

《四分律》

說戒犍度

《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

菩提文教基金會版權所有©2017

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

©2017 Bodhi Foundation for Culture and Education

Website:

<http://dharmaguptakavinaya.wordpress.com>

Poṣadha

[816c] Poṣadha Skandhaka, Part One

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.¹ 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 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

¹ In other versions of the Vinaya, these gatherings are identified as *poṣadha* or *uposatha*.

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 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 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 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.’² 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, 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 have established for bhikṣus can become their Prātimokṣa recitation.”³

² 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.

³ Here, as in the Mahīśāsaka and Pāli Vinayas, the Buddha changes the format of poṣadha so that bhikṣus

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 [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.⁴ 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.⁵

[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.*

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.

⁴ Pācittika #1.

⁵ 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.

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.

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 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?”⁶ 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 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.”⁷

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,⁸ or

⁶ The waning moon is called the dark half of the month (*kṛṣṇapakṣa*; 黑月), and the waxing moon is called the bright half (*śuklapakṣa*; 白月).

⁷ 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).

⁸ In Sanskrit *gaṇṭā* means a bell or metal plate struck to mark the time. According to the Mahīśāsaka Vinaya, it is made of wood.

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, 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?”⁹

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.

Then Kālpina, 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, Kālpina, what you say is true. Whether you go to the Prātimokṣa recitation or stay here, you are unmatched in purity. Nevertheless, Kālpina, 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, Kālpina assented to

⁹ This episode continues on page 9 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.

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 R̥ṣigiri 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 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 R̥ṣigiri; some waited at the cave of seven leaves at Mt. Vaibhāha;¹⁰ 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.¹¹ The name of the site must be specified, such as the great hall, the second story of the hall, the hall for

¹⁰ The cave of seven leaves (*Saptaparṇaguhā*), located at the foot of Mt. Vaibhāra, was the location for the First Council. See *Dictionary of Pāli Proper Names* 2:927.

¹¹ 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.

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 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.”¹²

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.¹³ 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 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.”

¹² 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.

¹³ 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.

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?”¹⁴ 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, 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.”

¹⁴ This question was asked to determine the amount of offerings.

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 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 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 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.¹⁵ 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

¹⁵ “Raised earth” is a translation of *jiangpan* 疆畔, which originally refers to the earthen embankments surrounding crop or rice fields.

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 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 night away from my robes, I would stay in this cave.”¹⁶ Then the bhikṣus went to the Buddha about this matter. The Buddha said, “Hereafter, you may set a territory of not losing robes.¹⁷ 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:

¹⁶ The second niḥsargika pācittika rule prohibits monks and nuns from spending the night away from their three robes.

¹⁷ Literally, “a territory in which robes are not forfeited,” which creates an exception to niḥsargika pācittika rule #2.

“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. 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 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, 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 dunghheap, 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 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 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 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. 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 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 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.¹⁸ 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

¹⁸ 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.

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.

“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.¹⁹ Then the bhikṣus went to the 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

¹⁹ *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 18, p. 21 above). *In discord with the dharma* (Skt. *adharmā*) 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.

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 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.²⁰ 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.²¹ 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 pārajāyika, has violated a bhikṣuṇī, joined the Saṅgha with thieving intentions, is a destroyer of both Buddhist and non-Buddhist traditions,²² 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

²⁰ 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.

²¹ 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.

²² See footnote in Ordination, part 5, p. 814c.

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 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 his 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.²³ 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

²³ See the passage beginning on p. 23 above.

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 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 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 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 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 bhikṣus 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, ‘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,²⁴ the restarting of probation,²⁵ mānatva probation,²⁶

²⁴ 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.

²⁵ *Mūlāyapaṭikassati* (Pāli) literally means going back to the beginning. If an offending bhikṣu commits

when rehabilitation (ābarhaṇa) is granted,²⁷ 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 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 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,

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.

²⁶ 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.

²⁷ Ābarhaṇa is a karman which formally marks a monk’s or nun’s rehabilitation.

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 recitation the next day.”²⁸

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.”²⁹ [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.”³⁰ [The Buddha said,] “They should recite the thirty items in full. Those who do not will be dealt with according to the rules.”

²⁸ 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.

