

《四分律》

說戒撻度

《大正藏》(中華電子佛典版) 冊22 · 頁816~830

菩提翻譯委員會譯

菩提文教基金會出版

2017年7月3日

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官方網站：

Dharmaguptaka Vinaya

Poṣadha Skandhaka

Taishō (CBETA edition), vol. 22, pp. 816–830

Translated by the Bodhi Translation Committee

Published by the Bodhi Foundation for Culture and Education

July 3, 2017

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Website:

<http://dharmaguptakavinaya.wordpress.com>

Poṣadha

◎說戒撻度上

[816c] Poṣadha Skandhaka, Part One

爾時佛在羅閱城。時城中諸外道梵志，月三時集會：月八日、十四日、十五日，眾人大集來往周旋，共為知友給與飲食，極相愛念經日供養。^[1]

時瓶沙王在閣堂上，遙見大眾往詣梵志聚會處，即便問左右人言：「今此諸人，為欲何所至？」答

At this time, the Buddha had been staying in Rājagṛha. Brahmin priests and non-Buddhist practitioners gathered in the city on three days of the month: the eighth, fourteenth, and fifteenth. Many people attended these gatherings, visiting and mingling with each other.² As they became friendly with the priests and practitioners, they made offerings of food and drink. Great affection arose and the offerings continued all day.

On one such day, King Bimbisāra was on the terrace of his palace. From afar he saw many people going to the brahmins' meeting place. He asked his attendants, "Why are so many people going there?" They answered, "May it

¹ The English translation is based on emendations to the original punctuation:

共為知友給與飲食，極相愛念經日供養。(original, p. 816c9)

共為知友，給與飲食，極相愛念，經日供養。(emended)

² In other versions of the Vinaya, these gatherings are identified as *poṣadha* or *uposatha*.

言：「王今知之，此城中梵志，月三集會，八日、十四日、十五日，眾人來往周旋，共為知友給與飲食，極相愛念，是故眾人往詣梵志聚集處。」

時瓶沙王即下閣堂，往詣世尊所，頭面禮足已在一面坐，白佛言：「今此羅閱城中諸梵志，月三時集會：八日、十四日、十五日，周旋往返共為知友給與飲食。善哉世尊！今勅諸比丘，令月三時集會：八日、十四日、十五日，亦當使眾人周旋往來，共為知友給與飲食。我及群臣亦當來集。」

時世尊默然受王瓶沙語。王見世尊默然受語已，即從座起頭面禮足遶已而去。

時世尊以此因緣集比丘僧，告言：「今此羅閱城中諸梵志，月三時會：八日、十四日、十五日，共相往來周旋，共為知友給與飲食極相愛念。汝亦月

be known to Your Majesty, the brahmins of this city gather on three days of the month, the eighth, fourteenth, and fifteenth. Many people attend these gatherings, visiting and mingling with each, becoming friendly, making offerings of food and drink, and great affection arises among them. This is why many people are going to the brahmins' meeting place.”

Then King Bimbisāra descended from the terrace and went to the Buddha's residence. The king bowed at his feet and sat at one side. He said to the Buddha, “The brahmins of Rājagṛha gather in the city on three days of the month, the eighth, fourteenth, and fifteenth. People attend these gatherings, mix, mingle, become friendly and make offerings of food and drink. World-honored One! It would be excellent if you ordered your bhikṣus to gather on these three days of the month, the eighth, fourteenth, and fifteenth, so that people would visit, mingle, become friends, and offer food and drinks. I would also come with my officials.”

At this time, the World-Honored One accepted King Bimbisāra's suggestion in silence. Seeing that the World-honored One accept his suggestion in silence, the king got up from his seat, bowed at the Buddha's feet, circumambulated, and left.

Then on account of this, the World-Honored One gathered the bhikṣus and said to them, “The brahmins of Rājagṛha gather in the city on three days of the month: the eighth, fourteenth, and fifteenth. Many people come to these gatherings, visiting and mingling, becoming friendly, offering food and drinks, with great affection arising. You

三時會：八日、十四日、十五日集，亦使眾人來往周旋，共為知友給與飲食。瓶沙王及群臣亦當來集。」答言：「如是。世尊！」

時諸比丘受教已，月三時集：八日、十四 [817a01](#) 日、十五日，時大眾集周旋往來，共為知友給與飲食。王瓶沙亦復將諸群臣大眾來集。

時諸比丘來集已，各各默然而坐，諸長者白諸比丘言：「我等欲聞說法。」諸比丘不敢說，以此事白佛，佛言：「聽汝等與說法。」既聽已，不知當說何法？佛言：「自今已去，聽說契經。」

時諸比丘欲分別說義，當說義時不具說文句，各自生疑，佛言：「聽說義不具說文句。」

時二比丘，共一高座說法，佛言：「不應爾。」二比丘同一高座說法共諍，佛言：「不應爾。」彼相近數高座說義，互求長短，佛言：「不應爾。」彼因說

should also gather on these three days of the month, the eighth, fourteenth, and fifteenth, so that many people attend your gatherings, visit, mingle, become friends, and offer food and drink. King Bimbisāra will also come with his officials.” The bhikṣus replied, “As you say, World-Honored One.”

After receiving the Buddha’s instructions, the bhikṣus gathered on three days of the month, the eighth, fourteenth, and fifteenth. [\[817a\]](#) On these days, many people attended their gatherings, visiting, mingling, becoming friendly, and offering food and drink. King Bimbisāra also brought a large group of officials to the gathering.

One on occasion, the bhikṣus gathered together, with each one sitting in silence. Elder householders said to the bhikṣus, “We would like to learn the Dharma.” None of the bhikṣus dared to teach the Dharma. The elders reported this to the Buddha. The Buddha said, “I allow that you teach them the Dharma.” After permission had been granted, the bhikṣus did not know what to teach. The Buddha said, “I allow that hereafter, you may teach the sūtras.”

Then the bhikṣus wished to expound the meanings of the sūtras without teaching the original wording, but they were unsure. The Buddha said, “I allow you to expound the meanings without teaching the original wording.”

One time, two bhikṣus taught the Dharma sharing the same high bench. The Buddha said, “This should not be done.” Two bhikṣus taught the Dharma sharing the same high bench, and they argued with each other. The Buddha said, “This should not be done.” Two bhikṣus arranged their high seats next to each other and expounded the

義共相逼切，佛言：「不應爾。」

時諸比丘二人共同聲合唄，佛言：「不應爾。」

時諸比丘欲歌詠聲說法，佛言：「聽。」時有一比丘，去世尊不遠，極過差歌詠聲說法。佛聞已即告此比丘：「汝莫如是說法，汝當如如來處中說法，勿與凡世人同。欲說法者，當如舍利弗、目犍連平等說法，勿與凡世人同說法。」

諸比丘！若過差歌詠聲說法，有五過失。何等五？若比丘過差歌詠聲說法，便自生貪著愛樂音聲，是謂第一過失。復次若比丘過差歌詠聲說法，其有聞者生貪著愛樂其聲，是謂比丘第二過失。復次若比丘過差歌詠聲說法，其有聞者令其習學，是謂比丘第三過失。復次比丘過差歌詠聲說法，諸

meaning of the sūtras, but criticized each other. The Buddha said, “This should not be done.” Two bhikṣus pressed against each other as they expounded the meanings. The Buddha said, “This should not be done.”

On one occasion, the bhikṣus had two bhikṣus chant [the sūtras] in unison. The Buddha said, “This should not be done.”

One time, the bhikṣus wished to teach the Dharma with a melodious voice. The Buddha said, “This is allowable.” One time, a bhikṣu not far from the World-Honored One taught the Dharma with an overly melodious voice. After listening to this, the Buddha told this bhikṣu, “Do not teach the Dharma this way. Teach the Dharma as the Tathāgata does, taking the middle way. Do not imitate the common people. If you are going to teach the Dharma, follow the example of Śāriputra and Maudgalyāyana, who teach the Dharma with equanimity. Do not imitate the common people.

“Bhikṣus, there are five faults in teaching the Dharma with an overly melodious voice. What are the five? (1) When a bhikṣu teaches the Dharma with an overly melodious voice, pleasure and attachment to his own voice may arise in him. This is the first fault. (2) When a bhikṣu teaches the Dharma with an overly melodious voice, pleasure and attachment to his voice may arise in those who are listening. This is the second fault for bhikṣus. (3) When a bhikṣu teaches the Dharma with an overly melodious voice, those who hear it may wish to imitate him. This is the third fault for bhikṣus. (4) When [brahmin] elders hear a bhikṣu teach the Dharma with an overly

長者聞皆共譏嫌言：『我等所習歌詠聲，比丘亦如是說法。』便生慢心不恭敬，是謂比丘第四過失。復次若比丘過差歌詠聲說法，若在寂靜之處思惟，緣憶音聲以亂 817b01 禪定，是謂比丘第五過失。」

時諸比丘欲夜集一處說法，佛言：「聽說。」諸比丘不知何日集，佛言：「聽十五日、十四日、十三日，若十日、若九日、若八日、若五日、若三日、若二日、若日日說。若說法人少，應次第請說。」彼不肯說，佛言：「不應爾。聽應極少下至說一偈一偈者：『諸惡莫作，諸善奉行；自淨其意，是諸佛教。』」若不肯者，當如法治。」

時諸比丘夜集欲說法，時坐卑座有疑，佛言：「若夜集說法者，座高卑無

melodious voice, they may criticize him, saying, ‘This bhikṣu teaches the Dharma using the same type of melodious voice that we have learned.’ As a result, they may become arrogant and disrespectful. This is the fourth fault for bhikṣus. (5) When a bhikṣu teaches the Dharma with an overly melodious voice, then later, when he is meditating in a quiet place, the memory of the sound of his voice may become a mental object which disturbs his mental concentration. This is the fifth fault for bhikṣus.”

[817b]

One time, the bhikṣus wished to gather in one place to teach the Dharma at night. The Buddha said, “You may teach the Dharma at night.” The bhikṣus did not know when to gather. The Buddha said, “You may teach the Dharma on the fifteenth, fourteenth, thirteenth, tenth, ninth, eighth, fifth, third, or second days, or every day. If there is a small number of bhikṣus teaching the Dharma, they should be invited to teach in sequence [of ordination seniority].” Some of these bhikṣus were unwilling to teach the Dharma. The Buddha said, “You should not be unwilling. I allow that you teach at least one verse, for example, ‘Refraining from evil, carrying out the good, and purifying one’s mind: this is the teaching of all Buddhas.’³ Anyone who is unwilling to teach shall be dealt with according to the rules.”

One time, the bhikṣus gathered at night to teach the Dharma. Those sitting on the lower seats had doubts. The Buddha said, “If you gather at night to teach the Dharma,

³ This verse is found in the prologue of the Prātimokṣa, for example, *Sifenlü jieben* 四分僧戒本, CBETA, T22, no. 1430, p. 1030b1–2. It is also verse 183 of the Pāli Dhammapāda.

在。」

時諸比丘夜集欲坐禪，佛言：「聽。」時諸比丘睡眠，佛言：「比坐者當覺之。若手不相及者，當持戶闌、若拂柄覺之。若與同意者，當持革屣擲之。」

若猶故睡眠，當持禪杖覺之。」中有得禪杖覺已呵不受，佛言：「不應爾。若呵不受者，當如法治。」

若復睡眠，佛言：「聽以水灑之。」其中有得水灑者，若呵不受，亦當如法治。若故復睡眠，佛言：「當扞眼、若以水洗面。」

時諸比丘，猶故復睡眠。佛言：「當自摘耳鼻、若摩額上。若復睡眠，當披張鬱多羅僧以手摩捫其身，若當起出戶外瞻視四方仰觀星宿，若至經行處守攝諸根令心不散。」

爾時世尊在閑靜處思惟，作是念言：「我與諸比

do not worry about whether your seat is high or low.”

One time the bhikṣus gathered together at night to meditate. The Buddha said, “That is allowed.” Then some bhikṣus fell asleep. The Buddha said, “A bhikṣu who falls asleep should be awakened by the person sitting beside him. If he is out of arm’s reach, use a door-bar or the handle of a duster to awaken him. If you are on good terms with that person, you may throw a shoe at him.

“If there are still bhikṣus sleeping, use a meditation stick to awaken them.” Some of those who were awakened by the meditation stick demanded that it not be used on them. The Buddha said, “That should not be done. Those who demand that it not be used on them should be dealt with according to the rules.”

Some bhikṣus still fell asleep. The Buddha said, “I allow that water may be sprinkled on them.” Those who demand not to be sprinkled with water should also be dealt with according to the rules. Some were still sleepy. The Buddha said, “They should rub their eyes or wash their face.”

At this time, some bhikṣus were still sleepy. The Buddha said, “They should pull on their ears and nose, or rub their foreheads. If they are still sleepy, they may loosen their upper robes (uttarāsaṅga) and massage themselves. Or, they may get up, go outside, and look around in all four directions and upwards at the constellations. Or, they may go to the place for walking meditation to draw their faculties inward and concentrate their mind.”

On one occasion, while the World-Honored One was meditating in seclusion, it occurred to him, “The precepts I

丘結戒，說波羅提木叉，中有信心新受戒比丘，未得聞戒，不知當云何學戒？我今寧可聽諸比丘集在一處說波羅提木叉戒。」

爾時世尊從靜處出，以此因緣集諸比丘，告言：「我向者在靜處思惟，心念言：『我與諸比丘結戒，及說波羅提木叉戒。有信心新受戒比丘，未^{817c01}得聞戒，不知當云何學戒？』復自念言：『我今寧可聽諸比丘集在一處說波羅提木叉。』

以是故聽諸比丘，共集在一處說波羅提木叉戒。作如是說：『諸大德！我今欲說波羅提木叉戒。汝等諦聽！善心念之。⁵若自知有犯者，即應自懺悔，不犯者默然。默然者，知諸大德清淨。

若有他問者，亦如是答。如是比丘，在眾中乃

have established for bhikṣus can become their Prātimokṣa recitation.⁴ There are newly ordained, faithful bhikṣus who haven't had the chance to learn the precepts, and are wondering how to learn them. I shall allow the bhikṣus to gather in one place to recite the Prātimokṣa.”

When the Buddha emerged from seclusion, he assembled the bhikṣus on this account, and said to them, “While I was meditating in seclusion, it occurred to me, ‘The precepts I have established for the bhikṣus can become their Prātimokṣa recitation. There are newly ordained, faithful bhikṣus who haven't had the chance to learn the precepts, and are wondering how to learn them.’ [817c] I further thought, ‘I shall allow the bhikṣus to gather in one place to recite the Prātimokṣa.’

“For this reason, I allow that bhikṣus gather in one place and recite the precepts of the Prātimokṣa. Begin by saying, ‘Venerable ones, I will now recite the precepts of the Prātimokṣa. Listen attentively and reflect upon them well! Those who are aware of committing an offense must confess and repent. Those who have not committed an offense shall remain silent. If there is silence, it means that all are pure.

“If you are asked by others [if you have committed an offense], reply in the same manner. A bhikṣu may be asked

⁴ Here, as in the Mahīśāsaka and Pāli Vinayas, the Buddha changes the format of poṣadha so that bhikṣus recite the precepts instead of teaching the Dharma. See Oldenberg, *Vinaya Texts* 1:239–241; *Wufen lü* 五分律 (Mahīśāsaka vinaya), CBETA, T22, no. 1421, p. 121b7–14.

⁵ The English translation is based on emendations to the original punctuation: 汝等諦聽！善心念之。(original, p. 817c5); 汝等諦聽，善心念之！(emended)

至三問，憶念有罪不懺悔者，得故妄語罪。故妄語者，佛說障道法。若比丘憶念有罪，欲求清淨者應懺悔，懺悔得安樂。」』

波羅提木叉者，戒也。自攝持威儀住處行根面首，集眾善法三昧成就。^[7]

我當說、當結、當發起、演布開現、反復分別。是故諸大德！我今當說戒。

共集在一處者，同羯磨集在一處，應與欲者受欲來，現前應呵者不呵，是故言應集在一處。

諦聽善心念者，端意專心聽法，故曰諦聽善心念之。

[about an offense] by the assembly up to three times. If he remembers committing the offense but does not confess and repent, he commits the offense of deliberate lying.⁶

The Buddha has said that deliberate lying is an obstruction to the path. If a bhikṣu remembers committing an offense then he must repent with the intention to become pure.

Confession and repentance bring forth peace and happiness.”

Prātimokṣa refers to the precepts, which are self-restraint, the observance of deportment, the abode, the root of practice, and the head. They give rise to wholesome dharmas and foster samādhi.⁸

[The recitation master] will recite, establish, introduce, explain, make clear, and make many distinctions. This is why [he says], *Venerable ones, I will now recite the precepts.*

Gather in one place. To perform a karman, all must gather in the same place. Those who are absent give their consent, which is conveyed by bhikṣus who are present. Those who are present and entitled to oppose do not oppose the motion. This is what it means to *gather in one place.*

Listen attentively and reflect well means listening to the recitation carefully with undivided attention. This is what it means to listen attentively and reflect well.

⁶ Pācittika #1.

⁷ The English translation is based on emendations to the original punctuation: 自攝持威儀住處行根面首，集眾善法三昧成就。(original, p. 817c11) 自攝，持威儀，住處、行根、面首，集眾善法，三昧成就。(emended)

⁸ The parallel passage in the Pāli Vinaya reads, “Pātimokkha means: this is the beginning (*ādim*), this is the head (*mukham*), this is the foremost (*pamukham*) of states that are good; therefore it is called Pātimokkha,” Horner, *Book of the Discipline* 4:133.

有犯者，所作犯事未懺悔。

無犯者不犯。若犯已懺悔。^[9]

若有他問亦如是答者。譬如一一比丘相問答。

故妄語，佛說障道法者，障何等道？障初禪、二禪、三禪、四禪、空無相無願，^[10]障須陀洹果乃至阿羅漢果。

懺悔則安樂。得何等安樂？得初禪乃至四禪、空無相無願，得須陀洹果乃至阿羅漢果，故曰懺悔則安樂。

時諸比丘，欲歌詠聲說戒，佛言：「聽歌詠聲說戒。」

時諸比丘，日日說戒疲倦，佛言：「不應日日說

Committing an offense means one has committed an offense but has not repented.

Not committed an offense means either one has not committed an offense, or one has committed an offense and repented.

If you are asked by others, you should reply in the same manner. For example, any bhikṣu may ask any other bhikṣu.

The Buddha has said that deliberate lying is an obstruction to the path. What paths does it obstruct? It obstructs the first dhyāna, the second dhyāna, third dhyāna, fourth dhyāna, emptiness (*śūnyatā*), signlessness (*animitta*), and desirelessness (*apraṇihita*). It also obstructs the fruits of stream-enterer up to arhat.

Confession and repentance bring forth peace and happiness. What kind of peace and happiness do they bring forth? They bring forth the first up to the fourth dhyānas, emptiness, signlessness, desirelessness, and the fruits of stream-enterer up to arhat. Therefore it is said that confession and repentance bring forth peace and happiness.

On one occasion, the bhikṣus wished to recite the precepts by chanting. The Buddha said, “You may recite the precepts by chanting.”

Then the bhikṣus recited the precepts every day, which became exhausting. The Buddha said, “Do not recite the

⁹ The English translation is based on emendations to the original punctuation:
無犯者不犯。若犯已懺悔。 (original, p. 817c18)
無犯者，不犯，若犯已懺悔。 (emended)

¹⁰ The English translation is based on emendations to the original punctuation:
四禪、空無相無願， (original, p. 817c21)
四禪、空、無相、無願， (emended)

戒。自今已去，聽布薩日說戒。」

時諸長者，問比丘言：「今日是何日？」比丘言：「不知。」皆慚愧。時諸比丘以此因緣白佛，佛言：
818a01 「自今已去當數日。」既數日而多忘。佛言：「當作數法。」時諸比丘以寶作數法，佛言：「不應爾。聽以骨、牙、角，若銅、鐵、鉛、錫、白鐵、石、泥丸作。」

諸比丘患數法零落。佛言：「聽作孔以繩縷貫，置僧常大食少食處、夜集處、說戒處、若置杙上、若龍牙杙上，若一日過。」

一時諸長者來問比丘言：「今日是黑月、是白月耶？」諸比丘不知，皆懷慚愧，以此事往白佛，佛言：「聽作三十數法。十五屬黑月，十五屬白月。」

時諸比丘用數法錯亂，黑月數法墮白月數法中，

precepts every day. I allow that hereafter, you recite the precepts on Poṣadha days.”

On one occasion, some elders asked the bhikṣus, “What day is today?” The bhikṣus said, “We do not know,” and felt ashamed. Then the bhikṣus told the Buddha what happened. The Buddha said, “Hereafter, you should count the days.” [818a] They tried to count the days, but they were often forgetful. The Buddha said, “Use counting objects.” Then the bhikṣus used precious objects as counting objects. The Buddha said, “That should not be done. It is allowable to use pieces of bone, ivory, horn, bronze, iron, lead, tin, pewter, pebbles or clay pellets.”

The counting objects became scattered, which created difficulties for the bhikṣus. The Buddha said, “It is allowable to make holes in the counting objects and thread them together. Put them in a place where the Saṅgha eats lunch or breakfast, gathers at night, or recites the Prātimokṣa. Hang them on a hook or a peg on the wall, and [mark] the passing of each day.”

On one occasion, some elders came and asked the bhikṣus, “Is the moon waxing or waning today?”¹¹ The bhikṣus did not know, and felt ashamed. They went to the Buddha about this matter. The Buddha said, “I allow that you use thirty counting objects, fifteen for the waning moon and fifteen for the waxing moon.”

Then the bhikṣus mixed up the counting objects. The counting objects for the waning moon got mixed with those

¹¹ The waning moon is called the dark half of the month (*kr̥ṣṇapakṣa*; 黑月), and the waxing moon is called the bright half (*śuklapakṣa*; 白月).

白月數法墮黑月數法中，佛言：「自今已去聽黑月數法染使黑，白月數法染使白。」若患數法相雜破壞者，佛言：「聽中間安隔。」

時諸比丘，欲十四日、若十五日說戒，佛言：「若王或改日，隨王者法。」

時諸比丘，不知為今日說戒、為明日說戒，往白佛，佛言：「聽上座布薩日唱言：『今日眾僧說戒。』」

時諸比丘不知何時？佛言：「聽作時若量影時、若作破竹聲、若打地聲、若作烟、若吹貝、若打鼓、若打撻稚、若告語言：『諸大德！布薩說戒時到。』」

時六群比丘聞世尊聽說戒，便於園中若別房中，

of the waxing moon, and the counting objects for the waxing moon got mixed with those of the waning moon. The Buddha said, “I allow that hereafter, you dye the counting objects for the waning moon black and those for the waxing moon white.” When the counting objects were mixed together and lost their color, the Buddha said, “You may place a divider between them.”

On various occasions, the bhikṣus intended to recite the Prātimokṣa on the fourteenth, or on the fifteenth day of the month. The Buddha said, “If the king changes the day, then follow royal decree.”¹²

On one occasion, the bhikṣus did not know whether to recite the Prātimokṣa on that day or the next day. They went to the Buddha, who said, “I allow that on Poṣadha day, a senior bhikṣu makes this announcement: ‘Today is the day for the Saṅgha to recite the Prātimokṣa.’”

Then the bhikṣus did not know what time to recite the Prātimokṣa. The Buddha said, “I allow that you signal the time by measuring the shadow, striking cracked bamboo, striking the ground, making smoke, blowing a conch, beating a drum, striking the *gaṇṭā* board,¹³ or announcing, ‘Venerable ones, it is time to recite the Prātimokṣa for Poṣadha.’”

One time, the six bhikṣus, having learned the World-honored One had allowed recitation of the Prātimokṣa,

¹² In a similar passage dealing in the Pravāraṇā skandhaka, the Buddha says, “You may carry out pravāraṇā on the day that you determine [i.e., the fourteenth or fifteenth], but if the king changes the day, then follow royal decree.” See *Sifen lü*, p. 837b1–3 (emphasis added to the phrase not found in the above passage).

¹³ In Sanskrit *gaṇṭā* means a bell or metal plate struck to mark the time. According to the Mahīśāsaka Vinaya, it is made of wood.

與和尚阿闍梨、和同尚^[14]
同阿闍梨、同意親厚知
識，別部說戒。

時諸比丘聞，中有少欲
知足、行頭陀、樂學戒、
知慚愧者，嫌責六群比丘
言：「云何聞世尊聽說戒，
便自於園中、若別房中，
與和尚阿闍梨、若同和尚
同阿闍梨、親厚知識，別
部說戒耶？」

爾時大迦賓菴在仙人住
處黑石山側，在靜處思
惟，而作是念：「我今若往
說戒、若 818b01 不往，我常
第一清淨。」爾時世尊，
知長老迦賓菴心中所
念，譬如力士屈申臂頃，
從耆闍崛山忽然不現，乃
在仙人住處黑石山側，

gathered with their preceptors, ācāryas, fellow preceptor-
pupils, fellow ācārya-pupils, other like-minded bhikṣus,
friends, and acquaintances within the monastery grounds or
in a separate room, and recited the prātimokṣa in a factional
group.

Then the bhikṣus learned of this matter, and those
among them who had few desires, knew contentment,
practiced dhūtas, delighted in learning precepts, and had a
sense of shame criticized the six bhikṣus, “The six bhikṣus,
having learned that the World-honored One has allowed
recitation of the Prātimokṣa, gathered with their preceptors,
ācāryas, fellow preceptor-pupils, fellow ācārya-pupils,
friends, and acquaintances within the monastery grounds or
in a separate room, and recited the Prātimokṣa in a
factional group. How can they do this?”¹⁵

At this time, Mahākālpina was meditating in seclusion
by the black rock on the slope of Mount Rṣigiri. While
meditating he thought, “Whether I go to the Prātimokṣa
recitation or stay here, I am still unmatched in purity.” [818b]
At this time, the World-honored One knew what the elder
Mahākālpina was thinking, and in the same amount of time
it takes for a strong man to bend his arm and straighten it
again, he disappeared from Vulture Peak and reappeared on
the black rock on the slope of Mount Rṣigiri.

