



**THE BUDDHIST SANGHA LIFE IN THE SEVENTH  
CENTURY: A STUDY BASED ON A RECORD OF THE  
INNER LAW SENT HOME FROM THE SOUTH SEAS《南  
海寄歸內法傳》 OF YIJING**

**ZHANG JINGTING**

A Dissertation Submitted in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
Ayutthaya, Thailand  
C.E. 2018



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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled “The Buddhist Sangha Life in the Seventh Century: A Study Based on A Record of the Inner Law Sent Home from the South Seas 《南海寄歸內法傳》 of Yijing” as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.

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### Abstract

The aims of this qualitative research were 1) To examine the life experiences and works of Yijing. 2) To examine the Buddhist Sangha life in the seventh century based on the analytical study of the Yijing's records in the book of *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 3) To discuss the changes or problems about Buddhist Sangha life based on Yijing's records. It was found that 1) Yijing is an eminent monk who had spent twenty-five years for pilgrimage study in Indian and Malay Archipelago in the seventh century, his works are the valuable sources of Buddhist research and some other subjects. 2) Compared with the Pāli Vinaya of Bhikkhu Yijing's records of Buddhist Sangha life were mainly about *Pācittiya* and *Sekhiyā*, most of his records are consistent with the relevant records in Vinayaṭṭaka. 3) Sometimes the Buddhist disciplines have to be adjusted according to different cultures, customs or the different school's tradition. These reasons can result in changes or problems of the relevant disciplines. This dissertation not only makes up for the partial blank of the data about the Buddhist Sangha life but also provides a new way of Buddhist research through the analytical study between the whole records of the subject book and different Buddhist Vinaya scriptures. Meanwhile, it is also a good attempt of the academic exchange between Mahāyāna Buddhism and Theravāda Buddhism.

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Zhang Jingting  
(January 20, 2019)

## List of Abbreviations

Ibid.	Ibidem/in the same place or book which has been “cited just before”
op.cit.	opera citato/as referred (to the prior reference by the same author)
p./pp.	Page/pages
B.E.	Buddhist Era
C.E.	Common Era
A.D.	Anno Domini
ed./(eds.)	edited by / editor(s)
tr./ trs.	Translated by / translator(s)
PTS	Pāli Text Society
Vol	Volume
CBETA	Chinese Buddhist Electronic Text Association
T	Taishō Tripiṭaka
No. / no.	Number / number
<i>The Record</i>	<i>A Record of the Inner Law Sent Home from the South Seas</i> 《南海寄歸內法傳》

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Problems

Buddhism as one of the most ancient religions in the world, has been spread to over the world from the original place and formed into three schools of Mahāyāna, Theravāda and Vajrayāna Buddhism. Buddhism has developed more than 2500 years and some of the life styles has been changed as well. However, the research on Buddhist life after early Buddhism is lacked because of rare materials excepts a few of ancient Chinese books. For example, In Thailand, there is no literature about the Buddhist Sangha life in the seventh century, and no research in this field until now because of the limitation of Chinese language. Buddhist Sangha life is one of the important parts of the whole history and development of Buddhism. Therefore, it is urgently to start the research on this field to fill the blank of Buddhist Literatures of the Sangha life in the seventh century.

In the history of Chinese Buddhism, there are three famous masters who had finished pilgrimages from China to Indian and came back to China safely. They are Faxian, Xuanzang and Yijing. Yijing was more concerned about Vinaya life of Buddhism, and his intention of pilgrimage is to bring the orthodox Vinaya back to China. He had spent twenty-five years (A.D. 671-695, B.E. 1214-1238) for pilgrimage studying in Indian and South Seas, one of his writings *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 is the investigation of the Buddhist Sangha life in the areas of India and South Seas [where covered today's Southeast Asia] in the seventh century. Yijing had witnessed the Buddhist Sangha life during his decades journey, this book is thereby regard as an investigation of Buddhist life in the seventh century. For example, Buddhist life of Southeast Asia in the seventh century:

There is the country of Śrīkṣetra. Further to the southeast from here is the

country of Lankasu. Further to the east is the country of Dvārapati. Further to the extreme east is the country of Lin-yi. All these countries greatly venerate the triple gem. There are many men who observe the precepts, and the ascetic practice of alms-begging is the custom of the monks in these countries. In the Western Land have seen such monks, who are really different from men of ordinary morality.<sup>1</sup>

Srīkṣetra is ancient Myanmar, Lankasu including Kedah of today's Malaysia and Pattani areas of Thailand, Dvārapati is Ayutthaya areas of Thailand, Lin-yi is middle areas of Vietnam. It can be analyzed that alms round of Buddhism was popular during the seventh century, Buddhism has been deeply rooted in those areas at that time and has a considerable influence on all aspects of social life.

*A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 including forty Chapters that could be regard forty topics about Buddhist life in the seventh century, such as Vassa, the ceremony of chanting, the ordination and so on.<sup>2</sup> What makes researcher pleasantly surprised is that there are many similar records in Pāli Tipiṭaka especially in Vinayapiṭaka which has been passed down from the early Buddhism. Those records provided the feasibility of the comparison study of the Buddhist Sangha life between the Vinaya scriptures of different periods. Through comparing the book of Yijing with the related records in Buddhist Tipiṭaka can not only fill the blank of the literature about the life of Buddhism in the seventh century, but also demonstrate the changes of Buddhist Sangha life in different periods to present a more authentic history of Buddhist Sangha life. The researcher chooses the Yijing as the basic perspective is because of the following reasons:

(1) The writings of Yijing can be regarded as the primary data about Buddhist Sangha life during the seventh century. This research is also a good way for the communication between Theravāda and Mahāyāna. Yijing had spent twenty-five years on pilgrimage and study in India and South Seas. The writings of Yijing are the rare early historical materials of the history, religions, culture, and of India and Southeast

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<sup>1</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p12.

<sup>2</sup> Ibid., p. 82.

Asia. *A Record of the Inner Law Sent Home from the South Seas* including forty Chapters, each Chapter can be regarded as the different topics on the Buddhist Sangha life, these topics will be identified as the scopes of the Buddhist Sangha life of this research.

(2) In Chinese Buddhist history, Faxian, Xuanzang and Yijing are the most famous Pilgrims. Yijing's works has the significant research values, but there are just a few of studies about Yijing of international and Chinese academic Buddhist research. Therefore, it is necessary for the relevant scholars to pay more attentions on the works of Yijing.

## **1.2 Objectives of the Research**

1.2.1 To examine the life experiences and works of Yijing.

1.2.2 To examine the Buddhist Sangha life in the seventh century and the new changes or problems in each topic based on the analytical study of the first twenty topics of Yijing's records in the subject book.

1.2.3 To examine the Buddhist Sangha life in the seventh century and the new changes or problems in each topic based on the analytical study of the last twenty topics of Yijing's records in the subject book.

The second objective supposed to be examining the Buddhist Sangha life in the seventh century and the third objective supposed to be examining the new changes or problems of Buddhist Sangha life based on the Yijing's records in each topic. But there are totally forty topics in the subject book of Yijing, and the new changes or problems of each topic that were found by the researcher have been discussed as the part of discussion in each topic. Therefore, the new changes or problems are hard to be separated from each topic as a single chapter to correspond with the third objective because of the contextual relevance. So, the objective of examining the Buddhist Sangha life in the seventh century and the objective of examining the new changes or problem have been combined and included in both of the current objective 2 and objective 3 based on dividing the subject book into the two parts of the first twenty topics and the last twenty topics in Chapter 3 and Chapter 4.

### **1.3 Statement of the Problems Expected to Know**

1.3.1 What are the life experiences and works of Yijing?

1.3.2 What are the Buddhist Sangha life in the seventh century and the new changes or problems based on the first twenty topics of the Yijing's records?

1.3.3 What are the Buddhist Sangha life in the seventh century and the new changes or problems based on the last twenty topics of the Yijing's records?

### **1.4 Scope of the Research**

The research methodology is qualitative. The theory study is comparison study of records of Yijing in the subject book with forty-chapters and Buddhist scriptures, especially the Vinayapiṭaka. For example: Vassa. Firstly, the researcher summarizes the content and characters about Vassa recorded by Yijing, and then compared it with the relevant records in the Buddhist scriptures, especially in the different Vinayapiṭaka. To show the similarities and differences among them, to demonstrate the Buddhist Sangha life about Vassa in the seventh century. Finally, to further analyze the changes or discuss the relevant problems about Vassa (if any).

#### **1.4.1 Scope of Sources of Data**

The primary source from Pāli Tipiṭaka and Taishō Tipiṭaka, commentaries and sub-commentaries, by using the Pāli Text Society's English translations series. And the researcher focuses on studying the original records about rituals and daily life of Sangha that appeared in the primary source of Pāli Tipiṭaka or Taishō Tipiṭaka. The commentaries, sub-commentaries, referring to related Chinese and English works for translation. Secondary source of Buddhist textbooks, research works, and journals respectively in both English and Chinese will also be referred to.

#### **1.4.2 Scope of Content**

Mainly focuses on the forty Chapters (topics) recorded in the subject book of Yijing, and the related records in different Vinayapiṭaka, some of current problems of Buddhist life will be discussed in every single topic.

### 1.4.3 Scope of Timing

The timing of this research has been set at 12 months. Starting from January 1st 2018 to January 1st 2019.

## 1.5 Definition of the Terms Used in the Research

In this research, some of the terminologies may have exclusive meanings. The specific definitions are listed as follows:

**1.5.1 Yijing** is an eminent monk who lived in Chinese Tang dynasty and he had spent twenty-five years on pilgrimage study in the regions of Indian and South Seas. He is the author of *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 the subject book of this research.

**1.5.2 Buddhist Sangha life** is mainly focus on the records in the subject book that divided into two parts (the first twenty topics that has been analyzed in Chapter 3 and the last twenty topics that has been analyzed in Chapter 4). Compared with Pāli Vinaya of Bhikkhu, Yijing's records of Buddhist Sangha life are mainly concerning *Pācittiya* and *Sekhiyā*; Compared with the Vinaya of Khandhaka, Yijing's records of Buddhist Sangha life are mainly concerning Mahāvagga and Cullavagga.

**1.5.3 The Inner Law** mainly refers to the monasticism and the monastic codes of Buddhism according to the contents of the subject book.

**1.5.4 The Seventh Century** is the time background of the research, and the geographical scope is mainly in India and today's Southeast Asia where Yijing had lived more than twenty years.

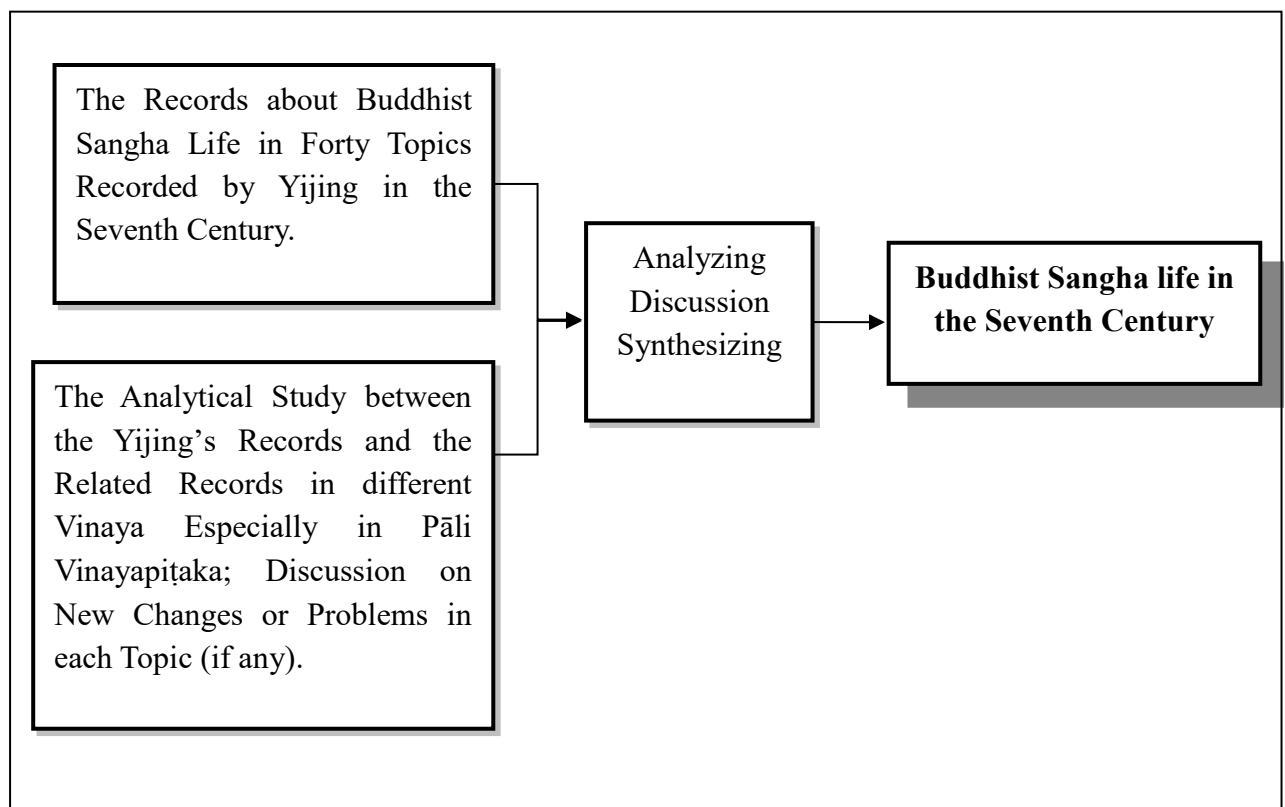
**1.5.5 South Seas** is the regions of today's Southeast Asia, especially the regions of Malay Archipelago.

**1.5.6 Sri Vijaya** is a famous maritime empire in ancient Southeast Asia. Sri Vijaya was the first unified kingdom to dominate much of Malay Archipelago the center is in Sumatra of the current Indonesia. Yijing had been lived there for six years.

## 1.6 Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:

**Chart 1: Conceptual Framework**



## 1.7 Review of Related Literature and Research Works

The comparison study between the whole records of the subject book and Buddhist Vinaya is rarely. Therefore, this dissertation is intended to provide a new research field of the research on the Buddhist life in this way. Although the related literature is not much, but the researcher has reviewed the literatures together with research works which related to the study as follows:



1.7.1 This book, *A Record of the Inner Law Sent Home from the South Seas*<sup>3</sup> contains ample materials concerning monastic life, from the choosing of a teacher, under whose guidance one becomes a monk, up to the disposal of the personal belongings left by a deceased monk. It depicts such a complete picture of the life of a monk that it is indispensable and invaluable for research into the conditions of Buddhist monasticism in medieval India. It also provides some insights into Chinese monastic life through Yijing's criticism and comparison of the practices of the two regions.

1.7.2 This book, *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago*<sup>4</sup> the book records Yijing's stay at Nālandā, an ancient Buddhist University in North-eastern India, and describes the life and practices of the monks therein. It also provides geographical and religious information on countries in the South Sea area, of which there were more than ten, during the Tang dynasty. It recorded that, for example, Buddhism flourished in the countries of the South Sea. The book is divided into forty sections of which descriptions of the customs, rules, and regulations of Buddhism in the South sea. Those monastic rules and practices are valuable for the study of Buddhism of the period as many of the sources he cited are now lost.

1.7.3 *A Record of the Inner Law Sent Home from the South Seas' collation and annotation*<sup>5</sup>, this book introduced the research of Yijing monk, and gave a specific collation and annotation of forty rituals.

1.7.4 *The Great Tang Dynasty Record of the Western Regions*<sup>6</sup> The Records in this book is an important document of Central Asia during the early seventh century, as it provides information of a Buddhist culture existed in Afghanistan during that time

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<sup>3</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), 2000.

<sup>4</sup> 義淨(Yijing), *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago*, Tr. by J. Takakusu, (Oxford: Clarendon press), 1896.

<sup>5</sup> 王邦維 (Wang Bangwei), 《南海寄歸內法傳校注》 *The Collation and Annotation of the A Record of the Inner Law Sent Home from the South Seas*, (北京: 中華書局), 2005.

<sup>6</sup> 玄奘(Xuanzang), *The Great Tang Dynasty Record of the Western Regions*, Tr. by Li Rongxi (Berkeley: Numata Center for Buddhist Translation and Research), 1996.

and the earliest textual evidence for Buddhist sculptures at Bamiyan. The text also has equal importance in the studies of India, and archaeologists have been using it to fill in certain gaps in Indian history.

1.7.5 *The Biography of Master Yijing*. This book shows the life of the master Yijing to the readers. But it didn't talk much the academic contribution of Yijing to the world Buddhism, and it didn't make the further study of the writings of Yijing.

1.7.6 This research, *Daily Routine of Theravada Sangha: The Research and Analysis of Short Term Monastic Retreat Experiences* analyzed the influence of environment to Theravāda Buddhist through short term monastic experiences of Theravāda, by observing Theravāda Buddhist lifestyle and ceremony and exploring the relationship between Buddhism and society, from the viewpoint of a junior monk of Theravāda.

So far, most of relevant works or research are mainly about the Buddhist Vinaya life or the translation of Yijing's works. But there is no research that through comparing the records of Yijing with the Vinayapiṭaka to examine the similarities and the differences between them. On the other hand, there were similar records in Pāli Vinayapiṭaka as well, those records provided the feasibility of the comparison study of the Buddhist Sangha life in different periods.

Through comparing the book of Yijing with the related records in different Vinayapiṭaka can not only fill the blank of the literature about the life of Buddhism in the seventh century, but also demonstrate the changes of Buddhist Sangha life in different periods to present a more authentic history of Buddhist Sangha life. However, this method seems to be overlooked in the field of the Buddhist research. Therefore, this research also provided a new way of the comparison study between the records of Yijing and different Buddhist Vinaya scriptures to examine the Buddhist Sangha life in the history.

## **1.8 Research Methodology**

The research methodology of this qualitative research can be divided as follows:

### **1.8.1 Data Collection**

Data collection is from both the primary source and the secondary source of commentaries, sub-commentaries, textbooks, research works, Buddhist journals, together with the new interpretation from modern scholars respectively both in Chinese and English languages.

### **1.8.2 Analysis and Synthesis**

The entire data collected is to be analyzed and synthesized in order to have a more specific demonstration and the life of Buddhist Sangha and the changes in the seventh century.

### **1.8.3 Outline Construction**

Overall outline of the research work is to be constructed in all related dimensions corresponding to the objectives.

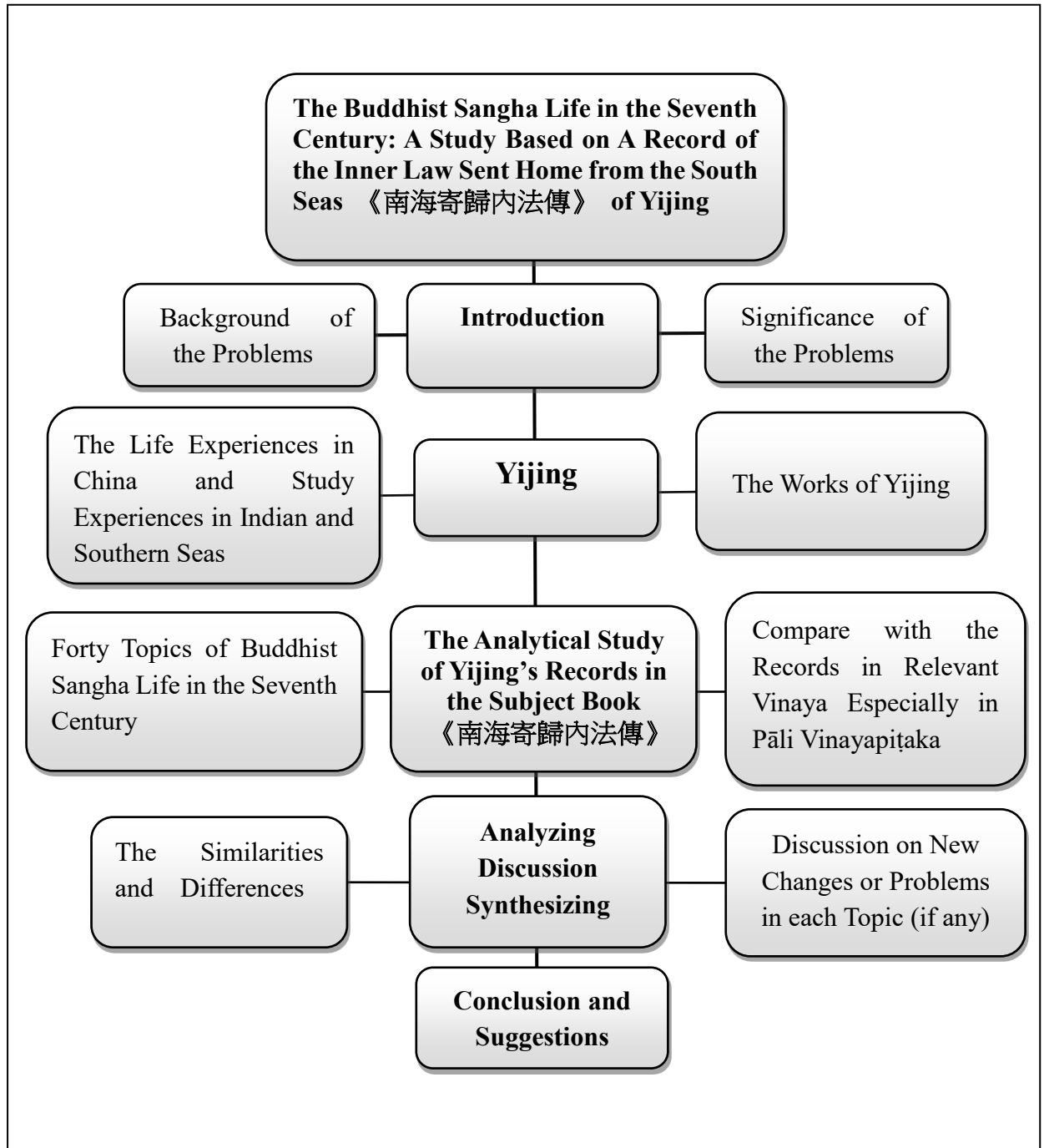
### **1.8.4 Problem Discussion**

The relevant problems encountered are to be discussed in every single topic depending on their significance to the study.

### **1.8.5 Conclusion and Suggestion**

Conclusion is to be made identifying significant research findings, and offering suggestions for further research. The research process is presented in the form of a chart as follows:

Chart 2: The Research Process



## 1.9 Expected Benefit of the Research

This research contributes are as follows:

1.9.1 To provide research literature about the history of Buddhist Sangha life in the seventh century.

1.9.2 To examine the life experience and works of Yijing.

1.9.3 The similarities and differences between *A Record of the Inner Law Sent Home from the South Seas* and Vinayapiṭaka.

1.9.4 The current situations and the changes analysis.

1.9.5 To make more the academic exchange between Mahāyāna Buddhism and Theravāda Buddhism.

## Chapter II

### The Life Experiences and Works of Yijing

This Chapter is intended to provide an overview of the pilgrimage of Chinese Buddhism. And to examine the life experiences and works of Yijing, including his study experiences in China, Indian and South Seas, and his works of Buddhism. Also to provide an introduction of the subject book of *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 and an overview of the Buddhist schools in the regions of India and south seas in the seventh century.

#### 2.1 The Overview of the Pilgrimage of Chinese Buddhism

Buddhism was introduced into China during the eastern Han dynasty according to Chinese history. The Baima Temple (White Horse Temple) is the first Buddhist temple which established by the government after Buddhism started to spread in China. It located in Luoyang city of China and was built in the Eastern Han Dynasty period. It was said that one night, Emperor Mingdi dreamed of a golden man with a white light on top of it. The next day he told his ministers the dream and asked them if it was good or bad. Somebody said that what dreamed by the Emperor is the Buddha, and then the Emperor Mingdi designated some ambassadors headed by Caiyin to visit India for seeking Buddhist sutras. After a long and hard journey, the ambassadors arrived in Darouzi (Present-day Afghanistan) where they met Kasyapa Matanga and Dharmaraksa two of eminent monks of India. So, they invited these two eminent monks go back to Luoyang and took back the Buddha's image and *the Sutra of Forty-two Sections* with the help of the white horse. Therefore, the emperor ordered to build a monastery which named Baima (the white horse) temple.<sup>1</sup>

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<sup>1</sup> 程輝(Chenghui), 《註四十二章經》 *Annotation on the Sutra of Forty-two Sections*, (CBETA, T39, no. 1794), 頁 516。「帝夜夢金人身長丈六赫奕如日，來詣殿前曰，聲教流傳此土，帝旦集群臣令占所夢。……西訪佛法至月氏國，遇摩騰竺法蘭二

It could be analyzed that the first Chinese people who go to Indian for Buddhist Dhamma is Caiyin in the Eastern Han dynasty of China. Even though he didn't arrive India directly, but he took the Buddha's image and sutras after all, and invited two eminent monks of Indian came to China, since then Buddhism has flourished in Luoyang.

Thereafter, some India and western monks came to China and Buddhism began to spread all over the China. One of them named Lokaksema an eminent monk from Kushan Empire of ancient India, he is the monk who introduced Mahāyāna sutras to China at the earlier time and translated the sutra of *Aṣṭasāhasrikā Prajñāpāramitā* 《道行般若經》 in the end of Eastern Han Dynasty.

The biggest obstacle to the early spread of Buddhism in China was the language barrier, the Buddhist scriptures were all written in Sanskrit, but few people in China spoke Sanskrit. With the development of Buddhism, more and more people chose to be Buddhist. Some of them do not satisfied with the current scriptures and doctrines which are incomplete. So, they began to think about going to the west to get the original scriptures and take them back to China translate into Chinese.

The first one who put the idea of western pilgrimage into practice is Zhu Shixing. He is the first Han people monk of China lived in the state of Wei of The Chinese Three Kingdoms period, ordained in The White Horse temple. After Zhu Shixing became a monk, he was studying and teaching *Astasahasrika Prajbaparamita* 《小品般若》 in Luoyang city. Most of time he felt that the translation of doctrine is incomplete, and he heard of that there is complete sutra of *Mahā-prajñāpāramitā Sūtra* in the Western, because of this reason he decided go to Western to look for the complete and original version of that sutra.

In 260 AD he started from Yongzhou (today's Xi'an city), overcame the difficulties and cross the great desert arrived Khotan (today's Hotan Prefecture, Xinjiang Uygur Autonomous Region). In Khotan he Get the Sanskrit version of the *Mahā-prajñāpāramitā Sūtra*, and then he stayed there for transcribing the sutra. In 260,

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菩薩，將白氎上畫釋迦像及四十二章經一卷載以白馬，同回洛陽。」translated by researcher.

he assigned his disciple take the copy version back to Luoyang, he finally passed away in Khotan at the age of seventy-nine.<sup>2</sup>

Although Zhu Shixing did not arrive in India, but he opened up the precedent for the Han Dynasty to travel western for Dhamma. From *The Three Kingdoms* period to the northern song dynasty, Chinese monks who went to western regions without interruption. According to the poem of Yijing “*hundred people leave but less than ten of them back, how does the latter one could understand the hardship of pioneers.*”<sup>3</sup> Even so, generations of monks have braved hardships to embark on the journey.

Among those eminent monks, there are three famous masters who had finished pilgrimages from China to Indian and came back to China safely. They are Faxian, Xuanzang and Yijing, Yijing was more concerned about vinaya of Buddhism, and his intention of pilgrimage is to bring the orthodox Vinaya back to China. He had spent twenty-five years for pilgrimage study in Indian and South Seas. Yijing is the first monk who go to India through maritime route and stay the longest time in abroad as well.

Chinese pilgrims played a key role in the exchanges of region, culture, history and diplomacy between ancient India and ancient China. Because of the highly contributions and influences of Faxian, Xuanzang and Yijing, they are representative monks in Chinese pilgrims. Yijing Worshiped the High personality and aspiration of Faxian and Xuanzang, so that When he was fifteen years old, he sprouted the idea of going to the West to seek Dhamma.

## 2.2 The Earlier Life of Yijing

Yijing named Zhang Wenming when he lives at home, he was born in 635 AD the ninth year of Zhenguan period of Tang Dynasty of ancient China. There are two statements about his hometown where he was born. One place is Fanyang (today's zhao

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<sup>2</sup> 釋慧皎(Shi Huijiao),《高僧傳》**Biographies of Eminent Monks**, (CBETA, T50, no. 2059), 頁 346。「朱士行，潁川人。志業方直，勸沮不能移其操，少懷遠悟，脫落塵俗。出家已後，專務經典，昔漢靈之時，竺佛朔譯出道行經，即小品之舊本也，文句簡略，意義未周，士行嘗於洛陽講道行經……士行散形於闡，此之謂也。」 translated by researcher.

<sup>3</sup> 王亞榮 (Wang Yarong),《義淨大師傳》**The Biography of Master Yijing**, (高雄：佛光山文化，2011)，頁 72。



county town of Hebei province), another place is Qizhou (today's Jinan the capital city of Shandong province). According to the historical data of Yijing's *Xu Gu Jin Yi Jing Tu Ji* 《續古今譯經圖紀》, and *A Record of Buddhist Teachings Compiled During the Kaiyuan Era* 《開元釋教錄》 and the posthumous letter of Yijing<sup>4</sup>, all those dates indicated that Yijing is the people of Qizhou. Only *Da tang long xing san zang sheng jiao xu* said that Yijing is the people of Fanyang, after Tang dynasty it become more confused, some date even said that Yijing is the people from Fanyang of Jingzhou. After Ming Dynasty it seems that most of date about Yijing recorded Yijing is Fanyang people.

In the book of *The Biography of Master Yijing*, Yijing's great-great-grandfather ever been the governor of East Qizhou.<sup>5</sup> Combined with the posthumous letter of Yijing himself, it could be analyzed that Yijing is Qizhou people. Actually, Tang people like to be introduced from the place where is famous in tang dynasty. Later generations do not understand that, so some people mistakenly believe that Yijing is Fan Yang people.

Yijing's father and grandfather are local celebrity, both of his parents are Buddhist as well. So that he could recite *The Vajracchedika-prajna-paramita Sutra* (the Dimond Sutra) when he was five years old, his father often visits a temple named Tuku Temple that not far from his home, and often takes Yijing together with him. In this temple there are two eminent monks Shanyu and Huizhi who were become the teachers of Yijing later. Both of them like Yijing very much because the little Yijing is lovely and smart. As the time goes by, famine become more frequently many people have no enough food to eat. Venerable Shanyu and Huizhi took out the rice stored in the temple to help the victims. Their benevolence as bodhisattvas always inspire the father of Yijing.

Due to the compassion and intelligence of Venerable Shanyu and Huizhi, Yijing's father decide sent him to Tuku temple for learning from Venerable Shanyu and

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<sup>4</sup> 王亞榮 (Wang Yarong), 《義淨大師傳》 *The Biography of Master Yijing*, (高雄：佛光山文化，2011)，頁 220。「齊州孤妹諸親眷屬，並言好住。」(The sister and relatives who live in Qizhou, I hope them be find.) translated by researcher

<sup>5</sup> Ibid., p. 2.

Huizhi. When Yijing was seven years he started out the life of Temple, Master Shanyu is intelligent and versatile, he taught Yijing personally it helps Yijing made a solid foundation of multi-faceted cultural knowledge. Venerable Huizhi guided Yijing to the path of Buddhism, Venerable Shanyu passed away when Yijing was twelve years, after that Yijing followed Venerable Huizhi to study Buddhist scriptures and Vinaya. Year after year, Yijing never stop learning Buddhism teaching diligently, but there was no opportunity for him to be a monk, because in Tang Dynasty the qualification of the monk is not belong to temple but belong to the government and the king. Therefore, it very depends on the attitude of the king to Buddhism, unfortunately Emperor Taizong of Tang had not issued orders for monks to ordain for more than ten years. But this situation starts change after Master Xuanzang came back from India. Emperor Taizong admired his virtue and talent, and began to study Dharma in more depth with the help of Master Xuanzang.

In the latter years of Emperor Taizong's life, he followed his Xuanzang's advice to issue the order about Ordination. But the number of quotas who is qualified to take the exam of Ordination of Shentong temple the mother temple of Tuku temple where Yijing lived are only five persons. Including all temples of Shentong temple, there were more than one hundred people who is qualified to take the exam of tonsure. Yijing is the youngest one in the age of fourteen. Therefore, the committee of Shentong hold an exam for them, Yijing made a big effort for this opportunity, he passed all course and required chance to take the exam that hold by government. Finally, Yijing passed all exams of government as the youngest candidate and he made a deep impression on all supervisors because of his excellent performance. In 648, Yijing officially became a *sāmaṇera* at the age of fourteen.

### **2.3 The Study Experiences in China**

After became a *sāmaṇera* Yijing was more diligent for learning and practicing Buddhist teaching than before. In 655, Yijing received higher ordination (*Upasampadā*) and became a formal monk. One day, he witnessed a monk burned himself to show the determination to the faith of Buddhism. Yijing was inspired by this action, he decided burn one of his finger to solid his faith of Buddhism, when he started burning his finger his teacher venerable Huizhi stopped him in time, and blamed Yijing that his behavior

is against the Vinaya of Buddhism. Yijing was shamed and confused about his decide, this event makes he to pay attention on the Vinaya of Buddhism, and he determined go to Shentong temple the mother temple of Tuku temple to read all Vinaya that were kept in Shentong temple.

Later, after passed the exam of Shengtong temple, Yijing received the qualification to read all of current Vinayapiṭaka that in Shengtong temple. Yijing spent one year more to finish reading those Vinayapiṭaka included *Sarvastivada Vinaya* 《十誦律》, *Dharmagupta Vinaya* 《四分律》, *Mahāsaṅghik vinaya* 《摩訶僧祇律》, *Mahīśāsaka Vinaya* 《五分律》 and so on.<sup>6</sup> After finished reading Vinayapiṭaka, Yijing came back to Tuku temple with a lot of notes written by himself during the reading period. His teacher was very happy with what he has done, and then he went out for travel learning. Yijing visited many famous masters and learned from them, in Xi'an city Yijing had learned *Abhidharma-kośa* 《俱舍論》, *Vijñāptimātratāsiddh* 《成唯識論》 and some other scriptures<sup>7</sup>, the experiences of study in those famous Buddhist city helped Yijing become more and more knowledge on Buddhism, and he began to be known as a Vinayācariya. Yijing was inspired when he reading the book of *A Record of the Buddhist Kingdoms* 《佛國記》 wrote by Faxian, and he vowed to travel to India to study Buddhism when he was nineteen. Now, many years had passed Yijing already thirty-three, there was no opportunity for him to start his travel yet, but this dream is never been forgotten by him. He met some monks who decide go to Indian together with him, they are Chuiyi, Honghui, Xuanzhan, Shanxing and Xuankui but of all them did not start with him except Shanxing, even so, Yijing's determination to travel to India has not changed. In 664, Master Xuanzang passed away just before Yijing plan to visit him, the famous star was fell but his light always illuminating the dream of Yijing. Yijing had experienced divergences and confusions on precepts between the different Buddhist schools in these years, therefore, Yijing decide go to Indian for studying the orthodox Vinayapiṭaka and take them back to China to modify the

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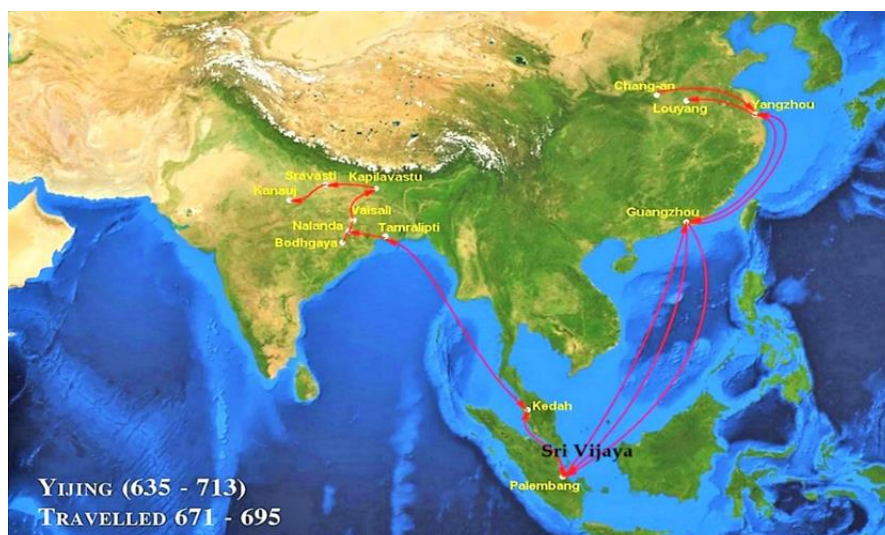
<sup>6</sup> 王亞榮 (Wang Yarong), 《義淨大師傳》 *The Biography of Master Yijing*, (高雄：佛光山文化，2011)，頁 72。

<sup>7</sup> Ibid., p.86.

disordered situation of Chinese Buddhist Vinaya. His dream was not fulfilled until he was thirty-seven years old.

## 2.4 The Experiences of Seeking Dhamma

Yijing has prepared to go to India for many years. At first, he would like to follow the silk road the same route of Xuanzang's pilgrimage that in the land of Asia. But this route became more and more dangerous due to a lot of robberies and conflicts between those states along the silk road and the diplomatic tension of those nations. Therefore, Yijing has to plan another route, that why he chose the route of South Seas which named "maritime silk road" today. His dream was not fulfilled until he was thirty-seven years old, in the second year of Xianheng (671). In this year, Yijing decided to depart by ship from the south of China, his disciple Shanxing would like to go together with him. When he was living in the summer-retreat at Yang-zhou city in 671, he became acquainted with Feng Xiao-quan, the Governor-designate of Gong-zhou. After the summer retreat, Yijing received the generous support of Feng Xiao-quan and some other Buddhists, he was able to sail in a Persian ship to the South Seas and reach Palembang the capital city of the kingdom of Sri Vijaya after a voyage about twenty days. Unfortunately, his disciple Shan-xing who accompanying with him was sick in serious, and no doctor in Sri Vijaya who could cure his illness. Therefore, he has to come back to China for treatment, after that Yijing continued his journey alone.



*The Route of Yijing's Pilgrimage to India<sup>8</sup>*

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<sup>8</sup> Ānandajoti Bhikkhu, **Chinese Pilgrims to Central Asia, India and SE Asia Maps**, Ancient Buddhist Texts. Retrieved on 8 June 2018, <https://www.ancient-buddhist-texts.net/Maps/Silk-Routes/Chinese-Pilgrims.htm>

### 2.4.1 The First Time to Sri Vijaya

Sri Vijaya is a famous maritime empire in ancient Southeast Asia. She rose in the seventh century and disappeared in the fourteenth century. Sri Vijaya was the first unified kingdom to dominate much of Malay Archipelago the center is in Sumatra of the current Indonesia. For most time of its existence, it plays an important role in maritime trade and shipping in Southeast Asia. The earliest reference to Sri Vijaya was recorded by Yijing in the seventh century.<sup>9</sup> In 1918, According to books of Yijing and historical records of Tang dynasty, French scholar George Coedes discovered Sri Vijaya empire which had played a prominent role but had been overlooked in South Seas area.<sup>10</sup> This great discovery filled the blank of the ancient history of Southeast Asia especially Indonesia.

This is the first time for Yijing to arrive Sri Vijaya, he had been stayed there for six months to study the basic Sanskrit language. Sri Vijaya enjoys friendly relations and close trade relations with China's tang dynasty and the economy of here is booming. The king and most of people practice Buddhism of India, the culture from India is flourishing here, so that Sanskrit is one of the common languages here. When he set off from Sri Vijaya again, the king heard that there is an eminent monk who came from The Great Tang Dynasty will to India to search for the Dhamma. So, the king offered generous support to Yijing.<sup>11</sup>

Yijing resumes his journey passed through Malaya, Kedah located in the northwestern part of Peninsular Malaysia. Yijing ever been to Kedah of Malaysia two times, in 672 and 686. According to *Sejarah Melayu*, the trades between China and Malaysia was appeared in the fourteenth century after Malacca Sultanate was established, which was regarded as the first written record of the history of Malaysia.<sup>12</sup> But Yijing's records on Kedah makes the first written record of Malaysian history

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<sup>9</sup> Paul Michel Munoz, **Early Kingdoms of the Indonesian Archipelago and the Malay Peninsula**, (Kuala Lumpur: Editions Didier Millet, 2016), p.122.

<sup>10</sup> Ibid.

<sup>11</sup> 王亞榮 (Wang Yarong), 《義淨大師傳》The Biography of Master Yijing, (高雄：佛光山文化，2011)，頁 135。

<sup>12</sup> 張鵬程, “義淨或改寫馬六甲歷史 **Yijing may Change the History of Malacca**”,

been advanced 700 years, it made a big significance on Malaysian history and culture.

And then Yijing passed Islands of the Naked (Nicobar Islands), several months later, Yijing finally arrived at Tāmralipti (the Calcutta area) in East India in the second month of the fourth year of Xian-heng (673). Other people could never image that how dangerous of the journey on the sea, according to the records of *Buddhist Pilgrim Monks of Tang Dynasty* 《大唐西域求法高僧傳》 wrote by Yijing, during his journey on the South Seas “The waves lie on the sea like mountains, and storms are like waves of clouds in the sky released its full fury over the sea”<sup>13</sup>, today we calls this route *the maritime silk road*, it seems to be very poetic. In fact, it was a very dangerous and unpredictable sea route, because the navigation technology of that era was very backward, and any bit of sea waves could destroy ships.

#### 2.4.2 The Experiences in Tāmralipti of India

In Tāmralipti, Yijing met a monk from Tang Dynasty who was ordained by Master Xuanzang named Da-chengdeng. He has been lived in Indian for a long time, and with the help of this monk Yijing stayed in Tāmralipti for another year to continue his study of the higher level of Sanskrit before his pilgrimage to Nālandā and other holy sites in Central India.

At that time, India is divided into many small countries with poor security and a lot of lootings. Therefore, people had to travel in groups of hundreds if they traveled for long-distance. After one year’s study in Sanskrit language, Yijing and Da-chengdeng decided go to Nālandā and they departed with some monks of Nālandā and other hundreds of travelers. Yijing had encountered robbers and it was recorded in his book of *Buddhist Pilgrim Monks of Tang Dynasty* 《大唐西域求法高僧傳》.

於時淨染時患身體疲羸，求趁商旅因不能建，雖可勵己求進五裡終須百息。其時有那爛陀寺二十許僧，並燈上人並皆前去，唯餘單己孤步險隘。

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ENNAYAN NEWS, 20/11/2015. <http://www.enanyang.my/news/20151120/>

<sup>13</sup> 義淨(Yijing), 《大唐西域求法高僧傳》 *Buddhist Pilgrim Monks of Tang Dynasty*. (CBETA, T51, no. 2066), 頁 7。「長截洪溟，似山之濤橫海；斜通巨壑，如雲之浪滔天。」 translated by researcher.

日晚晡時山賊便至，援弓大喚來見相陵，先撮上衣次抽下服，空有條帶亦並奪將...聞燈上人村外長叫。<sup>14</sup> (Yijing was sick and very weak to travel with main group. At last he was left alone, what is worse he encountered robbers from the forest, He was stripped of everything, even his clothes and underwear, and he was naked. He is too weak to revolt, except pray to Buddha nothing he could do. Just then, someone in the distance called out to the robbers, Yijing hid himself in a big muddy pond quickly until evening. He applied his body over the mud, using the leaves as a cover, and using the branches as a walking stick to move slowly until midnight, he heard someone shout his name, it was Da-chengdeng is looking for him, Yijing was able to return to the group again.)

Finally, Yijing and Da-chengdeng arrived Nālandā. Yijing was so excited and moved when he was in the magnificent school of Nālandā, it seems he saw the scenes when the master Xuanzang was studying here decades years before. He stayed India for fourteen years, ten of which he spent at the Nālandā. When he returned to China in 695, he had with him 400 Sanskrit texts which were subsequently translated. But Yijing did not settle down until his finished visiting holy site of Buddhism in the north of ancient India. Such as Vulture Peak near Rajagrha, Mahabodhi Monastery, the old residence of Vimalakirti at Vaisali, Kusinagara, and Deerpark. He climbed over Kukkuṭapada Mountain and returned to Nālandā Monastery and then settled down and live for ten years.<sup>15</sup>

### 2.4.3 Study Experiences in Nālandā Monastery

Nālandā is the most ancient university of the Indian Subcontinent. But much of knowledge of Nālandā comes from the writings of pilgrim monks from Asia such as Xuanzang and Yijing. It engaged in the organized transmission of knowledge over an

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<sup>14</sup> 義淨(Yijing), 《大唐西域求法高僧傳》 **Buddhist Pilgrim Monks of Tang Dynasty**, (CBETA, T51, no. 2066), 頁 8。 translated by researcher.

<sup>15</sup> 王亞榮 (Wang Yarong), 《義淨大師傳》 **The Biography of Master Yijing**, (高雄：佛光山文化，2011)，頁 170-179。 Edited & translated by researcher.

uninterrupted period of 800 years (from the fifth century to 1200).<sup>16</sup> The historicity of this ancient university testifies to the development of Buddhism into a religion and the flourishing of Buddhist monastic and educational traditions.

The site is located about 95 kilometers southeast of Patna near the town of Bihar Sharif. It was found by Shakraditya the ruler of Magadha in Gupta era in fifth century.<sup>17</sup> His successors, Buddhagupta, Tathagatagupta, Baladitya, and Vajra, later extended and expanded the institution by building additional monasteries and temples.<sup>18</sup> At its peak, the school attracted scholars and students from near and far with some travelling from Tibet, China, Korea, and Central Asia.

Yijing specifically described the solemn and richness of the Nālandā Temple, especially the detailed description of the scale, style, pattern and color of the Nālandā in his book of *Buddhist Pilgrim Monks of Tang Dynasty* 《大唐西域求法高僧傳》. The majestic and magnificent of Nālandā university impressed Yijing deeply.

The atmosphere of study is very good as well, according to the book of *The Great Tang Dynasty Record of the Western Regions* 《大唐西域記》 wrote by Master Xunzhang, we could know about Nālandā that:

僧徒數千，並俊才高學也，德重當時，聲馳異域者，數百餘矣。戒行清白，律儀淳粹，僧有嚴制，眾鹹貞素，印度諸國皆仰則焉。<sup>19</sup> (There are several thousand monks, all of whom are brilliant scholars of high learning; those whose virtue is esteemed by their contemporaries and whose reputation is known in foreign lands number in the several hundred. They are pure in observing the monastic regulations and faultless in conduct according to the

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<sup>16</sup> Scharfe, Hartmut. **Education in Ancient India: Handbook of Oriental Studies**, (Leiden: Leiden University, 2002), P. 150.

<sup>17</sup> Sukumar Dutt, **Buddhist Monks and Monasteries of India: Their History and Contribution to Indian Culture**, (London: George Allen and Unwin Ltd, 1962), p. 329.

<sup>18</sup> Ghosh, Amalananda, **A Guide to Nalanda** (5ed.), (New Delhi: The Archaeological Survey of India, 1965), p.5.

<sup>19</sup> 玄奘(Xuanzang),《大唐西域記》*The Great Tang Dynasty Record of the Western Regions*, (CBETA, T51, no. 2087), 頁 923。



Vinaya rules. The monks have strict restrictions and they are all chaste and spotless, so that they are looked up to as exemplars in the various countries in India.<sup>20)</sup>

It could be analyzed that Nālandā Monastery is not only good at Buddhist academic research but also follow the strict Vinaya and management system. Therefore, not everyone can enter to learn in such an academic and famous research base, only those who have real talents can be stay. For the finance, according to Yijing's book of *Buddhist Pilgrim Monks of Tang Dynasty* 《大唐西域求法高僧傳》

there are two hundred and one villages belong to Nālandā, all those villages were given to Nālandā university by successive rulers as support of Sufficient finance.<sup>21</sup>

As above, Nālandā is a Buddhist monastery and university with a long history. Its architectural scale and pattern are magnificent; its Buddhist academic undertakings are well developed; its management and assessment system are strictly; its funding source is stable and sufficient. Not only are high-skilled scholars gathered here, but the academic atmosphere is strong. It is a royal temple and the highest institution of Buddhism and a comprehensive open university. In such a world-class academic sacred place, there have been more than 10,000 scholars gathered here. Not only the famous Buddhist scholars in India practiced lectures here, but also some monks from China, North Korea, Japan and other countries came to here from far away. Master Yijing is one them and he has been studying here for more than ten years, the length of study even five years longer than Master Xuanzang.

In Nālandā university, Yijing was studying Buddhist scriptures diligently, included mādhyamaka, Yogācāra and some other schools' scriptures, but what his mainly focused on is Vinaya, he learning and practicing strictly. On the other hand, he

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<sup>20</sup> 玄奘(Xuanzang), *The Great Tang Dynasty Record of the Western Regions*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 1996), p. 250.

<sup>21</sup> 義淨(Yijing), 《大唐西域求法高僧傳》 *Buddhist Pilgrim Monks of Tang Dynasty*. (CBETA, T51, no. 2066), 頁 7。「此寺內僧眾有三千五百人，屬寺村莊二百一所，並是積代君王給其人戶永充供養。」 translated by researcher.

was collecting and transcribing scriptures in Sanskrit language wildly which were brought back to China after that. Although master Śīlabhadra who is the most knowledgeable elder when master Xuanzang study here already passed away, but there are many learned masters in Nālandā during the time of Yijing's studying.

Ratnasimha is the headmaster Nālandā is a learned master who is good at teaching *Yogācārabhūmi-Śāstra*, which obviously inherits the tradition of xuanzang's teacher, master Śīlabhadra, it was under the guidance of him when Yijing study and translate Buddhist scriptures. there is a famous monastery not far from Nālandā named Tilaśākya, Yijing also has a teacher named Jñānacandra in that monastery. This Jñānacandra is probably the Jñānacandra that Xuanzang had seen in the past, he is one of the top ten Abhidhammācariya of Yogācā school of Mahāyāna Buddhism and his is already very old when Yijing met him. Except these masters, Yijing had contact with many other masters during that time, he said in his book of Record

There are now living in (central) India the Dharma master Jñānacandra of Tilaśākya monastery; Ratnasimha of Nālandā monastery; Divakaramitra of Eastern India; Tathagatagarbha in the southern borderland of India; and Sakyakirti of Sri Vijaya in the South Seas. All of them may be compared with the former wise man in brilliant intellect, and they follow the track of past sages. I had the opportunity to come into contact with these teachers of the Dharma and receive profound instructions from them. I am so happy to have acquired new knowledge of what I did not hear before. ... I would not have regretted it if I were to die in the evening. <sup>22</sup>

It could be analyzed from this paragraph, Yijing visited masters who over the India for learning Dharma, He traveled a lot to learn the Dharma with the heart of enthusiasm and Humility. Yijing lived in Nālandā for a long time, so that he had the opportunities to examine the rituals of Nālandā and the daily life of the monks carefully, even the tiny features of the temple architecture, he also examined social customs of ancient India. All these experiences provided him with a vivid first-hand account of his

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<sup>22</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p154.

later work of *A Record of the Inner Law Sent Home from the South Seas*. He drew a picture of the Nālandā monastery, but it was lost in the very early days.

During the ten years lives in Nālandā, Yijing not only studied Buddhist dharma and collected various Sanskrit Buddhist scriptures, but also started to translate Buddhist scriptures. At that time, he had already tried to translate *Mūlasarvāstivāda-Vinaya* and *The one hundred-fifty Praise of the Buddha*《一百五十贊佛頌》, but only the first draft, and later went back to China to revise it. It seems that he is already thinking about his future translation plan. Yijing also paid special attention to the religious lifestyle and medical skills of India at that time. In Nālandā Monastery, Yijing has been studied various kinds of scriptures tireless, especially the study and research of discipline. In the end, he has obtained nearly 400 scriptures which more than 500,000 verses, a holy image of the Buddha and three hundred of śarīra (Buddhist relics). Taking those holy Buddhist treasure and the invaluable knowledges what he learned, Yijing set out on a journey back to China.



*An aerial view of the extensive ruins of 'Nālandā Māha Vihāra' in the State of Bihar<sup>23</sup>*

#### **2.4.4 The Second Time to Sri Vijiaya**

Unfortunately, Yijing had encountered robbery again on his way back to

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<sup>23</sup> Nalanda Holistic Education for Integral Human Development: **Nālandā – the World's first University**, Retrieved on 8 June 2018, <https://www.nalanda.org.my>

Tāmrālipti, but this time the consequence is not so worse than last time, robbers did not interesting about books, he and those scriptures were survived. And then, he sailed from Tāmrālipti on his return journey and arrived in Sri Vijaya for the second time in the third years of Chui-gong (678). This time he stayed there for six years and returned to China in the first year of Zheng-sheng (695) in the time of Empress Wu Zetian period of Tang Dynasty.

Sri Vijaya is a Buddhist country during that time, monks here are not only learned but also practice Vinaya strictly. the king is a devoted Buddhist who respect The Three Gems very much, and he support Buddhism by offering constantly. According to annotations of *Mūlasarvāstivāda-Vinaya*:

南海諸洲，鹹多敬信（佛法）。人王國主，崇福為懷。此佛逝廓下，僧眾千餘，學問為懷，並多行鉢。所有尋讀，乃與中國不殊。沙門軌儀，悉皆無別。<sup>24</sup> (Most islands of South Seas were greatly venerated the Buddhism. There are thousand monks in Sri Vijaya, they are very knowledgeable and practice of alms-begging and the king is kindly to Buddhism. all scriptures and rituals of Sangha are the same as Indian.)

This is the second time for Yijing to Sri Vijaya, he received High-class entertainment from the king of Sri Vijaya. He was invited to live in a royal monastery where the king visited Yijing personally. In this royal monastery Yijing met another teacher named Sakyakirti who is one of the most knowledgeable and respected elder in South Seas region. Sakyakirti is the director of this royal monastery and already more than seventy years old, he ever studied in Indian more than twenty years. Yijing planed go back to China when the time of monsoon is coming, but the king and master Sakyakirti hope him to stay and to be the new director of the royal, because master Sakyakirti he thought Yijing is talented enough to take over the temple. Yijing would like to go back to China, unfortunately, there was a coup in China just then, the queen Wu zetian plan to make herself to be the empress. Yijing was told that the situation was of China very unstable, therefore he promised king to stay more time, because of

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<sup>24</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 *Mūlasarvāstivāda-Vinaya* , (CBETA, T24, no. 1453), 頁 477 。 translated by researcher.

various courses and effects Yijing could not go back to China until 694. During this time, he had ever back to Guangzhou where he embarked from China, he had collected some paper and ink and invited four monks go back with him again for translated sutras, it was the third that Yijing arrived Sri Vijaya again in 689. Yijing had been stayed in Sri Vijaya for six years, most of time he was busied in studies, translating and writing. It was during this time in Sri Vijaya that Yijing wrote the subject book of this dissertation *A Record of the Inner Law Sent Home from the South Seas* in four fascicles some time before 691, in which year he dispatched a Chinese monk named Dajin, whom he had met in Sri Vijaya, to take the manuscript of *the Record* back to China together with his newly translated sutras and sastras in ten fascicles, and *Buddhist Pilgrim Monks of Tang Dynasty* in two fascicles, as well as a letter to the court requesting that the emperor build a Buddhist temple in India.

