely committed an offense. It is not a non-offense.” Thereupon the bhikṣus harmoniously suspended him.

The bhikṣu who committed the offense said, “I have not committed an offense, the suspension is not valid, I was suspended illegitimately,¹ the karman is invalid.”^[879c] Thereupon he went out in search of supporters. He said to some other bhikṣus, “I have not committed an offense, the

¹ “Illegitimately” is a translation of *feifa* 非法 (Skt. *adhārmika*). In general, this means that there were procedural errors, such as confusing twofold and fourfold karmans. Here the error would be a false accusation. See the Campā skandhaka for a fuller discussion of this term.

法舉我，羯磨不成。」彼比丘見如是，此比丘不犯、不成舉，非法舉，羯磨不成。

犯罪比丘即將餘部黨隨舉比丘，來至先言不見犯比丘所語言：「長老！此比丘不犯戒、不成舉，非法舉他，羯磨不成。」彼比丘還見不犯便言：「彼不犯，不成舉，非法舉，羯磨不成。」

彼被舉隨舉比丘，與見犯比丘別部說戒羯磨。時舉罪比丘往世尊所頭面禮足却坐一面，白佛言：「此被舉、隨舉比丘，與我等別部說戒羯磨。」

佛言：「此癡人破僧，若彼如我所說羯磨說戒者，羯磨成就不犯。汝等若如我所說羯磨說戒亦成就不犯。何以故？有二不同住處。何等二？彼比丘

suspension is not valid, I have been suspended illegitimately, the karman is invalid.” Those bhikṣus came to see the matter this way: he has not committed an offense, the suspension is not valid, he has been suspended illegitimately, the karman is invalid.

The offending bhikṣu led the faction of consorting bhikṣus² to the bhikṣus who originally did not see an offense, saying, “Venerable sirs, this bhikṣu has not committed an offense, the suspension is not valid, he has been suspended illegitimately, the karman is invalid.” Those bhikṣus reverted to their original position of not seeing an offense, and said, “This bhikṣu has not committed an offense, the suspension is not valid, he has been suspended illegitimately, the karman is invalid.”

The suspended bhikṣu and the consorting bhikṣus carried out the karman of poṣadha in a group that was separate from those bhikṣus who held that he committed an offense. Then the suspending bhikṣus went to the World-honored One, bowed at his feet, sat at one side, and said to the Buddha, “The suspended bhikṣu and the consorting bhikṣus carry out poṣadha in a group that is separate from us.”

The Buddha said, “This foolish person has caused a split in the Saṅgha. If he recites the precepts in accordance with my instructions for that karman, then the karman is valid and there is no offense. Likewise, if you recite the precepts in accordance with my instructions for that karman, then the karman is valid and there is no offense.

² Consorting with a suspended bhikṣu means one or more of three things: giving aid to a suspended bhikṣu, carrying out karmans (especially poṣadha) with him, or dwelling with him under a common roof. See *Sifen lii*, p. 683c.

自作不同住，若僧與作不同住。云何比丘自作不同住？若比丘僧破，求外朋黨，是為比丘自作不同住。云何僧與作不同住？僧與作不見犯羯磨、不懺悔羯磨、惡見不捨羯磨，是為僧與作不同住。是為二種不同住。

有二種同住處：是比丘自作同住處，若僧與作同住處。云何自作同住？此比丘僧破，自部黨求外善部黨，此比丘自作同住。云何僧與作同住？眾僧和合，先與作不見羯磨、不懺悔羯磨、惡見不捨羯磨，後和合僧還解，是為僧與作同住。是為二種同住處。」

彼被舉比丘、隨舉比丘，與此舉比丘鬪諍，共

Why? Because there are two ways of dwelling separately.³ What are they? Dwelling separately by one's own initiative, and dwelling separately through intervention of the Saṅgha. How does a bhikṣu dwell separately by his own initiative? If a bhikṣu is a saṅgha-splitter who goes to seek supporters, then he dwells separately by his own initiative. How is he made to dwell separately through intervention of the Saṅgha? If the Saṅgha suspends him with a karman for failure to see his offense, failure to confess, or failure to give up evil views, then he is made to dwell separately by the Saṅgha. These are the two ways of dwelling separately.

“There are two ways of dwelling communally: dwelling communally by one's own initiative, and dwelling communally through intervention of the Saṅgha. How does one dwell communally by his own initiative? If a bhikṣu who is a saṅgha-splitter leaves his own community to seek another community which supports him, then he dwells communally of his own initiative. How does one dwell communally through intervention of the Saṅgha? A harmonious Saṅgha first carries out a karman [of suspension] against a bhikṣu for failure to see his offense, failure to confess, or failure to give up evil views. Then the harmonious Saṅgha revokes that karman. This is dwelling communally through intervention of the Saṅgha. These are the two ways of dwelling communally.”

The suspended bhikṣu and the consorting bhikṣus fought with the suspending bhikṣus. They scolded, blamed,

³ The term for dwelling separately (*bu tongzhu* 不同住) is different from the term for divided saṅgha (Ch. *biezhong* 別眾; Skt. *vyagra saṅgha*).

相罵詈誹謗，互求長短。時眾多比丘往世尊所，頭面作禮却坐一面，白世尊言：「大德！彼被舉比丘、隨舉比丘，與此舉比丘鬪諍，共相罵詈誹謗，互求長 880a01 短。我等當云何？」佛言：「聽眾僧破法和合，應在如是處坐，令身口不出惡，眾僧破如法和合，應隔一人坐。」

爾時世尊，往被舉比丘所，作如是言：「汝曹莫犯罪，而言不犯不懺悔。何以故？若比丘犯罪，餘比丘言：『長老犯罪，自見不？』」答言：『不見。』彼比丘多聞知阿含、持法持律知摩夷，^[5]多得伴黨比丘、比丘尼、優婆塞、優

criticized, and condemned each other, looking for faults in one another. At this time, many bhikṣus went to the World-honored One, bowed at his feet, sat at one side, and said to the World-honored One, “Virtuous One, the suspended bhikṣu and the consorting bhikṣus fight with the suspending bhikṣus. They scold, blame, criticize, and quarrel with each other, looking for faults in one another. [880a] What should we do?” The Buddha said, “I allow that if the saṅgha is divided and [the two groups] have not yet reconciled in accordance with the Dharma, [each group] should sit in a place where they will not commit evil with speech or body. If the saṅgha had been divided but has reconciled in accord with the Dharma, [the two groups] should sit with the space of an empty seat between them.”⁴

Then the World-honored One went to the dwelling of the suspended bhikṣu and said, “Do not commit an offense and then say there is no offense and you will not confess or repent. Why? Suppose a bhikṣu commits an offense. Other bhikṣus say to him, ‘Venerable sir, you have committed an offense. Do you see it?’ He says, ‘I don’t see it.’ Those other bhikṣus are learned, they know the Āgamas, they are experts in the Dharma (*dharmadhara*), experts of the Vinaya (*vinayadhara*), they know the *mātrkāś*,⁶ they are

⁴ This passage is translated with reference to a similar passage on p. 24 below (*Sifen lü*, p. 883a25–29). Parallel passages in the Pali Vinaya (Horner, *Book of the Discipline* 4:488) and the Sarvāstivāda Vinaya (*Shisong lü* 十誦律, CBETA, T23, no. 1435, pp. 215b24–27) provide further context. Here the term *hehe* 和合 (*samagra*) is understood as “reconcile” (as in *Sifen lü*, pp. 804c7, 989c6). This meaning of *samagra* is also found in the *Pali English Dictionary*, p. 140, s.v. “samaggi-karoti.”

⁵ The English translation is based on emendations to the original punctuation: 多聞知阿含、持法持律知摩夷， (original, pp. 880a6, 880a9, 880a29, and 880b2) 多聞，知阿含，持法，持律，知摩夷， (emended)

⁶ The *mātrkāś* (lit., “matrices”) are the lists and outlines that were an intermediary step between the sūtras and abhidharma texts. Examples can be found in the *Dasuttara* and *Saṅgīti suttas*.

婆夷、國王、大臣、種種沙門外道。彼犯罪比丘作是念：『彼比丘多聞知阿含持法、持律知摩夷，多有伴黨比丘、比丘尼、優婆塞、優婆夷、國王、大臣、種種沙門外道。我今若不見罪，此比丘今即當為我作不見罪羯磨、不懺悔羯磨、惡見不捨羯磨。若彼比丘與我作不見罪羯磨、不懺悔羯磨、惡見不捨羯磨者，彼比丘不復與我共羯磨說戒，不共我自恣同一屋住，一處坐一床一板，在前食、後食，亦不隨歲數大小恭敬禮拜執手迎逆。若彼比丘不與我同一羯磨共說戒，乃至不執手迎逆者，眾僧便有鬪諍事生，共相罵詈誹謗，伺求長短，僧便當破，令僧塵垢，令僧別異住。』若比丘重此破僧事者，應如彼言：『有罪，應如法懺悔。』

止！止！比丘莫共鬪諍

supported by many bhikṣus and bhikṣuṇīs, lay men and women, by kings, ministers, and the various non-Buddhist recluses. Then the offending bhikṣu thinks to himself, ‘Those bhikṣus are learned, they know the Āgamas, they are experts of the Dharma, experts of the Vinaya, they know the *māṭṛkās*, they are supported by many bhikṣus and bhikṣuṇīs, lay men and women, by kings, ministers, and the various non-Buddhist recluses. If I don’t see my offense, they will be obligated to carry out a karman [of suspension] against me for failure to see my offense, failure to confess, or failure to give up evil views. If they carry out a karman of [suspension] against me for failure to see my offense, failure to confess, or failure to give up evil views, then I will no longer be able to do the karman of poṣadha or the karman of pravāraṇā with those bhikṣus, I will no longer be able to live with them in the same building, or sit with them on the same bench, I will no longer be able to eat breakfast or lunch with them, I will no longer be honored, respected, or greeted with joined palms on the basis of my ordination seniority. If those bhikṣus do not allow me to recite the precepts in a collective karman with them, (*up to*) I will not be greeted with joined palms, then fighting and arguing will arise in the Saṅgha, we will scold, blame, criticize and condemn each other, we will look for one another’s faults. The Saṅgha will split. This will defile the Saṅgha and cause the Saṅgha to dwell separately in various places.’ A bhikṣu who is concerned about the matter of splitting the Saṅgha should say, ‘I have committed an offense, and I confess and repent in accordance with the Dharma.’