¹⁴ The English translation is based on the following emendation:

和同尚 (original, p. 818a22)

同和尚 (emended, following the Koryō edition)

¹⁵ This episode continues on page 13 below, with the paragraph beginning, “At this time, the bhikṣus . . .”
The account of Mahākālpina occurs in between, suggesting editorial insertion by the compilers of the
Dharmaguptaka Vinaya. Commentor Fali remarks that in the accounts of both the six bhikṣus and
Mahākālpina, the Buddha requires the bhikṣus to gather in a single place. See *Sifenlü shu* 四分律疏,
CBETA, X41, no. 731, p. 723a3–5.

時迦賓菴禮世尊足已在一面坐。時世尊知而故問：「汝在此閑靜處思惟，心作是念：『我今若往說戒若不往，我常第一清淨。』為爾已不？」答言：「爾。」在迦賓菴前敷座而坐。佛言：「如是！如是！迦賓菴，如汝所言：『汝若往就說戒、若不往，汝常第一清淨。』然迦賓菴！說戒法當應恭敬尊重承事，若汝不恭敬布薩尊重承事者，誰當恭敬尊重承事？是故汝應往說戒，不應不往。應當步往，不應乘神足往。我亦當往。」爾時迦賓菴，默然受佛教勅。

時世尊以此因緣告迦賓菴已，譬如力士屈申臂頃沒仙人住處黑石山，還耆闍崛山就座而坐。

爾時諸比丘，往至佛所頭面禮足在一面坐，以此事白佛。佛具以上事為說已，佛告諸比丘：「我聽諸比丘，一住處和合說戒。汝等云何與和尚、阿闍

Then Kalpina, having bowed at the feet of the World-Honored One, sat at one side. Despite knowing the answer, the World-Honored One asked him, “Is it true that while meditating in seclusion here, you thought, ‘Whether I go to the Prātimokṣa recitation or stay here, I am still unmatched in purity?’” He replied, “Yes, this is true.” The Buddha said, “Yes indeed, Kalpina, what you say is true. Whether you go to the Prātimokṣa recitation or stay here, you are unmatched in purity. Nevertheless, Kalpina, the Prātimokṣa recitation should be honored and observed with respect. If you do not honor it and observe it with respect, who will? Therefore you should go to the Prātimokṣa recitation, you should not stay here. Travel on foot, not by your supernormal powers. I will also attend the recitation.” At this time, Kalpina assented to the Buddha’s instructions in silence.

Then after the World-honored One spoke to Kalpina on this account, in the same amount of time it takes a strong man to bend his arm and straighten it again, he disappeared from the black rock on the slope of Mount Rṣigiri and reappeared on Vulture Peak. Then he sat down on his seat.

At this time, the bhikṣus came to visit the Buddha. Having bowed at the Buddha’s feet, they sat at one side and reported the matter [concerning the six bhikṣus] to him. The Buddha told them the above incident, and said them, “I have allowed that the bhikṣus gather in one place and recite the Prātimokṣa harmoniously. Why do you gather with your

梨、同和尚、阿闍梨、親厚知識別部說戒？若一住處不和合說戒者，得突吉羅。自今已去，聽集一處說戒。」

爾時諸比丘知世尊聽一處說戒，或在仙人所住山黑石處相待、或在毘呵勒山七葉樹窟相待、或在塚間相待、或在溫泉水邊相待、或在竹園迦蘭陀所相待、或在耆闍崛山相待，或在大堂、食堂、經行堂、河邊、樹下、生軟草處相待而疲倦。

時諸比丘往白佛，佛言：「自今已去，隨所住處人多少，共集一處說戒。」諸比^{818c01}丘不知，當於何處說戒？佛言：「聽作說戒堂，白二羯磨。作如是白，^[17]當稱名處所、大堂、若閣上堂、經行

preceptors, ācāryas, fellow preceptor-pupils, fellow ācārya-pupils, friends, and acquaintances to recite the Prātimokṣa in a factional group? If the bhikṣus of a common residence do not recite the Prātimokṣa harmoniously, it is an offense of wrong-doing. I allow that hereafter, you gather in one place for Prātimokṣa recitation.”

Having understood that the World-Honored One allowed them to gather in one place for Prātimokṣa recitation, some bhikṣus waited at the black rock on the slope of Mount Rṣigiri; some waited at the cave of seven leaves at Mt. Vaibhāha;¹⁶ some waited in a graveyard; some waited by the shore of the hot springs; some waited at Kalandaka Veṇuvana; some waited on Vulture Peak; some waited in the great hall, the refectory, the hall for walking meditation, beside the river, under a tree, and the place where soft grass grows. As a result, they became weary.

Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, I allow that all residents of the same dwelling assemble in one place for Prātimokṣa recitation.” The Bhikṣus wondered where they should recite the Prātimokṣa. ^[818c] The Buddha said, “I allow that you designate a Poṣadha hall through a twofold karman, as below.¹⁸ The name of the site must be specified, such as the great hall, the second story of the hall, the hall for

¹⁶ The cave of seven leaves (*Saptaparnaguḥā*), located at the foot of Mt. Vaibhāra, was the location for the First Council. See *Dictionary of Pāli Proper Names* 2:927.

¹⁷ The English translation is based on emendations to the original punctuation: 作如是白， (original, p. 818c2); 作如是白。 (emended)

¹⁸ The word “hall” (*tang* 堂) is used in the Chinese text and in Horner’s rendering of *uposatha-agāra*, see *Book of the Discipline* 4:139 (“Observance-hall”); Vin i.107. The context, however, indicates that this word should be understood in a broader sense, referring not only to buildings, but also any place assigned through the karman.

堂、若河側、若樹下、若石側、若生草處。

眾中應差堪能羯磨者如上，

當作如是白：『大德僧聽！若僧時到僧忍聽，在某甲處作說戒堂。白如是。』

『大德僧聽！今眾僧在某甲處作說戒堂。誰諸長老忍僧在某甲處作說戒堂者默然，誰不忍者說。』

『僧已忍聽在某甲處作說戒堂竟，僧忍，默然故，是事如是持。』

爾時於耆闍崛山中先立說戒堂，復欲於迦蘭陀竹園立說戒堂。時諸比丘往白佛，佛言：「自今已去，聽解前說戒堂然後更結，白二羯磨解。眾中應差堪能羯磨者如上，

作如是白：『大德僧聽！若僧時到僧忍聽，解某處說戒堂。白如是。』

『大德僧聽！今僧解某

walking meditation, the riverside, under a tree, beside a rock, or in a meadow.

“Appoint someone from the Saṅgha who is capable of performing the karman as described previously.

“State this motion: ‘Venerable Saṅgha, please listen. If it is timely, may the Saṅgha designate (name of place) as the Poṣadha hall. This is the motion.’

“‘Venerable Saṅgha, please listen. The Saṅgha is about to designate (name of place) as the Poṣadha hall. May those who are in favor of designating (name of place) as the Poṣadha hall remain silent. May those who are opposed speak now.

“‘The Saṅgha has agreed to designate (name of place) as the Poṣadha hall. By its silence, the Saṅgha has approved. Let this be upheld as enacted.’”

One time, after a Poṣadha hall had been built on Vulture Peak, the Saṅgha intended to build another Poṣadha hall in Kalandaka Veṇuvana. The bhikṣus went to the Buddha and told him what happened. The Buddha said, “I allow that hereafter, the designation of the first Poṣadha hall must be revoked with a twofold karman before a second Poṣadha hall can be designated. Appoint someone from the Saṅgha who is capable of performing the karman as described previously.

“State this motion: ‘Venerable Saṅgha, please listen. If it is timely, may the Saṅgha revoke the designation of (name of place) as the Poṣadha hall. This is the motion. This is the motion.’

“‘Venerable Saṅgha, please listen. The Saṅgha is about

處說戒堂。誰諸長老忍僧解某處說戒堂者默然，誰不忍者說。」

『僧已忍聽解某處說戒堂竟，僧忍，默然故，是事如是持。』

時一住處作二說戒堂，經營者二人共諍，二人各言：「眾僧應先於我堂說戒。」時諸比丘以此事往白佛，佛言：「自今已去，聽二人更互，從上座為始。」

爾時有住處，布薩日大眾集，而說戒堂小，不容受。諸比丘念言：「世尊制戒，不結說戒堂，不得說戒。今當云何？」諸比丘以此事往白佛，佛言：「僧得自在若結、若不結，^[19]得說戒。」

to revoke the designation of (name of place) as the Poṣadha hall. May those who are in favor of the Saṅgha revoking the designation of (name of place) as the Poṣadha hall remain silent. May those who are opposed speak now.

““The Saṅgha has agreed to revoke the designation of (name of place) as the Poṣadha hall. By its silence, the Saṅgha has approved. Let this be upheld as enacted.””

On one occasion, one residence designated two Poṣadha halls. The two people in charge of the respective halls quarreled with each other. Each said, “The Saṅgha should recite the precepts in my hall first.” Then the bhikṣus went to the Buddha about this matter. The Buddha said, “I allow that hereafter, these two people alternate [holding the Prātimokṣa recitation in their hall], starting with the more senior one.”

One time, there was a dwelling place where the bhikṣus gathered on Poṣadha day, but the Poṣadha hall was too small to hold all of them. The bhikṣus thought, “The World-Honored One has required that Prātimokṣa recitation cannot be carried out unless a Poṣadha hall has been designated. What should we do?” The bhikṣus went to the Buddha about this matter. The Buddha said, “The Saṅgha may decide whether or not to [re-] designate a [larger area as] the Poṣadha hall. In either case the Poṣadha is valid.”²⁰

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

僧得自在若結、若不結，
僧得自在，若結若不結，

²⁰ Enigmatic without the bracketed text, this passage becomes understandable when compared with the parallel passage in the Pāli Vinaya. In that version, the Buddha also stipulates that bhikṣus who are sitting outside the designated area must be able to hear the proceedings. See Horner, *Book of the Discipline* 4:140–141; Vin 1.107–108; Chinese translation in CBETA, N3, no. 2, pp. 142a14–143a10.

時上座比丘先至說戒堂，掃灑敷座、具淨水瓶、具洗足瓶、然燈具、舍羅，疲極。諸比丘以此事往白佛，佛言：「自今已去，年少比丘應作。年少819a01比丘於布薩日，應先至說戒堂中，掃灑敷座具、具淨水瓶、洗足瓶、然燈火具、舍羅。

若年少比丘不知者，上座當教。若上座不教者，突吉羅。若不隨上座教者，亦突吉羅。」

時上座說戒竟，在後自收攝床座、水瓶、洗足瓶，及燈火具、舍羅復本處，疲極。時諸比丘，以此事往白佛，佛言：「自今已去說戒竟，年少比丘，應攝水瓶、洗足瓶、燈火及舍羅復本處。若年少不知，上座當教。上座不教者，突吉羅。不隨上座教

One time, the most senior bhikṣu went to the Poṣadha hall before everyone else. He swept the ground, sprinkled water, arranged the seats, prepared the vessels with drinking water and foot-washing water, lighted the oil-lamp, and prepared the counting slips.²¹ He was exhausted. The bhikṣus went to the Buddha and told him of this matter. The Buddha said, “Hereafter, younger bhikṣus should perform these duties. On Poṣadha day, younger bhikṣus should go to the Poṣadha hall before everyone else, sweep the ground, sprinkle water, arrange the seats, prepare vessels with drinking water and foot-washing water, light the oil-lamp, and prepare the counting slips. [819a]

“If the younger bhikṣus do not know how to do this, the senior bhikṣus should teach them. If they do not teach them, it is an offence of wrong-doing. It is also an offence of wrong-doing for those who do not obey the senior bhikṣu’s instructions.”

One time, after the Prātimokṣa recitation, a senior bhikṣu was left by himself to put away the benches, sitting mats, vessels for drinking water and foot-washing water, the oil-lamps, and counting strips. He was exhausted. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, after Prātimokṣa recitation, the younger bhikṣus should put away the vessels for drinking water and foot-washing water, oil-lamps and counting slips. If the younger bhikṣus do not know how to do this, senior bhikṣus should teach them. If they do not teach them, it is

²¹ The counting slips (Skt. *śalākā*) are small sticks or rods used to count the number of bhikṣus for votes, food distribution, and other purposes. They can be made from various materials, such as bamboo, wood, bronze, and iron.

者，亦突吉羅。」

時六群比丘於說戒日，與諸白衣言語問訊，作羯磨說戒說法。爾時諸比丘，以此事往白佛，佛言：「此是上座應作。」

爾時有一住處，癡和先為上座^[22]，彼不能於說戒日與白衣言談、問訊、作羯磨說戒說法。爾時諸比丘，以此事往白佛，佛言：「聽請能作者作，若上座不請能者，突吉羅。若不受上座請，突吉羅。」

時諸白衣問比丘，說戒時有幾人？問已不知數，有慚愧。諸比丘往白佛，佛言：「聽數比丘。」

雖數猶復忘，佛言：「當具舍羅。」

彼以寶作，佛言：「不得以寶作，當用骨牙、若角、銅、鐵、白鐵、鉛、

an offense of wrong-doing. There is also an offense of wrong-doing for those who do not carry out the senior bhikṣu's instructions.”

One time, on Poṣadha day, the six bhikṣus conversed and exchanged greetings with the laypeople. They carried out the karman and taught the Dharma. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Only the most senior bhikṣu may carry out these duties.”

On one occasion, there was a residence where the seniormost bhikṣu was ignorant. He was unable to converse or exchange greetings with laypeople on poṣadha day, carry out the karman, or teach the Dharma. The bhikṣus went to the Buddha about this matter. The Buddha said, “I allow that the seniormost bhikṣu invites a bhikṣu who is capable of carrying out these duties to carry them out. If the senior bhikṣu fails to invite someone capable, it is an offense of wrongdoing. If the invited bhikṣu turns down the senior bhikṣu's invitation, it is an offense of wrong-doing.”

One time, laypeople asked the bhikṣus, “How many people will attend Prātimokṣa recitation?”²³ The bhikṣus did not know, and were embarrassed. The bhikṣus went to the Buddha about this matter. The Buddha said, “I allow that you count the number of bhikṣus.”

They counted but then forgot the number. The Buddha said, “Use counting slips.”

They made the counting slips with precious materials. The Buddha said, “Do not use precious materials. Make the slips from bone, ivory, horn, bronze, iron, pewter, lead, tin,

²² The variant reading in note 1, p. 819a of the *Sifen lü* is followed: 和上為上座.

²³ This question was asked to determine the amount of offerings.

錫、葦、若竹、若木
作。」

患零落，佛言：「當繩
纏。」

雖纏猶故零落，佛言：
「當作函筒盛。」

彼用寶作筒，佛言：
「不應爾。當用骨、牙、
角、銅、鐵、白鐵、鉛、
錫、葦、竹、木。」

若從筒中出，佛言：
「當作蓋。」

彼用寶作蓋，佛言：
「不應爾。當以骨、牙、
角、銅、鐵、白鐵、鉛、
錫、葦、竹、木。」

不知安筒何處？佛言：
「安著繩床、若木床下、若
懸著杙上、若龍牙杙上、
衣架上。」

爾時諸比丘，聞佛聽諸
[819b01](#)比丘詣羅閱城說戒。
在諸方聞者，來集說戒疲
極。時諸比丘白佛，佛
言：「自今已去，隨所住
處、若村、若邑境界處說
戒。聽結界白二羯磨，

當作如是結唱界方

reeds, bamboo or wood.”

The counting slips became scattered, which created difficulties. The Buddha said, “Bundle them with a string.”

Although they were bundled, the counting slips still scattered. The Buddha said, “Make a container and put them in it.”

Then the bhikṣus made the container out of precious materials. The Buddha said, “That should not be done. Use bone, ivory, horn, bronze, iron, pewter, lead, tin, reeds, bamboo or wood.”

The slips fell out of the container. The Buddha said, “Make a lid.”

The bhikṣus made the lid out of precious materials. The Buddha said, “That should not be done. Use bone, ivory, horn, bronze, iron, pewter, lead, tin, reeds, bamboo or wood.”

The bhikṣus did not know where to keep the container. The Buddha said, “Keep it under a rope-bench or a wooden bed, or hang it on a hook, an elephant tusk-like peg, or a robe-rack.”

At this time, the bhikṣus had learned that the Buddha allowed them to recite the Prātimokṣa in Rājagṛha. [\[819b\]](#) Having learned of this, bhikṣus from various regions came to Rājagṛha for Poṣadha. This made them weary. Then the bhikṣus reported this matter to the Buddha. The Buddha said, “Hereafter, recite the Prātimokṣa based on the region in which you reside, whether it is a village or town. I allow that you set the territory with a twofold karman.

“The territory should be set in this manner. Name the

相，^[24]若空處、若樹下、若山、若谷、若巖窟、若露地、若草積處、若近園邊、若塚間、若水澗、若石積所、若樹杙、若荊棘邊、若汪水、若渠側、若池、若糞聚所、若村、若村界。

彼稱四方相已，眾中應差堪能羯磨者，如上當作白：

『大德僧聽！如所說界相，若僧時到僧忍聽，於此一住處一說戒結界。白如是。』

『大德僧聽！如所說界相，僧今於此一住處一說戒結界。誰諸長老忍僧於此一住處一說戒結界者默然，誰不忍者說。』

『僧已忍於此一住處一說戒結界竟，僧忍，默然故，是事如是持。』

佛言：「自今已去，聽

boundary markers in the four directions. These may be things like a vacant place, the area under a tree, a mountain, a valley, a cave, a clearing, a haystack, the border of a park, a graveyard, ravine, pile of stones, tree stump, a thicket, the shore of a large body of water, the bank of a stream, a pond, a dungheap, a village, or the border of a village.”

“After naming the boundary markers in the four directions, a bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. If it is timely, may the Saṅgha agree to set this place as the territory for shared poṣadha in a common region based on the stated boundary markers. This is the motion.

“Venerable Saṅgha, please listen. The Saṅgha is about to set this place as the territory for shared poṣadha in a common region based on the stated boundary markers. May those who are in favor of the Saṅgha setting this place as the territory for shared poṣadha in a common region remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to set this place as the territory for shared poṣadha in a common region. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

The Buddha said, “Hereafter, I allow the territory to be

²⁴ The English translation is based on an emendation to the original punctuation:

當作如是結唱界方相， (original, p. 819b4)

當作如是結，唱界方相， (emended)

結界應如是結，當敷座，當打撻稚，盡共集一處，不聽受欲。是中舊住比丘應唱大界四方相，若東方有山稱山、有塹稱塹、若村、若城、若疆畔、若園、若林、若池、若樹、若石、若垣牆、若神祀舍，如東方相，餘方亦爾。

眾中應差堪能羯磨者如上，當如是白：

『大德僧聽！此住處比丘唱四方大界相。若僧時到僧忍聽，僧今於此四方相內結大界，同一住處同一說戒。白如是。』

『大德僧聽！此住處比丘唱四方大界相。僧今於此四方相內結大界，同一住處同一說戒。誰諸長老忍僧於此四方相內結大界，同一住處同一說戒者默然，誰不忍者說。』

『僧已忍於此四方相內

set in this manner. Prepare the sitting mats, then strike the board so that all bhikṣus gather in one place. Consent may not be conveyed. A resident bhikṣu should name the boundary markers of the four directions. If there is a mountain in the east, he should name that mountain. If there is a moat, he should name that moat. The same should be done if there is a village, a city, the border of a farm field, a park, a forest, a lake, a tree, rocks, a property wall, or a shrine in the east. The same should be done for the other three directions.

“A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. A bhikṣu of this residence has named the boundary markers in the four directions for a large territory. If it is timely, may the Saṅgha agree to set the area within these boundary markers in the four directions as a large territory with common residence and shared poṣadha. This is the motion.

“Venerable Saṅgha, please listen. A bhikṣu of this residence has named the boundary markers in the four directions for a large territory. The Saṅgha is about to set the area within these boundary markers in the four directions as a large territory of common residence and shared poṣadha. May those who are in favor of the Saṅgha setting the area within these boundary markers in the four directions as a large territory of common residence and shared poṣadha remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to set the area within these

同一住處同一說戒結大
819c01界竟，僧忍，默然
故，是事如是持。』』

時諸比丘，有須四人眾
羯磨事起，五比丘眾、十
比丘眾、二十比丘眾羯磨
事起，是中大眾集會疲
極。諸比丘白佛，佛言：
「聽結戒場。當如是結，白
二羯磨稱四方界相，若安
杙、若石、若疆畔作齊
限。眾中當差堪能羯磨人
如上：

『大德僧聽！此住處比
丘稱四方小界相。若僧時
到僧忍聽，僧今於此四方
小界相內結作戒場。白如
是。』

『大德僧聽！此住處比
丘稱四方小界相。今僧於
此四方小界相內結戒場。
誰諸長老忍僧於此四方相
內結戒場者默然，誰不忍
者說。』

『僧已忍於此四方相內

boundary markers in the four directions as a large territory
of common residence and shared poṣadha. [819c] By its
silence, the Saṅgha has approved. Let this be upheld as
enacted.””

On various occasions, matters arose that required a
karman with an assembly of four bhikṣus, five bhikṣus, ten
bhikṣus, and twenty bhikṣus. As a result, the assembly
became weary from attending these meetings. The bhikṣus
told the Buddha what happened. The Buddha said, “I allow
that you set a precept site. It should be set in this way with
a twofold karman. Name the boundary markers in the four
directions, and then delimit the boundary by placing stakes,
stones, or raised earth.²⁵ Then a bhikṣu appointed by the
assembly who is capable of performing the karman as
described previously should state the motion:

““Venerable Saṅgha, please listen. A bhikṣu of this
residence has named the markers in the four directions for a
small territory. If it is timely, may the Saṅgha agree to set a
precept site within these markers in the four directions as a
small territory. This is the motion.

““Venerable Saṅgha, please listen. A bhikṣu of this
residence has named the markers in the four directions for a
small territory. The Saṅgha is about to set a precept site
within these markers as a small territory. May those who
approve of the Saṅgha setting a precept site within these
markers in the four directions as a small territory remain
silent. May those who are opposed speak now.

““The Saṅgha has agreed to set a precept site within

²⁵ “Raised earth” is a translation of *jiangpan* 疆畔, which originally refers to the earthen embankments surrounding crop or rice fields.

結戒場竟，僧忍，默然
故，是事如是持。』』

時諸比丘意，有欲廣作
界者、有欲狹作者，佛
言：「自今已去，若欲改作
者先解前界，然後欲廣狹
作從意。當作白二羯磨
解。眾中當差堪能羯磨人
如上，作如是白：

『大德僧聽！今此住處
比丘，同一住處同一說
戒。^[26]若僧時到僧忍聽，
解界。白如是。』

『大德僧聽！此住處比
丘，同一住處同一說戒，
今解界。誰諸長老忍僧今
同一住處同一說戒解界者
默然，誰不忍者說。』

『僧已忍同一住處同一
說戒解界竟，僧忍，[*]默
然故，是事如是持。』』

時有厭離比丘，見阿蘭
若處有一好窟，自念言：

these markers in the four directions as a small territory. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

On various occasions, some bhikṣus wished to expand the territory, and others wished to reduce its size. The Buddha said, “Hereafter, when you want to change the size of a territory, you must first dissolve the existing territory, then set the new larger or smaller territory according to your intentions. It should be dissolved with a twofold karman. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. If it is timely, may the Saṅgha agree to dissolve the territory of common residence and shared poṣadha [set by] the bhikṣus of this residence. This is the motion.

“Venerable Saṅgha, please listen. The Saṅgha is about to dissolve the territory of common residence and shared poṣadha [set by] the bhikṣus of this residence. May those who are in favor of the Saṅgha dissolving this territory of common residence and shared poṣadha remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to dissolve this territory of common residence and shared poṣadha. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

One time, a bhikṣu who preferred solitude came across a nice cave in the forest. He thought, “If I could spend the

²⁶ The English translation is based on an emendation to the original punctuation:

同一住處同一說戒。 (original, p. 819c18)

同一住處同一說戒， (emended)

「我若得離衣宿者，可即於此窟住。」時諸比丘以此事往白佛，佛言：「自今已去，當結不失衣界。白二羯磨結。眾中當差堪能羯磨者如上，作如是白：

『大德僧聽！此住處同一住處同一說戒，若僧時到僧忍聽，結不^{820a01}失衣界。白如是。』

『大德僧聽！此住處同一住處同一說戒，今僧結不失衣界。誰諸長老忍僧今同一住處同一說戒結不失衣界者默然，誰不忍者說。』

『僧已忍此住處同一住處同一說戒結不失衣界竟，僧忍，默然故，是事如是持。』』

時諸比丘脫衣置白衣舍，當著脫衣時形露。時諸比丘以此事往白佛，佛言：「自今已去，聽比丘結

night away from my robes, I would stay in this cave.”²⁷

Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, you may set a territory of not losing robes.²⁸ Set the territory with a twofold karman. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

““Venerable Saṅgha, please listen. If it is timely, may the Saṅgha agree to set this residence and its territory of common residence and shared poṣadha as a territory of not losing robes. [820a] This is the motion.

““Venerable Saṅgha, please listen. The Saṅgha is about to set this residence and its [territory of] shared poṣadha and common residence as a territory of not losing robes. May those who are in favor of the Saṅgha setting this [territory of] shared poṣadha and common residence as a territory of not losing robes remain silent. May those who are opposed speak now.

““The Saṅgha has agreed to set this [territory of] shared poṣadha and common residence as a territory of not losing robes. By its silence, the Saṅgha has approved. Let this be upheld as enacted.””

On one occasion, the bhikṣus took off their robes and left them in the home of a householder. While the bhikṣus were getting dressed and undressed, their bodies were exposed. The bhikṣus went to the Buddha about this matter.