## **2.5 The Life of Yijing After He Back to China**

This part is intended to provide an overview of Yijing's working experience when he back to China from Sri Vijaya. Yijing has been studied Indian and South Seas more than twenty years. And he also known by some people who lived in China, even Yijing was in Sri Vijaya at that time and many of them were looking forward Yijing go back to China. In 694, Yijing decide go back to China, he departed out from Sri Vijaya with all of scriptures and translations that he obtained from India and Sri Vijaya.

### **2.5.1 Translation Experiences of Yijing**

In the May of 694, Yijing finally returned to his hometown after more than twenty years. The new of Master Yijing who has finished his journey of searching for Dharma already came back with a lot of holy Buddhist scriptures and treasures. People spread the news to each other and were excited about that, even the government and the Empress Wu Zetian. Yijing lived in Guangzhou city for one year after he came back. In the May of the second year (695) he arrived the East capital city in where he ever studied before thirty years ago. On that day, hearing that a Master had come to Luoyang, everyone wanted to see his elegant demeanor, and countless people came to welcome Yijing. The empress Wu Zetian goes out of the palace to welcome Yijing personally, which was the highest treatment that even the Master Xuanzang had never when he coming back, the grand scene impressed everybody.

Without any rest, Yijing began to translate again. At the first three years Yijing was pointed by the government to help translating the sutra of *mahā-vaipulya-buddhāvataṃsaka-sūtra* 《華嚴經》 with another famous master Śikṣānanda (實叉難陀) who came from the Kingdom of Khotan one of the earliest Buddhist states. After that the government has set up some special translation institutions for Yijing, the translation team gathered the most knowledgeable Masters and Sanskrit speaking Masters who came from India and Western region Buddhist country and the offices who are good literature. Yijing devoted the rest of his life to the translation work until he passed away in 713 at the age of seventy-nine. Master Yijing never stop translating, even if in the end of his life when he was sick and lie on the bed. In his life, he totally translated fifty-six sutras equals two hundred thirty Volumes. Except translated a lot of sutras Yijing write five books, nine Volumes in total. Among them, the *book of A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 and *Buddhist Pilgrim Monks of Tang Dynasty* 《大唐西域求法高僧傳》 are the most famous work of him. Twenty-five years (A.D. 671-695, B.C.1214-1238) study in Indian and South Seas and all life's efforts for Buddhism, master Yijing and his contributions deserves to be remembered.

### 2.5.2 The Translation Methods of the Sutras in Ancient China

Translation work is large in scale and has a detailed division of labor, the process is very rigorous, especially in Tang Dynasty. There are eleven positions for translation sutra: 1. The chairman translator (譯主). It was the most important role, should be proficient in Chinese and Sanskrit, understood Buddhist teaching deeply without any doubt, when meet trouble in translating, he can make the right judge. It was the work of Yijing after he came back to China. 2. The assistant of the main translator (證義). During the translation, no matter what discrepancy between the translation meaning and the Sanskrit appeared, the main translator will discuss with him. 3. Listening Sanskrit (證文 or 證梵義). It needs Sanskrit speakers listen to the Sanskrit very careful when the main translator reading the original sutra, to make sure there is no misunderstandings. 4. Transform Sanskrit (度語), note into Chinese according to the syllables of Sanskrit. 5. Writing down (筆受). Translate the Chinese

words of the last step into Chinese. 6. Organizing texts (綴文). Organizing the translation make it correspond with the Chinese language habits. 7. Inspect translation (參譯). It needs check the first note and then read the translation, to make sure there is no misunderstands between the first Chinese note and the translation text. 8. Collation(刊定). Because the Chinese and Sanskrit are very different, to deleted the redundant repetitions. 9. Polish (潤文). To modify translations to make it easier to read and understand. 10. Chanting of prayers(梵唄). Reading the translation text in the way of Sanskrit chanting, make it easier for Buddhist to read. 11. Supervise ambassador (監護大使). The government appoint ambassador to supervise and take care of translation work. <sup>25</sup> what's more, it not just one person for one position but several persons, and after finished translating, it needs all of them to sign name.<sup>26</sup> It needs hundreds of scholars to effort for translating a sutra for a long time, the *mahā-vaipulya-buddhāvataṃsaka-sūtra* 《華嚴經》 was translated in this way for three years, compare to today's Sanskrit translation text. It is obviously the Chinese sutra is more correspond with the original meanings of Sanskrit sutra what was translated by contemporary method, no matter from the viewpoints of academic way or the practice of Buddhism.

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<sup>25</sup> 馬祖毅(Ma Zuyi), 《中國翻譯史》 *The History of China's Translation*, (武漢: 河北教育出版社, 1999), 頁 147-148。Translated by researcher.

<sup>26</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 *Mūlasarvāstivāda-Vinaya*, (CBETA, T24, no. 1453), 頁 523。(三藏法師大德義淨宣釋梵本並綴文正字; 翻經沙門吐火羅大德達摩秣磨證梵義; 翻經沙門中天竺國大德拔努證梵義; 翻經沙門罽賓國大德達摩難陀證梵文……Ven. Tipitakacariya Yijing reading Sanskrit and polish text; Ven. Translator Sramana Tocharian Dhammasumo Listening Sanskrit; Ven. Translator Sramana Kawamura Dhammananda Listening Sanskrit; Ven. Translator Sramana Central Indian Bhanu Listening Sanskrit; Ven. Translator Sramana Zhizhou Dayun Temple Huizhao Testifying for meaning……) translated by researcher.

### 2.5.3 The Chart of The Whole life of Yijing

**Chart 3: The Whole life of Yijing** <sup>27</sup>

Time	Age	Events
A.D. 635	1	Yijing was born in Qizhou, shandong province. The Tang dynasty of china. Trivial name: Zhang Wenming.
A.D. 641	7	Yijing was sent to Tuku temple by his father for study, and he became the student of master Shanyu and master Huizhi
A.D. 644	10	Studying the different knowledges under the guide of master Shanyu in Tuku temple for years.
A.D. 645	12	master Shanyu passed away, Yijing going on studying under the guide of master Huizhi.
A.D. 648	14	Yijing passed different examinations and became a sāmaṇera.
A.D. 651	17	Started thinking about going to India to seek the Dharma.
A.D. 652	18	Yijing determined to go to India to seek the Dharma.
A.D. 655	21	Yiing received the higher ordination and became a formal monk.
A.D. 656	22	Yijing spent over a year on reading all Vinayapīṭaka of that time, in Shentong temple the mother temple of Tuku temple.
A.D. 660	26	Yiing travel in Luoyang and Xi'an city for studying Buddhist teaching for years. In Xi'an city Yijing had learned <i>Abhidharma-kośa</i> 《俱舍論》, <i>Vijñāptimātratāsiddh</i> 《成唯識論》 and some other scriptures, the experiences of study in those famous Buddhist city helped Yijing become more and more knowledge on Buddhism, and he began to be known as a Vinayācariya.
A.D. 664	30	Master Xuanzang passed away in Xi'an city.
A.D. 670	36	After traveling study for years in famous Buddhist cities of China, Yijing has more and more knowledgeable, but he never forgotten the dream of going to India for seeking Dharma.
A.D. 671	37	Yijing decided to go to Indian by ship in the yeas of 671, and he

<sup>27</sup> 王邦維(Wang Bangwei), 《大唐西域高僧求法傳校注》: **The collation and annotation Buddhist Pilgrim Monks of Tang Dynasty**, (北京: 中華書局, 2009), 頁 253-267。 Edited & Translated by the Researcher.



		embarked in the end of this years, after two months he arrived Sri Vijaya where he spent six months on basic Sanskrit learning.
A.D. 672	38	Yijing went on to the west, and he also got the supports of the king of Sri Vijaya.
A.D. 673	39	Yijing arrived east of Indian Tāmralipti, where he met a monk from Tang Dynasty who was ordained by Master Xuanzang named Da-chengdeng. Yijing stayed in Tāmralipti for another year to continue his study of the higher level of Sanskrit before he arrived Nālandā.
A.D. 674	40	Yijing went to Nālandā from Tāmralipti, during the journey he met robber they almost killed him, finally, Yijing arrived Nālandā. before he settled down in the Nālandā monastery Yijing had visited a lot of holy sites such as: Vulture Peak near Rajagrha, Mahabodhi Monastery, Kusinagara, DeerPark and so on.
A.D. 674 to A.D. 686	40-52	Ten years study in Nālandā Monastery, Yijing was studying Buddhist scriptures diligently, included mādhyamaka, Yogācāra and some other schools' scriptures, but what his mainly focused on is Vinaya, he learning and practicing strictly. On the other hand, he was collecting and transcribing scriptures in Sanskrit language wildly which were brought back to China. Except the masters of Nālandā Monastery, Yijing had also learnt from some other famous masters during that time.
A.D. 686	52	Yijing decided go back, unfortunately, had encountered robbery again on his way back to Tāmralipti from Nālandā, but this time the consequence is not so worse than last time, he and scriptures were survived. And then, he sailed from Tāmralipti on his return journey and arrived in Sri Vijaya for the second time in 678.
A.D. 688 to A.D. 694	54-60	Yijing received High-class entertainment from the king of Sri Vijaya. He was invited to live in a royal monastery. This time Yijing had been stayed in Sri Vijaya for six years, most of time he was busied in studies, translating and writing. It was during this time in Sri Vijaya that Yijing wrote the subject book of this dissertation and some other works. In 694, Yijing decide go back to China, he departed out from Sri Vijaya with all of scriptures and translations that he obtained from India and Sri Vijaya.

A.D. 695 to A.D. 699	61-65	In the May of 694, Yijing finally arrived in the east capital city of China's Tang dynasty. The empress Wu Zetian goes out of the palace to welcome Yijing personally. Without any rest, Yijing he began to translate again. At the first three years Yijing was point by government to help translating the sutra of <i>mahā-vaipulya-buddhāvataṃsaka-sūtra</i> 《華嚴經》 with another famous master Śikṣānanda (實叉難陀) who came from the Kingdom of Khotan one of the earliest Buddhist states.
A.D.700 to A.D. 712	66-78	He has independently led the translation institute since the age of 66, and served as the chief translator until he died. Under the supports and management of the royal family and government. Yijing's translation institutes were once set up in Fuxian temple of Luoyang city, the royal palace, Ximinag temple of in Chang'an city, Dajianfu Temple in Chang'an city (today's Xi'an) temple. His translation works in China lasted eleven years. In his life, he totally translated fifty-six sutras equals two hundred thirty Volumes. Such as, <i>Original Vows of the Seven Medicine-Master Buddhas of Lapis Light</i> 《藥師琉璃光七佛本願功德經》 <i>Suvarṇaprabhāsaṭṭamarājasūtra</i> 《金光明最勝王經》, <i>the Diamond Sūtra</i> 《能斷經剛般若波羅蜜多經》, and so on. But the most systematic is the Vinay of Mūlasarvāstivāda, seeking Vinayapiṭaka is the main reason of Yijing's traveling in India. Yijing himself also follow the Vinaya strictly in his life time. Except translation, Yijing also trained many famous students, such as, Zhiji, Chongjun, Xuanxiu and so on.
A.D.713	79	At the age of seventy-nine, Master Yijing passed away in Dajianfu Temple. He never stopped translating even if in the end of his life when he was sick and lie on the bed. In his life, he totally translated fifty-six sutras equals two hundred thirty Volumes. Except translated a lot of sutras Yijing write five books, nine Volumes in total, includes the subject book of this paper <i>A Record of the Inner Law Sent Home from the South Seas</i> 《南海寄歸內法傳》.

### 2.5.4 The Chart of The Works of Yijing

Chart 4: The Works of Yijing<sup>28</sup>

Time	The Translations Works of Yijing	Remarks
A.D. 700	Ru ding bu ding yin jing《入定不定印經》one volume. The Dīrghanakhaparipīcchā sūtra《長爪梵志請問經》one volume. Mūlasarvāstivādavīnayaśāstra《根本薩婆多部律》Fourteen volumes.	Empress Wu Zetian personally wrote a preface for his translation: 《大周新翻聖教序》.
A.D. 701	Bhavaśāṅkrāntisūtra《大乘流轉諸有經》 one volume. Zhuāngyánwáng tuólúónízhòu jīng《莊嚴王陀羅尼咒經》 one volume. Sūtra of Fine Night《善夜經》 one volume. Maitreyavyākaraṇa《彌勒下生成佛經》 one volume. The Sūtra on Impermanence《無常經》 one volume. Fó shuō bā wú xiá yǒu xiá jīng《八無暇有暇經》 one volume. Fó shuō miào sè yīn guo yuán jīng《妙色王因果緣經》 one volume.	
A.D. 702 To A.D.705	Liu men jiao shou xi ding lun《六門教授習定論》 one volume. Quyīn jiāshì lun《取因假設論》 one volume. Hastavālaprakaraṇa《掌中論》 one volume. Mūlasarvāstivāda-ekaśatakarman《根本說一切有部百一羯磨》 ten volumes. MūlasarvāstivādānīDānamāṭṛkā《根本說一切有部尼陀那目得迦》 ten volumes. Mūlasarvāstivādavīnaya《根本說一切有部毗奈耶》 fifty volumes. One-Syllable King of Spells from the Bodhisattvapiṭaka of Mañjuśrī《曼殊室利菩薩咒藏中一字咒王經》 one volume. Vajracchedikāprajñāpāramitāsūtrasāstra《能斷經剛般若波羅蜜多經》 one volume. The Sūtra of Golden Light《金光明最王經》 10 volumes. In Praise of Nagarjuna Admonishing the King《龍樹菩薩勸戒王頌》 one volume.	

<sup>28</sup> 王邦維 (Wang Bangwei), 《南海寄歸內法傳校注》The Collation and Annotation of the A Record of the Inner Law Sent Home from the South Seas, (北京: 中華書局, 2005), 頁 26-33。Edited & Translated by the Researcher.

A.D.705	<p>Fo Shuo Da Kong Que Zhou Wang Jing 《大孔雀咒王經》 one volume.</p> <p>Xiang Wang Pusa Tuoluoni Zhou Jing 《香王菩薩陀羅尼咒經》 one volume.</p> <p>Rājāvavādaka《佛為勝光天子說王法經》one volume.</p> <p>Sarvadharmaguṇavyūharājasūtra 《一切功德莊嚴經》 one volume.</p>	<p>Emperor Tang Zhongzong personally wrote a preface for his translation:《大周新翻聖教序》.</p>
A.D.707	<p>Original Vows of the Seven Medicine-Master Buddhas of Lapis Light 《藥師琉璃光七佛本願功德經》 two volumes.</p>	<p>Emperor Tang Zhongzong personally took charge of the part of Writing down (筆受) of this Sutra.</p>
<p>A.D.707 To A.D.711</p>	<p>The Sutra On The Merit Of Bathing The Buddha 《浴像功功德經》 one volume.</p> <p>Manshushili Zhou Cang Zhong Xiaoliang Shu Zhu Gongde Jing 《曼殊室利呪藏中校量數珠功德經》 one volume.</p> <p>Cheng Weishi Bao Sheng Lun 《成唯識寶生論》 five volumes.</p> <p>commentary: Guan suoyuan lun shi 《觀所緣釋》 one volume.</p> <p>Fo Wei Nanda Shuo Ru Tai Jing 《佛為難陀說出家人胎經》 two volumes.</p> <p>Padmacintāmaṇidhāraṇī(sūtra) 《觀自在菩薩如意心陀羅尼咒經》 one volume.</p> <p>Fo Ding Zun Sheng Tuo Luo Ni Jing 《佛頂尊勝陀羅尼經》 one volume.</p> <p>Fo Shuo Ba Chu Zui Zhang Zhou Wang Jing 《拔除罪障咒王經》 one volume.</p> <p>Sutra on the Emptiness of the Five Aggregates 《五蘊皆空經》 one volume.</p> <p>Dharmacakra Pravartana Sūtra 《三轉法輪經》 one volume.</p> <p>Sutra of Parables 《譬喻經》 one volume.</p> <p>Arśaprasāmanasūtra 《療痔病經》 one volume.</p> <p>Mūlasarvāstivādabhikṣuṇīvinayavibhaṅga 《根本說一切有部苾芻尼毗奈耶》 twenty volumes.</p> <p>Mūlasarvāstivādavinayakṣudrakavastu 《根本說一切有部毗奈耶雜事》 forty volumes.</p> <p>Mūlasarvāstivādaprātimokṣasūtra 《根本說一切有部戒經》 one volume.</p> <p>Mūlasarvāstivādabhikṣuṇīprātimokṣasūtra 《根本說一切有部苾芻尼戒經》 one volume.</p> <p>Mūlasarvāstivādavinayakārikā 《根本說一切有部毗奈耶雜攝頌》 one volume.</p> <p>MūlasarvāstivādaniDānamāṭṛkā 《根本說一切有部尼陀那目得迦攝頌》 one volume.</p> <p>Mūlasarvāstivādavinayakārikā《根本說一切有部毗奈耶頌》 five volumes.</p>	

<p>A.D.711 to A.D.713</p>	<p>Chengzan rulai gongde shenzhou jing 《稱讚如來功德禪咒經》 one volume. Sāgaranāgarājaparipṛcchā 《佛為海龍王說法印經》 one volume. Fo Shuo Lue Jiao Jie Jing 《略教戒經》 one volume. Vajracchedikāprajñāpāramitāsūtrasāstrakārikā 《能斷金剛般若波羅蜜多經論頌》 one volume. Vajracchedikāprajñāpāramitāsūtrasāstra 《能斷金剛般若波羅蜜多經論釋》 three volumes. Yinming zhengli men lun 《因明正理門論》 one volume. Guan zongxiang lun son 《觀總相論》 one volume. Zhi Guan Men Lun Song 《止觀門論》 one volume. Shou Zhang Lun 《手仗論》 one volume. Commentary on the Lotus Sūtra 《法華論》 five volumes. Pramāṇa-samuccaya 《集量論》 four volumes. Śatapañcaśatikastotra 《一百五十讚佛頌》 one volume.</p>
<p>No clearly records</p>	<p>Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye Yao Shi 《根本說一切有部毗奈耶藥事》 twenty volumes. Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye Po Seng Shi 《根本說一切有部毗奈耶破僧事》 twenty volumes. Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye Chujia Shi 《根本說一切有部毗奈耶出家事》 five volumes. Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye Anju Shi 《根本說一切有部毗奈耶安居事》 one volume. Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye Suiyi Shi 《根本說一切有部毗奈耶隨意事》 one volume. Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye Pige Shi 《根本說一切有部毗奈耶皮革事》 two volumes. Mūlasarvāstivāda-Vinayavastu / Genben Shuo Yiqie You Bu Pi Nai Ye jiechina Sh 《根本說一切有部毗奈耶羯恥那事》 one volume.</p>

The Personal Works of Yijing
<p>A Record of the Inner Law Sent Home from the South Seas 《南海寄歸內法傳》 4 volumes.</p> <p>Buddhist Pilgrim Monks of Tang Dynasty 《大唐西域求法高僧傳》 2 volumes.</p> <p>Shuo Zui Yao Xing Fa 《說罪要行法》 one volume.</p> <p>Shouyong San Shui Yao Xing Fa 《受用三水要行法》 one volume.</p> <p>Hu Ming Fang Sheng Gui Yi Fa 《護命放生軌儀》 one volume.</p> <p>These are the writings of Yijing, total in 9 volumes.</p>
Total
<p>According to the records of the Record of Śākyamuni's Teachings Compiled During the Kaiyuan period 《開元錄》, Yijing had translated sixty-one scriptures equals two hundreds thirty-nine volumes. According to the records of the Record of Śākyamuni's Teachings Revised during the Zhenyuan Reign Period 《貞元錄》, Yijing had translated one hundred seventy scriptures equals four hundreds twenty-eight volumes. But according to today's records, it was fifty-six equals two hundreds- thirty volumes. It can be analyzed that the translation works of Yiing are more than fifty-six and some of Yijing's translations were lost.</p>

## 2.6 An Introduction of the Subject Book of this Research

Yijing had wrote several books, two of his writings *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 and *Buddhist Pilgrim Monks of Tang Dynasty* 《大唐西域高僧求法傳》 are the rare early historical materials of the Buddhist history of India and Malay Archipelago.

### 2.6.1 Brief Review of Related Research Works

Those two books have attracted the attention of some foreign scholars for a long time. As early as the end of the 19th century, the French Sinologist Ed. Chavannes and Japanese scholar Takakusu Junjiro (たかくすじゅんじろ) translated the book of *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 into French and English respectively. In 1894, Chavannes translated *Buddhist Pilgrim Monks of Tang Dynasty* into French, and in 1911, S. Beal translated some part of this book into English. Both of Chavannes and S. Beal have made great efforts in annotation when translating. when foreign scholars quoted the works of yijing, they were mostly based

on their translations. In 1942 *Buddhist Pilgrim Monks of Tang Dynasty* was translated into Japanese by Adachi Kiroku. In 1962, some part of *Buddhist Pilgrim Monks of Tang Dynasty* was translated into English and was included in the book of *Buddhist Monks and Monasteries of India* which published in London England. But, due to the limitation of Chinese language level and times, there are many defects in the above foreign scholars' research of Yijing works. In China, just few scholars study of Yijing, and did not last for long except professor Wang Bangwei of Beijing University.

*A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 is the subject of the research. It records and describes the life and practices of the Buddhist Sangha of India and Malay Archipelago in detail during the seventh century. It also provides geographical and religious information of countries in the South Sea area in seventh century. The subject book could be regard as an investigation about Buddhist life in the seventh century.

### 2.6.2 The Content of the Subject Book

His motive in writing the *A Record of the Inner Law Sent Home from the South Seas* was to provide his fellow monks at home with information about the monastic rules and manner of living of the monks in India and the islands of the South Seas. This book includes forty Chapters with forty topics about Buddhist life in the seventh century, such as Vassa, the ceremony of chanting<sup>29</sup>, the ordination<sup>30</sup> and so on. It shows later generations a lot of different vivid pictures of Buddhist Sangha life of the seventh century. These forty topics as the following:

#### Fascicle One

1. No Degradations Is Caused by a Breach of the Summer.
2. Behavior towards the honored Ones.
3. Sitting on Small Chairs at Mealtimes.

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<sup>29</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 138.

<sup>30</sup> Ibid., p. 93.

4. The Distinction between Pure and Impure Food.
5. Cleansing after Taking Meals.
6. Two Bottles for Keeping Water.
7. Moring Inspection of Water to Clear Away Insects.
8. Chewing Tooth Wood in the Moring.
9. Acceptance of an Invitation to a Feast.

### **Fascicle Two**

10. The Requirements for Raiment and Food.
11. How to wear the Robes.
12. The Robes and the Funeral Rites of a Bhikkhuni.
13. The Purification of a Site.
14. The Summer Retreat of the Five Groups.
15. The Ceremony of Confession.
16. The Use of Spoons and Chopsticks.
17. Salutation at Proper Times.
18. Answering the Call of Nature Supplemental Remarks.

### **Fascicle Three**

19. Regulations for Ordination.
20. Take the Time for Taking a Bath.
21. The Cloth for Sitting On
22. Rule Concerning Sleeping and Resting.
23. Walking Up and Down for Good Health.
24. The Junior Worshiping the Senior.
25. Behavior between Teacher and Pupil.
26. Conduct towards Visitors and Friends.
27. The Treatment of Disease.
28. Rules for Taking Medicine.
29. Avoidance of Evil Drugs.
30. On Turning to the Right and the Observation of Time.



### **Fascicle Four**

31. Bathing the Buddha's Image.
32. The Ceremony of Chanting.
33. Absurd Ways of Worshipping the Buddha's Image.
34. The Way of Learning in India.
35. On Keeping Ling Hair.
36. Disposal of the Property of a Deceased Monk.
37. Use of the Property of the Sangha.
38. The Impropriety of Self-Immolation.
39. The Bystanders Become Guilty.
40. Things Not Done by Virtuous Monks of Old.

Yijing had spent twenty-five years on pilgrimage and study in India and South Seas. The writings of Yijing are the rare early historical materials of the history, religions, culture, and of India and Southeast Asia. *The Record* provides the primary data about Buddhist life during the seventh century. What makes the researcher herself pleasantly surprised is that people can also find many similar records which began at early Buddhism in Pāli Tipiṭaka. Those records provided the feasibility of the comparison study of the Buddhist life in different periods. Through comparing the book of Yijing with the related records of Buddhist Tipiṭaka can not only fill the blank of the literature about the life of Buddhism in the seventh century, but also demonstrate the changes of Buddhist Sangha life in different periods to present a more authentic history of Buddhist life. Besides, this research is also a good way for the communication between Theravāda Buddhism and Mahāyāna Buddhism.

### **2.7 An Overview of the Background of the Buddhist Schools in the Seventh Century**

The researcher would like to introduced an overview of the background of the Buddhist Schools in the regions of India and South Seas in the seventh century before analyzing the Yijing's records of Buddhist Sangha life in the next Chapter.

According to the records of *The Dīpavaṃsa*, the original Buddhism was divided into the two sects after the very first schism, they are Theravāda and Mahāsaṅgītikas.

In the early days of the reign of Ashoka, *Vibhajjavāda* was separated from Theravāda. Later, the Theravāda has been differentiated *Vajjiputtaka* and *Sabbatthivāda*, formed those four mainly sects. Finally, Buddhism was differentiated into eighteen sects.<sup>31</sup> By the first century BC, these various sects had matured developed, the doctrines and scriptures that they followed are not the in some degree. After centuries of development, some teams have been weak. According to the records of Yijing, there are various sects of Buddhism, but all of them can be divided into the four mainly sects, they are: “(1) *The Āryamahāsāṃghika-nikayā (Mahāsaṅgītikas)*; (2) *The Āryasthavira (Theravāda)*; (3) *The Āryamūla-Sarvāstivāda (Sabbatthivāda)*; (4) *The Āryasaṃmitīya (Sammiti)*.”<sup>32</sup> According to *The Introduction to Indian Buddhist Thoughts*, Buddhism was divided into four main sects in the sixth century, they are “(1) *Theravāda that was represented by Mahīśāsaka, Dhammagutta in the north, Mahāvihāra-nikāya in the south*; (2) *Sammiti, represented by Vajjiputtaka*; (3) *Mahāsaṅgītikas*; (4) *Sabbatthivāda*”<sup>33</sup> This is consistent with the records of Yijing, it can be seen that various Buddhist Schools has formed these four main sects before Yijing arrived India. at that time, Buddhism was popular only in Asia, in China, the eight schools of Chinese Buddhism were basically formed. Yijing’s records about Buddhist Sangha life is mainly based on the situations of Mūla-Sarvāstivāda in the areas of Indian and South Seas. Yijing was living in Nālandā and Sri Vijaya nearly twenty years, it can be seen that Mūla-Sarvāstivāda was flourish in these places in the seventh century. But what about other places’ situations? Therefore, the researcher would like to introduce an overview of the background of the Buddhist Schools in the regions of India and South Seas in the seventh century before analyzing the Yijing’s records on Buddhist Sangha life in the next Chapter. As the Chart 5 shown below,

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<sup>31</sup> Hermann Oldenberg(tr.), **The Dīpavaṃsa: An Ancient Buddhist Historical Record**, (Oxford: Pali Text Society, 2000), pp. 73-75.

<sup>32</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 11.

<sup>33</sup> 呂澂(Lu Cheng), 《印度佛學思想概論》 **The Introduction to Indian Buddhist Thoughts**, (臺北: 天華出版公司, 1996), 頁 52。Edited & translated by the researcher.

*Chart 5. An Overview of the Buddhist Schools in the Regions of India and South Seas in the Seventh Century*

Buddhist Schools Areas		Mahā- saṅgītikas	Theravāda	Mūla- Sarvāstivāda	Sarvāstivāda (Sabbatthivāda)	Sammiti	Notes
India	North	✓			☆		In the north all monks follow the Sabbatthivāda, though one may sometimes meet with followers of the Mahā-saṅgītikas.
	West					☆	In West India, the Sammiti has a large number of adherents, other sects have few followers. Such as the countries of Lāṭa and Sindhu.
	South		☆	✓	✓	✓	In the south all monks follow the Theravāda, while the other sects have few followers.
	East	✓	✓	✓	✓	✓	In the countries at the eastern frontier, all four sects are practiced in various ways. (Yijing's running note: All the places going eastward from Nālandā to the extreme east the southern boundary of Tibet. Including Nālandā, partial of Magadha, Tamralipti etc.
	Central	✓	✓	☆	☆	✓	All four Sects are in practice, but the Sarvāstivāda is the one most flourishing. Mainly of Magadha



## **2.8 Conclusion Remarks**

This Chapter has provided an overview of the Pilgrimage of Chinese Buddhism; the whole life experiences of Yijing including his abroad life in India and Sri Vijaya, and the experiences after he came back to China. This Chapter also provides to the readers a better understanding on the background that motivated Yijing to make the decision of pilgrimage for seeking Dhamma. And also provided an overview of the Buddhist Schools in the regions of India and South Seas in the seventh century. Yijing devotes his whole life to Buddhism, and his works is also the invaluable sources of Buddhism. Therefore, it is necessary to pay more attentions on the works of Yijing to make up the relevant blanks of the academic Buddhist research.

## Chapter III

### The Analytical Study of the First Twenty Topics of Yijing's Records

Chapter III is intended to make an analytical study of Yijing's records of the first twenty chapters(topics) in the subject book. The structure of each topic including five parts, they are: (1) the overview of the content; (2) the main points; (3) the comparison study between the records (one or two main points) of Yijing and Buddhist Tipiṭaka, especially the Vinayapiṭaka; (4) the discussion (if any); (5) summary. Through the analytical study of each topic to examine the Buddhist Sangha life in the seventh century and discuss the new changes or the new problems based on the records of Yijing.

*A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 including forty Chapters, these Chapters can be divided into forty topics about Buddhist life in the seventh century. However, each topic is not just simply concerning one aspect of the Sangha life but multi aspects. One to three of main points will be analyzed and discussed in each topic. There are two English translations of the subject book, they are: 1) *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago*<sup>1</sup> translated by the Japanese Buddhist scholar J. Takakusu, published in 1896; 2) Another one is the latest version *A Record of the Inner Law Sent Home from the South Seas*<sup>2</sup> translated by the Chinese Buddhist scholar Li Rongxi, published in 2000. The English version of the subject book used in this research is the version translated by Li Rongxi.

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<sup>1</sup> 義淨(Yijing), *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago*, Tr. by J. Takakusu, (Oxford: Clarendon press), 1896.

<sup>2</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research), 2000.

### 3.1 No Degradation is Caused by a Breach of the Rains-retreat(破夏非小)

In this topic, Yijing introduced the consequences of those who have broken away from the Rains-retreat. The overview of the contents are as follows:

**Translation:** Those bhikkhus who have broken away from the Rains-retreat are merely disqualified from receiving the ten benefits therefrom; It is unjustifiable to degrade them from their original position of seniority in the community of monks. How is it tolerable that a monk who used to receive homage from others at former times should now pay respect in reverse order to his juniors? Habitual forms of conduct like this may become customary but are groundless practices. Does that mean if a monk accepted of a special invitation to go out during the rains- retreat is as serious as to earn a living by theft? So, we should make a careful examination of this matter and must not neglect it. The priority of a monk's position should be determined by the date of his ordination. Even if he should fail to observe the Rains-retreat properly, he must not be degraded in position, because no such prescription is found in the holy teachings. Who was the person that at some former time initiated this practice?<sup>3</sup>

#### 3.1.1 The Main Points of the Rains-retreat

(1) No degradation is caused by a breach of the Rains-retreat the priority of a monk's position should be determined by the date of his ordination.

(2) Those bhikkhus who have broken away from the Rains-retreat are merely disqualified from receiving the ten benefits therefrom

#### 3.1.2 Comparison Study of the Rains-retreat

There are no records about degradation is caused by a breach of the Rains-retreat (Vassa) in both of Theravāda Buddhist Vinayapiṭaka and today's Mahāyāna Buddhist Vinayapiṭaka. Therefore, the comparison study of the Rains-Retreat will be

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<sup>3</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 21.

done in topic fourteenth: *The Rains-retreat of the Five Groups*. According to the records of Yijing, it could be analyzed that those monks who have broken away from the Rains-retreat will be punished by degrading their position in some temples of China in Tang dynasty, however, according to Yijing's records, this punishment of degradation in rank was customary and it was groundless and there is no such prescription is found in the holy teachings. Therefore, those monks who have broken away from the Rains-retreat can't receive the ten benefits, but should not be punished by degrading their rank which ought to be determined by the date of his ordination.

### 3.1.3 Discussion on the Ten Benefits of the Rains-retreat

Yijing said that those monks who have broken away from the rains-retreat can't receive the ten benefits, but what are the ten benefits of the Rains-retreat? The ten benefits of the Rains-retreat were not mentioned directly, but according to *Mūlasarvāstivāda-vinaya* translated by Yijing, those ten benefits should be consisted of two benefits plus eight benefits, they are: the benefit of clothing, the benefit of diet<sup>4</sup>, the benefit of boundary, the benefit of boundary establishment, the benefit of nissaya, the benefit of residence, the benefit of Sangha, the benefit of Bhikkhu, the benefit of receiving, the benefit of the holy site where the lord Buddha ever lived.<sup>5</sup>

### 3.1.4 Discussion on the meaning of “依夏受請,盜過容生”

There are two totally difference meanings in three translation versions of “依夏受請,盜過容生”, which is a big matter to the original meaning of Yijing's records. Therefore, it is necessary to discuss here.

“習以成俗本無憑據，依夏受請，盜過容生？”(Habitual forms of conduct like this may become customary but are groundless practices. Does that mean if a monk accepted of a special invitation to go out during the rains- retreat is as serious as to earn

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<sup>4</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 *Mūlasarvāstivāda Vinaya*. (CBETA, T24, no. 1453), 頁 775。 「一、衣物利，二、飲食利。」 translated by the researcher.

<sup>5</sup> Ibid., p. 495. 「如世尊說有八種利。何謂為八？一、界所得利；二、立制所得利；三、依止所得利；四、安居所得利；五、僧伽所得利；六、苾芻所得利；七、對面所得利；八、定處所得利。」 translate by researcher.



a living by theft?)<sup>6</sup> Based on the first translation above, it could be analyzed that “依夏受請，盜過容生” is a negative metaphor to support his view. Furthermore, the follows are the three different translation versions.

假如某位比丘坐夏期間受請外出，其罪過難道會大如令人偷盜？<sup>7</sup>(Does that means if a monk accepted of a special invitation to go out during the rains- retreat is as serious as to earn a living by theft? )

For if, when observing the Varsha, one accepted an invitation outside, it is as great a fault as theft. <sup>8</sup>

The acceptance of a special invitation to a monk to go out during the summer retreat is as serious an offense as to earn a living by theft.<sup>9</sup>

There are two totally different meanings of this sentence, but which one is the right? Supposed that three of translator are good at traditional Chinese and Buddhist teaching enough, it needs more proves to identify the real meaning of Yijing of this sentence.

First of all, the researcher did not find any records of precept that if one accept an invitation outside during the Rains-retreat, it is as great a fault as theft.

Secondly, according to Yijing's records in the topic No.14(the Rains-retreat of the five groups), One has the seven days leaves for necessary things or he was invited have to go out during the Rains-retreat, it is means one could accept the invitation to go out, this action therefore should not regard as the same as theft. On the other hand,

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<sup>6</sup> 義淨(Yijing), 《南海寄歸內法傳》 **Record of the Inner Law Sent Home from the South Seas**, (CBETA, T51, no. 2125), 頁 206。 「習以成俗本無憑據，依夏受請，盜過容生？ Does that mean if a monk accepted of a special invitation to go out during the rains-retreat is as serious as to earn a living by theft? 」 translated by researcher.

<sup>7</sup> 華濤 (Hua Tao), (tr.), 《南海寄歸內法傳》 **A Record of Buddhist Practices Sent Home from the South Sea**, (高雄：佛光山宗務委員會，1997)，頁 46。 Translated by researcher.

<sup>8</sup> 義淨(Yijing), **A Record of the Buddhist Religion as Practised in India and the Malay Archipelago**, Tr. by J. Takakusu, (Oxford, Clarendon press, 1896), p.21.

<sup>9</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 21.

When a sick person or some troublesome requires him to go out of the monastery to some other place, he may do so without being regarded as breaking the summer retreat, though he has not obtained permission beforehand.<sup>10</sup>

There are the same records of Khandhaka, it is said in the Vinaya of Mahāvagga:

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: “I allow you monks, to go if you are sent for by seven (classes of people), and if the business can be done in seven days, but not if you are not sent for: by a monk, a nun, a probationer, a novice, a woman novice, a layfollower, a woman layfollower. I allow you monks, to go if you are sent for by these seven classes of people and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days.”<sup>11</sup>

Even in the case that if one not sent for, he can go out for less than seven days.

The lord said: “I allow monks, to go even if not sent for, all the more if sent for, if the business can be done in seven days, to seven classes of people: to a monk, a nun, a probationer, a novice, a woman novice, a mother, a father. The return should be made in seven days.”<sup>12</sup>

It obviously that, no matter from the records of Yijing or the records of Khandhaka Mahāvagga, the monk who accepted the invitation to go outside during the Rains-retreat is nothing to do with the view of earning a living by theft. Therefore, it just a negative metaphor the meaning of “依夏受請,盜過容生” and it should be translated into “Does that means if a monk accepted of a special invitation to go out during the rains- retreat is as badly as to earn a living by theft?” is more close to the real meaning of Yijing.

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<sup>10</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 82.

<sup>11</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 139.

<sup>12</sup> Ibid., p.147.

### 3.1.5 Summary

In this topic, Yijing introduced to readers that those monks who have broken away from the Rains-retreat should not receive the ten benefits, but they should not be punished by degrading their rank which ought to be determined by the date of his ordination. He also criticized that customary punishment was groundless and no such prescription is found in the holy teachings.

The real meaning of “依夏受請,盜過容生” which is confused in three different translation versions has been identified as well.

### 3.2 Behavior towards the Honored Ones (對尊之儀)

In this topic, Yijing introduced the etiquettes towards the honored ones, the overview of the contents are as follows:

**Translation:** According to the teachings of the Buddha, it is decorous for a monk to go barefoot in the presence of a holy statue or upon approaching his honored teachers, except if he is ill; wearing shoes or other footgear is not allowed under such circumstances. He must keep his right shoulder bare and cover his left arm with his robe, without wearing a kerchief or a turban. Such is the regular way, but he may be allowed to do otherwise without committing any fault when he is walking in other places. If he is in a cold country, he is permitted to put on short boots or shoes suitable to the local climate. As the climate may be hot or cold in different places and regions, many of the rules are adaptable according to the holy teachings. It is reasonable that a monk is allowed to wear warm clothes temporarily during the months of severe winter to keep the body in good health. But during the spring and summer seasons, a must act according to the regulations of the Vinaya. One should not circumambulate a Buddha's tope while wearing shoes; this was clearly taught at the very beginning. Those who wear laced boots must not enter temples; But there are people who willfully violate this rule. They are rudely disregarding the golden words.<sup>13</sup>

#### 3.2.1 The Main Points of Etiquettes towards the Honored ones

(1) barefoot and uncovered the right shoulder.

A monk should be barefoot when he in the presence of a holy statue or upon approaching his honored teachers, except if he is ill. On the other hand, he must keep his right shoulder bare and cover his left arm with his robe, without wearing a kerchief or a turban. Those are the regular ways that the monks should follow unless during the

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<sup>13</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 21-22.

months of severe winter. This point will be further analyzed in the part of comparison study.

(2) Who wear laced boots must not enter temples

One should not circumambulate a Buddha's tope while wearing shoes; Those who wear laced boots must not enter temples.

### 3.2.2 Comparison Study of Uncovering the Right Shoulder

Except barefoot, the monk must keep his right shoulder bare and cover his left arm with his robe when he in the presence of a holy statue or upon approaching his honored teachers, except if he is ill. There are many records on this situation in both of Theravāda and Mahāyāna Buddhist scriptures, for example in The Diamond Sutra:

At the time, the elder Subhuti who was in the assembly, rose from his seat, uncovered his right shoulder, knelt upon his right knee, respectfully joined the palms of his hands and said to the Buddha...<sup>14</sup>

The elder Subhuti uncovered his right shoulder, knelt upon his right knee when he asking questions. And when a monk goes around a pagoda he should keep the right shoulder towards the holy object:

One goes around a caityas just as one goes around a temple, with one's right shoulder towards the venerated object. As this is a special meritorious deed, one should perform it with piety and respect.<sup>15</sup>

It is also very easy to find a lot of similar records in Buddhist scriptures, besides, there is a sutra named *the advantages of going around a pagoda to the right* 《佛說向  
右繞塔功德經》. This sutra tells the countless benefits of going around a pagoda to the right. It could be analyzed that uncovered the right shoulder is a polite performance that correspond with Vinaya.

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<sup>14</sup> Bhikshuni Heng Chih(tr.), **The Diamond Sutra**, (San Francisco: the Buddhist Text Translation Society, 1974), p.66.

<sup>15</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 108.

In Theravāda Buddhism, there is a special word to express this situation as well it is *padakkhiṇa*, with the meanings of lucky, auspicious, or going to the right direction to show one's respect.

### 3.2.3 Discussions on the Current Situation

It is lucky that the traditions of barefoot and uncovered the right shoulder were passed down today, especially in Theravāda Buddhist countries such as: Sri Lanka, Thailand, Myanmar and so on. For example, in Thailand, people who want to go into the temple should take off their shoes this behavior is polite toward Buddha and Sangha.

There are no the traditions of barefoot and uncovered the right shoulder in Mahāyāna Buddhism, according to Yijing's records:

As the climate may be hot or cold in different places and regions, many of the rules are adaptable according to the holy teachings. It is reasonable that a monk is allowed to wear warm clothes temporarily during the months of severe winter to keep the body in good health.<sup>16</sup>

As the traditions of Theravāda Buddhism, barefoot and uncovered the right shoulder are the important ways to express one's respect to the triple gems. There are some reasons for Mahāyāna Buddhism who could not practice this tradition in their counties, the main reason may be the local climate and custom.

Theravāda Buddhist countries are almost in the tropics, their climate is very similar to Indian climate, it is easier for them to keep those traditions. The climates of Mahāyāna Buddhist countries are very different from India, on the other, their life styles are very different as well, different life creates different customs. Therefore, it could be analyzed for some precepts which are very close to the local culture should not be immutable. In the process of spread and development, Buddhism integrates into local customs naturally. Only proper adjustment to adapt to local culture is conducive to the long-term spread of Buddhism.

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<sup>16</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 22.

### **3.2.4 Summary**

In this topic, Yijing introduced that a monk should be barefoot when he in the presence of a holy statue or upon approaching his honored teachers, except if he is ill. On the other hand, he must keep his right shoulder bare and covered his left arm with his robe, without wearing a kerchief or a turban. One should not circumambulate a Buddha's tope while wearing shoes; Those who wear laced boots must not enter temples. The researcher analyzed the differences and the reasons of those traditions between Theravāda and Mahāyāna Buddhism.

### 3.3 Sitting on Small Chairs at Mealtimes (食坐小床)

In this topic, Yijing introduced the regulation of sitting on small chairs at mealtimes. the overview of the contents are as follows:

**Translation:** The monks of India in the west must wash their hands and feet before taking meals, and they each sit on a small chair which is about seven inches high and only a foot square. For junior or younger monks, small pieces of wood the size of a chopping block may serve as seats. They place their feet on the ground, and plates and jars are put in front of them. The chairs are arranged at intervals of one cubit, so that the monks sitting on them do not touch each other.

I have never seen monks [in India] sitting cross-legged on big couches to take meals. According to the holy regulations, the length of a couch measures eight fingers of the Buddha. In the monasteries of China in the east, the height of a couch exceeds two feet, but such a couch was originally unfit for a monk to sit on, as it is an offense for a monk to sit on a high couch. One should know that sitting cross-legged (pallaṅka) side by side with knees put in a line is not the right manner for monks to take meals. It is said in the scripture, “After taking food, they washed their feet.” It is clear that the monks were not sitting cross-legged on couches to take their meal; they washed their feet because food remnants were dropped on the ground near their feet. From this we may know that the monks sat with their feet on the ground while eating. Disciples of the Buddha should follow the example of the Buddha. Even if it is hard for them to keep the rules, they must not deride them. If a monk spreads a kerchief and sits on it with his legs crossed squarely, it is difficult for him to keep himself clean, as it is impossible to avoid getting stained in this posture by food remnants and spills. This is an inane tradition which is ineffective for the preservation of purity (of Vinaya). Please make a good examination of these points and see what are the merits and demerits. <sup>17</sup>

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<sup>17</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 24-



### 3.3.1 The Main Points of Sitting on Small Chairs at Mealtimes

(1) The monks of India in the west must wash their hands and feet before taking meals, and they each sit on a small chair which is about seven inches high and only a foot square. For junior or younger monks, small pieces of wood the size of a chopping block may serve as seats. This point will be further analyzed in the part of comparison study.

(2) sitting cross-legged (*pallanka*) at mealtime is not the right manner for monks to take meals.

### 3.3.2 Comparison Study of Sitting on Small Chairs at Mealtimes

According to Yijing's record, it is easy to know that Nālandā monastery has strict rules of daily life in the seventh century. There is no direct record talking about that a monk must sit on small chairs at mealtimes in Theravāda Buddhist Vinaya, but still has some similar records, for example, it is said in the Vinaya of Mahāvagga:

He should offer the preceptor drinking-water, when he has eaten, having given him water, having received the bowl, having lowered it...When the preceptor has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away.<sup>18</sup>

This paragraph describes that the junior monk should take care of the daily life of their preceptors, when the preceptor has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away. It shows that when the preceptors are eating, they are sitting on the seat, and the feet are put down, this is consistent with Yijing's record. But this should not be a common phenomenon of the Sangha, for junior or younger monks, small pieces of wood the size of a chopping block may serve as seats.

When a new couch or chair is being made for a monk, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth,

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<sup>18</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 46.

except for the knotted ends below.<sup>19</sup>

The specifications of the chair are also strictly limited and the chair cannot exceed eight finger-breadths (high). According to Yijing's record, the small chair for eating is about seven inches high and only a foot square. The length of a couch measures eight fingers of the Buddha, it is the same as the record of Theravāda Buddhist Vinaya. Except chair, there has other seat of monk, which made of the cloth. for example, it is in the Vinaya of Mahāvagga:

When a piece of cloth to sit upon is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length two spans according to the accepted span, in breadth one and a half spans, the border a span. In exceeding this (measure), there is an offence of expiation involving cutting down.<sup>20</sup>

This tradition of cloth seat was passed down in today's Theravāda Buddhism. According to Yijing's records, sitting cross-legged at mealtime is not the right manner for monks to take meals. He never seen monks [in India] sitting cross-legged on big couches to take meals. But this situation is common in the monasteries of China in the east, therefore Yijing criticized it in his book. As the Theravāda Buddhist traditions, there are many specific manners for sitting as well, for example, it is said in the Vinaya of Suttavibhaṅga:

One should go (sit down) amidst the house with little noise, who out of making a loud noise...there is an offence of wrong-doing...one should go (sit down) holding the body straight...one should go (sit down) holding the arms straight...‘Not swaying the head will I go (sit down) amidst the house’, is a training to be observed....<sup>21</sup>

It can be seen that it is important for Buddhist to follow the minor details, there Specific criteria for all behaviors of Sangha members.

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<sup>19</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 168.

<sup>20</sup> Ibid., p 170.

<sup>21</sup> Ibid., pp. 187-188.

### **3.3.3 Discussions on the Current Situation**

It is difficult to make sure when a monk should sit on a small chair at mealtimes or not in the history of Theravāda Buddhism. But for current Theravāda Buddhist monks, they usually sit on the ground at the mealtimes most of time. Only on some certain occasions or ceremonies, the senior monks will sit on the higher couch to eat. In Mahāyāna Buddhist traditional, many monks sitting cross-legged on big couches to take meals of some monasteries in the east of China, which is not the right manner. But now, monks sit together on a bench at mealtimes in Chinese monasteries, and no monks sitting cross-legged on big couches to take meals any more.

### **3.3.4 Summary**

In this topic, Yijing introduced the regulation of sitting on small chairs at mealtimes to reader. He also criticized that sitting cross-legged (*pallaṅka*) at mealtime is not the right manner for monks to take meals. The result of this topic shown that the most of records of Yijing are consistent with the records of Pāli Vinaya.

### 3.4 The Distinction between Pure and Impure Food (食分淨觸)

In this topic, Yijing introduced the distinction between pure and impure food. Included the classification standards of pure food and impure food, impure food handling, the usage of pure food, the overview of the contents as follows:

**Translation:** It is customary for both monks and laypeople of India in the west to differentiate between clean and unclean food. If only a mouthful of food has been eaten, it all becomes defiled, and even the receptacle is unfit for reuse and must be put aside to be discarded together with other used containers after the meal is over. All leftover food is given to those who are suited to eat it. To collect and preserve it for further use is never allowed. All people of high or low rank keep this custom, which is convention observed not only by men but also by deities. Those who observe the Vinaya rules know well about this distinction, but those who are undisciplined make no distinction between them and regard them as identical. On the occasion of receiving offerings of food, or at other times when an ordinary meal is taken, a monk is considered defiled as soon as he has put food into his mouth, and he must not touch others, nor take another dish of clean food, unless he has rinsed his mouth with pure water. When offering sacrificial food to deities, the person who performs the rites should stand to one side. After the ceremony is over, he should wash his hands and rinse his mouth, and also wash the sacrificial utensils. Therefore, we may say that whatever offering are prepared either for presenting to the triple gem, or for giving to the spirits, or even for ordinary meals, must be pure and clean. While waiting for the preparation, if a monk or a layman fears that he might be delayed beyond the prescribed time for taking a meal, he may take a portion of food and eat it separately before the meal is properly served. This is permitted by the teachings of the Buddha and it is faultless. I have recently seen that under the supervision of monks and nuns, meals are often served after noontime. In this way they committed a fault instead of gaining bliss, one must not do so. But in China no distinction was ever made between pure and impure food since the remote past. Although the monks have heard about it, they never have put the rules into

practice, and until I speak to them in person, they will not get a real understanding of it.<sup>22</sup>

### 3.4.1 The Main Points of Clean and Unclean Food

(1) It is customary for both monks and laypeople of India in the west to differentiate between clean and unclean food. If only a mouthful of food has been eaten, it all becomes defiled.

(2) The remains food is given to those who are suited to eat it. To collect and preserve it for further use is never allowed. Both of the food for offering or the food for ordinary meals should be pure and clean. This point will be further analyzed in the part of comparison study.

(3) While waiting for the preparation, if a monk or a layman fears that he might be delayed beyond the prescribed time for taking a meal, he may take a portion of food and eat it separately before the meal is properly served.

### 3.4.2 Comparison Study of the Remains of Meal

According to the records of Yijing, we know that once the food was touched or eat mouthful it becomes defiled. But sometime, they maybe could not eat up all food, but how to deal with the leftover food is a problem for Sangha, they are some records about that in the Buddhist scriptures, for example, it is said in the Vinaya of Mahāvagga:

Whoever returned last from the village for almsfood, of there were the remains of a meal ate them if he so desired; if he did not so desire he threw them away where there was but little green grass or he dropped them into water where there were no living creatures.<sup>23</sup>

Except discard the remains of meal, a monk can also give it to the soul of person passed away or the birds that who suit for eat remains of meal. To modern people, some

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<sup>22</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 24-26.

<sup>23</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 158.

of them may do not understand that why the remains food should be discarded away, but not keep it. It seems a wasting of the food from offering. The most important reason is as Yijing's records that It is customary for both monks and laypeople of India in the west to differentiate between clean and unclean food. If only a mouthful of food has been eaten, it all becomes defiled. But the unclean food is not suit for eat or making offering, both of the food for offering or the food for ordinary meals should be pure and clean.

In another situation, a monk who already finished meal should do the ceremony of remains food before accept the remains food of another monk who want give his remains food to others. For example it is said in the *Dharmagupta-vinaya* 《四分律》 of the contemporary Mahāyāna Buddhism:

The lord Buddha told Ananda that the monk who want accept the remains food should speak the Dhamma word of remains food: “venerable monk, you know I should not eat it, now you watch I eat it, you admit me to eat it”. After doing this ceremony, the monk takes some food to eat, and tells other monks: “I ate, you could take it for eat”, and then other monks should do the same ceremony of remains food.<sup>24</sup>

From this paragraph, it could be concluded that the remains of alms food are not supposed to be eaten, but if a monk did the ceremony of remains food, it means his is permitted to eat.

### 3.4.3 Discussions on the Benefits of Distinguishing Food

As the tradition of Buddhism, the food for *Dāna* must be pure. There are some different meanings of the pure food here. First, the food for *Dāna* must be gained from one's right livelihood, which means the food for *Dāna* must be legal and without against the Buddhist precepts as well. Second, the food for *Dāna* must be clean and never been eat or blurred by anyone. On the other hand, If the food is meat, it should

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<sup>24</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 660。「當作如是餘食法言：『大德！我足食已，知是看是。』此作餘食法。彼應取少許食已，當語彼比丘言：『我止，汝取食之。』彼比丘當作如是餘食法食。」 Translated by the researcher.

be “*the three kinds of ‘clean’ flesh*”, it means the meats which contented three conditions are allowed to be eaten without breaking non-killing percept, when killing of the animal that supplies the meat:

- (1) It is not seen;
- (2) It is not heard;
- (3) It is not suspected to have been killed on purpose for a monk.<sup>25</sup>

When the meats contented these three conditions, it's named “*the three kinds of ‘clean’ flesh*”. To be specific, for monks, they didn't see the scene of the animal's death, didn't hear the scream of the animal's death, and the animal is not killed because of monks themselves.

Today, With the developments of technology of this modern society, the mind of people and environment around us are changed. Today, the fridge helps to store the remains food and make it keep fresh, but we should look back the culture and history of India in the seventh century, and then think the benefits of the ritual of distinguishing food of the background of that time. It could be analyzed that there are three main advantages of distinguishing food into clean and unclean based on the records of Yijing and Buddhist scriptures:

Firstly, clean food is a symbol of holiness. Because it is customary for both monks and laypeople of India to differentiate between clean and unclean food. If only a mouthful of food has been eaten, it all becomes defiled. Both of the food for offering or the food for ordinary meals should be pure and clean. Therefore, to offer the clean food is a way to expresses the respect and piety to the triple gems and deities, and even the food itself. Clean food is a very important thing for laypeople to expresses the respect of themselves.

Secondly, eating fresh food is good for health. Monks follow the Vinaya of no eating after noon time, and the climate of India is very hot, if without fridge the food

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<sup>25</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 238.

will be very easy to spoil. The spoiled food has no benefits to the body, but it can cause illness. Therefore, it is very reasonable that the food of the day should be disposed of on the same day.

Finally, all remains food is given to those who are suited to eat it, for example the birds or the souls of the persons passed away.

#### **3.4.4 Summary**

In this topic, Yijing introduced the distinction between pure and impure food. Included the classification standards of pure food and impure food, impure food handling, the usage of pure food. It could be analyzed that the pure food is a symbol of holiness, it is a way to expresses the respect and piety to the triple gems and deities, and even the food itself.

The researcher made a comparison study of the remains food, and also discussed the benefits of the ritual of distinction between pure and impure food.