“Stop, bhikṣus! Stop scolding, blaming, criticizing and

罵詈，共相誹謗，伺求長短。汝等一切當共和合齊集，同一師學如水乳合，利益佛法安樂住。」

爾時世尊告被舉比丘、隨舉比丘如是言已，便往至舉他比丘所語言：「汝等莫數舉他比丘事。何以故？是中比丘犯事，彼比丘問言：『長老！自見犯罪不？』彼言：『不見。』彼比丘若多聞知阿含，持法持律知摩^{880b01}夷，多朋黨比丘、比丘尼、優婆塞、優婆夷、國王、大臣、種種沙門外道。彼比丘作如是念：『彼比丘多聞知阿含，持法持律知摩夷，多朋黨比丘、比丘尼、優婆塞、優婆夷、國王、大臣、種種沙門外道。若彼言：『不見罪。』我等今即便當舉作不見罪羯磨、不懺悔羯磨、惡見不捨羯磨。我等若與作不見罪羯磨、不懺悔羯磨、惡見不捨羯磨，我等便不與彼共一羯磨說戒，不共自恣，乃至不執手迎逆。我等不

condemning each other, stop looking for one another's faults. Join together in everything you do, combining harmoniously like water and milk as students of the same master.⁷ Be of benefit to the Dharma and live happily.”

Then the World-honored One, having spoken to the suspended bhikṣu and the consorting bhikṣus, went to the dwelling of the suspending bhikṣus. He said to them, “Do not hastily suspend a bhikṣu. Why? Suppose a bhikṣu commits an offense. Other bhikṣus ask him, ‘Venerable sir, do you see that you have committed an offense?’ He says, ‘No, I don’t.’ But this bhikṣu is learned, he knows the Āgamas, he is an expert of the Dharma, an expert of the Vinaya, he knows the *māṭṛkās*, he is supported by many bhikṣus and bhikṣuṇīs, lay men and women, by kings, ministers, and the various non-Buddhist recluses. [880b] The other bhikṣus think, ‘This bhikṣu is learned, he knows the Āgamas, he is an upholder of the Dharma, an upholder of the Vinaya, he knows the *māṭṛkās*, he is supported by many bhikṣus and bhikṣuṇīs, lay men and women, by kings, ministers, and the various non-Buddhist recluses. If he says “I don’t see my offense,” we are obligated to suspend him with a karman for failure to see his offense, failure to confess, or failure to give up evil views. If we suspend him with a karman for failure to see his offense, failure to confess, or failure to give up evil views, then we will no longer be able to recite the precepts with that bhikṣu, no longer do pravāraṇā with him, (*up to*) be greeted with joined palms. Members of the Saṅgha will fight with each other, we will scold, blame, criticize and condemn each

⁷ Water milk combine harmoniously, unlike water and oil.

共一羯磨說戒，乃至不執手迎逆者，眾僧便當鬪諍，共相罵詈誹謗伺求長短，令僧破、令僧塵垢、令僧別住。」若比丘重此破僧事者，不應舉彼比丘罪。

止！止！比丘莫鬪諍，共相罵詈誹謗伺，求長短。^[8]汝等一切當共齊集，同一師學如水乳合，利益佛法安樂住。」

爾時世尊語彼比丘已，此夜過明旦著衣持鉢，入拘睢彌乞食已還至僧伽藍中，以此因緣集比丘僧告言：「乃往過去世，有伽奢國王梵施、拘薩羅王長生，父祖怨仇。梵施王兵眾威力勇健，財寶復多。長生王兵眾威力不如，財寶復少。後異時，梵施王與四部兵來至拘薩羅國罰長生王，奪得一切國土兵眾庫藏珍寶。時王長生與第一夫人逃走，至波羅捺

other, we will look for faults in one another. This will cause the Saṅgha to split, it will cause the Saṅgha to be defiled, and it will cause the Saṅgha to dwell separately.’ Bhikṣus who are concerned about the matter of splitting the Saṅgha should not suspend that bhikṣu.

“Stop, bhikṣus! Stop scolding, blaming, criticizing and condemning each other, stop looking for one another’s faults. Join together in everything you do, combining like water and milk, as students of the same master. Be of benefit to the Dharma and live happily.”

Then, having spoken to those bhikṣus, the World-honored One spent the night with them. The next morning at dawn, he put on his robe, picked up his bowl and entered Kauśāmbī for alms. When he returned to the monastery, he gathered the Bhikṣu Saṅgha on account of what happened, and said to them, “Long ago, King Brahmādatta ruled Kāśi and King Dīrghīti ruled Kośala.⁹ Their ancestors had a vendetta with each other. King Brahmādatta’s soldiers were strong and brave, and his wealth was great. King Dīrghīti’s soldiers were less strong and less brave, and he had little wealth. Then one time, King Brahmādatta sent his four armies¹⁰ to the kingdom of Kośala to punish King Dīrghīti by taking his land, his army, his storehouses and treasures. At this time King Dīrghīti and his queen consort escaped to

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

誹謗伺，求長短。(original, p. 880b14)

誹謗，伺求長短。(emended)

⁹ Kāśi and Kośala were kingdoms in ancient India. Kośala is north of Kāśi.

¹⁰ The four armies include soldiers on elephants, horseback soldiers, soldiers in chariots and foot soldiers.

國，假作螺髻婆羅門，夫婦在陶師家住。

後異時長生王第一夫人心生如是念：『欲得其地平整，四交道頭日初出時，見四部兵共鬪洗刀汁飲。』即至王所白言：『王欲知不？我今如是念：「欲得其地平整，四交道頭日初出時，見四部兵共鬪洗刀汁飲。」』^{880c01}王言：『汝今何由得從如是願？梵施王與我父祖怨仇，奪我國土兵眾庫藏珍寶無有遺餘。』夫人言：『我若不得從如是願者便當死。』

時梵施王有大臣字富盧醯侈，是長生王伴，長生王語婦言：『須我語伴令知。』時長生王即致富盧醯侈所語如是言：『伴今知不？我第一夫人生如是念：「欲得其地平整，於四交道頭日初出時，見四部兵鬪洗刀汁飲。」念已即來白我說如是事。我語言：「汝今何由得從如是

the city of Varanasi. He disguised himself as a topknotted brahmin and they stayed in the home of a potter.

“Then later, an idea arose in the mind of King Dīrghīti’s queen:¹¹ ‘I will go to a flat place with a crossroads at sunrise. There I will see soldiers of the four armies fighting with one another. I will drink water from the washing of a sword.’ Then she went to the king and said, ‘O King, there is something I must tell you. I just had this idea: “I will go to a flat place with a crossroads at sunrise. There I will see soldiers of the four armies fighting with one another. I will drink water from the washing of a sword.”’ [880c] The King said, ‘How are you going to fulfill this wish? King Brahmadata has had a vendetta with me for many generations. He has taken my kingdom, my army, storehouses and treasures, leaving me with nothing.’ She said, ‘I would rather die than not fulfill this wish.’

“At this time, King Brahmadata had a minister named Purohita.¹² He had been a close associate of King Dīrghīti. The king said to his queen, ‘In that case I must inform my close associate.’ Then King Dīrghīti went to visit Purohita and said to him, ‘There is something I must tell you. My queen has this idea: “She will go to a flat place with a crossroads at sunrise. There she will see soldiers of the four armies fighting with one another. She will drink water from the washing of a sword.” After having this idea she came and told me what I have just told you. I said to her, “How are you going to fulfill this wish? King Brahmadata has

¹¹ In another account, this is a dream. See *Zengyi ahan jing* 增壹阿含經 (Ekottara Āgama), CBETA, T02, no. 125, p. 626c26–28.

¹² Purohita means chaplain or preceptor.

願？梵施王與我父祖怨仇，奪我一切國土兵眾庫藏財寶都盡。」夫人即言：「我若不得從如是願者便當死。」我即語言：「須我以此因緣語伴令知。」』

富盧醯侈言：『小止！須我瞻其腹內。』時富盧醯侈往瞻長生王第一夫人腹內已，即偏露右肩長跪執手三反稱言：『拘薩羅王在腹內。』語夫人言：『當得其地平整，於四交道頭日初出時，見四部兵共鬪洗刀汁飲，在某處住。』

時富盧醯侈往梵施王所白如是言：『王欲知不？有如是星出。時應清旦，日初出時在四交道頭，四部兵共鬪洗刀刃。』王言：『富盧醯侈！今正是時。』時富盧醯侈即集四部兵，於四交道頭共鬪洗刀刃。時長生王夫人，得其地平整，於四交道頭日初出時，見四部兵共鬪洗刀刃。時夫人得洗刀汁飲已胞胎成足，遂便生男兒，顏貌端正，即字為長。其

had a vendetta with me for many generations. He has taken my whole kingdom, army, storehouses, and treasures.” Then my queen said, “I would rather die than not fulfill this wish.” I said to her, “I must inform my close associate about this matter.””

“Purohita said, ‘Please wait! I must examine her abdomen first.’ Then Purohita went to see the queen of King Dīrghīti and examined her abdomen. Thereupon he arranged his robe over his left shoulder, kneeled down, clasped his hands, and said three times, ‘In her womb is a king of Kośala.’ He said to the queen, ‘You will go to a flat place with a crossroads at sunrise. There you will see soldiers of the four armies fighting with one another. You will drink water from the washing of a sword. You will stay at such-and-such a place.’

“Then Purohita returned to King Brahmadata and said, ‘O King, there is something I must tell you. Because such-and-such a star has risen, the four armies must fight together at a crossroads at dawn, and then wash their swords.’ The king said, ‘Purohita, the time is right.’ Then Purohita gathered the four armies and led them to a crossroads where they fought with each other and then washed their swords. At this time King Dīrghīti’s queen obtained her wish. At the flat place with a crossroads, at sunrise, she saw soldiers of the four armies fighting with one another and washing their swords. At this time she obtained the wash water from a sword and drank it. Thereupon her pregnancy came to term and she gave birth to a boy who was dignified in appearance. She named him

年長大，王長生甚愛念之。

「時王梵施，聞拘薩羅王長生與第一夫人逃走，作螺髻婆羅門在陶師家住，即勅傍人言：『汝往陶師家，881a01收取長生王及第一夫人，堅牢執持將來，并打惡聲鼓為現死相，從右門出破為七分著尖標頭。』

時王長生聞梵施王作如是教勅，即喚兒長語言：『汝今知不？伽奢國王梵施，是我父祖怨仇，彼奪我一切國土兵眾財寶都盡，并勅傍人令殺我等。汝可逃走，勿為梵施王所殺。』

時王子長即逃走。時梵施王使人即收王長生及第一夫人，執縛并打惡聲鼓現死相，眾人聚集。

時長生王子微服，尋父母後啼泣流淚。時王長生顧見其子，作如是言：『怨無輕重，皆不足報。以怨報怨，怨終不除，唯有無怨而除怨耳。』如是再三言。

Dīrgha. As he grew up, King Dīrghīti loved him very much.