²⁷ The second niḥsargika pācittika rule prohibits monks and nuns from spending the night away from their three robes.

²⁸ Literally, “a territory in which robes are not forfeited,” which creates an exception to niḥsargika pācittika rule #2.

不失衣界，除村、村外界。白二羯磨。眾中當差堪能羯磨人如上，當作如是白：

『大德僧聽！此住處同一住處同一說戒。若僧時到僧忍聽，結不失衣界，除村村外界。白如是。』

『大德僧聽！此住處同一住處同一說戒，今僧結不失衣界，除村、村外界。誰諸長老忍僧於此住處同一住處同一說戒結不失衣界，除村、村外界者默然，誰不忍者說。』

『僧已忍聽同一住處同一說戒結不失衣界，除村、村外界竟，僧忍，默然故，是事如是持。』

時諸比丘二界相接，佛言：「不應爾，當作標幟。」

彼二界共相錯涉，佛

The Buddha said, “Hereafter, I allow that when a territory of not losing robes is set, it must exclude villages and the area around villages. It should be set with a twofold karman. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. If it is timely, may the Saṅgha set this residence and its [territory of] shared poṣadha and common residence as a territory of not losing robes, excluding villages and their surrounding areas. This is the motion.

“Venerable Saṅgha, please listen. The Saṅgha is about to set this residence and its [territory of] shared poṣadha and common residence as a territory of not losing robes, excluding villages and their surrounding areas. May those who are in favor of the Saṅgha setting this [territory of] shared poṣadha and common residence as a territory of not losing robes, excluding villages and their surrounding areas, remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to set this residence and its [territory of] shared Poṣadha and common residence as a territory of not losing robes, excluding villages and their surrounding areas. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

One time, the bhikṣus set two territories which were connected to each other. The Buddha said, “That should not be done. Markers should be used to indicate the boundaries.”

Another time, two territories overlapped. The Buddha

言：「不應爾，應留中間。」

彼諸比丘，先解大界，却解不失衣界，佛言：「不應爾。先解不失衣界，却解大界。」

時隔駛流河水外結不失衣界，諸比丘往取衣為水所漂，諸比丘往白佛，佛言：「自今已去，不得隔駛流水外結不失衣界，除常有橋者。」

爾時有二住處，別利養、別說戒，諸比丘欲結共一說戒共一利養。諸比丘往白佛，佛言：「自今已去，聽解界已然後結，白二羯磨如是解。彼此各自解界，應盡集一處，不得受 820b01 欲。當唱界四方相，阿蘭若處、樹下空處、若山若谷、若巖窟露地、草積園林、塚間河側、^[29]若石積、若杌樹、

said, “That should not be done. A space should be left between the territories.”

One time, the bhikṣus abolished the large territory before abolishing the territory of not losing robes. The Buddha said, “That should not be done. The territory of not losing robes should be dissolved before the large territory is dissolved.”

On one occasion, the bhikṣus set a territory of not losing robes which included an area on the other side of a rapidly-flowing river. When the bhikṣus crossed the river to fetch their robes, they were swept away by the current. The bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, unless there is a permanent bridge, the area on the other side of a rapidly-flowing river should not be included within a territory of not losing robes.”

On one occasion, there were two residences which received offerings separately and held poṣadha separately. The bhikṣus wished to set [one territory of] shared poṣadha and shared offerings. The bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, I allow that the original territories be dissolved before a new territory is set. Use a twofold karman and dissolve them in the following manner. The territories must be dissolved separately. Then the bhikṣus of both residences should gather in one place. Consent may not be conveyed. [820b] Name the boundary-markers in the four directions, such as a forest, the area under a tree, a mountain, a valley, a cave,

²⁹ The English translation is based on emendations to the original punctuation, based on a similar passage in *Sifen lü*, p. 819b4–6:

樹下空處、若山若谷、若巖窟露地、草積園林、塚間河側、(original, p. 820b1–2)
樹下、空處、若山、若谷、若巖窟、露地、草積、園林、塚間、河側、(emended)

若荆棘、若塹、若渠、若池、若糞聚、若村、村界。唱界齊限處已，眾中當差堪能羯磨者如上，當作如是白：

『大德僧聽！如所說界相，若僧時到僧忍聽，於此處彼處結同一利養同一說戒。白如是。』

『大德僧聽！如所說界相，今僧於此處彼處結同一說戒同一利養。誰諸長老忍僧於此處彼處結同一說戒同一利養結界者默然，誰不忍者說。』

『僧已忍於此處彼處同一說戒同一利養結界竟，僧忍，默然故，是事如是持。』

爾時有二住處，別說戒、別利養。時諸比丘意欲同一處說戒、別利養，佛言：「自今已去，聽解界已然後結，白二羯磨。彼此各自解，應盡集一處，不得受欲。當唱界方相，若阿蘭、若空處，乃至村

a clearing, a haystack, a park, a graveyard, a riverbank, a pile of stones, a tree stump, a thicket, a moat, the bank of a stream, a pond, a dungheap, a village, or the border of a village. After the outer limits of the territory are named, a bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. If it is timely, may the Saṅgha agree to set these two areas within the boundary markers just named as [one territory of] shared offerings and shared poṣadha. This is the motion.

“Venerable Saṅgha, please listen. The Saṅgha is about to set these two areas within the boundary markers just named as [one territory of] shared offerings and shared poṣadha. May those who are in favor of the Saṅgha setting these two areas as one territory of shared offerings and shared poṣadha remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to set these two areas as one territory of shared offerings and shared poṣadha. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

On one occasion, two residences received offerings separately and held poṣadha separately. The bhikṣus wished to hold Poṣadha together but receive offerings separately. The Buddha said, “I allow that hereafter, the existing territories must be dissolved before a new territory is set with a twofold karman. Each saṅgha first dissolves its own territory, then the bhikṣus of both residences gather in one place. Consent may not be conveyed. Then name the

界如上，稱二住處名。

眾中當差堪能羯磨者如上，作如是白：

『大德僧聽！如所說界方相，若僧時到僧忍聽，於此處結同一說戒別利養。白如是。』

『大德僧聽！如所說界方相，僧今於此處結同一說戒別利養。誰諸長老忍僧於此界四方相內結同一說戒別利養者默然，誰不忍者說。』

『僧已忍於此界四方相內，結同一說戒別利養竟，僧忍，默然故，是事如是持。』

時有二住處，別說戒、別利養。時諸比丘欲得別說戒同一利養，欲守護住處故。佛言：「聽白二羯磨結。眾中當差堪能羯磨者如上，作如是白：

『大德僧聽！若僧時到

boundary-markers, such as a forest, a vacant place, (*up to*) the border of a village as described above, and name the two residences.”

“A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. If it is timely, may the Saṅgha agree to set the area within the boundary markers just named as [a territory of] shared poṣadha and separate offerings. This is the motion.

“Venerable Saṅgha, please listen. The Saṅgha is about to set the area within the boundary markers just named as [a territory of] shared poṣadha and separate offerings. May those who are in favor of the Saṅgha setting the area within these boundary markers in the four directions as [a territory] of shared poṣadha and separate offerings remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to set the area with these border markers in the four directions as [a territory of] shared poṣadha and separate offerings. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

On one occasion, there were two residences which held poṣadha separately and received offerings separately. The bhikṣus wished to share offerings but hold poṣadha separately, in order to preserve both residences. The Buddha said, “I allow that you set [the territory] with a twofold karman. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. If it is timely, may

僧忍聽，於此彼^{820c01}住處結別說戒同一利養，為欲守護住處故。白如是。』

『大德僧聽！今僧於此彼住處結別說戒同一利養，為守護住處故。誰諸長老忍僧於此彼住處結別說戒同一利養，為守護住處故，僧忍者默然，誰不忍者說。』

『僧已忍於此彼住處結別說戒同一利養，為守護住處故竟，僧忍，默然故，是事如是持。』』

時有二住處，同一說戒、同一利養。時諸比丘欲得別說戒、別利養，佛言：「自今已去，聽集在一處解界已，隨彼所住處各自更結界。」

爾時有二住處相去遠，同一說戒、同一利養。若彼得少飲食供養具，持來至此，日時已過。若此得利養持至彼，日時已過。時諸比丘往白佛，佛言：「不得相去遠處同一說戒、同一利養。」佛言：「自今已去，聽作如是語：『若此

the Saṅgha agree to set these two residences as [a territory of] separate poṣadha and shared offerings in order to preserve both residences. [820c] This is the motion.

“Venerable Saṅgha, please listen. The Saṅgha is about to set these two residences as [a territory of] separate poṣadha and shared offerings in order to preserve both residences. May those who are in favor of the Saṅgha setting these two residences as [a territory] separate poṣadha and shared offerings in order to preserve both residences remain silent. May those who are opposed speak now.

“The Saṅgha has agreed to set these two residences as [a territory] of separate poṣadha and shared offerings in order to preserve both residences. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

At one time, two residences had shared poṣadha and shared offerings. The bhikṣus wished to have separate poṣadha and separate offerings. The Buddha said, “Hereafter, I allow this to be done by having the bhikṣus gather in one place and dissolve the territory. After that, each residence sets its own territory separately.”

On one occasion, two residences which were far apart from each other shared poṣadha and shared offerings. Whenever the first residence received a small amount of offerings of food, drink, or other gifts, they brought them to the second residence, but midday passed before they arrived. Whenever the second residence received [a small amount of] offerings, they brought them to the first residence, but midday passed before they arrived. Then the bhikṣus went to the Buddha about this matter. The Buddha

處得少食飲供養，即於此處分。若彼得少供養，即於彼處分。』』

爾時布薩日，有眾多比丘於無村曠野中行，心自念言：「世尊制法，當集一處和合說戒。我等當云何？」以此事往白佛，佛言：「比丘善聽！若布薩日，於無村曠野中行，眾僧應和合集在一處共說戒。若僧不得和合，隨同和尚、同阿闍梨、善友知識，當下道集一處結小界說戒。白二羯磨當作如是結界，眾中當差堪能羯磨者如上，當如是白：

『大德僧聽！今有爾許比丘集，若僧時到僧忍聽，結小界。白如是。』

『大德僧聽！今有爾許比丘集結小界。誰諸長老

said, “Residences which are far from each other should not have shared poṣadha and shared offerings.” The Buddha further instructed, “Hereafter, make this announcement, ‘Whenever the first residence obtains just a small amount of offerings of food or drink, those offerings are to be distributed in the first residence only. Whenever the second residence obtains just a small amount of offerings, they are to be distributed in the second residence only.’”

One poṣadha day, a large group of bhikṣus were walking in the wilderness where there were no villages. They thought, “The World-Honored One has made the rule that bhikṣus must gather harmoniously in one place to recite the Prātimokṣa. What shall we do?” They went to the Buddha about this matter. The Buddha said, “Bhikṣus, listen carefully. If, on Poṣadha day, a saṅgha is travelling in the wilderness where there are no villages, they are obligated to gather harmoniously in one place to recite the Prātimokṣa. If the saṅgha is unable to gather harmoniously, then those bhikṣus, such as the pupils of a common preceptor, pupils of a common ācārya, good friends and acquaintances, should get off the road, gather in one place, set a small territory, and recite the Prātimokṣa. The territory should be set with a twofold karman in this way. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

“Venerable Saṅgha, please listen. (Number) bhikṣus have gathered here. If it is timely, may the Saṅgha agree to set a small territory. This is the motion.

“Venerable Saṅgha, please listen. (Number) bhikṣus have gathered here and are about to set a small territory.

忍今有爾許比丘集結小界者默然，誰不忍者說。』

『僧已忍爾許比丘集821a01結小界竟，僧忍，默然故，是事如是持。』』

時時比丘，結界不解而去，餘者嫌責往白佛，佛言：「不應不解而去，作白二羯磨解。眾中當差堪能者如上，作如是白：

『大德僧聽！今有爾許比丘集，若僧時到僧忍聽，解此處小界。白如是。』

『大德僧聽！今有爾許比丘集，解此處小界。誰諸長老忍僧解此處小界者默然，誰不忍者說。』

『僧已忍解此處小界竟，僧忍，默然故，是事如是持。』』

時天暴雨，河水大漲。時諸比丘，隔河水結同一住處同一說戒，十五日欲往就彼說戒，而不能得渡，即不成就說戒。諸比

May those who are in favor of these (number) bhikṣus setting a small territory remain silent. May those who are opposed speak now.

““The Saṅgha has agreed that these (number) bhikṣus gathered here have set a small territory. [821a] By its silence, the Saṅgha has approved. Let this be upheld as enacted.””

On one occasion, the bhikṣus set a small territory, then left without dissolving it. Others criticized them and went to the Buddha. The Buddha said, “You should not leave without dissolving the small boundary with a twofold karman. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion:

““Venerable Saṅgha, please listen. (Number) bhikṣus have gathered here. If it is timely, may the Saṅgha agree to dissolve the small territory at this place. This is the motion.

““Venerable Saṅgha, please listen. The (number) of bhikṣus who have gathered are about to dissolve the small territory at this place. May those who are in favor of the Saṅgha dissolving the small territory at this place remain silent. May those who are opposed speak now.

““The Saṅgha has agreed to dissolve the small territory at this place. By its silence, the Saṅgha has approved. Let this be upheld as enacted.””

On one occasion, a river rose due to heavy rains. The bhikṣus had previously set a [territory of] shared residence and shared poṣadha which extended across the river. On the fifteenth, they needed to get to the residence on the other side of the river for the Prātimokṣa recitation, but they

丘以此事往白佛，佛言：「不得合河水結同一說戒界，除有船橋梁。」

時有二住處相去遠，結同一說戒。時諸比丘十五日欲往相就說戒，不能即日達彼，不成就說戒。諸比丘往白佛，佛言：「不得住處相去遠結同一說戒，若住處隔河水相去遠，結同一住處同一說戒者，諸比丘十五日說戒，應十四日先往。十四日說戒，十三日應先往，不得受欲。」

爾時說戒日，住處有一比丘入房閉戶而眠。諸比丘說戒已，從座起而去。時眠者聞聲即起，問諸比丘言：「諸大德！欲何處去，不說戒耶？」諸比丘報言：「我等已說戒。」即問：「汝向者何處來耶？」報言：「我白日在自房閉戶

could not cross the river. As a result, the Prātimokṣa recitation could not be carried out properly. The bhikṣus went to the Buddha and told him about this matter. The Buddha said, “When setting a territory for shared poṣadha, you may not include rivers in it, except in cases where there are boats or a bridge.”

On one occasion, two residences which were far apart from each other set [a territory] of shared poṣadha. On the fifteenth, the bhikṣus of one residence set out for the other residence for Prātimokṣa recitation. Because they were unable to arrive on the same day, Prātimokṣa recitation could not be carried out properly. The bhikṣus went to the Buddha about this matter. The Buddha said, “[In the future], you may not set a territory of shared poṣadha between two residences which are far apart from each other. If two residences, which are divided by a river and far apart from each other, have set a territory of common residence and shared poṣadha, then the bhikṣus must leave on the fourteenth if poṣadha is done on the fifteenth, or leave on the thirteenth if poṣadha is done on the fourteenth. Consent may not be accepted.”

One poṣadha day, there was a residence where a bhikṣu was sleeping in his room with the door closed. The other bhikṣus carried out the Prātimokṣa recitation, got up from their seats, and left. At this time the sleeping bhikṣu was awakened by their sounds and asked, “Venerables, where are you going? Aren’t you going to recite the Prātimokṣa?” Those bhikṣus replied, “We have already recited the Prātimokṣa.” Then they asked, “Where were you?” He replied, “I was taking a nap in my room with the door

眠耳。」

諸比丘往白佛，佛言：「不得於說戒日在房中眠。自今已去，比坐者當共相檢校，知有來者不來者。自今已去，聽先白然後說戒，作如是白：

『大德僧聽！今十五日眾僧說 821b01 戒，若僧時到僧忍聽，和合說戒。白如是。』作如是白已，然後說戒。」

◎四分[*]律卷第三十五

說戒捷度下◎

爾時說戒日，有一比丘住處心自念言：「佛制戒應和合集一處說戒，我今當云何？」即語諸比丘。諸比丘往白佛，佛言：「汝等善聽！若說戒日，有一比丘住者，彼比丘應詣說戒堂掃灑令淨，敷座具，具澡水瓶、洗足瓶、然燈火、具舍羅。

closed.”

The bhikṣus went to the Buddha about this matter. The Buddha said, “You may not sleep in your rooms on Poṣadha day. Hereafter, each person should check the people sitting next to him, in order to know if anyone is absent. Hereafter, I allow that this announcement be made before reciting the Prātimokṣa:

““Venerable Saṅgha, please listen. Today is the fifteenth, the day for the Saṅgha to recite the Prātimokṣa. [821b] If it is timely, may the Saṅgha agree to recite the Prātimokṣa harmoniously. This is the motion.’ After this motion, the Saṅgha recites the Prātimokṣa.

End of Part one

Poṣadha Skandhaka, Part Two

One time, there was a residence with only one bhikṣu on poṣadha day. He thought, “The Buddha has prescribed that bhikṣus must gather in one place to recite the Prātimokṣa harmoniously.³⁰ What should I do?” He then asked other bhikṣus, who went to the Buddha about this matter. The Buddha said, “Listen well. On poṣadha day, if there is a residence with one bhikṣu, he should go to the poṣadha hall and clean it, sweeping the floor and sprinkling it with water. He should arrange the sitting mats, prepare jars with cleaning water and foot-washing water, light the oil lamp, and prepare the counting slips.

³⁰ For a saṅgha gathering to be *harmonious*, three conditions must be met: 1. everyone who should attend is present; 2. those who are absent have given their consent and purity, which has been conveyed properly; and 3. those who are entitled to oppose the motion do not oppose it.

若有客比丘來，若四、若過四，應先白已然後說戒。

若有三人，各各相向說：『今僧十五日說戒，我某甲清淨。』如是三說。

若有二人，亦相向說：『今僧十五日說戒，我某甲清淨。』如是三說。

若有一人，應心念口言：『今日眾僧十五日說戒，我某甲清淨。』如是三說。

若三人不得受第四人欲清淨白說戒。二人不得受第三人欲清淨，應各各三語說。若一人不得受第二人欲清淨，應心念三說。」

時六群比丘，非法別眾羯磨說戒，非法和合眾、法別眾羯磨說戒。爾時諸比丘往白世尊，世尊言：「不得非法別眾羯磨說戒，

“If incoming bhikṣus arrive, and there are four or more people in total, then he should make the announcement and begin reciting the Prātimokṣa.

“If there are three people, then each should say to the others, in turn, ‘Today is the fifteenth, the day the Saṅgha recites the Prātimokṣa. I, (name), am pure.’ This is to be said three times.

“If there are two people, then each should say to the other, ‘Today is the fifteenth, the day the Saṅgha recites the Prātimokṣa. I, (name), am pure.’ This is to be said three times.

“If there is one person, then he should say in his heart and with his voice, ‘Today is the fifteenth, the day the Saṅgha recites the Prātimokṣa. I am pure.’ This is to be said three times.

“If three people are present, they may not accept the consent and purity of a fourth in order to make the motion and recite the Prātimokṣa. If two people are present, they may not accept the consent and purity of a third person. Each of them should declare their purity to the other three times. If one person is present, he may not accept the consent and purity of a second person. He should do the heart and voice declaration three times.”

On various occasions, the six bhikṣus carried out the poṣadha karman and recited the Prātimokṣa in discord with the dharma and in a factional group, in discord with the dharma and harmoniously, and in accord with the dharma and in a factional group.³¹ Then the bhikṣus went to the

³¹ *In a factional group* is the opposite of a harmonious saṅgha, and means that the three requirements for a harmonious saṅgha have not been met (see note 30, p. 33 above). *In discord with the dharma* (Skt. *adharmā*)

非法和合眾。不得法別眾羯磨說戒，

說戒有四種。」^[32]時諸比丘，非法別眾、非法和合眾^{821c01}眾、法別眾、法和合眾羯磨說戒。「若彼比丘，非法別眾羯磨說戒者，彼不成說戒。若非法和合眾、法別眾羯磨說戒者，不成說戒。法和合眾羯磨說戒者，此名為說戒。應如是說戒，是我所教法。」

時說戒日，眾僧集有僧事，世尊告諸比丘：「寂靜！今僧有事。」有異比

World-honored One about this matter. The World-honored One said, “Do not carry out the poṣadha karman and recite the Prātimokṣa in discord with the dharma and in a factional group, incorrectly and harmoniously, or in accord with the dharma and in a factional group.”

There are four kinds of Prātimokṣa recitation. On various occasions, the bhikṣus carried out the poṣadha karman and recited the Prātimokṣa in discord with the dharma and inharmoniously, in discord with the dharma and harmoniously, in accord with the dharma and inharmoniously, in accord with the dharma and harmoniously. [821c] [The Buddha said,] “When bhikṣus carry out the poṣadha karman and recite the Prātimokṣa in discord with the dharma and in a factional group, their poṣadha is not valid. When bhikṣus carry out the poṣadha karman and recite the Prātimokṣa in discord with the dharma and harmoniously, or in accord with the dharma and in a factional group, their poṣadha is not valid. Only when bhikṣus carry out the poṣadha karman and recite the Prātimokṣa in accord with the dharma and harmoniously is the poṣadha valid. I teach that the Prātimokṣa should be recited in this way.”

One poṣadha day, the Saṅgha had gathered to take care of a saṅgha matter. The Buddha said, “Silence please. There is a matter for the Saṅgha to take care of.” A bhikṣu

means that there were procedural errors in the karman, specifically, what should be a twofold karman is performed as a fourfold karman (and vice versa), or the motion does not match the karman that needs to be carried out. See *Sifen lü*, p. 888a27–28.

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

非法和合眾。不得法別眾羯磨說戒，說戒有四種。」 (original, p. 821b28–29)

非法和合眾，不得法別眾羯磨說戒。」說戒有四種。 (emended)

丘白佛言：「大德！有病比丘不來。」佛言：「自今已去聽與欲，受欲人當往受欲來，彼應如是與欲。^[33]若言：『與汝欲。』成與欲。若言：『我說欲。』成與欲。若言：『為我說欲。』成與欲。若現身相與欲，成與欲。若言：『廣說與欲。』成與欲。^[34]若不現身相，不口說欲者，不成與欲，當更與欲。

若受欲比丘，往病比丘所受欲，受欲已便命過、若餘處行、若罷道、若入外道眾、若入別部眾、若至戒場上、若明相出、若自言犯邊罪、若犯比丘尼、若賊心作沙門、若破

said, “Virtuous One, a bhikṣu is absent due to illness.” The Buddha said, “I allow that hereafter, a person who is absent may give his consent.³⁵ The person who will receive his consent should go to that person, receive his consent, and return to the assembly. Consent should be given in the following manner. If the absent bhikṣu says, ‘I give you my consent,’ his consent-giving is valid. If he says ‘I declare my consent,’ his consent-giving is valid. If he says, ‘Declare consent on my behalf,’ his consent-giving is valid. If he indicates his consent with a physical gesture, his consent-giving is valid. If he gives his consent with a full declaration, his consent-giving is valid.³⁶ If he does not make a physical gesture or give consent in speech, the consent-giving is not valid, and must be done again.

“If the consent-receiving bhikṣu goes to the ailing bhikṣu, receives consent, then dies, goes elsewhere, leaves the Saṅgha, joins non-Buddhist practitioners, joins a factional group of bhikṣus, enters the precept site, does not return before dawn, admits to committing a pārājayika, has violated a bhikṣuṇī, joined the Saṅgha with thieving intentions, is a destroyer of both Buddhist and non-

³³ The English translation is based on emendations to the original punctuation:

受欲人當往受欲來，彼應如是與欲。(original, p. 821c8)

受欲人當往受欲來。彼應如是與欲：(emended)

³⁴ The English translation is based on the variant reading as well as emendations to the original punctuation:

若言：『廣說與欲。』(original, p. 821c11)

若廣說與欲。(emended, also following note 11 on p. 821c11)

³⁵ This the allowance for taking leave from a karman. An absent bhikṣu gives his consent to the proceedings to another bhikṣu, who conveys that consent to the assembly.

³⁶ According to Daoxuan, the absent bhikṣu makes a full declaration by saying, “Virtuous One, please consider this mindfully. I, bhikṣu (name), give consent and purity for matters in accord with the Dharma.” See *Xingshi chao* 四分律刪補隨機羯磨, CBETA, T40, no. 1808, p. 493b2–6.

二道、若黃門、若殺父母、若殺阿羅漢、若鬪亂眾僧、若惡心出佛身血、若非人、若畜生、若二形、若被舉、若滅擯、若應滅擯、若神足在空、若離見聞處，不成與欲，應更與餘者欲。若至中道，若至僧中，亦如是。

若受欲人，若睡、若入定、或忘，若不故作如是，名為成與欲。若故不說者，突吉羅。

若能如是者善，若不能如是者，彼比丘應扶將病比丘，若床、若繩床，上昇來至僧中。若慮此病比丘，或能動病、或能死，一切眾僧應往病比丘所，圍遶與作羯磨。若病者眾多，能集一處者善。若不能者，諸比丘當出界外作羯磨，更無方便得別眾作羯磨。」

爾時 822a01 說戒日，眾

Buddhist traditions,³⁷ is a paṇḍaka, has committed parricide, killed an arhat, caused discord in the Saṅgha, or if, with ill intent, he has caused the bloodshed of a buddha, is a non-human, animal, hermaphrodite, has been suspended, expelled, is deserving of expulsion, if he is suspended in the air using supernormal powers, or if he remains outside of hearing and sight, then the consent-giving is invalid and must be given again. This is true whether he is still on the way or he has arrived before the Saṅgha.

“If the consent-receiver fails to convey the consent because he falls asleep, enters samādhi or forgets, the consent-giving is valid, as long as the lapse was unintentional. If he intentionally fails to convey consent, it is an offense of wrong-doing.