### 3.5 Cleaning after Taking Meals (食罷去穢)

In this topic, Yijing introduced the ritual of cleaning after taking meals in monastery of India during the seventh century, included cleaning hands and mouth after taking meals, the overview of the contents are as follows:

**Translation:** after having taken a meal, a monk must wash his hands, then clean and chew a tooth-wood to cleanse, brush, and pick his teeth, as well as scrape his tongue, so as to make them a clean. He may do so with a vessel to contain the used water, or at some secluded place, or over the opening of drain, or near the flight of steps leading to a house. He may hold the water jar himself, or ask someone to provide water for him. If saliva remains in his mouth, he is considered not to have observed the fast. Both the vessel and the hand must be clean with three kinds of dregs, i.e., bean dregs, dry earth, and cow's dung, in order to wash away the grease. Or he may pour the water from a clean jar into his mouth at some secluded place, but if he is at an open place, he is forbidden to do so by the Vinaya rules. Before the mouth has been rinsed again with pure water, the saliva must be spat out. If he did not do so before noontime, he would be considered to have violated the rule not to eat at irregular times.

The wise ones should see into and be mindful about these points. It is not allowed for a monk to pass his time gossiping and talking after the meal is properly over, nor is he permitted not to keep a jar full of pure water and not to chew the tooth-wood, having an unclean mouth for the whole morning and incurring blame throughout the night. If one lives in this way till the end of life, it would be a disaster indeed! To ask a disciple to hold the jar and pour out the pure water for washing is also in conformity with the rules.<sup>26</sup>

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<sup>26</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 26-27.

### 3.5.1 The Main Points of Cleaning after Taking Meals

(1) After having taken a meal, a monk must wash his hands, then clean the mouth and teeth by chewing a tooth-wood. This point will be further analyzed in the part of comparison study.

(2) If a monk did not clean his hands and mouth after taking meals before noontime, he would be considered to have violated the rule not to eat at irregular times.

### 3.5.2 Comparison Study of Cleaning after Taking Meals

According to Yijing's record, it is easy to know that Indian monastery has strict rules of daily life in the seventh century. There is no direct record to explain the ritual of cleaning after taking meals in Pāli Vinaya, but there are many words record that "the lord buddha washes hands and bowl after eating."<sup>27</sup> Except washing hand, a monk should clean his mouth by chewing a tooth-wood as well. As the records of Mahāyāna Vinaya, "A monk should clean his mouth by chewing a willow twig or ash, otherwise he would be considered to have violated the rule."<sup>28</sup> Or in the Vinaya of sarvāstivāda, "washing hands, cleaning mouth, washing the bowl after eating."<sup>29</sup> cleaning mouth is necessary, both of Theravāda Buddhism and Mahāyāna Buddhism emphasized on the rule of chewing tooth-wood after eating and the benefits of chewing tooth-wood, for example, it is said in the Vinaya of Cullavagga of Theravāda Buddhism, there are five advantages and disadvantages of Chewing tooth-wood:

Monks there are five advantages in chewing tooth-wood: it is good for eyes, the mouth does not become nasty smelling, the channels of taste are purified, phlegm and mucus do not get on food, one's food is enjoyed.<sup>30</sup>

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<sup>27</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 38.

<sup>28</sup> 定賓(DingBin), 《四分比丘戒本疏》**The Commentary of Dharmagupta-Vinaya to Bhikkhu**, (CBETA, T22, no. 1807), 頁 485。「食已應用楊枝, 若瀨口, 不者墮。」 translated by the researcher.

<sup>29</sup> Puṇya-tara(tr.), **Sarvāstivāda -Vinaya** 《十誦律》, (CBETA, T23, no. 1435), 頁 94。「食已洗手、洗口、洗鉢。」 translated by the researcher.

<sup>30</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 137.

Yijing had gave a detailed introduction to the methods and precautions for cleaning hands, as well as the method of cleaning the mouth and the materials used. These indicate that the precepts of the Sangha group covered the details of daily life, not just those unwholesome behaviors. Why cleaning, pure food, pure water was emphasized so much in the Vinaya of Buddhism, does there has any connection between those precepts and the cultivating of monks themselves? The researcher would like to discuss it.

### **3.5.3 The Relation Between Cleaning and Cultivation of Monks**

In the subject book of *A Record of the Inner Law Sent Home from the South Seas*, Yijing recorded many rituals about personal hygiene and cleaning. Such as: cleaning after taking meals, the distinction between pure and impure food, chewing tooth wood in the morning, two bottles for keeping water and so on. These topics all have one thing in common : they all emphasize keeping clean and pure. Some people may think those precepts is just on the common things in daily life, no needs to follow it strictly in detail, but the researcher has different opinion on the connection between keeping clean and cultivating of monks. It is necessary due to these two reasons:

Firstly, keeping clean and pure is good for one's body health. The monks keeping good personal hygiene is good for their physical body, helps them reduces the chance of getting sick. Based on the good physical body, a monk can make a further step of his cultivating.

Secondly, keeping clean and pure is good for one's mental health. According to the first reason, a monk who follows those precepts of keeping clean and pure is easier to reached the pure mind, because he eats the pure food and keeping a good personal hygienic habit. It is easier for he to reach concentration base on the pure physical body, therefore, following the strictly and detailly precepts (*sīla*) helps a Buddhist reach concentration (*samādhi*) easier, and then to reach the wisdom (*paññā*).

### **3.5.4 Summary**

In this topic, Yijing introduced the ritual of cleaning after taking meals in monastery of India during the seventh century, Yijing gave a detailed introduction to

the methods and precautions for cleaning hands, as well as the method of cleaning the mouth and the materials used.

The research gave an analytical study of the topic of cleaning after taking meals and the discussion on the relation between keeping clean and cultivating of monks. The results of the part of comparison study shown that the records of Yijing is very similar with the records of the Pāli Vinaya and the Dharmagupta-Vinaya. The results of the part of discussion study shown that it is necessary to clean after taking meals. Because, firstly, keeping clean and pure is good for one's body health; secondly, keeping clean and pure is good for one's mental health and cultivating.

### 3.6 The Bottles for Keeping Water (水有二瓶)

In this topic, Yijing introduced the ritual of the bottles for keeping two kinds water, the pure water and impure water, in monastery of India during the seventh century, included the usage of the pure water and the impure water, the methods of making bottles, the overview of the contents are as follows:

**Translation:** Water is used differently for pure and impure purpose, and it is kept separately in two bottles. Earthenware or porcelain bottles are used for keeping water for pure purposes, and copper or iron ones, for impure purposes. The pure water is kept for drinking in the afternoon, while the impure water is needed for washing after going to the latrine. The pure water bottle must be held with the clean hand and be stored in a clean place, and the bottle containing water for impure purposes should be grasped with the unclean hand and be put away at some unclean place. Only the water contained in a clean bottle, or in some new and clean vessel, is fit for drinking in the afternoon, while the water contained in other vessels is called “timely water”, which can be drunk without fault at noontime or before noon, but it is faulty to drink it in the afternoon.

In making a water bottle, there must be a lid to cover the outlet, which is about finger-widths high, and on the top is a small hole, of a size that would allow a copper chopstick to be put in. one may drink the water from this spout. The Indian monks make their water bottles after this fashion. At the time of taking water, the inside of the bottle must be washed clean and free of any dust or filth before taking in fresh water. For making a bag for the bottle, a piece of cloth about two feet long and one foot wide may be used. The bag is hung on the monk’s shoulder with a bottle inside it. When a monk is going around begging for food, the bag for his alms bowl is also made in the same fashion. It should cover the mouth of the bowl to keep dust from entering it. As the bottom of the bag is made in a pointed shape, the bowl does not turn about it.

When a monk is traveling, he carries his bottle, alms bowl, personal robes,

and other articles separately on his shoulder, and fully covered with his Kāṣāya/ kasāva (religious robe), he goes away with an umbrella in his hand. These are the manners of Buddhist monks.<sup>31</sup>

### 3.6.1 The Main Points of the Bottles for Keeping Water

(1) Water is used differently for pure and impure purpose, and it is kept separately in two bottles.

(2) Only the water contained in a clean bottle, or in some new and clean vessel, is fit for drinking in the afternoon, while the water contained in other vessels is called “timely water”, which can be drunk without fault at noontime or before noon, but it is faulty to drink it in the afternoon. There are specific requirements for bottles as well.

### 3.6.2 Comparison Study of the Bottles for Keeping Water

This part is intended to further analyze the second main point. According to Yijing’s records showing us a vivid picture of Buddhist life in the seventh century, and there are records about the bottles or vessel for keeping water in both of Theravāda Buddhist and Mahāyāna Buddhism, for example, it is said in the Vinaya of Cullavagga:

Whoever returns first from the village for almsfood should make ready a seat, he should bring forward water for(washing) the feet...he should set out drinking water and water for washing. Whoever returns last from the villages for almsfood...he should put away the drinking water and the water for washing...whoever should see a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void an empty, should set out (water).<sup>32</sup>

This passage describes the work of Bhikkhus after almsfood, from which we can analyze that the water is used in different classifications and has corresponding uses

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<sup>31</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 27-28.

<sup>32</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭaka)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 216.

and is stored in different containers. Or another example, it is said in the Vinaya of Sarvāstivāda:

Fire and drills should be stored, the food, eating tools, water, containers should be stored, the water for washing feet, the water containers, the bottles for storing pure water, the bottles for storing daily water should be prepared.<sup>33</sup>

This passage clearly described the management of the water and containers in the Sangha group. It can be seen that the disciplines of the Sangha run through daily life, and everything is well organized. According to Yijing's records, there are two kinds of bottles: Earthenware or porcelain bottles, copper or iron bottles. Earthenware or porcelain bottles are used for keeping water for pure purposes, and copper or iron ones, for impure purposes. The pure water is stored in the clean bottle for drinking, while the impure water is needed for washing after gone to the latrine. The pure water bottle must be held with the clean hand and be stored in a clean place. And Only the water contained in a clean bottle, or in some new and clean vessel, is fit for drinking in the afternoon. In Pāli Vinaya Cullavagga, there are three could be used, "*I allow monks, three (kinds of) jars: a copper jar, a wooden jar, a strip of animals' hide jar.*"<sup>34</sup> The bottles described in this topic are easy to carry for a monk. When a monk is traveling, he carries his bottle, alms bowl, personal robes, and other articles separately on his shoulder.

### 3.6.3 Discussions on the Cultures of Bottles for Keeping Water

Hand-held water bottles are not the unique ritual to Buddhism. The ancient Brahman practitioners often hold water bottles. Brahman claimed that they are descendants of Brahma. The Brahma image of India has the features of four heads, four faces, and four-arms one of which holds the bottle as well. The bottle held by Brahma and the Brahmin practitioners symbolizes the immortal life meaning of the dharma

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<sup>33</sup> Punya-tara(tr.), Sarvāstivāda -Vinaya《十誦律》, (CBETA, T23, no. 1435), 頁 301。  
「應畜火及火鑽，應畜食、食器，應畜水、水器，應畜洗腳水、水器，淨水瓶、常用水瓶盛滿水。」 translated by the researcher

<sup>34</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 122.

nectar.<sup>35</sup> The water bottle is also one of the carry-on items that Mahāyāna Buddhism practiced daily. The water bottles and tooth-wood that mentioned in the subject book are the daily life items of the ancient Indian family, and these habits are naturally practiced in the daily life of the Sangha group. In fact, until today, the Indians still maintain the habit of using water bottles, especially in rural areas. People go to the toilet with a water bottle for cleaning. The records wrote by Yijing not only shows the daily life scenes of Buddhism, but also shows the daily life of Indians in the seventh century. It is also a valuable document for the research of Indian history and cultures.

### 3.6.4 Summary

In this topic, Yijing introduced the ritual of the bottles for keeping two kinds water in monastery of India during the seventh century, included the usage of the pure water and the impure water, the methods of making bottles. The records wrote by Yijing not only shows the daily life scenes of Buddhism at that time, but also is valuable literature for the research of Indian history and cultures. The researcher made a comparison study of the ritual of the bottles for keeping water based on the Vinayapiṭaka, and also discussed the cultures of bottles for keeping water in religion and common life. It was found that the water bottle is also one of the carry-on items that Buddhist practiced daily. The water bottles and tooth-wood that mentioned in the subject book are the daily life items of the ancient Indian family as well, and these habits are naturally practiced in the daily life of the Sangha group. In fact, until today, the Indians still maintain the habit of using water bottles, especially in rural areas.

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<sup>35</sup> 釋見迅 (Shi Jianxun), “瓔珞之德——犍陀羅式的菩薩嚴飾 (The virtue of Jewelry Wreath: The solemn decorated of Bodhisattva in Gandhara-style)” Buddhist Art. Retrieved on 11 September 2018, <https://www.ctworld.org.tw/buddaart/47.htm>



### 3.7 Morning Inspection of Water to Clear Away Insects (晨旦觀蟲)

In this topic, Yijing introduced the ritual of morning inspection of water to clear away insects in monastery of India during the seventh century, the overview of the contents are as follows:

**Translation:** Water must be inspected every morning. As water comes from different sources, from a bottle, a well, a pond, or a river, it is not inspected according to one uniform standard. Bottle water is first examined by pouring out a handful of it from a clean white copper cup, a copper dish, a conch-shell cup, or a lacquer vessel onto a piece of brick. With one's mouth covered by one's hand, one should observe the water for a good while. One may also observe the water in a basin or a pot. Even insects as tiny as a hair-point must be treated mindfully. If any insect has been found, the water should be returned to the bottle, which should be washed again and again until no insects is left in it.

For the filtration of water, the Indians use the best white kapok cloth, but in China fine silk may be used. Hold the edges to pull it side wards, and then put the two ends together and set them up into the shape of a sieve. Laces are attached to the two corners, and loops to both sides. A stick is put across the silk in the middle to stretch it to one foot and six inches wide. The two ends of the strainer are fastened to posts and a basin is placed under it. When water is poured into it from a pot, the bottom of the pot must be inside the strainer. If there is any insect, the strainer should be changed. If it is clean as usual, it may be used again. When sufficient water has been poured into it, the strainer may be turned inside out. Two persons, each holding one end, turn out the strainer into a life-preserving vessel, pour water over it three times, and then rinse it from outside. Water is put into it once again to make another examination. If no insect is found, the strainer may be stored away at will. When this water has been kept overnight, it must be reexamined. It is said in the Vinaya that the use of the water that has been kept overnight without being reexamined in the morning incurs guilt, whether it does or does not have insects. There are different ways of protecting life while drawing water.

The strainer mentioned above is adequate for use at a well. at a river or a pond, one may fix a wooden bowl and use a double bottle as a temporary makeshift for a strainer.

When drinking water at irregular times, one must a pure strainer, a pure bottle, and a pure cup, and then one may drink it. The preservation of life is a disciplinary rule pertaining to natural morality. Among the rules of prohibition, taking life is a major violation. This should by no means be ignored or slighted. The strainer, being one of the six requisites of a monks, is an indispensable article for him to possess. Without a strainer, one should not travel even for three or five li. (li.=500m). One would rather die of thirst than drink unfiltered water on a long journey, and this is sufficient to be a good example for us. How can we use our daily water without inspecting it? Everybody should keep his own vessel for inspection of water, and life-preservers should be provided at all places.<sup>36</sup>

### **3.7.1 The Main Points on Inspecting Water**

Water must be inspected every morning. The water comes from different sources, from a bottle, a well, a pond, or a river. Therefore, it is not inspected according to one uniform standard, and the water in the bottle is first examined. if no insects the water is suit for use, otherwise the water should be poured into pool or river.

### **3.7.2 The Main Points on Filtration of Water.**

There specific methods and tools to clear away insects. For different water, the method and tools may different, such as: but the best white kapok cloth, the silk and even a wooden bowl. But the most important for filtration is keeping the faith to protect life, even if a small worm in the water. For example, when this water has been kept overnight, it must be reexamined.

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<sup>36</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 29-32.

### 3.7.3 The Main Points on the Necessity of Strainer

The strainer is one of the six requisites of a monks, is an indispensable article for him to possess. Without a strainer, one should not travel even for three or five *li*. (li.=500m). Everybody should keep his own vessel for inspection of water, and life-preservers should be provided at all places.

### 3.7.4 Comparison Study of Filtration of Water

This part is intended to further analyze the main point of filtration water. In this topic, the method and tools of water filtration are described in detail, and the method and tools of water filtration are not according to one uniform standard. The most important for filtration is not the methods and tools but the faith of keeping protect life, even if a small worm in the water. For example, it is said in the Vinaya of cullavagga that different tools would be used to filtrate water depends on different circumstances:

Now at that time on a certain road there was water that was not allowable for there was no strainer. They told this matter to the Lord. He said: “I allow, monks, a strainer.” A little piece of cloth was not enough. “I allow, monks, a strainer on a ladle” the little piece of cloth was not enough. They told this matter to the Lord. He said: “I allow a regulation water-pot.”<sup>37</sup>

Following the Buddha’s teachings, if the normal strainer is not enough, it could be instead of a strainer on a ladle or a regulation water-pot. With the time goes by, the strainer is more and more developed, for example, there are five kinds of strainer:

One should know there are five kinds of strainers, the first one is silk strainer, the size is freely which dependents on situations; The second one is dharma bottle, which means yin-yang bottle; The third one is kuṇḍikā (bottle), sealed the bottle with silk and put it into the water by the string, pull it up after filling it with water, it needs to inspect worms again, if no worms the water can be used; The fourth one is spoon strainer; The fifth one is clothing corner strainer

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<sup>37</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 118.

it made of silk yarn.<sup>38</sup>

Inspecting and filtrating water is the ritual from the time of the Buddha, and it did not disappear with the time goes by, the regulations is more and more complete, for example, it is said in the Vinaya of Dharmagupta, those five kinds of eye should not inspect the water:

There are five kinds of eye could not to inspect water: the sores eyes, cataract eyes, the frenzied eyes, the old and sick eyes and the divine eye (cakṣus/cakkhu).<sup>39</sup>

Only the normal eye is suit for inspecting water, to make sure the water does not contain the living things. No killing is one of the most important precepts of Buddhism, but also the manifesting of compassion, therefore, even if a small worm in the water should be protected.

### 3.7.5 Comparison Study of the Necessity of Strainer

According to the records of Yijing, without a strainer, one should not travel even for three or five li. (li.=500m). In his opinion, one would rather die of thirst than drink unfiltered water on a long journey, one should not use daily water without inspecting it? In fact, this regulation was practiced at the time of the Buddha, it is said in the Vinaya of Cullavagga:

Monks, if a monk is gonging along a highroad and is being asked for a strainer, he should not refuse to give it. Whoever should not give it, there is an offence of wrong-doing. Nor, monks, should you go along a highroad without a strainer. Whoever should (so) go, there is an offence of wrong-doing. If there is not a strainer nor a regulation water-pot, then a corner of the outer cloak

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<sup>38</sup> 弘贊(Hongzan), 《四分戒本如釋》*The Interpretation of Dharmagupta Vinaya*, (CBETA, X40, no. 717), 頁 267。「應知濾物有其五種。一謂方羅，應用細密絹，一尺二尺，隨時大小。二謂法瓶，即陰陽瓶。三謂君持迦，乃瓶也。以絹鞞口，細繩繫頂，沉放水中，待滿引出，仍須察蟲，無方受用。四謂酌子水羅，即小團羅子。五謂衣角羅。」 translated by researcher.

<sup>39</sup> Ibid., 「有五種眼。不得觀水。一患瘡眼。二睛翳眼。三狂亂眼。四老病眼。五天眼。」 translated by researcher.

should be determined upon with the words: I will drink (water) having strained it with this.<sup>40</sup>

That is the regulation on the using of strainer, it is the precepts to manage one's body behaviors to be wholesome. But what important is managing one's mind free from the thought of killing, for example, it is said in the Vinaya of Cullavagga:

If he thinks that it contains living things when it contains living things and he makes use of it, there is an offence of expiation. If he is in doubt as to whether it contains living things and makes use of it, there is an offence of wrongdoing. If he thinks that it does not contain living things when it contains living things and makes use of it, there is no offence....<sup>41</sup>

The last sentence of this paragraph said that if one thinks that it does not contain living things when it contains living things and makes use of it, there is no offence. It could be analyzed that, inspect water is to cultivate one's compassion, even if he used the water which contains living things, but if he thinks the water does not contain living things and he does not propose to kill them, there is no offence to him. Therefore, one should inspect both of water and his mind at the same time, to make sure the water does not contain the living things, and the mind is pure.

### 3.7.6 Discussions on the Ritual of Inspecting Water

With the development of the technology in this modern society, the water in daily life have been filtrated already before the water come out from the tap, the ritual of inspecting water is not practiced in the most of monastery. But in some Theravāda Sangha group that living in the forest where the living environment is naturally, they are still practicing the tradition of inspecting water. Inspecting water is not only the precept of Buddhism, but also is the manifesting of compassion. Even the Lord Buddha himself practiced this ritual personally, there are many cases about Buddha inspecting water by himself, for example, it is said in the Vinaya of Mūlasarvāstivāda:

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<sup>40</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 119.

<sup>41</sup>I.B.Horner(tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 125.

At that time, the Lord wear robe with his bowl went to the house of prince, Sangha groups went together with the Lord except Yulu<sup>42</sup>. The Lord inspected the water and confirmed there were no living things in the water, and then washed his feet.<sup>43</sup>

The Buddha inspected the water for washing feet by himself, he always taught monks by his personal wholesome behavior. Today, although the ritual of inspecting water is not practiced any more, but the cultivation of the compassion will never stop in Buddhism.

### 3.7.7 Summary

In this topic, Yijing introduced the ritual of morning inspection of water to clear away insects in monastery of India during the seventh century to us. Includes the methods and the tools of inspecting water and filtrating water.

The researcher made a comparison study of filtration of water and the necessity of strainers deeply. Reveals the relationship between water inspection and cultivation of compassion through complete analysis and discussion. It was found that inspecting water is a practice way to cultivate one's compassion. Today, in some Theravāda Sangha group that living in the forest where the living environment is naturally, they are still practicing the tradition of inspecting water. It can be seen that inspecting water is not only the precept of Buddhism, but also is the manifesting of compassion.

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<sup>42</sup> “Yulu” is the name of the Bhikkhu who did not go out with the Buddha.

<sup>43</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 **Mūlasarvāstivāda Vinaya**. (CBETA, T24, no. 1442), 頁 801。「爾時世尊，於日初分著衣持鉢，大眾隨行唯除愚路詣王子家，到已觀水無蟲、洗足就座而坐。」 translated by researcher.

### 3.8 Chewing Tooth Wood in the Morning (朝嚼齒木)

In this topic, Yijing introduced the ritual of chewing tooth wood in the morning. Includes the specifications, materials, advantage, methods of chewing tooth-wood, the overview of the contents are as follows:

**Translation:** Every day in the morning, a monk should chew a piece of tooth wood to brush his teeth and scrape his tongue. It is twelve finger-widths in length, the shortest is not less than eight finger-widths long, resembling the little finger in size. Chew one end of the wood well for a long while and then brush the teeth with it. A thin flat piece of bamboo or wood, the size of the surface of the little finger and sharpened at one end, may be used as a toothpick to clean broken teeth. After having been used, the wood may be washed clean and discarded in some secluded place. One should give priority to the use of the branches of quercus, bine, and ampelopsis, while on the plains, one may collect in advance branches of mulberry, peach, locust tree, and willow at will, and keep them in store, so that they will not run short....Twigs of a bitter, astringent, or pungent taste, the end of which may become cotton-like after being chewed, are best for using as tooth wood. The rough root of burweed is the most excellent for this purpose. It hardens the teeth and make the mount good-smelling, and also helps the digestion and cures heart disappear, and toothache or dental disease can be healed after thirty days. One must chew the tooth well and wipe one's teeth clean. Let all the saliva and oozing blood come out of the mouth, and then rinse it clean with a large quantity of water. Such is the way of cleaning the mouth. After that, if one can take in a spoonful of water through the nose, that would be practicing Nāgārjuna's art of longevity. If one is not accustomed to taking in water through one's nose, to drink water is also good.

We must not mistake the tooth wood for willow twigs. In the whole country of India, the willow is scarcely seen. Although the translator used this name, the wood for the Buddha's tooth wood was not actually from the willow tree. According to the custom of the five parts of India, tooth wood is regularly chewed, and even a child of three is taught how to do it. Both the holy

teaching of the Buddha and the secular custom of the people advocate this beneficial habit.<sup>44</sup>

### 3.8.1 The Specifications of Chewing Tooth Wood

It is twelve finger-widths in length, the shortest is not less than eight finger-widths long, resembling the little finger in size. One should give priority to the use of the branches of quercus, bine, and ampelopsis, while on the plains, one may collect in advance branches of mulberry, peach, locust tree, and willow at will, and keep them in store, so that they will not run short. The rough root of burweed is the most excellent.

### 3.8.2. The Methods of Chewing Tooth Wood

Chewing one end of the wood well for a long while and then brush the teeth with it. One must chew the tooth well and wipe one's teeth clean. Let all the saliva and oozing blood come out of the mouth, and then rinse it clean with a large quantity of water. Such is the way of cleaning the mouth. On the other hand, chewing tooth-wood will helps harden the teeth and make the mount good-smelling, and also helps the digestion and cures heart disappear, and toothache or dental disease can be healed after thirty days.

### 3.8.4 Comparison Study of the Specification of Tooth Wood

This part is intended to analyze the point of the specification of tooth wood. Chewing tooth-wood is the daily habit of Sangha, there are many similar records about it in different Vinaya scriptures, it is said in the Vinaya of Cullavagga:

I allow, monks, a piece of tooth-wood to be eight finger breadths (in length) at the most...I allow, monks, a piece of tooth-wood to be four finger breadths (in length) at the least. <sup>45</sup>

it is said in the Vinaya of *Sarvastivada*《十誦律》, there are three specifications

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<sup>44</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 32-34.

<sup>45</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 137.



of the length of the tooth-wood:

From now on, there are three kind of length to be used: up, middle, down. the longest is up to twelve fingers in length, the shortest is six fingers in length, the middle length is between six fingers to twelve fingers.<sup>46</sup>

According to Yijing's records the tooth-wood is twelve finger-widths in length, the shortest is not less than eight finger-widths long, resembling the little finger in size.<sup>47</sup> It could be analyzed that, although all schools follow the same ritual of chew tooth-wood, but they are slightly different in terms of specific requirements. Those subtle differences are one of the hallmarks that distinguish different schools of Buddhism.

### 3.8.5 Comparison of The Advantages of Chewing Tooth-Wood

it is said in the Vinaya of Cullavagga of Theravāda Buddhism, there are five advantages and disadvantages of Chewing tooth-wood:

Monks there are five advantages in chewing tooth-wood: it is good for eyes, the mouth does not become nasty smelling, the channels of taste are purified, phlegm and mucus do not get on food, one's food is enjoyed. On the contrary, Monks, there are these five disadvantages in not chewing tooth-wood: it is bad for the eyes, the mouth becomes nasty smelling, the channels of taste are not purified, phlegm and mucus get on food, one's food is not enjoyed.<sup>48</sup>

In Mahāyāna Buddhist Vinaya of *Dharmagupta* 《四分律》, it is said there are five advantages of chewing tooth-wood as well, as follows:

There are five advantages in not chewing tooth-wood: the mouth does not become nasty smelling; the channels of taste are purified; It is good for

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<sup>46</sup> Puṇya-tara(tr.), 《十誦律》 *Sarvāstivāda -Vinaya*, (CBETA, T23, no. 1435), 頁 277。 「從今聽用三種楊枝：上、中、下。上者長十二指、下者長六指，此二中間名中。」 translated by the researcher.

<sup>47</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 33.

<sup>48</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 137.

digestion; It is good for eyes.<sup>49</sup>

There is no doubt that chewing tooth-wood has many advantages for one's health, it not practiced in Sangha but also in ordinary people during the seventh century of India. But it was prohibited in some cases, for example in Sarvastivada-Vinaya: “*From now on, in these situations monks cannot chewing tooth-wood : In front of the Lord Buddha, acharyas, pagodas, entrance door, teaching rooms; or in bath rooms, kitchen, toilet.*”<sup>50</sup> Chewing tooth-wood is a tradition of Indian daily life according to the records of Yijing, tooth wood is regularly chewed, and even a child of three is taught how to do it. Both Buddhist teachings and the secular custom of the people advocate this beneficial habit.

### 3.8.6 Discussions on the Evolution of Chewing Tooth-wood

The tradition of Chewing Tooth-wood is not common in Buddhism now. but some elder or the monks who living in the forest monastery still practice this tradition until today. On the other hand, a few monks keep cleaning tooth by both of modern tooth-brush and traditional tooth-wood. It is because they follow the precepts strictly and they would like to inherit the traditions of Buddhism in this way as well. But, for ordinary people they do not use tooth-wood any more it was instead of tooth brush, except in some remote rural areas of India, where toothbrushes are not popular people use this method to maintain oral hygiene.<sup>51</sup> Master xuanzang ever translated tooth-wood into willow twigs, so that in Vinaya of Chinese version, the translation of chewing tooth-wood is chewing willow twigs, some people may misunderstand monks can use only willow twigs as the tooth-wood. Actually, according to Yijing's record there are many kinds of wood could be used as tooth-wood, even the root of plant. Such as,

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<sup>49</sup> Buddhayaśas (tr.), 《四分律》 **Dharmagupta-Vinaya**, (CBETA, T22, no. 1428), 頁 1005。 「不嚼楊枝有五過失：口氣臭、不善別味、熱瘡不消、不引食、眼不明，是為五。嚼楊枝有五事好(即反上句是)。」 translated by the researcher.

<sup>50</sup> Punyā-tara(tr.), 《十誦律》 **Sarvāstivāda -Vinaya**, (CBETA, T23, no. 1435), 頁 299。 「從今佛前不得嚼楊枝。和上前、一切上座前、佛塔前、聲聞塔前。溫室、講堂、廚下、前、廁邊安水處、小便處、浴室中多人行處，不得嚼楊枝。」 translated by the researcher.

<sup>51</sup> 王邦維(Wang Bangwe), 也談“嚼楊木”的由來 (The Origin of Chewing Willow Twigs). 學術研究, 1983(2), 頁 109。

branches of mulberry, peach, locust tree and so on. With the develop of society, people tooth-wood instead of tooth-brush, but chewing tooth-wood will be a part of culture of Indian forever.

### **3.8.7 Summary**

In this topic, Yijing introduced chewing tooth wood in the seventh century. Includes the specifications, materials, advantage, methods of chewing tooth-wood. Yijing's records are not just the value literature of the history of Buddhism but also is the precious data of the culture and medicine of India. Chewing tooth-wood is a tradition of Indian daily life as well according to the records of Yijing. Both Buddhist teachings and the secular custom of the people advocate this beneficial habit.

### 3.9 Acceptance of an Invitation to a Feast (受齋軌則)

This topic concerning how monks go to attend a feast in India and the other countries of the South Seas. Includes the manner of inviting, the manner of eating, the manner of blessing after feast over. Due to the excessive content, the part of the overview of the content was omitted.

#### 3.9.1 The Main Points on the Manner before the Feast

In India, the donor comes beforehand to the monks, and after paying homage to them, he invites them to attend the feast. On the festival day, he comes to inform them, and the utensils and seats (small chairs)<sup>52</sup> for the monks are prepared according to circumstance. In the donor's house, the ground must be smeared with cow's dung at the place where the feast is prepared, and small chairs are arranged separately one by one. A large quantity of water is stored in clean jars in advance. When the monks arrive at the house, they untie the fastenings of their robes. After examining the water in the clean jars prepared for them, they wash their feet with it, if no insect has been found in it. Before taking the meal, they never say prayers. Having washed his hands and feet, the donor places food as a sacrificial offering to the holy monks at the beginning of the row of seats, and then distributes food to the monks one by one.<sup>53</sup> At the end of the row, a plate of food is placed as an offering to *Mother Hārit*.<sup>54</sup>

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<sup>52</sup> The structure and requirements of the chairs has already been described in the third topic.

<sup>53</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp.34-36.

<sup>54</sup> Ibid., pp. 36-37. (Mother Hārit has hundreds of children of her own, whom she loved and doted upon, but to feed them, she abducted and killed the children of others of Rajagrha every day. The bereaved mothers of her victims pleaded to the Buddha to save them. So, the Buddha stole the youngest of her sons, and hid him under his rice bowl. After having desperately searched for her missing son throughout the universe, Hārītī finally appealed to the Buddha for help. The Buddha pointed out that she was suffering because she lost one of hundreds of children, and asked if she could imagine the suffering of parents whose only child had been devoured. She replied contritely that their suffering must be many times greater than hers. She then vowed to protect all children.)

### 3.9.2 The Main Points on the Manner of Dining

Food is served to the monks in the following way. First, one or two pieces of ginger about the size of a thumb and one or half a spoonful of salt placed on a leaf are distributed to each of the monks. The person who serves the salt folds his hands palm to palm and kneels before the chief monk while chanting, “Saṃ- prāgatam,” meaning “well come.” Then the chief monk says in reply, “Serve the food equally.” All of them shouted, “Sādhu, Sādhu!” The person who serves the food must stand respectfully, with his two feet close together, and bow before the recipient of the food. A monk may begin to eat as soon as his share of food is distributed to him; he need not wait till food is served to all the partakers of the meal. Next, cooked round-grained nonglutinous rice, together with thick bean soup, is served with hot ghee. The monks mix the rice and soup with their fingers, and add various condiments to the mixed food, which they eat with their right hands. When one is just half satiated with the food, cakes and fruits are served, and after that yogurt is served with granulated sugar...<sup>55</sup>For making an offering of food to the monks, it is customary to show hospitality by preparing a large supply of foods, so much that plates and bowls brim over with leftover cakes and rice, while as much ghee and yogurt may be consumed as one wishes. But a poor man may present whatever gifts he can afford to the monks after a meal is over.

### 3.9.3 The Main Points on Ceremony after Feast

When the meal is over, the monks wash their mouths with a little water...The chief monk then sprinkles a few drops of water on the food and utters the following prayer:

*May what blessedness we have cultivated*

*Benefit universally those in the realm of ghosts.*

*After eating the food, they may escape from their plight*

*And be reborn after death in a blissful site.*

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<sup>55</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp.39 40.

*The happiness a bodhisattva enjoys  
Is as limitless as empty space.  
By alms-giving one may get such fruits,  
which will augment without cease.<sup>56</sup>*

After the meal is over, the donor gives tooth wood and pure water to the monks. There is no other religious ceremony [performed in connection with the feast], except that each of the monks recites a stanza by himself. Or the donor may invite monks to his house. He should set up an image of the Buddha at his house beforehand. When noontime is approaching, the monks go to the holy image and crouch down with their hands joined palm to palm to venerate the Buddha's memory. After paying homage to the Buddha's image, they eat in the manner related before. Such is the way that monks receive offerings of food in India.<sup>57</sup> In the ten islands of the South Seas, the offerings of food on festival days are still more substantially and liberally prepared. And the ceremony of inviting is more solemnly. Various kinds of food are served to the monks, even the poor and humble could provide twenty or thirty items. If it is done by a royal family or rich people, bronze plates and bowls and leaf vessels as large as a mat are used to contain more than a hundred varieties of food and drink. Even the kings give up their noble position of dignity and call themselves servants so as to serve food to the monks with perfect respect and veneration. The monks must accept without rejection whatever amount of food is offered to them. If they took just enough food to satisfy their hunger, the donor would feel displeased. He feels pleased only when he sees that too much food is being served.<sup>58</sup>

He may recite as many or as few verses as he wishes, according to the time he has at his disposal. He must mention the name of the donor, praying for wealth and happiness for him...After the meal is over, the verse of alms-giving must be recited. Such is the ceremony of giving alms. Therefore, the Holy Buddha laid down the rule

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<sup>56</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 40.

<sup>57</sup> Ibid., pp. 38-41.

<sup>58</sup> Ibid., pp. 43-45.

that after each meal the monks should recite one or two sections to recompense the donor for his bounteousness. At the time of departure, monks exclaim “Sadhu!” and also “Anumodanā.” Sadhu means “Well done!” and Anumodanā is translated as “I rejoice at what is being done!”<sup>59</sup> When gifts are presented to others or to oneself, one should utter the same expressions.

Although the ceremonies for offering food to the monks may be simple or elaborate in different countries, and the dishes served may be rich or scant, the monks’ regulations, such as those on the preservation of purity or the way of eating food with one’s fingers, and the major monastic rules are much the same.

Above records are the overview of the feast for Sangha in lay people’s house of the area of India and South Seas in the seventh century. It can be analyzed that the ceremony of feast for Sangha is very grand with detailed process and abundant dishes. The monks got a very high courtesy, and the king even personally served as a servant. These records can be seen as a display of Buddhist prosperity throughout Asia in the seventh century.

### 3.9.4 Comparison Study of the Manner of Dining

Master Yijing did not talk too much about the manner for the monks when they enjoy feast. There are very detailed manners for the behavior of eating according to Buddhist disciplines especially in the Pāli Vinaya. For example, it is said in the Vinaya of Sekhiyā:

One should eat almsfood attentively. Whoever out of disrespect eats almsfood inattentively, there is an offence of wrong-doing...One should eat almsfood not having choose from the top...One should not look at others’ bowls captious mindedly...One should not make up too large a mouthful...One should make up a piece of food into a round. Whoever out of disrespect makes up a long piece of food, there is an offence of wrong-doing...One should not eat shaking the hands about...One should not eat

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<sup>59</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 47.

making a hissing sound...Whoever out of ... there is an offence of wrong-doing.<sup>60</sup>

It can be seen that the dining manners of Sangha very meticulous at normal time, not to mention eating at donor's home. Most of time monks should follow the rule of Buddhism. But there are some situations they should follow the custom based on the records of Yijing. For example, in donor's house for feast, the monks must accept without rejection whatever amount of food is offered to them. If they took just enough food to satisfy their hunger, the donor would feel displeased. He feels pleased only when he sees that too much food is being served.<sup>61</sup> But when monks practicing almsfood they should accept too much food which more than they need according to the Vinaya of Suttavibhaṅga: "*One should accept almsfood at an even level. Whoever out of disrespect accepts heaped-up almsfood, there is an offence of wrong-doing.*"<sup>62</sup> This also reflects that some Buddhist commandments are not constant, it should concern the needs of the situations and the custom.

### 3.9.5 Comparison Study of the Kinds of Food

According to the records of Yijing, in the Vinaya the Sanskrit terms *pañcabhojanīya* and *pañcakhādanīya* are mentioned. The word *bhojanīya* means regular food, and *khadaniya*, what is chewed and eaten.

*Pañcabhojanīya*: (1) cooked rice, (2) mixed meal made of barley and beans, (3) parched rice flour, (4) meat, and (5) cakes.

*Pañcakhādanīya*: (1) roots, (2) stalks, (3) leaves, (4) flowers, and (5) fruits.<sup>63</sup>

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<sup>60</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), pp. 191-198.

<sup>61</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp.43-45.

<sup>62</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), pp. 190.

<sup>63</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 42.



If one chose eat regular(*bhojanīya*) food first, one is not suit to eat the khādanīya food. But if one eats khādanīya food first, one is free to eat the regular food. And the milk, yogurt, etc., are not included in the two groups of food, because no such names are separately mentioned in the Vinaya, and it is clear that they do not belong to the class of regular food. There are similar records in the Vinaya of Suttavibhaṅga, it said:

Solid food means: having set aside the five (kinds of) meals and water for cleansing the teeth, the rest is called solid food. Soft food means: the five kinds of meals: congee, barley-meal, food made with flour, fish, meat.<sup>64</sup>

it is said in the Vinaya of *Dharmagupta* 《四分律》, there are two kinds of food: “regular food and unregular food. Unregular food includes the roots and grinding food. Regular food includes the rice, barley-meal, food made with flour, fish, meat.”<sup>65</sup> It can be seen that except the manner of dining, there are also specific regulations on the classification and consumption of food.

### 3.9.6 Discussions on Today’s Situation of Feast

This part will take the example of Buddhist feast in donor’s home of Thailand. Thailand is a Theravāda Buddhist country with more than 90% of the population are Buddhist, and has the very close relationship between the lay people and Sangha, it is also common for Buddhist to invite monks to offer feast at home. With the change and development of the society the some of the manners for offering feast at home may also change compared with the seventh century. The ceremony as follows:

First, the donor will inform the monks in advance, but there is no grand invitation ceremony, instead it is a phone call or a verbal agreement. And when the date of feast is coming the donor may pick monks up to his home or the monks go to the donor’s house by themselves.

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<sup>64</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 223.

<sup>65</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 663。「食有二種：正食、非正食。非正食者，根食乃至細末食。正食者，飯、麴、乾飯、魚及肉。」 translated by the researcher.

Second, when the monks arrived the donor's home. When the monks arrived at donor home, they were usually invited by the host to chant before the Buddha's image. the sutta for chanting here are not very long, and most of them are short sections or the Buddha's verses that extracted from the Pāli Suttapiṭaka. Divided into two main situations: joyous occasion and funeral occasion. Different from Mahāyāna Buddhism, Theravāda Buddhism has no ritual of mantra chanting and bowing repentance.<sup>66</sup> After chanting, monks prepared to dine, they started eating at eleven o'clock. The dishes of feast are very rich also, but it less than the time of the seventh century.

Third, after the feast, the monks chanted briefly again before the Buddha's image and returned the merits to the donors. and then is the ceremony of sprinkling the Dharma water in the rooms, hoping that the donors would be safe and happy. Finally, when the monks leave, the donor will offer each monk a gift, usually are the daily necessities or the incense and the candle for worshipping the Buddha. Sometimes the donor may put an envelope with money in the gift.

These are the overview of the feast of Sangha in ordinary Buddhist family. If it is a public large-scale banquet, the ceremony and etiquette will be more solemn and meticulous, no more in-depth discussions here.

### 3.9.7 Summary

In this topic, Yijing introduced how monks go to attend a feast in India and the other countries of the South Seas in the seventh century. Includes the manner of inviting, the manner of eating, the manner of blessing after feast over. The research made a comparison study of the manners of dining and the kinds of food based on the records of Buddhist Vinayapiṭaka. The results shown that the records of Yijing is consistent with the records of Buddhist Vinaya. And also discussed the today's situation of Sangha's feast in Buddhist home of Thailand.

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<sup>66</sup> 釋淨海(Shi Jinghai), 《佛國留學紀實》 **My Monastic Experience Studying in a Buddhist Country (Thailand)**, (臺北：法鼓山文化，2015), 頁 229.

### 3.10 The Requirements for Raiment and Food (衣食所須)

This topic Yijing introduced the requirements for monastery life of India in the seventh century, includes the overview of the daily necessities, the use of silk, the right livelihood, the strict regulations of monasteries and the clothing style in different regions. Due to the excessive content, the part of overview of the content was omitted.

#### 3.10.1 The Main Point on Daily Requisites

There are strict rules about the six requisites of the monks, and the thirteen necessities are fully explained in the Vinaya texts. The following are the six requisites:

(1) The *saṃghātī*, which is translated as “double robe.”

(2) The *uttarāsaṅga*, which is translated as “upper robe.”

(3) The *antaravāsa*, which is translated as “inner garment.” (These three garments are known as the civara. In the northern countries they are generally called the kasaya from their reddish color. However, this is not a technical term used in the Vinaya texts.)

(4) The *pātra*, a begging bowl.

(5) The *nisidana*, a cloth or mat for sitting or lying on.

(6) The *parisrāvaṇa*, a filter.<sup>67</sup>

The following are the thirteen necessities: (1) *The saṃghātī*. (2) *The uttarāsaṅga*. (3) *The antarvāsa*. (4) *The nisidana*. (5) An undergarment. (6) A substitute undergarment. (7) *The saṃkaksikā* (a side-covering vest). (8) A substitute *saṃkaksikā*. (9) A towel for wiping the body. (10) A towel for wiping the face. (11) A pinafore used when shaving one’s hair. (12) A piece of cloth for covering itchy places. (13) A garment worn when decocting medicine.<sup>68</sup>

These are the thirteen kinds of clothes which a monk is permitted to possess.

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<sup>67</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p.55.

<sup>68</sup> Ibid., p.55.

Since there are established rules concerning clothing, one must use them in compliance with the Buddha's teaching.

### **3.10.2 The Main Point on the Use of the Silk**

As regards the use of fine and tough silk, it is permitted by the holy Buddha. However, some monks forcibly prohibit the use of it to make things knottier. Yijing judged that the intention to simplify things rendered matters more complicated. In all five parts of India, monks of the four schools wear [silk robes]. Why should we reject silk, which is easy to procure, and try to obtain fine cotton, which is difficult to seek? Isn't it a hindrance that obstructs the Way to the utmost?... If a donor comes with a pure mind to present a silk robe to a monk, the monk should utter the word "Anumodanā" and accept it to clothe his body so that he may cultivate virtue, without incurring any blame.<sup>69</sup>

It can be analyzed that some Chinese monks rejected to use silk because they may think that silk is too extravagant for them. So, they try to obtain fine cotton, which is difficult to seek. In Yijing's opinion it makes things more complicate because the lord Buddha never said monks should not wear the silk robes. Therefore, one should depend on the conditions to choose the silk or the cotton, does not just forcibly prohibit the use of silk, otherwise the situation will be changed into that one attaches the cotton but rejects the silk, which could hinder one's practice.

### **3.10.3 The Main Point on the Right Livelihood**

What is mentioned in the Vinaya as right livelihood mainly concerns the procurement of subsistence. The plowing and weeding of fields should be done in the proper way. If food is taken according to the regulations, it will not give rise to any blame. According to the teaching of the Vinaya, in the cultivation of paddy fields, the Sangha (community of monks) must share the crops with the monastic servants and may also share them with other families, the Sangha may get one-sixth of the produce.<sup>70</sup>

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<sup>69</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 57.

<sup>70</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp.59-

The Sangha provides farm cattle and land only, and is responsible for nothing else. The division of crops may be appropriately adjusted according to circumstances. Most of the monasteries in the west follow the system mentioned above. There are some avaricious monks who do not share the produce in proportion with others, but employ male and female slaves and personally manage the farming business. Bhikkhus who abide by the disciplinary rules refuse to eat the food produced by such monks because they think that such monks, by personally running a farm, support themselves by improper livelihood.

### 3.10.4 The Main Point on the Strict Regulations

In this part Yijing introduced the strict management rules in Tāmralipti (the Bay of Bengal in current) and Nālandā Monastery. Yijing had witnessed the Sangha inspect the water from a well every morning; he also saw that whenever anything, even as small as a piece of a vegetable, was given by outsiders, the monks had to ask the permission of the Sangha before they might use it. he also saw that no controller was appointed in the monastery; when anything happened, a meeting was convened to make a decision. If a monk acted according to his own will and made decisions as he pleased, or treated others favorably or unfavorably regardless of the opinion of the Sangha, he was called a kulapati (layman) and expelled by the Sangha. he also saw that when the nuns had to go to a monastery, they had to make an announcement before they started to proceed there. When the monks had to go to a nunnery, they had to make an inquiry before going there. When monks wished to go out of the monastery, they had to go out in twos, and when they had to go to a layman's house on business, they might, with the permission of the Sangha, go in a company of four...All these are the rules of the Bālāha Monastery at Tāmralipti, but at Nālandā Monastery the regulations are still stricter. And thus, over three thousand monks lived there, with a fief of more than two hundred villages, which were offered to them as alms by the kings and monarchs of successive dynasties. The uninterrupted prosperity of the monastery is due to nothing else but the observance of the Vinaya rules by the monks.<sup>71</sup>

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<sup>71</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp.64-

### 3.10.5 The Main Point on Clothing Style of Different Regions

In this part, Yijing gave a brief description of the people and their costume in *Jambudvīpa* and the various islands on the border of the sea. From *Mahābodhi* eastward to Lin-yi, there are more than twenty countries extending up to the southern boundary of Huan-zhou. If we proceed to the southwest, we reach the sea. In the north, *Kaśmīra* is the limit, while in the South Seas there are more than ten countries, including the island of *Siṃhala*. In all these countries the people wear two pieces of *kambala*. (a woolen loincloth), which is neither cut nor sewn up, without a girdle. It is simply a wide piece of cloth about two fathoms long, put around the waist to cover the lower parts. Beyond India at the edge of the great sea are the countries of the Persians and the Tajiks, where the people wear shirts and trousers, while in the country of the naked, the people wear no dress at all, both men and women being stark naked. Further away from *Kaśmīra*, the various Hu peoples, such as the Tibetans and the Turks of Suli, dress in roughly the same way. They do not wear *kambalas*, but use felt and fur, and have little *karoāsa* (cotton), which is used only occasionally. As it is the cold region, shirts and trousers are regularly used. <sup>72</sup>

### 3.10.6 Comparison Study of the Requisites

Yijing had introduced two kinds of the requisites for monks, the six requisites and the thirteen necessities. Yijing's records is consistent with the Vinaya of *Mūlasarvāstivāda*. But in the early time, there is no rules on the thirteen necessities except the six requisites, it is not difficult to find the similar records in the Vinaya of early Buddhism, for example, it is said in the Vinaya of *Mahāvagga*:

Now at that time monks had complete sets of the three robes but they had need both of water-strainers and bags. They told this matter to the Lord, he said: "I allow you, monks, a cloth for the requisites"<sup>73</sup>

Yijing's records on the thirteen necessities are more concerning the clothing,

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<sup>72</sup> Ibid., p.66.

<sup>73</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (*Mahāvagga*), (Oxford: The Pail Text Society, 2000), p. 296.

which has some differences with the rules of Mahāyāna. There are eighteen necessities according to the records of Mahāyāna Buddhist scriptures, for example, in the Brahma's Net Sutra 《梵網經》：

The tooth-wood, the bathing beans, the three robes, the bottle, the alms bowl, the sitting cloth, the Shakujo, the censer, the water-strainer, the hand towel, the knife, the fire-starter, the tweezer, the rope bed, the sutra, *prātimokṣa*, the image of the Buddha, the images of the Bodhisattva... When one is traveling, holding these eighteen necessities like the two wings of the bird.<sup>74</sup>

It can be seen that for Mahāyāna Buddhist monks, these eighteen necessities are necessary for them. And the six requisites of early Buddhism also included in these eighteen necessities. The use of these eighteen necessities is introduced in the book of *Fanwang pusa jie jing yishu fayin shiyi* 《梵網菩薩戒經義疏發隱》 as well.

### 3.10.7 Discussion on the Right Livelihood

People must work to earn the life they need. The right livelihood of The Noble Eightfold Path emphasizes that Buddhists must have proper career and income. But sometimes the reality may conflict with the doctrine. How should Buddhists deal with the contradiction between the reality and doctrine? For example, in some coastal cities and towns most of people fishing for a living, which against the precepts of killing and the right livelihood.

According to *the Yogācārabhūmi-Śāstra* the right livelihood means “*Following the teachings of the Buddha to pursue cloth and food even things, free from all evil livelihood, it named the Right Livelihood.*”<sup>75</sup> The normal economic life is very important to individuals, families, and society, because most of the evils in the world

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<sup>74</sup> Kumārajīva(tr.), 《梵網經》 *Brahmajāla Sūtra*, (CBETA, T24, no. 1484), 頁 1008。「常用楊枝、澡豆、三衣、瓶、鉢、坐具、錫杖、香爐、澆水囊、手巾、刀子、火燧、鑷子、繩床、經、律、佛像、菩薩形像…此十八種物常隨其身如鳥二翼。」 translated by the researcher.

<sup>75</sup> 玄奘(Xuanzang), (tr.), *Yogācārabhūmi-Śāstra* 《瑜伽師地論》, (CBETA, T30, no. 1579), 頁 445。「如法追求衣服飲食乃至什物，遠離一切邪命法，是名正命。」 translated by the researcher.

come from the abnormality of economic life. Such as, running a casino, drug or arms trafficking, running a nightclub, slaughter house and so on.

Fishing is a profession, which is inconsistent with the precepts of “no killing”, but if they don’t want to catch fish, they may have no income for live. But, just as the master Hsing Yun said: *“Although Buddhism does not kill, it still has the levels on killing. In particular, the livelihood of killing(animals) as is different from the mind of killing.”*<sup>76</sup> They catch the fishes as a livelihood but without the propose and the mind of killing. Therefore, they will create the krama of killing but the guilt of killing will be less than the killing action which has the mind of killing. For those people who have to kill [animals] for livelihood, they still have opportunities to be saved if they confessed heartfully. Of course, if possible, staying away from the wrong business is the best choice. For Buddhist, it is good for them to choose the right livelihood. But if their livelihoods conflicts with the cultivating of the good karma, it is necessary for them to confess heartfully and leave the wrong businesses as soon as possible.

### 3.10.8 Summary

This topic Yijing introduced the requirements for monastery life of India in the seventh century, includes the overview of the daily necessities, the use of silk, the right livelihood and the strict regulations of monasteries and the clothing style in different regions. The result of comparison study shown that for Mahāyāna monks, there are eighteen necessities for them. The result of discussion shown that if the livelihood of Buddhist has conflict with the cultivating of the good karma, it is necessary for them to confess heartfully and leave the wrong businesses as soon as possible.

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<sup>76</sup> 星雲(Hsing Yun), “殺生與殺心(the livelihood of killing& the mind of killing)”, The Merit of Times, 2017/4/16. <http://www.merit-times.com/NewsPage.aspx?unid=469645> Retrieved on Nov.28, 2018. Bangkok.



### 3.11 How to Wear the Robes (著衣法式)

In this topic, Yijing introduced the manners of wearing robes, the use of an umbrella, and the requirements on the colors for dyeing robes. The overview of the content are as follows:

**Translation:** Now I will give a description, according to the Vinaya, about how to wear the three robes and make loops and fasteners. Take a religious robe that is five cubits long, and fold it into three layers. A patch of cloth about five finger-widths square is fixed at the pleat on the shoulder about four or five finger-widths within the border of the robe. The four sides of the patch are stitched on the robe. A small hole is made with an awl in the center to fix the loop, which is made of silk braid or a piece of silk cloth and is about the size of the loops of an ordinary shirt. It is two fingers long, tied into a love knot. The remainder should be cut off. One end of the loop is then put into the hole and drawn out to the other side of the robe. It is pulled back crosswise to form two loops. The inner part of the fastener is at the pleated part of the robe in front of the chest... The umbrella may be woven out of slender bamboo sticks, as thin as a bamboo vessel of only one layer... In a sudden shower, it protects our robes from getting wet, and in the heat of the blazing sun, it keeps us cool under its shade. To use an umbrella is in concordance with the Vinaya as well as beneficial to our bodies, and there is no harm in holding one... In India the skirt is worn crosswise round the body. The white cotton cloth of India is two cubits wide, and as it is only half the width required for making a skirt, it is difficult for a poor man to obtain a bigger piece. He has to join and sew together the two edges of the cloth and cut open the inside to meet his requirement... Furthermore, all the garments of a homeless monk may be dyed in the color of *gandha* (myrrh), or of the yellow dust of glutinous *rehmannia*, vitex, philodendron, etc. These stuffs should be mixed with water in which red earth or red stone grains have been ground. One should make the color neither too deep nor too light, just to the point of meeting the requirement without taking too much trouble. Or one may just use the core of the sour jujube tree, or simply red earth and red stone grains, or birch leaf

pear and earth-purple. As the color once dyed will last till the garment is worn out, why should one try to get any more kinds of dyestuffs? The bark of the mulberry tree and blue and green colors are prohibited, while true purple and brown colors are not used in the west.<sup>77</sup>

### 3.11.1 The Main Point on Wearing Robes

Yijing gave a description about how to wear the three robes and make loops and fasteners. The detail about wearing robes already introduced in the part of the overview of the content. On the other hand, Yijing also criticized the wrong way of wearing robes in China.

