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## Kauśāmbī skandhaka

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,<sup>1</sup> 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 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 bhikṣus<sup>2</sup> to the bhikṣus who originally

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<sup>1</sup> “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.

<sup>2</sup> Consorting with a suspended bhikṣu means one or more of three things: giving aid to a suspended bhikṣu,

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. Why? Because there are two ways of dwelling separately.<sup>3</sup> 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

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carrying out karmans (especially poṣadha) with him, or dwelling with him under a common roof. See *Sifen lü*, p. 683c.

<sup>3</sup> 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*).

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, 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.”<sup>4</sup>

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 *māṭṛkās*,<sup>5</sup> they are 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

<sup>4</sup> 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.”

<sup>5</sup> The *māṭṛkās* (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*.

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 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.<sup>6</sup> 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

<sup>6</sup> Water milk combine harmoniously, unlike water and oil.

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 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 Kāśī and King Dīrghīti ruled Kośala.<sup>7</sup> 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 armies<sup>8</sup> 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 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:<sup>9</sup> ‘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 Brahmādatta 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

<sup>7</sup> Kāśī and Kośala were kingdoms in ancient India. Kośala is north of Kāśī.

<sup>8</sup> The four armies include soldiers on elephants, horseback soldiers, soldiers in chariots and foot soldiers.

<sup>9</sup> 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.

would rather die than not fulfill this wish.’

“At this time, King Brahmadata had a minister named Purohita.<sup>10</sup> 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 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 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

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<sup>10</sup> Purohita means chaplain or preceptor.

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.

“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?’<sup>11</sup> They said this three times.

“At this time, King Brahmadata’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 Brahmadata’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

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<sup>11</sup> 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.’

music. One time after midnight, King Brahmadata 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 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.'

"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 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 Brahmadata 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 Brahmadata summoned Dīrgha Māṇava and said to him, ‘Why did you say you took the 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 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 Brahmadata 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 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.'

"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 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],

Nor doing them oneself: [882c]

When you can do this,

It is like rain washing away the dust.

Claiming to be determined when one is not

Makes determination weak.

Such people don't understand determination,  
And fall into evil states of mind.

Being determined and knowing one is determined,  
Not being determined and knowing one is not,  
One understands the dharma of determination,  
And enters right mindfulness.

It is like holding an arrow:  
Holding it loosely injures the hand.<sup>12</sup>  
The recluse who is immoral  
Inclines toward hell.

An arrow held skillfully,  
Firmly, does not injure the hand.  
The recluse who is moral  
Gains rebirth in the good realms.

Though one wears the robe,  
He is cloaked in bondage.  
Unable to remove the scourge of hatred,  
He is not worthy of the robe.

One who removes the bonds,  
Who is adorned by observance of the precepts,  
Who overcomes hatred,  
He is worthy of the robe.

Looking everywhere for companions,  
He finds none his equal:

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<sup>12</sup> 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 13, 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.

Better to strengthen his resolve alone  
Than to join the foolish.

Looking around for companions,  
He finds none like himself:

Better to be moral alone  
Than to associate with the foolish and evil.

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.<sup>13</sup>

Now at this time, because the bhikṣus of Kauśāmbī were fighting and arguing, criticizing, condemning, 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

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<sup>13</sup> 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.

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, bhikṣuṅīs, 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 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 Saṅgha: (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;<sup>14</sup> (8) saying a major offense is a minor offense; (9) saying a remainder offense is a remainderless offense;<sup>15</sup> (10) saying a remainderless offense is

<sup>14</sup> 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.

<sup>15</sup> Saṅghāvaśeṣa and below are remainder offenses. Remainderless offense refers to pārājayikas. See *Pini xin* 毘尼心, CBETA, T85, no. 2792, p. 665b24–c7.

a remainder offense; (11) saying a grave offense is not a grave offense;<sup>16</sup> (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.”

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.”<sup>17</sup>

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.”

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 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

<sup>16</sup> Grave offenses included pārājayika and saṅghāvaśeṣa offenses, see *Sifen lü*, p. 639b29–c1.

<sup>17</sup> The method of distributing bedding materials is found on p. 831a of the Varṣa skandhaka.

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 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 Migāramāṭṭī<sup>18</sup> 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 knives have arrived in Śrāvastī from Kauśāmbī. What should we do?” The Buddha

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<sup>18</sup> She was foremost of the Buddha’s female lay disciples. See *Dictionary of Pali Proper Names*, s.v. “Viśākhā.”

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 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 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.<sup>19</sup> May those who are in favor of the Saṅgha revoking bhikṣu (name's) karman of suspension 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."

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<sup>19</sup> 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。

The Buddha said, “I allow that the karman of harmony be performed.<sup>20</sup> 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, kneeled 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 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.”<sup>21</sup>

The Buddha said, “I allow that hereafter, a karman should be done to announce harmonious poṣadha.<sup>22</sup> 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

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<sup>20</sup> 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。”

<sup>21</sup> 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.

<sup>22</sup> 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.

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.

(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.<sup>23</sup>

(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*,<sup>24</sup> 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 allow you to do poṣadha or

<sup>23</sup> 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。”

<sup>24</sup> 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 biaooshi* 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.

pravāraṇā.’ Such a person does not need to be asked for permission; this is his permission.<sup>25</sup>  
This is the fourth type of offender.<sup>26</sup>

(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 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?”<sup>27</sup>

(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,

<sup>25</sup> 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.

<sup>26</sup> 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.

<sup>27</sup> 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 lü*, p. 836a22–b1.

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*) 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].”<sup>28</sup>

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,<sup>29</sup>  
As the bhikṣu’s decorum keeps him strong.  
Adversaries cannot censure him in accordance with the Dharma;  
He is in the right, they will have nothing to say.  
  
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.

If he is questioned by the assembly,

<sup>28</sup> Following the description on page 5 above, the karman is carried out with the Saṅgha.

<sup>29</sup> 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.

He answers thoroughly without thought or worry.

He replies whenever asked,

Answering every question without losing composure.

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.

Adversaries are unable to defeat him;

He wins over the majority.

His instructions will long remain authoritative;

His wisdom is praised by the assembly.

Some make this mistake,<sup>30</sup>

Some do not, and thus can remove the offense.

This type and the defiled type are both known to him.<sup>31</sup>

He knows that [only] repentance will remove the defilement.

One who does not repent is sent away by the assembly,

One who does repent is not banished. [885a]

Such people should be encouraged

To understand this distinction.

With faith he accepts the Saṅgha's assignment.

His assignment is for the sake of the Saṅgha.

The Saṅgha assigns one who speaks well,<sup>32</sup>

Who is capable but not arrogant.

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<sup>30</sup> “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.

<sup>31</sup> “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.

<sup>32</sup> 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。”

One who respects elders,  
Senior, middling, and junior bhikṣus,  
One who is wise and benevolent,  
Is the one who will protect the Dharma.