“If consent can be conveyed in accordance with these requirements, then all is well. If not, then the consent-receiver should help the ailing bhikṣu to the assembly, using a bed or rope bench if necessary. If it is believed that this will cause his condition to worsen or cause his death, then the whole assembly must go to the ailing monk so that he is in their midst before the karman is done. If there are many ailing bhikṣus, then everyone should gather in one place if possible. If that is not possible, then the bhikṣus should go outside the territory to perform the karman. It is permissible to do this karman with a factional group because there is no other way to do it.”

One poṣadha day, the Saṅgha had gathered in one place

³⁷ See footnote in Ordination, part 5, p. 814c.

僧集一處欲說戒。時世尊告諸比丘：「汝等寂靜！今欲說戒。」時有異比丘白世尊言：「今有病比丘不來。」佛言：「自今已去聽與清淨，聽比丘往受清淨。彼應如是與。若說清淨成與清淨，^[38]若乃至廣說與清淨，如上與欲法，成與清淨。若不動身、不口言清淨，不成與清淨，亦如上與欲法，當更與清淨。

若受清淨人到病比丘所，受清淨已便命終，若餘道行、若休道、若入外道眾、若入別部眾、或至戒場上、若明相出、若自言犯邊罪、若犯比丘尼、若賊心作沙門、若破二道、若黃門、若殺母、殺父、若殺阿羅漢、若鬪亂眾僧、若惡心出佛身血、若非人、若畜生、若二形、若被舉、若滅擯、若

to recite the Prātimokṣa. [822a] At this time, the World-honored One said to the bhikṣus, “Silence please. We are about to recite the Prātimokṣa.” At this time, a bhikṣu from another residence said to the Buddha, “A bhikṣu is absent because of illness.” The Buddha said, “I allow that hereafter, bhikṣus may give purity, and bhikṣus may go to the absent bhikṣu to receive his purity. It should be given in the following manner. If the absent bhikṣu states that he is pure, then the purity-giving is valid; (*up to*) if he gives his purity with a full declaration, it is valid, in the same manner as giving consent above.³⁹ If the absent bhikṣu does not give his purity with a physical gesture or speech, then the purity-giving is not valid, just as for giving consent above, and his purity must be given again.

“If the purity-receiving bhikṣu, who has gone to the ailing bhikṣu and received consent, dies, goes elsewhere, leaves the Saṅgha, joins non-Buddhist practitioners, joins a factional group of bhikṣus, enters the precept site, does not return before dawn, admits to committing a pārājayika, has violated a bhikṣuṇī, joined the Saṅgha with thieving intentions, is a destroyer of both Buddhist and non-Buddhist traditions, is a paṇḍaka, has killed his mother, killed his father, killed an arhat, caused discord in the Saṅgha, or if he has with ill intent caused the bloodshed of a buddha, is a non-human, animal, hermaphrodite, if he has been suspended, expelled, is deserving of expulsion, is

³⁸ The English translation is based on emendations to the original punctuation: 彼應如是與。若說清淨成與清淨， (original, p. 822a5)
彼應如是與：若說清淨，成與清淨； (emended)

³⁹ See the passage beginning on p. 36 above.

應滅擯、若神足在空、若離見聞處，不成與清淨，當更與餘者。如是若至中道、若至眾中，亦如是。

受清淨人，若眠、若入定、若忘，若不故作如是，成與清淨。若故不說者，突吉羅。

若能如是者善，不能如是者，當扶病人，若床、若繩床、若輿上，昇來至僧中。」

時諸比丘作是念：「若昇病比丘來，恐病增動，或不至便命終者，我等當往就與作羯磨說戒。」

「若有眾多病者集一處善，若不得集，諸比丘應出界外作羯磨說戒。若不出界外，不得別眾作羯磨說戒，更無有方便得別眾作羯磨說戒。」

爾時六群比丘，與欲不與清淨，僧中有事起，不得說戒。時持欲來比丘言：「我持欲來，不得清淨。」而稽留羯磨說戒，諸比丘皆疲倦。時諸比丘

suspended in the air using supernormal powers, or if he remains outside of hearing and sight, then the consent-giving is invalid and must be given again. This is true whether he is still on the way or he has arrived before the Saṅgha.

“If the purity-receiving bhikṣu fails to convey the purity because he falls asleep, enters samādhi or forgets, the consent-purity is valid, as long as the lapse was unintentional. If he intentionally fails to convey purity, it is an offense of wrong-doing.

“If [purity can be conveyed] in accordance with these requirements, then all is well. If not, then the purity-receiving bhikṣu should help the ailing bhikṣu to the assembly, using a bed or rope bench if necessary.”

At this time, the bhikṣus thought to themselves, “If we bring the ailing bhikṣu here by carrying him, his condition may worsen or he may die. We should go to the ailing bhikṣu and do the karman there.”

[The Buddha said,] “If there are many ailing bhikṣus, then everyone should gather in one place if possible. If that is not possible, then the bhikṣus should go outside the territory to perform the poṣadha karman and recite the Prātimokṣa. It is permissible to this karman in a factional group because there is no other way to do it.”

On one occasion, the six bhikṣus gave their consent but not their purity. A saṅgha matter arose, [which was taken care of with their conveyed consent, but] the Prātimokṣa could not be recited. At that time, the bhikṣu conveying the six bhikṣus' consent arrived before the Saṅgha and said, “I have brought their consent, but I have not received their

往白佛，佛言：「自今^{822b01}已去與欲時應與清淨。」應如是言：「我與汝欲、清淨。」^[40]

時六群比丘稱事言：「我以此事與汝欲及清淨」。僧中有餘事起，時持欲比丘言：「我持某事欲清淨來，不持餘事欲清淨來。」以此事故有稽留，諸比丘皆疲倦。諸比丘往白佛，佛言：「不應稱事與欲清淨，聽如法僧事與欲清淨。」

時受欲清淨比丘，或命終、或休道、或入外道眾、或入別部眾、或至戒場上、若明相出，諸比丘念言：「為失與欲清淨不？」佛言：「失。」

時受欲清淨比丘，遇道路隔塞、有賊難、有惡獸難、若河水大漲不得至，便從界外來至僧中與欲清淨，諸比丘念言：「為失與

purity.” This delayed the poṣadha karman and prātimokṣa recitation, and the bhikṣus became weary. Then they went to the Buddha about this matter. The Buddha said, “Hereafter, when you give consent, you must also give purity by saying, ‘I give you my consent and purity.’” [822b]

One on occasion, the six bhikṣus named a specific matter, and said, “I give my consent and purity for this matter.” Then another matter arose, and the consent-conveyor said to the assembly, “I have brought their consent and purity for such and such a matter, but not for other matters.” This caused a delay and the bhikṣus became weary. They went to the Buddha about this matter. The Buddha said, “You may not specify the matter for which you give consent and purity. I allow that you give consent and purity for all saṅgha matters in accord with the Dharma.”

On various occasions, bhikṣus received consent and purity, but then died, left the Saṅgha, joined a group of non-Buddhist practitioners, joined a factional group of bhikṣus, entered the precept site, or [did not arrive until] after dawn. The bhikṣus wondered, “Are consent and purity lost?” The Buddha said, “They are lost.”

On various occasions, bhikṣus received consent and purity, but then encountered impassable roads, robbers, wild animals, and floods that blocked their way. They temporarily left the territory before arriving at the place where the Saṅgha had gathered, and announced the consent

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

佛言：「自今已去與欲時應與清淨。」應如是言：「我與汝欲、清淨。」 (original, p. 822b1)

佛言：「自今已去與欲時應與清淨。應如是言：『我與汝欲、清淨。』」 (emended)

欲清淨不？」佛言：「不失！自今已去，聽與欲清淨比丘，若命難、梵行難、若界內不得至僧中，聽從界外來至僧中與欲清淨，如是不失與欲清淨，是我所說。」

時諸比丘，受一人與欲清淨已疑，不受二人欲清淨。佛言：「聽受。」

彼受二人欲清淨已復疑，不受三人欲清淨，佛言：「聽受。」

受三人欲清淨疑，不受四人欲清淨，佛言：「聽受。」

佛言：「若能盡記識字者，隨能憶多少受。若不能憶字者，當稱姓。不能記識姓者，當稱相貌。若不能記相貌，但言眾多比丘如法僧事與欲清淨。」

and purity of the absent bhikṣus. The bhikṣus wondered, “Are consent and purity lost?” The Buddha said, “They not lost. I allow that hereafter, when a bhikṣu who has been given consent and purity encounters a threat to his life or pure conduct, and is unable to return to the gathered assembly by staying within in the territory, he may temporarily leave the territory before returning to the gathered assembly to announce consent and purity. In this way consent and purity are not lost. This is my instruction.”

On various occasions, the following cases occurred with the bhikṣus. Having received the consent and purity of one bhikṣu, a bhikṣu was unsure about receiving consent and purity of a second bhikṣu. The Buddha said, “It is allowable to receive the consent and purity of a second bhikṣu.”

Having received the consent and purity of two bhikṣus, a bhikṣu was unsure about receiving consent and purity of a third bhikṣu. The Buddha said, “It is allowable to receive the consent and purity of a third bhikṣu.”

Having received the consent and purity of three bhikṣus, a bhikṣu was unsure about receiving consent and purity of a fourth bhikṣu. The Buddha said, “It is allowable to receive the consent and purity of a fourth bhikṣu.”

The Buddha said, “You may receive the consent and purity of any number of bhikṣus, as long as you can remember their names. If you cannot remember their names, then state their clan name. If you cannot remember their clan name, then describe their appearances. If you cannot describe their appearances, then simply state how many bhikṣus have given their purity and consent for

時說戒日，一處有大眾來集，說戒者聲音小，大眾不悉聞。諸比丘往白佛，佛言：「自今已去聽當在眾中立說戒。」

猶故不聞，應在眾中敷高座極令高好座上說戒。^[41]

猶故不聞，應作轉輪高座平立手及在上座說戒，

誦時若忘誤，^[42]次座 822c01 比丘當授語。若故忘者，次第二比丘當代說，即以次說不得重說。」

爾時持欲清淨比丘，有事起，或有僧事、佛事、法事、病比丘事。時諸比丘，以此事往白佛，佛言：「自今已去，聽轉授欲清淨與餘比丘。當作如是

saṅgha matters that are in accord with the Dharma.”

One poṣadha day, a large assembly of bhikṣus gathered at one residence. The bhikṣu reciting the precepts did not speak loudly enough for everyone to hear. The bhikṣu went to the Buddha about this matter. The Buddha said, “I allow that hereafter, the person reciting the precepts stands amidst the assembly.

“If people still cannot hear, then arrange a sitting mat on an elevated platform amidst the assembly, so that the precept-reciter recites the Prātimokṣa from a high, carefully-prepared seat.

“If people still cannot hear, then make a wheel-turning seat, [which may be as high as] a standing person can reach. The precept-reciter recites the Prātimokṣa from this seat.

“If the precept-reciter forgets or makes a mistake, the bhikṣu next in seniority should give him a verbal prompt. [822c] If he continues to forget, the second bhikṣu should pick up where he left off, but not repeat any of the recitation.”

On various occasions, matters concerning the Saṅgha, the Buddha, the Dharma, and ailing bhikṣus arose for the bhikṣu conveying consent and purity. Then the bhikṣus went to the Buddha about these matters. The Buddha said, “I allow that hereafter, consent and purity may be transferred to another bhikṣu. This may be done by saying,

⁴¹ The English translation is based on emendations to the original punctuation:

應在眾中敷高座極令高好座上說戒。(original, p. 822b27)

應在眾中敷高座，極令高好，座上說戒。(emended)

⁴² The variant reading in note 14, p. 822b29 of the *Sifen lü* is followed: 若忘若誤.

言：『我與眾多比丘受欲清淨，彼及我身如法僧事與欲清淨。』』

時六群比丘：「汝和尚阿闍梨及字。」^[43]時諸比丘，以此事往白佛，佛言：「不得汝和尚阿闍梨稱字。」

時諸比丘相問：「汝和尚阿闍梨字何等？」疑不敢稱字。諸比丘以此事往白佛，佛言：「若有問者，聽稱和尚阿闍梨字。若比丘，行波利婆沙、本日治、若摩那埵、阿浮呵那時、若羯磨、若立制時、若受戒時、若差人時、若解時，應稱和尚阿闍梨字。」

‘I give to you the consent and purity that I have received from (number) bhikṣus. Those bhikṣus and myself give our consent and purity for matters in accord with the Dharma.’

On one occasion, the six bhikṣus addressed their preceptors and ācāryas as “you” and called them by name. At this time the bhikṣus went to the Buddha about this matter. The Buddha said, “You may not address preceptors and ācāryas as ‘you’ or call them by name.”

On one occasion, one bhikṣu asked another bhikṣu, “What are the names of your preceptor and ācārya?” He was unsure and reluctant to say their names. At this time the bhikṣus went to the Buddha about this matter. The Buddha said, “I allow you to say the names of your preceptors and ācāryas if asked. A bhikṣu may also state the names of his preceptor and ācārya when he is assigned parivāsa probation,⁴⁴ the restarting of probation,⁴⁵ mānatva probation,⁴⁶ when rehabilitation (ābarhaṇa) is granted,⁴⁷ when a karman is carried out, when rules are instituted, when ordination is granted, when the Saṅgha makes an assignment, and when there is the revocation of a

⁴³ The English translation is based on emendations to the original punctuation:

時六群比丘：「汝和尚阿闍梨及字。」 (original, p. 822c7)

時六群比丘汝和尚阿闍梨及字。 (emended)

⁴⁴ Parivāsa literally means “living apart,” although there are varying interpretations of what this involves. This penalty is for bhikṣus who conceal their saṅghāvaśeṣa offense. The duration is equal to the number of days that the offense was concealed. After the parivāsa is completed, mānatva must be carried out. The penalty of parivāsa does not apply to bhikṣuṇīs, because they are not allowed to live alone.

⁴⁵ *Mūlāyapaṭikassati* (Pāli) literally means going back to the beginning. If an offending bhikṣu commits another saṅghāvaśeṣa offense while carrying out parivāsa or mānatva, then the original sanctions must be restarted from the beginning before the subsequent sanctions are carried out.

⁴⁶ If a bhikṣu commits an offence of saṅghāvaśeṣa but does not conceal it, he is to undergo the penalty of mānatva directly without parivāsa. The duration of mānatva is six nights for bhikṣus and half a month for bhikṣuṇīs.

⁴⁷ Ābarhaṇa is a karman which formally marks a monk’s or nun’s rehabilitation.

時比丘，有事因緣應稱字，疑不敢稱和尚阿闍梨名字。時諸比丘往白佛，佛言：「若有事因緣，聽稱和尚阿闍梨字。」

若比丘為事故與欲清淨，與欲已事休，便生疑不敢就說戒處。諸比丘以此事往白佛，佛言：「若事休應往，若不往當如法治。」

時六群比丘作如是念：「不往說戒處，恐餘比丘為我作羯磨遮我說戒。」諸比丘往白佛，佛言：「不應爾。」

彼復作如是念：「我不往說戒處，恐為我親厚知識作羯磨若遮說戒。」佛言：「不應爾。」

彼復作如是念：「我往說戒處不坐，恐餘比丘為我作羯磨若遮說戒。」佛

karman.”

On one occasion, a bhikṣu was obligated by circumstances to say the names of his preceptor and ācārya. He was reluctant to do this. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “If obligated by circumstances, I allow you to say the names of your preceptors and ācāryas.”

One time, a bhikṣu gave consent and purity because he had to take care of a certain matter. After giving consent, he took care of the matter. Then he became unsure and was reluctant to attend poṣadha. The bhikṣus went to the Buddha about this matter. The Buddha said, “If such a bhikṣu has taken care of the matter, he should attend poṣadha. Otherwise, he shall be dealt with according to the rules.”

On one occasion, the six bhikṣus thought, “I will not go to the place where poṣadha is held, because the other bhikṣus might carry out a karman blocking me from reciting the Prātimokṣa.” The bhikṣus went to the Buddha about this matter. The Buddha said, “This is not to be done.”

Then they thought, “I will not go to the place where poṣadha is held, because the other bhikṣus might carry out a karman blocking me, my friends and associates from reciting the Prātimokṣa.” The bhikṣus went to the Buddha about this matter. The Buddha said, “This is not to be done.”

And again they thought, “I will go to the place where poṣadha is held, but I won’t sit down, because the other bhikṣus might carry out a karman blocking me from

言：「不應爾。」若為親厚知識往說戒處不坐亦如是。

爾時有住處，說戒日眾僧大集，欲說戒時聞有賊來皆恐怖，從座起去^{823a01}不成說戒。諸比丘往白佛，佛言：「自今已去聽八難事起、若有餘緣聽略說戒。八難者，若王、若賊、若火、若水、若病、若人、若非人、若惡虫。餘事緣者，若有大眾集床座少、若眾多病，聽略說戒。若有大眾集，座上覆蓋不周或天雨，聽略說戒。若布薩多夜已久、或鬪諍事、或論阿毘曇、毘尼、或說法夜已久，自今已去，聽一切眾未起、明相未出應作羯磨說戒，更無方便可得宿受欲清淨羯磨說戒。^[48]

reciting the Prātimokṣa.” The Buddha said, “This is not to be done.” The same applies if one goes to the place where poṣadha is held but won’t sit down for the sake of their friends and associates.

On one occasion, the Saṅgha had gathered on poṣadha day. Just as they were about to recite the Prātimokṣa, they learned that bandits were approaching. They became frightened, got up, and left. [823a] The Prātimokṣa was not recited properly. The bhikṣus went to the Buddha about this matter. The Buddha said, “I allow that hereafter, if any of the eight difficulties arise, or if other circumstances arise, you may do an abbreviated poṣadha. The eight difficulties are kings, bandits, fire, floods, disease, humans, non-humans, and poisonous insects. Other circumstances include the following: when there aren’t enough benches and seats for everyone in a large gathering, or many bhikṣus are ill, it is allowable to do an abbreviated poṣadha. If it rains and the roof does not cover everyone, it is allowable to do an abbreviated poṣadha. If, on poṣadha day, most of the night has passed because of a dispute, a discussion of the Abhidharma or Vinaya, or a dharma talk has gone late into the night, then hereafter, I allow that the karman and poṣadha be carried out while everyone is still seated and before dawn arrives. Under no circumstances may the Saṅgha, with consent and purity from the previous day, carry out the poṣadha karman and Prātimokṣa

⁴⁸ The English translation is based on an emendation to the original punctuation:

宿受欲清淨羯磨說戒。(original, p. 823a9)

宿受欲清淨羯磨說戒。」(emended)

Additionally, the text from here to p. 823a29 is not taken entirely as the speech of the Buddha, but as a combination of narrated events and the Buddha’s rulings.

彼比丘作是念：『今以此難因緣聽略說戒，難來猶遠未至，我等可得廣說戒。』時彼比丘應廣說戒，不廣說者如法治。

時彼比丘作是念：『此難事近，我曹不得廣說戒，可說至九十事。』彼比丘應說至九十事，若不說者當如法治。

時諸比丘作是念：『此難事近，我等不得廣說至九十事，可說至三十事。』應廣說至三十事，不說者當如法治。

時諸比丘作是念：『此難事近，我等不得廣說至三十事，可說至二不定法。』比丘應說至二不定法，若不說者當如法治。

時諸比丘作是念：『難

recitation the next day.”⁴⁹

The bhikṣus thought, “There is a difficulty, and so we are allowed to do an abbreviated poṣadha. That difficulty hasn’t arrived yet, and seems to be far enough away that we can do the full poṣadha.” [The Buddha said,] “At this time, those bhikṣus should do the full poṣadha. Those who do not will be dealt with according to the rules.”

On one occasion, the bhikṣus thought, “A difficulty or circumstance is imminent. We cannot do the full poṣadha, but we can recite up to the ninety items.”⁵⁰ [The Buddha said,] “Those bhikṣus should recite the ninety items. Those who do not will be handled according to the rules.”

On one occasion, the bhikṣus thought, “A difficulty or circumstance is imminent. We cannot recite all ninety items, but we can recite up to the thirty.”⁵¹ [The Buddha said,] “They should recite the thirty items in full. Those who do not will be dealt with according to the rules.”

One time, the bhikṣus thought, “A difficulty or circumstance is imminent. We cannot recite all thirty items, but we can recite up to the two undetermined rules.” [The Buddha said,] “Those bhikṣus should recite the two undetermined rules. Those who do not will be handled according to the rules.”

Then the bhikṣus thought, “A difficulty or circumstance

⁴⁹ The parallel passage in the Pravāraṇā skandhaka says, “... the karman and pravāraṇā should be done while everyone is still seated and before dawn arrives. In cases where pravāraṇā is conveyed, this must be done before dawn. If dawn arrives, then the karman and pravāraṇā may not be carried out.” 若說法夜已久、眾僧未起、明相未出，應羯磨自恣。受他囑授自恣，不得至明相出。若至明相出，不得羯磨自恣。 *Sifen lii*, p. 838c24–27.

⁵⁰ The ninety pācittikas.

⁵¹ The thirty niḥsargika pācittikas.

事近，我等不得廣說至二不定法，可說十三事。』彼應說至十三事，若不說者當如法治。

彼諸比丘作是念：『此難事近，不得廣說至十三事，可說四事。』彼比丘應說四事，若不說者如法治。

彼比丘作是念：『此難事近，我等不得說四事，可說戒序。』彼應說戒序，若不說者如法治。

時諸比丘作是念：『此難事近，我等不得說戒序。』諸比丘以此難事因緣，應即從座起去。

有五種 [823b01](#) 說戒：說序已，餘者應言：『僧常聞。』若說序、四事已，餘者應言：『僧常聞。』若說序、四事、十三事已，餘者應言：『僧常聞。』若說序、四事、十三事、二

is imminent. We cannot recite the two undetermined rules in full, but we can recite the thirteen items.”⁵² [The Buddha said,] “They should recite the thirteen items. Those who do not will be handled according to the rules.”

On one occasion, the bhikṣus thought, “A difficulty or circumstance is imminent. We cannot recite the thirteen items, but we can recite the four items.”⁵³ [The Buddha said,] “Those bhikṣus should recite the four items. Those who do not will be dealt with according to the rules.”

The bhikṣus thought, “A difficulty or circumstance is imminent. We cannot recite the four items, but we can recite the Prātimokṣa prologue.” [The Buddha said,] “They should recite the Prātimokṣa prologue. Those who do not will be handled according to the rules.”

Then the bhikṣus thought, “A difficulty or circumstance is imminent and we cannot recite the Prātimokṣa prologue.” [The Buddha said,] “With this difficulty or circumstance as the conditions, the bhikṣus should get up and leave.”

“There are five ways of reciting the Prātimokṣa: [\[823b\]](#) 1. Having recited the prologue, one says, ‘As normally heard by the Saṅgha’ for the remaining sections. 2. Having recited the prologue and the four, one says, ‘As normally heard by the Saṅgha’ for the remaining sections.⁵⁴ 3. Having recited the prologue, the four, and the thirteen, one says, ‘As normally heard by the Saṅgha’ for the remaining

⁵² The thirteen saṅghāvaśeṣas.

⁵³ The four pārājayikas.

⁵⁴ According to Daoxuan, this is said for each of the remaining categories of precepts after naming the category. See *Suiji jiemo* 四分律刪補隨機羯磨, CBETA, T40, no. 1808, p. 503c2–10.

事已，餘者應言：『僧常聞。』廣說第五，是謂說戒五種。

復有五事：說序、四事，餘者應言：『僧常聞。』說序、四事、十三事已，餘者應言：『僧常聞。』說序、四事、十三事、二事已，餘者應言：『僧常聞。』說序、四事、十三事、二事、三十事已，餘者應言：『僧常聞。』廣說第五。

復有五事：說序、四事、十三事已，餘者應言：『僧常聞。』說序、四事、十三事、二事已，餘者應言：『僧常聞。』說序、四事、十三事、二事、三十事已，餘者應言：『僧常聞。』說序、四事、十三事、二事、三十事、九十事已，餘者應言：『僧常聞。』廣說第五。是謂說戒五種。」

爾時世尊在羅閱城耆闍崛山中。時有一比丘名那

sections. 4. Having recited the prologue, the four, the thirteen, and the two, one says, ‘As normally heard by the Saṅgha’ for the remaining sections. 5. The Prātimokṣa is recited in full. These are the five ways of reciting the Prātimokṣa.

“There is another list of five: 1. Recite the prologue and the four. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 2. Recite the prologue, the four, and the thirteen. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 3. Recite the prologue, the four, the thirteen, and the two. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 4. Recite the prologue, the four, the thirteen, the two, and the thirty. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 5. Recite the Prātimokṣa in full.

“There is another list of five: 1. Recite the prologue, the four, and the thirteen. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 2. Recite the prologue, the four, the thirteen, and the two. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 3. Recite the prologue, the four, the thirteen, the two, and the thirty. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 4. Recite the prologue, the four, the thirteen, the two, the thirty, and the ninety. For the remaining items, say, ‘As normally heard by the Saṅgha.’ 5. Recite the Prātimokṣa in full. These are the five ways of reciting the Prātimokṣa.”

On one occasion, the World-honored One was on Vulture Peak in Rājagṛha. At that time a bhikṣu named

那由，心亂狂癡，或時憶說戒或不憶說戒、或時來或不來。時諸比丘以此事往白佛，佛言：「自今已去，與那那由比丘作心亂狂癡白二羯磨。作如是與。眾中應差堪能羯磨者如上，當作如是白：『大德僧聽！此那那由比丘，心亂狂癡，或憶說戒或不憶說戒、或來或不來。若僧時到僧忍聽，與此比丘作心亂狂癡羯磨，若憶若不憶、若來若不來，僧作羯磨說戒。白如是。』」

『大德僧聽！此那那由比丘心亂狂癡，或憶說戒或不憶、或來或不來，今僧與那那由比丘作心亂狂癡羯磨，若憶若不憶、或來或不來，作羯磨說戒。』

誰諸長老忍與此那那由

*Nanayou had fits of incoherent madness.⁵⁵ Sometimes he remembered to do poṣadha; sometimes he didn't. Sometimes he attended poṣadha; sometimes he didn't. Then the bhikṣus went to the Buddha about this matter. The Buddha said, "Hereafter, you may do a twofold karman of incoherent madness for Nanayou. It should be done in this way. A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion: 'Venerable Saṅgha, please listen. The bhikṣu Nanayou suffers from fits of incoherent madness. Sometimes he remembers to do poṣadha and sometimes he does not; sometimes he attends poṣadha and sometimes he does not. If it is timely, may the Saṅgha agree to do the karman of incoherent madness for this bhikṣu who sometimes remembers and sometimes does not, who sometimes attends and sometimes does not. The Saṅgha does this karman for the purpose of carrying out poṣadha. This is the motion.