### 3.11.2 The Main Point on Umbrella

According to Vinaya, it is good for monks take an umbrella when they go out. The umbrella may be woven out of slender bamboo sticks, as thin as a bamboo vessel of one layer. The size may be two or three feet in diameter at one's option. The center is made doubly thick to hold the handle, the length of which is in proportion to the circumference of the cover. The cover of the umbrella may be painted with a thin layer of lacquer. It may also be woven of reed. If paper is pasted inside the cover, in the way that rattan hats and the like are manufactured, it is made strong.

Yijing introduced the method of making an umbrella, and the materials which could use for making an umbrella. It can be seen that umbrella was popular in the Sangha and Indian society in the seventh century. But the record on the use of sunshade by monks has already existed in the Buddha era. For example, it is said in the Vinaya of Theravāda Buddhist Vinaya of Suttavibhaṅga: “*Sunshade means: there are three kinds of sunshade: white sunshade, sunshade of matting, sunshade of leaves; fastened at the middle, fastened to the rim.*”<sup>78</sup> The sunshade can be regard as the

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<sup>77</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 70-74.

<sup>78</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 200.

simple umbrella at that time.

### 3.11.3 The Main Point on the Color for Dyeing the Robes

All the garments of a monk may be dyed in the color of *gandha* (myrrh), or of the yellow dust of glutinous *rehmannia*, vitex, philodendron, etc. These stuffs should be mixed with water in which red earth or red stone grains have been ground. Or the other ways, one may just use the core of the sour jujube tree, or simply red earth and red stone grains, or birch leaf pear and earth-purple. As the color once dyed will last till the garment is worn out, why should one try to get any more kinds of dyestuffs? The bark of the mulberry tree and blue and green colors are prohibited, while true purple and brown colors are not used in the west.

### 3.11.4 The Comparison Study of the Colors of Dyeing

As the Buddha's teachings, monks should not wear the gorgeous robes. According to the Vinaya of Mahāvagga, the color of the robe cannot be a solid color of "all dark green, all yellow, all red, all crimson, all black, all dyed brownish-yellow, all dyed reddish-yellow"<sup>79</sup>. On the other hand, in order to reduce the greed for gorgeous costumes, there must one or more colors of mode of disfigurement be applied on the new robes. For example, when a monk obtains a new robe, any one mode of disfigurement of the three modes of disfigurement must be taken according to the Vinaya of Suttavibhaṅga, it said:

When a monk obtains a new robe, any one mode of disfigurement of the three modes of disfigurement must be taken: either dark green (the dark green of bronze and the dark green of foliage), mud color or black. If a monk should

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<sup>79</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 306.

(Now at that time the group of six monks wore robes that were all dark green, they wore robes that were all yellow, they wore robes that were all red, they wore robes that were all crimson, they wore robes that were all black, they wore robes that were all dyed brownish-yellow, they wore robes that were all dyed reddish-yellow...they told this matter to the Lord, he said: "Monks, robes that are all dark green are not to be worn, robes that are all yellow are not to be worn...whoever should wear (one), there is an offence of wrong-doing.")

make use of a new robe without taking any one mode of disfigurement of the three modes of disfigurement, there is an offence of expiation.<sup>80</sup>

These colors with the function of disfigurement named the bad colors (dubbaṇṇa-karaṇa), monks use it to destroy the colors that secular people loved, to reduce monks' attachment of materials. Based on the Yijing's records, some colors are prohibited for dyeing robes, such as: blue, green colors or the purple and brown colors are not used. After the Buddha passed away, the Sangha was divided into many schools, and the colors of robes in different schools also became have some differences.

Nowadays, due to the effects of history, culture, geography and other related reasons. Buddhist costumes have been constantly improved and developed, formed many styles base on the different situations of different Buddhist schools. The colors and styles of the Buddhist robes in each country are different, this topic will not be discussed in depth here.

### 3.11.5 Discussion on the Method of Dyeing Robes

According the records of Yijing, the red earth, the red stone grains, birch leaf pear etc. can be used for the dyes for robes. In the early times, there are six kinds of dyes can be used for dyeing robes, for example, it is said in the Vinaya of Mahāvagga:

Now at that time monks dyed robe-material with dung and with yellow clay; the robe-material came to be a bad color. They told this matter to the Lord. He said: "I allow you monks, six (kinds of) dyes: dye from roots, dye from stems, dyes from bark, dye from leaves, dye from flowers, dye from fruits."<sup>81</sup>

Today, the technology of dyeing is developed and the pigments are very rich. However, there are no very specific records on the method of dyeing robes in the early Buddhist scriptures. luckily, according to *the Vinaya of Mūlasarvāstivāda* that

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<sup>80</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 120.

<sup>81</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 286.

translated by Yijing, the method of dyeing robes by bark are as follows:<sup>82</sup>

First, take out of the bark of the wood, clear it and make it into scraps and dry it, cook it with water three times and store dyeing juices cooked separately. When dyeing, take a little dyeing juice and put it in the container, soaks the robe slowly, avoid putting the all robe in the juice at first. It should be dyed three times, use the juice of the first time at first, and then use the second juice, finally use the third juice. After dyeing, wring out the juice and knead robe several times, and then expose robe to the sun. hang robes on a rope or wood, if the juice drops, invert the robe to avoid the juice flowing away. The new robe should be dyed by fresh bark and exposed to the sun at noon; the old robe is better to be dyed by the old bark and dry it in a shady place. After the robe is dry, uses a small amount of water to wet robe and knead it to reduce the fading.

### 3.11.6 Summary

In this topic, Yijing introduced the manners of wearing robes, the use of an umbrella, and the requirements on the colors for dyeing robes. The result of comparison study shown that due to the effects of history, culture, geography and so on. There are different requirements on colors of robes in different time and Buddhist schools. The result of discussion introduced the method of dyeing robes by bark in the seventh century of India.

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<sup>82</sup> 義淨(Yijing), (tr.), 《根本薩婆多部律攝》 *Mūlasarvāstivādinayayasangraha*, (CBETA, T24, no. 1458), 頁 551。「其染衣法，先取木皮，洗去塵土打椎使碎，日曝令乾，三遍煮汁別安三處。先用初汁，次用第二，後用第三。欲染之時應取少汁安於器中，方可捉衣斟酌少多，令衣遍濕。不應以衣置多汁內，亦不急換令衣壞損。既換去汁更柔數遍，方曬曝之。曬衣法者，橫繫細繩衣邊搭上，劈竹夾衣，其夾隨意多少，汁流下邊還翻向上，勿令垂滯，應可數看。若衣重大，應於柴木上曬之，數數翻轉。新衣應用新樹皮汁、日中曝之，故衣應用舊樹皮汁、陰處而曬。待其乾後以少水濕柔，色益鮮好令色不脫。」 edited & translated by the researcher.

### 3.12 The Robes of Bhikkhuni and the Funeral Rites (尼衣喪制)

In this topic Yijing introduced the robes of a Bhikkhuni robes and the practice situation of Bhikkhuni in India. Besides, Yijing also introduced the funeral rites of Sangha members. The overview of the content are as follows:

**Translation:** According to the Vinaya, a Bhikkhuni possesses five garments, namely, (1) the saṃghātī, (2) the uttarāsaṅga, (3) the antarvāsa, (4) the saṃkaksikā, and (5) a skirt. The style of the first four garments is not dissimilar to those worn by a monk, but a nun's skirt is different. It is known as kuśūlaka in Sanskrit, meaning a silo-shaped skirt because it is sewn at both sides in the shape of a small silo. It is four cubits long and two cubits wide. It may cover up the navel and reach down to four fingers above the ankles...When going out, or in the presence of monks, or on being invited to accept a meal at a layman's house, a nun should put her kāṣāya round her neck to cover her body, and should not untie the strings at the shoulders. She should not expose her chest, and her hands should be thrust out from under her robe to take the food. A saṃkaksikā which covers only one shoulder, and shirts and trousers, are prohibited by the Great Sage; they are unfit for a nun to wear...In India, all of the nuns get their sustenance by begging for food and live a poor and simple life...if they try to earn a livelihood, they are liable to act contrary to the teachings of the Vinaya...Can they make a compromise and get out of the dilemma? In reply I would say that one's original object in becoming homeless was to gain emancipation, so as to extirpate the noxious roots of the three trees [of greed, hatred, and stupidity] and to suppress the flood of the four torrents [of desire, continual existence, erroneous views, and ignorance... If one can abide by the Vinaya rules and differentiate truth from falsehood, one will naturally be respected by dragons, spirits, and heavenly and human beings. Why should one worry about one's livelihood and toil without purpose? The five robes, a pot, and an alms bowl are enough for a nun to subsist upon, and a small cell is sufficient for her to live in. When one simplifies personal matters and spares one's disciples the trouble of attendance, one will be like a piece of jade lying undefiled in mire, or a pure

lotus flower growing out of muddy water. Although such a nun may be a person of low rank, her wisdom is really equal to that of a superior personality...According to the teachings of the Buddha, when a Bhikkhu is dead and his death has been ascertained, the corpse is carried to a crematorium on the same day and cremated soon afterwards. In the course of the cremation, his relatives and acquaintances gather together and sit at one side on bundles of straw, or on a heap of earth, or on bricks and stones. A competent monk is asked to recite from the Anitya-sutra, a text on impermanence, as little as half a page or one page, so that it will not be tedious and tiresome. Then all of them meditate on the impermanent nature of all things, and after that they return to their abodes...How can we agree to discard the holy teachings of the Buddha, the Father, and pursue the secular burial rites, wailing for several months and wearing mourning apparel for three years?

### 3.12.1 The Main Point on the Robes of a Bhikkhuni

According to the Vinaya, a Bhikkhuni possesses five garments, namely, (1) the *saṃghātī*, (2) *the uttarāsaṅga*, (3) *the antaravāsa*, (4) *the saṃkaksikā*, and (5) a skirt. Yijing also introduced the manners of wearing robes for a Bhikkhuni in the regions of India and the South Seas.<sup>83</sup>

### 3.12.2 The Main Point on the Practice of Buddhist Nuns

It can be seen that all of the Indian nuns get their sustenance by begging for food and live a poor and simple life at that time from Yijing's description. They often faced with the problems of insufficient materials, However, if they try to earn a livelihood, they are liable to act contrary to the teachings of the Vinaya. To this situation, Master Yijing also puts forward his views that can be seen in the overview of the content.

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<sup>83</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 75-79.

### 3.12.3 The Main Point on the Buddhist Funeral Rites

In the overview of content, it can be seen that the Buddhist funeral rites is simple and finished in a short time. One of the common funeral ceremonies is cremation, and monks and nuns should observe the Dharma of impermanence at the funeral instead of wail and weep.

### 3.12.4 The Comparison Study of the Buddhist Funeral Rites

According to the records of Yijing, the Buddhist funeral rites does not grand, and it also an opportunity to observe the Dharma of impermanence and thus to practice diligently. For example, it is said in the Vinaya of *Dharmagupta*:

If a monk thought that: 'I go to watch the funeral rites is for observing impermanence. Because of this I may obtain the fruit of the practice.' In this situation there is no fault of him.<sup>84</sup>

The funeral is simple, in the Vinaya of *Dharmagupta*: “*one of the capable monks who attend the funeral recites The Sutra on Impermanence and Gatha, to bless to the dead. After that they go back to monastery.*”<sup>85</sup> Therefore, wailing and weeping at the funeral does not help the practice. Besides, the funeral should not be hold near the pagoda, and the body does not allow to be buried under the pagoda either.<sup>86</sup>

Except the funeral rites that Yijing introduced in this topic, there are other forms of funeral in the Vinaya. For example, there are three kinds of burial service in India in the seventh century, according to the records in the book of *The Great Tang Dynasty Record of the Western Regions* 《大唐西域記》 wrote by Master Xuanzang. They are cremation (incinerates with firewood), water burial (sinks the body into the water) and wild burial (discards the body in the forest to feed the beasts).<sup>87</sup> In the Vinaya of

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<sup>84</sup> 弘贊(Hongzan), 《四分戒本如釋》*The Interpretation of Dharmagupta Vinaya*, (CBETA, X40, no. 717), 頁 219。「若比丘自念我往看葬, 作無常觀, 因此故, 我或得道果, 如是去無罪。」 translated by the researcher.

<sup>85</sup> Ibid., p. 289. 「送喪苾芻, 可令能者, 誦三啟無常經, 並說伽陀, 為其呪願, 事了歸寺。」 translated by the researcher.

<sup>86</sup> Ibid. 「宜當遠離塔所, 在隈僻處, 而焚燒也」 translated by the researcher.

<sup>87</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr.



Dharmagupta, there are four kinds of funeral rites, they are cremation, water burial, burial and discards into the forest and only these four kinds of funerals are in line with the Buddhist Vinaya.<sup>88</sup> Both Yijing's records and the records of the Buddhist scriptures shown that the funeral of the monks is a part of the Buddhist practice and is a manifestation of impermanence. Therefore, the simple and low-key funeral is more consistent with the Buddhist doctrines.

### 3.12.5 Discussion on the Buddhist Practice for Female

Through the records of Yijing, we knew that the life of the Bhikkhuni at the time of the seventh century was simple and poor in India. But all of them followed the practices of alms round for living. It is conceivable that their lives are very difficult and their status cannot be compared with that of the monks, because the offering they received is not enough. Today, the status and offerings of the Bhikkhuni Sangha are improved, but it is necessary to discuss that how to practice for Buddhist female. In the *Maha-prajapati Bhikkhuni Sutra*, the Buddha put forward a lot of precautions for nun's practice. Although women are born with many weaknesses that hinder their practice. But all of them can be concluded in the three poisons of greed, anger and ignorance.

First, greed. One of the biggest obstacles to practice of women is the attachment of body and beauty. It can be said that there is no woman who does not want herself be young and beautiful forever. Although all of women understand that there is no power in the world to stop aging in the world, but this fact does not prevent women from making themselves younger and more beautiful through various methods. One can properly maintain her body and beauty with the right view of aging. But if one addicted in beauty, it will be very difficult to practice in this situation.

Second, anger. Jealousy is the biggest practice obstacle based on the angry poison. Relatively speaking, women are more prone to jealousy. It is necessary to practice the Buddhist teaching of admiration (anumodanā), which means to rejoice and

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by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 53.

<sup>88</sup> 弘贊(Hongzan), 《四分戒本如釋》*The Interpretation of Dharmagupta Vinaya*, (CBETA, X40, no. 717), 頁 289。「凡比丘身亡, 當依佛教, 為四種葬法: 焚燒, 水殯, 地埋, 棄林。如此四法, 必依處所, 不可輒爾便為。」 translated by the researcher.

follow in merit and virtue of others. Admiration not only dispels the jealousy, obstruction, stinginess, and bad habits in our minds, more importantly, it can also wipe out our attachments and discriminations. therefore, it is necessary to practice admiration for these women who are very easy to jealous of others.

Third, ignorance. Women are more likely to indulge in love, wrong thinking that there is eternal love in the mundane world. However, the truth of love is impermanent, no one can ever have something that is constantly changing.

Therefore, women should pay special attention to whether they have the above problems during their practice.

### **3.12.6 Summary**

In this topic Yijing introduced the robes of a Bhikkhuni robes and the practice situation of Bhikkhuni in India. Besides, Yijing also introduced the funeral rites of Sangha members. The results of comparison study shown that the funeral of the monks can be regard as is a part of the Buddhist practice because the death is the manifestation of impermanence. Therefore, the simple and low-key funeral is more consistent with the Buddhist doctrines.

### 3.13 The Purification of a Site (結淨地法)

In this topic, Yijing introduced the five methods of purifying the ground of a monastery or a site. The overview of the content are as follows:

**Translation:** There are five methods of purifying the ground of a site; namely, (1) purification through mental action, (2) purification through common consent, (3) a place resembling a cow lying down, (4) an old deserted place, and (5) purification through the assent of the assembly of monks.

(1) Purification through mental action indicates that when the foundation stone has been laid for the construction of a monastery, the supervising Bhikkhu should think thus, “At this spot in the monastery, or in the house, a pure kitchen should be built for the community of monks.” (2) Common consent means that when the foundation stone of a monastery has been laid in the presence of, say, three monks, one of them should say to the other two, “Brethren, let us fix our attention to mark out this place in the monastery, or in the house, for the construction of a pure kitchen for the community of monks.” The second and the third monks should also repeat the same. (3) The place resembling a cow lying down means that the buildings of the monastery being erected are in the shape of a cow lying on the ground...such a place is considered pure by itself. (4) An old deserted place denotes a place which has long been abandoned and forsaken by the monks. If they come back, as soon as they reach the site, it is regarded as pure. But they cannot spend a night there unless a ceremony has been performed. (5) Purification through the assent of the assembly of monks means that approval of the boundaries of a site for building a monastery is given by the assembly of monks after due discussion of a proposal submitted to them for consideration...When I examined the rites of purification of the monks of the four schools, witnessed the actual practice at the present time, and made a careful study of the purport of the Vinaya, I found that the method of purification was roughly the same as what has been described above...When we say a monastery, we imply that the whole monastic residence is a pure kitchen. In every chamber raw and cooked food may be stored... It is the tradition of India to purify and

demarcate the whole monastery as a kitchen, but to use a part of it as a kitchen is also permitted by the Vinaya.<sup>89</sup>

### 3.13.1 The Main Points

In this topic, Yijing introduced that there are five methods of purifying the ground of a monastery or a site: (1) purification through mental action, (2) purification through common consent, (3) a place resembling a cow lying down, (4) an old deserted place, and (5) purification through the assent of the assembly of monks. The details of these methods are shown in the part of the overview of the content.

### 3.13.2 Comparison Study of the Kinds of Pure Places

It can be analyzed that there are two meanings of purifying the ground of a site. One of them means the place where should be purified. Another meaning is specifying the boundaries for storing or cooking food, it named pure place or pure kitchen where recognized by public for protect monks and nuns to avoid committing an offense of cooking and lodging at an improper place. Therefore, the pure kitchen should be separated from the bedrooms of Sangha members, but it not far, it is convenient to get the food in case of the emergency situations that one needs food to treat illness. it is said in the Vinaya of *Dharmagupta* 《四分律》, there are four kinds of pure place:<sup>90</sup>

(1) During the construction of the Sangharama, the person who donates the land or was responsible for the construction claimed that it was a pure place for the Sangha. This situation is very similar with the records on the first kind of purifying the ground of a site introduced by Yijing.

(2) A certain place where has been built as the Sangharama, but have not yet offered to the Sangha. This kind of place can be a pure place too.

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<sup>89</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p.81.

<sup>90</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 847。「有四种淨地：一者檀越若經營人，作僧伽藍時，分處如是言：『某處為僧作淨地。』第二者若為僧作僧伽藍未施僧。第三者若半有籬障、若多無籬障、若都無籬障、若垣牆若塹亦如是。第四者僧作白二羯磨結。」 translated by the researcher.

(3) The places where without a fence or only with a fence, a parapet or a moat etc. these places can be the pure places.

(4) To approval of the boundaries of a site is given by the assembly of monks after due discussion of a proposal for consideration. This situation is the same with the records on the fifth kind of the pure places introduced by Yijing.

These are the records on the pure place according to the Vinaya of Dharmagupta, different Buddhism schools may have some differences in the details. But until today, purifying a place is useful and important to Buddhism.

### **3.13.3 Discussion on the Benefits of the Pure Place**

Approving the boundaries of a site to purify a place is one of the important rituals of Buddhism in many situations, such as, before the time to start Rain-retreat, before the Upostha ceremony, before building a monastery etc. To approval of the boundaries of a site means the site has been purified, and benefits the Sangha a lot which are as follows:

(1) Approving the boundaries of a site to supply a reasonable and pure activity place for the Sangha, which is conducive to the practice and management of the Sangha groups.

(2) It is conducive to the monks and nuns to meet the necessary needs without committing offenses. For example, if monks drink, eat, and lodge together at a place before it has been purified, they commit an offense of cooking and lodging at an improper place. Once it has been purified, they may drink, eat, and lodge together in the limits without committing the offense of cooking and lodging at an improper place.

### **3.13.4 Summary**

In this topic, Yijing introduced the five methods of purifying the ground of a monastery or a site. The result of the study shown that the different kinds of pure place, and the benefits of approving a pure place.

### 3.14 The Rains-retreat of the Five Groups(五眾安居)

In this topic, Yijing introduced the Regulations on the Rains-retreat (Summer-retreat) in the seventh century in Indian, includes the time of beginning and closing, going outside of the Rains-retreat, assigning rooms.

**Translation:** The first summer retreat starts on the first day of the dark half of the fifth moon(month), and the second summer retreat begins on the first day of the dark half of the sixth moon. The summer retreat may be commenced only on these two days; no other date between them is fixed as the day to begin the retreat in the Vinaya texts. The first summer retreat concludes in the middle of the eighth moon. While the second terminates in the middle of the ninth moon. On the day when the retreat is drawing to its end, both monks and laymen perform a grand ceremony of alms-giving. The month after the middle of the eighth moon is called *Kārttika*. The sixteenth day of the eighth moon is the day to distribute the *Kaṭhina* robes, or the robes of merit, as offerings to the monks, this is an ancient tradition. <sup>91</sup>

It is said in a Vinaya text that during the summer retreat a monk may take leave with a good reason to go out of the monastery for one or more days as he is invited. If what he is doing can be done in one night, he must ask for permission for one day's absence, up to seven days for going in response to different invitations. Having received their unanimous permission, he may go out for eight or more days, but he should not stay out for half of the summer retreat. When a sick person or some troublesome matter requires him to go out to some place, he may do so without breaking the summer retreat, though he has not obtained permission beforehand. <sup>92</sup>

Before the commencement of the summer retreat, rooms are preassigned to the monks, thus all the rooms are distributed in Nālandā monastery. The great assembly of monks assigns rooms every year, this is what the World-honored

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<sup>91</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 82.

<sup>92</sup> Ibid.

One has taught us to do with great benefit. Firstly, it may eliminate the attachment of egoism, and secondly, the monastic rooms are generally looked after by all monks. All homeless monks should do so. But sometimes, some monasteries south of the Yangzi River in China did not follow it. If the assignment of rooms is properly done according to the teaching of the Vinaya, it will give us great benefits.<sup>93</sup>

### 3.14.1 The Main Points

#### (1) The Time of the Rains-retreat

There are two dates for the beginning of the Rains-retreat, and two dates for conclusion as well. (The earlier Rains-retreat starts on the first day of the dark half of the fifth moon and concludes on the middle date of the eighth moon; The later Rains-retreat starts on the first day of the dark half of the sixth moon and concludes on the middle of the ninth moon.)

#### (2) Going Outside During the Rains-retreat.

Those monks who was invited could go out with the permission of one day to seven days, and even forty days equals half day of the Rains-retreat, it depends on different situations of monks.

#### (3) Assigning rooms.

Before the Rains-retreat rooms are assigned to each member; to the elders (i.e. Sthavira) better rooms are given, and thus gradually to the lowest. In the monastery of Nālandā such rules are practiced at present which gives Sangha great benefits.

### 3.14.2 Comparison Study of the Time of the Rains-retreat

The similar records could be find in it is said in the Vinaya of Khandhaka Mahāvagga and Mahāyāna *Dharmagupta Vinaya* 《四分律》 as well , for example, it is said in the Vinaya of Mahāvagga that there are two dates for entering upon the Rains-retreat:

Then it occurred to these monks: “Now, how many periods are there for

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<sup>93</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 82.

beginning the rains?” they told this matter to the lord. He said: “monks, there are these two periods for beginning the rains: the earlier and the later. The earlier may be entered upon the day after (the full moon of) Āsāḷhī, the later may be entered upon a month after (the full moon of) Āsāḷhī. These, monks, are the two periods for beginning the rains.”<sup>94</sup>

How about today’s situations of Theravāda Buddhism and Mahāyāna Buddhism? Buddhism now has spread to all over the world, and different countries may follow different time for the Rains-retreat because of their different climate and calendar.

In Thailand, the Rains-retreat (Vassa) is according to calendar of Thailand, from the fifteenth date of August to the fifteenth date of November.<sup>95</sup> It just in the rainy season of Thailand. In china, it is said in the Vinaya of *Dharmagupta* 《四分律》, normally, there are two periods for the Rains-retreat.<sup>96</sup> The earlier one from the day after full moon of April to the day after full moon of July; The later one from the day after full moon of May to the day after full moon of August; In Japan, it from the sixteenth day of April to the fifteenth day of July according to Japanese lunar calendar.<sup>97</sup>

Due to the different climate and environment of different countries the time of the Rains-retreat is different as well, but This tradition has been passed down for more than 2,500 years in different Buddhist schools. It can be seen that Vinaya is so important for the Buddhist Sangha.

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<sup>94</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭṭika)*, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 137.

<sup>95</sup> 釋淨海(Shi Jinghai), 《佛國留學紀實》 *My Monastic Experience Studying in a Buddhist Country (Thailand)*, (臺北：法鼓山文化，2015), 頁 49。

<sup>96</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 832。

<sup>97</sup> 釋淨海(Shi Jinghai), 《佛國留學紀實》 *My Monastic Experience Studying in a Buddhist Country (Thailand)*, (臺北：法鼓山文化，2015), 頁 229。 p. 304.



### 3.14.3 Comparison Study of Going Outside During the Rains-retreat

According to Yijing's record, during the Rains-retreat the monk who was invited reasonably can receive the permission to go out for one to seven days, and even more days. There is the same record on the seven days leaves in both of Theravāda and Mahāyāna, for example, it is said in the Vinaya of Mahāvagga:

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you monks, to go if you are sent for by seven (classes of people), and if the business can be done in seven days, but not if you are not sent for: by a monk, a nun, a probationer, a novice, a woman novice, a layfollower, a woman layfollower. I allow you monks, to go if you are sent for by these seven classes of people and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days."<sup>98</sup>

Even in the case that the monk can go out even if not sent for, for example in the Vinaya of Mahāvagga, it said:

The lord said: "I allow monks, to go even if not sent for, all the more if sent for, if the business can be done in seven days, to seven classes of people: to a monk, a nun, a probationer, a novice, a woman novice, a mother, a father. The return should be made in seven days."<sup>99</sup>

The records of Yijing and both of Vinaya of Theravāda and Mahāyāna are very emphasize on the seven days leave. And the longest time is seven days, but according to Yijing's records, the longest time could be forty days equals as a half of the whole Rains-retreat. The monk who was sick or has necessary business and could not stay with others, he can go to other place without permission, but normally is seven days.

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<sup>98</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 139.

<sup>99</sup> Ibid., p. 147.

This Vinaya is practiced today, for example, in Thailand, a monk could ask for leaving at most seven days, the return should be made in seven days.

#### 3.14.4 Comparison Study of Assigning Rooms

Except the Rains-retreat was practiced in Nālandā monastery in the seventh century, there still has another Vinaya which is closely to the Rains-retreat: Assigning rooms. The great assembly of monks assigns rooms every year before the Rains-retreat, this is what the World-honored One has taught us to do with great benefit. Firstly, it may eliminate the attachment of egoism, and secondly, the monastic rooms are generally looked after by all monks. All homeless monks should do so. But today, assigning rooms was not practiced today any more.

#### 3.14.5 Discussion on the Benefits of the Rains-retreat

At the very beginning of Buddhism, there is no the Rains-retreat of Buddhism, according to the records of scriptures of Buddhism. In India, many worms or small animals will come out during the rainy season. It will easily hurt them when Sangha are walking outside, and then they accused and ridiculed by the heretics and ordinary people and even some lay Buddhist. The Buddha thus formulated the commandment on the Rains-retreat. With the spread of Buddhism, this commandment was practiced in other countries. Although some countries have no the same rainy season as India, the Rains-retreat was still executed for more than 2500 years. Except it was established by the Buddha, there should be many other benefits made it to be preserved until today. Therefore, what are those benefits? It is still worth to be discussed here.

First, Yijing introduced that there are ten benefits of the Rains-retreat in the first topic, according to Mūlasarvāstivāda-Vinaya translated by Yijing, these ten benefits could be summarized as: (1) the benefit of clothing; (2) the benefit of diet<sup>100</sup>; (3) the benefit of boundary; (4) the benefit of boundary establishment; (5) the benefit of nissaya; (6) the benefit of residence; (7) the benefit of Sangha; (8) the benefit of Bhikkhu; (9) the benefit of receiving; (10) the benefit of the holy site where the lord Buddha ever lived.

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<sup>100</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 **Mūlasarvāstivāda Vinaya**. (CBETA, T24, no. 1453), 頁 775。 「一、衣物利，二、飲食利。」 translated by the researcher.

<sup>101</sup> the benefit of clothing among them is likely to be the benefits of the *Kathina* Robes.

Second, in Theravāda Buddhism *Kathina* Robes offering is one of the most important ceremony after finishing the Rain-retreat, it brings benefits for both of Sangha and donors. Firstly, five privileges are allowed for these monks who practiced the Rain-retreat completely, they are<sup>102</sup> (1) going outside without asking for leave; (2) Separate from three garments (the saṃghātī, the uttarāsaṅga, the antarvāsa); (3) Eating individually; (4) Storing the long robes; (5) Storing the long robes that received during the Rain-retreat in the Sangha residences. Therefore, *Kathina* Robe it is unique because it is this offering of *Kathina* robes only that can give the recipient monks five other benefits. If the monks do not perform the *Kathina*, they will not get these five benefits. Secondly, *Kathina* robes can be offered to the Sangha in a monastery only once in a year and they are offered to the Sangha, not to an individual. Since *Kathina* robes can be offered to the Sangha only once in a year, it is rare opportunity for laypeople to received great merit.

Third, The Rains-retreat of Buddhism helps lay Buddhist to keep their faith to Buddhism. Many places in both of Pāli and Mahāyāna Vinayapiṭaka mentioned that the lay Buddhist lose confidence to Buddhism because monks hurt little animals when they walking outside. On the other hand, it is the good opportunity for lay Buddhist to make offering to Triple Gem, and thus to cultivate their good karmas. On the other hand, it is good for Sangha members to study and practice with the concentration during the Rains-retreat. During this period, the monks and nuns laid down their works, were not disturbed by the outside world. Therefore, the body and mind were more likely to calm down, so it was easier to reach the concentration deeper and longer while meditating.

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<sup>101</sup> Ibid., (CBETA, T24, no. 1453), 頁 495。『如世尊說有八種利。何謂為八？一、界所得利；二、立制所得利；三、依止所得利；四、安居所得利；五、僧伽所得利；六、苾芻所得利；七、對面所得利；八、定處所得利。』 translate by researcher.

<sup>102</sup> 法增比丘(Dhammavaro Bhikkhu), 《上座部比丘戒經與注釋》: **The Sutra and Annotation of the Vinaya of Theravada Buddhist Bhikkhu** (Taipei: 佛陀教育基金會, 2008), 頁 647。 (Yena ākankhamānassa sanghassa pañca kappissanti: anāmantacāro, asamādānacāro, gana-bhojanam, yāva-datta-cīvaram, yo ca tattha cīvaruppādo so nesam bhavissati. 五項特權是允許的：外出不用請假、離三衣、另眾食、蓄長衣、得蓄雨安居僧伽藍內的長衣。) translated by the researcher.

And thus, many monks reached results in different levels.

Finally, to improve the spiritual status and the working competence of the Sanga members. In this modern society, many monasteries have become the famous place where attracted many people for visiting. Monks or nuns will be busy with the complicated social interpersonal relationship or to manage the temple, and to do all kinds of philanthropy, charity, those activities make them very busy. On the other hand, as a result of long-term management of temple administrative affairs, they may become secular which makes them faraway from studying and practicing on Buddhist teachings. After a long time, some of them may lose ability to observe themselves, and mindfulness will never work. But during three months of the Rains-retreat, through the study of classic and practical meditation concentratedly will further enhance their abilities of body and mind, so that to help them free from the disturbs when they back to normal lives.

### **3.14.6 Summary**

In this Chapter, Yijing introduced the Regulations on the Rains-retreat (Summer-retreat) in the seventh century in Nālandā monastery of ancient Indian, includes the beginning and closing time of the Rains-retreat; Asking for leave during the Rains-retreat; Assigning rooms. And we can find the same records in both of Theravāda and Mahāyāna Buddhist Vinayapiṭaka. Yiing showed the reader vivid pictures of the Rains-retreat in the form of a documentary report.

The researcher compered different situations of the Rains-retreat from early to the seventh century and today, analyzed their differences and the reasons why the Rains-retreat passed down for more than 2500 years, and the benefits of the Rains-retreat for Buddhist Sangha and lay followers.

### 3.15 The Ceremony of Confession (隨意成規)

In this topic, Yijing introduced the ceremony of two kinds of confessions, includes the time, regulations, procedure of confession. The overview of contents as the following only shows the main meaning of English version due to the excessive contents.

**Translation:** The last day of the summer retreat, which is also the end of the year, should be named *pavarana* (the day one is free from restraint), when the monks are free to expose the misconduct of one another on the three bases [of having witnessed, having heard about, or having a suspicion of the misdeed], with the intention of absolving others from guilt. The word was formerly translated as *zi-zi* (自恣). On the night of the fourteenth day, a teacher well versed in scripture must be invited to mount a high seat to recite a Buddhist scripture, while lay devotees and monks gather together like clouds and mist, with lamps burning continually and incense and flowers offered. On the following morning, all of them go out around the village or town and worship the pagodas (*caityas*) devoutly. When it is nearly noontime, they return to the monastery and have their regular meal at midday. In the afternoon, they gather together, each taking a handful of fresh cogon grass, and while stamping their feet on it, they exercise their duty of free criticism. First come the monks and then the nuns, and lastly the three lower grades of the homeless disciples. If it is feared that owing to the large number of people attending the assembly, a long time might be required to complete the function, more members of the assembly should be appointed to hear the confessions. When one is accused of a fault, one should make a confession and ask for absolution according to usage. At this time either the lay disciples offer gifts to the monks, or the monks exchange gifts among themselves. All alms received are brought into the presence of the assembly, and a confessor who possesses the five virtues should ask the presiding monk, “Can these alms be distributed to the members of the community of monks to be placed at their disposal?” The presiding monk says in answer, “Yes!” Then all robes, razors, needles, awls and the like received from the donors are equally

distributed to the monks. After the mutual criticism and the distribution of alms, the monks may disperse and each go his own way. This is the completion of the summer retreat.

The confession of guilt is to disclose one's own misdeeds and declare what offenses one has committed in the past, in order to rectify the past and prevent future faults with perfect sincerity and earnest self-reproach. The *Upasatha* ceremony is conducted once every half month, and one should reflect every morning and evening on what offenses one has committed. Committing any offense of the first group is irremediable, while violation of the rules of the second group requires a quorum of twenty members of the community of monks (to listen to the offender's confession and absolve him of his guilt). If one has committed a minor offense, one should make a confession to absolve one's fault before a monk who is not one's equal. Of the Sanskrit word *āpatti-pratideśanā*, *āpatti* means offense, and *pratideśanā*, confessing before others. It is in the hope of gaining purity that one confesses oneself guilty. One should confess of one's faults item by item, and then expiation may be expected. A general confession of faults is not allowed by the Vinaya.<sup>103</sup>

### 3.15.1 The Main Points

#### (1) The time of the confession

In this topic, there are two kinds of confessions. One of them is named *pavarana* it is the day one is free from restraint, the time of *pavarana* starts on the last day of the Rains-retreat. Another one is *uposatha*, the ceremony of *uposatha* is conducted once every half month.

#### (2) The regulations of the confession

***Pavarana*:** on the night of the fourteenth day in the end of the Rains-retreat, a teacher well versed in scripture must be invited to mount a high seat to recite a Buddhist

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<sup>103</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 83-85.

scripture. Walking around the village and worship the pagodas on the next morning, confession starts in the afternoon. First come the monks and then the nuns, and lastly the three lower grades of the homeless disciples

**Upasatha:** The *Upasatha* ceremony is conducted once every half month, and one should reflect every morning and evening on what offenses one has committed. Committing any offense of the first group is irremediable, while violation of the rules of the second group requires a quorum of twenty members of the community of monks (to listen to the offender's confession and absolve him of his guilt). If one has committed a minor offense, one should make a confession to absolve one's fault before a monk who is not one's equal.

### 3.15.2 Comparison Study of the Time of Confession

**Pavarana.** According to Yijing's record, the time of *pavarana* starts on the last day of the Rains-retreat. But there are different records in Vinayapiṭaka of different school, it is difficult to make sure the exact date. According to Mahāśāsaka-Vinaya 《五分律》, “Monks should practice *pavarana* on the last day of the third month of the Summer-retreat”.<sup>104</sup> But it is said in the Vinaya of *Dharmagupta* 《四分律》:

After Vassa, or monks have different arguments, after discussing on Abhidhamma and Dharma talking, as long as the day is still not bright, monks should practice *pavarana*.<sup>105</sup>

it is said in the Vinaya of Sarvāstivāda that the first day, the fourteenth day and the fifteenth of lunar calendar is the day for *pavarana*.<sup>106</sup> According to Pāli Vinaya of Theravāda Buddhism, *pavarana day* are the fourteenth day and the fifteenth of lunar

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<sup>104</sup> Buddhajīva (tr.), 《五分律》 **Mahāśāsaka-Vinaya**, (CBETA, T23, no. 1421), 頁 131。「應夏三月最後日自恣。」 translated by the researcher.

<sup>105</sup> Buddhayaśas (tr.), 《四分律》 **Dharmagupta-Vinaya**, (CBETA, T22, no. 1428), 頁 838。「若布薩夜過多，若鬥諍事，若論阿毘曇，若毘尼折喻，若說法夜已久，眾僧未起，明相未出，應羯磨自恣。」 translated by the researcher.

<sup>106</sup> Puṇya-tara(tr.), 《十誦律》 **Sarvāstivāda-Vinaya**, (CBETA, T23, no. 1435), 頁 168。

calendar.<sup>107</sup>

Although it has different records about pavarana in different Vinayapīṭaka of Buddhist schools, but all of them are depend on the ritual of Vassa. During the Vassa, monks live together and easily to observe each other, though pavarana, they can help each achieve the liberation quicker. At the beginning it needs at least five monks to hold pavarana, with the change of different situations, even only one monk he should to practice pavarana as well. for example, it is said in the Vinaya of Mahāvagga:

This is a case, monks, where one monk is staying in a certain residence on an Invitation [for pavarana] day...that monk, having made a light, should sit down. if other monks arrive, he may invite together with them [for pavarana], if no other monks arrive, he should determine: “To-day is an Invitation day for me.” If he should not (so) determine, there is an offence of wrongdoing.<sup>108</sup>

Although only one monk staying in a certain residence, he should follow pavarana too, it can be seen that the rule of pavarana is very important for Sangha. It was practiced during the period of Vassa, it also closes to Uposatha.

**Uposatha.** According to the records of Yijing, the Uposatha ceremony is conducted once every half month. But, at the beginning the time of Upostha is unsure, monks practice it even every day, for example, in Dharmagupta-Vinaya 《四分律》:

At that time, monks do not know they should gather on which date [for Uposatha]. The Lord said: “Monks, I allow you hold Uposatha on the fifteenth day, the fourteenth day, the thirteenth day or the tenth day, or the fifth day...or every day.”<sup>109</sup>

Monks maybe thought that reading Vinaya is the diligent way for cultivating

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<sup>107</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 160.

<sup>108</sup> Ibid., p. 163.

<sup>109</sup> Buddhayaśas (tr.), 《四分律》 **Dharmagupta-Vinaya**, (CBETA, T22, no. 1428), 頁 816。諸比丘不知何日集。佛言：「聽十五日、十四日、十三日，若十日，若九日，若八日，若五日，若三日，若二日，若日日說。」 translated by the researcher.



themselves, so the Buddha allow monks practice freely even every day, it obviously, monks practice it frequently. But afterwards, monks have no enough time and energy to practice it every day, so the time of Uposatha gradually fixed in half-month. it can be analyzed that the time of Uposatha was changed with the time goes by, after a period of practice, the half-monthly Uposatha was finally fixed. According to Pāli Vinay, the formal Uposatha day is on the first day and the fifteenth day, on the day monks get together to recite the Patimokkha.

### **3.15.3 Comparison Study of the Ceremony of the Uposatha**

Uposatha was made by the Buddha, it is the only one confession ceremony which is openly in the Sangha. The Buddha stipulated that when a Buddhist disciple is committing a guilt, he must re-purify his body and mind through revealing and repenting the guilt of themselves or others'. So, how does the ceremony of ceremony was according to Pāli Vinaya? it is said in the Vinaya of Mahāvagga:

And thus, monks, should it be recited: The Order should be informed by an experienced, competent monk, saying: "Honored sirs, let the Order listen to me. Today, the fifteenth (day), is an observe (day). If it seems right to the Order, the Order may carry out Observance, it may recite the Patimokkha. What is the Order's first duty? Let the venerable ones announce entire purity. I will recite the Patimokkha (while) one and all of us present listen properly and pay attention to it. He for whom there may be an offence should reveal it. If there is no offence, you should become silent. By your becoming silent I shall thus know that the venerable are quite pure. For as there is an answer for each question so it is proclaimed up to the third time in an assembly like this. Whatever monk remembering while it is being proclaimed up to the third time that there is an existent offence and should not reveal it, there comes to be conscious lying for him. Now, conscious lying, venerable ones, is a thing called a stumbling-block by the Lord. Therefore, the existent offence should be revealed by a monk who remembers that he has fallen into an offence and who desires purity; for when it is revealed there comes to be comfort for

him.”<sup>110</sup>

It can be analyzed that there are two important contents of Uposatha, they are reciting the Patimokkha and confession. On the day of Uposatha, a venerable elder who keeps the precepts strictly and purely to recite<sup>111</sup> the Patimokkha. All monks who attend the ceremony should listen to every precept carefully. If one has offence he should reveal and explain it before the public. If one has no offence one should become silent. The Venerable will ask each question three times, the monk who revealed himself will receive comforts which is good for his cultivating. On the contrary, if anyone deliberately conceals his offences and does not regret it, then there is a new offence to him. Confession is so important for Buddhism, even if there is only one monk, there is rule of confession ceremony for himself. It is said in the Vinaya of Mahāvagga:

This is a case, monks, where one monk is staying in a certain residence on an Observance day. That monk, having swept that place to which monks return—an attendance hall or a pavilion or the root of a tree...having made ready a seat, a light, should sit down...if other monks do not arrive, that monk should be determined: today is an Observance day for me, if he should not (so) determine, there is an offence of wrong-doing.<sup>112</sup>

There are the records of one person's Uposath in *the Vinaya of Dharmagupta* 《四分律》 as well, “there are three kinds of person should hold Uposatha: Monks, a lot of people, or one person.”<sup>113</sup> According to Yijing's records, there are different rules on different offences. For example, committing any offence of the first group is irremediable, while violation of the rules of the second group requires a quorum of twenty members of the community of monks...before a monk who is not one's equal.<sup>114</sup>

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<sup>110</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.4 (Mahāvagga), (Oxford: The Pali Text Society, 2000), pp. 102-103.

<sup>111</sup> Ibid., p.103. “I will recite means: I will explain, I will teach, I will lay down, I will establish, I will make it clear, I will analyze, I will make plain.”

<sup>112</sup> Ibid., p. 125.

<sup>113</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 998。「有三種人應作布薩：若僧、若眾多人、若一人。」 translated by the researcher.

<sup>114</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr.

There are more detailed records of the rules of confession for different levels of Patimokkha in Vinayapiṭaka. The researcher will not discuss here deeply, only showing the overview of the different levels of Patimokkha, taking the example of Pāli Vinaya, there are ten levels of Patimokkha:<sup>115</sup>

(1) *Pārājika*. *Pārājika* are rules resulting in expulsion from the Sangha for life. If a monk breaks any one of the rules he is automatically “defeated” in the holy life and falls from monkhood immediately. He is not allowed to become a monk again in his lifetime. There are four rules of *Pārājika*.

(2) *Sanghādisesā*. Sanghādisesas are rules requiring an initial and subsequent meeting of the Sangha (communal meetings). If the monk breaks any rule here, he has to undergo a period of probation or discipline after which, if he shows himself to be repentant, he may be reinstated by a Sangha of not less than twenty monks. There are thirteen rules of Sanghādisesas.

(3) *Aniyata*. The aniyata are two indefinite rules when a monk was doubted commit offences of pārājika, Sanghādisesā or Pācittiya, witnesses are required to determine his guilt. Otherwise, it is indefinite.

(4) *Pācittiya*. There are ninety-two Pācittiya and they are minor violations which do not entail expulsion or any probationary periods.

(5) *Nissaggiyam pācittiya*. They are mostly concerned with the possessing of items which are disallowed or obtained in disallowable ways. The monk must forfeit the item and then confess his offense to another monk.

(6) *Patidesaniyā*. *Patidesaniya* are violations which must be verbally acknowledged.

(7) *Sekhiyā*. There are seventy-five *sekhiya* or rules of training, which are mainly about the deportment of a monk. They concern behaviour, discipline, self-

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by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 85.

<sup>115</sup> 法增比丘(Dhammavaro Bhikkhu),《上座部比丘戒經與注釋》: **The Sutra and Annotation of the Vinaya of Theravada Buddhist Bhikkhu** (臺北: 佛陀教育基金會, 2008), 頁 24-26。

restraint and dignity.

(8) *Adhikaranasamathā*. *Adhikaranasamathā* are seven rules for settlement of legal processes that concern monks only.

(9) *Thullaccaya*. It means the offence which will be the obstacles for one's cultivating. It comes from the *pārājika* and *Sanghādisesā*.

(10) *Dukkaṭa*. A dukkaṭa is a minor offence caused by an unskilful behaviors, these offences are very numerous.

There are two hundred and twenty-seven precepts of the Vinaya of Theravāda Buddhist Bhikkhu. Compared with the Dharmagupta Vinaya the most popular Vinaya of the contemporary Mahāyāna Buddhism, there are two hundred and fifty precepts of the Dharmagupta Vinaya. The results as the chart 5 shown below:

**Chart 6: The Comparison of between the Vinaya of Dharmagupta and Pāli**

Category Vinaya	Pārājika	Sanghā di-sesā	Aniyata	Nissa- giyam	Pācittiya	Sekhiyā	Patide -aniyā	Adhikaran -asamathā	Total
Dharma- gupta	4	13	2	30	90	100	4	7	250
Pāli	4	13	2	30	92	75	4	7	227

#### **3.15.4 Discussions on the Advantages of Confession**

In Buddhism, confession can be done every day, monks can reveal offence and confess at once after committing. The Uposatha day is for “the cleansing of the defiled mind,” this day resulting in Sangha’s inner calm and joy. On the other hand, on this day, the lay followers make a conscious effort to keep the Five Precepts or the Eight Precepts. It is a day for them to listen to the Buddha’s teachings and practice meditation.

It obviously, Confession plays a very important role in Buddhism, what are the advantages of this ancient tradition?

First, confession is good for the cultivating of Sangha members. Moral is the foundation of the threefold train. According to Majjhima-Nikāya:

Even so, your reverence, purity of moral habit is purpose as far as purity of mind; purity of mind is of purpose as far as purity of view; purity of view is of purpose as far as purity through crossing over doubt...purity arising from knowledge and insight is of purpose as far as utter nibbāna without attachment. your reverence, the Brahma-faring under the Lord is lived for the purpose of utter nibbāna without attachment....<sup>116</sup>

It can be analyzed that the purity of moral habit is the basic foundation of liberation, it helps monks attain the purity of mind which is easier for them to cultivate themselves. Patimokkha is the beginning of all wholesome behaviors, just as the records in the Vinaya of Mahāvagga: “*Patimokkha is the beginning, is the head, it is the foremost of states that are good, therefore it is called Patimokkha.*”<sup>117</sup>

Therefore, follow the *Patimokkha* means follow the pure moral habits and pure mind, if one violated *Patimokkha*, confession can help him to purify his moral habit again. So, based on the pure moral habits one can practice the threefold training more completely.

Second, confession helps the Sangha groups becomes more and more harmonious. Monks will modify their unwholesome behaviors through confession, and then they can get on well with each other easily.

Third, confession is good for management of Sangha and monastery. For example, the four pārājika are rules resulting in expulsion from the Sangha for life. If a monk breaks any one of the rules he is automatically “defeated” in the holy life and falls from monkhood immediately. He is not allowed to become a monk again in his lifetime. It is good for increasing the purity of Sangha, the bad persons will be expelled and the good persons stay. Therefore, confession is a good way to purify the Sangha, and good for the management of the monastery.

Fourth, confession helps Buddha’s teaching and Brahma-life persisted. just the venerable Sariputta said to the lord Buddha in the Vinaya of Suttavibhaṅga as follows:

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<sup>116</sup> I.B. Horner(tr.), **The Middle Length Sayings (Majjhima-Nikāya)**, Vol.1, (Oxford: The Pail Text Society, 2000), p. 150.

<sup>117</sup> I. B. Horner(tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 103.

Then the venerable Sariputta...held out his joined palms in salutation to the lord, said to the lord: “Lord, it is the right time, at which the lord should make known the course of training for disciples and should appoint the Patimokkha, in order that this Brahma-life persist.”<sup>118</sup>

Monks follow the *Patimokkha* makes the Brahma-life forever, confession is a good way to observe the moral behavior of themselves. and is also a good way to pass the Buddha’s teaching down. On the other hand, the good moral of Sangha will increase the lay people’s confidences to the three gems, therefore, they would like to keep learning and spread the Buddha’s teaching.

### 3.15.5 Summary

In this topic, Yijing introduced the ceremony of two kinds of confessions, Pavarana and Uposatha, includes the time, regulations, procedure of Confession. The results of the comparison study shown that there are different records on the time of Pavarana in different school’s Vinaya, but all of them are depend on the time of the Summer-Retreat. On the other hand, Yijing’s records ceremony of Uposatha are very similar with the records in Pāli Vinaya as well. The results of the discussion shown that there are four main advantages of confession for Buddhism. First, confession is good for the cultivating of Sangha members. Second, confession helps the Sangha groups becomes more and more harmonious. Third, confession is good for management of Sangha and monastery. Fourth, confession helps Buddha’s teaching and Brahma-life persisted.

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<sup>118</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.1 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 125.

### 3.16 The Use of Spoons and Chopstick(匙筯合否)

In this topic, Yijing introduced the use of spoons in India and his view on the use of chopsticks in India.

**Translation:** In the west, the people use only the right hand for eating food, but a monk may be permitted to keep a spoon on account of illness. As regards chopsticks, they are not heard of in the five parts of India, nor are they mentioned in the Vinaya text of the four schools of Buddhist monks. They are used only in China in the east. It is, of course, an old custom of the laypeople to use chopsticks, and monks may or may not use them according to their preference. The use of chopsticks is neither allowed nor disallowed, and this matter falls within the scope of the general rules of morality. If nobody derides or talks about the use of chopsticks, they may well be utilized in China. If a monk holds chopsticks in India, the laypeople may sneer at him with contempt. But in India the people have never handled chopsticks. Such is the principle of the general rules of morality.<sup>119</sup>

#### 3.16.1 The Main Points

(1) The use of the right hand. In the west, the people use only the right hand for eating food.

(2) The use of spoons. In the west, a monk may be permitted to keep a spoon on account of illness.

(3) The use of Chopsticks. Chopsticks are not used in Indian, and they are not mentioned in the Vinaya text of the four schools of Buddhist monks. They are used only in China in the east. the use of chopsticks is not general rule of morality in India. Therefore, following the *foshuo luejiao jie jing*(佛說略教誡經), the use of chopsticks falls within the scope of the general rules of morality. To follow the principle of the general rules of morality, it is better for Chinese monk do not use chopsticks in Indian.

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<sup>119</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 86.

### 3.16.2 Comparison Study of The Use of the Right Hand

In India, people use only the right hand for eating food, it is a custom of India. There is no record about eating use the right hand in pāli Vinaya, but there are a lot of records on the right side. For example, in *Anguttara-Nikaya* of Theravāda, it said:

In the middle watch of the night, lying on his right side he takes up the lion posture, resting one foot on the other, and thus collected and composed fixes his thoughts on rising up again.<sup>120</sup>

Mahāyāna Buddhist scriptures has the same teachings on lying on right side and take the lion posture. It is also the posture in which Buddha nirvana named 獅子臥 (Sleeping lion posture) or 吉祥臥 (Auspicious lying) in Chinese. Sleeping in this posture brings four advantages in the *Yogācārabhūmi-sastra*, it said:

如師子王右脇臥者，如是臥時：身無掉亂；念無忘失；睡不極重；不見惡夢。<sup>121</sup> (the one who lie down on the right side and in the lion king posture, when in this sleeping posture: It helps body free from loose; It helps keep in mindfulness; It helps free from deep sleeps; It helps free from nightmare.)

It could be analyzed that *Sleeping lion posture* is very good for monks' cultivations. On the other hand, this sleeping posture very emphasizes on the right side which turns out to be good for insomnia and body health by traditional Chinese medicine:

When sleeping on the right side could help heart free from oppress...It is good for normal operation of gastrointestinal tract and can promote digestion and absorption...Lying on your right side, your body is relaxed and breathing well. Lying on the right side is the most beneficial sleeping posture to health

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<sup>120</sup> F.L. Woodward (tr.), *The book of Gradual Sayings (Aṅguttara Nikāya)*, Vol. 2, (Oxford: The Pail Text Society, 2001), p. 40.

<sup>121</sup> 玄奘(Xuanzang), (tr.), *Yogācārabhūmi-Śāstra* 《瑜伽師地論》, (CBETA, T30, no. 1579), 頁 413。「如師子王右脇臥者。如是臥時身無掉亂念無忘失。睡不極重不見惡夢。」 translated by the researcher.



preservation.<sup>122</sup>

Another example of the right hand is going around a pagoda to the right, according to records written by Yijing:

One goes around a caityas just as one goes around a temple, with one's right shoulder towards the venerated object. As this is a special meritorious deed, one should perform it with piety and respect.<sup>123</sup>

It is also very easy to find a lot of similar records in Mahāyāna Buddhist scriptures, besides, there is a sutra the advantages of going around a pagoda to the right (佛說向右繞塔功德經). This sutra tells the countless benefits of going around a pagoda to the right. In addition to the above examples, there are many records on the right side of the sutras:

At the time, the elder Subhuti who was in the assembly, rose from his seat, uncovered his right shoulder, knelt upon his right knee, respectfully joined the palms of his hands and said to the Buddha...<sup>124</sup>

The elder Subhuti uncovered his right shoulder, knelt upon his right knee when he asking questions. So far, according to a lot of records, it could be concluded that the right is very important and auspicious for Buddhism.

### 3.16.3 Comparison Study of the use of spoons

In seventh century of Indian, a monk may be permitted to keep a spoon on account of illness. Therefore, it is not difficult to understand why a monk can't use spoon usually as above analysis. Yjing had also proved that spoons were used in old India, some people believe that the reason why Indian use their hands to eat is because they have no spoons in that time, now, it is obviously that this thought is wrong.

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<sup>122</sup> Yu Yutian & Liu Huanlan, **The Significance of Buddhistic Auspicious Lying in TCM Health Preservation**, (World J of Sleep Medicine, Apr 2014, Vol. 1, No. 2), p. 114.

<sup>123</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 108.