“When King Brahmadata learned that King Dīrghīti of Kośala and his queen consort had escaped and were living at the house of a potter, with Dīrghīti disguised as a topknotted brahmin, he gave an order to his henchman, ‘Go to the house of the potter, capture King Dīrghīti and his queen, and bring them back. [881a] Beat the awful-sounding drum to announce their impending death. Lead them out the right gate, cut them into seven pieces, and put their heads on spears.’

“When King Dīrghīti learned of this order, he called his son Dīrgha and said to him, ‘There is something I must tell you. Brahmadata, the king of Kāśī, has a vendetta with me that goes back to our ancestors. He has taken my kingdom, soldiers, and wealth, leaving me with nothing. Now he has ordered for us to be killed. You must run away so King Brahmadata does not kill you.’

“Then Prince Dīrgha ran away. King Brahmadata’s henchman captured and bound King Dīrghīti and his queen. He beat the awful-sounding drum to announce their impending death. Many people gathered to watch.

“At this time Prince Dīrgha, wearing a disguise, followed behind his parents, weeping tears of sadness. King Dīrghīti looked back at his son and proclaimed, ‘No hatred, great or small, is worth revenge. Avenging hatred with hatred does not end hatred. Only non-hatred eliminates hatred.’ He said this three times.

時眾人作如是念：『拘薩羅王顛狂心亂，今日方教長摩納。今誰是長摩納也？』時眾人亦如是三言。

時梵施王使人即將長生王從右門出，分為七分著尖標頭。時長生王子長，從彼還入波羅捺城，學種種技術，學書、學瞻相星宿、祕識、算數及畫諸形像、音樂、戲笑，在於眾中最为第一。

爾時梵施王妓女所住處，去邊不遠有調象師，時王子長往象師所語言：『我欲學調象。』答言：『可學。』

時長摩納，夜時過半彈琴歌戲出美音聲。時王梵施於夜聞彈琴歌戲聲，其音調美。聞已即問傍人言：『誰於夜過半彈琴歌戲？其音調好。』答言：『王今知不？去王妓女不遠有調象師住，彼有弟子字長摩納，是彼於夜過半彈琴歌戲聲，其音調好。』

“When the crowd heard this, they thought, ‘The king of Kośala has gone mad. Today he gives instructions to Dīrgha Māṇava. Who is this Dīrgha Māṇava?’¹³ They said this three times.

“At this time, King Brahmadaṭṭa’s henchmen led King Dīrghīti [and his queen] out of the right gate, cut them into seven pieces, and put their heads on spears. Then King Dīrghīti’s son, Dīrgha, turned back from that place and entered the city of Vārāṇasī. There he set about learning all of the various skills and arts: writing, physiognomy, astrology, prophecy, mathematics, portrait painting, music, and drama. He became foremost in each.

“Now at this time, King Brahmadaṭṭa’s dancing girls stayed in a residence near the elephant tamer. Prince Dīrgha went to the elephant tamer and said, ‘I want to learn elephant taming.’ He replied, ‘I will teach you.’

“At night, after midnight, Dīrgha Māṇava played the lute and sang, making beautiful music. One time after midnight, King Brahmadaṭṭa heard the beautiful singing and lute-playing, he asked his attendant, ‘Who is playing the lute and singing after midnight? The music is beautiful.’ The attendant replied, ‘As you may know, the elephant tamer lives not far from the dancing girls. His apprentice, named Dīrgha Māṇava, is the one who plays the lute and sings after midnight, making beautiful music.’ Hearing this, the king said, ‘Bring him here. I wish to see him.’ After

¹³ In the Pali version, King Dīrghīti calls his son’s name while talking about hatred. See Horner, *Book of the Discipline* 4:493. Māṇava also means ‘young man.’

聞已即言：『喚來，我欲見之。』即受教往喚來，頭面禮王足已一面住。王問言：『汝實於881b01夜過半彈琴歌戲出美音聲耶？』答言：『爾。』王言：『汝今於我前可彈琴歌戲出美音聲。』時即於王前彈琴歌戲出美音聲，王聞之極大歡喜。王言：『住此，當與汝食。』答言：『爾。』

時王梵施第一夫人住屋無人得入者，唯王夫人及長摩納。後異時夫人失摩尼珠，夫人至王所白言：『王知不？我失摩尼珠。』王言：『有誰入者？』夫人言：『更無人入，唯有王及我長摩納。』時王即喚長摩納問言：『我第一夫人失珠，汝取耶？』彼作如是念：『王夫人屋更無人入，唯有王夫人及我。若我言：「不取。」恐王必當治我，我且由來習樂不堪苦毒。』即報王言：『我取。』王言：『共誰取？』答言：『共王太子。』『更復有誰？』答言：『復共第一有智慧大臣。』『更復有

receiving the king's instructions, the attendant went and brought him. Dīrgha bowed at the king's feet and sat at one side. The king said, 'Are you the one who plays the lute and sings, making beautiful music after midnight?' [881b] He replied, 'Yes, I am.' The king said, 'Play the lute and sing for me.' Then he played the lute and sang, making beautiful music for the king. After hearing his music, the king was extremely delighted. The king said, 'Reside here. I will provide your meals.' He replied, 'Yes, your majesty.'

“Now at that time, no one was allowed into the chamber of King Brahmadata's queen consort except the king, the queen herself, and Dīrgha Māṇava. One day the queen lost her maṇi gem. She went to the king and said, 'O king, there is something I must tell you. I have lost the maṇi gem.' The king said, 'Who goes into your chamber?' The queen replied, 'No one except the king, myself, and Dīrgha Māṇava.' Then the king summoned Dīrgha Māṇava and asked him, 'My queen has lost a gem. Did you take it?' Dīrgha thought, 'No one else enters the queen's chambers except the king, the queen, and myself. If I say no, then the king will surely punish me, and since my life has always been easy, I will not be able to bear such pain.' Thereupon he replied, 'Yes, I took it.' The king said, 'Who else was with you?' He replied 'The crown prince.' The king asked, 'Who else?' 'The wisest minister.' 'Who else?' 'The most respectable elder in the kingdom.' 'Who else?' 'The most beautiful courtesan.'

誰？』答言：『與王國中第一大長者。』『更復共誰？』答言：『共第一姪女。』

時王即收長摩納太子、^[14]大臣、長者、第一姪女繫之。王太子語長摩納言：『汝知我實不取珠，而虛言我取耶？』長摩納言：『汝實不取，我亦不取。汝是王第一太子，王所愛重，必不為珠故斷汝命，以是故相引耳。』

第一有智慧大臣，語長摩納言：『汝實知我不取珠，而虛言我取耶？』長摩納言：『汝實不取，我亦不取。汝是有智慧大臣能覓得珠，是故相引耳。』

大長者語長摩納言：『汝實知我不取珠，而虛言我取耶？』長摩納答言：『汝實不取，我亦不取。汝是國之大長者，大富財寶無數，若王須珠汝能與之，以是故相引耳。』

第一姪女語長摩納言：『汝知我不取珠，而虛言我

“At this time the king rounded up Dīrgha Māṇava, the crown prince, the minister, the elder, the courtesan, and tied them up. The crown prince said to Dīrgha Māṇava, ‘You knew that I didn’t really take the gem, but why did you falsely accuse me?’ Dīrgha Māṇava said, ‘You didn’t really take it, nor did I. You are the king’s crown prince, whom he loves. I am sure that he won’t take your life over a gem. This is why I involved you.’

“The wisest minister said to Dīrgha Māṇava, ‘You knew that I didn’t really take the gem, but why did you falsely accuse me?’ Dīrgha Māṇava said, ‘You didn’t really take it, nor did I. You are the wisest minister and therefore able to find the gem. This is why I involved you.’

“The elder said to Dīrgha Māṇava, ‘You knew that I didn’t really take the gem, but why did you falsely accuse me?’ Dīrgha Māṇava said, ‘You didn’t really take it, nor did I. You are the most respected elder in the kingdom, with incalculable wealth. If the king needs gems, you will be able to provide them. This is why I involved you.’

“The kingdom’s most beautiful courtesan said to Dīrgha Māṇava, ‘You knew that I didn’t really take the gem, but

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

摩納太子、(original, p. 881b17 and p. 881c3)

摩納、太子、(emended)

取耶？」答言：『汝實不取，我亦881c01不取。汝是第一姪女，多人繫意在汝，未得汝者必求覓得珠，以是故相引耳。』

「時波羅捺國白賊，聞王第一夫人失珠，王收繫摩納太子、大臣、大長者、姪女，即來至長摩納所問言：『王夫人實失珠不？』答言：『失珠。』問言：『誰入夫人屋？』答言：『唯王、夫人及我。』問言：『誰在中行？』答言：『有獼猴在中行。』彼言：『長摩納！今珠可得耳。』

時賊即往梵施王所白王言：『王今知不？今珠可得，王可出女人莊嚴具。』王即出種種莊嚴具瓔珞，集眾獼猴令著瓔珞置在宮中。時彼先在內獼猴，見諸獼猴皆著瓔珞，便出所偷夫人珠以自嚴身。時賊即四方圍遶捕取獼猴，以白王言：『王今知不？我已得珠。』

時王梵施即喚長摩納來語言：『汝不取珠，何故言

why did you falsely accuse me?’ Dīrgha Māṇava said, ‘You didn’t really take it, nor did I. [881c] You are the most beautiful courtesan. There are many people who are attracted to you and would be willing to find the gem for the sake of obtaining you. This is why I involved you.’

“At this time, a thief in Vārāṇasī heard that the king’s queen consort had lost a gem, and that the king had tied up Dīrgha Māṇava, the crown prince, the minister, the elder and the courtesan. He came to ask Dīrgha, ‘Has the queen really lost a gem?’ He replied, ‘Yes, she has.’ He asked, ‘Who is allowed into the queen’s chamber?’ He replied, ‘Only the king, the queen, and myself.’ The thief asked ‘Did anyone else go in and out?’ He replied, ‘There was a monkey who went in and out.’ The thief said, ‘Dīrgha Māṇava! I can get the gem!’