“Venerable Saṅgha, please listen. The bhikṣu Nanayou suffers from fits of incoherent madness. Sometimes he remembers to do poṣadha and sometimes he does not; sometimes he attends poṣadha and sometimes he does not. The Saṅgha is about to do the karman of incoherent madness for the bhikṣu Nanayou who sometimes remembers and sometimes does not, who sometimes attends and sometimes does not. The Saṅgha does this karman for the purpose of carrying out poṣadha.

“May those who are in favor of the Saṅgha doing the

⁵⁵ In the Pāli and Mahīśāsaka Vinaya, the bhikṣu's name is Gagga 伽伽. “Nanayou” is the mandarin pronunciation of the transliterated name in the *Sifen lii*.

比丘作 823c01 狂癡心亂，憶不憶、或來或不來，作羯磨說戒者默然，誰不忍者說。」

『僧已忍與那那由比丘作狂癡心亂，憶不憶、來不來，作羯磨竟，僧忍，默然故，是事如是持。』

有三種狂癡：一者說戒時憶不憶、來不來，二者或有狂癡憶說戒而來，三者、或有狂癡不憶說戒不來，是謂三種狂癡。是中有憶說戒不憶說戒、有來不來，如是比丘者，眾僧應與作癡狂羯磨。彼憶說戒而來者，眾僧不應與作癡狂羯磨。彼狂癡不憶說戒亦不來者，不應與作癡狂羯磨。」

彼比丘與作羯磨已，後狂癡病止，作是念言：「我今當云何？」即告諸比丘。諸比丘往白佛，佛言：「若狂者，與作羯磨已，後狂癡病止，應與作白二羯磨解。應作如是

karman of incoherent madness for the bhikṣu Nanayou, who sometimes remembers and sometimes does not, who sometimes attends and sometimes does not, remain silent.

[823c] May those who are opposed speak now.

““The Saṅgha has agreed to grant the karman of incoherent madness for the bhikṣu Nanayou, who sometimes remembers and sometimes does not, who sometimes attends and sometimes does not. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

“There are three types of incoherent madness: 1. the person sometimes remembers and sometimes forgets, sometimes attends and sometimes does not attend poṣadha; 2. the person remembers and attends poṣadha when suffering incoherent madness; 3. the person does not remember and does not attend poṣadha when suffering incoherent madness. These are the three types of incoherent madness. The Saṅgha should do the karman for the person who sometimes remembers and sometimes forgets, sometimes attends and sometimes does not attend poṣadha. The karman should not be done for those who remember and attend poṣadha when suffering incoherent madness, or those who do not remember and does not attend poṣadha when suffering incoherent madness.”

After the bhikṣus did this karman, that bhikṣu’s state of incoherent madness abated. They wondered, “What should we do now?” Those bhikṣus asked the bhikṣus, who went to the Buddha about this matter. The Buddha said, “In the case of a bhikṣu whose madness abates after the karman is done for him, that karman should be revoked with a twofold karman. The karman should be revoked in this

解。那那由比丘，應往眾僧中偏露右臂、脫革屣、右膝著地合掌白：『大德僧聽！我那那由比丘，先得狂癡病，說戒時，或憶或不憶、或來或不來，眾僧與我作狂癡病羯磨。作已還得止，今求解狂癡羯磨。』如是三說。

眾中當差堪能作羯磨者如上，作如是白：『大德僧聽！此那那由比丘，先得狂癡病，彼說戒時，或憶或不憶、或來或不來。眾僧與作狂癡羯磨。與作已狂癡病還得止，今求解狂癡病羯磨。若僧時到僧忍聽，僧與解狂癡病羯磨。白如是。』

『大德僧聽！此那那由比丘，先得狂癡病，說戒時，或憶或不憶、或來或不來，眾僧與作狂癡病羯磨。與作已狂癡病還得止，今求眾僧解狂癡病羯磨。誰諸長老忍聽與那那

way. The bhikṣu Nanayou should go before the assembly. He should arrange his robes over his left shoulder, remove his leather sandals, and kneel on his right knee. Joining his palms, he says, ‘Venerable Saṅgha, please listen. I, bhikṣu Nanayou, previously suffered from fits of incoherent madness. Sometimes I remembered and sometimes I forgot, sometimes I attended and sometimes I did not attend poṣadha. The Saṅgha carried out a karman of incoherent madness for me. Afterwards my condition abated. I now ask for the revocation of the karman of incoherent madness.’ This is stated three times.

“A bhikṣu appointed by the assembly who is capable of performing the karman as described previously should state the motion: ‘Venerable Saṅgha, please listen. The bhikṣu Nanayou previously suffered from fits of incoherent madness. Sometimes he remembered and sometimes he forgot, sometimes he attended and sometimes he did not attend poṣadha. The Saṅgha carried out a karman of incoherent madness for him. Later, his condition abated, and now he has asked for the revocation of the karman of incoherent madness. If it is timely, may the Saṅgha agree to revoke the karman of incoherent madness. This is the motion.

“‘Venerable Saṅgha, please listen. The bhikṣu Nanayou previously suffered from fits of incoherent madness. Sometimes he remembered and sometimes he forgot, sometimes he attended and sometimes he did not attend poṣadha. The Saṅgha carried out a karman of incoherent madness for him. Later, his condition abated, and now he is asking for the revocation of the karman of incoherent

由比丘解狂癡^{824a01}病羯磨者默然，誰不忍者說。」

『僧已忍與那那由比丘解狂癡病羯磨竟，僧忍，默然故，是事如是持。』』

時諸比丘各心念言：「與狂癡病者作羯磨已，後還得止得解狂癡羯磨。若復更狂癡，後得與作羯磨不？」佛言：「自今已去，隨狂癡病時，與作羯磨，狂止還解。」

爾時世尊在瞻婆國伽伽河側。^{56]}十五日說戒時，世尊露地坐，眾僧前後圍遶。時阿難，初夜過、中夜初，從座起偏露右肩、脫革屣、右膝著地、合掌白佛言：「初夜已過，願世尊說戒。」世尊默然。阿難見世尊默然，還就座。阿難初夜、中夜過已，從座起偏露右肩、脫革屣、右膝著地、合掌白佛言：

madness. May those who are in favor of the Saṅgha revoking the karman of incoherent madness remain silent.

[824a] May those who are opposed speak now.'

“The Saṅgha has agreed to revoke the karman of incoherent madness for the bhikṣu Nanayou. By its silence, the Saṅgha has approved. Let this be upheld as enacted.”

Then each of the bhikṣus thought to themselves, “We have done a karman for the bhikṣu afflicted by incoherent madness. After he recovered, we revoked the karman. If he suffers from incoherent madness again, should we do a karman again?” The Buddha said, “Hereafter, whenever a bhikṣu suffers from incoherent madness, do a karman for him. When the ailment subsides, revoke the karman.”

On one occasion, the World-honored One was residing in the city of Campā near the banks of the Gargarā Pond.⁵⁷ At this time it was the fifteenth, the day for poṣadha. The World-honored One was seated on the ground in a clearing, surrounded by his disciples. At this time, the first watch of the night had passed, and it was the beginning of the middle watch. Ānanda got up from where he was sitting, arranged his robes over his left shoulder, removed his sandals, kneeled on his right knee, and joined his palms. He said to the Buddha, “The first watch of the night has passed. May the World-honored One teach the Prātimokṣa.” The World-honored One remained silent.

⁵⁶ The English translation is based on the following emendation:

伽伽河 (original, p. 824a7); 伽伽池 (emended, following parallel passages in *Sifen lü*, pp. 914c29 and 1009b28, and supported by Hongzan, CBETA, X44, no. 744, pp. 593c24–594a2)

⁵⁷ Campā was the capital of the kingdom of Aṅga and was an important city in the Buddha’s time. Gargarā’s Pond was built for Queen Gargarā and its banks are the site of several discourses in the Pāli canon.

「初夜、中夜已過，願世尊說戒。」世尊默然。阿難見世尊默然，還就座。

阿難初夜過、中夜過、後夜已過、明相出眾鳥鳴，阿難從坐起偏露右肩、脫革屣、右膝著地、合掌白佛言：「初、中、後夜已過，明相已出眾鳥鳴，眾僧坐久，願世尊說戒。」佛告阿難：「眾中有不淨者，若眾中有不淨者，欲令如來於中說戒者，無此理也。」時阿難默然還坐。

時尊者大目連作是念：「今眾中何者不淨，如來乃說言：『眾中有不淨者，而於中說戒，無此理。』耶？」時目連即觀眾人心，見有不淨人，去如來不遠坐，既非沙門而稱沙門、非梵行而言梵行、犯戒惡法不淨污穢、邪見覆藏惡業、內懷腐爛猶如空樹，^[58]見已念言：「佛正為

Seeing the World-honored One's silence, Ānanda returned to his seat.

The first watch of the night had passed, the middle watch had passed, the final watch had passed, dawn had arrived, and the birds had begun chirping. Ānanda got up from his seat, arranged his robes over his left shoulder, removed his leather sandals, and kneeled on his right knee. He joined his palms and said to the Buddha, "The first, middle, and final watches of the night have passed, dawn has arrived, and birds have begun chirping. The assembly has been sitting for a long time. May the World-honored One teach the Prātimokṣa. The Buddha said to Ānanda, "Someone in the assembly is not pure. It is unreasonable to expect the Tathāgata to teach the Prātimokṣa when someone in the assembly is impure." Ānanda then returned to his seat in silence.

At this time, the venerable Mahāmaudgalyāyana wondered, "Who in the assembly is impure, causing the Tathāgata to say, 'It is unreasonable to teach the Prātimokṣa when someone in the assembly is impure'?" Then Maudgalyāyana examined the minds of those in the assembly. He saw that the impure bhikṣu, who was seated not far from the Buddha, was a non-recluse claiming to be a recluse, a non-follower of pure conduct claiming to follow pure conduct, that he broke precepts, committed bad deeds, was impure, defiled, had wrong views, had concealed wrong actions, and was corrupt inside like a

⁵⁸ The English translation is based on emendations to the original punctuation:

既非沙門而稱沙門、非梵行而言梵行、犯戒惡法不淨污穢、邪見覆藏惡業、(original, p. 824a25)

此人故語阿難言：『眾中有不淨，如來於中說戒者，終無此理。』』

時目連即往其所語言：「汝起！如來已見汝！
824b01已知汝！速起去，不須住此！」時目連捉手牽出門外已，還至世尊所，頭面禮足白佛言：「眾僧已清淨，願世尊說戒。」佛語目連：「汝今不應為，後亦不應為。目連！自今已去聽作自言治，若不自言不應治。自今已去，汝等自作羯磨說戒。」

◎佛告目連：「此如來最後說戒。何以故？有犯者，不得與說戒。有犯者，不得聞說戒、不得向犯戒者解罪。有罪者，不得受他解罪。」

佛告目連：「海水有八奇特法，所以阿修羅娛樂

hollow tree.⁵⁹ Having seen this, he thought, “This is the person who causes the Tathāgata to say, ‘It is unreasonable to teach the Prātimokṣa when someone in the assembly is impure.’”

At this time, Maudgalyāyana went over to that person and said, “Get up! The Tathāgata sees you and knows about you. [824b] Be gone! There is no reason for you stay!” Thereupon he grabbed him and led him out the door. Maudgalyāyana returned to the Buddha, bowed at his feet, and said, “The assembled Saṅgha is now pure. May the World-honored One teach the Prātimokṣa.” The Buddha said to Maudgalyāyana, “You should not have done that, and that should not be done in the future. Maudgalyāyana! Hereafter I allow that in such cases, the bhikṣu be allowed to confess. If he is not allowed to confess, he may not be punished. Hereafter, you shall do the poṣadha karman and recite the Prātimokṣa without me.”

The Buddha said to Maudgalyāyana, “The Tathāgata has taught the Prātimokṣa for the last time. Why is this? When someone has an offense, you may not recite the Prātimokṣa with him. Someone who has an offense may not listen to the Prātimokṣa, or remove the offense of another offender. Someone who has an offense may not let another offender remove his offense. When someone has an offense, he may not remove the offense of another.”

The Buddha said to Maudgalyāyana, “The ocean has eight wonders that cause asuras to take delight in it and

既非沙門而稱沙門，非梵行而言梵行，犯戒，惡法，不淨，污穢，邪見，覆藏惡業， (emended)

⁵⁹ In a similar passage, it is remarked that such people are corrupt inside but look pure on the outside (*Sifen lü*, p. 1010c11–12).

住者，以此八事故。何等為八？

諸一切眾流皆往投之，是謂一奇特，阿修羅所娛樂。

復次目連！海水常住不失潮法，是謂目連海水二奇特，阿修羅所娛樂。

復次目連！今五大河：恒河、閻摩那、薩羅、阿夷羅、婆提摩河，^[60]皆投於海而失本名，名之為海，是謂目連海水三奇特，阿修羅所娛樂。

復次目連！此五大河及天雨盡歸於海，而海水無有增減，是謂目連海水四奇特，阿修羅所娛樂。

復次目連！海水盡鹹同為一味，是謂目連海水五奇特，阿修羅所娛樂。

復次目連！海水不受死屍，設有死屍，風飄出置岸上，是謂目連海水六奇特，阿修羅所娛樂。

復次目連！海水多出珍奇異寶，陸地所無有盡出於海。所謂寶者，金銀、

dwel in it. What are the eight?

(1) “All streams flow into the ocean. This is the first wonder of the ocean in which asuras delight.

(2) “Further, Maudgalyāyana, the law of oceanic tides remains constant. This is the second wonder of the ocean in which asuras delight.

(3) “Further, Maudgalyāyana, the five great rivers—the Ganges, the Yamunā, Aciravatī, Sarabhū, and the Mahī—all flow into the ocean, losing their original names to be called the ocean. This, Maudgalyāyana, is the third wonder of the ocean in which asuras delight.

(4) “Further, Maudgalyāyana, although the water of the five great rivers and all rain goes into to the ocean, the ocean does not grow or shrink. This, Maudgalyāyana, is the fourth wonder of the ocean in which asuras delight.

(5) “Further, Maudgalyāyana, all water in the ocean is salty, having a single flavor. This, Maudgalyāyana, is the fifth wonder of the ocean in which asuras delight.

(6) “Further, Maudgalyāyana, the ocean does not accept corpses. If a corpse is put into the ocean, the winds will blow it back onto shore. This, Maudgalyāyana, is the sixth wonder of the ocean in which asuras delight.

(7) “Further, Maudgalyāyana, the ocean contains many strange and wonderful treasures not found on land. These treasures include gold, silver, pearls, beryl, coral, mother of

⁶⁰ The English translation is based on an emendation to the original punctuation: 阿夷羅、婆提摩河， (original, p. 824b16); 阿夷羅婆提、摩河， (emended)

真珠、琉璃、珊瑚、車渠、馬瑙，是謂目連海水七奇特，阿修羅所娛樂。

復次目連！大海水大形者所居處，所謂大形者，身有長百由旬、二百由旬、三百由旬乃至七百由旬，是謂目連海水八奇特，阿修羅^{824c01}所娛樂。是謂目連大海水有八奇特，阿修羅所娛樂。

如是目連！我法中亦有八奇特，使諸弟子見已於中而自娛樂。何等為八？

如彼大海水一切眾流皆往投之；如是目連！我諸弟子漸次學戒，皆歸我法，於中學諸善法，是謂目連我法中一奇特，令諸弟子見已而自娛樂。

目連！猶如大海常住不失潮法；我諸弟子住於戒中，乃至於死終不犯戒，是謂於我法中二奇特，令諸弟子見已而自娛樂。

目連！猶如五大河盡歸於海，失於本名名之為海；如是目連！於我法中，四種姓：刹利、婆羅門、毘舍、首陀，以信堅

pearl, and agate. This, Maudgalyāyana, is the seventh wonder of the ocean in which asuras delight.

(8) “Further, Maudgalyāyana, the ocean is where the great one lives. The great one’s body is one hundred, two hundred, three hundred, up to seven hundred yojanas long. This, Maudgalyāyana, is the eighth wonder of the ocean in which asuras delight. [824c] These are the eight wonders of the ocean in which asuras take delight.

“In the same way, Maudgalyāyana, my Dharma has eight wonders in which my disciples take delight. What are the eight?

(1) “Just as all streams flow into the ocean, Maudgalyāyana, all disciples take refuge in my Dharma by gradually training in the precepts. This is how they learn the good dharmas. This is the first wonder of my Dharma. Having seen it, disciples take delight in it.

(2) “Maudgalyāyana, just as the law of oceanic tides never changes, my disciples do not commit offenses for their entire lives. This is the second wonder of my Dharma. Having seen it, disciples take delight in it.

(3) “Maudgalyāyana, just as the five great rivers all return to the ocean, losing their original names to be called the ocean, so, Maudgalyāyana, do the four castes—kṣatriya, brahmin, vaiśya, and śūdra—lose their original names when they, with deep conviction in my Dharma,

固從家捨家學道，滅本名皆稱為沙門釋子！是謂目連，於我法中三奇特，令諸弟子見已而自娛樂。

目連！猶如五大河及天雨皆歸於海，而海水無有增減；如是目連！於我法中諸族姓子，以信堅固從家捨家學道，入無餘涅槃界，而無餘涅槃界無增無減，是謂目連於我法中四奇特，令諸弟子見已而自娛樂。

猶如目連！大海水鹹同一味；於我法中同一解脫味，是謂目連於我法中五奇特，令諸弟子見已而自娛樂。

目連！猶如大海不受死屍，設有死屍大風飄置岸上；於我法中亦復如是，不受死屍。所謂死屍者，非沙門自稱為沙門、非梵行自稱為梵行、犯戒惡法不淨污穢邪見覆障善業，^[61]內懷腐爛如空中

leave the householder's life to learn the path, thus becoming Śākyan recluses. This, Maudgalyāyana, is the third wonder of my Dharma. Having seen it, disciples take delight in it.

(4) “Maudgalyāyana, just as the ocean does not grow or shrink even though the water of the five rivers and all rain goes into it, so Maudgalyāyana, do those sons of clans, having deep conviction in my Dharma, leave the householder's life to learn the path, enter the realm of remainderless nirvāṇa, which neither grows nor shrinks. This, Maudgalyāyana, is the fourth wonder of my Dharma. Having seen it, disciples take delight in it.

(5) “Maudgalyāyana, just as all ocean water is salty and has a single flavor, everything in my Dharma shares the single taste of liberation. This, Maudgalyāyana, is the fifth wonder of my Dharma. Having seen it, disciples take delight in it.

(6) “Just, Maudgalyāyana, as the ocean does not accept corpses, which are carried back to shore by the wind, my Dharma is the same, not tolerating corpses. By corpses, I mean non-recluses claiming to be recluses, non-practitioners of pure conduct who claim to practice pure conduct, those who break precepts, commit bad deeds, who are impure, defiled, have wrong views, conceal their bad actions, and are corrupt like a hollow tree. Although they

⁶¹ The variant reading in note 16, p. 824c26 of the *Sifen lü* is followed, and emendations to the punctuation have been made:

非沙門自稱為沙門、非梵行自稱為梵行、犯戒惡法不淨污穢邪見覆障善業，(original, p. 824c25–27)
非沙門自稱為沙門，非梵行自稱為梵行，犯戒，惡法，不淨，污穢，邪見，覆藏不善業，
(emended)

樹，雖在眾中坐，常離眾僧遠、眾僧亦離彼遠，是謂目連於我法中六奇特，令諸弟子見已而自娛樂。

猶如 825a01 目連！大海水中多出珍奇異寶陸地所無有，所謂珍寶者，金銀、真珠、琉璃、珊瑚、車渠、馬瑙；於我法中亦多出珍寶，所謂珍寶者，四念處、四正勤、四如意足、四禪、五根、五力、七覺意、賢聖八正道，是謂目連於我法中七奇特，令諸弟子見已而自娛樂。

猶如目連！大海水大形所居處，所謂大形者，百由旬乃至七百由旬；如是目連！於我法中亦受大形，所謂大形者，眾僧中向須陀洹、得須陀洹果，

may sit among the assembly, they will often find themselves apart from the Saṅgha, and the Saṅgha will often be apart from them. This, Maudgalyāyana, is the sixth wonder of my Dharma. Having seen it, disciples take delight in it.

(7) “Just, Maudgalyāyana, as the ocean is the source for many strange and wonderful treasures not found on land, such as gold, silver, pearls, beryl, coral, mother of pearl, and agate, there are many treasures to be found in my dharma. [825a] By treasures I mean the four foundations of mindfulness,⁶² the four kinds of right effort,⁶³ the four wish-fulfillment practices,⁶⁴ the four dhyānas, five faculties,⁶⁵ five powers,⁶⁶ seven factors of enlightenment,⁶⁷ and the eightfold noble path. This, Maudgalyāyana is the seventh wonder of my Dharma. Having seen it, disciples take delight in it.

(8) “Maudgalyāyana, just as the ocean is the dwelling place for the great one, which is one hundred, up to seven hundred yojanas in length, so, Maudgalyāyana, do great ones dwell in my Dharma. By great ones, I mean those who have achieved the path to stream entry and the fruit of stream entry, up to the path to arhatship and the fruit of

⁶² Body, sensation (*vedanā* 受), mind, and dharmas.

⁶³ These four efforts include working to eradicate evil that already exists, working to prevent evil that has not arisen, working to produce goodness that has not yet arisen, and working to nurture goodness that has already arisen.

⁶⁴ The four wish fulfillment practices of desire (*chanda*), effort, mindfulness, and contemplation.

⁶⁵ The five faculties of faith, effort, mindfulness, concentration, and wisdom.

⁶⁶ The powers of faith, effort, mindfulness, concentration, and wisdom.

⁶⁷ The factors of discernment 擇法, effort 精進, joy 喜, the ability to eliminate bad dharmas 除, equanimity 捨, concentration 定, and mindfulness 念. See for example CBETA, T40, no. 1805, p. 181c25–26.

乃至向阿羅漢、得阿羅漢果，是謂目連於我法中八奇特，令諸弟子見已而自娛樂。」

爾時說戒日，眾多癡比丘集一處住，語上座言說戒，答言：「我先不誦戒。」次語中座、下座說戒，皆言不誦，即不成說戒。爾時諸比丘，以此事往白佛，佛言：「眾多癡比丘不應共集一處，既不知戒，復不知說戒、不知布薩、不知布薩羯磨。自今已去，制五歲比丘誦戒羯磨，若不誦戒羯磨者如法治。」

爾時有眾多癡比丘，共集一處住，語上座言說戒，報言：「我等先誦，今者悉忘。」次問中座、下座，皆言：「先誦，今者悉忘。」即不成說戒。時諸比丘以此事往白佛，佛言：「眾多癡比丘不應集在一處，既不知戒，復不知說戒、不知布薩、不知布

arhatship. This, Maudgalyāyana is the eighth wonder of my Dharma. Having seen it, disciples take delight in it.”

On one occasion, it was poṣadha day at a residence where many ignorant bhikṣus lived together. They asked the seniormost bhikṣus to recite the Prātimokṣa. He replied, “I have never recited the Prātimokṣa before.” Then they asked bhikṣus with middling seniority, and then low seniority. They all replied that they had never recited the Prātimokṣa. The Prātimokṣa recitation was not carried out properly. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “A large group of ignorant bhikṣus should not gather together in the same place. They don’t know the precepts, they don’t know how to recite the Prātimokṣa, they don’t know how to do poṣadha, and they don’t know how to do the poṣadha karman. Hereafter, bhikṣus with five years of seniority must be able to recite the Prātimokṣa and carry out the poṣadha karman. If they are not, they shall be handled in accordance with the rules.”

On one occasion, a residence with many ignorant bhikṣus living together. They asked the most seniormost bhikṣu to recite the Prātimokṣa. He replied, “I used to be able to recite the Prātimokṣa, but I have forgotten all of it.” Then they asked the bhikṣus with middling and lower seniority. They all said, “I used to be able to recite the Prātimokṣa, but I have forgotten all of it.” The poṣadha was not carried out properly. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “A large group of ignorant bhikṣus should not gather together in the same

薩羯磨。自今已去，制五歲比丘，當誦戒誦羯磨使利，若不者如法治。自今已去，聽依能誦戒比丘夏安居。」

爾時有比丘，依誦戒者夏安居。誦戒者安居中命終，諸比丘念言：「我等當云何？」即白諸比丘。諸比丘往白佛，佛言：「汝等善聽！若有比丘，[825b01](#)依誦戒比丘夏安居。安居中誦戒者命終、若遠行、若休道、若至外道眾、若至別部眾中、若犯邊罪、若犯比丘尼、若賊心作沙門、若壞二道、若黃門、或殺父母、或殺阿羅漢、或鬪亂眾僧、或惡心出佛身血、若非人、若畜生、若二形，若後安居未至，當詣比近處結後安居，若不者當請比近能誦戒者來過安居。若已結後安居，諸比丘應詣比近處，有學

place. They don't know the precepts, they don't know how to recite the Prātimokṣa, they don't know how to do poṣadha, and they don't know how to do the poṣadha karman. Hereafter, bhikṣus with five years of seniority must maintain fluency in reciting the Prātimokṣa and carrying out the poṣadha karman. If they do not, they shall be handled in accordance with the rules. Hereafter, I allow that [in such cases,] bhikṣus shall spend the summer rains retreat under the guidance of a bhikṣu who is able to recite the Prātimokṣa.”