<sup>124</sup> Bhikshuni Heng Chih(tr.), **The Diamond Sutra**, (San Francisco: the Buddhist Text Translation Society, 1974), p.66.

Chopsticks are used only in China in the east. the use of chopsticks is not general rule of morality in India. Therefore, According to *Foshuo Lue Jiao Jie Jing* 《佛說略教誡經》, to follow the principle of the general rules of morality, it is better for Chinese monk do not use chopsticks in Indian.

#### **3.16.4 Discussions on the Situation when Buddhist Precepts Meet Local Customs**

It could be analyzed that it should not be immutable for some precepts which are very close to the local culture based on the records of Yijing in the book of A Record of the Inner Law Sent Home from the South Seas. Take the example of the use of spoons and chopstick. India is not the one country which use hands to eat, but people can only use the right hand to eat. Indian people believe that the right hand is noble and clear for it, on the other hand using the right can not only feel the temperature of food but also can express gratitude to food.<sup>125</sup> As the use of chopsticks, it is traditional custom of China, at the very ancient age Chinese ancestor used hands to eat as well, and then they use chopsticks to eat because chopsticks can help people free from hot food, based on this background and with the development of society, chopsticks culture gradually formed in China. As the use of the right hand in India, both of them the principle of the general rules of morality, it should not be considered as Buddhist precept. But it is better for Buddhist to follow the principle of the general rules of local cultures.

#### **3.16.5 Summary**

The research of this Chapter has two contributions: a. examined the significances of the right side of Buddhism through analyzing the records of Yijing and Buddhist scriptures. b. Discussed the relation between Buddhist precepts and the principle of the general rules of morality based on the records of Yijing. It was found that sometimes the individual habits have to be adjusted according to different cultures and customs.

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<sup>125</sup> Shivangana Vasudeva, **Eating with Your Hands and Other Indian Food Traditions**, Food & Drinks / NDTV, July 18, 2017. <https://food.ndtv.com/food-drinks/a-bite-at-a-time-foods-traditions-from-ancient-india-1206447>

### 3.17 Salutation at Proper Times (知時而禮)

In this topic, Yijing introduced the rules of salutation at proper times, and two kinds of impurity with which one should not receive salutation nor salute to others.

**Translation:** the manner of paying homages should be in concordance with the rules.

There are two kinds of impurity with which one should not receive salutation nor salute others. First, the impurity caused by eating and drinking. If one has eaten anything, even swallowed a tablet of medicine, one is unfit to receive worship or salute others, unless one has rinsed one's mouth and washed one's hands. Second, the impurity caused by going to the latrine. If one salute others when one has not washed oneself clean and has not washed one's hands and rinsed one's mouth, or when one has not cleansed one's body or robes after they are defiled by excrement or soiled with mucus, saliva, etc., or when one has not chewed tooth-wood in the morning, one commits a blunder as mentioned above. When the monks gather together to take a meal, one may just join one's hands palm to palm to show respect without paying a full salutation. If one pays a full salutation to others on such occasions, one is acting against the teaching. At a busy or narrow place, or at an unclean spot, if one salutes others, one also commits a similar blunder.<sup>126</sup>

#### 3.17.1 The Main Points of Impurity Salutation

The worship should be done at the proper times and the proper occasions. There are two kinds of impurity with which one should not receive salutation nor salute others: first, the impurity caused by eating and drinking; second, the impurity caused by going to the latrine.

#### 3.17.2 Comparison Study of Salutation

According to Yijing's records, this topic is more emphasized on the manner of paying homages should be in concordance with the rules. It is not the manner of Sangha

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<sup>126</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 104-105.

if a monk pays a full salutation to others on these occasions, such as, after eating and drinking without cleaning; after going to the latrine without cleaning; at a busy or narrow place and so on.

paying homages is a solemn act of expressing respect, and it is necessary to consider the appropriate time and place, occasions, etc. basic on the records of Yijing, the Buddha said, “there are two categories of things that one should worship: the triple gem and senior Bhikkhus.”<sup>127</sup> Senior Bhikkhus included the teacher of a monk. The monks should worship to their teachers at the proper times as well, for example in the Vinaya of Mūla-sarvāstivāda translated by Yijing:

as a disciple, he should always keep his mind respectful and awestruck at the residence of his teachers, this action is not for famous and good supports. Greeting teachers personally, in the morning ... and then salutes to teachers, greeting or reporting things to teachers, salutes to teachers during the three periods of every daytime...<sup>128</sup>

Worship is an important etiquette in Buddhism, not only to pay tribute and gratitude to the triple gem or masters. It is also a method of practice, through worship, it can help one reduce arrogance, free from the egoism, and then to practice the teaching of selfless little by little. In this way, people can get a lot of merit and progress through worship. There are different kinds of worship could be applied. According to the records of Master Xuanzang in his book of *The Great Tang Dynasty Record of the Western Regions*《大唐西域記》, there are nine grades in the manner of paying homage. They are :

(1) inquiring after one's health, (2) bowing down three times to show respect,

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<sup>127</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 145.

<sup>128</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 **Mūlasarvāstivāda Vinaya**. (CBETA, T24, no. 1453), 頁 382。「凡為弟子，於師主處常懷恭敬有畏懼心，不為名聞、不求利養，當須早起親問二師……次應自禮尊儀及禮師主，或問安白事，於日日中三時禮拜……」 translated by researcher.

(3) bowing with hands raised high, (4) bowing with hands folded before the chest, (5) kneeling on one knee, (6) kneeling on both knees, (7) crouching with hands and knees on the ground, (8) bowing down with hands, elbows, and head to the ground, and (9) prostrating oneself with hands, elbows, and head touching the ground.<sup>129</sup>

In all these nine grades the utmost veneration is expressed by doing only one obeisance. To kneel down and praise the other's virtue is the perfect form of veneration. Based on the records of Yijing, it could be summarized that different kinds of worships should be played in the different occasions and proper times, for those improper occasions the full worship is not allowed.

### 3.17.3 Discussions on the Advantages of Saluting to Buddha

Worship is an important etiquette in Buddhism, not only to pay tribute and gratitude to the triple gem or masters. On the other hand, there are five advantages of worship Buddha, in Mahāyāna Buddhism, there are innumerable Buddhas in the space of all directions and times, worship to Buddhas is a very good way to cultivate one's good karma, it is said in the *Sutra of Ekottarikāgama* 《增一阿含經》 of Mahāyāna Buddhism:

At that time, the Lord one told all Bhikkhus that there are five advantages of saluting to the Buddha, they are: (1) Solemn appearance, (2) Good voice, (3) More wealth, (4) Rebirths in the good senior's family, (5) Rebirths in the good heaven.<sup>130</sup>

(1) Solemn appearance. Therefore, one who hopes his appearance solemn should salutes to the images of the Buddha constantly, because of this cause and effect one will be reborn with solemn appearance. One should look a slight on the solemn and

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<sup>129</sup> 玄奘(Xuanzang), *The Great Tang Dynasty Record of the Western Regions*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 1996), p. 51.

<sup>130</sup> Samgha-deva(tr.), 《增一阿含經》*The Sutra of Ekottarikāgama*, (CBETA, T02, no. 125), 頁 674。「爾時，世尊告諸比丘：承事禮佛有五事功德。雲何為五？一者端正，二者好聲，三者多財饒寶，四者生長者家，五者身壞命終，生善處天上。」 translated by the researcher.

perfect appearance of the Buddha image, and then salutes to the Buddha images with admiration and grateful heart , this is the right way of salute to the Buddha images. (2) Good voice. Worship and recite the name of Buddha at the same time, for example: Namo Amitabha Buddha. praises the name of the Buddha sincerity, and because of this cause and effect, one's voice will be good in the future. (3) Becomes richer. People usually enter the Buddha temple offers flowers, incense, candles, offering a variety of fruits to support before saluting, and then worships to Buddha. So, one's wealth will grow in the future because of those sincere offering. (4) Rebirths in the good senior's family. One will rebirth in the family that with a lot of good karmas, because he salutes to the Buddha image with the pure mind that does not attach on anything, so one will rebirth in the good family but not the poor family. (5) Rebirths in the good heaven. Because of the cause and effect of saluting to buddha image, one will rebirth in better realms of samsara.

#### **3.17.4 Summary**

In this Chapter, Yijing introduced the rules of salutation at proper times, and two kinds of impurity with which one should not receive salutation nor salute others. The researcher made a comparison study of the ritual of worship of Buddhism, and also discussed on the advantages of Saluting to Buddha.

### 3.18 Concerning Evacuation (便利之事)

In this topic, Yijing introduced the rules of going to toilet and the manner of washing the body after evacuating, the overview of content as follow:

**Translation:** I shall now give a brief account concerning evacuation. One should wear a bathing skirt on the lower part of the body, and put on a side-covering cloth for the upper part. One should then go to the latrine with a toilet jar filled with water, and close the door behind oneself to hide. Fourteen lumps of earth are prepared placed on a piece of brick or stone, or on a small piece of board outside the latrine. The manner of washing the body is to first wash it with the left hand with water and then purify it with both water and earth. The remaining ball is used for washing the left hand. Chips [of bamboo] are used for cleaning purpose, but they should be throwed out of the latrine after having been used. After cleaning, one may straighten one's garments with the right hand, put the jar aside, unfasten the door bolt with the right hand, and close the door with the right hand. The remaining water is used for wash hands, the jar, and then the arms, the thighs, and the feet, to make them all clean. The water in the toilet is unfit for putting into the mouth or to the lips. After going back, one should rinse the mouth with water from a clean jar, these are the rules of taking a bowel. As to urination, one or two balls of earth may be used for washing the hands and body. Purification is most important, as it is the foundation of veneration. If a monk does not actually possess a water jar, he is allowed to use a porcelain or earthen pot to carry water for cleaning. Some people may consider it a small matter, but the Vinaya severely berates [those who violate the rules]. If one has not washed oneself clean, one is unfit to sit on a seat of the monastery, nor should he worship the triple gem.<sup>131</sup>

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<sup>131</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 89-91.

### 3.18.1 The Main Points of Concerning Evacuation

(1) One should wear a bathing skirt on the lower part of the body and bring a toilet jar filled with water when he goes to the latrine. One should follow the manner of washing the body to make sure he washed oneself clean.

(2) Purification is most important, as it is the foundation of veneration, if one has not washed oneself clean, one is unfit to sit on a seat of the monastery, nor should he worship the triple gem.

### 3.18.2 Comparison on the Manners of Evacuation

It can be seen that there are very specific cleaning manners even in the toilet according to the records of Yijing. It is difficult to find specific cleaning manners in Pāli Vinaya but some basic regulations are requested. for example, it is said in the Vinaya of Suttavibhaṅga:

Whoever out of disrespect eases himself standing if not ill, there is an offence of wrong-doing...whoever out of disrespect eases himself or spits, if not ill, on green corn, there is an offence of wrong-doing...If one is not ill he should not ease himself or spit in the water. Whoever out of disrespect...offence of wrong-doing.<sup>132</sup>

It can be analyzed based on the above references that in the Buddha time, some basic regulations of evacuation are requested. It is hard to say the specific cleaning manners of evacuation in the Buddha's time, it can be seen that this ritual is more and more complete from the early Buddhist time to the seventh century. Yijing said that the records in the subject book is based on the Vinaya of *Mūlasarvāstivāda*, after checking the Vinaya of *Mūlasarvāstivāda*, there are similar records as well:

After evacuating, one should clean the body, takes a ball of earth with the left hand and wash it to the down direction, and then takes a ball of earth...After

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<sup>132</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), pp. 205-206.



going back, one should rinse the mouth with water from a clean jar.<sup>133</sup>

In fact, until today, the Indians still maintain the habit of using water bottles to clean body in the toilet, especially in rural areas, people go to the toilet with a water bottle for cleaning. The records wrote by Yijing not only shows the daily life of Buddhism at that time, but also the shows the daily life of Indians in the seventh century. The records of Yijing is a valuable document for the research of Indian history and cultures as well.

### 3.18.3 Discussions on the Role of Purification

From the records of Yijing, we knew that purification is most important of Buddhism, as it is the foundation of veneration. In the subject book of *A Record of the Inner Law Sent Home from the South Seas*, Yijing recorded many rituals about personal hygiene and cleaning. Such as: cleaning after taking meals, the distinction between pure and impure food, chewing tooth wood in the morning, two bottles for keeping water, concerning evacuation and so on. These topics all have one thing in common : they all emphasize on purification.

In this topic, purification was emphasized again, if one has not washed oneself clean, one is unfit to sit on a seat of the monastery, nor should he worship the triple gem, because purification is the foundation of veneration, in Mahāyāna Buddhist scriptures, there are the same rule on it:

If one did not wash oneself clean, one should not go around the pagoda, should not recite the sutra, should not salute to others nor receive worship of others, should not chew food, should not seat on the bed of monk, should not enter into Sangha groups.<sup>134</sup>

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<sup>133</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 *Mūlasarvāstivāda Vinaya*. (CBETA, T24, no. 1453), 頁 277。「便利既了, 籌用拭身, 便以左手取其一土向下洗淨, 復取一土洗小便處……次至房中取淨瓶水, 再三漱口, 方始任情隨所作務。」 translated by researcher.

<sup>134</sup> 玉科(Yuke), 《沙彌律儀要略述義》 *The Interpretation of Vinaya of Samanera*, (CBETA, X60, no. 1119), 頁 322。「若不如法洗淨, 不應遶塔行道, 不合禮佛誦經, 自不禮他, 亦不受他禮, 不應啗食, 不坐僧床, 不應入眾。」 translated by researcher.

This reference is the support of Yijing's records, purification is important in Buddhism, except the foundation of veneration, does there has any other reasons?

In researcher's opinion, one follows the precepts references to purification is easier to reach the concentration(*samādhi*) base on the pure physical body. Because precepts (*sīla*) is the foundation of the threefold training (*sikkhā*) of Buddhism. Therefore, following the strictly and detailly precepts helps a Buddhist reach concentration easier, and then to reach the wisdom.

#### **3.18.4 Summary**

In this topic, Yijing introduced the rules of going to toilet and the manner of washing the body, he also discussed the importance of purification in Buddhism. The research made a comparison study of the manners of washing the body and discussed the role of purification for Buddhism.

### 3.19 Regulations for Ordination (受戒軌則)

In this topic, Yijing introduced the regulations for renunciation (*Pabbajja*) and the ceremony of receiving the full ordination (*Upasampadā*) of Buddhism in India in the seventh century. Due to the excessive contents of this topic, the part of overview of the contents will be omitted.

#### 3.19.1 The Main Point on Renunciation

Anyone who has the intention of becoming a homeless monk may find a teacher whom he likes and inform him of his wish. The teacher then makes in an expedient way the necessary inquiries as to whether the applicant [has committed] patricide or matricide, etc. After having found that he has committed none of the serious crimes that would bar him from entering the community of monks, the teacher agrees to accept him. Having been accepted, the applicant is permitted to relax and rest for ten days up to one month. Then the teacher imparts to him the five precepts, whereupon he is named an Upāsaka (a male lay devotee). Before that he is not counted among the seven groups of Buddhist disciples; The teacher then prepares robes, the alms bowl, the strainer and other relevant things for him, before he makes a statement to the assembly of monks, informing them that a candidate wishes to become a monk. With the consent of the assembly of monks, the teacher, on behalf of the candidate, asks a monk to be the candidate's acariya. At a secluded place a barber shaves his hair and beard, and then he takes a bath. After that the teacher helps him to put on the undergarment and conveniently ascertains that he is not a eunuch, etc. This is known as the ceremony of renunciation. Next, in the presence of the teacher, the acariya imparts the ten precepts to the candidate, either by reciting them or reading from a text. After having received the ten precepts, he is known as a sāmaṇera (novice).<sup>135</sup>

#### 3.19.2 The Main Point on the Ceremony of Full Ordination

When the sāmaṇera (novice) has become acquainted with the religious rites, has

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<sup>135</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 93-94.

reached the required age, and wishes to receive full ordination, the teacher, having seen that the disciple is capable of keeping the disciplinary rules with resolution, may prepare the six requisites for him and invite nine other monks [to be witnesses]. The ceremony may be legitimately performed on a small terrace, in a large enclosure, or within a natural boundary. Inside the limited area for the function, mats belonging to the Sangha may be used or each monk may bring his own mat for a seat. Some incense and flowers may be prepared in an inexpensive way. The candidate is taught to pay respect three times to each of the monks, or sometimes to approach each of them and touch his feet as a sign of homage. Both ways are proper manners of salutation taught by the Buddha. After having paid homage to the monks, the candidate is instructed to beg for full ordination. When he has done so three times, his teacher gives him the robes and an alms bowl in the presence of the monks assembled for the occasion. The bowl should be carried around and be shown to each of the monks. If it is proper in mode, all of them should say, “A good bowl!” If they did not say anything, they would incur the fault of infringing the Dharma. After that the ceremony of ordination is conducted according to the Dharma. The karmācārya (chief ceremony officiant) holds a text and reads it aloud, or recites it from memory, both being allowed by the Buddha. The one who has received the disciplinary rules is known as an upasampanna (Yijing’s running note: Upa means “near to” and sampanna, “completeness,” indicating nirvana. Having received full ordination, one is near to nirvana.) As soon as the ceremony is completed, one should immediately measure the shadow of the sun and note down the time.<sup>136</sup>

### 3.19.3 The Comparison Study of the History of Ordination

According to Yijing’s records, it can be seen that it has been formed a strict regulation on ordination of a monk in India in the seventh century. But how the situation was in the very beginning of Buddhism? It was found the ceremony is not so formally at the beginning according to the records of Mahāvagga, and the evaluation of ordination can be divided into three periods.

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<sup>136</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 95-96.

First, the simple ordination which endowed by only the Buddha. For example, the first time when Añña Koṇḍañña the first disciple of the Buddha asking for receiving the ordination. The lord Buddha said: “*Come, monks, well taught is dhamma, fare the Brahma-faring for making an utter end of ill.*”<sup>137</sup> So this came to be these venerable (the five initial disciples of the Buddha) ones’ ordination at the very beginning. It can be seen that the ceremony is very simple and without the formal ceremony.

Second, the ordination by *The three Refuges* (Tisarāṇa). At the very beginning time, the monks ordained by only the Buddha. But with the spreading of Buddhism, more and more people from the different place wished to join the Sangha group. Therefore, the Buddha allowed other elder monks may ordain in any quarter, in any district. Just as the records as follows:

The Lord said: “I allow, monks, that yourselves may now let go forth, may ordain in any quarter, in any district. Should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes...having made him salute with joined palms, he should be told: “*Speak thus, I go to the awakened one for refuge, I go to dhamma for refuge, I go to the Order [Sangha] for refuge. And a second time I go...And a third time*””. I allow, monks, the going forth and the ordination by these three going for refuge.”<sup>138</sup>

Above told is the talk on ordination by *The Three Refuges*. It can be seen that the basic ceremony and regulation has been formed at that time. and then, with more and more people joined the Sangha group the problems came out as well. Therefor the Buddha made a more strictly regulations and procedures on ordination instead of *The Three Refuges*.

Third, ordination through a motion with three proclamations (ñatti-catutthakamma). it is said in the Vinaya of Mahāvagga:

The Lord said: “From this day forth, monks, I abolish that ordination by

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<sup>137</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 12.

<sup>138</sup> Ibid., p. 22.

going to the three refuges which I allowed. I allow you, monks, to ordain by a (formal) act consisting of a motion and a resolution put three times.”<sup>139</sup>

A motion with three proclamations concerning the four types of statements that can constitute a formal community transaction (saṅgha-kamma), in which the Sangha community meets and issues a statement that it is taking an action as a group. As the instance of the records in the Vinaya of Mahāvagga shown in the footnote below.<sup>140</sup>

On the other hand, the qualification examination should be done before the A motion with three proclamations ceremony. For monk candidates, “*Monks, an individual who is under twenty years of age should not knowing be ordained.*”<sup>141</sup> And “*when one is being ordained, he should be asked about things which are stumbling-blocks for him.*”<sup>142</sup> Which for examining about the body health, the mental health, the freedom, the debt etc. as the specific records shown in the footnote of this page. And it also requires the ordination committee to have no fewer than ten members, all of them must be prestige and have more than at least ten years of ordination. Therefore, “*Whoever (such) should (so) ordain, there is an offence of wrong-doing.*”<sup>143</sup> And

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<sup>139</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 55.

<sup>140</sup> Ibid. And thus, monks, should one ordain: The Order should be informed by an experienced, competent monk, saying: “Honoured sirs, let the Order hear me. This (person) so and so wishes for ordination from the venerable so and so.” If it seems right to the Order, the Order may ordain so and so, through the preceptor so and so. This is the motion. “Honoured sirs, let the Order hear me...And a second time... the third time I speak forth this matter...it is pleasing to the Order, therefore they are silent.”

<sup>141</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 78.

<sup>142</sup> Ibid., p. 93. “I allow you, monks, when one is being ordained to ask him about things which are stumbling-blocks for him. And thus, monks, should he be asked: have your diseases like this: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a man? are you a freeman? Are you without debts? Are you not in the royal service? Have your parents’ consent? Are you full twenty years of age? Are you complete to bowl and robes? What is you name? what is the name of your preceptor?” those wishing for ordination should be asked first.

<sup>143</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 58.

*“Monks should not ordain through a group of less than ten (monks). Whoever should so ordain, there is an offence of wrong-ding.”*<sup>144</sup>

It can be analyzed according to above study that the ceremony of ordination became more and more strictly and specifically from the simple and informal at the very beginning time of Buddhism. And ordination through a motion with three proclamations are the same with the describes of Yijing, so it can be seen that this kind of ordination ceremony was lasted to the seventh century. It was approved a very practical and effective way of ordination. Besides, it is also a very powerful and democratic way for selecting the Sangha members, so that it has been extended to contemporary Buddhism. What are the current situations about the full ordination? The follows study is intended to provide a study of current situations about the full ordination of Bhikkhu. Taking the examples of Thailand and China to discuss the ceremony of full ordination of Bhikkhu of today's Theravāda Buddhism and Mahāyāna Buddhism.

### **3.19.4 The Ordination Ceremony of Theravāda Buddhism**

In the Buddhist monks' code of ethics, the Vinaya, the Buddha decreed that a condition for full ordination is that the candidate has a preceptor. Accordingly, at the time of his novice ordination the candidate begged the senior monk to be his preceptor; the senior monk agreed to do so, and thus the applicant has a preceptor to guide him becomes a Bhikkhu. And both of Theravāda Buddhism of Mahāyāna Buddhism adopt the ordination through a motion with three proclamations (*ñatti-catuttha-kamma*), they also admit the same basic requirements as the follows:

(1) A monk candidate should be healthy in both of body and mind, which means he has no some diseases like leprosy, boils, eczema...that shown in the above footnote.

(2) A monk candidate should be physically abled, which mainly focuses on that he should be the real man who is normal from both mental and physical.

(3) A monk candidate should not under the age of twenty.

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<sup>144</sup> Ibid.

(4) A monk candidate should be a completely free person, which mainly focuses on that he has no any debts and offences in law, and his parents do not have anything against him to be a monk.

Those are the basic requirements for a monk candidate. On the other hand, the ordination committee should also be conformed to two requirements, they are:

(1) The ordination committee should have no fewer than ten members.

(2) All of ordination committee members must be prestige and have more than at least ten years of ordination.

Except these basic qualifications, different Buddhist schools may have some differences. In Thailand, the main procedures of full ordination (*Upasampadā*) of Theravāda Buddhism are as follows: <sup>145</sup>

Firstly, showing the relevant requisite ingredients including the bowl and the three robes. The monk candidate should prepare these requisite ingredients before he is being ordained.

Secondly, inquiry. The candidate should be asked about things which are stumbling-blocks for him when he is being ordained. The questions concerning about the body health, the freedom, the debts etc. as shown in the footnote above, if there are no things which are stumbling-blocks for him, he can go to the next step.

Thirdly, being ordained through a motion with three proclamations (*ñatticatuttha-kamma*).

(1) Motion (*Ñatti*). One of the sage monks started the motion, to announce that: “all Venerable bhante, the one named...with the bowl and the three robes, there is no things which are stumbling-blocks for him to be ordained...” this is the first time for motion.

(2) The first time of statement (*Paṭhama Anussāvana*).

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<sup>145</sup> 法增比丘(Dhammavaro Bhikkhu),《上座部比丘戒經與注釋》: **The Sutra and Annotation of the Vinaya of Theravada Buddhist Bhikkhu** (Taipei: 佛陀教育基金會, 2008),頁 578-586。 Edited and translated by the researcher.



(3) The second time of statement (*Dutiya Anussāvana*).

(4) The third time of statement (*Tatiya Anussāvana*).

If everyone is silent after three times, it means there is no objection, if there is an objection that needs to be indicated. And then, the master announces the result that the monk candidate received the full ordination successfully, he thereby is a formal monk already.

Finally, to tell new monks the four things which they should do, and the four things they should not do instantly. It is said in the Vinaya of Mahāvagga, four things should be explained when monks are ordaining:

I allow you, monks, when you are ordaining, to explain four resources: on account of meals of scraps...on account of rag-robles...on account of a lodging at the root of a tree...on account of ammonia as a medicine.<sup>146</sup>

These are the four things should be done. As the other four things are: they should have no sexual conduct, no stealing, no killing, no reckless speech.

Above are the procedures of the full ordination of Bhikkhu of Theravāda Buddhism, the whole ceremony can be done in one day. After that the monk candidate became the formal monk who should follow the Vinaya of Theravāda Buddhist Bhikkhu that totally including two hundred twenty-seven precepts.

### 3.19.5 The Ordination Ceremony of Mahāyāna Buddhism

Compare with Theravāda Buddhism, the ordination of Mahāyāna Buddhism is more complicated including three times of ordination which named “the Three Platforms of Precepts (三壇大戒)”.

According to the practice of Mahāyāna Buddhism “the Three Platforms of Precepts” is divided into three time of ordination. The first time is for the ordination of

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<sup>146</sup> I.B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 58.

sāmaṇera and sāmaṇerī; the second time is for the ordination of Bhikkhu and Bhikkhuni; the third time is for the ordination of Bodhisattva.<sup>147</sup> The ceremony should be held in the specific place where named precept platform. One wants to be a real Mahāyāna Sangha one should receive “the Three Platforms of Precepts” completely. The ordination retreat will be hosted by ten of most venerable elders, including the Precept-Transmitting Master, the Karmadana Acharya, Teaching-Transmitting Acharya and seven Certifiers.<sup>148</sup>

It lasted for a long time, some of them lasted thirty days, some of them lasted fifty-three days or three months, some of them lasted even half a year or more. During the conference, all candidates will receive rigorous training in discipline and Sangha affairs to help them strengthen their determination to be a Mahāyāna monk and practice the bodhisattva path. The full ordination of Bhikkhu is the second ordination of “the Three Platforms of Precepts (三壇大戒)” the main procedures of ceremony are as the follows:

Firstly, after ringing the bell, all of relevant people were gathered before the precept platform. Then the ten masters ascended the precept platform from the east stair of the south side of the platform, they go around the image of the Buddha from the east to the north for one circle, and then sit down. Candidates started to ask for ordination under the guide of precentors after worshipping the Buddha and masters.

Secondly, the Teaching-Transmitting Acharya inquired them about their requisite ingredients. And then Teaching-Transmitting Acharya privately inquires them one by one about the things which are stumbling-blocks for him when he is being ordained, it is the same with Theravāda Buddhism that researcher introduced in above content.

Thirdly, being ordained through a motion with three proclamations (ñatti-

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147 淨心長老 (Venerable Ching Hsin), “三壇大戒，進入僧團的第一步 (The Three Platforms of Precepts: The First Step to go into the Sangha Group)”，《香光莊嚴》，總第 35 期 (1993 年)，頁 12。

148 星雲 (Master HsingYun), 《僧事百講》: The Lectures on the Affairs of the Sangha, Vol 2, (高雄：佛光山文化，2013), 頁 18。

catuttha-kamma). If the candidates contend the all requirements before, he will be ordained through a motion with three proclamations (ñatti-catuttha-kamma), it is the same with Theravāda Buddhism.

Finally, the candidate became a formal monk, they should follow the Vinaya of Bhikkhu that totally including two hundred fifty-five precepts. these are the ceremony of full ordination of Bhikkhu of Mahāyāna Buddhism. there are no big differences between the Theravāda Buddhism and Mahāyāna Buddhism on the full ordination. But for Mahāyāna Buddhist monks they should receive one more ordination of Bodhisattva. Only completed “the three Platform Precepts” can they become a truly Mahāyāna monk.

### **3.19.6 Summary**

In this topic, Yijing introduced the regulations for renunciation (Pabbajja) and the ceremony of receiving the full ordination (Upasampadā) of Indian Buddhism at the time of the seventh century. The results of study shown that the ceremony of ordination is evaluated from simple to strict and complete with the development of Buddhism. and being ordained through a motion with three proclamations (ñatti-catuttha-kamma) has proved to be a democracy and practical method for Buddhist affairs until today. And there are no big differences between the Theravāda Buddhism and Mahāyāna Buddhism on the full ordination of Bhikkhu. But for Mahāyāna Buddhist monks they should receive one more ordination of Bodhisattva. Only completed “the three Platform Precepts” can they become a truly Mahāyāna monk.

### 3.20 The Time for Taking a Bath (洗浴隨時)

In this topic, Yijing introduced the ritual of taking a bath, includes the time and rules of taking a bath, the advantages of taking a bath before meal times. The overview of the content as follow:

**Translation:** the people in India take baths frequently and set store by bodily cleanliness. Every day they so not eat before having washed themselves. At Nālandā Monastery there are more than then large bathing pools, and every morning an instrument is sounded to call the monks to take baths. The bathing skirt is worn in the following manner. Thake a piece of soft cotton cloth five forearms in length and one and a half forearms wide. Wrap it round the body, and them draw off the undergarment beneath it. Both ends of the bathing skirt are pulled to the front. Then take hold of the upper corner of the left end with the right hand and stretch it down to the waist to touch the body... This is the way of wearing a bathing skirt. At the time of coming out of the bathing pool, one should shake one's body and emerge from the water slowly, for fear that some insects may cling to the skirt and be taken out of the water. Furthermore, one should take a bath before eating food. There are two benefits derived from eating food after taking a bath. First, the body is pure ad empty, without any dirt. Second, one will have a good appetite, as one's phlegm and mental depression are dissolved after taking a bath. Bathing after taking a square meal is forbidden by the science of medicine. One should use a bathing skirt four times as long as it is wide, big enough to cover the body in a decent manner. Even when taking a bath at night, one should not be unbecoming in appearance. How can one uncover oneself before people's eyes?<sup>149</sup>

#### 3.20.1 The Main Points of Taking a Bath

(1) At Nālandā Monastery every monk takes bath in the morning, and all monks should cover their bodies by bathing skirt, it is a piece of soft cotton cloth five forearms

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<sup>149</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 104-105.

in length and one and a half forearms wide.

(2) It is better to take a bath before eating food. There are two benefits derived from eating food after taking a bath. First, the body is pure and empty, without any dirt. Second, it is good for digesting food and body health.

### 3.20.2 Comparison Study of the Bath Time

At the beginning there is no rules on the Bath time, but according to Pāli Vinaya, normally, whoever monk should not bathe within half a month. the reason was a story of the king Seniya Bimbisārā of Magadha, it was recorded in the Vinaya of Suttavibhaṅga.

One day, in Rajagaha, at that time monks used to bathe in the Tapodā. The king Seniya Bimbisārā of Magadha want to bathe his head as well, he thinking that he would like to wait as long as the masters bathe. The monks bathed until the dark of the night. Then king Seniya Bimbisārā bathed his head at the time after the gate of the town was closed, so he had to stay outside the town until tomorrow morning after the gate of the town was opened. So that he had no enough time to dress up perfectly before he met the Buddha. And then, the Buddha knew about what happened on the king Seniya Bimbisārā. Therefore, the Buddha made a regulation about bath time that “*whoever monk should not bathe less than half a month.*”<sup>150</sup>

The Buddhas made the corresponding precepts according to the situation at the time. But these precepts are not immutable, and it will change as the situation changes. The rule of bath time was modified based on the different situations, for example,

Whatever monk should bathe (at intervals of) less than half a month. Except at a right time...a month and a half of the summer remains, and the first month of the rains, these are two and a half months when there is hot weather...In this case is a right time.<sup>151</sup>

Now at that time monks, having gone on a journey, being scrupulous, did not

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<sup>150</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 116.

<sup>151</sup> Ibid., p. 117.

bathe; they lay down with limbs covered with sweat...They told this matter to the lord. He said: "I allow you, monks, at a time of going a journey to bathe (at intervals of) less than half a month"<sup>152</sup>

Those rules about bath time was practiced in the Buddha's time. It keeps changing, for example, in the seventh century, based on the records of Yijing, at Nālandā Monastery there are more than ten large bathing pools, and every morning an instrument is sounded to call the monks to take baths. It could be analyzed that, the monks in Nālandā Monastery take bath every day and the bathing conditions were better and better. From the example of the rule on the bath time of Sangha, we can see that the precepts change as conditions change, on the other hand, the change of precepts is the manifestation of the impermanence of Dharma.

### 3.20.3 Comparison Study of the Bath Skirt

From the time of Buddha, there was the rule about that all monks should cover their bodies by bathing skirt when they when they shower. There are also specific regulations on the specifications and usage of the bath skirt. According to the records of Yijing, the bath skirt is a piece of soft cotton cloth with five forearms in length and one and a half forearms wide. One wrap it round the body, and then draw off the undergarment beneath it..., in Mahāyāna Buddhism, there are also the similar records on the ritual of taking a bath, for example, in the interpretation of Dharmagupta-Vinaya 《四分戒本如釋》:

One should remember the precepts about taking a bath in his mind when he is going to bathe: I should use the bath shirt, I should not bare my body. The bath shirt is a piece of soft cloth with four or five forearms in length and one and a half forearms wide. I should inspect the water to make sure there is no living beings in the water, and then to bathe. If one has no bath shirt, one should use leaves for covering.<sup>153</sup>

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<sup>152</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 118.

<sup>153</sup> 弘贊(Hongzan), 《四分戒本如釋》**The Interpretation of Dharmagupta Vinaya**,

In ancient India, the rule of bathing has a lot to do with local weather and temperature. Due to the hot tropical climate of India, there were many outdoor bathing pools, but the outdoor bathing pool is obviously not suitable for China's climate. Therefore, although there are some similar records in Mahāyāna Buddhist Vinaya, but there is no way to perform it in the same way as India. luckily, with the advancement of society and the development of technology, the bathing conditions in monasteries have been greatly improved. In this topic, Yijing also introduced that there are two benefits derived from eating food after taking a bath. First, the body is pure and empty, without any dirt. Second, it is good for digesting food and body health. These records consistent with modern medical knowledge as well, there are some other records on medicine except in this topic, from the viewpoint of medicine, Yijing's records in the subject book also an important documentary resource for studying ancient medicine.

#### 3.20.4 Summary

In this topic, Yijing introduced the ritual of taking a bath, includes the time and rules of taking a bath, the advantages of taking a bath before meal times. The researcher made the comparison study of the bath time and the comparison study of the bath skirt based on the records of Yijing and Buddhist Vinayapiṭaka.

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(CBETA, X40, no. 717), 頁 265。「若洗浴時，要須心念守持：我今欲洗，在何時中然後方浴，不應露體而浴應畜浴裙，長四五肘，闊一肘半。將欲洗時，應觀其水，無蟲方浴，若無裙者，應用樹葉掩身屏處而浴。」 translated by the researcher.

### 3.21 Conclusion Remarks

This Chapter has provided the analytical study of the first twenty topics of the subject book, these topics can be regard as the specific demonstration of the partial Buddhist Sangha life in the seventh century. And the study of the Chapter III has solved the second objective of this research. The result shown that the contents of the subject book of *The Record* as an investigation of the Sangha life in the seventh century is credible to make the blank of the research on the Buddhist Sangha life in the seventh century. Most all of Yijing's records are consistent with the relevant records in the Buddhist Vinaya. It was found that there were some differences in different Vinaya in detail, but most of the basic principle are the same through the comparison study between the different Vinaya. Therefore, Sometimes the Buddhist disciplines will have to be adjusted according to different cultures and customs.

The entirely conclusion remarks of Chapter III & Chapter IV follows with Chapter IV.



## Chapter IV

### The Analytical Study of the Last Twenty Topics of Yijing's Records

Chapter IV is intended to make an analytical Study of Yijing's Records of the last twenty topics in the subject book. Each topic includes five parts, they are: (1) the overview of the content; (2) the main points; (3) the comparison study between the records (one or two main points) of Yijing and Buddhist TiPitaka, especially the Vinayapitaka; (4) the discussion (if any); (5) summary. Through the analytical study of each topic to examine the Buddhist Sangha life in the seventh century and discuss the new changes or the new problems based on the records of Yijing.

*A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》 including forty Chapters, these Chapters can be divided into about forty topics about Buddhist life in the seventh century. However, each topic is not just simply concerning one aspect of the Sangha life but multi aspects. One to three of main points will be analyzed and discussed in each topic. There are two English translations of the subject book, they are: 1) *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago*<sup>1</sup> translated by the Japanese Buddhist scholar J. Takakusu, published in 1896; 2) Another one is the latest version *A Record of the Inner Law Sent Home from the South Seas*<sup>2</sup> translated by the Chinese Buddhist scholar Li Rongxi, published in 2000. The English version of the subject book used in this research is the version translated by Li Rongxi.

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<sup>1</sup> 義淨(Yijing), *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago*, Tr. by J. Takakusu, (Oxford, Clarendon press), 1896.

<sup>2</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research), 2000.

## 4.1 The Cloth for Sitting On (坐具襯身)

In this topic, Yijing introduced the information about the cloth for sitting on. The overview of the contents are as follows:

**Translation:** To spread the sitting cloth [or mat] on the ground for worshipping is not the practice in the five parts of India. Nor is it mentioned in the rules of the four schools that one should crouch down and stand up three times in salutation. How worshipers pay homage will be described in other Chapters. To make a cloth for sitting, a piece of cloth is cut [in two], one part being placed upon the other and stitched together. There is no time for me to give a full description of its measurement. The cloth is needed to preserve the mattresses of other when one intends to sleep thereon. In case one has to use anything belonging to others, whether old or new, one must cover it with one's own sitting cloth. If it is one's own property and is old, one need not cover it with the sitting cloth. One must not soil or spoil the gifts presented by donors.

The sitting cloth is not used for worshipping. The monks [of the islands] in the South Seas keep a cotton kerchief, three or five feet long and folded like a napkin, which they are walking, they carry it on their shoulders. All monks coming from India smiled at them [because of their curious custom].<sup>3</sup>

### 4.1.1 The Main Points of the Cloth for Sitting On

(1) The cloth for sitting on is not for worship. To spread the sitting cloth [or mat] on the ground for worshipping is not the practice in the five parts of India. This point will be further analyzed in the part of comparison study.

(2) There are no rules shown that a monk should crouch down and stand up three times in salutation.

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<sup>3</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 104-105.

#### 4.1.2 Comparison Study of the Usage of the Cloth for Sitting On

The cloth for sitting on named *nisīdana*, there are no records on spreading the sitting cloth [or mat] on the ground for worshiping in the Vinaya of Theravāda Buddhism. on the other hand, according to the related notes of the *Mūlasarvāstivāda-Vinaya* noted by Yijing:

One should know it named cloth for sitting on, it measured from body, which Originally was the cloth for lying down. it should not be spread on the ground for worshiping, this behavior is actually contrary to the orthodox law.<sup>4</sup>

But this ritual was practiced on islands of the South Seas commonly. But it has other usage of the cloth for sitting on, the cloth is needed to preserve the mattresses of other when one intends to sleep thereon. In case one has to use anything belonging to others, whether old or new, one must cover it with one's own sitting cloth. If it is one's own property and is old, one need not cover it with the sitting cloth.<sup>5</sup> It could be analyzed that the biggest usage of cloth for setting on is to prevent items or their robes from being dirty.

Yijing did not introduce the specification of the cloth for sitting on of Indian, but it is said in the Vinaya of Mahāvagga:

When a piece of cloth to sit upon is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length two spans according to the accepted span, in breadth one and a half spans, the border a span. In exceeding this (measure), there is an offence of expiation involving cutting down.<sup>6</sup>

it is said in the Vinaya of Sarvastivada:

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<sup>4</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 *Mūlasarvāstivāda Vinaya*. (CBETA, T24, no. 1453), 頁 224。 「應知文言坐具者，即是量長於身。元擬將為襯臥之具，不令敷地禮拜，敷地禮拜深乖本儀。」

<sup>5</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 105.

<sup>6</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭṭika)*, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 170.

From now on, the *nisīdana* (the cloth for sitting on) should be measured as: in length two spans according to the accepted span, in breadth one and a half spans.<sup>7</sup>

Although spreading the sitting cloth [or mat] on the ground for worshipping is not the practice in India but it practiced in the South Seas. This ritual is passed down in Mahāyāna Buddhism, for current situation, Sometimes, junior monks will adopt this ritual when they meet the venerable elders in order to show their respect, but this behavior is not common in Mahāyāna Sangha except visiting the most venerable masters. On the other hand, it is said in the Vinaya of Suttavibhaṅga:

Whatever monks should cause a rug to be made mixed with silk, there is an offence of expiation involving forfeiture...Whatever monks should cause a rug to be made of pure black sheep's wool, there is an offence...<sup>8</sup>

It can be seen that some materials should not be used to make rug (*nisīdana*), for example, the silk or the pure black sheep's wool are unsuitable. And the new rug should be used no less than six years, it is said in the Vinaya of Suttavibhaṅga:

A new rug which a monk has had made should last for six years. If, within the six years, whether he has got rid of or has not got rid of that(former) rug, he should have a new rug made, except on the agreement of the monks, there is an offence of expiation involving forfeiture.<sup>9</sup>

It could be analyzed that Buddhist precepts are strictly and details, even refer to a piece of cloth or rug. However, it is these precepts that have helped the management and unity of the Sangha. That is one of the important reasons why the Sangha members should follow the Vinaya of Buddhism.

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<sup>7</sup> Puṇya-tara(tr.),《十誦律》*Sarvāstivāda-Vinaya*, (CBETA, T23, no. 1435), 頁 197。

<sup>8</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭṭika)*, Vol.3 (Suttavibhaṅga), (Oxford: The Pali Text Society, 1997), pp. 224-225.

<sup>9</sup> Ibid., p. 229.

### **4.1.3 Discussions on the Current Situation**

According to the record of Yijing, spreading the sitting cloth [or mat] on the ground for worshiping is not the practice in India. And there are no rules that a monk should crouch down and stand up three times in salutation. But in today's Mahāyāna Buddhism, a Buddhist should crouch down and stand up three times in salutation, this behavior is commonly practiced. This action is regard as showing one's respect to Buddha or Sangha. But in Theravāda Buddhism this traditional was passed down without change. Now, it is hard to say which one is better, but they have a same intention that to show the respect to the Buddha or Sangha.

### **4.1.4 Summary**

Yijing introduced the regulations of the cloth for sitting on, and the ritual of worshiping. The research analyzed the differences about the cloth for sitting on and the ritual of worshiping between Theravāda and Mahāyāna.

## 4.2 Rules Concerning Sleeping and Resting (臥息方法)

In this topic, Yijing introduced the rule on sleeping, includes the rule of the beds, the requirements of the pillow and the rituals of living with a holy image in the same room.

**Translation:** In India, as the living quarters are [of the monks] are narrow and limited, where there are many residents, the beds are lifted up after the monks have arisen [in the morning]. The beds are put together at one side of the rooms, or removed and stored away out of doors. A bed is two cubits (one cubit equals eighteen to twenty-two inches) broad and four and a half cubits long, with a mattress and a mat of the same size, both of which are light and not heavy...In the ten islands of the South Seas, as well as India, people do not use wooden pillows to support the head. This is a custom prevalent only in China. The pillows used in India are all similar in style. Sild or cotton, dyed in any color according to one's liking, is sewn into a straight bay, one and a half cubits long and half a cubit wide. It is stuffed with material produced everywhere, such as wool, hemp fiber...or spotted peas...But a wooden pillow is rough and strong, and as wind may pass below the neck, it often causes headaches. Customs, however, differ in various lands, it is up to the reader to decide what customs he should adopt...A holy image [of the Buddha] is sometimes placed in a monk's room, either on a windowsill or in a niche specially made for it. When sitting down to take a meal, the monks screen off the image with a cloth curtain. They bathe it every morning and offer incense and flowers to it regularly. Every day at noon, the monks offer food to it when taking a meal...the holy images of a monastery are installed in a special shrine hall. How can an image, after having been made, never be washed and wiped during its lifetime? Such is the way the monks venerate the Buddha at ordinary times in their private rooms. If one can follow it, what is the harm in living in the same room with an image [of the Buddha ? when the Great Teacher was living, he permitted the monks to live in the same room with him. An image is but a representation of the real person. Logically speaking, there is no harm in living the same room with the image of the

Buddha, this is a long-standing tradition practiced in India.<sup>10</sup>

#### **4.2.1 The Main Points**

##### **(1) The Rule on Sleeping**

Monks live together, the beds are lifted up after the monks have arisen [in the morning]. The beds are put together at one side of the rooms, or removed and stored away out of doors. A bed is two cubits broad and four and a half cubits long. This point will be further analyzed in the part of comparison study.

##### **(2) The Requirements of the Pillow**

The pillows used in India are all similar in style. Sild or cotton, dyed in any color according to one's liking, is sewn into a straight bay, one and a half cubits long and half a cubit wide. It is stuffed with material produced everywhere, such as wool, hemp fiber...or spotted peas. Just to make it comfortable and restful for the body, without feeling hard or stiff. Using the wooden pillows to support the head is a custom prevalent only in China. But a wooden pillow is rough and strong, and as wind may pass below the neck, it often causes headaches.

##### **(3) Living with a Holy Image in the Same Room**

A holy image [of the Buddha] is sometimes placed in a monk's room, either on a windowsill or in a niche specially made for it. When sitting down to take a meal, the monks screen off the image with a cloth curtain. They bathe it every morning and offer incense and flowers to it regularly. Every day at noon, the monks offer food to it when taking a meal. If one can follow these rituals, it is no harm for him to living in the same room with an image of the Buddha. This part will be further discussed.

#### **4.2.2 Comparison Study of the Requires of the Beds**

Based on the records of Yijing, it can be analyzed that there are a large number of students living and studying in the Nālandā Monastery in the seventh century, so that the rooms for sleeping are not enough. The beds thereby are very small, normally, a bed is two cubits (one cubit equals eighteen to twenty-two inches) broad and four and

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<sup>10</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 104-105.

a half cubits long. So, that beds are also easy to be put together at one side of the rooms, or removed and stored away out of doors.

There are different types of beds as well, for example, in the Pāli Vinaya of Suttavibhaṅga, “*There are four (kinds of) couch: a long one, one with slats, one with curved legs, one with removable legs.*”<sup>11</sup> According to the records of *The Interpretation of Dharmagupta-Vinaya* 《四分戒本如釋》, “*There are five kinds of bed: one with rotary legs, one with straight legs, one with curved legs, one with slats, or one without legs.*”<sup>12</sup> Except the type of beds, there are some other regulations, for example, only some curtained materials could be used as mattress in Suttavibhaṅga, “*Mattress, there are four (kinds of) cotton-cloth, a mattress made of bark, a mattress made of tiṇa-grass, a mattress made of leaves.*”<sup>13</sup>

According to Yijing’s records, beds should be removed for making more place, there are similar records in *The Interpretation of Dharmagupta-Vinaya* 《四分戒本如釋》：

Monks, whoever ever is leaving the resident place, he should lift up the bed and put together at one side of the rooms or removed and stored away out of doors or ask for somebody else to help him to remove his bed, otherwise, there is an offence of expiation.<sup>14</sup>

But there is another intention to remove the beds, according to the Pāli Vinaya of Suttavibhaṅga, there was a story about that because monks did not remove and store

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<sup>11</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 40.

<sup>12</sup> 弘贊(Hongzan), 《四分戒本如釋》*The Interpretation of Dharmagupta Vinaya*, (CBETA, X40, no. 717), 頁 267。「牀者，有五種：謂旋腳，直腳，曲腳，入陞，無腳。」 translated by researcher.

<sup>13</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 40.

<sup>14</sup> 弘贊(Hongzan), 《四分戒本如釋》*The Interpretation of Dharmagupta-Vinaya*, (CBETA, X40, no. 717), p.250. 「謂離住處而去也，不自舉者，謂自不收攝也，不教人舉者，謂不囑付他人為舉也……若不作如上方便而行，初出門時，墮罪。」 translated by researcher.



the beds before they leaving their sleeping-place, so that the beds becoming eaten by white ants. Therefore, the lord made the rule about that

Whatever monk, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should nether removed it nor have it removed, or should go away without asking (for permission), there is an offence of expiation.<sup>15</sup>

On the other hand, according to The Interpretation of Dharmagupta-Vinaya 《四分戒本如釋》, “*Monks or nuns should not sleep together with others monks/nuns, except in sickness.*”<sup>16</sup> Except these regulations about sleeping, there are some other rules on beds and sleeping in details. Based on these detailly rules, it can be seen that the precepts of Buddhism are deeply and complete, includes most behaviors in one’s daily life.

#### 4.2.3 Discussion on the Laypeople Living with Holy Images

The Buddha is one of the three gems of Buddhism, enshrining the images or statues of the Buddha is the way to express the respect to the Buddha. Following Theravāda’s tradition, the Sangha members and believers generally only worship the Sakyamuni Buddha. Checking the Mahāyāna Buddhist scriptures, there are many Buddhas and Bodhisattvas in the ten directions and three times, such as, the Amitabha Buddha, the Maitreya Buddha, the Medicine Buddha (Bhaiṣajyaguru), the Avalokitesvara, Kṣitigarbha Bodhisattva and so on. All of them are the objects of Mahāyāna Buddhist to worship, people choose some of them to enshrine at home as well. Monasteries and Sangha members are familiar with the rituals of worship the image of Buddha, they will not have big mistakes or disrespectful behaviors to it. Therefore, just as the records of Yijing, if monks can follow the ritual of worship the image of Buddha, they can live with the image of the Buddha in the same room. But, for Buddhist householders, some of them do not know the rituals of enshrining the

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<sup>15</sup> I. B. Horner (tr.), **The Book of the Discipline: the Vinaya of Suttavibhaṅga**, (Oxford: The Pail Text Society, Vol.3, 1997), p. 41.

<sup>16</sup> 弘贊(Hongzan), 《四分戒本如釋》**The Interpretation of Dharmagupta Vinaya**, (CBETA, X40, no. 717), 頁 250。

statue of the Buddhas or the Bodhisattvas. So, it is necessary to discuss this problem here, taking the example of *The Original Vows of Ksitigarbha Bodhisattva Sutra* 《地藏菩薩本願經》, there is a record about how to worship and shrine the image of the Ksitigarbha Bodhisattva in their residences, based on this ritual, Buddhist will also know how to shrine the images of other Buddhas or Bodhisattvas:

World-Honored One, I see living beings in the present and future who find a pure place in the southern part of their residences and build a shrine there with clay, stone, bamboo, or wood; within the shrine they are able to sculpt, paint, or use gold, silver, copper, or iron to make Ksitigarbha's image; and they light incense, make offerings, reverently gaze, pay obeisance, and sing his praises. Such people will gain ten kinds of benefits around their residences.<sup>17</sup>

Based on this paragraph, it can be summarized three main points on the ritual of enshrining the holy images for Buddhist householders in their residences.

First, a pure place for shrine. It needs a pure place to shrine the holy images. the pure place here is not just a clean place. At the same time, it is a place where nothing impure behaviors would happen, such as brush-tooth, taking a bath, naked and so on.

Second, the shrine and holy image. A shrine with clay, stone, bamboo, or wood is necessary. Within the shrine people are able to sculpt, paint, or use gold, silver, copper, or iron to make the holy image. But nowadays, Buddhist buy or ask for the holy images from monasteries or some other relevant places.

Third, making offerings regularly. There are many ways to make offerings to the holy image. Such as, light incense, offering flowers or fruits, reverently worship, sing his praises and so on. Offering is the way to express the respect to the Buddha. What is more important, it helps us to remember the teachings of the Buddha and practice it, taking the Buddhas and Bodhisattvas as the model.

People who enshrines the holy images in their residences will gain a lot of

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<sup>17</sup> Jeanne Tsai(tr.), 《地藏菩薩本願經》: **Original Vows of Ksitigarbha Bodhisattva Sutra**, (高雄: 佛光山国际翻译中心, 2014), p. 285.

benefits, but it is necessary for them to follow the right rituals of enshrining. Therefore, if one has no enough conditions to enshrine the holy images in one's residence, it is better for him to enshrine the holy Buddha in his mind. And go to monasteries to worship the holy images is also a good choice.

#### 4.2.4 Summary

In this topic, Yijing introduced the rule on sleeping, includes the rule of the beds, the requirements of the pillow and the rituals of living with a holy image in the same room. The results of study shown that there are similar rules of sleeping, and Yiing's records are detailly and consistent with the records of the Buddhist Vinaya. The results of discussion shown that there are three main points on the ritual of enshrining the holy images for Buddhist householders in their residences according to *The Original Vows of Ksitigarbha Bodhisattva Sutra* 《地藏菩薩本願經》. First, it needs a pure place for shrine. Second, it needs the shrine and holy image. Third, making offerings regularly.

### 4.3 Walking Up and Down for Good Health(經行少病)

In this topic, Yijing introduced the walking up and down of Buddhism in the seventh, included the time, place, path, advantages of the walking up and down. the overview of the content as follows:

**Translation:** In the five parts<sup>18</sup> of India, both monks and laymen are in the habit of taking a walk, going straight forward and coming back along the same route at proper times when they feel like it, but the so not take walks in noisy places. First, it cures diseases, and second, it helps digestion. When noontime is approaching, or when the sun is to the west, it is time to take a walk. They may either go out of the monastery for a long walk, or just stroll slowly in the corridor. If one does not do so, one is liable to suffer from illness, being often troubled by swelling of the legs and of the stomach, or pain in the elbows or in the shoulders, or with phlegmatic symptoms which will not dissolve. All these ailments are caused by our sedentary posture. If one can take this exercise, one will have a healthy body and increase one's spiritual cultivation. So, there are paths on which the World-honored One used to take walks at Vulture Peak, under the bodhi tree, at Deer Park, in the city of Rājagṛha (王舍城), and at other holy sites. They are about two cubits wide, fourteen or fifteen cubits long, two cubits high, and built with bricks. On the surface [of each of the paths], there are fourteen or fifteen limestone sculptures of blooming lotus flowers about two cubits high and one foot in diameter, symbolizing the footprints of the Holy One. At both ends of the paths, there are small caityas(制底), equal to a man's height, in which standing statues of Sakyamuni are sometime installed. One goes around a caityas just as one goes around a temple, with one's right shoulder towards the venerated object. As this is a special meritorious deed, one should perform it with piety and respect. Taking a walk for exercise is a way to

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<sup>18</sup> According to Chinese dictionary, ancient Indian included five parts which are the East India, the West India, The North India, The South India and the Central India. “五天”is the other name of ancient India. [http://www.chinesewords.org/dict/1\\_6640-564.html](http://www.chinesewords.org/dict/1_6640-564.html)

stimulate digestion and relieve boredom. It is meant to preserve good health or to cure illness. It was formerly known as xing-dao (walking along the way) or as Jing-xing (taking a walk), both of which have the same meaning, without any difference. But this health-preserving exercise has been lacking in China for a long time. It is said in scriptures, “the walked while looking at the tree.” I have seen the path used [by the Buddha] for taking walking beside the Diamond Seat, but I did not see any of the round pedestals.<sup>19</sup>

#### 4.3.1 The Main Points of Walking Up and Down

(1) Time and place. When noontime is approaching, or when the sun is to the west, it is time to take a walk. They may either go out of the monastery for a long walk, or just stroll slowly in the corridor, and avoid noisy place.