“Then the thief went to King Brahmadaṭṭa and said, ‘O King, may it be known to you, I can get the gem if the king provides some women’s jewelry.’ Thereupon the king gave him many different adornments and pieces of jewelry. He rounded up a number of monkeys, adorned them with jewelry, and put them in the palace. When the first monkey, who was already in the palace, saw the other monkeys wearing jewelry, he took out the stolen gem and adorned himself with it. Then the thief had people surround that monkey and capture it. He said to the king, ‘O king, may it be known to you, I have the gem.’

“At this time King Brahmadaṭṭa summoned Dīrgha Māṇava and said to him, ‘Why did you say you took the

取耶？」即答王言：『我作如是念：「夫人屋無人入者，唯王、夫人及我。我若言：『不取。』恐王治我苦毒，而我不堪苦毒。」故言取之耳。』『汝復何故引太子耶？』答言：『我作是念：「太子王甚愛念，必不以珠故而斷其命。」以是故引太子耳。』『汝何故引第一大臣？』答言：『我作是念：「大臣多知，必能作方便還求得珠。」以是故引耳。』『汝復何故引大長者？』答言：『我作是念：「王若須寶，長者大富足能與王珠。」是故引耳。』『汝復何故引姪女？』答言：『我作是念：「國中人人及與眾賊，繫心在彼姪女。其未得者，必能為姪女故，還覓得珠。」是故引耳。』王言：『未曾有，長摩納有如是智慧。』王即用長摩納作一切處尊。

「後於異時，梵施王嚴四部兵出行遊獵。時王及四部 [882a01](#) 兵各各眾亂逐鹿。時天熱疲極，時長摩

gem when you didn't take it?' He replied, 'I thought, "The only people allowed into the queen's chamber were the king, the queen, and myself. If I were to say that I didn't take it, I would be punished severely, and I couldn't bear such pain." That is why I said that I took it.' 'Why did you involve the crown prince?' He replied, 'I thought, "Since the king loves the crown prince, I was sure that the king would not kill him over a gem." This is why I involved him.' 'Why did you involve the minister?' He replied, 'I thought, "The minister knows many things, certainly he will be able to think of a way to get the gem back." This is why I involved him.' 'Why did you involve the elder?' He replied, 'I thought, "If the king needs gems, this elder is wealthy enough to provide them." This is why I involved him.' 'Why did you involve the courtesan?' He replied, 'I thought, "There are many people in the kingdom, such as thieves, who would find the gem for the sake of obtaining the courtesan." This is why I involved her.' The king said, 'Dīrgha Māṇava's wisdom is unprecedented!' Thereupon he ensured that Dīrgha Māṇava was revered in all places.

"Later, at another time, King Brahmadata readied his four armies to go hunting. The king and his four armies each went in different directions chasing deer. [\[882a\]](#) At this time, it was hot and they were exhausted. Dīrgha Māṇava

納即將王車至屏處止息，王下車在車陰中，枕長摩納膝上眠。時長摩納作如是念：『此王是我父祖怨仇，破我國土，奪我父祖四部兵眾及庫藏寶物一切皆盡，殺我父母，斷拘薩羅王種。』念昔日怨故，即時拔劍欲斷王頭。念父往言：『怨無輕重，皆不足報，以怨除怨怨無已時，唯有無怨而怨自除耳。』^[15]即還內劍。

時梵施王驚覺，長摩納問王言：『何故驚耶？』王言：『拘薩羅王有兒，字長摩納，拔劍欲斷我命。』即答王言：『今此何處有長生王子長摩納？唯有王及我耳，王但安眠。』王第二眠亦如是。乃至第三眠，長摩納如前思惟復拔劍，王即驚覺。時長摩納即撮王頭，王言：『汝欲殺我耶？』答言：『爾。』『以何事故？』答言：『我是長生王子長摩納，王是

brought the king's carriage to a secluded spot for them to rest. The king got out of the carriage and slept in its shade with his head on Dīrgha Māṇava's knee. At this time Dīrgha Māṇava thought, 'The king has a vendetta with my father that goes back to our ancestors. He has destroyed our kingdom, taken my father's four armies, storehouses, and treasures, leaving us with nothing. He has killed my mother and father, breaking the lineage of Kośala kings.'

Remembering the longstanding hostility, he drew his sword and was about to behead the king. Then he remembered what his father told him, 'No hatred, great or small, is worth revenge. Avenging hatred with hatred does not end hatred. Only non-hatred ends hatred.' Thereupon he sheathed his sword.

“At this time King Brahmadatta awoke in fright. Dīrgha Māṇava asked him, 'What has frightened you?' The king said, 'The king of Kośala has a son named Dīrgha Māṇava, who drew his sword and was about to kill me.' He said, 'Where is this Dīrgha Māṇava, son of King Dīrghīti? The king and myself are the only ones here. May the king sleep peacefully.' The king went to sleep, and the same thing happened again. The king went to sleep for the third time, Dīrgha Māṇava had the same thoughts again, and took out his sword again. The king awoke in fright again. At this time, as Dīrgha Māṇava held the king's head, the king said, 'Are you going to kill me?' He replied, 'Yes.' 'What is the reason?' 'I am Dīrgha Māṇava, the son of King Dīrghīti. O King, you have a vendetta with my ancestors, you have

¹⁵ The variant reading in notes 1, 2 and 3, p. 882a8 of the *Sifen lü* are followed: 怨終不除，唯有無怨而怨息耳。

我父祖怨仇，破我國土，奪我父一切兵眾庫藏寶物都盡，殺我父母，斷拘薩羅王種。念此怨仇故，是故欲殺王耳。』王即語言：『今還汝父祖兵眾國土一切珍寶，莫得殺我。』答言：『當活王命，王亦莫殺我。』王答言：『亦赦汝命。』

時彼共除父祖時怨，即共和合猶若父子，共同一乘還波羅捺國。

時王梵施集諸大臣告如是言：『若見長生王子長摩納者當取云何？』或有言：『治令如貝。』^[16]或有言：『以刀殺之。』或有言：『車掉之。』或有言：『高懸其頭。』或有言：『然令如炬。』或有言：『熱油煎之。』或有言：『剗其身。』或有言：『利鉤鉤肉。』或有言：『以蜜煮之。』或有言：『纏身放火。』或有言：『衣裏燒 882b01 之。』或有言：『截手、截脚、截耳、截鼻。』或言：『生貫著尖標

destroyed my kingdom, you have taken my father's army, storehouses and wealth, leaving us with nothing. You have killed my mother and father, breaking the succession of kings in Kośala. With these thoughts of vengeance, I am going to kill you.' The king said, 'I will return your father's army, kingdom, and treasures if you spare my life.' Dīrgha replied, 'If I let you live, you must not kill me.' The king said, 'I grant you amnesty.'

“Now at this time, having ended their ancestors' vendetta together, reconciling like father and son, they travelled back to Vārāṇasī in the same chariot.

“Then King Brahmadaṭṭa gathered his ministers and said to them, ‘If you were to meet Dīrgha Māṇava, son of King Dīrghīti, what would you do?’ One said, ‘Whatever you order.’ One said, ‘Stab him to death.’ One said, ‘Run over him with my chariot.’ One said, ‘Hang him.’ One said, ‘Let him burn like a torch.’ One said, ‘Fry him in hot oil.’ One said, ‘Hack him apart.’ One said, ‘Put him on a sharp hook.’ One said, ‘Boil him in honey.’ One said, ‘Tie him up and burn him.’ One said, ‘Wrap him up and burn him.’ [882b] One said, ‘Cut off his hands, feet, ears, and nose.’ One said, ‘Skewer him alive and put his head on a spear.’ One said, ‘Cut off his head.’

¹⁶ The variant reading in note 8, p. 882a25 of the *Sifen lü* is followed: 治令如是。

頭。』或言：『截頭。』

王即示諸臣言：『此是長生王子長摩納，自今已去一切眾人不得論說。何以故？彼活我命、我活彼命。』時王即還其父時兵眾及一切國土庫藏珍寶，即莊嚴其女與之。

「汝等諸比丘！彼執刀劍長摩納，有父祖怨仇，還共和合，猶若父子。汝等出家為道，同一師同一學，如水乳合，利益佛法安樂住。止！止！諸比丘！莫共鬪諍、共相罵詈誹謗、互求長短，和合莫共諍，同一師學如水乳合，利益佛法安樂住。」

中有異比丘白佛言：「世尊！但自安住，如來是法主，諸比丘鬪諍事自當知。」爾時世尊，第二、第三語拘睺彌比丘：「止！止！莫共鬪諍，罵詈誹謗，互求長短，和合共住同一師學如水乳合，利益佛法安樂住。」彼比丘如

“The king said to them, ‘This is Dīrgha Māṇava, the son of King Dīrghīti. Hereafter, nobody may say such things about him. Why? He let me live, and I let him live.’ Then the king returned the army, the kingdom, storehouses, and riches that belonged to Dīrgha’s father. In addition, he adorned his daughter and presented her to Dīrgha in marriage.

“O bhikṣus! With sword in hand, Dīrgha Māṇava was about to carry on the vendetta of his ancestors. Even he was able to reconcile with King Brahmadaṭṭa, so that they became like father and son. You have gone forth to learn the path under the same master and you are learning together, so you should be in complete harmony like milk and water, benefitting the Dharma and living happily. Stop! Stop bhikṣus! Stop fighting and arguing, stop scolding, blaming, criticizing and condemning each other, stop looking for one another’s faults. Be harmonious, without strife, learn together as students of the same master like water and milk. Be of benefit to the Dharma and live happily.”

One of the dissenting bhikṣus said to the Buddha, “World-honored One, please do not trouble yourself. Tathāgata, lord of the Dharma, the bhikṣus know how to deal with their own disputes.” Then the World-honored One said to the Kauśāmbī bhikṣus for the second time, and then the third time, “Stop! Stop bhikṣus! Stop fighting and arguing, stop scolding, blaming, criticizing and condemning each other, stop looking for one another’s faults. Live together and learn together as students of the

是言：「世尊！但自安住，
如來是法主，比丘鬪諍事
自當知。」

爾時世尊為拘睺彌比丘
說此偈言：

「眾惡聲流布，
不求尊上法；
破於眾僧時，
亦不以餘事。

斷骨害生命，
盜取牛馬財；
國土鬪諍亂，
亦有還和合。

汝曹可無有，
種種罵詈者；
其有如是者，
彼怨終不除。

種種惡罵詈，
終不還加報；
其能忍默者，
彼怨自得除。

以怨除怨仇，
怨仇終不除；
無怨怨自息，
其法勇健樂。

亦不教他作，

same master in complete harmony, like milk and water. Be
of benefit to the Dharma and live happily.” The bhikṣu
said, “World-honored One, please do not trouble yourself.
Tathāgata, lord of the Dharma, the bhikṣus know how to
deal with their own disputes.”