²⁹ The ninety pācittikas.

³⁰ The thirty niḥsargika pācittikas.

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 is imminent. We cannot recite the two undetermined rules in full, but we can recite the thirteen items.”³¹ [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.”³² [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.³³ 3. Having recited the prologue, the four, and the thirteen, one says, ‘As normally heard by the Saṅgha’ for the remaining 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,

³¹ The thirteen saṅghāvaśeṣas.

³² The four pārājayikas.

³³ 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.

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 *Nanayou had fits of incoherent madness.³⁴ 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

³⁴ 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*.

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 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 bhikṣu, 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 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 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.³⁵ 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, knelt 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-

³⁵ 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.

honored One remained silent. 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 hollow tree.³⁶ 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."

³⁶ In a similar passage, it is remarked that such people are corrupt inside but look pure on the outside (*Sifen lü*, p. 1010c11–12).

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 dwell 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 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, 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 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,³⁷ the four kinds of right effort,³⁸ the four wish-fulfillment practices,³⁹ the four dhyānas, five faculties,⁴⁰ five powers,⁴¹ seven factors of enlightenment,⁴² 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 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

³⁷ Body, sensation (*vedanā* 受), mind, and dharmas.

³⁸ 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.

³⁹ The four wish fulfillment practices of desire (*chanda*), effort, mindfulness, and contemplation.

⁴⁰ The five faculties of faith, effort, mindfulness, concentration, and wisdom.

⁴¹ The powers of faith, effort, mindfulness, concentration, and wisdom.

⁴² 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.

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 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 pārājayika, 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 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.⁴³ After each of the bhikṣus has learned to recite one part, they all should return to their original residence and teach one person

⁴³ The four pārājayikas, thirteen saṅghāvaśeṣas, two undetermined, thirty niḥsargika pācittikas, the ninety pācittikas, four pratideśanīyas, and the concluding section.

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?”

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 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 bhikṣus 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 *mātrkāś*, 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 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.⁴⁴ 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

⁴⁴ See page 35 above.

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 whole,⁴⁵ through my purity, I may participate in poṣadha.’ This is said three times. The bhikṣu who receives the confession says, ‘Be remorseful.’⁴⁶ 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.⁴⁷ 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 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

⁴⁵ 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.

⁴⁶ 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.

⁴⁷ 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。”

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.”

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 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 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 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. 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.”⁴⁸

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.”⁴⁹

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 mātṛkās, 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

⁴⁸ According to Dutī, this only applies to offenses of śuddha pācittika and below. It does not apply to pārājayika, saṅghāvaśeṣa or niḥsargika 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。”

⁴⁹ They are still obligated to repent after the Prātimokṣa recitation, once their uncertainty is resolved. See 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，本罪乃識已讖。”

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 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 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 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.”⁵⁰

(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 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

⁵⁰ 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.

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 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 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 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 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.

“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.”⁵¹

“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.”⁵²

⁵¹ 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。

⁵² 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. 46 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

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 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 offense. For cases of seeing and being uncertain, the same logic applies.”⁵³

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.”

⁵³ 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」。

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, 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 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 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 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 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 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.⁵⁴ 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 blocking our poṣadha.’”⁵⁵

(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.⁵⁶ We are worried that other bhikṣus might do

⁵⁴ 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.

⁵⁵ 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.

⁵⁶ According to Dingbin, *a place that is not a residence without bhikṣus* refers to a remote area 迴地. See note 54 above.

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,⁵⁷ 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,⁵⁸ 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 is not a residence with bhikṣus to a place that is a residence without bhikṣus.⁵⁹

(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.⁶⁰

(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]

⁵⁷ 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 54 above. Cf. Horner, *Book of the Discipline* 4:178, note 3.

⁵⁸ According to Dingbin, if there are enough bhikṣus to be considered a saṅgha, they can do poṣadha without incurring an offense. See note 54 above.

⁵⁹ 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*.

⁶⁰ In items 7–9, *from a place that is not a residence* becomes *from a place that **is and** is not a residence*.

(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 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 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.⁶¹ 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 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

⁶¹ 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.

Prātimokṣa in harmony. This is the motion.’ After making this motion, recite the Prātimokṣa.”

End of Poṣadha skandhaka