(2) Methods. going straight forward and coming back along the same route, go out of the monastery for a long walk, or just stroll slowly in the corridor.

(3) The Path. The path about two cubits ( 0.88~1.04m ) 20wide, fourteen or fifteen cubits (6.6~7.8m) long, two cubits high ( 0.88~1.04m ) , and built with bricks. On the surface [of each of the paths], there are fourteen or fifteen limestone sculptures of blooming lotus flowers about two inches ( 6.2~7.2cm )high and one foot in diameter ( 24.6~29.4cm ) , symbolizing the footprints of the Holy One. At both ends of the paths, there are small caityas(制底), equal to a man’s height, in which standing statues of

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<sup>19</sup> Li Rongxi (tr.), **A Record of the Inner Law Sent Home from the South Seas**, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 107-108.

<sup>20</sup> According Xinhua Dictionary , In the ancient book of **Yunhui 《韻會》** , there are two records of cubit: one cubit equals two feet or one cubit equals one and half of feet. And according to the records of The Six Statutes of the Tang dynasty- The Ministry of Revenue (Shang shu Hu bu). <https://zidian.911cha.com/zi5c3a.html>

After Converting, one litter foot about today’s 24.6cm; one bigger foot is about today’s 29.4cm. therefore, a cubit equals 50~60cm or 37~44cm, follow the averages one cubit equals 44~52cm. And according to annotation of Yijing in *Mūlasarvāstivādinayayasangraha*

(根本薩婆多部律攝言中人一肘者，長笏尺一尺五寸), (CBETA, T24, no. 1458) , p. 603. After Converting, one cubit equals 45cm. both of data by are very close, it could be analyzed that one cubit equals 44~52cm.

Sakyamuni are sometime installed. One goes around a caityas just as one goes around a temple, with one's right shoulder towards the venerated object. As this is a special meritorious deed, one should perform it with piety and respect.

(4) Advantages. It cures diseases, helps digestion, helps body building and increases one's spiritual cultivation.

#### 4.3.2 Comparison Study of the Time and Place

Jingxing 經行(P caṅkama; S caṅkrama), the basic meaning includes walk or walking up and down in Pāli-English Dictionary<sup>21</sup>. Except walking up and down in the daytime, it also mentioned that walking up and down in the night time in the sutra of Theravāda Buddhism, it is said that in the last watch of the night, at early dawn, he walks up and down, then sits, and so cleanses his heart of conditions that should be checked. For example, it is said in the sutra of *Āṅguttara Nikāya*:

By day a monk walks up and down and then sits, thus cleansing his heart of conditions that should be checked. By night for the first watch he does likewise. In the middle watch of the night, lying on his right side he takes up the lion posture, resting one foot on the other, and thus collected and composed fixes his thoughts on rising up again. In the last watch of the night, at early dawn, he walks up and down, then sits, and so cleanses his heart of conditions that should be checked.<sup>22</sup>

It can be analyzed that Walking up and down is not only just an exercise for lay people but also a method for Buddhist practice at the Buddha's age. And it more than take a walk simply but could be practiced as walking meditation, and together with the sitting meditation. Practicing both of walking and sitting meditation in day and night diligently could help one reach the Buddhist goal quickly.

There are many places where mentioned walking up and down, but it is difficult

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<sup>21</sup> Pali-English Dictionary, caṅkama : walk; walking up and down.

<http://www.buddha-vacana.org/toolbox/dico.html>

<sup>22</sup> F.L. Woodward (tr.), *The book of Gradual Sayings (Āṅguttara Nikāya)*, Vol. 2, (Oxford: The Pail Text Society, 2001), p. 40.

to find out some specific teaching about walking up and down. Today, most meditation methods of Theravāda Buddhist are closely combined with walking up and down, the researcher will discuss it in detail below.

#### **4.3.3 Comparison Study of the path of Walking Up and Down**

Yijing made a detailed description of the length, width, height and appearance of the path. It can be imagined that at seventh century, there were not only the passage for walking up and down, but also the relevant construction standards and the corresponding Buddhist rituals.

However, the walking path was not built from the very beginning. The Pāli Vinayaṭīka mentioned that the monks were only walking on the ground at the beginning. At that time, the land was not as flat as concrete, so that many monks felt painful to go through the unevenness, and it was easy to accumulate water in the rainy season in India. Therefore, the Buddha agreed to fill the base. This is the origin of the path of walking up and down. Later, because some monks fell off the path, and then the path can be fenced. After that, a special walking hall can be built, and the venue was constantly improved due to various causes.<sup>23</sup> However, there is no the same walking path as the before no matter of Theravāda Buddhism or Mahāyāna Buddhism. The birth, development and disappearance of the walking path manifested the dharma of dependent origination (*Pratītyasamutpāda*).

#### **4.3.4 Comparison Study of Advantages of Walking Up and Down**

In Anguttara-Nikaya of Theravāda Buddhism, Buddha ever said:

Monks, there are these five advantages of an alley-walk. What five? It hardens one for travelling; it is good for striving; it is healthy; (its use) tends to good digestion after one has eaten and drunk, munched and crunched; the concentration won from (the thought of) an alley-walk lasts long. Monks, these are the five advantages of an alley-walk.<sup>24</sup>

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<sup>23</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭṭika)*, Vol.1 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p 120.

<sup>24</sup> E.M. Hare (tr.), *The book of Gradual Sayings (Aṅguttara Nikāya)*, Vol.3

There are similar records in Vinaya *Four Part Vinaya* 《四分律》 of Mahāyāna Buddhism as well, for example:

經行有五事好：堪遠行、能思惟、少病、消食飲、得定久住。<sup>25</sup> (There are five advantages of walking up and down, they are travelling for long; It is good for thinking; It is good for less illness; It is good for digestion; It is good for reach Samādhi and lasts long.

Further integrate and subdivide the records of Theravāda and Mahāyāna Buddhism, there are seven advantages of walking up and down: cure disease, good for digestion, good for travelling far; more powerful, good for awaking, helps diligent and helps get concentration and lasts long.

Compare those advantage with two advantages of curing diseases and helping digest recorded by Yijing, some people may think that Yijing didn't understand the real benefits of walking up and down, but the truth is just on the contrary, why? Firstly, Yijing used one Chapter to talk about this topic shows us that how important it is. Secondly, he said that as the follow:

If one can take this exercise, one will have a healthy body and increase one's spiritual cultivation. So, there are paths on which the World-honored One used to take walks at Vulture Peak, under the bodhi tree, at Deer Park, in the city of Rājagṛha, and at other holy sites.<sup>26</sup>

Yijing explained that walking up and down not only good for body health but also good for one's spiritual cultivation, that is why there are many relics of path in many places where the lord Buddha had lived. Finally, although there are many advantages of walking up and down in Vinayapiṭaka, but all of them could be divided into two sides of good for cultivating for body and mental that concluded by Yijing.

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(Oxford: The Pail Text Society, 2001), p. 30.

<sup>25</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 1005。Translated by researcher.

<sup>26</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 107.



It is easy to understand that walking is good for body health, but how it helps monks to get concentrations easier and lasts long is not easy for laypeople to understand. As the following the research will combine walking meditation of today's Theravāda Buddhism to further analyze the relation between walking and cultivating of Buddhism.

#### 4.3.5 Discussion on Walking Meditation of Today's Theravāda Buddhism

Although there are many places where mentioned walking up and down in Buddhist scriptures, but it is difficult to find out some specific teaching about walking up and down. Today, most meditation methods of Theravāda Buddhist are closely combined with walking up and down, some of schools further developed the methods of walking up and down, it is a good way to understand walking up and down deeply. Taking Myanmar one of contemporary Theravāda Buddhism countries as an example, the teaching of Meditation is mainly divided into two main methods:

One is the meditation basics on four foundations of mindfulness. According to *Mahāsatipaṭṭhāna Sutta* 《大念處經》. contemplation of the body as impure; contemplation of sensation as inseparable from suffering; contemplation of the mind as transient; contemplation of all dhammas as being without self. This meditation method is represented by Mahasi Sayadaw.

Another *samatha bhāvanā* and *vipassanā bhavanā*, this meditation emphasis on theory and practice of abhidhamma very much. To practice samatha basics on *sīlavisuddhi* and then practice vipassana. This meditation method is represented by Pa-Auk Tawya Sayadaw.

The meditation method of Mahasi Sayadaw very emphasis on walking up and down, the time of sitting meditation and walking meditation are almost equal, sometimes the time of walking even more.

The university where the researcher studied is a long-established Buddhist university in Thailand: Mahachulalongkornrajavidyalaya University (MCU), Meditation practice is listed as necessary condition for students to graduate. The research takes the methods of walking meditation in the book of *How to Cultivate Mahāsatipaṭṭhāna-The Path of Practice* wrote by Sayadaw Bhaddanta Wirosana one

of the famous meditation master of the International Buddhist Study College (IBSC), MCU as an example, to analyze how to practice walking up and down and the relation between walking and concentration (*Samādhi*).

Vipassanā meditation means to be mindful of any arising experience of the body and mind whether it is pleasant or unpleasant. you just observe its true natural phenomenon. <sup>27</sup>

For example, no matter what you see when you wake up in the morning, just knowing that your eyes are contact with images. In order to avoid the three poisons of greed, anger or ignorance arise, one should stop at the situation of seeing, and repeat seeing seeing in his mind. In the same way, observing every step of walking meditation specifically Without missing any mark.

The main points of walking meditation: a. Choose an appropriate walking path and keep it; the practice time should not be too short, at least one to two hours so that the mind to gain strong and full concentration; “*Eventually, insight into the intrinsic nature of the physical and mental phenomena: impermanence(aniccā), suffer(dukkhā), selflessness(anattā), will become clearer and clearer.*”<sup>28</sup> b. Avoid too fast and strong when moving and slow down, moving slowly is easier to calm down, and then to observe every mark methodically.<sup>29</sup> c. keep eyelids down and do not close your eyes, do not move head; hold hands in front of or behind body to prevent body from swinging. d. If you see or hear or think of something, feel pain or numbness in the course of walking meditation, stop and stand still to observe the object arising at that very moment, and repeat seeing seeing, hearing hearing, painful painful, hot hot ...in your mind.<sup>30</sup> e. The marks of walking meditation. Normally there are one to six marks of walking meditation based on the four foundations of mindfulness, and the master gives suggestions to students depends on different situations of them. The photo of walking meditation as follow,

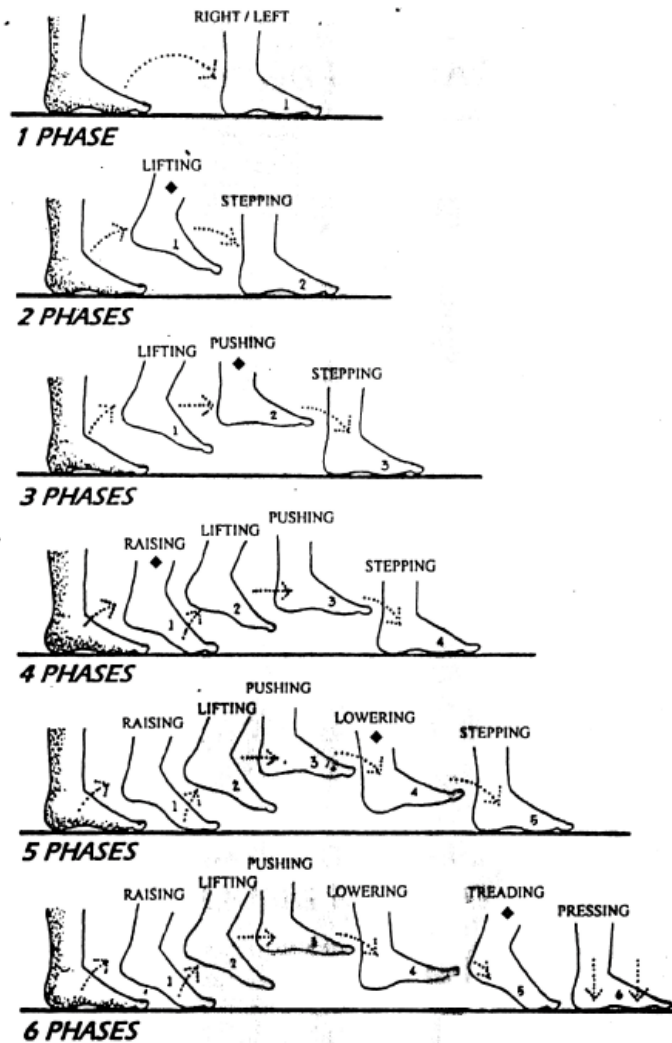
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<sup>27</sup> Sayadaw Bhaddanta Wirosana, **How to Cultivate Mahāsatiṭṭhāna-The Path of Practice Book 1**, (Tachileik Township,Ngwe Taung Oo Meditation Center, 2017), P.28.

<sup>28</sup> Ibid., p.146.

<sup>29</sup> Ibid., p. 108.

<sup>30</sup> Ibid., pp. 144-145.



*The Routes of Walking Meditation based on the Four Foundations of Mindfulness<sup>31</sup>*

For the personal experience, the research would like to say the key of walking meditation is not the number of marks but whether one could observe every moment of walking for all course, practice this way:

From this condition, the concentration you have gained from walking meditation will continuously exist until you begin to practice the sitting meditation. Your mind will be able to focus on the meditation object instantly

<sup>31</sup> MULA-BUDDHA-SASANA CENTER/ Satipaṭṭhāna/ the Meditation of Mahāṣī Sayādaw, <http://mbscnn.org/NewsList.aspx?CLASS=307> Retrieved on 8 June 2018.

and bring forth powerful concentration.<sup>32</sup>

Now, from above passage, it is easier for us to understand that why walking up and down could help one gain concentration and lasts long.

#### **4.3.6 Additional Discussions on Walking Up and Down**

(1) About practice time of sitting meditation and walking meditation.

In Theravāda Buddhism, walking meditation should be practiced before sitting meditation except the first time of meditation when we wake up in a day. It is a matter with concentration, because the concentration which from walking is easier to be taken to sitting, and then to gain more deeper and quicker. It is difficult for us to wondering in walking meditation, because the objective is changeful, the time for wondering is less than sitting meditation which has only one object of rising and falling of belly.

(2) The beginning and the end of walking meditation

Case 1, if one did not practice sitting meditation before, walking should start at intent of want to stand, and then standing, standing, standing, lifting, placing...the intention of want to sit, sitting sitting until one start observe rising and falling, it is the end of walking meditation.

Case 2, when walking after sitting, the beginning of walking meditation should be the intention of want to move, and then moving, want to stand up, standing up...want to stand, standing, lifting...until come back to sitting meditation again which is the end of this walking meditation. In meditation retreat walking meditation and sitting meditation is the entire meditation they should be continuous.

#### **4.3.7 Summary**

In this topic, Yijing introduced the walking up and down of Buddhism in the seventh, included the time, place, path, advantages of the walking up and down. it is the valuable resources for research on Buddhist walking mediation. Today's Buddhism,

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<sup>32</sup> Sayadaw Bhaddanta Wirojana, **How to Cultivate Mahāsatipaṭṭhāna-The Path of Practice Book 1**, (Tachileik Township, Ngwe Taung Oo Meditation Center, 2017), p. 164.



#### 4.4 The Junior Worshipping the Senior (禮不相扶)

In this topoic, Yijing introduced the ritual of the junior worshipping the senior, the overview of content are as follows:

**Translation:** the rites of salutation should be practiced according to the Buddha's teachings. A monk whose seniority is determined by the time of receiving full ordination, the longer one is entitled to be saluted by juniors. The Buddha said, "there are two kinds of men who are worthy to be saluted. First, the Tathagata (one who had attained Buddhahood), and second, senior bhikkhus." Since this is the golden word of the Buddha, why should we take the trouble to be humble and timorous? When a junior monk sees a senior one, he should express respect in a polite manner, uttering the word "Vande (I salute)" while he worships the senior monk. When a senior monk is worshiped by a junior one, he may just sit up straight with his hands in front and say "Ārogya (May you be healthy!)" (Yijing's running note: This is a form of blessing, meaning "May you be free from illness.") If they do not say these words, both of them are fault. [The one who is saluted] may remain standing or sitting as he is, without changing his posture. Since he is entitled to received salutation, he need not salute in return. Such is the rule for the monks of the five part of India.<sup>34</sup>

##### 4.4.1 The Main Points

(1) A monk whose seniority is determined by the time of receiving full ordination, the longer one is entitled to be saluted by juniors.

(2) The Buddha said, "there are two kinds of men who are worthy to be saluted. First, the Tathagata (one who had attained Buddhahood), and second, senior bhikkhus."

(3) When a senior monk is worshiped by a junior one, he may just sit up straight with his hands in front and say "Ārogya (May you be healthy!)" He need not salute in return. The junior monk should not wait for the senior monk stand first and then salutes

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<sup>34</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 108.

to senior monk. On the other hand, the senior monk should not salute in return or stop the junior monk, because of fear that the junior monk might displease.

#### 4.4.2 The Person Who is Worthy to be Saluted

In Yijing's records, the Buddha said that there are two kinds of men who are worthy to be saluted. First, the Tathagata (one who had attained Buddhahood), and second, senior bhikkhus. The senior one is determined by the time of his full ordination. On the other hand, in both of Theravāda and Mahāyāna, for a monk even a junior monk, there are ten kinds of people they should not to salutes, for example in the interpretation of Dharmagupta-Vinaya, it said:

There are ten kinds of people who should not be saluted by a monk, they are: bhikkhuni, sikkhamana, sāmaṇera, samaneri, upasaka, upasika, the person who broken the law, the person who is sleeping, the person who is eating, the person who is chewing tooth-wood or in the toilet.<sup>35</sup>

Salutation is a very important etiquette Buddhism, both of the one who is paying respect and the one who is respected are practicing the rules.

#### 4.4.3 Discussions on Saluting to Sangha Members by Laypeople

For laypeople salutes to Sangha Members is not only an etiquette of Buddhism, what more important it is a way for cultivating one's good karma. One chose leave his life in the normal world became a member of Sangha, it means one not only chose the way of cultivation to free from suffering, but also chose the mission of studying the Dharma, spreading the Dharma and helping the other sentient beings free from suffering as well. because of this, the Sangha be listed as the "triple gem" with the Buddha and the Dharma. Therefore, the merits and status of Sangha is very noble, no matter how much the lay Buddhists proficient in Buddhist teachings, they should salute to Sangha.

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<sup>35</sup> 弘贊(Hongzan), 《四分律名義標釋》 **Interpretation of Dharmagupta-Vinaya's Phrases**, (CBETA, X44, no. 744), 頁 654。「十人不應禮: 比丘尼, 式叉摩那尼, 沙彌, 沙彌尼, 優婆塞, 優婆夷, 犯戒人, 眠人, 食人, 大小便嚼楊枝人。」 translated by the researcher.

On the contrary, the Sangha member should not salute to the lay people, according to the Buddhist Vinaya, the Sangha member should not salute to the King, parents, relatives and the deities and ghosts. The reason is “All deities are fear to expect or ask for the salute of bhikkhu, because if they do so, it will reduce their virtues and longevity.”<sup>36</sup> Therefore, this rule aims at protecting the benefits of laypeople, it is by no means a privilege or hierarchy which highlights the identity of the Sangha. It can be seen that the commandments and teachings of Buddhism are based entirely on the basis of compassion and altruism, without any arrogance and selfishness.

#### 4.4.4 Summary

In this Chapter, Yijing introduced the ritual of the junior worshipping the senior. The research made a comparison study of the person who is worthy to be saluted and the discussions on saluting to Sangha members by laypeople. The results shown that it is necessary that for lay people to salute to Sangha, because from the perspective of Buddhism, it is a good way to cultivate people's good karma.

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<sup>36</sup> 道釋(Dao Shi), **Zhu Jing Yao Ji** 《諸經要集》, (CBETA, T54, no. 2123), 頁 16。  
「諸天神眾。不敢希求受五戒者禮，亦不求比丘禮拜。以懼損功德及壽命故」 translated by the researcher.



#### 4.5 Behavior between Teacher and Pupil (師資之道)

In this topic, Yijing introduced the behaviors between the teacher (upādhyāya) and pupil. Included the duties of the pupil and the duties of the teacher.

**Translation:** The instruction of pupils is an important factor for the prosperity of the Dharma. We must take precautionary measures about the matter...it is said in the Vinaya: “Early every morning, a pupil should first chew tooth wood, and then come to his teacher to offer him tooth wood, water, and a towel...he goes to worship the holy image of the Buddha, walks round the shrine hall, and then returns to his teacher’s place, where he, having tidied up his robe, makes a salutation without standing up...” When one has received full ordination, after having shaved one’s hair and put on the plain robe of a homeless monk, one has to ask permission of one’s teacher to do anything, with the exception of five things: (1) chewing tooth wood, (2) drinking water, (3) excreting stools, (4) passing water, and (5) performing a *caitya-vandana* within forty-nine inside a consecrated boundary...When, after five summers, the pupil has mastered the Vinaya, he may leave his upādhyāya (teacher) to travel in the world to pursue other subjects of study. But wherever he goes, he must depend on a teacher. It is only after the completion of ten summer-retreats that he may cease to depend on a teacher...Every night, the teacher teaches him a passage from the TiPīṭaka that is suitable for the time, leaving no fact or theory expounding. He examines his pupil’s moral conduct to prevent him from committing defects and violating the precepts. Whenever he finds that his pupil has committed any fault, he advises him to repent and confess. Then the pupil massages the body of his teacher and folds his robes tidily or sometimes sweeps the room ...Whatever is to be done, the pupil does for his teacher. This is how a pupil respects his teacher. If a pupil falls ill, the teacher personally attends him with medicine and feels such anxiety as he would feel if the pupil were his own child...Although customs may be changed according to circumstances from time to time, one should know

what was the original tradition and what are later derivatives.<sup>37</sup>

#### 4.5.1 The Main Points

##### (1) The duties of the pupil

The pupil should serve the daily routines of the teacher, every morning, a pupil should first chew tooth wood, and then come to his teacher to offer him tooth wood, water, and a towel... whatever is to be done in the daily life, the pupil does for his teacher.

##### (2) The duties of the teacher

Every night, the teacher gives the Dharma talk to his pupil, or teaches him a passage from the *TiPitaka* that is suitable for the time, leaving no fact or theory expounding. He examines his pupil's moral conduct to prevent him from committing defects and violating the precepts. Whenever he finds that his pupil has committed any fault, he advises him to repent and confess.

##### (3) The independent qualifications of the pupil.

After five summers, the pupil has mastered the *Vinaya*, he may leave his *upādhyāya* (teacher) to travel in the world to pursue other subjects of study. But wherever he goes, he must depend on a teacher. It is only after the completion of ten summer-retreats that he may cease to depend on a teacher.

#### 4.5.2 Comparison Study of the Duties of a Pupil

A junior monk should invite a wisdom master to depend on. For example, in the *Dharmagupta-Vinaya* 《四分律》, the ceremony of inviting is as follows:

The junior monks should invite the teacher (*ācārya/acariya*) in this way, he uncovered his right shoulder, barefoot with the right knee to the ground, joined his palms and said: “the venerable master, I am... today, I ask for to depend on you, and live with you, I am eagerly looking forward to your consent.” Repeats it two times and the teacher said: “I promise, don't slack off yourselves.”<sup>38</sup>

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<sup>37</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 113-115.

<sup>38</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁

Yijing did not discuss the ceremony of inviting teacher in his book, but it can be analyzed that this ceremony is necessary. In the Vinaya of Mahāvagga, there are similar records as well:

Having arranged the upper robe over one shoulder, having honored his feet, having sat down on the haunches, having saluted with joined palms, he should speak to him thus: “Honored sir, be my teacher, I will live in dependence on the venerable one...”<sup>39</sup>

This is the rituals of inviting the teacher. If the teacher accepted the invitation, it means they should be responsible for each other from then on. As a pupil he should take care of all daily routines of his teacher, for example, it is said in the Vinaya of Mahāvagga:

He should offer the preceptor drinking-water, when he has eaten, having given him water, having received the bowl, having lowered it...When the preceptor has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away.<sup>40</sup>

This paragraph describes that the junior monk should take care of the daily routines of his teacher (acariya), it can be seen that the duties of a pupil are comprehensive and meticulous. Likewise, the teacher should also be responsible to his pupils. What are the duties of teacher?

#### 4.5.3 Comparison Study of the Duties of a Teacher

According to Yijing's record, the teacher should teach his pupils the knowledges of Tipiṭaka. On the other hand, he examines his pupil's moral conduct to prevent him from committing defects and violating the precepts. Whenever he finds that his pupil has committed any fault, he advises him to repent and confess. These are

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803。「當作是請阿闍梨，偏露右臂、脫革屣、右膝著地、作是言：『大德一心念！我某甲，今求大德為依止，願大德與我依止，我依止大德住。』第二、第三亦如是說。彼當言：『可爾！與汝依止，汝等莫放逸！』」 translated by the researcher.

<sup>39</sup> I. B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.4 (Mahāvagga), (Oxford: The Pali Text Society, 2000), p. 61.

<sup>40</sup> Ibid., p. 46.

the main duties of the teacher. It is said in the Vinaya of Mahāvagga:

The teacher, monks, should conduct himself properly towards his pupil. This is the proper conduct in this respect: the pupil should be furthered, he should be helped ...if the pupil becomes ill, he should look after him as long as life lasts; he should wait until he recovers.<sup>41</sup>

Both of Yijing and Mahāvagga's records shown that the relationship between the teacher and the student is close, and they dependent on each other. So, the qualification of teacher is very important for teaching a pupil. According to Yijing's records, it needs a teacher hold at least ten years experiences of normal monk. There are the same records in the Pāli Vinaya of Mahāvagga as well:

I allow you monks, to ordain through one who is of ten years' standing or through one who is of more than ten years' standing.<sup>42</sup> I allow you, monks, to give guidance through an experienced, competent monk who is of ten years' standing or of more than ten years' standing.<sup>43</sup>

This record is the same with the record of Dharmagupta-Vinaya that "*I allow, wisdom monks who has ten years' standing or more than ten years' standing to be depended on by junior monks.*"<sup>44</sup> The wisdom master means one should hold these qualities: following the precepts strictly, knowledgeable, always do things good for both of himself and others, virtuous. Therefore, "*And Monks, one who is ignorant, inexperienced, should not give guidance. Whoever(such) should give it, there is an offence of wrong-doing.*"<sup>45</sup>

Checking *Sīṅgālovādasutta* there are five ways that the pupils minister to their

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<sup>41</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 60.

<sup>42</sup> Ibid., p. 59.

<sup>43</sup> Ibid., p. 62.

<sup>44</sup> 弘贊(Hongzan), 《四分戒本如釋》**The Interpretation of Dharmagupta Vinaya**, (CBETA, X40, no. 717), 頁 267。 「佛言。聽十歲智慧比丘授人具足戒。與人依止。」 translated by the researcher.

<sup>45</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 62.

teachers as the southern quarter: “(1) By rising (from their seat, in salutation; (2) by waiting upon them; (3) by eagerness to learn; (4) by personal service; (5) by attention when receiving their teaching.”<sup>46</sup> likewise, there are five ways that the teachers to fulfill their responsibilities to their pupils:

- (1) Love their pupil, train him in that wherein he has been well trained; (2) make him hold fast that which is well held; (3) thoroughly instruct him in the lore of every art; (4) speak well of him among his friends and companions; (5) provide for his safety in every quarter.<sup>47</sup>

It can be seen that the records about the relationship between the teacher and the pupil in the *Siṅgālovādasutta* is consistent with the records of the Vinaya mentioned above. But it is more detailly and even concerning the emotions of pupil, teacher should speak well of him among his friends and companions. It could be analyzed that most of time the teachers should play the role as the parents of the pupil, this kind of relationship can be strong and long, which is very good for Buddhist development.

There are five kinds of teacher (ācārya/acariya) according to the records of *The Interpretation of the Dharmagupta-Vinaya* 《四分戒本如釋》:<sup>48</sup>

(1) Renunciation (Pabbajja) acariya. A teacher who tonsures for a layman, then the layman becomes a novice monk(sāmaṇera) or novice nun (samaneri), it means the layman becomes a novice depends on him.

(2) Ordination acariya. A teacher who ordained a sāmaṇera/ samaneri to be a normal monk or a normal nun.

(3) Vinaya teaching acariya. A teacher who teaches Vinaya and noble bearings

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<sup>46</sup> T.W. Rhys Davids (ed.), *Dīghanikāya*, Vol. 4 (*Siṅgālovādasutta*), (Oxford: The Pail Text Society, 2002), p. 190.

<sup>47</sup> Ibid.

<sup>48</sup> 弘贊(Hongzan), 《四分戒本如釋》*The Interpretation of Dharmagupta Vinaya*, (CBETA, X40, no. 717), 頁 268。 「阿闍梨者，有五種：一出家阿闍梨，所依得出家者是。二受戒阿闍梨，受戒時作羯磨者是。三教授阿闍梨，教授威儀者是。四受經阿闍梨，所從受經，若說義，乃至一四句偈。五依止阿闍梨，乃至依止一宿住。」 translated by the researcher.

and all wholesome behaviors for his pupils.

(4) Sutra teaching acariya. A teacher who teaches Buddhist Sutras for his pupils.

(5) Dependence acariya. A teacher who is to be depended by his pupils. it is the teacher descried in this topic. Pupil can live with his dependence acariya.

These above are the duties and qualifications of a teacher.

#### **4.5.4 Comparison Study of the Independent Qualifications**

After ten Years dependences on the teacher, a pupil can choose to live independently. For example, in Vinaya of Mahāvagga “*I allow you, monks, to live ten years in dependence, and when one has ten years’ standing to give guidance.*”<sup>49</sup> Yijing also made a record of this in his book. It was said that after five summers, the pupil has mastered the Vinaya, he may leave his teacher to travel in the world to pursue other subjects of study. But wherever he goes, he must depend on a teacher. It is only after the completion of ten summer-retreats that he may cease to depend on a teacher

#### **4.5.5 Discussion on the Benefits of Depending on a Teacher**

As shown in the analysis above, the relationship between the teacher and the student is very close, and they actually dependent on each other. This tradition was made by the Buddha, and it has lasted until today from the time of the Buddha. Undoubtedly, this tradition brings a lot of benefits to Buddhism, for example, in the Mahāvagga:

Monks, I allow a teacher, should arouse in his pupil the attitude of a son; the pupil should arouse in his teacher the attitude of a father. Thus these, living with reverence, with deference, with courtesy towards one another, will come to growth, increase, maturity in this dhamma and discipline.<sup>50</sup>

Based on this paragraph, the benefits of this tradition can be summarized in three main advantages, as following:

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<sup>49</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 60.

<sup>50</sup> Ibid., p. 60.

First, it is conducive to the harmony of the Sangha. A teacher should arouse in his pupil the attitude of a son; the pupil should arouse in his teacher the attitude of a father. And thus, they can take care of each other, help each. In this way, the Sangha will be harmonious.

Second, it is conducive to the management of the Sangha. The teacher examines his pupil's moral conduct to prevent him from committing defects and violating the precepts. Whenever he finds that his pupil has committed any fault, he advises him to repent and confess. It will last ten years, and helps the pupils mastered the Vinaya. In this way, it will be easier to manage the Sangha and monasteries.

Third, it is conducive to the prosperity of Buddhism. The teacher not only examines his pupil's moral conduct, but also teaches him the knowledges of *TiPitaka* and teaches him how to practice the Dharma. Ten years practices later, the pupil become independent, and then the pupil will become the teacher of other junior monks. In this way, the teaching will never be interrupted, and the teachings of the Buddha will be passed down by them. In this way, Buddhism will be prosperous.

#### **4.5.6 Summary**

In this topic, Yijing introduced the behaviors between the teacher and pupil, the duties of the pupil and the duties of the teacher. The results of comparison studies shown that the records of Yijing is correspond with the records of *Pāli Vinaya* and contemporary *Mahāyāna Buddhist Vinaya*. Both of teachers and pupils has their own duties for each other, only the wisdom master can be a teacher (*ācārya/acariya*). There are three main advantages of the tradition of teacher and pupil. First, it is conducive to the harmony of the Sangha. Second, it is conducive to the management of the Sangha. Third, it is conducive to the prosperity of Buddhism.

## 4.6 Conduct towards Visitors and Friends (客舊相遇)

In this topic, Yijing introduced the manners towards visitors and friends, the overview of the content as follow:

**Translation:** In the days when the Great Teacher, the founder of the religion, was living in the world, he used to say “welcome” whenever a visiting bhikkhu arrived. The monks of the monasteries in India follow the rule that when they see a newcomer arriving, whether he is a visitor, an old friend, a disciple, a pupil, or an acquaintance, they go forward to greet him with the utterance “Svāgata,” which is translated as “welcome.” Should the newcomer be a guest, the word *Susvāgata*, translated as “heartly welcome,” must be pronounced. If one does not say these words, one infringes upon the monastic regulations and is also guilty according to the rules of the Vinaya. No matter whether the newcomer is a senior or a junior monk, this is done all the same.

Then [the host] takes off the visitor’s water jar and alms bowl, hangs them up on pegs fixed on the wall, and prepares a seat in a proper place for him to rest. If the visitor is a junior monk, he is led to a secluded place... If both of them are of the same age, then there will be no difference in the matter. When [the newcomer] has recovered from fatigue, he washes his hands and feet and proceeds to the superior, whom he worships only once. While kneeling on the ground, he touches the superior’s feet. The superior stretches his right hand to stroke the shoulders and back of the guest. But if it has not been a long time since they have seen each other, the superior need not stroke the guest with his hand. Then the teacher inquires after his health, and the disciple answers according to circumstances. After that the guest withdraws to one side and sits down with due respect. There is no custom of standing at one side. The general rule in India is to sit on small blocks of wood, and everybody is barefoot.... It is said in the Vinaya: “Syrup must be strained until the color becomes as yellowish as the reed.” Such are the rites of hospitality for receiving guests in India.<sup>51</sup>

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<sup>51</sup>義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by



#### 4.6.1 The Main Points

##### (1) The manner of saying welcome

When a visitor coming to the monastery, the host should say the word *Susvāgata*, translated as “heartly welcome” to visitor. If one does not say these words, one infringes upon the monastic regulations and is also guilty according to the rules of the Vinaya. No matter whether the newcomer is a senior or a junior monk, this is done all the same. If the visitor is a junior monk, he is led to a secluded place, and if he is a senior one, he is invited to sit in the front chamber. If the host is junior to the guest, he should, in honor of his senior, massage his calves up to the whole body. If the host is senior to the guest, he only repeatedly strokes the guest’s back, but not down to his waist and feet. If both of them are of the same age, then there will be no difference in the matter.

##### (2) The manner of worshiping to the abbot

After welcome ceremony, when the visitor has recovered from fatigue, he washes his hands and feet and proceeds to the superior abbot. kneeling on the ground, he touches the superior’s feet. The superior stretches his right hand to stroke the shoulders and back of the guest.

##### (3) Syrup must be filtered

After worshiped the superior abbot, the guest withdraws to one side and sits on small blocks of wood with due respect. As the chosen time, hot water or other drinks are offered to the guest. But, as for the other eight kinds of syrup<sup>52</sup>, they must be filtered and made clear before one drinks them. It is said in the Vinaya: “*Syrup must be strained until the color becomes as yellowish as the reed.*” *Such are the rites of hospitality for receiving guests in India.*”<sup>53</sup>

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Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 116-118.

<sup>52</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 246. They are these eight kinds of drinks according to the Vinaya of Mahāvagga: “I allow you, monks, eight (kinds of) drinks: mango drink, rose-apple drink, plantain drink, banana drink, honey drink, grape drink, edible lotus root drink, *phārusaka* drink.”

<sup>53</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 117.

#### 4.6.2 Comparison Study of Worshipping to the Abbot

It is necessary and courteously for guest to worshipping to the superior abbot the monastery that one visited. According to the records of Yijing, it needs one worships to the abbot only one time, one kneels on the ground and touches the superior's feet. The superior stretches his right hand to stroke the shoulders and back of the guest. But if it has not been a long time since they have seen each other, the superior need not stroke the guest with his hand. There are similar records in the *Dharmagupta-Vinaya*, it said:

The junior guest bhikkhu should worship to the senior elder bhikkhu: uncovered the right shoulder, feet bared, kneels on the ground with the right foot and touches the superior's feet saying: "Venerable master, I worshipping to you". These are the five manners. It is the same to junior monks who visit other monasteries.<sup>54</sup>

These worship manners were passed down in today's Theravāda Buddhism, but it actually does not be practiced in contemporary Mahāyāna Buddhism. It is said in the related notes of the *Mūlasarvāstivāda-Vinaya* noted by Yijing:

One should know it named cloth (*nisīdana*) for sitting on, it measured from body, which originally was the cloth for lying down. it should not be spread on the ground for worshipping.<sup>55</sup>

It could be analyzed that in the area of the South Seas in the seventh century, monks spread the cloth (*nisīdana*) on the ground for worshipping. Although spreading the sitting cloth on the ground for worshipping is not the practice in India but it practiced

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<sup>54</sup> Buddhayaśas (tr.), 《四分律》 **Dharmagupta-Vinaya**, (CBETA, T22, no. 1428), 頁 1007。「年少客比丘，應以五法禮上座舊比丘。應偏露右肩、脫革屣、右膝著地、捉上座兩足言：『大德我和南！』是為五法。年少舊比丘，禮客上座比丘亦如是。」 translated by the researcher.

<sup>55</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 **Mūlasarvāstivāda Vinaya**. (CBETA, T24, no. 1453), 頁 224。「應知文言坐具者，即是量長於身。元擬將為襯臥之具，不令敷地禮拜，敷地禮拜深乖本儀。」 translated by the researcher.

in the South Seas. But this ritual was passed down in today's Mahāyāna Buddhism.<sup>56</sup> Junior monks should spread the cloth (*nisīdana*) on the ground for worshipping when they meet the venerable abbot in order to show their respects.

#### 4.6.3 Comparison Study of Filtering Syrups

As the chosen time, hot water or other drinks are offered to the guest. But, as for the other eight kinds of syrup, they must be filtered and made clear before one drinks them. It is said in the Vinaya: “*Syrup must be strained until the color becomes as yellowish as the reed.*”<sup>57</sup>

In another book of *Shouyong San Shui Yao Xing Fa* 《受用三水要行法》 wrote by Yijing, it was said that the soup or syrups must be filtered when one drinks it in the inappropriate time.<sup>58</sup> In the topic of *Inspection of Water to Clear Away Insects*, Yijing introduced the methods of filtering. The method and the strainer of filtering syrups are the same with filtering water, the researcher will not discuss it here.

No eating after noontime is one of precepts of Buddhism, the regular food is not allowed to be eat after noontime, only water and the liquid drink are suit for drinking, therefore, syrups must be filtered before drinking. But this tradition is not practiced compulsorily in today's Mahāyāna Buddhism. Because Mahāyāna Buddhism does not practice alms round (*piṇḍapāta*), they make food by themselves. But most of today's Theravāda Buddhism still practices the tradition of no eating afternoon time.

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<sup>56</sup> 星雲 (Hsing Yu), 佛教叢林語言規範,《普門學報》第 15 期, 05/2003, 頁 5。  
「想禮拜住持,可跟侍者說:「某等特來禮拜和尚,敢勞侍者通覆。」展具禮拜和尚時言:『某等久聞道風,此日拜見尊顏,下情不勝喜躍之至!』」 If the visitor monk would like to worship the abbot... he spreads the *nisīdana* to worship and says: “venerable master, I heard of you for a long time, I am so honored and pappy to visit you here today.” Translated by the researcher. translated by the researcher.

<sup>57</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 117.

<sup>58</sup> 義淨(Yijing), *Shouyong San Shui Yao Xing Fa*《受用三水要行法》, (CBETA, T45, no. 1902), 頁 903。「若非時飲鹽湯及蜜漿等,鎗杓碗器用水羅濾。」 Translated by the researcher.

#### 4.6.4 Summary

In this topic, Yijing introduced the manners towards visitors and friends. The main points included the manners of welcome, the manners of worship to the superior abbot, the rituals of filtering syrups. The results of comparison study shown that the records of Yijing on the manners of worship is the same with the records of the Vinaya. There are five manners for worship: uncovered the right shoulder, feet bared, kneels on the ground with the right foot and touches the superior's feet saying: "Venerable master, I worshipping to you". The results of comparison study of filtering syrups shown that this ritual is not practiced any more in most of case of Buddhism. On the other hand, no eating after noontime is practiced by most Theravāda Buddhism, but for Mahāyāna Buddhism it is not compulsory.

## 4.7 The Causes of Disease (先體病源)

In this topic, Yijing introduced the reasons of disease and some medical knowledges on disease and medicines, the overview of the contents are as follows:

**Translation:** As I have said before, one should consider whether one is feeling light or heavy—that is, see whether one’s four physical elements are strong or weak—before one takes breakfast. If one feels light and brisk, one may eat the meal as usual, but if anything is wrong, one must find out the cause... In Indian, According to the lore of medicine, the eight branches of medical knowledge are: (1) the treatment of all kinds of ulcers; (2) the treatment of ailments of the head by acupuncture; (3) the treatment of diseases of the body; (4) the treatment of illnesses caused by demons; (5) the treatment of sickness with agada (antidotal) medicine; (6) the treatment of children’s diseases; (7) the art of longevity; and (8) the method of strengthening the legs and body. Ulcers are of two kinds, internal and external. Ailments of the head are those illnesses that trouble only the head. Diseases below the neck are called bodily diseases. Discomfort caused by demons is a complaint induced by evil demons. Agada is a panacea for counteracting all kinds of poison. The word “children indicates infants from the stage of an embryo up to the age of sixteen years. Longevity means to keep the body healthy so as to live long. When the legs are energetic, the body will be strong and healthy...The medicinal herbs of India are different from those of China. For instance, such herbs as ginseng, tuckahoe, Chinese angelica, polygala, aconite, monkshood, Chinese ephedra, asarum, and the like are the best medicinal herbs in China...When the body, which is made up of the four elements, is ill, the illness is caused in all cases by overeating or fatigue, or by taking a meal early in the morning when the food taken before the night has not been discharged, or by eating again at noon when breakfast has not been digested...When the four elements [of the physical body] are well regulated, one will never be affected by any kind of disease. If one is poisoned to death [in the course of taking medicine], it is the result of one’s deeds done in a previous life. Yet, in our present life, it is necessary to avoid [what is

undesirable] and take [what is beneficial].<sup>59</sup>

#### 4.7.1 The Main Points on the Causes of Diseases

Yijing emphasized that if one felt discomfort, one should find out the cause, don't wait until one are bedridden and thought that it is illness. He also analyzed the main kinds of causes of the diseases. In Buddhist scriptures, there are many places talking about the causes of diseases as well, for example. According to the sutra of *Fo Yi Jing*《佛醫經》, there are ten cause of diseases, they are: *sitting a long time without meal, eat too much, worried, extremely exhausted, over-indulgence, anger, constipation, holding stool, holding urine, holding breath or sternutation, holding farts*.<sup>60</sup> Compared with today's medicine, although the analyzed on the cause of diseases is not very professional, but the idea of medicine is put forward in thousands of years ago, it showed Buddhist emphasis on disease and medical knowledge.

#### 4.7.2 The Main Points on Medical knowledge

Yijing also introduced the medical knowledge on medicine and the classification of diseases. For example, the eight branches of medical knowledge of India and different medicine in the areas of India, China, South Seas and so on. His records on medical knowledge is not only the data of Buddhist medicine (cikitsāvidyā), but also is the valuable data of today's medicine.

#### 4.7.3 Comparison Study of the Classification of Diseases

According to Yijing's records, we can learn that Yijing was also good at the knowledge of medicine (cikitsāvidyā), one of the five classes of knowledge (Pañcavidyā) of ancient India. In this topic, he analyzed the causes and types of the disease, as well as the type and application of the drug. It showed the importance of

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<sup>59</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 118-121.

<sup>60</sup> 支越 (Zhiyue), (tr.), *Fo Yi Jing*《佛醫經》, (CBETA, T17, no. 793), 頁 737。  
「人得病有十因緣：一者、久坐不飯；二者、食無貸；三者、憂愁；四者、疲極；五者、淫泆；六者、瞋恚；七者、忍大便；八者、忍小便；九者、制上風；十者、制下風。」  
translated by the researcher.

medicine to Buddhism, we can also find many other records about diseases in the Buddhist scriptures, for example, in the *Mahaparinirvana Sutra* 《大般涅槃經》 it said:

What are our diseases? They are like four evil snakes in fighting: soil, water, fire and wind. diseases are of two kinds: physical and mental. Physical diseases have five cause: water, wind, heat, mixture of these, and outside factors. these outside factors include four: work to the extreme, falling from height, hit by knives or stones, bewitched by evil creatures. Mental diseases also have four kinds: too active, be frightened, worried and without a reasonable mind. Some diseases are both of physical and mental; they include diseases from retribution, from seasonal changes or one can't free from the right and wrong.<sup>61</sup>

These are the one of the records about diseases in the Buddhist scriptures, it is easy to find similar records in the other places of the Buddhist canons. It showed the medical knowledges of Buddhism.

#### 4.7.4 Discussion on the Relationship Between the Diseases and Practices

In general, Buddhism is more emphasizes on the mind than the physical body, the most important for liberation is the mind. Therefore, a few of Buddhist advocated that illness without treatment except chanting the name of the Buddha is a diligent practice. And asubha-bhavana (*a-śubhā-smṛti/asubhānupassin*) is also an important practice of Buddhism, especially in Theravāda Buddhism. The Buddha says in the *Ekottara Āgama*, do not think too much of our physical body, but try to understand the truth of our physical body. When we look at our bodies, we should know it depends on origination, from head to feet, we can see and feel our hair, teeth, flesh, skin, joints, bones, abdomen, kidney, heart, lungs, liver, gall bladder, intestine, stomach, feces and

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<sup>61</sup> Dharmakṣema(tr.), 《大般涅槃經》 *Mahaparinirvana Sutra*, (CBETA, T12, no. 374), 頁 435。「雲何為病？病謂四大毒蛇，互不調適，亦有二種：一者身病，二者心病。身病有五：一者因水…客病有四：一者非分強作，二者忘誤墮落，三者刀杖瓦石…心病亦有四種：一者踴躍，二者恐怖，三者憂愁，四者愚癡。復次善男子！身心之病凡有三種。何等為三？一者業報，二者不得遠離惡對，三者時節代謝。」 translated by the researcher.

urine, tears and spits. Brains and nerves, bone marrow, pus and blood; they are dirty things when opened. Our physical body is made up of thirty-six different kinds of dirty materials.<sup>62</sup> When we look closely like this at our bodies, who is me? Who is I? what is the real self? This so-called my physical body, we can get nothing of it, the whole body are emptiness which is not the truth and will be disappeared in this world soon. The teaching of Buddha seems indicated us the physical body is not important to us. Does it is the true meaning of the lord Buddha?

The Buddha taught us that do not cling on the physical body too much, but he never said that if one was sick one should not care about the body and no need to treat the disease. On the contrary, there are a lot of records about the analysis on the diseases in the Buddhist scripture, even the Buddha himself need to taking medicine when he was ill. Therefore, illness without treatment is not consistent with the teaching of the Buddha, this view on the disease is very dangerous for Buddhist. On the other hand, the body is the foundation of practice, the good health helps one practices more quicker and easier. However, for those patients who are terminally ill and will face the death soon, it is also a better choice for them to chant the name of Amitabha Buddha and pray for rebirth to the west pure land instead of treatment. Therefore, Buddhists should dialectically look at the relationship between disease and practice according to the situation, avoided of extreme thoughts.

#### 4.7.5 Summary

Yijing introduced the reasons of disease and some medical knowledges on disease and medicines. The results of comparison study shown that there are much of records on medical knowledges in the Buddhist scriptures, which indicates the emphasis on body health for practice of Buddhism. The discussion shown that Buddhists should look at the relationship between disease and practice dialectically avoided of extreme thoughts.

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<sup>62</sup> Samgha-deva(tr.), 《增壹阿含經》 *Ekottara Āgama*, (CBETA, T02, no. 125), 頁 815。「當觀身內因緣所起。今此身中頗有髮、毛、爪、齒、骨、髓之屬，久存於世乎…不久存於世。」 translated by the researcher.



## 4.8 Rules for Taking Medicine (進藥方法)

This topic concerning the rules for taking medicine, includes the classification of illness, the rulers of taking medicines, the treatment of fasting. Due to the excessive content, the part of overview of the contents was omitted.

### 4.8.1 The Main Point on the Classification of Illness

Whenever one is ill, one should rest at once. Therefore, the World-honored One said when delivering the Sutra on Medical Prescriptions: “*The disorders of the four elements are as follows: (1) guru (indigestion), (2) kapha (phlegm), (3) pitta (bile), and (4) vata (wind).*”<sup>63</sup> The first is an increase of the element of earth, which causes the body to feel heavy; the second is an accumulation of the element of water, which causes excessive snivel and saliva; the third is the burning of the element of fire, which makes the head and chest strongly feverish; and the fourth is a great agitation of the element of wind, which makes one pant with a striking and rushing breath. These four correspond with what are known in China as serious heaviness, phlegmatic illness, yellow fever, and the bursting of breath.

### 4.8.2 The Main Point on the Rulers of Taking Medicines

If one feels that the four elements are abnormal or out of order, one should first refrain from eating. Even if one is very thirsty, one must not drink any juice or water until the disease is cured. This is the right thing for one to do, but there is no fixed duration for it. If one feels that there is food remaining undigested in the stomach, one should press the navel and the chest with one’s fingers stretched like a fork...A pill made of three components will cure various diseases, and it is not difficult to obtain. Take harltakl bark, dry ginger, and granulated sugar, all equal in quantity. Pound the first two into powder, and then mix the powder with the sugar in a few drops of water to knead the mixture into pills.<sup>64</sup>

Yijing’s records about medicine in this topic is closer to modern medicine. In

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<sup>63</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 121.

<sup>64</sup> Ibid., pp. 122-123.

Buddhist Vinayapiṭaka, the meaning of medicine is broader which includes the medicines and the food in the daily life of the Buddhist Sangha. For example, in the Vinaya of Mahāvagga it said:

These five medicines, that is to say ghee, fresh butter, oil, honey, molasses, are medicines...to makes use of tallows as medicines with oil: tallow from bears, tallow from fish, tallow from alligators, tallow from swine, tallow from donkeys, if accepted at a right time, cooked at a right time, mixed at a right time.<sup>65</sup>

Except these medicines, there are many other similar records on medicines in the Buddhist scripture such as, the salt medicines the root medicines, the leaves medicines etc. It can be analyzed that the scope of Buddhist medicine is more broadly compared with today's medicine. From the perspective of Buddhism, the food also has the effect of medicine to a certain extent. The purpose of eating is to treat hunger and maintain the needs of the physical body and thus practice better for the goal of the liberation, rather than following the desires of food. As the tradition of Theravāda, the food comes from alms round practice in every morning, therefore, Theravāda monks follow the precept of “no food after midday”.

However, Mahāyāna Buddhist monasteries cultivate and make food by themselves it consumes more physical strength. Therefore, the dinner is allowed to be ate in Mahāyāna Buddhism, but it named “medicine stone (藥石)” instead of dinner. They are two kinds of sayings about the “medicine stone”,

According to the ancient Chinese Buddhist scripture of *Zuting Shiyuan* 《祖庭事苑》: “*the food, regarded as the stone derived from the meaning of treatment. So that it named ‘Medicine Stone’.* 砭石(stone needle used in acupuncture) was applied as the needle for treatment ”<sup>66</sup> The pronunciation of “石 (stone)” and “食(eating or food)”

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<sup>65</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 199-120.

<sup>66</sup> 睦庵(Lu'an), (ed.), 《祖庭事苑》 **Zuting Shiyuan**, (CBETA, X64, no. 1261), 頁 320。「食, 當作石, 取療病義。故曰藥石…古以砭石為針也。」 translated by the researcher.

are the same in Chinese. It could be analyzed that the name of “medicine stone” is a technicality name to avoid of against of Vinaya. For more specific reasons, they are: 1) the medical needs, because the 砭石(Bianshi)was applied for treatment in ancient China. 2) “stone” and “food” share the same pronunciation in Chinese speaking.

According to the book of *The Illustrated Encyclopedia of Zen Buddhism* wrote by Helen J. Baroni Medicinal stones, it said: “*originally referred to heated stones that monks and nuns held against their abdomens in the evening to ease the sensation of hunger and to provide warmth in cold weather.*”<sup>67</sup> However, The researcher did not find any records in about heated stones to keep warm and against hunger in Chinese Buddhist scriptures, this book is mainly about Japanese Zen Buddhism. Compared with the records of Chinese, it could be analyzed that saying may has some connections of Japanese cultures not the original meaning of “medicine stone”

#### 4.8.3 The Main Point on the Treatment of Fasting

Among its methods of treatment, the most important one is fasting. In the country of Lata in West India, people who are ill abstain from food for a fortnight, or a full month, and will take food only after they have been cured of their illness. In Central India the limit for fasting is seven days, and in the South Seas it is but two or three days. This is because of different local conditions and variant physical constitutions, so the number of days without a uniform limit.

When one is fasting, roaming about and doing hard work should be strictly avoided. A long-distance traveler may go on his way without harm even if he is in fasting, but he should rest after his recuperation, and eat newly cooked rice or drink any amount of well-boiled mung bean soup, seasoned with fragrant giant hyssop. If he feels chilly, he may add pepper, ginger, and Piper longum to the soup. If he knows that it is a cold, scallion and *Nepeta japonica* should be put into the soup. I do not know whether or not fasting is suitable to be practiced in China. Most people die after abstaining from food for seven days, but this is because one is not afflicted with any

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<sup>67</sup> Helen J. Baroni, **The Illustrated Encyclopedia of Zen Buddhism**, (New York: The Rosen Publishing Group, 2002), p. 376.

illness. But if one is infected with illness, one will not die even [after fasting] for many days. Once I saw a sick man who fasted for thirty days and recovered afterwards.

Therefore, it is not surprising to see one fasting for many days. How can one force a man to drink hot porridge in spite of his sickness, simply on seeing that he is attacked by a burning fever, without examining the cause of his illness? Such an act is deeply dreadful...If one acts in accordance with medical advice, one will live at ease and be able to follow the Way in a perfect manner, benefiting both oneself and others.<sup>68</sup>

In this part, Yijing introduced the method and the benefits of fasting. It can be seen that the tradition of fasting as a treatment for illness has been practiced for a long time of Buddhism in the Indian and the South Seas. Until today fasting still plays an important role in many religions, does that mean fasting as a practice is necessary for liberation?