At this time the World-honored One spoke these verses
to the bhikṣus of Kauśāmbī.

Your hateful voices resounding far and wide,
You seek not a higher dharma.
As the Saṅgha splits,
You do nothing else.

Despite broken bones and injuries,
Stolen cattle, horses and wealth,
Fighting and arguing in the kingdom,
There can be reconciliation and harmony.

You care not for right and wrong,
Scolding and blaming.
For people who do this,
Hatred never ends.

Faced with hateful scolding and blaming,
Some do not seek revenge.
For one who bears this with silence,
Hatred ends by itself.

Using hatred to remove hatred
Does not end hatred.
With non-hatred, hatred ends by itself.
This is the way of courage, strength, and happiness.

Not causing another to carry out [one’s vengeful acts],

己身亦不為； 882c01	Nor doing them oneself: [882c]
能行如是者，	When you can do this,
如雨淹眾塵。	It is like rain washing away the dust.
無堅說堅牢，	Claiming to be determined when one is not
堅牢不見堅；	Makes determination weak.
彼不解堅牢，	Such people don't understand determination,
墮邪憶念中。	And fall into evil states of mind.
堅牢知堅牢，	Being determined and knowing one is determined,
不堅知不堅；	Not being determined and knowing one is not,
彼解堅牢法，	One understands the dharma of determination,
入於正念中。	And enters right mindfulness.
猶如人執箭，	It is like holding an arrow:
執緩自傷手；	Holding it loosely injures the hand. ¹⁷
沙門不善良，	The recluse who is immoral
增益於地獄。	Inclines toward hell.
若能善執箭，	An arrow held skillfully,
執急不傷手；	Firmly, does not injure the hand.
沙門善自良，	The recluse who is moral
便得生善道。	Gains rebirth in the good realms.
雖有袈裟服，	Though one wears the robe,
壞抱於結使；	He is cloaked in bondage.
不能除怨害，	Unable to remove the scourge of hatred,
彼不應袈裟。	He is not worthy of the robe.
結使已除滅，	One who removes the bonds,
持戒自莊嚴；	Who is adorned by observance of the precepts,

¹⁷ In verse 311 of the Pali *Dhammapada*, and in one version of the Chinese *Dharmapāda*, it is sharp-edged kusa grass that cuts the hand when grasped loosely. In the *Faji yaosong jing* 法集要頌經, another Chinese version of the *Dharmapāda*, it is a sharp sword. See also note 18, on p. 7 below. In the context of the *Dharmapāda*, this verse refers to the life of the recluse, which will cause harm if not taken seriously.

調伏於怨仇， 彼則應袈裟。	Who overcomes hatred, He is worthy of the robe.
處處遍求伴， 無有稱己者； 寧獨堅其心， 不與愚者同。	Looking everywhere for companions, He finds none his equal: Better to strengthen his resolve alone Than to join the foolish.
若處處求伴， 不得如己者； 寧獨自行善， 不與愚惡伴。	Looking around for companions, He finds none like himself: Better to be moral alone Than to associate with the foolish and evil.
獨行莫作惡， 如山頂野象； 若審得善伴， 共行住勇健。 遊處在諸眾， 其心常歡喜； 若不得善伴， 獨行常勇健， 捨於郡國邑， 無事如野象。」	Practicing alone, one refrains from doing evil, Like a wild elephant on a mountain peak. If one finds a moral companion, they may Practice and live together with courage and strength. No matter where he goes and whatever company he joins, The mind of such a person is happy. If you do not find a good companion, Practice alone in courage and strength Leave the towns, cities, and kingdoms, Live undisturbed, like a wild elephant. ¹⁸

爾時世尊，以拘睺彌比丘鬪諍，共相誹謗罵詈，
Now at this time, because the bhikṣus of Kausāmbī were fighting and arguing, criticizing, condemning,

¹⁸ All of the 16 verses above correspond to verses in the *Dharmapāda*. Verses 1–6 correspond with six verses in the section on anger (Skt. *drohavarga*; Ch. 忿怒品, 怨家品; Pali *Dhammapāda* verses 227, 3, 5 only); verses 7–8 correspond with two verses in the section on pairs (*yugavarga*; 雙要品, 相應品; Pali verses 11, 12); verses 9–10 with two verses in the section on śramaṇas (Skt. *śramaṇavarga*; Ch. 沙門品; Pali verse 311 only); verses 11–12 with two verses in the section on pairs (Pali verses 9, 10); verses 13–16 with four verses in the section on anger (Pali verses 328, 61, 330, 329). There are three versions of the Chinese *Dharmapāda*: *Faju jing* 法句經, T no. T210; *Chuyao jing* 出曜經, T no. 212; and *Faji yaosong jing* 法集要頌經, T no. 213.

眾僧惱亂。^[19]世尊不喜，不語眾僧及供養人，自舉臥具著本處，執持衣鉢，以神足力從拘睒彌還舍衛國。

時拘睒彌諸優婆塞，聞世尊以諸比丘鬪諍，共相誹謗罵詈，眾僧惱亂。世尊不喜，不語眾僧及供養人，自舉臥具著本處執持衣鉢，以神足力從拘睒彌國還舍衛國。

時諸優婆塞，自共作制限：「我等眾人，都不應見拘睒彌比丘，起迎恭敬禮拜問訊語言，及供養衣服、飲食、病瘦醫藥。」彼諸比丘如似被舉住，比丘、比丘尼、優婆塞、優婆夷、國王、大臣、種種沙門外道，盡皆遠離無有與語者。彼諸鬪諍比丘遂無有利養，作如是念：「我等可於世尊所滅此鬪諍事。」即往舍衛國。

時舍利弗聞拘睒彌比丘

scolding and blaming each other, and causing a disturbance in the Saṅgha, the World-honored One became disappointed. Without speaking to the Saṅgha or the almsgivers, he put away his bedding, picked up his robes and bowl, and left Kauśāmbī, returning to Śrāvastī with his supernormal powers.

At this time, the lay people in Kauśāmbī came to know that because the bhikṣus were fighting and arguing, criticizing, condemning, scolding and blaming each other, and causing a disturbance in the Saṅgha, the World-honored One became disappointed; and without speaking to the Saṅgha or the almsgivers, he put away his bedding, picked up his robes and bowl, and left Kauśāmbī, returning to Śrāvastī with his supernormal powers. [883a]

At this time, the lay people agreed on a restriction: “We won’t visit the Kauśāmbī bhikṣus, we won’t stand to greet them, honor them, bow to them, salute them, or speak to them; we will not offer robes, food, drink, or medicines.” It was as if the bhikṣus had been suspended. Other bhikṣus, bhikṣuṇīs, laymen, laywomen, kings, ministers, and practitioners of other sects all kept their distance and did not speak to them. The bhikṣus who were fighting and arguing did not receive any alms. They thought, “We can end this dispute by going to the World-honored One.” Thereupon they went to Śrāvastī.

At this time, Śāriputra learned that the bhikṣus from

¹⁹ The English translation is based on an emendation to the original punctuation:

眾僧惱亂。世尊不喜， (original, pp. 882c24, 882c28)

眾僧惱亂，世尊不喜， (emended)

鬪諍，共相誹謗罵詈口如刀劍，從拘睒彌來舍衛國，即與五百比丘往佛所，頭面禮足却住一面，白世尊言：「此拘睒彌比丘鬪諍，共相誹謗罵詈，口如刀劍，從拘睒彌來至舍衛國，我曹當云何？」佛告舍利弗：「應聽二部所說，若有比丘如法語者，則應受彼語，稱譽長養與為伴黨。」

舍利弗復白佛言：「云何知彼比丘是法語、非法語？」佛告舍利弗：「有十八事破僧：法非法、毘尼非毘尼、犯不犯、輕言重、有餘無餘、麤惡不麤惡、以應行不應行、制不制、說不說。」佛告舍利弗：「汝觀此事，則知彼比丘如法語、非法語。」

Kauśāmbī who were fighting and arguing with each other, criticizing, condemning, scolding and blaming each other, and using words like knives had arrived in Śrāvastī from Kauśāmbī. Śāriputra and the five hundred bhikṣus went before the Buddha and bowed at his feet. He sat at one side and said to the Buddha, “The bhikṣus of Kauśāmbī who are fighting and arguing with each other, criticizing, condemning, scolding and blaming each other, and using words like knives have arrived in Śrāvastī. What shall we do?” The Buddha said to Śāriputra, “You should listen to both sides. If the bhikṣus [of one side] speak in accordance with the Dharma, you should accept what they say, praise them, foster them, and allow them to associate with you.”

Śāriputra further asked the Buddha, “How will I know whether the bhikṣus’ speech is in accord with the Dharma?” The Buddha said to Śāriputra, “There are eighteen things which split the Sangha: (1) saying the Dharma is not the Dharma; (2) saying what is not the Dharma is the Dharma; (3) saying the Vinaya is not the Vinaya; (4) saying what is not the Vinaya is the Vinaya; (5) saying a violation is not a violation; (6) saying a non-violation is a violation; (7) saying a minor offense is a major offense;²⁰ (8) saying a major offense is a minor offense; (9) saying a remainder offense is a remainderless offense;²¹ (10) saying a remainderless offense is a remainder offense; (11) saying a

²⁰ Pārājayika and saṅghāvaśeṣa offenses are major offenses, with the rest being minor offenses. In the skandhaka on resolving disputes, sthūlāca offenses are also listed as a major offenses, Heirman, *Rules for Nuns* 1:204, note 248.

²¹ Saṅghāvaśeṣa and below are remainder offenses. Remainderless offense refers to pārājayikas. See *Pini xin* 毘尼心, CBETA, T85, no. 2792, p. 665b24–c7.

grave offense is not a grave offense;²² (12) saying what is not a grave offense is a grave offense; (13) saying what is conventionally practiced is not to be practiced; (14) saying what is not conventionally practiced is to be practiced; (15) saying what has been instituted has not been instituted; (16) saying what has not been instituted has been instituted; (17) saying what has been spoken has not been spoken; (18) saying what has not been spoken has been spoken.” The Buddha said to Śāriputra, “If you consider these matters, you will know whether a bhikṣus’ speech accords with the Dharma or not.”