On one occasion, a bhikṣu was spending the summer rains retreat under the guidance of a bhikṣu who was able to recite the Prātimokṣa. The latter died during the retreat. Other bhikṣus wondered, “What should be done?” They asked the bhikṣus, who went to the Buddha about this matter. The Buddha said, “Listen well! If a bhikṣu is spending the summer rains retreat under the guidance of a bhikṣu who is able to recite the Prātimokṣa, [\[825b\]](#) but during the retreat, the latter dies, goes on a long journey, leaves the Saṅgha, joins non-Buddhist practitioners, joins a factional group of bhikṣus, commits a pārajāyika, violates a bhikṣuṇī, is found to have joined the Saṅgha with thieving intentions, is a destroyer of Buddhist and non-Buddhist traditions, is a paṇḍaka, has committed parricide, kills an arhat, causes discord in the Saṅgha, or, with ill intent, causes the bloodshed of a Buddha, if he is a non-human, an animal, hermaphrodite, and if the later rains retreat has not begun, then that bhikṣu should find a nearby residence and spend the later retreat there. If that is not possible, he should invite a bhikṣu from a nearby residence who is able

誦序者若誦四事者、若十三事者、若二不定者、若三十事者、若九十事者、若誦餘殘法者，彼各誦所得已，還至本住處教一人使誦。若一人不能盡誦者，隨先所誦得，各次第誦不得重誦。若爾者善，不者但說法誦經已，從坐起而去。」

爾時難陀，有弟子聰明，善能營事。時跋難陀語言：「汝與我人間遊行。」其人報言：「小留待我，往問和尚還。」即往難陀所白言：「聽我與跋難陀人間遊行。」難陀報言：「隨汝意。」時諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，嫌責難陀：「汝云何聽弟子隨跋難陀人間遊行耶？此人癡，不知戒、不知說戒、不知布薩、不知

to recite the Prātimokṣa to come and spend the later rains retreat with him. If the later retreat has already begun, the bhikṣus should visit nearby residences where there are bhikṣus who can recite the prologue, the four, the thirteen, the two undetermined, the thirty, the ninety, and the remaining items.⁶⁸ After each of the bhikṣus has learned to recite one part, they all should return to their original residence and teach one person to recite [the entire Prātimokṣa]. If one person cannot recite the entire Prātimokṣa, they should each recite the part they learned, in the proper order with no repetition. If this is possible, then all is well. If not, then a bhikṣu may simply talk on the Dharma and recite the sūtras. After doing so, the bhikṣus may get up and leave.”

On one occasion, Nanda had a disciple who was intelligent and capable. At that time, Upananda said to that disciple, “Let us go on a journey together.” The disciple said, “Just a moment. I will go ask my preceptor, then return.” He went to Nanda and asked him, “May I go on a journey with Upananda?” Nanda replied, “If you wish.” Then the bhikṣus learned of this matter. Those who had few desires, knew contentment, practiced dhūtas, delighted in learning precepts, and had a sense of shame criticized Nanda, “How can you allow your disciple to go on a journey with Upananda, who is ignorant, does not know the precepts, does not know how to recite the precepts, does not know how to do poṣadha or the poṣadha karman?”

⁶⁸ The four pārājayikas, thirteen saṅghāvaśeṣas, two undetermined, thirty niḥsargika pācittikas, the ninety pācittikas, four pratideśanīyas, and the concluding section.

布薩羯磨。」

爾時諸比丘往詣佛所，頭面禮足在一面坐，以此事具白佛。佛爾時以此事集比丘僧，知而故問難陀言：「汝實遣弟子與跋難陀人間遊行耶？跋難陀癡人，不知戒、不知說戒、不知布薩、不知布薩羯磨。」答言：「如是。」

時世尊以無數方便呵責難陀言：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應 [825c01](#) 為。云何難陀！汝遣弟子與跋難陀人間遊行？癡人既不知戒、不知說戒、不知布薩、不知布薩羯磨。」

爾時世尊以無數方便呵責難陀已，告諸比丘：「汝等善聽！若有弟子，辭和尚師方面遠行。和尚當問弟子：『汝為何事行？同伴是誰？為詣何處？』若所營事非、若同伴非、其人及所詣處非者，當遮令莫去。若所營事非、所詣處亦非，同伴雖好，亦當遮令莫去。若所營事非，所

Then the bhikṣus went to the Buddha, bowed at his feet, and sat at one side. They told the Buddha about this matter. Then the Buddha gathered the Bhikṣu Saṅgha on that account, and, despite knowing the answer, asked Nanda, “Did you really send your disciple on a journey with Upananda, who is ignorant, does not know the precepts, does not know how to recite the precepts, does not know how to do poṣadha or the poṣadha karman?” He replied, “Yes, I did.”

Then the World-honored One reprimanded Nanda in various ways, saying, “What you have done is wrong. It is not correct behavior, it is not proper for recluses, it is not pure conduct, it violates the norms of our community, and should not be done. [\[825c\]](#) Why, Nanda, did you send your disciple on a journey with Upananda, who is ignorant, does not know the precepts, does not know how to recite the Prātimokṣa, does not know how to do poṣadha or the poṣadha karman?”

Then, after reprimanding Nanda, the World-honored One said to the bhikṣus, “Listen well! If a disciple wishes to take leave from his preceptor to go on a journey, the preceptor should ask his disciple, ‘What is the purpose of the journey? Who are you going with? Where are you going?’ If the purpose is not good, or his companions are not good, or their destination is not good, then he should not allow his disciple to go. If the purpose is not good, and the destination is not good, but his companions are good, he should not allow his disciple to go. If the purpose is not good and his companions are not good, but the destination

詣處好，同伴不善，亦當遮令莫去。若所營事非，所詣處好，同伴善，亦當遮令莫去。若所營事好，所詣處不好，同伴亦不善，當遮令莫去。所營事好，所詣處好，同伴不好，亦遮令莫去。若所營事好，所詣處好，同伴亦好，當聽令去。」

爾時有一住處，眾多癡比丘共集一處。時尊者優波離，為客來至此眾中，而諸癡比丘都不瞻視迎逆承事。優波離以不瞻視迎逆承事，即於其日離彼處去。時諸比丘，以此事往白佛，佛言：「善聽！若有住處，有眾多癡比丘共集一處，若有客比丘來至，能說法、持律、持摩夷、能說契經義。諸比丘聞，當往至半由旬，迎逆承事、瞻視安處浴洗、^[69]給其所須飲食，若不爾者當如法治。」

爾時有住處，一比丘當

is good, he should not allow his disciple to go. If the purpose is not good, but the destination is good and his companions are good, then he should not allow his disciple to go. If the purpose is good, but the destination is not good and his companions are not good, then he should not allow his disciple to go. If the purpose is good, the destination is good, and his companions are good, then he may allow his disciple to go.”

One time, there was a residence with many ignorant bhikṣus. At this time, the venerable Upāli visited that residence, but those ignorant bhikṣus did not welcome him, greet him, or show him courtesy. Because he was not welcomed, greeted, or shown courtesy, Upāli left on the same day. Then the bhikṣu went to the Buddha about this matter. The Buddha said, “Listen well. If there is a dwelling with many ignorant bhikṣus, and an incoming bhikṣu is on the way, and that bhikṣu is able to teach the Dharma, is an expert of the Vinaya, is an expert of the *māṭṛkās*, is able to explain the sūtras, then when those bhikṣus learn that he is coming, they should travel half a yojana to meet him. They should welcome him, show courtesy, look after him, show him his quarters, let him wash, and give him food and drink. Those who do not do so will be handled according to the rules.”

At one time, there was a residence with a bhikṣu who

⁶⁹ The English translation is based on emendations to the original punctuation:

迎逆承事、瞻視安處浴洗、 (original, p. 825c23)

迎逆，承事，瞻視，安處，浴洗， (emended)

說戒日犯罪，心自念言：「世尊制戒，犯者不得說戒、不得聞戒、不得向犯戒者懺悔，犯者不得受他懺悔。我今當云何？」即告諸比丘。

諸比丘往白佛，佛言：「汝等善聽！若說戒日，有比丘犯罪，自念言：『世尊制戒，若有犯者，不得說戒、不得聞戒、[826a01](#)不得向犯者懺悔，犯者不得受他懺悔。』彼比丘當詣清淨比丘所，偏露右臂、脫革屣、右膝著地合掌，若上座應禮足，自稱所犯名字，口作是說：『大德憶念！我某甲比丘，犯某甲罪。今向大德懺悔，不敢覆藏，懺悔則安樂，不懺悔不安樂。憶念犯發露，知而不覆藏，願長老憶我清淨戒身具足清淨布薩。』^[71]如是三說。彼應

committed an offense on poṣadha day. He thought to himself, “The World-honored One has made the rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender.⁷⁰ What should I do?” Thereupon he asked the bhikṣus.

The bhikṣus went to the Buddha about this matter. The Buddha said, “Listen well! If, on poṣadha day, a bhikṣu commits an offense and thinks to himself, ‘The World-honored One has made a rule that a person having an offense may not recite the Prātimokṣa, listen to the Prātimokṣa, repent to another offender, or accept the repentance of another offender,’ [\[826a\]](#) then that bhikṣu should approach a pure bhikṣu, arrange his robes over his left shoulder, remove his leather sandals, kneel on his right knee, and join his palms. If he is before a senior bhikṣu, he should bow at his feet. Stating the name of the offense, he should say these words, ‘Virtuous one, please listen with mindfulness. I, bhikṣu (name), have committed the offense of (name of offense). I repent to you, concealing nothing. With repentance there is joy; without repentance there is no joy. I have confessed everything I remember; I have concealed nothing I know. Virtuous one, please be mindful that I have become pure, my precept-aggregate is now

⁷⁰ See page 54 above.

⁷¹ The English translation is based on emendations to the original punctuation:

願長老憶我清淨戒身具足清淨布薩。』
願長老憶我清淨，戒身具足，清淨布薩。』

語言：『汝當生厭離心。』
彼當報言：『爾。』作如是
已，得聽說戒。」

爾時說戒日，有一比丘，於犯中生疑，彼自念言：「世尊制戒，有犯者，不得說戒、不得聞戒、不得從犯者懺悔，犯者不得受他懺悔。我今當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！說戒日，若比丘於犯有疑者，自念言：『世尊制戒，若有犯者，不得說戒、不得聞戒、不得向犯者懺悔，犯者不得受他懺。』」彼比丘當詣清淨比丘中，偏露右臂、脫革屣、右膝著地合掌，若上座禮足已，稱所犯名字，

whole,⁷² through my purity, I may participate in poṣadha.’ This is said three times. The bhikṣu who receives the confession says, ‘Be remorseful.’⁷³ He replies, ‘I am remorseful.’ Once this has been carried out, he may listen to the Prātimokṣa.”

One poṣadha day, a bhikṣu was uncertain about an offense.⁷⁴ Then he thought to himself, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. What should I do?” Thereupon he told the bhikṣus about this. They went to the Buddha. The Buddha said, “Listen well. On poṣadha day, if a bhikṣu is uncertain about an offense, and thinks to himself, ‘The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender; what should I do?’ then that bhikṣu should approach a pure bhikṣu, arrange his robes over his left shoulder, remove his sandals, kneel on his right knee, and join his palms. He should state the name of the offense in

⁷² In addition to the precept aggregate (*śīla-skandha*), there are also aggregates of concentration and wisdom. See *Sifen lü*, p. 997c29: “復有三聚：持戒聚、定聚、慧聚。” Alternatively, the precept aggregate is also included in the five taintless 無漏 aggregates (also known as the fivefold dharma body 五分法身) composed of precept, concentration, wisdom, liberation, and liberation knowledge aggregates. Later commentators link the precept-aggregate with precept-essence 戒體.

⁷³ A parallel passage provides more details: “Examine your thoughts for what is blameworthy, and be remorseful” 自責汝心，應生厭離, *Sifenlü*, p. 921b11–12.

⁷⁴ Uncertainty is of two types: uncertainty if one has committed an offense, and uncertainty if the offense is serious or minor. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 730b22: “疑有二義，一疑犯不犯，或疑重輕名種。”

口作是言：『我某甲於所犯罪生疑，今向大德自說，須後無疑時當如法懺悔。』如是已得聞戒。」

爾時說戒日，眾僧集在一處欲說戒，當欲說戒時，有比丘犯罪，彼即作是念：「世尊制戒，犯者不得說戒、不得聞戒、不得向犯者懺悔，犯者不得受他懺。我今當云何？」語彼說戒人言：「小止莫說戒，我犯某甲罪，我欲從長老懺悔。」作是語頃，舉眾鬪亂。時諸比丘以此事往白佛，佛言：「汝等善聽！若有異處，眾僧集在一處欲說戒。當說戒時，有比丘犯罪。彼比 [826b01](#) 丘，若有人舉、若不舉，若作憶念、不作憶念，其人自憶罪而發露、自知有是罪，彼比丘當語邊人言：『我犯某甲罪，今向長老懺悔。』復作是念：『設語傍人者，恐鬪亂眾僧，不成說戒。』彼比丘當心念：『須罷坐已，當如法懺。』作如是已，得聽說

question and say, 'I, (name), am uncertain about this offense. I am telling you, Virtuous One, what I did, so that after [poṣadha], when I am no longer uncertain, I can repent in accordance with the Dharma.' After this has been done, he may listen to the Prātimokṣa.”

One poṣadha day, the Saṅgha gathered to recite the Prātimokṣa. Just as they were about to begin, a bhikṣu committed an offense and thought, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. What should I do?” He said to the Prātimokṣa reciter, “Just a moment, don't start yet. I have committed the offense of (name of offense), and wish to repent to you.” This caused disorder in the assembly. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Listen well! Suppose that bhikṣus have gathered in a residence to recite the Prātimokṣa, and a bhikṣu commits an offense. It does not matter if others point out the offense or not, or if the remembering is carried out or not. [\[826b\]](#) If that person remembers an offense to be confessed, if he is aware of his offense, then that bhikṣu should say to the person next to him, 'I have committed the offense of (name of offense). I repent this to you.' But if he thinks, 'By speaking to the person next to me, I might cause a disruption in the assembly, which would make the proceedings invalid,' then he should think to himself, 'I will repent in accordance with the Dharma after we get up from our seats.' After this has been done, he may listen to the Prātimokṣa.”

戒。」

爾時眾僧集在一處欲說戒。當說戒時，有比丘於罪有疑，彼作是念言：「世尊制戒，有犯者，不得說戒、不得聞戒、不得向犯者懺悔，犯者不得受他懺悔。我今當云何？」即語彼說戒人言：「汝小止！我疑某甲罪，欲向長老說。」作是語已，舉眾鬧亂。時諸比丘以此事往白佛，佛言：「汝等善聽！若眾僧集在一處欲說戒，當說戒時，有比丘於罪有疑。而彼比丘，有舉有不舉，有作憶念不作憶念，彼自憶過，當語比座言：『我於罪有疑，今向長老說，須罷座已無疑時，當如法懺悔。』若復作是念：『我向比座語，恐眾僧鬧亂，不成說戒。』彼應心念：『須座罷已，無疑時如法懺悔。』作如是者，得聞說戒。」

爾時當說戒日，有異住

On one occasion, the Saṅgha had assembled in one place to recite the Prātimokṣa. During the recitation, a bhikṣu was uncertain about an offense. He thought to himself, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. What should I do?” Thereupon he said to the Prātimokṣa reciter, “Just a moment. I am uncertain about an offense. Let me tell you about it.” This caused the assembly to fall into disorder. Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Listen well! Suppose that the Saṅgha has assembled in one place to recite the Prātimokṣa. During the recitation, a bhikṣu becomes uncertain about an offense. It does not matter if others have pointed out his offense or not, or if the remembering has been carried out or not. If that bhikṣu remembers doing something wrong, he should say to the bhikṣu next to him, ‘I am uncertain about the offense of (name of offense). I am telling you this so that later, after we have gotten up from our seats and my uncertainty has been resolved, I can repent in accordance with the Dharma.’ But if he thinks, ‘By speaking to the person next to me, I might cause a disruption in the assembly, which would make the proceedings invalid,’ then he should think to himself, ‘I will repent in accordance with the Dharma after we get up from our seats and my uncertainty has been resolved.’ After this has been done, he may participate in poṣadha.”

One poṣadha day, there was a residence where everyone

處一切僧盡有犯，皆自念言：「世尊制戒，有犯者不得說戒、不得聞戒、不得從犯者懺悔，犯者不得受他懺。我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若有異住處一切僧盡犯，皆自念言：『世尊制戒，有犯者不得說戒、不得聞戒、不得從犯者懺悔，犯者不得受他懺。』若有客比丘來，清淨無犯，當往彼所，偏露右肩、脫革屣、右膝著地、合掌，若上座禮足^{826c01}已，口自稱所犯戒名，作是言：『我某甲犯某甲罪，今向大德說。』彼當語言：『生厭離心。』此報言：『爾。』若無客比丘來者，即當差二、三人詣比近清淨比丘眾中，偏露右肩、脫革屣、右膝著地、合掌，自稱所犯戒名，口作是言：『我犯某甲罪，今向諸大德說。』彼當語言：『汝生厭離心。』報言：『爾。』此比丘當還來至所住處，所住處諸比丘當向此比丘說犯。作如

in the Saṅgha had offenses. They thought to themselves, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. What should we do?” Thereupon they told the bhikṣus. The bhikṣus went to the Buddha about this matter. The Buddha said, “Listen well! Suppose that there is a residence where everyone in the Saṅgha has offenses, and they all think to themselves, ‘The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender.’ If incoming, pure bhikṣus are present, then those bhikṣus with offenses should go before them, arrange their robes over their left shoulders and remove their sandals. If they are before a senior monk, they should bow at his feet. [826c] They kneel on their right knees and join their palms. Stating the name of their offense, they say these words, ‘I, (name), have committed the offense of (name of offense). I hereby confess to you.’ The pure bhikṣu says, ‘Be remorseful.’ They reply, ‘I am remorseful.’ If no incoming bhikṣus are present, then the bhikṣus with offenses should appoint two or three bhikṣus to travel to a nearby pure assembly. After arriving, they should arrange their robes over their left shoulders, remove their sandals, kneel on their right knees, and join their palms. Stating the name of their offense, they say these words, ‘I have committed the offense of (name of offense), which I now confess to you, virtuous ones.’ The pure bhikṣus say, ‘Be remorseful.’ They

是已當說戒。」

爾時有一異住處，一切僧於罪有疑，各作是念：「世尊制戒，有犯者不得說戒、不得聞戒、不得從犯者懺悔，犯者不得受他懺。我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若異住處一切僧於罪有疑，各作是念：『世尊制戒！有犯者不得說戒、不得聞戒、不得從犯者懺悔，犯者不得受他懺。』若有客比丘來，清淨無犯，當往詣彼所，偏露右肩脫革屣，若上座禮足已，右膝著地合掌，自稱所犯戒名口作是語：『我於某罪生疑，今向大德說，須後無疑時，當如法懺悔。』若無有客比丘者，當遣二、三比丘詣比近清淨比丘眾中，偏露右肩、脫革屣、右膝著地、合掌若上座禮足已，自稱所犯戒名，口作是語：『我於某罪生疑，今向

answer, 'I am remorseful.' Those bhikṣus should return to their residence, and the other bhikṣus of that residence should confess their offenses to those bhikṣus. After this has been done, poṣadha may be carried out.”

On one occasion, all of the bhikṣus in a residence were uncertain if they had committed an offense. They thought, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. What should we do?” Thereupon they told the bhikṣus. The bhikṣus asked the Buddha. The Buddha said, “Listen well! Suppose that there is a residence where everyone in the Saṅgha is uncertain if they have committed an offense, and each thinks, ‘The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender.’ If incoming bhikṣus are present who are pure and without offense, then those bhikṣus should approach the incoming bhikṣus, arrange their robes over their left shoulders and remove their sandals. If they are before a senior bhikṣu, they should bow at his feet. They should kneel on their right knees and join their palms. Stating the names of the offense in question, they say these words, ‘I am uncertain about the offense of (name of offense). I hereby tell you what I have done so that after [poṣadha], when my uncertainty is resolved, I may repent in accordance with the dharma.’ If there are no incoming bhikṣus, then two or three bhikṣus should be sent to a

大德說，須後無疑時，當如法懺悔。』彼比丘當還本住處，諸比丘當向此比丘說犯戒名。作如是已，然後說戒。」

爾時眾僧集在一處欲說戒，當說戒時，一切眾僧盡犯罪，各作是念：「世尊制戒，有犯者不得說戒、不得聞戒、不^{827a01}得向犯比丘懺悔，犯者不得受他懺悔。我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！眾僧集在一處欲說戒，當說戒時一切眾僧盡犯罪，彼各各作是念：『世尊制戒，犯者不得說戒、不得聞戒、不得向犯者懺悔，犯者不得受他懺。』」彼比丘白已當懺悔。當作如是白：『大德僧聽！此一切眾僧犯罪。若僧時到僧忍

nearby residence where there are pure bhikṣus. After arriving they should arrange their robes over their left shoulders and remove their sandals. If a senior bhikṣu is present, they bow at his feet. They kneel on their right knees and join their palms. Stating the name of the offense in question, they say these words, ‘I am uncertain if I have committed the offense of (name of offense). I am telling you this so that after [poṣadha], when my uncertainty has been resolved, I may repent in accordance with the dharma.’ Then those bhikṣus should return to their own residence, and the other bhikṣus should state the names of their offenses to them. After this, they may do poṣadha.”

On one occasion, the Saṅgha had gathered in one place to recite the Prātimokṣa. During the recitation, everyone in the Saṅgha committed an offense. Each of them wondered, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. [827a] What should we do?” Then they told the bhikṣus about this. The bhikṣus went to the Buddha. The Buddha said, “Listen well! If the Saṅgha gathers in one place to recite the Prātimokṣa, and during the recitation everyone in the Saṅgha commits an offense, and each of them thinks, ‘The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender,’ then after a motion has been stated, those bhikṣus should repent. This is the motion: ‘Venerable Saṅgha, please listen.

聽，此一切僧懺悔。白如是。』作是白已，然後說戒。」

爾時眾僧集在一處欲說戒，當說戒時一切眾僧於罪有疑，彼各作是念：「世尊制戒有犯者，不得說戒、不得聞戒、不得向犯者懺悔，犯者不得受他懺悔。我等當云何？」即語諸比丘。諸比丘往白佛，佛言：「汝等善聽！若眾僧集在一處欲說戒，當說戒時一切僧於罪有疑，各念言：『世尊制戒，有犯者不得說戒、不得聞戒、不得向犯者懺悔，犯者不得受他懺。』彼一切僧，作白已應說其罪，當作如是白：『大德僧聽！此一切僧於罪有疑。若僧時到僧忍聽，此眾僧自說罪。白如是。』作如是白已，然後得說戒。」

Everyone in this Saṅgha has committed an offense. If it is timely, may the Saṅgha agree to allow everyone in this Saṅgha to repent. This is the motion.’ After this motion, they may recite the Prātimokṣa.”⁷⁵

On one occasion, the Saṅgha had gathered in one place to recite the Prātimokṣa. During the recitation, everyone in the Saṅgha was uncertain, and thought to themselves, “The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender. What should we do?” Then they told the bhikṣus about this. The bhikṣus went to the Buddha. The Buddha said, “Listen well! If the Saṅgha has gathered in one place to recite the Prātimokṣa, and during the recitation, each person in the Saṅgha is uncertain about an offense, thinking, ‘The World-honored One has made a rule that those with offenses may not recite the Prātimokṣa or listen to the Prātimokṣa; those with offenses may not repent to another offender or accept the repentance of another offender,’ then [the karman master] states a motion and declares the misdeed of that Saṅgha. This is the motion: ‘Venerable Saṅgha, please listen. Each person in this Saṅgha is uncertain about an offense. If it is timely, may the Saṅgha agree to allow this Saṅgha to declare its misdeed. This is the motion.’ After this motion, they may recite the Prātimokṣa.”⁷⁶

⁷⁵ According to Dutī, this only applies to offenses of śuddha pācittika and below. It does not apply to pārājayika, saṅghāvaśeṣa or nihsargika pācittika offenses. Dutī 讀體, *Pini zuochi xushi* 毗尼作持續釋, CBETA, X41, no. 730, p. 439b20–24: “謂犯單墮及眾學、威儀戒等……若犯初二篇並三十捨墮，不得例斯也。”

⁷⁶ They are still obligated to repent after the Prātimokṣa recitation, once their uncertainty is resolved. See

爾時說戒日，一切僧盡犯罪，然不識所犯罪名、不識罪相，諸比丘作是念：「我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！說戒日一切僧盡犯罪，而不識罪名、不識罪相。若有客比丘來，持法、持律、持摩夷者，當往彼所，偏露右肩、脫革屣、右膝著地，合掌白言：『大德！若有比丘，作如是如是罪者，犯何等？』彼持律報言：『犯如是如是罪。』客比^{827b01}丘知彼比丘易教授者，將在屏處，令餘比丘眼見耳不聞處立，教令如法懺悔。懺悔已還至彼比丘所作是言：『此比丘所犯罪者，今已懺悔。』餘比丘信如是比丘懺悔者善，若不信懺悔者，餘比丘不得強逼令懺悔。」

爾時說戒日，有客比丘至。彼客比丘十四日說戒，舊比丘十五日說戒。

One poṣadha day, everyone in a saṅgha had committed an offense, but they did not know the name of the offense or the clauses of the rule. They thought, “What should we do?” Thereupon they told the bhikṣus, and the bhikṣus went to the Buddha about this matter. The Buddha said, “Listen well! Suppose that on poṣadha day everyone in a saṅgha commits an offense, but no one knows the name of the offense or the clauses of the rule. If there are incoming bhikṣus who are experts of the Dharma, experts of the Vinaya, or experts of the māṭṛkāś, the bhikṣus having an offense should approach them, arrange their robes over their left shoulders, remove their sandals, and kneel on their right knees. They should join their palms and say, ‘Virtuous ones, when a bhikṣu commits such and such a misdeed, which precept is violated?’ The Vinaya expert replies, ‘This is a violation of such and such a precept.’ If the incoming bhikṣu sees that those bhikṣus are willing to learn, he should take them aside to a place where other bhikṣus can see them but not hear them. [827b] As they remain standing, he teaches them the proper method of repentance. After their repentance, he leads them back to the other bhikṣus of that residence, and says, ‘These bhikṣus have repented their offenses.’ If the other bhikṣus believe they have repented, then all is well. If not, the other bhikṣus may not force them to repent.”