#### 4.8.4 Discussion on the Fasting as a Practice

Fasting is not the practice way which only belong to Buddhism, it always has the close relations with most of religions. Such as, the Prayer and Fasting of Christianity, the Ramadan (Muslim's Holy Month), the "Avoiding Grains(辟穀)" of Daoism etc. And in recent years, there are also some medical studies showing that fasting is good for curing many diseases and for health.<sup>69</sup>

Therefore, more and more Buddhist believed that fasting should be a necessary practice for liberation. It seems without fasting they can't reach liberation, some of them are even obsessed with this method of practice, and thus to choose the extremely fasting. These views are somewhat superstitious, but it must be acknowledged that the fasting in Buddhism absorbs both the medical achievements of ancient India and the ancient Chinese medical culture. As a method of health treatment, it is desirable.

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<sup>68</sup>義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 124-127. Edited by the researcher.

<sup>69</sup> Russell J, Rovere A, eds. **"Fasting". American Cancer Society Complete Guide to Complementary and Alternative Cancer Therapies** (2nd ed.), (Kansas: American Cancer Society), P 122.

Moreover, the fasting of Buddhism is also combined with spiritual health. It advocates psychological purifying and reducing desires, and also advocates reduction of diet step-by-step, these practices are worthy of trying.

Fasting is beneficial to practice to a certain extent, but it does not mean fasting is a necessary practice for liberation. The reality is differed from person to person based on their psychological and physical conditions. It is better for them to develop an appropriate fasting therapy for themselves. Just like master Yijing said that if one acts in accordance with medical advice, one will live at ease and be able to follow the way in a perfect manner, benefiting both oneself and others. Therefore, one should not subjectively believe that practice must be fasting, and choose the wrong way of practice without concern of own conditions, not mention to liberation.

#### **4.8.5 Summary**

This topic concerning the rules for taking medicine, includes the classification of illness, the rulers of taking medicines, the treatment of fasting. The result of discussion shown that fasting good for curing some diseases, but it does mean it is a necessary practice way for liberation of Buddhism. It is differed from person to person, therefore, one should not subjectively believe that practice must be fasting.

## 4.9 Avoidance of Evil Drugs (除其弊藥)

In this topic, Yijing introduced that the evil drugs should be avoided.

**Translation:** At certain places where the vulgar custom has long been prevalent, the people take feces and urine in time of illness, and when a disease comes on, the dung of pigs or cats is used. Such things, entitled “dragon decoctions,” are kept in an urn or ajar. In spite of their nice name, they are the worst of all filthy things. Even after eating onion or garlic, which are permissible for a monk to eat, one has to stay in a side room to purify oneself by washing and bathing for seven days before joining others. When one’s body is not yet purified, one should not enter the assembly of monks, nor is it fitting for one to walk round a stupa. One must not worship [an image of the Buddha]. Owing to their offensive smell, a monk is not allowed to eat these things, unless he is ill... It was the principle of the Great Teacher to act according to circumstances and take precautions against people’s derision and slander. How could he have asked others to take such things against the customs of his time? The reasons for his disallowance are fully explained in the Vinaya. It is really despicable for one to give such things to others for their use. We should not allow vulgar customs to become a regular practice. If foreigners heard about it, it would be detrimental to the good name of our morals and manners.

To counteract the poison of snakebite, we have such minerals as sulfur, realgar, and orpiment, and it is not difficult to get pieces of them and take them with us. If one is suffering from miasma fever, there are such febrifuges as the decoction prepared with licorice, [the wild tea of] Mount Heng, and bitter ginseng, which may be kept in large or small quantities and are easily obtainable. Colds can be completely cured by taking some ginger, pepper, or Piper longum in the morning. Rock candy and granulated sugar, when eaten at night, may satiate hunger and thirst. Alas! People do not utilize good medicine but, in order to save trouble, they use the “dragon decoction”! Although they have some small benefit in mind, they are not aware that it is

a great offense against the holy teaching.<sup>70</sup>

#### 4.9.1 The Main Points

##### (1) “Dragon decoction” should be avoided

At certain places where the vulgar custom has long been prevalent, the people take feces and urine in time of illness, and when a disease comes on, the dung of pigs or cats is used. Such things, entitled “dragon decoctions,” are kept in an urn or ajar. In spite of their nice name, they are the worst of all filthy things. This treatment is not consistent with the holy teaching of the Buddha.

##### (2) The suitable medicine for taking

Yijing introduced different kinds of medicines that suit for taking in the relevant situation. For example, if one is suffering from miasma fever, there are such febrifuges as the decoction prepared with licorice, [the wild tea of] Mount Heng, and bitter ginseng, which may be kept in large or small quantities and are easily obtainable.

#### 4.9.2 Comparison Study of “dragon decoctions”

According to records of Yijing, it can be analyzed that at certain places of china, the people take feces and urine in time of illness, and when a disease comes on, even the dung of pigs or cats is used. This treatment also practiced in some place of Buddhism. Yijing criticized that custom is the worst of all filthy things and it is not consistent with the holy teaching of the Buddha.

As Yijing said the records of the subject book are based on the Vinaya of Mūlasarvāstivāda, but there are a few records of this treatment in some other Buddhist Schools, there are the records of this treatment. For example, in the Vinaya of *Mahāsaṅghika* 《摩訶僧祇律》, it said: “*If poisoned, the doctor said that one should*

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<sup>70</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 127-129.

*take the juice of feces*”<sup>71</sup>, and at another place of the Vinaya of Mahāsaṅghika: “*one Bhikkhu is sick, the doctor said that should drink urine, should take the middle section of the urine, should not take the front and rear section.*”<sup>72</sup>

In another example, it is said in the Vinaya of *Dharmagupta* 《四分律》:

When there is a Bhikkhu poisoning, the doctor taught him eat the rotting medicine(feces). If the rotting medicine has landed, he should put rotting medicine into the container with a little water, and then filter it into the juice to drink....<sup>73</sup>

*Mūlasarvāstivāda*, *Mahāsaṅghika* and *Dharmagupta* are belong to the early period of sectarian Buddhism. It can be seen, the different sect has their own Vinaya, they also have different opinions on this treatment. According to Yijing’s study, this treatment is a great offense against the holy teaching, monks should avoid it.

On the other hand, according to the Theravāda Buddhist Vinaya of Mahāvagga, urine is one of the four resources that should be explained when monks are ordaining: “*I allow you, monks, when you are ordaining, to explain four resources: on account of meals of scraps...on account of rag-robies...on account of a lodging at the root of a tree...on account of ammonia as a medicine.*”<sup>74</sup>

Ammonia is an element of urine, it could be analyzed that “the account of ammonia” in above paragraph is urine. It can be seen that at the very early time of Buddhism, the tradition of drinking urine as a medicine was practiced. Practicing these

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<sup>71</sup> Buddhahadra (tr.), **Mahāsāṃghika-Vinaya** 《摩訶僧祇律》, (CBETA, T22, no. 1425), p. 504. 「若被毒，醫言：『應服大便汁。』」 translated by the researcher.

<sup>72</sup> Buddhahadra (tr.), **Mahāsāṃghika-Vinaya** 《摩訶僧祇律》, (CBETA, T22, no. 1425), p. 505. 「比丘病，醫言：『當服小便。』者，不得取初後應取中。」 translated by the researcher.

<sup>73</sup> Buddhayaśas (tr.), 《四分律》 **Dharmagupta-Vinaya**, (CBETA, T22, no. 1428), 頁 871. 「爾時有比丘病毒，醫教服腐爛藥。『若是已腐爛藥墮地者，應以器盛水和之澆受然後服...』」 translated by the researcher.

<sup>74</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 58.



four resources is a way of releasing the attachment of the materials and the delicious food.

### 4.9.3 Discussion on Today's Situation

According to Yijing's recording, the treatment of eating "dragon decoctions" he criticized is happened in China, it is a filthy custom from the folk. Actually, this custom has a long history in China and it was also regard as a treatment for the serious poisoning, fever, diarrhea etc. It was included in Chinese ancient medical books since the eastern jin dynasty of China (A.D.317-420). For example, in the book of *Handbook of Prescriptions for Emergency* 《肘後備急方》 one of the ancient medical books of China:

Mixed the fresh feces and urinate, and then filter it into A liter juice to drink. After drinking, the poisoned one will wake up at once. There is no medicine better than this juice for treating every kinds of intoxications.<sup>75</sup>

Today, this treatment has been developed onto an effective clinical treatment named "fecal microbiota transplantation" abbreviated as FMT. There are more than hundreds paper about the relationship between the intestinal flor and disease treatment has been published in the top journals of Nature, Science and Cell since 2004.<sup>76</sup> On the other hand, FMT has attracted worldwide attention in recent years and it has treated thousands of people.

Yijing also introduced some medicine knowledges to different disease for example, colds can be completely cured by taking some ginger, pepper, or Piper longum in the morning. Rock candy and granulated sugar, when eaten at night, may satiate hunger and thirst. Although Yijing against the treatment of "dragon decoctions",

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<sup>75</sup> 葛洪(Gehong), 《肘後備急方》: **Handbook of Prescriptions for Emergency**, (北京:人民衛生出版社, 1982), 頁 154。「新小便和人尿, 絞取汁一升, 頓服。入腹即活, 解諸毒, 無過此汁。」 translated by the researcher.

<sup>76</sup> 李懷東(Li Huaidong), **The Bibliometric analysis on the researches of FMT from 2008 to 2012**, (Chinese Journal of Medical Library and Information Science, no. 3, 2013), p. 61.

However, his data is undoubtedly one of the historical evidences that FMT has been used in China for thousands of years.

#### **4.9.4 Summary**

In this topic, Yijing introduced that the evil drugs should be avoided to eat, he also introduced some different kinds of medicines that suit for taking in the relevant situation. The comparison study shown that there are the same records about “dragon decoctions” in Mahāsāṃghika Vinaya and Dharmagupta-Vinaya. The result of discussion part shown that the treatment of fecal microbiota transplantation has been used in China for thousands of years. Yijing’s records is not only is the historical data of Buddhism, but also refers to many other fields.

## 4.10 On Turning to the Right and the Observation of Time (旋右觀時)

In this topic, Yijing introduce that on turning to the right is meaningful, and the methods of observation of the time in the area of Indian and South Seas at that time. Due to the excessive content, the part of overview of the content was omitted.

### 4.10.1 The Main Point on Turning to the Right

Turning to the right is *pradakṣiṇa* in Sanskrit. The prefix *pro* has various meanings, but here in this word it denotes going round. *Dakṣiṇa* means “the right side,” generally signifying what is respectable and dexterous. Thus contemporaries [in India] call the right hand the *dakṣiṇa* hand, meaning that it is on the right side and is respectable and dexterous. Therefore, in conformity with the rites of walking round [a respectable person or object]. *Dakṣiṇa* also means a donation to the monks, and in this case it is different in meaning from what is mentioned here, as explained before.<sup>77</sup>

It is also very easy to find the similar records in Buddhist scriptures, besides, and there is a sutra named *the advantages of going around a pagoda to the right* 《佛說向右繞塔功德經》 of Mahāyāna Buddhism. This sutra tells the countless benefits of going around a pagoda to the right. In Theravāda Buddhism, there is a special word to express this situation as well it is *padakkhiṇa*, with the meanings of lucky, auspicious, or going to the right direction to show one’s respect.

Turning to the right (*S. pradakṣiṇa* / *P. padakkhiṇa*) had been discussed specifically in the topic 2 (Behavior towards the Honored Ones) of Chapter 3. The researcher will not make further study of that in this topic.

### 4.10.2 The Main Point on the Proper Time Measured by Sundial

In the Vinaya texts of the four schools, it is unanimously affirmed that noontime is the proper time [for taking a meal]. If the shadow of the needle on a sundial has passed even as little as a thread, it is considered an improper time. If a person wishes

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<sup>77</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 129.

to determine the cardinal points in order to guard himself against committing the fault [of eating at an improper time], he should measure the north star and observe the southern constellation at night, so as to fix the correct line [between the south and the north poles], and to find out when noontime is approaching. Again, he may also build a small earthen mound, one foot in diameter and five inches in height, at a key position. At the center of the mound a slender stick is inserted. Or a nail is sometimes fixed on a piece of stone. It is as slim as a bamboo chopstick, four finger-widths in length. A line is to be drawn over the shadow of the nail at the moment of high noon. If the shadow has passed the line it becomes improper for one to eat food. In India such a sundial, known as a *velacakra*, translated as a round instrument for marking time, is set up in most places. The purpose of measuring the shadow is to find out when it is at its shortest, which marks the moment of the meridian. But in the area of the South Seas, the midday line varies in measurement at different locations.<sup>78</sup>

#### 4.10.3 The Main Point on the Water Clock

Furthermore, *clepsydras* are kept in all the large monasteries in India. They are gifts donated by successive generations of kings, together with watchers, to keep the monks informed of the hours. The lower part of the device is a copper vessel filled with water on which a copper bowl is floating. The bowl is thin and delicately made, capable of holding two shengs (one sheng equals one liter) of water, with a hole as tiny as a pinhole at the bottom, from which water leaks in. It is an accurate device for the measurement of time. When the bowl is full of water, it sinks, and a drum is sounded. Commencing at dawn, one stroke of the drum is sounded at the first sinking of the bowl, two strokes at the second sinking, and three strokes at the third sinking. After the four strokes of the drum at the fourth sinking, a conch is blown twice, ending with one more stroke of the drum, indicating the first hour, when the sun is rising in the east. After the second round of the bowl sinking four times and the drum being beaten four times with the conch being blown once more, the drum is sounded twice to indicate the second hour; this marks the exact moment of high noon. When the drum has been struck twice,

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<sup>78</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 129-130.

the monks should stop eating. If anyone is found eating, he is expelled [from the community of monks] according to monastic regulations. In the afternoon, there are also two hours, announced in the same way as in the forenoon. The four hours of the night are similar to those in the daytime. As a whole, one day and one night consist of eight hours. At the end of the first watch, the director of duties strikes a drum in a loft of the monastery to announce the time for the monks. Such is the way of using the clepsydra in Nālandā Monastery.<sup>79</sup>

#### 4.10.4 Discussion on the Importance of Timing to the Sangha

According to Yijing's records, it can be seen that there were two kinds of timer in Indian Buddhism at that time, they are sundial and water clock. sundial is only used in the day time, and the water clock can be use in all day. He also introduced their structures and the time measuring methods of them. They played a very important role in the daily life of the Sangha group. He also emphasizes on that punctuality is very important for monks to follow the Vinaya strictly. For example, eating at the right time, which means no more food after noon. And when the shadow of the needle on a sundial becomes the shortest that is the right time at noon. If the shadow of the needle on a sundial has passed even as little as a thread, it is considered an improper time. it was consistent with the records in the Vinaya of Cullavagga, for example:

“Honoured sir, is it allowable to eat a meal at the time when the shadow has passed beyond to finger-breadths?” The answer is: “Your reverence, it is not allowable.”<sup>80</sup>

And it is said in the Vinaya of Suttavibhaṅga, the wrong time means “*after noon has passed until sunrise*.”<sup>81</sup> During the wrong time eating food is not allowed. The beginning and the end of the wrong time should to be measured accurately. That is why

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<sup>79</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 131-132.

<sup>80</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 300.

<sup>81</sup> I.B.Horner(tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.2 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 85.

the timer is important for the Sangha's life.

In addition to its everyday use, the timer is also used in various kamma, for example, the ordination. according to the Vinaya of Mahāvagga, after one is ordained,

The shadow should be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained.<sup>82</sup>

There are no very specific records on the structures of these two kinds of timer, but Yijing's records has provided the details about the timers' structures. His records in this topic are the precious data about the history of timer as well. today the Sangha group and other people not use the sundial and the water clock anymore with the development of the technology. However, the wisdom of the ancients will not be forgotten by history. Although Yijing provided few materials, it was these precious records that gave the future generations the opportunity to see the social life at that time. The records in this topic are not only the valuable documents of Buddhist culture, but also the valuable dates for other social science studies, For example, astronomy.

#### 4.10.5 Summary

In this topic, Yijing introduce that on turning to the right is meaningful, and the methods of observation of the time in the area of Indian and South Seas at that time. The result of study shown that the sundial and water clock are wildly applied in Buddhist Sangha group in the history, they played a very important role in the daily life of Sangha. Yijing are not only the valuable documents of Buddhist culture, but also the valuable dates for other social science studies, For example, astronomy.

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<sup>82</sup> I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 95.

#### 4.11 Bathing the Buddha's Image (灌沐尊儀)

In this topic, Yijing introduced the manners of bathing the Buddha's images, the overview of the contents are as follows:

**Translation:** In the monasteries of India, at the time for bathing the Buddha's image, usually in the forenoon, the director of duties strikes a ghanta. A precious canopy is stretched in the court of the monastery, and bottles containing perfumed water are put in a row by the side of the shrine hall. An image of the Buddha, made of either gold, silver, bronze, or stone, is placed in a basin of copper, gold, wood, or stone, while dancing girls are asked to play music. The image is rubbed with scented paste, and then perfumed water is poured over it. (Yijing's running note: Take any scented wood, such as sandalwood or aloeswood, and grind it with water into paste on a flat stone which [looks like] a plinth. The image is rubbed with this paste before perfumed water is poured over it.) It is then wiped clean with a piece of pure white cloth and set up in the shrine hall, which is decorated with flowers and colored ribbons. This is the ceremony performed by the monks of a monastery under the guidance of the director of duties. In their separate rooms the monks also perform this ceremony in an individual way, and they do so every day without negligence, regarding it as important. The bronze images, regardless of size, must be polished brightly with fine brick dust, and then pure water is poured over them, until they become as clear and brilliant as a mirror. A large image must be washed as a joint effort by all of the monks in the middle and at the end of each month, while a small one may be washed every day by an individual monk according to his ability. Although the cost of this performance is small, the bliss and benefit gained therefrom are great. The water in which an image has been bathed is known as the water of auspiciousness. One may wish for success by sprinkling it with two fingers over one's head... Whether one does the work oneself or advises others to do it, one will get unlimited bliss.<sup>83</sup>

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<sup>83</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr.

#### 4.11.1 The Main Points

(1) The Ceremony of Bathing the Buddha's Image. there are two situations of ceremony of bathing the Buddha's images in the monastery. They are: 1) the ceremony performed by the monks of a monastery under the guidance of the director of duties. A precious canopy is stretched in the court of the monastery, and bottles containing perfumed water are put in a row by the side of the shrine hall. An image of the Buddha, made of either gold, silver, bronze, or stone, is placed in a basin of copper, gold, wood, or stone, while dancing girls are asked to play music. The image is rubbed with scented paste, and then perfumed water is poured over it. It is then wiped clean with a piece of pure white cloth and set up in the shrine hall, which is decorated with flowers and colored ribbons. 2) the ceremony in monks' separate rooms. Monks bath the little image of Buddha every day and offer the fresh flower as well.

(2) The time of Bathing the Buddha's Image. A large image must be washed as a joint effort by all of the monks in the middle and at the end of each month, while a small one may be washed every day by an individual monk according to his ability. Although the cost of this performance is small, the bliss and benefit gained therefrom are great.

#### 4.11.2 Comparison Study of the Bathing Ceremony

Bathing the image of the Buddha is a sacred ceremony of Buddhism , and this ritual has a long history. According to the records in *the Sutra on the Merit Gained Through Washing an Image of the Buddha* 《佛說浴像功德經》, The Buddha said:

Good men! Before bathing an Image of the Buddha, one should put all perfumes one can found into the water, such as, sandalwood, red sandalwood, agalwood, musk, lilac etc. made Mandala on the holy bed, and then set the holy image on it. Bathing the whole holy image with the perfumes water carefully, and then clean the image again with the pure water. The people who bathed the holy image put a little water on their head, then burning incenses



as the offering.<sup>84</sup>

Chanting the verse at the beginning of Bathing: “*today I Bating all Tathāgatas, gathers pure wisdoms and all merits. All sentient beings free from dirt, hoping to reach the pure dharma body of the Tathāgata.*”<sup>85</sup> This sutra was translated in Tang Dynasty, but nowadays, the ceremony of Bathing the image of the Buddha become more and more solemn and complete. Different Buddhist school may follow different ceremony of bating the holy image, but all of them are grand and important. For example, the contemporary Mahāyāna Buddhism, the ceremony of Bating the holy images mainly has the following aspects:<sup>86</sup>

(1) Welcome the image of the Buddha. On the birthday of the Buddha the eight day of April of Chinese lunar calendar. All Sangha and lay people dressed up and stand by two lines on east and west. After worship three times, the guider beats the inverted bell, the deacon holds the incense, the master walks in the end with the company of the waiter, they chant the name of Buddha. When the image of the Buddha comes the center of the great hall, the master offers incenses, spread the cloth for worship, worships for three times. After that, all people chant the verse of praise the Buddha together.

(2) Setting the holy image and bathing. Under the accompany of the bell and drum the master sets the holy image into the golden basin, and then offers incenses, spread the cloth, worships for three times or night times. All people chant the verse of bathing together, after chanting the ceremony of bathing starts with the Buddha name recited by the master. Each one uses the spoon to bath the image three times from the head of the holy image.

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<sup>84</sup> Ratnacinta (tr.), 《佛說浴像功德經》 the Sutra on the Merit Gained Through Washing an Image of the Buddha, (CBETA, T16, no. 697), p. 799. 「善男子！若欲沐像，應以牛頭栴檀、紫檀、多摩羅香、甘松、芎藭、白檀、鬱金、龍腦、沈香、麝香、丁香，以如是等種種妙香，隨所得者，以為湯水置淨器中，先作方壇敷妙床座，於上置佛；以諸香水次第浴之；用諸香水周遍訖已，復以淨水於上淋洗。其浴像者，各取少許洗像之水，置自頭上，燒種種香以為供養。初於像上下水之時，應誦以偈：『我今灌沐諸如來，淨智功德莊嚴聚；五濁眾生令離垢，願證如來淨法身。』」 translated by the researcher.

<sup>85</sup> Ibid.

<sup>86</sup> Hongshan Buddhism / Introduction to Buddhism / Buddha's Birthday. <http://www.liaotuo.org/foxue/changshi/173719.html>. Retrieved in 14 Nov, 2018, Bangkok.

(3) Chanting and walking around the images. The master worships three time, and then all people chant the verses and walking around the holy image together.

(4) Transferring the merits. After finished walking around the image, chant the verse of transferring merits, and then chant the verse of three refuge.

Those are the main processes of the contemporary Mahāyāna Buddhism. different monasteries may have some differences in the details, but most of processes are the same.

#### 4.11.3 Comparison Study of the Time of Bathing Ceremony

According to the records of Yijing, in India the date of the bathing the Image of the Buddha is not fixed. It can be held every half month or one month, and every day. But in China there are several records, the eighth date of February, the eighth date of April, the eighth date of December. Nowadays, the general date of Bathing the image of the Buddha is the eighth date of April of the Chinese lunar calendar, because this day was regard as the birthday of the Buddha in based on the records of the Mahāyāna Buddhist scriptures. As the traditional of Theravāda Buddhism, the birthday of the Buddha, the day of the Buddha reached the Buddhahood and the Nibbana day of the Buddha are the same, it is the full moon day of May named Vesak. On Vesak day, a grand ceremony of bathing the Buddha will also be held, this day is one of the biggest days of Theravāda Buddhist countries as well.

#### 4.11.4 Advantages of Bathing the Buddha's Image

It can be seen from above analysis that the ritual of bathing the Buddha's image has a long history until today, and also it will be continued in the future. it is important for all Buddhist schools, so it is necessary to discuss the advantages of this tradition.

(1) Brings pure mind, reducing one's guilts. According to the Sutra of Guan Xi Fo Xingxiang 《佛說灌洗佛形像經》 "Because of the good karmas of the bathing Buddha, the fruit of pure mind is obtained, thus promoting the realization of the Buddhahood."<sup>87</sup> (2) Dreams come true, realized the Buddhahood quickly. It can be

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<sup>87</sup> 釋法炬(Shi Faju),(tr.), 《佛說灌洗佛形像經》 **Guan Xi Fo Xing Xiang Jing**, , (CBETA, T16, no. 698), 頁 797。「浴佛形像福報所生，常得清淨，從是因緣得成佛道。」

seen that bathing the image of the Buddha is a good way to cultivate one's good karma in *the Sutra of Guan Xi Fo Xingxiang* 《佛說灌洗佛形像經》 it said:

Because of the good karmas of bathing the Buddha, you guys will attain wealth and happiness, no diseases and prolong life, your wishes will be realized...reach the Buddhahood quickly.<sup>88</sup>

(3) Remembers the Buddha, spreads Buddhism. Although the great tutor of Buddhism already passed away, but his teaching always helps the sentient beings free from sufferings. Many people join in the ceremony of Bathing the Buddha's image to pay their loves and respects to Buddha. Therefore, this tradition is not only an important festival for Buddhist, but also is a way to spread the Buddhism.

*Guan Xi Fo Xing Xiang Jing* 《佛說灌洗佛形像經》 was translated in the Chinese Western Jin Dynasty (A.D. 266-316) by Buddhist monk Shi Faju (釋法炬). It can be regarded as first sutra that concerning on the rituals of bathing the Buddha's image specially. It could be analyzed that this tradition has been practiced in the Buddha's time according to the contents of this sutra. On the other hand, it could be analyzed that this tradition has been practiced before the Chinese Western Jin Dynasty according to the time of this sutra has been translated into Chinese.

Although there are no records about this traditional in the Theravāda Buddhist scriptures on the early Buddhist time, but today's Theravāda Buddhism developed the tradition of Bathing the Buddha's image. For example, in Thailand, on the date of the Songkran Festival (the New Year of Thailand), bathing the Buddha's image is one of the most important ceremony of celebrating the New Year. On the other hand, people also hold the ceremony of Bathing the Buddhist elders to pay the respect to them for good luck. The most distinctive ways to celebrate the Songkran Festival is to express blessings by spraying water among each other, whether they are familiar or strange to each other. It is hard to investigate whether Bating the Buddha's image derived from

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translated by the researcher.

<sup>88</sup> 釋法炬(Shi Faju),(tr.), 《佛說灌洗佛形像經》 *Guan Xi Fo Xing Xiang Jing*, , (CBETA, T16, no. 698), 頁 800。「善男子！由作如是浴佛像故，能令汝等人、天大眾現受富樂，無病延年；於所願求，無不遂意…速成正覺。」 translated by the researcher.

early Buddhist time or has any connections with the Songkran Festival of Theravāda Buddhism. It is good to keep this tradition for Buddhism.

#### **4.11.4 Summary**

In this topic, Yijing introduced the manners of bathing the Buddha's images. The results of comparison study shown that the tradition of bathing an image of the Buddha has a long history until today. In the history, there is no fixed time to bath the images of the Buddha, today, both of Mahāyāna and Theravāda has its big day and the grand ceremony for this ritual which brings a lot of benefits to all of Buddhists.

## 4.12 The Ceremony of Chanting (讚詠之禮)

This topic concerning the ceremony of chanting in the east of India and Nālandā monastery in the seventh century. Yijing also introduced some books that wrote by Buddhist masters for praise the Buddha. Due to the excessive content, the following content only shown the main points of this topic.

### 4.12.1 The Chanting Ceremony in Tāmralipti of Eastern India

In India, the monks practice *caitya-vandana* (walking round a caitya) and pay regular homage late in the afternoon or in the evening. The monks gather in an assembly, go out of the gate [of the monastery], and walk three times round a stupa to which incense and flowers are offered. Then they crouch on the ground, and a competent monk is asked to praise the virtues of the Buddha in ten or twenty stanzas, with a lamenting and elegant voice and in a clear and solemn manner. After that they return in regular sequence to the usual meeting place in the monastery. Having taken their seats, they invite a scripture-reciter to mount the lion seat to read a short scripture. The lion seat, which is well proportioned, being neither too high nor too big, is placed at the head of the line of seats, with the chief monk's seat next to it. The recitation mostly consists of three statements selected and arranged by the Venerable Aśvaghoṣa. The first statement, containing about ten stanzas, is a hymn praising the three honored ones according to the contents of the scriptures. The second statement is the full text of the scripture recited, which consists of the words of the Buddha. After the conclusion of the hymn and the reading of the scripture, a resolution is made in more than ten stanzas for the transference of merits. As the recitation is divided into three sections, it is known as the three statements. When the recitation is over, all the monks in the assembly exclaim "Subhāṣita!" which means "well", Or they exclaim Sadhu, meaning "Excellent!" and then is the worship ceremony for ending when the scripture-reciter has descended. These are the normal chanting ceremony of the monks of Tāmralipti in eastern India.<sup>89</sup>

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<sup>89</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 138-139.

#### 4.12.2 The Chanting Ceremony in Nālandā

According to Yijing's records that in the seventh century, In Nālandā Monastery where there are so many resident monks that they exceed three thousand in number, it is difficult to assemble all the monks in a hurry. There are eight courtyards with three hundred rooms, but the monks may perform the rites of paying homage and recitation at any time in their separate places. It is the custom of this monastery to appoint a preacher capable of chanting to go round from place to place every evening to conduct the ceremony of worshiping and praising [the virtues of the Buddha], with a servant and a boy holding incense and flowers leading the way. He goes through every courtyard and pays homage in all the shrine halls. Each time he pays homage, he chants the praises of the Buddha in three or five stanzas in a high voice that is heard all around. He completes the round in the twilight. This preacher always receives special offerings provided by the monastery. One may sit alone, facing the shrine, and praise the Buddha in his mind, or go to a temple and kneel on the ground together with others to chant in a high pitch. One may then put one's hands on the ground and touch it with one's head three times. This is the traditional ceremony of paying homage practiced in India. The aged and sick monks may be allowed to use small seats while performing the ceremony.<sup>90</sup>

#### 4.12.3 The Books that Praises the Buddha

In India, numerous panegyrics have been handed down to be sung when paying homage, and there was no man of literary talent who did not compose an encomium in praise of a person whom he deemed worthy to be eulogized. This tradition is also practiced for praises the Buddha by many Buddhist masters in India and South Seas. Therefore, a lot of books that praises the merits of the Buddha, such as, *the Hymn of Four Hundred Verses* and *the Hymn of One Hundred and Fifty Verses* composed by Venerable Mātṛceta; *the Suhrillekha* wrote by Nāgārjuna; *Sutralahkara-sastra* and the *Buddhacarita-kavya* wrote by Venerable Aśvaghōṣa; *The Jatakamala*; *the Hymn of One*

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<sup>90</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 140.

*Hundred and Fifty* and so on.<sup>91</sup> Yijing had also introduced the overview of these books in the subject book *A Record of the Inner Law Sent Home from the South Seas* 《南海寄歸內法傳》. In the time of the seventh century, the contents of chanting are mostly concerned the merits of the Buddha. But with the developments of Buddhism, the chanting has formed fixed systems in different schools of Buddhism today, in the next part, the researcher will make the analysis on the chanting of today's situations in Theravāda Buddhism and Mahāyāna Buddhism.

#### 4.12.4 The Chanting Ceremony of Today's Theravāda Buddhism

The tradition of recite sutra and gathas of Buddhism has a long history, it can be traced back to the time when the Buddha was alive. For example, there were the chanters who in charges of reciting Dīghanikāya, the chanters who in charges of reciting Majjhimanikāya in the Buddha's time.<sup>92</sup> on the other hand, the Sangha should recite Patimokkha on the first day and fifteenth day of every lunar month. However, there is no specific records of chanting at the time of a day in the Pāli scriptures. Today, the chanting ceremony have been formed in different Buddhist schools, each temple has a relatively fixed chanting ceremony in the morning and evening.

The contents of Theravāda Buddhist chanting can be divided into the following aspects.<sup>93</sup>

(1) Buddha Vandana: Homage to the Triple Gem (Tisarāṇa Vandana). Cultivating the good karmas of confidences, the gratitude, the joy and so on, through paying the homage to the Triple Gem and praising the merits of the Buddha.

(2) Metta Bhāvanā. Cultivating the metta helps one free from the dangerous and receiving the peace and joy. The relevant sutra includes *Karaṇīya Mettā Sutta*, *Mettanisamsa Sutta*, *Khandhasuttaṃ* and so on.

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<sup>91</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 141-144.

<sup>92</sup> 瑪欣德比丘 (Mahinda Bhikkhu), (ed.), 《上座部佛教念誦集》 *The Collection of Chanting of Theravada Buddhism*, (昆明：雲南佛教協會，2011)，頁 1。

<sup>93</sup> Ibid., pp. 1-4.

(3) *Paritta*. Theravāda Buddhist country has the tradition of reciting the *Paritta*. The monks often recite *Paritta* when the donors making offering. Some Buddhists will invite the monks to their home on the big day for them, and monks usually recite *Paritta*. Such as *Maṅgalasuttaṃ*, *Ratana Sutra*, *Metta Sutta* and so on.

(4) *Dhammadesanā*. Cultivating the wisdom and diligence through reciting the doctrine of Dharma. Such as, *Dhammacakkappavattana Sutta*, *Anatta-lakkhana Sutta*, *Dhamma-saṅgaṇī* and so on.

(5) *Kammaññhāna*. All contents of chanting could be practiced as the object of meditation (*Kammaññhāna*), such as, *Buddhanussati*, *Marananussati*, *Metta bhavana* and so on. Besides, some special meditation sutra is popular, for example, *Mahāsatipaṭṭhānasuttaṃ*.

(6) *Anumodanā*: transferring merit. Praying all merits of chanting transfer to all sentient beings.

These are the basically classification of the content of Chanting in Theravāda Buddhism. But, the classification method here just according to the situation of the different kinds of scriptures, sometime, the same sutra could be recited in the different situations. For example, the *Ratana Sutra* is not only used for *Buddha Vandanā* but also belongs to *Paritta*, on the other hand, it can be gathered in *Kammaññhāna* and *Anumodanā* as well.

The form of chanting ceremony is chanting by Sangha members without other instruments. What is noteworthy is that the chanting language is Pāli language which was regarded as the holy language when the Buddha is preaching.

#### 4.12.5 The Chanting Ceremony of Today's Mahāyāna Buddhism

The Chanting (daily recitations) is one of the most important items of Today's Mahāyāna Buddhism as well. In the early time, it was introduced by the translation masters from the western regions. Ma Dao'an who lived the Eastern Jin Dynasty, he developed a comprehensive standard of Buddhist discipline. One of them is the ritual



of daily recitations.<sup>94</sup> On the other hand, according to *Da Song Seng Shi Lue* 《大宋僧史略》: “*there are the rituals of chanting, taking wooden fish and inverted bell as the beats of chanting.*”<sup>95</sup>

It can be seen that since the beginning of the Liang Dynasty, the Buddhist temples have formed the rudiment of the chanting, until in the Tang Dynasty, the ceremony of chanting was gradually completed. Most of the contents of the chanting were compiled in the Song Dynasty, but they were not popularized at that time. After the Ming and Qing dynasties, the chanting ceremony gradually perfected. At present, chanting ceremony has become one of the most daily works in Mahāyāna Buddhist monasteries. Taking China as the example, the overview of the contents of Mahāyāna Buddhist monastery as follows:

The contents of morning chanting:

- (1) Incense Praise(香讚).
- (2) Shurangama mantra (楞嚴咒)
- (3) Great Compassion Dhāraṇī (大悲咒)
- (4) Ten Short Mantra(十小咒)
- (5) The Heart Sutra(心經)
- (6) Transferring Merit (回向偈); Eulogy of Buddha(讚佛偈)
- (7) Reciting the Holy Name [of Buddha or Bodhisattva]
- (8) Verses For Vow(發願文)
- (9) The Three Refuges(三皈依)

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<sup>94</sup> 元照(Yuan Zhao), 《四分律行事鈔資持記》 *Si Fen Lu Xingshi Chao Zi Chi Ji*, (CBETA, T40, no. 1805), 頁 232。 「道安者晉高僧，製僧尼軌範…常日六時行道飲食唱時法。」 translated by the researcher.

<sup>95</sup> 贊寧(Zan'ning), 《大宋僧史略》 *Da Song Seng Shi Lue*, (CBETA, T54, no. 2126), 頁 240。 「有朝參暮請之禮，隨石磬木魚為節度。」 translated by the researcher.

(10) Palden Lhamo Mantra(善女天咒)

(11) Skanda Praise(韋陀讚);

(12) Worship to Buddha(禮祖)

(13) the Eulogy of Avalokitesvara(禮觀音文)

The contents of evening chanting:

(1) Buddha Expounding Amitabha Sutra(佛說阿彌陀經).

(2) Dhāraṇī for Rebirth in the Pure Land(往生咒).

(3) Eighty-Eight Buddhas Repentance Ceremony(大懺悔文)

(4) Smoky Mountain Food Bestowal(蒙山施食)

(5) Eulogy of Buddha(讚佛偈)

(6) Reciting the Holy Name[of Buddha or Bodhisattva](念聖號).

(7) Verses For Vow(發願文)

(8) Verse For Admonition Of The Assembly(警眾偈)

(9) Worship(拜願)

(10) The Three Refuge(三皈依)

(11) Great Compassion Dhāraṇī(大悲咒)

(12) Eulogy of Samghārāma (伽藍讚)

It can be seen that the mantra is a very important content of the chanting in Chinese Buddhism. in the early time of Chinese Buddhism, the mantra was not emphasized until the Song Dynasty after the *Shurangama mantra* become popular, the mantra become a necessary item of chanting ceremony.<sup>96</sup> On the other hand, if one

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<sup>96</sup> 聖嚴法師(Sheng Yen),《學佛群疑》,(法鼓山:聖嚴教育基金會,1988),頁

could recite the mantra hearty, it helps one to reach the concentration easier. One recites mantra longer the effectiveness will be stronger, therefore, reciting mantra become a way of practice in Buddhist later period.

Different from the Theravāda Buddhism, except chanting by Sangha members the Buddhist instrument such as: wooden fish, inverted bell, drum etc. were applied as beat during the chanting ceremony of Chinese Buddhism.

#### 4.12.6 Discussion on The Advantages of Buddhist Chanting

Chanting is a daily routine shared by all Buddhist schools. Although different schools have different forms and contents, but all of them emphasized the importance of chanting ceremony. The chanting must have his benefits to be passed down to today.

(1) Chanting helps Buddhist keep practicing diligently. The Sangha group chanting together, it helps create a good atmosphere of practicing and help everyone to supervise each other. And thus, to improve the effectiveness of cultivating of Buddhism. (2) Chanting helps Buddhist keep clear mind. According to *The Interpretation of Two Courses* 《二課合解》: “before the mind become wondering, put up the clothes and get up, reciting the Shurangama mantra, it helps to eliminate the five desires.”<sup>97</sup> In this way, chanting helps monks and nuns keeping the calm mind, and then to reach the concentration easier. (3) Transferring Merit. Transferring the merits of chanting to the all sentient beings can not only blessing sentient beings but also cultivating the compassion of all practitioners. (4) Inheriting the dhamma. Chanting everyday helps practitioners to remember the content of the dharma and practice it in the daily life, it is a way to inherit the teaching of the Buddha. On the other hand, the lay Buddhist could join the chanting ceremony, it also helps the lay Buddhist learn more about Buddhism, the Dharma will be spread wildly.

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<sup>97</sup> 興慈法師(Xing Ci), 《二課合解》, (台北: 佛陀教育基金會, 2016), 頁 35。「心猶恬靜, 整衣而起, 念佛頂楞嚴心咒, 治五欲。」 translated by the researcher.

#### **4.12.7 Summary**

This topic concerning the ceremony of chanting in the east of India and Nālandā monastery in the seventh century. Yijing also introduced some books that wrote by Buddhist masters for praise the Buddha. The comparison study shown the chanting ceremony of Theravāda Buddhism and contemporary Chinese Mahāyāna Buddhism. the results of discussion part shown that the advantages of chanting of Buddhism, they are, (1) Chanting helps Buddhist keep practicing diligently; (2) Chanting helps Buddhist keep clear mind; (3) Transferring Merit; (4) Inheriting the dhamma.

### 4.13 Absurd Ways of Worshiping the Buddha's Image (尊敬乖式)

In this topic, Yijing introduced some absurd and wrong ways of worshiping, such as worships to a layman, get money from worshipers by bring the Buddha's image on the street. The overview of the content as follow:

**Translation:** There are clear regulations concerning the rites of paying homage. A monk should always exert himself to practice mindfulness during all of the six periods of the day and night, lodging in a single room and living by alms-round... He should concentrate his thoughts on nonexistence and free himself completely from the encumbrances of existence. Can he now do things in a variant way different from the monastic rules, wearing a monk's robe means he is not an ordinary man, how could he worship to a layman in the marketplaces? When we examine the Vinaya texts, such a thing is totally forbidden. The Buddha said, "there are two categories of things that one should worship, namely, the triple gem and senior bhikkhus." There are some people who bring the Buddha's image to the highway, where the holy object will be defiled by dust and dirt, in order to get money from worshipers. There are some other who bend their bodies, tattoo their faces, break their joints, and pierce their skin, to gain sympathy of well-meaning people, but actually they are trying to earn their livelihood. Such spectacles are never seen in India. I would advise people not to do such things any more. <sup>98</sup>

#### 4.13.1 The Main Points

(1) The monks should not worship to layman, according to Buddha's teachings, "there are two categories of things that one should worship, namely, the triple gem and senior bhikkhus." <sup>99</sup> the reader may check the study of the right way of worship in the seventeenth topic: Salutation at Proper Times (知時而禮) in Chapter III. It would not be studied in this topic again.

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<sup>98</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 145.

<sup>99</sup> Ibid., p. 145.

(2) One should not make money from worshipers by bring the Buddha's image on the street.

(3) Some people in china bend their bodies, tattoo their faces, break their joints, and pierce their skin, hurt themselves or others, present a disabled appearance to beg on the street, this is not a correct way of life.

#### **4.13.2 Discussions on Taking Buddha's Image for Begging.**

A true Buddhist, as a disciple of the Buddha, they are convinced of the law of causality, knowing that unwholesome behaviors will bring bad results to themselves, constantly produce the bad karma which results in the endless of samsara. Therefore, those who truly understand the teachings of the Buddha will never bring the image of the Buddha to the street to earn the money of the worshippers.

However, there are some people who do not believe in the law of cause and effect and do not know the real meaning of Dharma. It is a deceitful act to making money from Buddhist through using their respects for the Buddha. It is a pity that such a bad behavior has lasted for thousands of years, until today, occasionally, people like that are seen on the street. Some of them even dress themselves up as monks, in many downtown areas or tourist areas, selling Buddhist-related goods to people or tourists, such as, Buddha cards, lucky necklaces, prayer beads and so on, and the prices of these goods are often high, but the actual quality is very poor, seriously affecting the image of Buddhism. The prices of these goods tend to be high, but the actual quality is very poor, it seriously affecting the image of Buddhism.

Therefore, as a Buddhist, if one seeing such behavior on the street, one should not buy anything from those fake monks, and should discourage those who use the Buddha cards, prayer beads and other Buddhis-related goods to deceive other people.

#### **4.13.3 Discussions on Hurting Body for Begging.**

According to the records of Yijing, in china, there are some other who bend their bodies, tattoo their faces, break their joints, and pierce their skin, to gain sympathy of well-meaning people, but actually they are trying to earn their livelihood in the time of the seventh century. It could be analyzed that this kind of bad behavior has already

appeared in China thousands of years ago.

Unfortunately, such a bad behavior has lasted for thousands of years, until today, occasionally, people like that are seen on the street. Some of them is the real beggars who lost ability to living by themselves, some of them is the tools of the bad people to make money. It is hard to laypeople to distinguish them. It is already a social problem for thousands of years, even the government take manner to control and destroy it, but it hardly to wipe out this action forever. As a Buddhist should pay compassion to those disable people, but not give money to them, the best way is giving the food to them, because if people keep giving money, in order to make money, the bad people will keep hurting others especially the kids.

#### **4.13.4 Summary**

Yijing introduced some wrong ways of worshiping, such as worships to a layman, get money from worshipers by bring the Buddha's image on the street. He also discussed the problem of making money by hurting themselves or others. The researcher discussed the problems of taking Buddha's image for begging and hurting body for begging from the viewpoint of a Buddhist.

#### 4.14 The Way of Learning in India (西方學法)

In this topic Yijing expressed his view on the necessity of Sanskrit learning; introduced the five kinds of works about the science of language learning (śabda-vidyā); he also expressed the highly praises to the Buddhist Masters in the history and those who were still alive. Due to the excessive contents of this topic, the part of the overview of the contents has been omitted.

##### 4.14.1 The Main Point on Sanskrit learning

Yijing believes that although it is difficult to learn Sanskrit, but it is necessary for one to learn the original Buddhist scriptures who has the conditions. Because it is more conducive to avoid some misunderstandings caused by translation. According to his note that even in Ku-lun and Suli, the people can read Sanskrit scriptures. “*Why should the people of the Divine Land [China], which is a land of abundance, not probe into the original language of the scriptures?*”<sup>100</sup> therefore, he hopes Chinese monks to study Sanskrit.

##### 4.14.2 The Main Point on the Works about the Science of Language in India

In the five parts of India, there are five principle works about the science of language (śabda vidyā):<sup>101</sup>

(1) The Siddhavastu (a spelling book), also known as the Siddhirastu, is an initiatory book for beginners in primary school to achieve the aim of gaining good luck in learning.

(2) The Sutra is the groundwork of all grammatical writings. The name may be translated as “short aphorisms” or explanations of the rules [of grammar]. Consisting of a thousand stanzas... At the age of eight, children can complete the study of this Sutra in eight months.

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<sup>100</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 146.

<sup>101</sup> Ibid, pp. 146-151.



(3) The Book on Dhātu (verbal roots). It contains a thousand stanzas especially for the explanation of grammatical roots, and it is as useful as the above work.

(4) The Book of the Three Khilas (supplementary works). Khila means “wasteland”; the metaphor is of the wasteland reclaimed by a farmer.

(5) The Vṛtti-sutra. This is a commentary of the above-mentioned Sutra, on which quite a number of commentaries have been composed since ancient times...A fifteen-year-old child can understand the book after five years’ study.

(6) There is a commentary on the Vṛtti-sutra, entitled Curni, consisting of twenty-four thousand stanzas.

(7) There is also the Bhartṛhari- śāstra, a commentary on the foregoing Curni.

(8) There is also the Vākya- śāstra (or Vakyapadiya), it gives a description of argumentation based on the authority of the sacred teachings and of inference by comparison [as used in syllogisms].

(9) There is the Viṭal(-vṛtta) in three thousand stanzas. This work makes an exhaustive inquiry into the abstruse secrets of heaven and earth and investigates to the utmost the essence of human principles.

Yijing suggested that in the case of monks, they should learn all the Vinaya texts and do research into the scriptures and commentaries, so as to be able to defeat heretics in debate. In this way they become famous in Jambudvīpa and receive more respect than men and heavenly beings, assisting the Buddha in spreading his edification and guiding all living beings to be liberated.

#### **4.14.3 The Main Point on the Praise of Buddhist Masters**

In this part, Yijing expressed the highly praises to the Buddhist Masters in the history and those who were still alive. These masters are the models for the younger generations with their perfect moralities and Buddhist accomplishments, always inspiring the younger generation to learn Dharma. In India, there are Nāgārjuna, Deva, Aśvaghoṣa, Vasubandhu, Aśaṅga, Śiṃghacandra and so on. In China, there were also Kāśyapa-mātāṅga and Dharmarakṣa, who spread the good gospel to the eastern capital

of Luo-yang, and Paramartha, who conveyed the excellent voice to the South Seas. Kumārajīva, the great virtuous one, worked as a master of virtue in an alien land, while Xuanzang, the Dharma teacher, performed the function of a teacher in his homeland... There are now living in [Central] India the Dharma master Jñānacandra of Tiladhaka Monastery; Ratnasimha of Nālandā Monastery; Divākaramitra of Eastern India; Tathāgatagarbha in the southern borderland of India; and. śākyakīrti of śrībhōja in the South Seas. All these teachers, both of the past and in the present, carried forward and spread the light of the Sun of the Buddha.<sup>102</sup>

#### 4.14.4 Discussion on the Sanskrit Learning in Current Situations

There is no doubt that learning the Buddhist original scriptures is a good way to understand the real meanings of the Buddha. Therefore, the Sanskrit learning is important for all monks at the time when Sanskrit was applied and Sanskrit scriptures was enough to learn. Today, in the Buddhist academic field, many of Buddhist scholar emphasized that it is necessary to study of Mahāyāna Buddhism through Sanskrit scriptures. This view seems to consistent with the idea of Yijing, but they ignored the different backgrounds of history and present. However, Sanskrit is not essential in the current study of Mahāyāna Buddhism based on the current situations, on the contrary, the Chinese Buddhist scriptures should be pay more attentions. As follows reasons:

(1) The difference between Sanskrit and ancient Sanskrit in Latin spelling. The current Sanskrit that popular in the international academic field is the Sanskrit in Latin spelling. All the words are completely made up of Latin letters, some of them have lost the functions of the original Sanskrit. For example, it is a very important practice method to contemplate the Sanskrit character during the meditation of Vajrayāna Buddhism. this method with the same effects of Reciting Mantras. However, the current Sanskrit has lost these functions that only the original one could work.<sup>103</sup> The current Latinized Sanskrit was created by Western scholars to study of Indian culture after India

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<sup>102</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 152-154.

<sup>103</sup> 恆毓 (Hengyucius), **Sanskrit and Chinese Buddhism**, World Hongming Philosophical Quarterly, 09/2001. ISSN 1562-059X

became a British colony. Such a Sanskrit is difficult to restore the true meaning of the ancient Sanskrit therefore, it is very unreliable from the Buddhist point of view.

(2) Some of original Sanskrit scriptures are likely to have been changed. For example, the findings of the Chinese Buddhist scholar Shi Dinag Quan's research on *the Diamond Sutra (A Textual Comparison among the Eight Translation Versions of the Diamond Sutra—Based Mainly on the Sectarian Thoughts)* shown that the sectarian alternation of Indian Buddhism affected the change of thought and thus the translation in a huge manner. Whereas the Sanskrit texts being used by new editions of *the Diamond Sutra* in ancient.<sup>104</sup> This research provided the evidences that the original Sanskrit *Diamond Sutras* have been likely to be changed before they were sent to China. On the other hand, the original Sanskrit sutra that has been discovered so far are very few, most of them are not complete and concerns about Later Mahāyāna Buddhism, the original Sanskrit sutra of early time of Mahāyāna Buddhism was almost blank. Therefore, it is difficult to understand the whole picture of Buddhism through the original Sanskrit scriptures that have been unearthed so far. For this background, the Chinese Buddhist Sutras is more worth to be applied than Original Sanskrit Sutras in the researches on Mahāyāna Buddhism.

(3) Chinese Buddhist Sutras is more reliable to guide Mahāyāna practitioners and the Buddhist academic research on Mahāyāna Buddhism. The method of Buddhist Sutra translation in ancient China is very authoritative and reliable. As the researcher introduced in the second chapter, most of translation works are support by the royal family. The translation team gathered almost all famous masters who were the native speakers in Sanskrit at that time, and the Chinese eminent monks who were good at both of Buddhist practices and theories. For example, under the guide of the TiPīṭakacariya Śikṣānanda from the kingdom of Khotan and Yijing, more than hundreds of Buddhist masters worked together for translating the *Avataṃsaka Sūtra*, this work

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<sup>104</sup> 釋定泉(Shi Ding Quan), *A Textual Comparison among the Eight Translation Versions of the Diamond Sutra—Based Mainly on the Sectarian Thoughts*, (New Taipei: 大千出版社, 2017), p.4.

has been used four years when it finished.<sup>105</sup> Compared with today's scholars who have no Buddhist practical experiences translates the Sanskrit Sutras into English individually, there is no doubt that Chinese version is more reliable.

Therefore, in current situations, Sanskrit scriptures has huge value to Buddhist history, linguistics, archaeology etc. It is not essential for Mahāyāna Buddhist researcher or practitioners. It is necessary to pay more attentions on Chinese Buddhist scriptures for Mahāyāna Buddhist researchers.

#### 4.14.5 Summary

In this topic Yijing expressed his view on the necessity of Sanskrit learning; introduced the five kinds of works about the science of language learning (śabda-vidyā); he also expressed the highly praises to the Buddhist Masters in the history and those who were still alive in the Seventh. the results of discussions shown that it is necessary to pay more attentions on Chinese Buddhist scriptures than Sanskrit for Mahāyāna Buddhist research.

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<sup>105</sup> 王亞榮 (Wang Yarong), 《義淨大師傳》 **The Biography of Master Yijing**, (高雄：佛光山文化，2011)，頁 208。

#### 4.15 On keeping Long Hair (長髮有無)

In this topic, Yijing introduced the rule of keeping long hair, according to the text of Vinayapiṭaka, one should not receive full ordination with one's hair kept long and the Sangha member cannot keep the long hair.

**Translation:** To receive full ordination with one's hair kept long is something unheard of in the five part of India, nor is it mentioned in the texts of the Vinayapiṭaka, because no such thing has happened ever since ancient times. If a monk had the appearance of a lay man, it would be difficult for him to guard against committing faults. If one cannot observe the disciplinary rules, what is the use of accepting them? If a man has the pure mind [to become a monk], he should ask [a teacher] to shave his hair, put on the dyed robe, purify his thoughts, and cherish emancipation as his aim. He should observe the five and ten precepts perfectly. Having received full ordination with a perfect mind, he should practice the rules laid down in the Vinayapiṭaka ...Those who can contemplate the twofold voidness, keep the eightfold noble path in their pure minds, be intent on practicing the four meditations, and strictly observe the disciplinary rules of the seven sections for life are monks of high rank...

As regards those vulgar people who are so ignorant as not to know about the three refuges and who lead aimless live without observing a single precept in their lifetimes, unaware that nirvana is a state of tranquility and that birth and death rotate like a wheel, and who always commit sinful deeds, they are in the lowest rank. <sup>106</sup>

##### 4.15.1 The Main Points

(1) One should not receive full ordination with one's hair kept long.

(2) The Sangha member cannot keep the long hair, but it be of a two months' growth or two finger-breadths (in length). This point will be further analyzed in the part

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<sup>106</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 155-157.

of comparison study.

(3) The Sangha members should not keep the appearance of a lay man, he/she should strictly observe the disciplinary rules and purify his thoughts, and cherish the liberation as his aim. If one cannot observe the disciplinary rules, it is unnecessary for one to practice the teachings of Buddha.

#### 4.15.2 Comparison Study of the Rules of Keeping Hair

Most people know that it is a Buddhist tradition to keep Sangha members from keeping their hair. It has been practiced thousands of years since the Buddha's time. Likewise, it is said in the Vinaya of Mahāvagga, "*If he comes without the hair of his head cut off, the Order should be asked for permission for shaving it close.*"<sup>107</sup> If one wants to receive the full ordination, he should ask for a teacher to shave his hair, put on the dyed robe, purify his thoughts, and cherish emancipation as his aim. After received ordination, one should observe the precepts strictly and give up the appearance of a lay people, there are more specific records on this precept in the Pāli Vinaya of Cullavagga as well, it said:

Now at that time the group of six monks wore their hair long. People...spread it about...the lord addressed the monks, saying: "Monks, long hair should not be worn. Whoever should wear it(long), there is an offence of wrong-doing. I allow it be of a two months' growth or two finger-breadths (in length)." <sup>108</sup>

In the Vinaya of *Mūla-sarvāstivāda*, there is the similar records as well, the length of one's hair can be no longer than two finger-breadths, as follows:

Monks, you should not keep your hair long, whoever keeps long hair, there is an offence of wrong-doing...I allow it be of a two finger-breadths in length. <sup>109</sup>

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<sup>107</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 71.