復白佛言：「云何與拘睠彌比丘房舍臥具？」佛言：「應持屏處房舍臥具與，若無屏處應作屏處與，如眾僧分臥具法等與。」

Śāriputra asked the Buddha, “How shall we assign quarters and distribute bedding material to the bhikṣus from Kauśāmbī?” The Buddha said, “Give the two groups separate quarters, and distribute the bedding materials in each place. If the quarters are not separate, then divide them and distribute the materials. Follow the method for distributing bedding materials to the Saṅgha.”²³

舍利弗白佛言：「眾僧衣物，云何與拘睠彌比丘分？」佛言：「隨上座次到應與。」

Śāriputra asked the Buddha, “How shall we distribute clothing to the bhikṣus from Kauśāmbī?” The Buddha said, “Give to the most senior bhikṣu first, and go down in sequence.”

舍利弗白佛言：「拘睠彌比丘若小食與粥時，當云何坐？」佛告舍利弗：「我先不作如是語耶？眾僧破非法和合，應在身口不生惡處坐，眾僧破如法和

Śāriputra asked the Buddha, “When we give porridge to the Kauśāmbī bhikṣus at breakfast, how should they sit?” The Buddha said to Śāriputra, “Have I not told you before? If the Saṅgha is divided and the two groups have not yet reconciled in accordance with the Dharma, each group should sit in a place where they will not commit evil with

²² Grave offenses included pārājayika and saṅghāvaśeṣa offenses, see *Sifen lü*, p. 639b29–c1.

²³ The method of distributing bedding materials is found on p. 831a of the Varṣa skandhaka.

合事已滅，應間闕一人坐處坐。」

爾時摩訶波闍 883b01 波提比丘尼，聞拘睒彌比丘鬪諍誹謗，共相罵詈互求長短。從拘睒彌來至舍衛國，即與五百比丘尼俱詣世尊所，頭面禮足却住一面，白佛言：「大德！此拘睒彌比丘鬪諍誹謗，共相罵詈互求長短，從拘睒彌來至舍衛國，我等當云何？」佛告瞿曇彌：「應聽二部語，若有比丘如法語者，則應受彼語，稱譽長養與為伴黨。」

復白佛言：「云何知彼比丘是法語、非法語？」佛告瞿曇彌：「有十八事破僧：法非法乃至說不說，如上。汝觀此事，則知彼比丘如法語、非法語。瞿曇彌比丘尼！應從眾僧乞教授在如法比丘部中求。」

爾時阿難邠坻，聞拘睒

speech or body. If the Saṅgha had been divided but the dispute has ended, and the two groups have reconciled in accordance with the Dharma, then the two groups should sit with the space of an empty seat between them.”

Then Bhikṣuṇī Mahāprajāpatī learned that the bhikṣus from Kauśāmbī who were fighting, arguing, criticizing, condemning, scolding and blaming each other, and looking for one another’s faults had arrived in Śrāvastī from Kauśāmbī. [883b] Thereupon she and the five hundred bhikṣuṇīs went to the Buddha, bowed at his feet, and sat at one side. She said to the Buddha, “Virtuous One! The bhikṣus from Kauśāmbī who are fighting and arguing, scolding and blaming each other and looking for one another’s faults have arrived in Śrāvastī from Kauśāmbī. What should we do?” The Buddha said to Mahāprajāpatī Gautamī, “You should listen to both sides. If the bhikṣus [of one side] speak in accordance with the Dharma, you should accept what they say, praise them, foster them, and allow them to associate with you.”

She asked the Buddha, “How will I know whether the bhikṣus’ speech is in accord with the Dharma?” The Buddha said to Gautamī, “There are eighteen things which split the Saṅgha: saying the Dharma is not the Dharma (*up to*) saying what has not been spoken has been spoken, as above. If you consider these matters, you will know whether the bhikṣus’ speech accords with the Dharma or not. Bhikṣuṇī Gautamī! The Bhikṣuṇī Saṅgha should only request instruction from a Bhikṣu Saṅgha which is in accord with the Dharma.”

At this time, Anāthapiṇḍika learned that the bhikṣus

彌比丘鬪諍誹謗，共相罵詈互求長短口如刀劍，從拘睒彌來舍衛國，與五百優婆塞俱詣世尊所，頭面禮足却坐一面，白佛言：「拘睒彌比丘鬪諍誹謗，共相罵詈互求長短口如刀劍，從拘睒彌來至舍衛國，我等當云何？」佛言：「應聽二部語如上，若有檀越布施，應分作二分。此亦是僧，彼亦是僧。居士！如破金杖為二分，二俱是金。如是居士布施物，應分為二分。此亦是僧，彼亦是僧。」

爾時毘舍佉無夷羅母，聞拘睒彌比丘鬪諍誹謗，共相罵詈互求長短口如刀劍，從拘睒彌來至舍衛國，與五百優婆塞俱詣世尊所，頭面禮足却住一面白佛言：「拘睒彌比丘鬪諍誹謗，共相罵詈互求長短口如刀劍，從拘睒彌來至舍衛國，我等當云何？」

from Kauśāmbī who were fighting and arguing, criticizing, condemning, scolding and blaming each other, looking for one another's faults, and using words like knives had arrived in Śrāvastī from Kauśāmbī. Thereupon he and the five hundred laymen went to the Buddha and bowed at his feet. He sat at one side and said to the Buddha, "The bhikṣus from Kauśāmbī who are fighting and arguing, criticizing, condemning, scolding and blaming each other, looking for one another's faults, and using words like knives have arrived in Śrāvastī from Kauśāmbī. What should we do?" The Buddha said, "You should listen to both sides, as above. If an almsgiver wishes to give offerings, he should divide them into two equal portions, as this side is a saṅgha and that side is a saṅgha. Householder! Just as both pieces of a golden scepter that has been broken in half are gold, householders giving offerings should divide them into two portions, as this side is a saṅgha and that side is a saṅgha."

At this time, Viśākhā Migāramātṛī²⁴ learned that the bhikṣus from Kauśāmbī who were fighting and arguing, criticizing, condemning, scolding and blaming each other, looking for one another's faults, and using words like knives had arrived in Śrāvastī from Kauśāmbī. She and the five hundred lay women went to the Buddha and bowed at his feet. She sat at one side and said to the Buddha, "The bhikṣus from Kauśāmbī who are fighting and arguing, criticizing, condemning, scolding and blaming each other, looking for one another's faults, and using words like

²⁴ She was foremost of the Buddha's female lay disciples. See *Dictionary of Pali Proper Names*, s.v. "Viśākhā."

佛言：「應聽彼二部所說，如上。若有布施衣物，應分為二分，此亦是僧、彼亦是883c01僧。如破金杖為二分，彼此是金。若有布施衣物，應分為二分，此亦是僧、彼亦是僧。」

爾時被舉比丘道路行，靜處心自念言：「我此諍事，應當引修多羅、毘尼、阿毘曇，檢校佛法是舉、非舉，為是如法舉羯磨成就，為是不如法舉羯磨不成就耶？」時即看修多羅、毘尼、阿毘曇，檢校佛法律，作是念：「是犯、非為不犯，是舉、非為不舉，如法舉羯磨成就、非為不如法舉羯磨不成就。」

彼即至隨舉比丘所，作如是言：「我在道路行，在靜處思惟作是念：『我今此鬪諍事，是犯非犯耶？』即看修多羅、毘尼、阿毘

knives have arrived in Śrāvastī from Kauśāmbī. What should we do?” The Buddha said, “You should listen to both sides, as above. If an almsgiver wishes to give offerings of robes or other objects, she should divide them into two equal portions, as this side is a saṅgha and that side is a saṅgha. [883c] Just as both pieces of a golden scepter that has been broken in half are gold, householders giving offerings should divide them into two portions, as this side is a saṅgha and that side is a saṅgha.”

Then on one occasion the suspended bhikṣu was walking down the road. As he was walking through a peaceful area, he thought to himself, “Regarding the dispute surrounding me, I should refer to the sūtras, Vinaya, and Abhidharma, I should check the Buddhadharma to verify whether it is a proper suspension or an improper suspension, whether the karman of suspension is in accordance with the Dharma and valid, or not in accordance with the Dharma and invalid.” Then he read the sūtras, Vinaya, and Abhidharma, checking his case against the Buddhadharma and Vinaya. He realized, “It is an offense, it is not a non-offense; it is a proper suspension, it is not an improper suspension; the karman of suspension is in accordance with the Dharma and valid, it is not a karman of suspension that is not in accordance with the Dharma and invalid.”

Thereupon he went to the consorting bhikṣus and said to them, “I was walking down the road, and when I came to a peaceful area, I wondered, ‘Regarding the fighting and arguing surrounding me, was my action an offense or not an offense?’ Then I read the sūtras, Vinaya, and

曇，檢校佛法律。是犯、非為不犯，是舉、非為不舉，如法舉羯磨成就、非為不如法舉羯磨不成就。」

時隨舉比丘，即將被舉比丘至舉罪比丘所白言：「此被舉比丘，語我如是言：『在道路行，在靜處思惟，心自念言：「如上所說。」』」

爾時舉罪比丘，即將隨舉比丘、被舉比丘，詣世尊所頭面禮足已，却坐一面，白佛言：「此隨舉比丘，將被舉比丘來至我所，以被舉比丘因緣具向我說，今即復以此因緣具白世尊。」世尊告諸比丘：「是犯、非不犯，是舉、非不舉，如法舉，此比丘羯磨成就。若彼比丘順從眾僧懺悔改過，求索解不見舉羯磨者，即應白四羯磨解。應如是解，彼比丘應至僧中偏露右肩、脫革屣禮僧足已，右膝著地、合掌白如是言：『大德僧聽！我某甲比丘，僧舉

Abhidharma, checking my case against the Buddhadharma and Vinaya. It is an offense, it is not a non-offense. It is a proper suspension, it is not an improper suspension. The suspension is in accordance with the Dharma and valid, it is not a suspension not in accordance with the Dharma and invalid.”

Then the consorting bhikṣus took the suspended bhikṣu to the suspending bhikṣus and said to them, “This suspended bhikṣu said to us, ‘I was walking down the road, and when I came to a peaceful area I thought, “(As above).””