(1) On one occasion, incoming bhikṣus arrived on poṣadha day. The incoming bhikṣus normally did poṣadha on the fourteenth, and the resident bhikṣus normally did

Daoxuan, *Suiji jiemo* 四分律刪補隨機羯磨, CBETA, T40, no. 1808, p. 503a22–23: “此但露罪，得聞說戒，本罪乃識已懺。”

諸比丘不知云何？即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若有住處，說戒日有客比丘來少，客比丘十四日，舊比丘十五日，客比丘少當從舊比丘，^[77]若不者如法治。

爾時有住處，說戒日有客比丘來，與舊比丘等，客比丘十四日說戒，舊比丘十五日，客比丘等應從舊比丘，^[78]若不從當如法治。

若說戒日有客比丘來多，客比丘十四日說戒，舊比丘十五日，^[79]舊比丘少，應從客比丘求和合。若彼與和合者善，若不與

poṣadha on the fifteenth. They did not know what to do, and told the bhikṣus. The bhikṣus went to the Buddha about this matter. The Buddha said, “Listen well! Suppose that incoming bhikṣus, who are fewer in number, arrive at a residence on poṣadha day. The incoming bhikṣus do poṣadha on the fourteenth, and the resident bhikṣus do it on the fifteenth. The incoming bhikṣus, who are fewer in number, should defer to the resident bhikṣus. Those who do not will be dealt with according to the rules.

(2) On one occasion, incoming bhikṣus, who were equal in number, arrived on poṣadha day. The incoming bhikṣus normally did poṣadha on the fourteenth, and the residents normally did poṣadha on the fifteenth. [The Buddha said,] “The incoming bhikṣus, who are equal in number to the resident bhikṣus, should defer to the resident bhikṣus. Those who do not will be dealt with according to the rules.”

(3) On one occasion, incoming bhikṣus, who were greater in number, arrived on poṣadha day. The incoming bhikṣus did poṣadha on the fourteenth, and the resident bhikṣus did poṣadha on the fifteenth. [The Buddha said,] “The resident bhikṣus, who are fewer in number, should

⁷⁷ The English translation is based on an emendation to the original punctuation:

客比丘少當從舊比丘， (original, p. 827b10)

客比丘少，當從舊比丘， (emended)

⁷⁸ The English translation is based on emendations to the original punctuation:

舊比丘十五日，客比丘等應從舊比丘，若不從當如法治。 (original, p. 827b13)

舊比丘十五日。「客比丘等，應從舊比丘，若不從當如法治。」 (emended). Further, in the examples that follow, up to p. 78 below (*Sifen lü*, p. 828a1), quotes are added around the Buddha’s speech in the Chinese text.

⁷⁹ The English translation is based on an emendation to the original punctuation:

舊比丘十五日， (original, p. 827b15)

舊比丘十五日。 (emended)

和合，舊比丘應出界外說戒。

時說戒日，有異住處客比丘來少。^[80]客比丘十五日，舊比丘十四日。客比丘少，應從舊比丘求和合。若與和合者善。^[81]若不與和合，客比丘應出界外說戒。

時說戒日，有異住處客比丘來，與舊比丘等。^[82]客比丘十五日，舊比丘十四日。^[83]應從舊比丘求和合。若與和合者善，若不與和合，客比丘應出界外說戒。

時說戒日，有異住處客比丘來多。^[84]客比丘十五

seek a consensus with the incoming bhikṣus. If a consensus can be reached, then all is well. If not, the resident bhikṣus should do poṣadha outside the territory.”

(4) Once, incoming bhikṣus from other residences, who were fewer in number, arrived on poṣadha day. The incoming bhikṣus did poṣadha on the fifteenth, and the resident bhikṣus did poṣadha on the fourteenth. [The Buddha said], “The incoming bhikṣus, who are fewer in number, should seek consensus with the resident bhikṣus. If a consensus can be reached, then all is well. If not, the incoming bhikṣus should do poṣadha outside the territory.”

(5) Once, incoming bhikṣus from other residences, who were equal in number to the resident bhikṣus. The incoming bhikṣus did poṣadha on the fifteenth, and the resident bhikṣus did poṣadha on the fourteenth. [The Buddha said], “The incoming bhikṣus, who are equal in number, should seek a consensus with the resident bhikṣus. If a consensus can be reached, then all is well. If not, then the incoming bhikṣus should do poṣadha outside the territory.”

(6) Once, incoming bhikṣus from other residences, who were greater in number, arrived on poṣadha day. The

⁸⁰ The English translation is based on an emendation to the original punctuation:

有異住處客比丘來少。 (original, p. 827b18)

有異住處客比丘來少， (emended)

⁸¹ The English translation is based on an emendation to the original punctuation:

若與和合者善。 (original, p. 827b20)

若與和合者善， (emended)

⁸² The English translation is based on an emendation to the original punctuation:

有異住處客比丘來，與舊比丘等。 (original, p. 827b21)

有異住處客比丘來，與舊比丘等， (emended)

⁸³ The variant reading in note 6, p. 827b23 of the *Sifen lü* is followed: 舊比丘十四日。「客比丘等，應

⁸⁴ The English translation is based on an emendation to the original punctuation:

日，舊比丘十四日。舊比丘少，應從客比丘求和合。若從者善，若不從如法治。

當說戒日客比丘來少，客比丘十六日，舊比丘十五日，亦如是。」

時說戒日，有住處舊 827c01 比丘集欲說戒，說戒時客比丘來少，彼作如是念：「我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「若說戒日，有住處舊比丘集欲說戒，說戒時客比丘來少。舊比丘若已說戒序竟，客比丘當告清淨，餘者當次第聽。若說戒竟，舉眾未起、若多未起、若都已起，客比丘來少，當告清淨，不告者如法治。」

incoming bhikṣus did poṣadha on the fifteenth, and the resident bhikṣus did poṣadha on the fourteenth. [The Buddha said], “The resident bhikṣus, who are fewer in number, should seek a consensus with the incoming bhikṣus. If a consensus can be reached, then all is well. If not, then they should be dealt with according to the rules.”

(7–12) Once, incoming bhikṣus, who were fewer in number, arrived on poṣadha day. The incoming bhikṣus did poṣadha on the sixteenth, and the resident bhikṣus did it on the fifteenth. The same logic applies.”⁸⁵

(1) One poṣadha day, resident bhikṣus had gathered in their residence to recite the Prātimokṣa. [827c] While they were reciting the Prātimokṣa, incoming bhikṣus arrived who were fewer in number. The resident bhikṣus wondered, “What should we do?” Then they told the bhikṣus. The bhikṣus went to the Buddha about this matter. The Buddha said, “Suppose that on poṣadha day, resident bhikṣus have gathered in their residence to recite the Prātimokṣa. While they are reciting the Prātimokṣa, incoming bhikṣus arrive who are fewer in number. If the resident bhikṣus have already completed the prologue, the incoming bhikṣus should declare their purity and listen to the remaining portions in proper sequence. If they have completed the Prātimokṣa recitation, regardless of whether all, some, or none of the assembly is still seated, then the incoming bhikṣus, who are in fewer in number, should state their

有異住處客比丘來多。(original, p. 827b25)

有異住處客比丘來多，(emended)

⁸⁵ Five items should be added after #7, so that 7–12 correspond to 1–6, but with the appropriate variation in poṣadha dates. See Fali, *Sifenlü shu* 四分律疏, pp. 730c22–731a1.

爾時說戒日，舊比丘欲說戒，客比丘來等，舊比丘當更與說戒，^[86]不說者如法治。若說戒竟，若舉眾未起、若多未起、若都已起，客比丘來等，舊比丘當更與說戒，不者應如法治。

爾時說戒日，有一住處舊比丘集欲說戒。時有客比丘來多，^[87]舊比丘應更與說戒，不者如法治。若說戒竟，舉眾未起、若多未起、若都已起，客比丘來多，舊比丘應更與說戒，不者如法治。

purity. Those who do not will be dealt with in accordance with the rules.”

(2) One poṣadha day, the resident bhikṣus [had gathered] to recite the Prātimokṣa. [While they were reciting the Prātimokṣa,] incoming bhikṣus arrived, who were equal in number to the resident bhikṣus. [The Buddha said], “The resident bhikṣus should restart the Prātimokṣa recitation for them. Those who do not shall be dealt with in accordance with the rules. If they have completed the Prātimokṣa recitation, regardless of whether all, some, or none of the assembly is still seated, then the resident bhikṣus should restart the Prātimokṣa recitation for the incoming bhikṣus, who are equal in number. Those who do not will be dealt with in accordance with the rules.”

(3) One poṣadha day, the resident bhikṣus had gathered in their residence to recite the Prātimokṣa. [While they were reciting the Prātimokṣa,] incoming bhikṣus arrived who were greater in number. [The Buddha said], “The resident bhikṣus should restart the Prātimokṣa recitation for them. Those who do not will be dealt with according to the rules. If the Prātimokṣa recitation is complete, regardless if everyone is still sitting, or most are still sitting, or none are still sitting, the resident bhikṣus should restart the Prātimokṣa recitation for the incoming bhikṣus, who are greater in number. Those who do not will be dealt with

⁸⁶ The English translation is based on emendations to the original punctuation:

客比丘來等，舊比丘當更與說戒， (original, p. 827c8)

客比丘來等。「舊比丘當更與說戒， (emended)

⁸⁷ The English translation is based on an emendation to the original punctuation:

時有客比丘來多， (original, p. 827c13)

時有客比丘來多。 (emended)

爾時有住處說戒日，客比丘坐欲說戒，舊比丘來少。客比丘若已說戒序竟，當告清淨，餘者當次第聽。若說戒竟，舉眾未起、若多未起、若都已起，舊比丘來少，當告清淨，不者如法治。

爾時有住處說戒日，客比丘坐欲說戒，舊比丘來等，^[88]客比丘應更與說戒，不者如法治。若說戒竟，舉眾未起、若多未起、若都已起，舊比丘來等，客比丘應更與說戒，不者如法治。

爾時有住處說戒日，客比丘坐欲說戒，舊比丘來

according to the rules.”

(4) One poṣadha day, incoming bhikṣus were seated in a residence to recite the Prātimokṣa. [While they were reciting the Prātimokṣa,] the resident bhikṣus returned who were fewer in number. [The Buddha said], “If the incoming bhikṣus have completed the prologue, the resident bhikṣus should declare their purity, and then listen to the remaining portions in proper sequence. If they have completed the Prātimokṣa recitation, regardless of whether all, some, or none of the assembly is still seated, then the incoming bhikṣus, who are fewer in number, should declare their purity. Those who do not will be dealt with in accordance with the rules.”

(5) One poṣadha day, incoming bhikṣus were seated in a residence to recite the Prātimokṣa. [While they were reciting the Prātimokṣa,] the resident bhikṣus returned who were equal in number. [The Buddha said], “The incoming bhikṣus should restart the Prātimokṣa recitation for them. Those who do not will be dealt with in accordance with the rules. If they have completed the Prātimokṣa recitation, regardless of whether all, some, or none of the assembly is still seated, then the incoming bhikṣus should restart the Prātimokṣa recitation for the resident bhikṣus, who are equal in number. Those who do not will be dealt with in accordance with the rules.”

(6) One poṣadha day, incoming bhikṣus were seated in a residence to recite the Prātimokṣa. [While they were

⁸⁸ The English translation is based on an emendation to the original punctuation:

舊比丘來等， (original, p. 827c21)

舊比丘來等。 (emended)

多，^[89]客比丘應更與說戒，不者如法治。若說戒竟，舉眾未起、若多未起、若都已起，舊比丘來多，客比丘應更與說戒，不者如法治。舊比丘說戒，舊比丘來亦如是。客比丘說戒，客比丘來亦

828a01如是。」

爾時有異住處，說戒日有客比丘來，知舊比丘未來，我等若有四人、若過四人，可作羯磨共說戒，^[90]即便作羯磨共說戒。作羯磨說戒時舊比丘來，客比丘作是念：「我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若說戒日，有住處，有客比丘來，知有舊

reciting the Prātimokṣa,] the resident bhikṣus returned who were greater in number. [The Buddha said], “The incoming bhikṣus should restart the Prātimokṣa recitation for them. Those who do not will be dealt with in accordance with the rules. If they have completed the Prātimokṣa recitation, regardless of whether all, some, or none remain seated, then the incoming bhikṣus should restart the Prātimokṣa recitation for the resident bhikṣus, who are greater in number. Those who do not will be dealt with in accordance with the rules. The same applies whether resident bhikṣus are doing the Prātimokṣa recitation or resident bhikṣus arrive. The same applies whether incoming bhikṣus are doing the Prātimokṣa recitation or incoming bhikṣus arrive.”

[828a] (1) On one occasion, incoming bhikṣus arrived at a residence on poṣadha day. They were aware that the resident bhikṣus had not yet returned. [It occurred to them,] “Since we are four or more, we can do the poṣadha karman and recite the Prātimokṣa.” They began the poṣadha karman and Prātimokṣa recitation. While they were doing this, the resident bhikṣus returned. The incoming bhikṣus thought, “What should we do?” and told the bhikṣus. The bhikṣus went to the Buddha. The Buddha said, “Listen well! Suppose that incoming bhikṣus arrive at a residence on poṣadha day. They are aware that the resident bhikṣus

⁸⁹ The English translation is based on an emendation to the original punctuation:

舊比丘來多， (original, p. 827c25)

舊比丘來多。 (emended)

⁹⁰ The English translation is based on emendations to the original punctuation:

我等若有四人、若過四人，可作羯磨共說戒， (original, p. 828a2)

「我等若有四人、若過四人，可作羯磨共說戒，」 (emended)

比丘未來，我等若有四人、若過四人，可作羯磨共說戒，^[91]彼人即共作羯磨說戒。作羯磨說戒時，舊比丘來少，若已說戒序，當語清淨，餘者當次第聽。若說戒竟，舉眾未起、若多未起、若都已起，舊比丘來少，當告清淨，不者如法治。

時有住處，說戒日有客比丘來至，知有舊比丘未來，我等有四人、若過四人，可作羯磨說戒，^[92]即作羯磨說戒。作羯磨說戒時，舊比丘來等，客比丘應更說戒，^[93]若不者如法治。若說戒竟，舉眾未起、若多未起、若都已起，舊比丘來等，客比丘

had not yet returned. It occurs to them, ‘Since we are four or more, we can do the poṣadha karman and recite the Prātimokṣa,’ and they begin the poṣadha karman and Prātimokṣa recitation. While they are doing this, the resident bhikṣus, who are fewer in number, return. If the incoming bhikṣus have recited the Prātimokṣa prologue, the resident bhikṣus should declare their purity and listen to the rest of the recitation in proper sequence. If the resident bhikṣus, who are fewer in number, return when the Prātimokṣa recitation is complete, regardless of whether all, some, or none of the assembly is still seated, they should declare their purity. Those who do not shall be dealt with in accordance with the rules.”

(2) On one occasion, incoming bhikṣus arrived at a residence on poṣadha day. They were aware that the resident bhikṣus had not yet returned. [It occurred to them,] “Since we are four or more, we can do the poṣadha karman and recite the Prātimokṣa.” They began doing the karman and recitation. While they were doing this, the resident bhikṣus, who were equal in number, returned. [The Buddha said,] “The incoming bhikṣus should restart the Prātimokṣa recitation. Those who do not will be dealt with in accordance with the rules. If the resident bhikṣus, who are

⁹¹ The English translation is based on emendations to the original punctuation:

我等若有四人、若過四人，可作羯磨共說戒， (original, p. 828a7)

『我等若有四人、若過四人，可作羯磨共說戒，』 (emended)

⁹² The English translation is based on emendations to the original punctuation:

我等有四人、若過四人，可作羯磨說戒， (original, p. 828a14)

『我等有四人、若過四人，可作羯磨說戒，』 (emended)

⁹³ The English translation is based on emendations to the original punctuation:

舊比丘來等，客比丘應更說戒， (original, p. 828a16)

舊比丘來等。『客比丘應更說戒，』 (emended)

應更說戒，不者當如法治。^[94]

爾時有住處，說戒日有客比丘來，知有舊比丘未來，我等有四人、若過四人，可作羯磨說戒，^[95]即作羯磨說戒。作羯磨說戒時，舊比丘來多，客比丘應更說戒，若不者如法治。若說戒竟，舉眾未起、若多未起、若都已起，舊比丘來多，客比丘應更說戒，不者如法治。

爾時有住處，說戒日舊比丘來，知客比丘未來，若少、若等、若多，亦是。

equal in number, return when the Prātimokṣa recitation is complete, regardless of whether all, some, or none of the assembly is still sitting, the incoming bhikṣus should restart the Prātimokṣa recitation. Those who do not will be dealt with in accordance with the rules.”

(3) Once, incoming bhikṣus arrived at a residence on poṣadha day. They were aware that the resident bhikṣus had not yet returned. [It occurred to them,] “Since we are four or more, we can do the poṣadha karman and recite the Prātimokṣa.” They began the karman and recitation. While they were doing this, the resident bhikṣus, who were greater in number, returned. [The Buddha said,] “The incoming bhikṣus should restart the Prātimokṣa recitation. Those who do not will be dealt with in accordance with the rules. If the resident bhikṣus, who are greater in number, return when the Prātimokṣa recitation is complete, regardless of whether all, some, or none of the assembly is still sitting, the incoming bhikṣus should restart the Prātimokṣa recitation. Those who do not will be dealt with in accordance with the rules.”

(4–6) On one occasion, resident bhikṣus returned to their residence on poṣadha day. They became aware that incoming bhikṣus had not yet arrived. For cases where the [incoming bhikṣus] are fewer, equal, or greater in number, follow the previous examples.

⁹⁴ The English translation is based on an emendation to the original punctuation: 不者當如法治。(original, p. 828a18)
不者當如法治。」(emended)

⁹⁵ The English translation is based on emendations to the original punctuation: 我等有四人、若過四人，可作羯磨說戒，(original, p. 828a20)
「我等有四人、若過四人，可作羯磨說戒，」(emended)

客比丘說戒，客比丘來亦如是。舊比丘說戒，舊比丘來亦如是。

或言：『應說戒。』或言：『不應說戒。』『若不來者，失去！滅去！』欲作種種方便破壞他，便作羯磨^{828b01}磨說戒，彼作羯磨羯磨不成，得偷蘭遮。」

爾時說戒日，有客比丘來，見舊比丘住處房舍，舊比丘相敷繩床、^[98]木床、座具、氈褥、枕具、洗足石、淨水、淨水瓶，見相已不求，便作羯磨說

“The same applies for cases in which incoming bhikṣus recite the Prātimokṣa and [other] incoming bhikṣus arrive. The same applies for cases in which resident bhikṣus recite the Prātimokṣa and [other] resident bhikṣus arrive.”⁹⁶

“There are cases when one says, ‘the Prātimokṣa should be recited’ and cases when one says, ‘the Prātimokṣa should not be recited’; cases when one says, ‘they are not here, forget about them, they don’t matter,’ and the poṣadha karman and Prātimokṣa are done in ways with the intention of causing division; [828b] [in these cases,] their karman and recitation are not valid, and they incur a sthūlāca.”⁹⁷

Once, incoming bhikṣus arrived at a residence on poṣadha day. They saw the living quarters of the resident bhikṣus and signs of resident bhikṣus: arranged rope beds, wooden beds, sitting mats, blankets, pillows, foot-washing stones, and clean water in the clean water jars. Having seen these signs, they did not look for those bhikṣus. They did

⁹⁶ These new variations apply to cases 1–6 above, and 1–6 on 827b29–828a1, increasing the total to 12 cases for each of the two groups, rather than 6. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 731a7–9: 次十二。初三舊望客。次客望舊。次舊舊相望。次客客相望。次十二。初三客望舊。次舊望客。次客客。次舊舊。

⁹⁷ This paragraph adds a new aspect of discernment to the preceding cases: judging whether the offense is a sthūlāca or the less serious wrongdoing (duṣkṛta). It applies to all the cases from p. 72 above (*Sifen lü*, p. 827b6) to the above paragraph. *The Prātimokṣa should (not) be recited* refers to cases when some bhikṣus do not gather for poṣadha when they should, or do not defer when they should. When this is done with malicious intent, as a way of causing division, it incurs a sthūlāca. When it is done out of laziness, it is wrongdoing. *They are not here . . .* refers to cases when bhikṣus, having malicious intent, carry out the recitation when they know some bhikṣus are absent, as a way of causing division. See Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, pp. 730c18–19, 731a12–16; Dingbin, *Sifenlüshu shushi zongyiji* 四分律疏飾宗義記, CBETA, X42, no. 733, pp. 253b9–10, 253c11–12; Huaisu, *Sifenlü kaizongji* 四分律開宗記, CBETA, X42, no. 735, p. 516b22–24. On sthūlāca, see *Princeton Dictionary of Buddhism*, s.v. “sthūlātyaya.”

⁹⁸ The English translation is based on emendations to the original punctuation:

見舊比丘住處房舍，舊比丘相敷繩床、 (original, p. 828b3)

見舊比丘住處房舍、舊比丘相：敷繩床、 (emended)

戒。作羯磨說戒時，舊比丘來，客比丘作是念：「我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若一住處，說戒日有客比丘來，見舊比丘相敷繩床、木床、敷具、氈褥、枕具、洗足石、淨水、淨水瓶，見有相不求，便作羯磨說戒。若作，不成羯磨說戒，有罪。見相便求，求而不得即應喚。若不喚便作羯磨說戒，不成羯磨說戒，有罪。見相便求，求而不得。求既不得，便言：『滅去！失去！』作種種方便，欲使他破壞，便作羯磨說戒。彼比丘不成羯磨，犯偷蘭遮。見相便求，求而不得，不得便喚，喚已作羯磨說戒。彼比丘羯磨不成，不犯。見相便求，求而得之，和合作羯磨說戒，成羯磨說戒，無犯。見疑亦如是。

the poṣadha karman and recited the Prātimokṣa. While they were doing this, the resident bhikṣus returned. The incoming bhikṣus wondered, “What should we do?” and asked the bhikṣus. The bhikṣus went to the Buddha. The Buddha said, “Listen well! Suppose that incoming bhikṣus arrive at a residence on poṣadha day. They see signs of the resident bhikṣus: arranged rope beds, wooden beds, sitting mats, blankets, pillows, foot-washing stones, clean water in the clean water jars. Having seen signs of the resident bhikṣus, they do not look for them, but do the poṣadha karman and recite the Prātimokṣa. Their karman and recitation are not valid, and they incur an offense. If, having seen signs of the resident bhikṣus, they look for them but don’t find them, they should call for them. If they do the karman and recitation without calling for them, their karman and recitation are not valid, and they incur an offense. If they see signs, look for them, don’t find them, say, ‘forget about them, they don’t matter,’ do various things with the intention of causing division, do the poṣadha karman and recite the Prātimokṣa, then their karman and recitation are not valid, and they incur the offense of sthūlāca. If they see signs of the resident bhikṣus, look for them, don’t find them, call for them, [hear no response,] and do the karman and the recitation, their karman is not valid, but there is no offense. If they see signs of the resident bhikṣus, look for them, find them, and do the karman and Prātimokṣa recitation harmoniously, then the karman and recitation are valid, and there is no

爾時有住處，舊比丘來，見客比丘相，見衣鉢、針筒、尼師壇、洗脚處。見已不求，便作羯磨說戒。彼比丘不成羯磨說戒，^[100]有罪。若見相便求，求而不得即應喚。若不喚便作羯磨說戒，不成羯磨說戒，有罪。見相便求，求而不得，便言：『失去！滅去！』種種方便欲使他破壞，便作羯磨說戒。彼比丘不成羯磨，犯偷蘭遮。見相便求，求而不得，不得便喚，喚已作羯磨說戒，彼比丘不成羯磨說戒，不犯。見相便求，求而得和合作羯磨說戒，彼比丘成羯磨說戒，無罪。見疑亦如是。」

offense. For cases of seeing and being uncertain, the same logic applies.”⁹⁹

On one occasion, resident bhikṣus returned to their residence and saw signs of incoming bhikṣus, such as robes, bowls, needle boxes, sitting mats, and evidence of foot-washing. Having seen signs of incoming bhikṣus, they don't look for them, but do the poṣadha karman and recite the Prātimokṣa. “Their karman and recitation are not valid, and they incur an offense. If they see signs, look for the incoming bhikṣus, but don't find them, then they should call for them. If they do the karman and recitation without calling for them, the karman and recitation are not valid and they incur an offense. If they see signs, look for them, don't find them, and say, ‘forget about them, they don't matter,’ do various things with the intention of causing division, do the karman and recite the Prātimokṣa, then their karman is not valid and they incur a sthūlāca. If they see signs, look for them, don't find them, call for them, [hear no response,] do the karman and recite the Prātimokṣa, their karman and recitation are not valid, but there is no offense. If they see signs, look for them, find them, and do the karman and recite the Prātimokṣa harmoniously, then their karman and recitation are valid,

⁹⁹ In a similar passage in the Pāli Vinaya dealing with uncertainty, the bhikṣus see signs of resident bhikṣus, such as sitting mats and water, “but having seen (these signs) they come to be doubtful, thinking: ‘Now are there resident monks, or are there not?’” Horner, *The Book of the Discipline* 4:176; Vin I:133. In a less likely scenario, Fali explains that the incoming bhikṣus see signs, but are unsure if the signs indicate bhikṣus or śrāmaṇeras. Fali, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 731a23–24: 次、見疑五者，見已生疑，為大比丘、為沙彌，五句同前，故曰「亦如是」。

¹⁰⁰ The English translation is based on an emendation to the original punctuation:

彼比丘不成羯磨說戒， (original, p. 828b21)

「彼比丘不成羯磨說戒， (emended)

爾時 828c01 說戒日，有一異住處，客比丘來，聞舊比丘聲、經行聲、警歎聲、聞誦經聲、聞說法聲，聞已不求，便作羯磨說戒。作羯磨說戒時，舊比丘來，彼不知云何？即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若說戒日，有一住處，客比丘來，聞舊比丘聲、經行聲、警歎聲、誦經聲、說法聲，聞已不求，便作羯磨說戒。彼比丘不成羯磨說戒，得罪。若聞已求，求已不得，不喚，作羯磨說戒，彼比丘不成羯磨說戒，得罪。若聞已求，求已不得，不得而復不喚，既不喚便言：『失去滅去。』種種方便欲使他破壞，便作羯磨說戒。彼比丘不成羯磨說戒，得偷蘭遮。聞已求，求已不得，不得便喚，喚已作羯磨說戒。彼比丘羯磨不成，無罪。聞已求，求已得，得已和合共作羯磨說戒，彼

and there is no offense. In cases of seeing and suspecting, the same logic applies.”