At this time, the suspending bhikṣus took the consorting bhikṣus and the suspended bhikṣu to the World-honored One, bowed at his feet, and sat at one side. They said to the Buddha, “These consorting bhikṣus brought the suspended bhikṣu to our residence, and told us what happened with the suspended bhikṣu. Now let us tell the World-honored One what has happened.” The World-honored One said to the bhikṣus, “It is an offense, not a non-offense; it is a suspension, not a non-suspension; the suspension is in accordance with the Dharma. This bhikṣu’s karman is valid. If he defers to the Saṅgha, confesses, repents, and requests revocation of the karman of suspension for failure to see his offense, then the karman should be revoked with a fourfold karman. It should be revoked in this way. The bhikṣu stands within the Saṅgha, with his robes arranged over his left shoulder and his leather sandals removed. Having bowed at the feet of the Saṅgha, he kneels on his right knee, joins his palms, and

我作不見舉羯磨，我今順從眾僧改過懺悔，乞解不見舉羯磨，願僧慈愍故為我解。』如是第二、第三說。

是中 884a01 應差堪能作羯磨者，若上座、若次坐，若誦律、若不誦律，能羯磨者如是白：

『大德僧聽！此某甲比丘，僧作不見舉羯磨。今順從眾僧改過懺悔，乞解不見舉羯磨。若僧時到僧忍聽，某甲比丘僧與解不見舉羯磨。白如是。』

『大德僧聽！某甲比丘僧與作不見舉羯磨，彼順從眾僧改過懺悔，今求僧乞解不見舉羯磨。誰諸長老忍僧解彼某甲比丘不見舉羯磨者默然，誰不忍者說。是第一羯磨。』如是

says, ‘Venerable Saṅgha, I, bhikṣu (name), was suspended by the Saṅgha with a karman of suspension for failure to see my offense. I defer to the Saṅgha, I repent, I confess, and I request the revocation of the karman of suspension for failure to see my offense. May the Saṅgha have compassion, and revoke the karman.’ This is repeated for the second and third times.”

“The Saṅgha should appoint a person who is capable of performing the karman, such as the most senior bhikṣu, the second-most senior bhikṣu, a vinaya-reciter, or a bhikṣu who is not a vinaya reciter but who is capable of performing the karman. He begins it with this motion: [884a]

“‘Venerable Saṅgha, please listen. Bhikṣu (name) was suspended by the Saṅgha with a karman of suspension for failure to acknowledge his offense. He has deferred to the Saṅgha, repented, and confessed. He now requests revocation of the karman of suspension for failure to acknowledge his offense. If it is timely, may the Saṅgha agree to revoke the karman of suspension against bhikṣu (name) for failure to acknowledge his offense. This is the motion.

“‘Venerable Saṅgha, please listen. Bhikṣu (name) was suspended by the Saṅgha with a karman of suspension for failure to acknowledge his offense. He has deferred to the Saṅgha, repented, and confessed. He now requests revocation of the karman of suspension for failure to acknowledge his offense.²⁵ May those who are in favor of the Saṅgha revoking bhikṣu (name’s) karman of suspension

²⁵ Normally, the karman would include the line, “The Saṅgha is about to revoke bhikṣu (name’s) karman of suspension for failure to acknowledge his offense” 僧今與某甲比丘解不見舉羯磨。

第二、第三說。

『僧已忍與某甲比丘解不見舉羯磨竟。僧忍，默然故，是事如是持。』』

佛言：「聽作白羯磨和合，應如是白。『大德僧聽！所因事令僧鬪諍誹謗，共相罵詈互求長短，彼人犯事被舉，今已還解，已滅僧塵垢。若僧時到僧忍聽，僧作和合。白如是。』應作如是白和合。」

時優波離從坐起，偏露右肩、脫革屣、右膝著地，合掌白世尊言：「所因事令僧鬪諍誹謗罵詈，互求長短，令僧破、令僧別異住、令僧塵垢。彼事未料理、未處分、未滅僧塵垢，頗得如法和合不？」佛言：「不得如法和合。優波離！彼所因諍事，令僧鬪諍誹謗罵詈，互求長短，令僧破、令僧別住、

for failure to acknowledge his offense remain silent. May those who are opposed speak now.’ This is repeated for the second and third times.

“‘The Saṅgha has agreed to revoke bhikṣu (name’s) karman of suspension for failure to acknowledge his offense. By its silence, the Saṅgha has approved. Let this be upheld as enacted.’”

The Buddha said, “I allow that the karman of harmony be performed.²⁶ This is the motion: ‘Venerable Saṅgha, please listen. The suspension of a bhikṣu for committing an offense—which has caused members of the Saṅgha to fight and argue, criticize, condemn, scold and blame one another, and look for each other’s faults—has been revoked, and the stain on the Saṅgha is gone. If it is timely, may the Saṅgha agree to become harmonious. This is the motion.’ After stating this motion, the Saṅgha is harmonious.

At this time Upāli got up from his seat, arranged his robe over his left shoulder, removed his leather sandals, knelt on his right knee, joined his palms, and said to the Buddha, “Regarding the matter which has caused members of the Saṅgha to fight, argue, criticize, condemn, scold and blame each other, and look for each other’s faults, which has caused the Saṅgha to split, dwell separately, which has stained the Saṅgha—if that matter is not overseen, not resolved, and the stain on the Saṅgha is not removed, then would the Saṅgha be in accord with the Dharma and harmonious?” The Buddha said, “The Saṅgha would not be in accord with the Dharma or harmonious. Upāli, if the

²⁶ Daoxuan remarks that this karman is performed for the sake of reuniting the two sides after their separation, see CBETA, X41, no. 728, p. 106c18–20: “同住多年更求短缺，彼此交諍，遂成堅固，具德和滅不定，當期兩眾一心作法，通解故曰也。”

令僧塵垢。彼諍事已料理、已分處、已滅僧塵垢，得如法和合。」

佛言：「自今已去聽作白羯磨和合布薩，應作如是白：『大德僧聽！彼所因事，令僧鬪諍誹謗罵詈，互求長短令僧破、令僧別住、令僧塵垢。彼人僧為作舉罪，已還為解，已滅僧塵垢。若僧時到僧忍聽，僧作和合布薩。白如是。』應如是白已和合布薩。」

爾時佛告優波離：「有五種犯罪人。何等五？」

比丘如是犯罪，餘比丘語言：『汝犯罪，見不？』答言：『不見。』彼語此比丘言：『若見此罪應懺悔。』此是第一犯罪人。

matter which has caused this dispute, which has caused members of the Saṅgha to fight, argue, criticize, condemn, scold, blame and look for fault in each other, which has caused the Saṅgha to split, to dwell separately, to be stained—if that matter has been overseen and resolved, so that the stain on the Saṅgha is gone, then the Saṅgha would be in accord with the Dharma and harmonious.”²⁷

The Buddha said, “I allow that hereafter, a karman should be done to announce harmonious poṣadha.²⁸ This motion should be stated, ‘Venerable Saṅgha, please listen. The suspension of a bhikṣu for his offense by the Saṅgha—which has caused members of the Saṅgha to fight and argue, criticize, condemn, scold and blame one another, look for each other’s faults, causing the Saṅgha to split, dwell separately and become stained—has been revoked, and the stain on the Saṅgha has been eradicated. If it is timely, may the Saṅgha agree to do poṣadha harmoniously.’ After completing this motion, carry out poṣadha harmoniously.” [884b]

Then the Buddha said to Upāli, “There are five types of offender. What are the five?”

(1) “A bhikṣu commits a certain offense. Another bhikṣu says to him, ‘You have committed an offense. Do you see it?’ He replies, ‘I don’t see it.’ The other bhikṣu says, ‘If you see your offense, you should confess and repent.’ This is the first type of offender.

²⁷ This paragraph is a reminder that the karman of harmony is not effective on its own. The root matter must be properly resolved first. It further touches on the importance of having a qualified overseer lead the proceedings.

²⁸ This karman immediately follows the karman of harmony. It is also the precedent for the “non-calendrical poṣadha” 非時布薩 described at the end of the Poṣadha skandhaka. See *Sifen lü*, p. 821a28–b2 for the normal poṣadha announcement.

比丘如是犯罪，餘比丘語言：『汝犯罪見不？』答言：『不見。』彼比丘言：『汝若見罪，應僧中懺悔。』是第二犯罪人。

比丘如是犯罪，餘比丘語言：『汝犯罪，見不？』答言：『不見。』彼比丘言：『汝若見罪，當於此僧中懺悔。』是第三犯罪人。

比丘如是犯罪，餘比丘語言：『汝犯罪，見不？』答言：『不見。』眾僧應捨棄莫問，語如是言：『汝今不見罪，汝所往之處，彼亦當舉汝罪，為汝作，自言：「不聽汝作阿菟婆陀，不聽布薩自恣，^[30]如調馬師，惡馬難調，即合所繫杙棄之。」^[31]汝比丘不自見罪，亦復如是一切捨

(2) “A bhikṣu commits a certain offense. Another bhikṣu says to him, ‘You have committed an offense. Do you see it?’ He replies, ‘I don’t see it.’ The other bhikṣu says, ‘If you see your offense, you should confess before a saṅgha.’ This is the second type of offender.

(3) “A bhikṣu commits a certain offense. Another bhikṣu says to him, ‘You have committed an offense. Do you see it?’ He replies, ‘I don’t see it.’ The other bhikṣu says, ‘If you see your offense, you should confess before this saṅgha.’ This is the third type of offender.²⁹

(4) “A bhikṣu commits a certain offense. Another bhikṣu says to him, ‘You have committed an offense. Do you see it?’ He replies, ‘I don’t see it.’ All saṅghas should abandon him, and stop asking [if he sees his offense]. Say to him, ‘You do not recognize your offense. Wherever you go, bhikṣus will point out your offense and give you an opportunity to confess. They will not allow you to do *anupada*,³³ poṣadha, or pravāraṇā. Like the untamable horse which the horse trainer ties to a post and abandons, you, bhikṣu, not seeing your offense, have likewise been abandoned by all: wherever you go, (*up to*) they will not

²⁹ According to Fali, the first type corresponds to a pācittika offense or lower; the second to saṅghāvaśeṣa, because one is required to confess in the presence of the assembled saṅgha. Following this logic, the third would be niḥsargika pācittika, as one is required to forfeit an item to one’s own saṅgha. Fali refers to the third type as “begging bowl,” perhaps a reference to the 21st or 22nd niḥsargika pācittika rules which involve the forfeiture of begging bowls. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 759c5–7: “初一是對別人罪。謂提罪已下。二是殘罪故僧中悔。三是乞鉢故。於此僧中悔。”

³⁰ The English translation is based on emendations to the original punctuation: 為汝作，自言：「不聽汝作阿菟婆陀，不聽布薩自恣， (original, p. 884b12) 為汝作自言，不聽汝作阿菟婆陀，不聽布薩自恣。 (emended)

³¹ The English translation is based on an emendation to the original punctuation: 棄之。」 (original, p. 884b14); 棄之。 (emended)

棄，汝所往之處，乃至不聽汝布薩自恣。如是人不應從求聽如是，此即是聽。』^[32]此是第四犯罪人。

比丘如是犯罪，餘比丘語言：『汝犯罪，見不？』答言：『不見。』彼應眾僧中作不見舉白四羯磨，此是第五犯罪人。」

時長老優波離從坐起，偏露右肩、脫革屣、右膝著地，合掌白佛言：「有幾法應得作料理事人？」佛

allow you to do poṣadha or pravāraṇā.’ Such a person does not need to be asked for permission; this is his permission.³⁴ This is the fourth type of offender.³⁵

(5) “A bhikṣu commits a certain offense. Another bhikṣu says to him, “You have committed an offense. Do you see it?” He replies, “I don’t see it.” The other bhikṣu, with the assembly, should carry out a fourfold karman of suspension against that bhikṣu for failure to recognize his offense. This is the fifth type of offender.”

Now at this time the venerable Upāli got up from his seat, arranged his robe over his left shoulder, removed his leather sandals, kneeled on his right knee, and joined his palms. He said to the Buddha, “How many dharmas must

³³ The meaning of this term is not clear. Nakamura’s Buddhist dictionary defines *anupada* 阿菴婆陀 as “gathering at an irregular time” 非時集會, *Bukkyōgo daijiten*, p. 7. This follows the definition provided by Ming dynasty scholiast Hongzan, in his *Mingyi biaoshi* 四分律名義標釋, CBETA, X44, no. 744, p. 628a23–b12, which however offers no plausible Sanskrit etymology. An earlier source, Dingbin’s Tang dynasty commentary, provides a more likely explanation for the term in this context: based on the etymology *anu* 阿菴 + *pada* 鉢陁, it means, “one may not speak or ask a question after a virtuous bhikṣu speaks.” See *Sifenlüshu shizongyi ji* 四分律疏飾宗義記, CBETA, X42, no. 733, p. 279c13–15: “不得隨善比丘語言之後言句問答也。” In another context, *anupada* refers to a method of instruction for memorizing verses, where the instructor provides the first line and the pupil recites the following (*anu*) line (*pada*), see *Sifen lü*, pp. 639a, 1008b10–18; cf. Horner, trans., *Book of the Discipline* 2:191.

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

自恣。如是人不應從求聽如是，此即是聽。』 (original, p. 884b16)

自恣。』如是人不應從求聽如是，此即是聽。 (emended)

³⁴ According to Fali, “permission” means that he doesn’t need to be given the opportunity to confess in the present saṅgha because the offense is known. This step would however be necessary if he were to go to other saṅghas. Fali follows an Indian vinaya commentary for this interpretation. See Fali 法礪, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 759c10–13 and *Sapoduo pini biposha* 薩婆多毘尼毘婆沙, CBETA, T23, no. 1440, p. 523a28–b3.

³⁵ For similar passages referring to the untamable horse, see *Sifen lü* pp. 1001a9–15 and 1013a19–b15. Accounts of the horse trainer and four types of horses may be found at *Za ahan jing* 雜阿含經, CBETA, T02, no. 99, pp. 234b22–235a5 and *Bieyi za ahan jing* 別譯雜阿含經, CBETA, T02, no. 100, p. 429b15–c10.

言：「有五法應料理。何等五？」

欲作事比丘，應觀察此事實不實，或有事不實。彼比丘若知此事不實，不應作。

彼比丘若知此事實，應更觀察此事有利益無利益。或有事無利益，^[37]彼比丘若知此事無利益，不應作。

若比丘知此事有利益，應更觀察此事時作非時作，或有事非時作。彼比丘若知是事非時作，不
884c01應作。

彼比丘若知此事是事作，應更重觀察，若作此事令僧鬪諍誹謗罵言^[38]，令僧破、令僧別住、令僧塵垢，為不令僧鬪諍，乃至不令僧塵垢，彼比丘若知作事令僧鬪諍，乃至令

be obtained for a bhikṣu to oversee a karman [against the offender]?” The Buddha said, “Five dharmas must be obtained for a bhikṣu to oversee a karman. What are they?”³⁶

(1) “The bhikṣu who will carry out the act should consider whether the offense is genuine or not, because the offense might not be genuine. If that bhikṣu ascertains that the offense is not genuine, he should not carry out the act.

(2) “If he ascertains that the offense is genuine, then he should further consider whether or not the act would be beneficial, because it might not be beneficial. If that bhikṣu ascertains that the act would not be beneficial, he should not carry it out.

(3) “If the bhikṣu ascertains that the act would be beneficial, he should further consider whether or not the act would be timely, because it might not be timely. If he ascertains that the act would not be timely, he should not carry it out. [884c]

(4) “If the bhikṣu ascertains that the act would be timely, he should further consider whether doing the act would cause fighting, arguing, criticizing and condemning in the Saṅgha, whether it would cause the Saṅgha to split, to dwell separately, to become stained; or not cause fighting and arguing, (*up to*) become stained. If that bhikṣu ascertains that it would cause fighting and arguing, (*up to*)

³⁶ These are similar to the five merits that should be possessed by the person who points out the offenses of others during pravāraṇā; see *Sifen lii*, p. 836a22–b1.

³⁷ The English translation is based on emendations to the original punctuation:

無利益。或有事無利益， (original, p. 884b26)

無利益，或有事無利益。 (emended)

³⁸ The English translation is based on the following emendation:

誹謗罵言 (original, p. 884c2); 誹謗罵詈 (emended)

僧塵垢，不應作。

若比丘作事不令僧鬪諍，乃至不令僧塵垢，彼比丘應重更觀察，若比丘作事為得伴黨、不得伴黨，或作事不得比丘伴黨。彼比丘若知作事不得比丘伴黨，不應作。

彼比丘若知得比丘伴黨，應知時好心善念應作。優波離！比丘知此五法，應得作料理事人。」

爾時優波離，即從坐起偏露右肩、右膝著地、合掌向佛，而說偈言：

「為僧說此語，
義利決定故；
云何得知勝？
比丘得堅持。^[40]」

爾時世尊說偈答優波離言：

「第一持戒不毀壞，
比丘威儀自端身；

become stained, then he should not carry out the act.

(5) “If the bhikṣu ascertains that carrying out the act would not cause fighting and arguing, (*up to*) become stained, he should further consider whether others would support this act, because others might not support the act. If the bhikṣu ascertains that others would not support the act, he should not carry it out.

“If the bhikṣu ascertains that others would support the act, then, with goodwill and kind intentions, he should carry it out in a timely manner. Upāli, a bhikṣu who knows that all five conditions are present may carry out an act [against an offending bhikṣu].”³⁹

At this time Upāli rose from his seat, arranged his robes over his left shoulder, kneeled on his right knee, and joined his palms. Facing the Buddha, he spoke this verse:

May the Buddha speak to the Saṅgha,
So that we benefit and become steadfast.
How do we know when someone is qualified to lead?
How does a bhikṣu remain resolute?

At this time the World-honored One answered Upāli’s question with these verses:

“Above all, he observes the precepts,⁴¹
As the bhikṣu’s decorum keeps him strong.

³⁹ Following the description on page 5 above, the karman is carried out with the Saṅgha.

⁴⁰ The English translation is based on emendations to the original punctuation:

云何得知勝？ 比丘得堅持。(original, p. 884c15)

云何得知勝？ 比丘得堅持？(emended)

⁴¹ Here, and in the verses that follow, “he” refers to the bhikṣu who is capable of overseeing the suspension of an errant bhikṣu or the reconciliation of the Saṅgha.

怨家不能如法呵， 彼能得是他無語。	Adversaries cannot censure him in accordance with the Dharma; He is in the right, they will have nothing to say.
彼住如是清淨戒， 得無畏說無疑難； 在眾不怖無變異， 不失於義隨問答。	Dwelling in the pure precepts like this, He speaks without fear and has no doubts. In the assembly, he is unafraid and unperturbed. He answers whatever is asked without missing the point.
如是眾中而問義， 卒答不思無憂慮； 隨時問義皆能答， 應答諸問心無異。	If he is questioned by the assembly, He answers thoroughly without thought or worry. He replies whenever asked, Answering every question without losing composure.
恭敬長老諸比丘， 上座中座及下座； 能說因本善分別， 解諸怨家欺詐語。	He respects his elders and all bhikṣus, From most senior, to middling, to least senior. He identifies root causes with skillful analysis, And sees through the deceitful words of opponents.
怨家不能得其勝， 亦能調伏於多人； 常為師教而不虧， 莊嚴智慧眾所可。	Adversaries are unable to defeat him; He wins over the majority. His instructions will long remain authoritative; His wisdom is praised by the assembly.
「若犯如是事， 不犯得罪除； 此垢二俱知， 知垢懺悔除。」	Some make this mistake, ⁴² Some do not, and thus can remove the offense. This type and the defiled type are both known to him. ⁴³ He knows that [only] repentance will remove the defilement.

⁴² “This mistake” is not the commission of an offense, but the *refusal to see* one’s offense, the mistake made by five types of offenders listed above.

⁴³ “This type” refers to the preceding line, and “the defiled type” to the first line of this stanza. Chinese commentators diverge on their interpretations of this stanza because they assume that “this type” would refer to the first line rather than the preceding line, following Chinese literary conventions for parallelism.

不悔眾所遣，	One who does not repent is sent away by the assembly,
若悔眾不驅； 885a01	One who does repent is not banished. [885a]
如是人應勸，	Such people should be encouraged
分別如是知。	To understand this distinction.
有信則能受，	With faith he accepts the Saṅgha's assignment.
為僧故而遣；	His assignment is for the sake of the Saṅgha.
眾遣能用語，	The Saṅgha assigns one who speaks well, ⁴⁴
能作不自高。	Who is capable but not arrogant.
恭敬於長老，	One who respects elders,
上中及下座；	Senior, middling, and junior bhikṣus,
智慧多利益，	One who is wise and benevolent,
是人能護法。」	Is the one who will protect the Dharma.

⁴⁴ Dingbin explains “speaking well” as being capable of leading saṅghakarmans. Dingbin, *Sifenlüshu shizongyi ji* 四分律疏飾宗義記, CBETA, X42, no. 733, p. 280a2: “能用僧語也。”