On one occasion, incoming bhikṣus arrived at a residence on poṣadha day. [828c] They heard the sounds of the resident bhikṣus, such as the sounds of their walking meditation, coughing, sutra recitation, and teaching the dharma. Having heard those sounds, they did not look for the resident bhikṣus, but did the poṣadha karman and recited the Prātimokṣa. While they were doing this, the resident bhikṣus arrived. They didn't know what to do. They told the bhikṣus, who went to the Buddha. The Buddha said, “Listen well! Suppose that incoming bhikṣus arrive at a residence on poṣadha day. They hear sounds of the resident bhikṣus, such as the sounds of their walking meditation, coughing, sutra recitation, or teaching the dharma. After hearing those sounds, the bhikṣus do not look for the resident bhikṣus, but do the poṣadha karman and recite the Prātimokṣa. The karman and recitation of those bhikṣus is not valid and they incur an offense. If after hearing sounds, they look for the resident bhikṣus, don't find them, don't call for them, but do the poṣadha karman and recite the Prātimokṣa, then their karman and recitation are not valid and they incur an offense. If they hear sounds, look for the resident bhikṣus, don't find them, don't call for them, but then say, ‘forget about them, they don't matter,’ do various things with the intention of causing division, do the karman and recite the Prātimokṣa, then their karman and recitation are not valid and they incur a sthūlāca. If they hear sounds, look for the resident bhikṣus, don't find them, call for them, [hear no response,] and do the karman

比丘成羯磨說戒，無罪。
若聞疑亦如是。^[101]

時有一住處，說戒日舊比丘來，聞客比丘聲、經行聲、警歎聲、誦經聲、說法聲、抖擻衣聲，聞已不求，便作羯磨說戒。彼比丘不成羯磨說戒，^[102]有罪。聞已求，求已不得，不得已不喚，作羯磨說戒。彼比丘不成羯磨說戒，有罪。聞已求，求而不得，不得已不喚，不喚已便言：『失去！滅去！』種種方便欲使他破壞，便作羯磨說戒。彼比丘不成羯磨說戒，得偷蘭遮。聞已求，求已不得，不得已便喚，喚已作羯磨說戒。彼比丘不成羯磨說戒，無罪。聞已求，求已得，得

and the recitation, then their karman and recitation are not valid, but there is no offense. If they hear sounds, look for the resident bhikṣus, find them, then do the karman and recite the Prātimokṣa harmoniously, then their karman and recitation are valid and there is no offense. In cases of hearing and suspecting, the same logic applies.”

On one occasion, resident bhikṣus returned to their residence on poṣadha day. They heard sounds of incoming bhikṣus, such as the sounds of their walking meditation, coughing, reciting sūtras, teaching the Dharma, and shaking their robes. Having heard these sounds, they did not look for them, but did the poṣadha karman and recited the Prātimokṣa. [The Buddha said,] “The karman and recitation of those bhikṣus is not valid, and they incur an offense. If they hear sounds, look for the incoming bhikṣus, don’t find them, don’t call for them, and do the karman and recite the Prātimokṣa, then their karman and recitation is not valid and they incur an offense. If they hear sounds, look for the incoming bhikṣus, don’t find them, don’t call for them, and say, ‘forget about them, they don’t matter,’ do various things with the intention of causing division, do the karman and recite the Prātimokṣa, then their karman and recitation are not valid and they incur the offense of sthūlāca. If they hear sounds, look for them, don’t find them, call for them, [hear no response,] and do the karman

¹⁰¹ The English translation is based on an emendation to the original punctuation:
若聞疑亦如是。(original, p. 828c16)
若聞疑亦如是。」(emended)

¹⁰² The English translation is based on an emendation to the original punctuation:
彼比丘不成羯磨說戒，(original, p. 828c19)
「彼比丘不成羯磨說戒，(emended)

已和合共作羯磨說戒，彼比丘成羯磨說戒，無罪。聞疑亦如是。」

爾時有一異住處，說戒日客比丘來，見^{829a01}舊比丘在界場上，見而不求，便作羯磨說戒。諸比丘作是念：「我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若有異住處，說戒日客比丘來，見舊比丘在界場上，見而不求，便作羯磨說戒，彼比丘成羯磨說戒，有罪。若見已便求，求不得不喚，便作羯磨說戒，彼比丘成羯磨說戒，有罪。見已求，求已喚，喚已作羯磨說戒，彼比丘成羯磨說戒，無罪。見疑亦如是。」^[103]

and recite the Prātimokṣa, then their karman and recitation are not valid, but there is no offense. If they hear sounds, look for the incoming bhikṣus, find them, and do the poṣadha karman and recite the Prātimokṣa harmoniously, then their karman and recitation are valid, and there is no offense. In cases of hearing and suspecting, the same logic applies.”

Once, incoming bhikṣus arrived at a residence on poṣadha day. They saw that the resident bhikṣus were on the precept site. ^[829a] Having seen them, they did not approach them, but did the poṣadha karman and recited the Prātimokṣa. The bhikṣus wondered, “What should we do?” and told the bhikṣus. The bhikṣus went to the Buddha. The Buddha said, “Listen well! Suppose that incoming bhikṣus arrive at a residence on poṣadha day. (1) They see the resident bhikṣus on the precept site. They do not approach the precept site, but do the poṣadha karman and recite the Prātimokṣa. The karman and recitation of those bhikṣus are valid, but they incur an offense. (2) Suppose that they see the resident bhikṣus, approach the precept site, and having approached, are unable to find the resident bhikṣus. They do not call for them, but do the karman and recite the Prātimokṣa. Their karman and recitation are valid, but they incur an offense. (3) Suppose that having seen the resident bhikṣus, they approach the precept site, and after approaching the precept site they call for them. After calling for them, they do the karman and recite the

¹⁰³ The English translation is based on an emendation to the original punctuation:

見疑亦如是。(original, p. 829a9)

見疑亦如是。」(emended)

爾時有異住處，說戒日舊比丘來，見客比丘在界場上，見而不求便作羯磨說戒，彼比丘成羯磨說戒，^[104]有罪。若見已便求，求已不得，而不喚便作羯磨說戒，彼比丘成羯磨說戒，有罪。見已求，求已喚，喚已作羯磨說戒，彼比丘成羯磨說戒，無罪。見疑亦如是。^[105]

爾時有異住處，說戒日客比丘來，聞舊比丘在界場上。聞已不求，便作羯磨說戒，彼比丘成羯磨說

Prātimokṣa. Their karman and recitation are valid, and there is no offense. The same logic applies for cases of seeing and suspecting.”

Once, resident bhikṣus returned to their residence on poṣadha day. (1) They saw that incoming bhikṣus were on the precept site. They did not approach the precept site, but did the poṣadha karman and recited the Prātimokṣa. “The karman and recitation of those bhikṣus are valid, but they incur an offense. (2) Suppose that they see the incoming bhikṣus, approach the precept site, and having approached, are unable to find the incoming bhikṣus. They do not call for them, but do the karman and recite the Prātimokṣa. Their karman and recitation are valid, but they incur an offense. (3) Suppose that having seen the incoming bhikṣus, they approach the precept site, and after approaching the precept site they call for them. After calling for them, they do the karman and recite the Prātimokṣa. Their karman and recitation are valid, and there is no offense. The same logic applies for cases of seeing and suspecting.”

On one occasion, incoming bhikṣus arrived at a residence on poṣadha day. (1) They heard sounds indicating that the resident bhikṣus were on the precept site. Having heard sounds, they did not look for them, but did the

¹⁰⁴ The English translation is based on emendations to the original punctuation:

見而不求便作羯磨說戒，彼比丘成羯磨說戒， (original, p. 829a11)

見而不求便作羯磨說戒。「彼比丘成羯磨說戒， (emended)

¹⁰⁵ The English translation is based on an emendation to the original punctuation:

見疑亦如是。 (original, p. 829a15)

見疑亦如是。」 (emended)

戒，^[106]有罪。聞已求，求已不喚，不喚已便作羯磨說戒，彼比丘成羯磨說戒，有罪。聞已求，求已喚，喚已作羯磨說戒，彼比丘成羯磨說戒，無罪。聞疑亦如是。

舊比丘來，聞客比丘在界場上亦如是，聞疑亦如是。」

爾時有一異住處，說戒日客比丘來，見舊比丘在界內，見而不求便作羯磨說戒。作羯磨說戒時，舊比丘來，彼作是念：「我等當云何？」即告諸比丘。諸比丘往白佛，佛言：「汝等善聽！若有一異住處，說戒日客比丘來，見舊比丘在界內，見而不求，便作羯磨說戒，彼比丘不成羯磨說戒，有罪。見而求，^{829b01}求而不喚，便作

karman and recited the Prātimokṣa. “Their karman and recitation are valid, but they incur an offense. (2) Having heard sounds, they look for the resident bhikṣus, and after looking, they don’t call for them, but do the karman and recite the Prātimokṣa. Their karman and recitation are valid, but they incur an offense. (3) Having heard sounds, they look for them. After looking, they call for them, then do the karman and recite the Prātimokṣa. Their karman and recitation are valid, and there is no offense. The same logic applies for cases of hearing and suspecting.

“The same logic applies for cases in which resident bhikṣus return and hear incoming bhikṣus on the precept site. The same logic applies for cases of hearing and suspecting.”

On one occasion, incoming bhikṣus arrived at a residence on poṣadha day. They saw that resident bhikṣus were within the territory. Having seen this, they did not approach them but did the poṣadha karman and recited the Prātimokṣa. While they were doing this, the resident bhikṣus arrived. They wondered, “What should we do?” and told the bhikṣus. The bhikṣus went to the Buddha. The Buddha said, “Listen well! Suppose that incoming bhikṣus arrive at a residence on poṣadha day. Having seen that the resident bhikṣus are within the territory, they do not approach them, but do the poṣadha karman and recite the Prātimokṣa. The karman and recitation of those bhikṣus are not valid and they incur an offense. Suppose that having

¹⁰⁶ The English translation is based on emendations to the original punctuation:

便作羯磨說戒，彼比丘成羯磨說戒， (original, p. 829a17)

便作羯磨說戒。「彼比丘成羯磨說戒， (emended)

羯磨說戒，不成羯磨說戒，有罪。見便求，求已喚，喚已和合作羯磨說戒，彼比丘成羯磨說戒，無罪。見疑亦如是。

爾時有住處，說戒日有舊比丘來，見客比丘在界內亦如是，見疑亦如是。

客比丘聞舊比丘在界內亦如是，聞疑亦如是。

舊比丘聞客比丘在界內亦如是，聞疑亦如是。」

時六群比丘作如是念：「從有比丘有住處，至無比丘有住處，恐餘比丘為我等作羯磨若遮說戒。」時諸比丘往白佛，佛言：「不應作如是念：『從有比丘有住處，至無比丘有住處，恐餘比丘為我等作羯磨若遮說戒。』」

seen them, they look for them. [829b] After looking for them, they do not call for them, but do the poṣadha karman and recite the Prātimokṣa. Their karman and recitation are valid, but they incur an offense. Suppose that having seen the resident bhikṣus, they look for them, and after looking for them, they call for them. After calling for them they do the karman and recite the Prātimokṣa harmoniously. Their karman and recitation are valid, and there is no offense. The same logic applies for cases of seeing and suspecting.”

Once, resident bhikṣus returned to their residence on poṣadha day. They saw that incoming bhikṣus were within the territory. The same logic applies. Also, the same logic applies for cases of seeing and suspecting.

The same applies for cases in which the incoming bhikṣus hear resident bhikṣus within the territory, and for cases of hearing and suspecting.

The same logic applies for cases in which the resident bhikṣus hear incoming bhikṣus within the territory, and for cases of hearing and suspecting.

(1) On one occasion, the six bhikṣus thought, “We are travelling from a place that is a residence with bhikṣus to a place that is a residence without bhikṣus.¹⁰⁷ We are worried that other bhikṣus might do a karman against us such as blocking our poṣadha.” Then the bhikṣus went to the Buddha. The Buddha said, “Do not think thus: ‘We are travelling from a place that is a residence with bhikṣus to place that is a residence without bhikṣus. We are worried that other bhikṣus might do a karman against us such as

¹⁰⁷ According to Dingbin, a place that is a residence without bhikṣus refers to an empty saṅghārāma 空藍. See *Sifenlüshu shizongyi ji* 四分律疏飾宗義記, CBETA, X42, no. 733, p. 253c16–19.

彼比丘作是念：「從有比丘有住處，至無比丘無住處，恐餘比丘為我等作羯磨若遮說戒。」佛言：「不應作如是念：『從有比丘有住處，至無比丘無住處，恐餘比丘為我等作羯磨若遮說戒。』」

彼比丘作是念：「我從有比丘有住處，至無比丘有住處無住處、若往比丘界場上，恐餘比丘為我作羯磨若遮說戒。」佛言：「不應作是念：『從有比丘有住處，至無比丘有住處無住處，若往比丘界場上，恐餘比丘為我作羯磨若遮說戒。』若無僧共去、若無難事去者，突吉羅。」

從有比丘無住處，至無

blocking our poṣadha.”¹⁰⁸

(2) The six bhikṣus thought, “We are travelling from a place that is a residence with bhikṣus to a place that is not a residence without bhikṣus.¹⁰⁹ We are worried that other bhikṣus might do a karman against us such as blocking our poṣadha.” The Buddha said, “Do not think, ‘We are travelling from a place that is a residence with bhikṣus to place that is not a residence without bhikṣus. We are worried that other bhikṣus might do a karman against us such as blocking our poṣadha.’”

(3) Those bhikṣus thought, “I am going from a place that is a residence with bhikṣus to a place that is, and is not a residence without bhikṣus,¹¹⁰ or to a bhikṣu precept site. I am worried that other bhikṣus might do a karman against me such as blocking my poṣadha.” The Buddha said, “Do not think, ‘I am going from a place that is a residence with bhikṣus to a place that is, and is not a residence without bhikṣus, or to a bhikṣu precept site. I am worried that other bhikṣus might do a karman against me such as blocking my poṣadha.’ If the group that goes does not comprise a saṅgha,¹¹¹ or if there are no difficulties or circumstances, it is an offense of wrongdoing (duṣkṛta).

(4) “The same logic applies if you go from a place that

¹⁰⁸ In this group of cases, the common factor is that bhikṣus are prohibited from travelling on poṣadha day to places where there are no bhikṣus.

¹⁰⁹ According to Dingbin, a *place that is not a residence without bhikṣus* refers to a remote area 迴地. See note 107 above.

¹¹⁰ According to Dingbin, a *place that is, and is not a residence* refers to a place that was originally a monastic residence, but could secondarily be considered a non-residence, such as a broken-down monastery. See note 107 above. Cf. Horner, *Book of the Discipline* 4:178, note 3.

¹¹¹ According to Dingbin, if there are enough bhikṣus to be considered a saṅgha, they can do poṣadha without incurring an offense. See note 107 above.

比丘有住處，亦如是。

從有比丘無住處，至無比丘無住處，亦如是。

從有比丘無住處，至無比丘有住處、無住處，亦如是。

從有比丘有住處、無住處，至無比丘有住處亦如是。

從有比丘有住處、無住處，至無比丘、無住處，亦如是。

從有比丘有住處、
829c01無住處，至無比丘有住處、無住處，亦如是。

若為親厚知識，亦如是。」

時六群比丘尼作如是念：「往寺內遮餘比丘言：『勿為六群比丘作羯磨遮說戒。』」爾時諸比丘以此事往白佛，佛言：「比丘尼不應作如是念：『往寺內遮餘比丘言：『勿為六群比丘作

is not a residence with bhikṣus to a place that is a residence without bhikṣus.¹¹²

(5) “The same logic applies if you go from a place that is not a residence with bhikṣus to a place that is not a residence without bhikṣus.

(6) “The same logic applies if you go from a place that is not a residence with bhikṣus to a place that is a residence, or a place that is a non-residence without bhikṣus.

(7) “The same logic applies if you go from a place that is and is not a residence with bhikṣus to a place that is a residence without bhikṣus.¹¹³

(8) “The logic same applies if you go from a place that is and is not a residence with bhikṣus to a place that is not a residence without bhikṣus.

(9) “The logic same applies if you go from a place that is and is not a residence with bhikṣus to a place that is and is not a residence without bhikṣus. [829c]

(10–18) “The same logic applies for cases against friends and associates.”

(1) Then, the six bhikṣuṇīs thought, “Let us go to that monastery and stop those bhikṣus by saying, ‘Do not do any karmans, such as the one to block poṣadha, against the six bhikṣus.’” Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Bhikṣuṇīs should not think, ‘Let us go to that monastery and stop those bhikṣus by saying, “Do not do any karmans, such as the one to block

¹¹² Items 4–6 resemble 1–3, except for one change: *from a place that is a residence becomes from a place that is **not** a residence.*

¹¹³ In items 7–9, *from a place that is not a residence becomes from a place that is **and** is not a residence.*

羯磨遮說戒。」亦不應於比丘尼前作羯磨若遮說戒。」

時諸比丘尼，遣式叉摩那、沙彌、沙彌尼，至寺內遮餘比丘，勿為六群比丘作羯磨遮說戒。諸比丘往白佛，佛言：「比丘尼不應作是念：『遣式叉摩那、沙彌、沙彌尼，至寺內遮餘比丘，勿為六群比丘作羯磨遮說戒。』亦不應在式叉摩那、沙彌、沙彌尼前作羯磨遮說戒。」

彼諸比丘尼復作是念：「遣白衣知識往寺內遮餘比丘，勿為六群比丘作羯磨遮說戒。」諸比丘往白佛，佛言：「比丘尼不應作如是念：『遣白衣知識往寺內遮餘比丘，勿為六群比丘作羯磨若遮說戒。』不應在白衣前作羯磨若遮說戒。」

爾時摩竭國瓶沙王，為佛眾僧故，遣諸將守護僧伽藍。時諸比丘語諸將言：「汝等且出在外，我等欲作羯磨說戒。」諸將報言：「王瓶沙見遣來，為佛

poṣadha, against the six bhikṣus.” Further, the karman to block poṣadha should not be done in the presence of bhikṣuṇīs.”

(2) On one occasion, the bhikṣuṇīs sent śikṣamāṇās, śrāmaṇeras, and śrāmaṇerikās to the monastery to stop those bhikṣus from doing any karmans, such as the one to block poṣadha, against the six bhikṣus. The bhikṣus went to the Buddha. The Buddha said, “Bhikṣuṇīs should not think, ‘Let us send śikṣamāṇās, śrāmaṇeras, and śrāmaṇerikās to the monastery to stop those bhikṣus from doing any karmans, such as the one to block poṣadha, against the six bhikṣus.’ Further the karman to block poṣadha should not be done in the presence of śikṣamāṇās, śrāmaṇeras, or śrāmaṇerikās.”

(3) Then the bhikṣuṇīs further thought, “Let us send lay acquaintances to the monastery to stop those bhikṣus by telling them not to do any karmans, such as the one to block poṣadha, against the six bhikṣus.” The bhikṣus went to the Buddha. The Buddha said, “Bhikṣuṇīs should not think, ‘Let us send lay acquaintances to the monastery to stop those bhikṣus by telling them not to do any karmans, such as the one to block poṣadha, against the six bhikṣus.’ Karmans, such as the one to block poṣadha, should not be done in the presence of lay followers.”

On one occasion, King Bimbisāra sent several generals to protect the saṅghārāma on behalf of the Buddha and the Saṅgha. At this time, the bhikṣus said to the generals, “Please go outside, we are about to do a karman.” The generals replied, “We have been sent by King Bimbisāra to protect the saṅghārāma on behalf of the Buddha and the

眾僧故守護。王意難犯，我等不能出外。」爾時諸比丘，以此事往白佛，佛言：「當和喻語使出，若出者善，若不出者，汝等自相將出，至不見不聞處作羯磨共說戒，不應在未受大戒人前作羯磨說戒。」

時有天龍鬼神來聽說戒，有得天眼比丘見之，皆生畏慎，心念言：「世尊制^{830a01}戒，不聽我等於未受大戒人前作羯磨說戒。」爾時諸比丘以此事往白佛，佛言：「自今已去，聽除人未受大戒，餘者聽在前作羯磨說戒。」

爾時拘睒彌眾僧破為二部，時諸比丘欲於舍衛和合，佛言：「自今已去，聽白已然後和合。當作如是白：『大德僧聽！所由諍事，令僧鬪諍彼此不和，彼人犯罪，為作舉已還為解罪。僧塵垢已滅，^[114]若

Saṅgha. The king's wishes may not be violated, therefore we will not go outside.” At this time the bhikṣus went to the Buddha about this matter. The Buddha said, “Explain the situation to them with agreeable language, causing them to go out. If they go out, then all is well. If not, then the bhikṣus should go out to a place where they cannot be seen or heard to do the poṣadha karman and recite the Prātimokṣa. Do not do the karman and recite the Prātimokṣa in the presence of anyone who is not fully ordained.”

On one occasion, devas, nāgas, ghosts, and spirits came to listen to the Prātimokṣa. A bhikṣu with the deva eye saw them. All the bhikṣus became anxious, thinking, “The World-honored One has made a rule that we are not allowed to do the poṣadha karman and recite the Prātimokṣa in the presence of anyone who is not fully ordained.” ^[830a] Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, I allow that besides humans who are not fully ordained, all others may be present during the karman and recitation.”

At that time, the Saṅgha in Kauśāmbī had split into two factions.¹¹⁵ Those bhikṣus wished to go to Śrāvastī to reconcile. The Buddha said, “Hereafter, I allow that reconciliation may be done after making a motion. This is the motion: ‘Venerable Saṅgha, please listen. The suspension of a bhikṣu for committing an offense—which has caused fighting, arguing and discord in the Saṅgha—has been revoked, and the stain on the Saṅgha is gone. If it

¹¹⁴ The English translation is based on emendations to the original punctuation: 為作舉已還為解罪。僧塵垢已滅， (original, p. 830a7)

僧時到僧忍聽，僧和合。白如是。』應作如是白已作和合。」

爾時尊者優波離，從座起偏露右肩、脫革屣、右膝著地、合掌白佛言：「世尊！所因事令僧鬪諍，而不和合、眾僧破壞，令僧塵垢、令僧別異，分為二部，而此事未決斷除滅。眾僧為成如法和合不？」佛告優波離：「若眾僧所因事令僧鬪諍，而不和合、眾僧破壞，令僧塵垢、令僧別異，分為二部。若能於中改悔，不相發舉，此則名為眾僧以法和合。自今已去，聽先白然後說戒。當作如是白：『大德僧聽！眾僧所因諍事令僧鬪諍，而不和合、眾僧破壞，令僧塵垢、令僧別異，分為二部。彼人自知犯罪事。今已改悔除滅僧垢。若僧時到僧忍聽，和合說戒。白如是。』作如

is timely, may the Saṅgha agree to become harmonious.

This is the motion.’ After stating this motion, the assembly is harmonious.”

On one occasion, Upāli got up from his seat, arranged his robes over his left shoulder, removed his sandals, knelt on his right knee, joined his palms, and said to the Buddha, “World-honored One, the matter that has caused fighting, arguing, discord, and division, which has stained the Saṅgha, caused the Saṅgha to have contradictory views and split into two groups—this matter has not been resolved or removed. Is the Saṅgha in accord with the Dharma and harmonious?” The Buddha said to Upāli, “Regarding the matter that has caused fighting, arguing, discord, and division, which has stained the Saṅgha, caused the Saṅgha to have contradictory views and split into two groups, if the offender repents, so that bhikṣus do not accuse each other, then the Saṅgha is in accord with the Dharma and is harmonious. Hereafter, I allow that the Prātimokṣa should be recited after the motion is made. This is the motion: ‘Venerable Saṅgha, please listen. Regarding the matter that has caused fighting, arguing, discord, and division, which has stained the Saṅgha, caused the Saṅgha to have contradictory views and split into two groups, the person in question is cognizant of his offense, and has confessed and repented, thus removing the stain from the Saṅgha. If it is timely, let us recite the Prātimokṣa in harmony. This is the

為作舉已還為解罪，僧塵垢已滅。(emended)

¹¹⁵ This is a summary of the Kauśāmbī skandhaka, where the precedent for non-calendrical poṣadha occurs. After a division is healed with repentance and a motion, the two sides do poṣadha together, regardless of the date.

是白已，然後和合說
戒。」

(說戒捷度竟)

四分[*]律卷第三十六

motion.’ After making this motion, recite the Prātimokṣa.”

End of Poṣadha skandhaka