<sup>108</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 107.

<sup>109</sup> 義淨(Yijing), (tr.), 《根本說一切有部毗奈耶》 **Mūlasarvāstivāda Vinaya**.

In addition to the specific requirements for the length of the hair, there are some more stringent requirements in the Pāli Vinaya, it is said in the Vinaya of Cullavagga:

Now at that time the group of six monks smoothed their hair with a comb...they told this matter to the Lord. He said: “Monks, the hair should not be smoothed with a comb...the hair should not be smoothed with oily water. Whoever should smooth it (in any of these ways), there is an offence of wrong-doing.”<sup>110</sup>

Although one can wear hair for no more than two months, but it does not mean that one can dress it up like a secular person. To be a Sangha member means giving up the worldly life, including the secular lifestyle. Just as the Yijing explained that if a man has the pure mind to become a monk, he should ask a teacher to shave his hair, put on the dyed robe, purify his thoughts, and cherish emancipation as his aim. If one cannot give up the attachment of his hair, nor he purify his mind. It is the same to a Bhikkhuni, and even more strictly. Because it is more difficult for a woman to give up to dress herself up, they may attach themselves appearances more. According to *the Interpretation of Dharmagupta-Vinaya* of Bhikkhuni, it is said that the Bhikkhuni should not keep long hair or long nails.<sup>111</sup> Because the long nails are easy to dirty and bacteria can be growing in them which is not hygienic. On the other hand, if the hair is too long, it will damage the image of Sangha. Therefore, one should shave and cut one's nails in half a month. The longest length of one's hair can be no longer than two finger-breadths, but it is suit for those who was sick.

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(CBETA, T24, no. 1453), 頁 219。「汝等不應長髮，故不剃者得越法罪……我今開許，蘭若苾芻頭髮極長可齊二指。」translated by researcher.

<sup>110</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭṭika)**, Vol.5 (Cullavagga), (Oxford: The Pail Text Society, 2000), p. 107.

<sup>111</sup> 懷素(Huai Su), **The Interpretation of Dharmagupta Vinaya of Bhikkhuni** 《四分比丘尼戒本註解》, (CBETA, B08, no. 26), 頁 301。「出家比丘尼不應畜長髮及畜長爪甲，爪長藏垢穢，不合衛生，作帶菌者。髮長增貌醜，破戒之相。故律制半月應剃髮及剪爪，不得過長。頭髮極長二指，若二月一剃是極長（因病之故開畜髮極長二指）。」translated by researcher.

#### 4.15.3 Discussions on the Advantages of Tonsure

Tonsure is one of the most important ceremonies of one's full ordination, it is the tradition of Buddhism since the Buddha's time. Why it is so important, and what makes the rule of tonsure passed down for thousands of years ? it is necessary to discuss the advantages of this tradition here, according to the records of Yijing and the records of Buddhist scriptures, there are three main advantages for this tradition:

First, tonsure is good for one to purify his mind and practice the teachings of the Buddha. In Pāli Vinaya of Mahāvagga, as the Sona Kolivisa spoke to the Lord “...*it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete...I want, lord, having cut off hair and beard, having donned yellow robes...may the Lord let me go forth.*”<sup>112</sup> It can be analyzed that cutting one's hair means he would like to give up the worldly life, and to be homeless for practicing the dharma. Just as the Yijing said that if a man has the pure mind to become a monk, he should ask a teacher to shave his hair, put on the dyed robe, and it good for purify his thoughts. Second, tonsure means cutting all troubles off. It is said in *The Sutra of Causes and Effects of Past and Present* 《過去現在因果經》:

At that time, the prince cut his hair and beard off with the sharp sword by himself. And then he vowed that: “I cut my hair and beard off means I vow to cut all attachments and troubles off.”<sup>113</sup>

Cut one's hair and abandoned all decorates, and then put on the simple and crude robe means one abandoned the worldly life completely. Therefore, cutting one's hair is a great significant for one who want to be a Sangha member. Third, cutting hair helps reduce one's arrogances. For a lay people, the hair is one of the most important things for one's appearance, cut one's hair off means damaged one's images. In this way, cutting hair is for good one to reduce his arrogances. That what the interpretation

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<sup>112</sup> I.B. Horner (tr.), *The Book of the Discipline (Vinaya-Piṭika)*, Vol.4 (Mahāvagga), (Oxford: The Pail Text Society, 2000), p. 181.

<sup>113</sup> Guṇabhadra(tr.), 《過去現在因果經》 *The Sutra of Causes and Effects of Past and Present*, (CBETA, T03, no. 189), 頁 634。「爾時太子，便以利劍，自剃鬚髮。即發願言：『今落鬚髮，願與一切，斷除煩惱及以習障。』」 translated by researcher.



of Dharmagupta-Vinaya, “*Cutting one’s hair off is to cut one’s arrogances off.*”<sup>114</sup>

Therefore, tonsure is not only the simple behavior of shaving hair, but also has far-reaching content and formal meaning. It expresses the firm determination for one to abandon the secular life, and it is the biggest difference between the Sangha and lay people as well. From this we can know that tonsure is one of the oldest rituals of Buddhism, a symbol of monks and nuns, it originated in ancient India, and has never been interrupted since the Buddha time to today. Therefore, the tonsure is also a sacred ceremony with many advantages for the Sangha.

#### 4.15.4 Summary

Yijing introduced the rule of keeping long hair, according to the text of Vinayapīṭaka, one should not receive full ordination with one’s hair kept long and the Sangha member cannot keep the long hair. The result of the part of comparison study shown that the records of Yijing are very close with the records of the Buddhist Vinaya. The result of the part of discussion shown that tonsure is a sacred ceremony of Buddhism, there of main advantages are these: First, tonsure is good for one to purify his mind and practice the teachings of the Buddha; Second, tonsure means cutting all troubles off. Third, cutting hair helps reduce one’s arrogances.

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<sup>114</sup> 懷素(Huai Su), *The Interpretation of Dharmagupta Vinaya of Bhikkhuni* 《四分比丘尼戒本註解》, (CBETA, B08, no. 26), 頁 301。「所以剃髮者，為除憍慢自恃心故。」 translated by researcher.

## 4.16 Disposal of the Property of a Deceased Monk (亡財僧現)

In this topic, Yijing introduced that how to dispose of the property of a deceased monk. Due to the excessive content, the following study does not show the overview of the content.

### 4.16.1 The Main Point on the Dividing of the Legacy

#### (1) The overview of the dividing of the legacy

Land, houses, shops, and bedding, copper, iron, and leather goods, Razors, jars, and robes, Various rods and miscellaneous livestock, Drinks, food, and medicine, Beds, seats, and title deeds, the three precious things such as gold and silver Either made or unmade into articles. All those different things may or may not be divided. One should know how to differentiate them. This was told by the Buddha.

#### (2) The details of disposing of the legacy

By differentiation, it means that lands, houses, shops, bedding, felt blankets, and copper and iron implements are not to be divided. Large and small iron bowls, small copper bowls, door keys, needles, awls, razors, knives, iron ladles, stoves, axes, chisels, etc., together with their bags, as well as earthen vessels, such as bowls, small bowls, kundikas for keeping clean water, oil pots, and pails should be distributed, while the rest are not to be divided. Wooden and bamboo furniture, leather bedding, and hair-cutting tools, male and female servants, beverages and edibles, corn and beans, as well as land and houses, etc., are to be transferred to the community of monks from the four quarters. All movable things are to be kept in the storehouse for the use of monks from the four quarters. Immovable property, such as land, buildings, villages, gardens, and houses, should be transferred to the community of monks from the four quarters. All other things, such as garments, quilts, religious robes, and bathing clothes, dyed or undyed, as well as leatherwork, oil bottles, shoes, footgear, and the like, should be distributed to the monks who are present on the spot...Among the quadrupeds, such beasts for riding as elephants, horses, camels, asses, and mules are given to the royal household, while cattle and sheep should be transferred to the community of monks from the four quarters and must not be divided...Beds and couches, if inlaid with jewels, should be sold and the proceeds distributed to the monks who are present on the occasion, but wooden beds should be transferred to the community of monks from the

four quarters.

All scriptures and their commentaries and annotations are not to be divided, but should be preserved in the scripture library for the common use of monks from the four quarters. Other books should be sold and the proceeds distributed to the monks who are present on the occasion. Those receipts for loans that are claimable at once may be divided right away. If not claimable at once, they should be kept in the monastic treasury, and when the money is reclaimed at a later time, it should be used to replenish the fund of the community of monks from the four quarters. All gold and silver, either wrought articles or unwrought ingots, should be divided into three portions for the Buddha, the Dharma, and the Sangha. The portion for the Buddha should be spent on repairing the Buddha halls and the stupas containing [the Buddha's] hair and nails, and for mending other dilapidation. The portion for the Dharma is used for copying scriptures and maintaining the lion seat... This subject is fully deliberated in the Vinaya.<sup>115</sup>

#### 4.16.2 The Comparison Study of the Principles of Disposal

According to the records of Yijing, the distribution plan should be discussed in front of the public before disposing the legacy of the monk, it is consistent with the records in the early Vinaya.<sup>116</sup> It can be analyzed that based on the records of Yijing, the legacy of the monks could be divided into two kinds of divisible and indivisible. The dividable should be distributed evenly, if not sufficient, the elders should be given priority. The indivisible items should be transferred to the Sangha from the four directions or give to the royal household. The detail of disposal of the property of the deceased monk may have some differences in the different Vinaya. But in general, they

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<sup>115</sup> 義淨(Yijing), *A Record of the Inner Law Sent Home from the South Seas*, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 122-123.

<sup>116</sup> *Pi Ni Mu Jing* 《毘尼母經》, (CBETA, T24, no. 1463), 頁 815。「分亡比丘物法，先將亡者去藏已，眾僧還來到寺。現前僧應集，集已取亡比丘物著眾僧前，遣一人分處。可分、不可分物，各別著一處。」(The law of disposal of the property of a deceased monk: Bury the dead first, then all the monks are assembled in the monastery. Collected all the items of the deceased bhikkhu in front of the public, designates a person to classify items that are divisible and indivisible.) translated by the researcher.

follow the principle of “All of property of the deceased monks should be transferred to the Sangha from the four directions.” The Chinese Mahāyāna Buddhism further elaborated the regulations for disposal of the property of the deceased monk. For example, the Vinaya master Daoxuan in Tang dynasty further collated and proposed detailed principles for disposal of the legacy of the deceased monk mainly based on *the Vinaya of Dharmagupta*. There are ten principles of disposal the legacy of the deceased monk according to his *Simplified and Amended Handbook of the Dharmagupta Vinaya* 《四分律刪繁補闕行事鈔》:<sup>117</sup>

(1) A monk should not possess anything beyond the Sangha group. It means those who is not the members of the Sangha is not qualified to dispose the offerings to the Three Gems. For the offerings, the monks must accept the offerings according to their own status.

(2) There are different ways to obtain the property of the deceased monks. For example, the cloth picked up by chance.

(3) The common property that because someone has lived with the deceased monk. It requires careful identification of whether it belongs to a common property.

(4) To distinguish the good and evil of the will of the deceased monks or nuns. The will based on the confession is kind, the will based on one’s selfishness is not good.

(5) Investigate the debts of the deceased monks. Develop a plan to repay or recover debts based on the specific circumstances.

(6) Distinguish the legacy between general property and valuables property. Whether it belong to the general property or the valuable property, it is the property of the Sangha community. The purpose of disposal is for practice, no one can be greedy to those property. Normally, mainly of the general items are divisible, such as bowls,

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<sup>117</sup> 道宣(Daoxuan), **Simplified and Amended Handbook of the Dharmagupta Vinaya** 《四分律刪繁補闕行事鈔》, (CBETA, T40, no. 1804), 頁 113。「一制入僧餘處不得；二對亡者分法不同；三同活共財不同；四囑授是非；五負債還不；六定物重輕；七具德賞勞；八分物時節；九正加分法；十雜明受物。」 translated by the researcher.

door keys, needles, knives, etc., while the valuable property are indivisible that should be transferred to the Sangha community, such as the sutras, the house, the land, and so on.

(7) Rewards for caregivers. When a monk has a disease, he must rely on others to look after him. After he died, a part of his property should be taken out as a reward for his caregiver.

(8) The time to disposal the property. That is to say, it is necessary to deal with the funeral and related affairs of the deceased monk first, and then collect the public, and divide the dead and the dead according to the Vinaya.

(9) The positive way of disposal. Collect the property of the deceased monk and collect them together in front of the public. For these real estates should be registered, such as house, the garden, the fields etc. On the other hand, it should be read out in front of the public to clarify all the property of the deceased.

(10) Other situations.

#### **4.16.3 Discussion on the Advantages of Disposal the property of the Deceased Monk**

There is a systematically regulations of the disposal of the property of the deceased monk in Buddhism, and this tradition has been practiced for thousands of years. It obviously brings benefits to Buddhism:

(1) Promote the institutional management of the Sangha community. Disposes the property of the deceased monk according to the Vinaya is good for management of the Sangha community, meanwhile it helps greatly avoided the property of the Sangha community being possessed by the individual.

(2) Promote the democracy and fairness of the Sangha community. The rules of disposal the property of the deceased monk is the manifestation of the democratic and fairness of the Sangha community. That is consistent with the development of the modern society, and good for the harmony of the Sangha community as well.

(3) Reuse of the resources. Although the legacy is not much of the most of

monks and nuns, but all of them are came from the offerings of the donors of the ten directions. To dispose the legacy of the deceased monk could be regard as another way of offering, it is good for the original donors and the new receivers to cultivate the good karma. The world has a certain degree of taboo on the relics of the deceased, and this is a good opportunity for the Sangha practice to not separate, and to some extent reduce the waste of resources, in line with the teachings of the Buddha. Mast of the ordinary people have a certain degree of taboo to accept the items of the deceased one, but it is a good opportunity for Sangha members to practice the teaching of selflessness. On the other hand, it is also a way to reduce the waste of resources and reuse the resource of the Sangha community which is in line with the teachings of the Buddha.

However, there are some new problem has been out in the disposal of the property of the deceased monks or nuns. One of the main problems is that the families require to inherit the legacy of the deceased monks or nuns. To this problem, it is necessary to insist the Buddhist Vinaya and the government should also establish relevant laws to protect the property of Buddhism.

#### **4.16.4 Summary**

In this topic, Yijing introduced that how to dispose of the property of a deceased monk. The results of the study shown that there is a systematically regulations of the disposal of the property of the deceased in Buddhism, this tradition is good for the development and management of Buddhism, it is necessary to follow and protect it strictly.

#### 4.17 Use the Property of the Sangha (受用僧物)

In this topic, Yijing introduced that how to distribute the property of the Sangha, and he also criticized the waste of the property in some monasteries.

**Translation:** At present the clothing of the bhikkhus in all the monasteries in India is provided out of [the storehouse of] the resident monks. The surplus produce of the farms and gardens, or the profits gained from trees and fruits, are distributed to them annually to cover the cost of clothing...The monasteries in India possess special farms for their supply of clothing, and the temples in China have their own places from which clothing is obtained. Food is also provided to both monks and laymen. As this is done according to the original intention of the alms-givers, it is logically not wrong for them to partake of the food. All donations of fields and houses and even miscellaneous things are given to the monasteries as a means of providing the monks with food and clothing. There is certainly no doubt on this point. If the original intention of the alms-givers is to give donations for general distribution without restriction, then the alms, though given to the monastery, may be considered gifts for all. Anyone who partakes of the food is faultless because it is what the alms-givers expected beforehand. But in China, monks living independently cannot get clothing from a monastery. Thus they have to work hard to meet their needs, which is really an obstacle in their career [of spiritual cultivation].

The property of the community of monks, such as garments, quilts, mattresses, and the like, as well as other miscellaneous articles, should be equally distributed to the monks, but not just for special people...How can we allow a monastery to be enormously rich, with corn and wheat going rotten in the granaries, male and female servants crowding in the houses, and money and wealth accumulating in the treasury, while the monks do not know how to make use of them but hang together in poverty? What should or should not be done depends upon the discernment of wise people. There are some monasteries where no common food is supplied, but the monks [in charge of the establishment] divide the monastic property among themselves

to prepare private meals to the exclusion of other resident monks. They are the persons responsible for the wrong livelihood of the monks coming from the ten quarters. As they practiced such unlawful deeds of their own accord, who can substitute for them to suffer the painful results in the future? <sup>118</sup>

#### **4.17.1 The Main Points on Property Distribution**

The property of the community of monks, such as garments, quilts, mattresses, and the like, as well as other miscellaneous articles, should be equally distributed to the monks. On the other hand, the donation to the monastery should belong to all the Sangha members, it cannot be possessed by any individuals.

#### **4.17.2 The Main Points on the Waste of Property**

It is not good for a monastery to be enormously rich, but the monks do not know how to make use of them. For example, the corn and wheat going rotten in the granaries, male and female servants crowding in the houses, and money and wealth accumulating in the treasury. What should or should not be done depends upon the discernment of wise people.

#### **4.17.3 Comparison Study of the Offering Distribution**

According to Yijing's records, the most important principles of distribution is equality. Although there are no very specific records on the distribution of the offerings in the Buddhist scriptures, but there are some records that refers the attitudes to accept offerings in the sutras as well, for example, it is said in *the Sutra of the Buddha's Last Bequest* 《佛遺教經》:

As to the four offerings, be content with them, knowing what is sufficient. Receive them when offered but do not hoard them. This, briefly, is what is meant by observing the precepts.<sup>119</sup>

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<sup>118</sup> 義淨(Yijing), **A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 104-105.

<sup>119</sup> Bhikkhu Khantipalo (tr.), **The Buddha's Last Bequest**, (Kandy: Buddhist Publication Society Kandy, 1967), p.22.



In this passage, the Buddha taught the correct attitude towards the offering. The four offerings mean four kinds of offerings, they are garment, bedding (*niṣīdana*), food and medicines. Although these four kinds of offerings are necessary in the daily life of the Sangha. But when the monks or nuns receive the offerings of the donors, they must be content with the savings, avoid accumulation, should not be greedy or rise the feeling of like or dislike.

On the other hand, the deacon who is responsible for allocating the offering should distribute of the four offering with the principle of equality. To be fair and rigorous, should not to be selfish, and the excess offering can be given to those in need. All monks and nuns should not give themselves over to buying, selling or barter. should not covet fields or buildings, nor accumulate servants, attendants. *“One should flee from all sorts of property and wealth as you would avoid a fire or a pit.”*<sup>120</sup>

Therefore, the intention of possessing the offering is very dangerous, just as the Buddha said *“do not ask for much and thereby spoil the goodness of their hearts, just as the wise man, having estimated the strength of his ox, does not wear out its strength by overloading.”*<sup>121</sup>

There are similar records in Theravāda Buddhist Vinaya as well, for example, it is said in the Vinaya of Suttavibhaṅga,

If he thinks it (the offering) was apportioned when it was apportioned (and) appropriates it to himself, there is an offence of expiation involving forfeiture.<sup>122</sup>

Although the offering is for Sangha, but the one who has the desire for the offerings with the selfishness is regard as the committing of offence. However, some monasteries may be enormously rich, but the monks do not know how to make use of

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<sup>120</sup> Bhikkhu Khantipalo (tr.), **The Buddha's Last Bequest**, (Kandy: Buddhist Publication Society Kandy, 1967), p.27.

<sup>121</sup> Ibid.

<sup>122</sup> I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭika)**, Vol.3 (Suttavibhaṅga), (Oxford: The Pail Text Society, 1997), p. 266.

them, which results in corruptions and a lot of waste of the property. Therefore, it needs the wise persons who discerns what should or should not be done to take full use of the property of the monastery.

#### **4.17.4 Summary**

Yijing introduced that how to distribute the property of the Sangha, and he also criticized the waste of the property in some monasteries. The results of comparison study shown that the offerings of the Sangha should be distribute follow the principle of equality. on the other hand, these who accept the offering should avoid of greed and discrimination.

#### 4.18 the Impropriety of Self-Immolation (燒身不合)

In this topic, Yijing introduced that a Sangha member who burning his finger, his arms or his body as offering to Buddha, or to attain enlightenment is not allowed, the main meaning is as follow:

**Translation:** Among Buddhist monks there are quite a number of beginners who are endowed with a fiercely enthusiastic temperament, but who don't know how to win the confidence of their predecessors by mastering the sacred scriptures. Then think that finger burning is an act of religious valor and that the cauterization of their own flesh is a deed of great bliss...The Bodhisattva might forsake his male and female offspring, but should a monk try to look for children in order to forsake them as arms...this is not what monks should do. Recently I heard that some young people devoted their minds so zealously to the pursuit of the way that they thought that by burning their own bodies they might attain enlightenment, they don't knowing that it is difficult for one to be reborn the form of man in tens and hundreds of kalpas... rashly cut off their lives, I really do not know the reason for it.

The guilt of committing suicide is next only to a breach of the first section of the disciplinary rules. When I examined the Vinayapīṭaka, I never saw any passage allowing one to commit suicide. For the destruction of desires, the Buddha has personally taught the important method. How can one cut off delusion by burning oneself? The Buddha disallowed castration, and on the other hand he praised those who preserved the lives of fishes in a pond. His golden words forbade us to break the grave precepts at will. It is certainly not the holy teaching of the Buddha to fix our minds on such a practice [of burning oneself].<sup>123</sup>

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<sup>123</sup> Li Rongxi (tr.), *A Record of the Inner Law Sent Home from the South Seas*, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 163-165.

#### 4.18.1 The Main Points

A Sangha member who burning his finger, his arms or his body as offering to Buddha, or to attain enlightenment is not allowed by the teachings of the Buddha. When Yijing examined the Vinayapiṭaka, there is no any passage allowing one to commit suicide.

#### 4.18.2 Comparsion Study of Improper Self-Immolation

According to Yijing's records, it could be analyzed that the prohibition on burning oneself is aimed at the Sangha members who have not yet enlightened. Yijing did not criticize those people who already reached the Bohisattvahood to offer themselves to practices the Bodhisattva path. But for ordinary monks, they are not allowed to burn themselves for offering or reaching the highest goal.

There are indeed some records of burning oneself to offer the Buddha or to practice the Bodhisattva path in both of Theravāda and Mahāyāna Buddhist scriptures. More than just bodhisattva, there are also several examples of suicide in Arahant in the Pāli scriptures. However, some ordinary Buddhist disciples have been confused by those records, and mistakenly believe that they can achieve the highest goal by burning themselves. This kind of thought and behavior obviously deviates from the teachings of the Buddha. What kind of situation is the case when those burning cases occur? For example, in *Brahma Net Sutra* 《梵網經》 of Mahāyāna, as the following records:

The Bodhisattva should be told all ascetic practices, such as burning fingers, burning arms, if one does not burn his arms or body as offering to all Buddhas, he is not the monastic Bodhisattva. And even when the Bodhisattva meets the hungry tiger, hungry wolf, hungry lion and all ghosts who are very hungry, he should offer his arms, legs or the body to them as their meals.<sup>124</sup>

According to this passage, it can be seen that the Bodhisattva should chose self-

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<sup>124</sup> Kumārajīva(tr.), *Brahma Net Sutra* 《梵網經》, (CBETA, T24, no. 1484), p. 1006. 頁 1006。「見後新學菩薩有從百里千里來求大乘經律，應如法為說一切苦行，若燒身燒臂燒指。若不燒身臂指供養諸佛，非出家菩薩。乃至餓虎狼師子一切餓鬼，悉應捨身肉手足而供養之。」 translated by the researcher.

Immolation to offer to hungry animals. But, in the same sutra of *Brahma Net Sutra* 《梵網經》, there is reverse record that when a Bodhisattva practicing the dhūta, he should not go to these places on purpose:

Should not go to these places, such as: the state dominated by the evil king, steep land, the deep jungle, lions, wolves, water, fire, wind and robber, the path with poisonous snakes, all other dangerous place.<sup>125</sup>

Compare these two precepts of Bodhisattva, the contents of them seems to be very contradictory. But if we analyzed based on the doctrines of Mahāyāna Buddhism, it is not difficult the meaning of those records in *Brahma Net Sutra*. In Mahāyāna Buddhist teachings, there are ten levels of Bodhisattva, one has a higher level one will receive the greater ability. The form record aims at those Bodhisattvas who already have gained the fruit of Bodhisattva in higher level, and they have the enough capacity to sacrificed themselves in order to help other sentient beings free from suffering.

On the contrary, the second record aims at those Bodhisattvas who did not attain the fruit of Bodhisattva yet, but they vowed to be a Bodhisattva and chose to practice the Bodhisattva path. Therefore, when they practicing, they are not allowed to go to any dangerous place, not mention to burning themselves. Because they are not the real Bodhisattva yet, just like the records of Yijing. For those ordinary Sangha members who chose self-immolation as a practice way is nothing benefits for them, what is more dangerous, they lost the body in the form of human, it is very difficult to rebirth in the realm of human again, most of them may keep reborn in the samsara of the three lower realms of animals, ghosts or the hell.

And there are some similar records about burning oneself as offering in current Theravāda Buddhist scriptures as well, for example, in *The Sutra of Jātaka* there is a story about one of Buddha's former Birth when he practicing the Bodhisattva path, at a time he met a pagoda with the word: should give up the life for Buddha. The

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<sup>125</sup> Kumārajīva(tr.), *Brahma Net Sutra* 《梵網經》, (CBETA, T24, no. 1484), p. 1006. 頁 1008。「若頭陀時, 莫入難處, 若國難惡王, 土地高下, 草木深邃, 師子, 虎, 狼, 水, 火, 風難, 及以劫賊, 道路地毒, 一切難處悉不得入。」 translated by the researcher.

Bodhisattva therefore burns himself and goes around the pagoda for all night until the sunrise, but he did not feel hot just like on the lotus.<sup>126</sup>

In this case, that Bodhisattva obviously already attained the higher level of the fruit of Bodhisattva, that why Yijing's said burning oneself to offer Buddhas or sacrificed life for help other living being is benefit for Bodhisattva, but a monk should do that.

On the other hand, there is no records that a monk should not burning himself in both of Pāli Vinayaṭṭaka and Mahāyāna Buddhist Vinayaṭṭaka. But there are clear rules that one is forbidden to be able to hurt oneself or commit suicide, for example, there is a relevant story in Sarvāstivāda-Vinaya as follows:

once a time, a monk's finger was bit by a snake when he was cutting the firewood. The monk thought that the snake venom can enter the body through the wound, and he cut off the injured finger immediately, in order to stop the body from poisoning...After the Buddha knew about this, he blamed that monk and told everyone that if anyone who encountered a similar situation in the future, one should use a rope to entangle his fingers, and then use a knife to stab out the venom instead of cutting one's finger. The Buddha thus made the relevant precepts that if one broke one's fingers personally, one broke Dukkata.<sup>127</sup>

It can be seen, under such circumstances, it is not allowed to cut off one's fingers. How can the Buddha allow the behavior of burning of the fingers and even the self-immolation behavior? Even if the reason is because of the enthusiasm for the Buddha or to attain enlightenment. Therefore, the behavior of burning self is not the way of the right practice according to Yijing's records. According to the precepts of

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<sup>126</sup> Robert Chalmers (tr.), **Stories of the Buddhas Former Births (The Jātak)**, (Oxford: The Pail Text Society, 1995), pp. 31-32.

<sup>127</sup> Puṇya-tara(tr.), 《十誦律》 **Sarvāstivāda -Vinaya**, (CBETA, T23, no. 1435), 頁 282。「有比丘為作浴破薪故，毒蛇從朽木中出齧比丘指。比丘作是念：「此毒必入身。」即自斷指，由是指搥……佛種種因緣呵責…「從今不應自斷指。自斷指者，突吉羅。」佛言：「從今有如是因緣，聽以繩纏指，以刀刺出毒。」 translated by the researcher.

Mahayan Buddhist Dharmagupta-Vinaya 《四分律》, “The one who suicided means he/she broke Pārājika, if he/she did not die, he/she broke Thullaccaya.”<sup>128</sup> In Vinayapiṭaka, Pārājika is one of the gravest offenses proscribed by monastic rules of discipline, the commission of which may result in expulsion from the Buddhist Order. And For these who encourage others to commit suicide also commit the most serious guilt:

For these who encourage others to commit suicide , watching one suicide without preventing, encouraging others to drop into the fire or the water, pushing somebody down the valley...and all these kind of unwholesome actions, they broken Pārājika.<sup>129</sup>

According to the Vinaya, anybody who damaged, hurt, or abused himself is not allowed by the Buddha. As for the path of asceticism, such as: using fire, water, knives, and various forms of self-abuse to make their bodies in suffering. As a method of spiritual practice, the purpose is to seek forgiveness of their deities for redemption. These practices were ruled by the Buddha as heretics, they are not the methods of Buddhist practice. Therefore, as the Vinaya of Bhikkhu, people with incomplete limbs and incomplete facial features cannot be ordained as a Bhikkhu.

#### 4.18.3 Discussions on the Burning Oneself

Although, in some Mahāyāna Buddhist scriptures, there are records of burning tops, burning arms, and burning fingers. But the later practitioners should know that it is based on the spirit of Bodhisattva and advocates asceticism, those Bodhisattvas already reached the fruit of Bodhisattva. Their abilities are unimaginable to human beings. And in the history of Buddhism, they are some cases on the eminent monks as well, some of them may already reached the higher level. But it does not mean people who practice burning self is the real Bodhisattva, nor this action will help them reach

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<sup>128</sup> Buddhayaśas (tr.), 《四分律》 **Dharmagupta-Vinaya**, (CBETA, T22, no. 1428), 頁 577。「自殺者，波羅夷；方便不死，偷蘭遮。」 translated by the researcher.

<sup>129</sup> Ibid., p. 576. 「教殺者，殺時自看，教前人擲水火中，若山上推著穀底，若使象踏殺，若使惡獸噉，或使蛇螫，及餘種種教殺，殺者波羅夷。」 translated by the researcher.

the highest goal of Buddhism. therefore, for the Buddhists who living in the realm of human, it is better to choose the way that is correspond with the common human values. Otherwise, it does not help the spread of Buddhism in the ordinary people.

#### **4.18.4 Summary**

In this topic, Yijing introduced that a Sangha member who burning his finger, his arms or his body as offering to Buddha, or to attain enlightenment is not allowed, but it is not suit for those people who already reached the Bohisattvahood to offer themselves to practices the Bodhisattva path. The researcher made a comparison study of the records of the Theravāda and Mahāyāna Buddhist scriptures. There are no records that a one should not burn himself in both of Pāli Vinayaṭṭaka and Mahāyāna Buddhist Vinayaṭṭaka, but there are clear rules that one is forbidden to be able to hurt oneself or commit suicide. Also discussed on the action of burning oneself, it is better for Buddhist to choose the way that is correspond with the common human values. Otherwise, it does not help the spread of Buddhism in the ordinary people.



#### 4.19 the Bystanders Become Guilty (傍人獲罪)

In this topic, Yijing introduced that those who suicided are involved in a Pārājika offense or Thullaccaya offense. And for those people who just watching somebody suicide but do nothing, they will become guilty as well.

**Translation:** Such actions a body burning are manifestations of inner emotions. Two or three intimate friends may work together to instigate neophytes to commit suicide. Those who die first in this way are involved in a Thullaccaya offense (a gross transgression), and those who follow suit will certainly incur the guilt of a Pārājika (expulsion from the Order) offense. They persisted in [such an evil practice] and never studied the Buddha's teachings. If a monk persuades to others to put the idea of suicide into action, he commits a sin that renders him...it was for the sake of saving living beings from suffering that the Bodhisattva once threw himself down to feed a starving tigress, but to cut one's own flesh in substitution for a dove should not be done by a Sramana. We are really not of such status as to be put on a par with the Bodhisattva...

But many a man drowns in the Ganges River every day, and beside the mountain near Gaya, more than one man commits suicide each day. Some people starve themselves and refuse to eat food, or climb up trees to throw themselves down. Such misled people were criticized by the World-honored One as heretics. Some others inflict upon themselves the torment of castration. These actions are deeply at variance with the texts of the Vinaya. When a man was attempting to commit such faults, others who did not to dissuade him from doing so. If he lost his life in this way, he lost the great object of his existence as well. for this reason, the Buddha laid down rules disallowing such actions. Men of superior wisdom will never do such things. <sup>130</sup>

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<sup>130</sup> Li Rongxi (tr.), *A Record of the Inner Law Sent Home from the South Seas*, (Berkeley: Numata Center for Buddhist Translation and Research, 2000), pp. 104-105.

#### 4.19.1 The Main Points

If some friends work together to instigate neophytes to commit suicide. Those who die first in this way are involved in a *Thullaccaya* offense (a gross transgression), and those who follow suit will certainly incur the guilt of a *Pārājika* (expulsion from the Order) offense. The one who persuades others to suicide, one commits a sin that renders him. Suicide is not allowed by the Vinaya.

#### 4.19.2 Comparison Study

This topic is an extended discussion of the previous topic of the Impropriety of Self-Immolation (燒身不合), as what was analyzed in the previous topic that according to According to the precepts of Mahayan Buddhist *Dharmagupta-Vinaya* 《四分律》, “The one who suicided means he/she broke *Pārājika*, if he/she did not die, he/she broke *Thullaccaya*.”<sup>131</sup> In Vinayapiṭaka, *Pārājika* is one of the gravest offenses proscribed by monastic rules of discipline, the commission of which may result in expulsion from the Buddhist Order. Accordingly, for these who encourage others to commit suicide also commit the most serious guilt:

For these who encourage others to commit suicide , watching one suicide without preventing, encouraging others to drop into the fire or the water, pushing somebody down the valley...and all these kinds of unwholesome actions, they broken *Pārājika*.<sup>132</sup>

Yijing said that some friends may choose to suicide to shown their inner passions to the highest goal of Buddhism, they mistakenly believe that such behavior is good for achievement. Those who die first in this way are involved in a *Thullaccaya* offense (a gross transgression), and those who follow suit will certainly incur the guilt of a *Pārājika* (expulsion from the Order) offense. In *Dharmagupta-Vinaya* 《四分律》

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<sup>131</sup> Buddhayaśas (tr.), 《四分律》 *Dharmagupta-Vinaya*, (CBETA, T22, no. 1428), 頁 577。「自殺者，波羅夷；方便不死，偷蘭遮。」 translated by the researcher.

<sup>132</sup> Ibid., p. 576. 「教殺者，殺時自看，教前人擲水火中，若山上推著穀底，若使象踏殺，若使惡獸噉，或使蛇螫，及餘種種教殺，殺者波羅夷。」 translated by the researcher.

all of them will incur the guilt of a *Pārājika*, and the one who persuade others to suicide will incur the same guilt of a *Pārājika*. And for those people who just watching somebody suicide and do nothing, they will become guilty as well.

It is obviously that the Buddha opposes the action of suicide and persuading others to suicide. According to the Vinaya, anybody who damaged, hurt, or abused himself is not allowed by the Buddha. As for the path of asceticism, such as: using fire, water, knives, and various forms of self-abuse to make their bodies in suffering. As a method of spiritual practice, the purpose is to seek forgiveness of their deities for redemption. These practices were ruled by the Buddha as heretics, they are not the methods of Buddhist practice. This is a very serious problem, because once a person lost his life, it will be hardly rebirthed in the realm of human, it means he will lose the opportunity to practice the teachings of the Buddha for a long time which uncountable. But for those people who already the fruits of the Bodhisattva they may choose to sacrificed themselves to help other sentient beings to get out of the suffering, but in those two cases, although both of them choose suicide, but the meaning and the consequence are totally different.

#### **4.19.3 Discussion on the Differences of Suicide between the Monk and Bodhisattva**

In some cases, it seems that the Bodhisattva and the monk chose suicide, but we should further learn the real meaning behind the action of suicide. Take the example of Buddha's former life when he was practicing the Bodhisattva path in The Sutra of Jātaka. Once a time, he was burning himself and went around the pagoda as offering to Buddhas for all night, but he did not feel hot just like on the lotus.<sup>133</sup> In this case, it is obviously the Bodhisattva already reached the fruits of Bodhisattva. For those great Bodhisattva they have enough ability to choose which realm to rebirth depends on their vows. Through this way he could help others get out of suffering or accumulate virtues for achieving the Buddhahood in the future. This is not the same suicide with the monks

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<sup>133</sup> Robert Chalmers (tr.), *The Jātak: Stories of the Buddhas Former Births*, (Oxford: The Pail Text Society, Vol.1, 1995), pp. 31-32.

who have no enough ability to control their rebirths.

Therefore, in spite of those Buddhist have enough passion to achieve the highest goal of Buddhism, but they if they did not reach the enough ability to choose their rebirth life, it has nothing benefits for they. We should know that it is different for one to be reborn in the form of human in tens and hundreds of kalpas, and that even if one is born as a human being a thousand or the thousand times, one may yet be short of intelligence, seldom hearing of Dharma or meeting the triple gems.

These are the differences of suicide between the monk and Bodhisattva. As a Buddhist, following the teachings of Buddha is the best way of Buddhist practices.

#### **4.19.4 Summary**

In this topic, Yijing introduced that those who suicided are involved in a Pārājika offense or Thullaccaya offense. And for those people who just watching somebody suicide and do nothing, they will become guilty as well. the research made a comparison study of the records of Yijing and Buddhist Vinaya. It also discussed the differences of suicide between the monk and Bodhisattva.

## 4.20 Things Not Done by Virtuous Monks of Old (古德不為)

This chapter is the last chapter of the subject book. In this chapter Yijing highly praised the virtues of his two enlightenment teachers that he met at the age of seventh in Tuku temple, and also expressed his deep gratitude to both of them. Yijing introduced how these two teachers gave him cares as the parents and taught him Buddhist Dharma without reservation. It is these two teachers who laid a solid foundation for his Buddhist knowledges and belief. In this chapter, the researcher intends to give a brief evaluation of Master Yijing.

### 4.20.1 A Brief Evaluation of Yijing

Through the study in the second chapter, it can be seen that the life of Master Yijing is a magnificent life and a life of dedication to Buddhism. His morality and contributions to should be remembered and he will always inspire the later Buddhist generations as well. As the followings:

(1) Yijing Respects the teachers. It is one of the most good virtue of Yijing, although he has already nearly sixty when he wrote the book of *A Inner Law Sent Home from the South Seas*. But it can be seen that he never forgot his teachers he met in the early ages. He has remembered everything that his teachers taught him. He did not hesitate to praise and miss his teachers, and he also inherited the good characters and the teachings of his teachers. Excepts his enlightenment teachers, Yijing had also expressed his infinite gratitude to the eminent tutors in the Buddhist history and other teachers he met in the areas of China, India and the South Seas.

(2) Yijing cherishes the Dharma. The most important intention of his oversea study is for seeking the Dharma, especially the Vinaya. he had taken back nearly 400 scriptures which more than 500,000 verses, a holy image of the Buddha and three hundred of śarīra (Buddhist relics) to Chian. Excepted the personal writings Yijing had translated more than fifty-six sutras equals two hundred thirty Volumes in his life time. He never stopped working until he passed away.

(3) Yijing followed the Vinaya strictly. The most of his translations are concerns the Vinaya, and he also devoted to practices and propagates the Vinaya. There are some

different Vinaya have been introduced into China, but because of the complex environment of Chinese Buddhism in the seventh century. And there are no uniform standards of Vinaya in different Chinese Buddhist schools, as a result, the management of Buddhism in China was in a mess at that time. It is in this context that Yijing decided to go to Indian for seeking the orthodoxy Vinaya to solve the dilemma of Chinese Buddhism. Although for various reasons, the Vinaya that Yijing translated has not been vigorously promoted and practiced, but he has set himself a model and practiced Vinaya strictly in his life time.

(4) Yijing is fearless. According to the records of *Buddhist Pilgrim Monks of Tang Dynasty*《大唐西域求法高僧傳》wrote by Yijing, during his journey on the South Seas “*The waves lie on the sea like mountains, and storms are like waves of clouds in the sky released its full fury over the sea*”<sup>134</sup>. Other people could never image that how dangerous of the journey on the sea, beside the dangerous traveling on the seas Yijing was robbed and nearly killed after he arrived India. It was his great fearless spirit and firm belief helped him completed his journey of seeking Dharma.

(5) The unshakable faith to Buddhism. Yijing devoted his life time to Buddhism, he didn't even go back to his hometown to see his sister the only relative of him for one time until he passed. He never stopped working even if he is sick and lying in a bed, until he passed away. These are the manifestations of his unshakable belief to Buddhism.

#### 4.20.2 The Value of the Works of Yijing

Yijing left valuable spiritual wealth and Buddhist literatures to future generations. He had translated more than fifty-six sutras equals two hundred thirty Volumes in his life time. his personal works especially the subject book *A Record of the Inner Law Sent Home from the South Seas* are the rear and valuable sources of Buddhist history and life. What is to be noted is that although emphasized the importance of the Vinaya, but he is not rigid, he thought that one should concern the

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<sup>134</sup> 義淨(Yijing), 《大唐西域求法高僧傳》 *Buddhist Pilgrim Monks of Tang Dynasty*. (CBETA, T51, no. 2066), 頁 7。(長截洪溟, 似山之濤橫海; 斜通巨壑, 如雲之浪滔天。) translated by researcher.

general local cultures when one practicing the Vinaya. For example, in the sixteenth topic Yijing discussed the use of spoons and chopsticks. Because the use of chopsticks is neither allowed nor disallowed, and this matter falls within the scope of the general rules of morality.

If nobody derides or talks about the use of chopsticks, they may well be utilized in China. If a monk holds chopsticks in India, the laypeople may sneer at him with contempt. But in India the people have never handled chopsticks. Such is the principle of the general rules of morality.<sup>135</sup>

It would be analyzed that Yijing thought that some precepts could follow the local cultures. It is his attitude to propagate the Vinaya. On the other hand, his works also refers many other fields, such as medicines, geography, customs and so on.

In a word, Yijing's contributions are worth to be remembered, and his works are worth to be paid more attentions in the academic field of Buddhism or other relevant fields as well.

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<sup>135</sup> Kumārajīva(tr.), **Brahma Net Sutra** 《梵網經》, (CBETA, T24, no. 1484), p. 1006. 頁 1006。p. 86.

## 4.21 Conclusion Remarks

The study of the Chapter 3 and Chapter 4 have solved the second objective of and the third objective of this research. The result shown that the contents of the subject book of *The Record* as an investigation of the Sangha life in the seventh century is credible to make the blank of the research on the Buddhist Sangha life in the seventh century. Most all of Yijing's records are consistent with the relevant records in the Buddhist Vinaya. It was found that there were some differences in different Vinaya in detail, but most of the basic principle are the same through the comparison study between the different Vinaya. Therefore, Sometimes the Buddhist disciplines will have to be adjusted according to different cultures and customs.

In these two chapters, Buddhist life in India and the South Sea in the seventh century were demonstrated detailly through the analytical study of the whole records of the subject book of Yijing. The subject book concerning many aspects of the of the Buddhist Sangha life and Vinaya, such as chanting, Vassa, Uposatha, diet, medicine, garment, funeral and so on. For example, compared with the Pāli Vinaya of Bhikkhu Yijing's records of Buddhist Sangha life were mainly concern *Pācittiya* and *Sekhiyā* (as shown in the chart 7 below).

Through comparing the records of the Vinaya in different periods has demonstrated the changes and development of Buddhist Sangha life as well. what is more, the new changes or problems in each topic are also analyzed and discussed according to contemporary perspectives and backgrounds. Through the literature comparison studies and discussion of issues in this way, it reveals the general situation of Buddhist Sangha life in the seventh century. On the other hand, it not only demonstrates the similarities and differences between different Vinayapiṭaka, but also further deepened the significance and effect of this dissertation to the academic research on the Buddhist Sangha life.



**Chart 7: The Classification of Yijing's Records According to the Pāli Vinaya**

This chart is intended to demonstrate the scope of the Pāli Vinaya (the parts of Mahavibhagga and Khandhaka) that the records in the subject book involved.

<div>category</div> <div>Topics</div>	Suttavibhaṅga								Khandhaka	
	Mahavibhagga (the Vinaya of Bhikkhu)									
	Pārājika	Sanghādisesā	Aniyata	Nissaggiyam pāccitiya	Pācittiya	Patidesaniyā	Sekhiyā	Adhikarana samathā	Mahāvagga	Cullavagga
Topic 1 破夏非小									√	
Topic 2 對尊之儀					√		√			√
Topic 3 食坐小床					√		√			√
Topic 4 飡分淨觸					√		√		√	√
Topic 5 食罷去穢				√	√		√		√	√
Topic 6 水有二瓶					√		√			√
Topic 7 晨旦觀蟲					√					√
Topic 8 朝嚼齒木					√		√			√
Topic 9 受齋軌則					√		√		√	√
Topic 10 衣食所須				√	√		√		√	√
Topic 11 著衣法式				√	√		√		√	√
Topic 12 尼衣喪制				√					√	√

Category Topics	Pārājika	Sanghādisesā	niyata	Nissaggiyam pāccitiya	Pācittiya	Patidesaniyā	Sekhiyā	Adhikarana samathā	Mahāvagga	Cullavagga
Topic 13 結淨地法					√				√	√
Topic 14 五眾安居									√	√
Topic 15 隨意成規					√				√	√
Topic 16 匙筯合否										√
Topic 17 知時而禮					√		√			√
Topic 18 便利之事					√		√			√
Topic 19 受戒軌則					√				√	√
Topic 20 洗浴隨時				√	√		√			√
Topic 21 坐具襯身				√	√		√		√	√
Topic 22 臥息方法				√	√		√		√	√
Topic 23 經行少病							√			√
Topic 24 禮不相扶							√			√
Topic 25 師資之道					√		√			√
Topic 26 客舊相遇							√		√	√
Topic 27 先體病源				√					√	√
Topic 28 進藥方法				√					√	√
Topic 29 除其弊藥				√					√	√
Topic 30 旋右觀時							√			√





## Chapter V

### Conclusion and Suggestions

This Chapter is the final part of this research, in which conclusion of all the main points of the study are made, including the background of the research; the results according to the objectives of the research; the contributions and the innovation of the research. The conclusion will be followed by suggestions on the possible research that can be conducted in the future based on shortcomings of this research.

#### 5.1 Conclusion

As the background of the research introduced that the study of the Buddhist Sangha life in the seventh century is almost blank. Most of the references on this research field are from Chinese ancient books or Chinese traditional Buddhist scriptures. The subject book of *A Record of the Inner Law Sent Home from the South Seas* is the results of Yijing's personal investigation on the Buddhist Sangha life in the seventh. The "Inner Law" mean the Vinaya of the Buddhist Sangha, but Yijing is not just simply introduces about the specific precepts one by one. Instead of that, Yijing explains the Vinaya through describing the various aspects of the daily routine and the operation of Sangha by different topics. It makes this book not boring but interesting, as if many vivid pictures of the Sangha life are on the paper when people reads this book. On the other hand, the results of this research also shown that the book is very credible which is high valuable to make the blank of the relevant research. As the following conclusions:

(1) The study of the Chapter 2 has solved the first objective. Chapter 2 has provided an overview of the Pilgrimage of Chinese Buddhism; the whole life experiences of Yijing including his abroad life in India and Sri Vijaya, and the experiences and the works after he came back to China. The study of Chapter 2 also provides to the readers a better understanding on the background that motivated Yijing to make the decision of pilgrimage for seeking Dhamma. Yijing devotes his whole life

to Buddhism, and his works is also the invaluable sources of Buddhist study, except the personal writings Yijing had totally translated fifty-six sutras equals two hundred thirty volumes in his life time. Therefore, it is necessary to pay more attentions on the works of Yijing to make up the relevant blanks of the academic Buddhist research.

(2) The study of the Chapter 3 and Chapter 4 have solved the second objective and the third objective of this research. The result shown that the contents of the subject book of *The Record* as an investigation of the Sangha life in the seventh century is credible, most all of Yijing's records are consistent with the relevant records in the Buddhist Vinaya. It was found that there were some differences in different Vinaya in detail, but most of the basic principle are the same through the comparison study between the different Vinaya. Chapter 3 and Chapter 4 are the completely analytical study of the Yijing's records in the subject book. Buddhist life in India and the south China sea in the seventh century were demonstrated detailly through the analytical study of the whole records of the subject book of Yijing. It concerning many aspects of the of the Buddhist Sangha life and Vinaya, such as chanting, Vassa, Uposatha, diet, medicine, garment, funeral and so on. Taking the example of the Pāli Vinaya the records of the subject book are mainly concerning the part of Khandhaka Vinaya, and the categories of *Nissaggiyam pāccitiya*, *Pācittiya*, *Sekhiyā* of the Vinaya of Bhikkhu (Mahavibhagga) as shown in the chart 7.

Moreover, each topic often involves multiple aspects of life problems, which has helped to enrich the results of the research. Therefore, the meaning of the precepts, the changes or the new problems appeared in each topic are also analyzed and discussed according to contemporary perspectives and backgrounds. Through the literature comparison studies and discussion of issues in this way, it reveals the general situation of Buddhist Sangha life in the seventh century. On the other hand, it not only demonstrates the similarities and differences between different Vinayapiṭaka, but also further deepened the significance and effect of this dissertation to the academic research on the Buddhist Sangha life.

(3) It is worth noting that the innovations and the significances of this research. There is no research in the method of comparing all of records in the subject book with

Buddhist Vinaya, especially the Pāli Vinaya. Most of the published research are translation works, or the articles on the one chapter (topic) of the subject book. This research not only provides a new research way of the Buddhist research but also is a good attempt of the academic exchange between Mahāyāna Buddhism and Theravāda Buddhism.

## **5.2 Suggestions**

The research including the whole records of the subject book in total of forty chapters. One to three main points have been analyzed in each topic, therefore, it is not available to study of all of them due to the excessive content. It is necessary to researchers who are interesting in this research to continue this research. On the other hand, this research is mainly intended to examine of the Buddhist Sangha life in the seventh century. Although the parts of comparison study and discussion in each topic shown the similarities and differences in different Vinaya, and the relevant changes or the new problems. But some of the research are not deep enough, due to the limitations of subjective and objective reasons. Therefore, it is meaningful to continue this research based on its shortcomings. Finally, the subject book also concerning some other fields except Buddhist research. Such as, the medicine, the geography, astronomy, cultural exchanges and so on. Therefore, the researcher suggests the relevant scholars to pay more attentions on Yijing's works from different perspectives.

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## Appendix

義淨，《南海寄歸內法傳》，大正藏，第 54 冊，No.2125。

Yijing, *A Record of the Inner Law Sent Home from the South Seas*, CBETA, T54, No. 2125.

### 南海寄歸內法傳 第一卷 (並序)

翻經三藏沙門義淨 撰

原夫三千肇建，爰彰興立之端；百億已成，尚無人物之序。既空洞於世界，則日月未流；實閭寂於慘舒，則陰陽莫辯。暨乎淨天下降，身光自隨，因糞地肥遂生貪著，林藤香稻轉次食之，身光漸滅日月方現，夫婦農作之事興、君臣父子之道立。然而上觀青象則妙高色而浮光，下察黃輿乃風蕩水而成結。而雲二儀分判人生其中，感清濁氣自然而有，陰陽陶鑄譬之以鴻爐、品物財成方之於埏埴者，蓋寡聽曲談之謂也。於是嶽峙星分、含靈蔓莖，遂使道殊九十六種、諦分二十五門。僧佉乃從一而萬物始生，薛世則因六條而五道方起，或露膊拔髮將為出要、或灰身椎髻執作昇天、或生乃自然、或死當識滅；或雲幽幽冥冥莫識其精、眇眇忽忽罔知所出；或雲人常得人道、或說死便為鬼靈，或談不知蝶為我已、不知我為蝶形。既群迷於蜾蠃，復聚惑於螟蛉，比渾沌於雞子，方晦昧於孩嬰。斯皆未了由愛故生、藉業而有，輪迴苦海往復迷津者乎！

然則親指平途、躬宣妙理，說十二緣起，獲三六獨法，號天人師、稱一切智，引四生於火宅、拔三有於昏城，出煩惱流登涅槃岸者，粵我大師釋迦世尊矣。創成正覺，龍河九有興出塵之望；後移馳光，鹿苑六道盛歸依之心。初轉法輪則五人受化，次談戒躅則千生伏首，於是闡梵響於王舍，獲果者無窮；酬恩惠於父城，發心者莫算。始自了教，會初願以標誠；終乎妙賢，契後期於結念。住持八紀、弘濟九居，教無幽而不陳、機無微而不納。若泛為俗侶，但略言其五禁；局提法

眾，遂廣彰乎七篇。以為宅有者大非，戒興則非滅；存生者小過，律顯則過亡。且如悲損輕枝現生龍戶、慈濟微命交昇帝居，善惡之報固其明矣。於是經論兼施、定慧俱設，攝生之紐唯斯三藏乎。既而親對大師，教唯一說；隨機拯物，理亡他議。及乎薛舍初辭，魔王惑歡喜之志；熙連後唱，無滅顯亡疑之理。可謂化緣斯盡、能事畢功。遂乃跡滅兩河，人天掩望；影淪雙樹，龍鬼摧心。致使娑羅林側淚下成泥，哭者身邊血如花樹。

大師唱寂世界空虛，次有弘法應人結集，有五七之異；持律大將部分，為十八之殊。隨所見聞三藏各別，著下裙則裙有偏正、披上服則葉存狹廣；同宿乃異室繩圍兩俱無過、受食以手執畫地二並亡愆。各有師承，事無和雜(有部則正，餘三並偏。有部則要須別室，正量以繩圍床。有部手請，僧祇畫地也)。諸部流派生起不同，西國相承大綱唯四(一、阿離耶莫訶僧祇尼迦耶，唐雲聖大眾部，分出七部，三藏各有十萬頌，唐譯可成千卷；二、阿離耶悉他陞攞尼迦耶，唐雲聖上座部，分出三部，三藏多少同前；三、阿離耶慕攞薩婆悉底婆拖尼迦耶，唐雲聖根本說一切有部，分出四部，三藏多少同前；四、阿離耶三蜜栗底尼迦耶，唐雲聖正量部，分出四部，三藏三十萬頌。然而部執所傳多有同異，且依現事言其十八。分為五部，不聞於西國耳)。其間離分出沒、部別名字，事非一致，如餘所論，此不繁述。故五天之地及南海諸洲，皆雲四種尼迦耶，然其所欽處有多少。摩揭陀則四部通習，有部最盛。羅荼信度(西印度國名)則少兼三部，乃正量尤多。北方皆全有部，時逢大眾。南面則鹹遵上座，餘部少存。東裔諸國雜行四部(從那爛陀東行五百驛皆名東裔，乃至盡窮有大黑山，計當土蕃南畔。傳雲：是蜀川西南，行可一月餘便達斯嶺。次此南畔逼近海涯有室利察旦羅國，次東南有郎迦戍國，次東有社和鉢底國，次東極至臨邑國，並悉極遵三寶，多有持戒之人，乞食杜多是其國法。西方見有，實異常倫)。師子洲並皆上座，而大眾斥焉。然南海諸洲有十餘國，純唯根本有部，正量時欽，近日已來少兼餘二(從西數之，有婆魯師洲、末羅遊州，即今屍利佛逝國是。莫訶信洲、訶陵洲、坦坦洲、盆盆洲、婆裡洲、掘倫洲、佛逝補羅洲、阿善洲、末迦漫洲，又有小洲不能具錄)，斯乃鹹遵佛法，多是小乘；唯末羅遊少有大乘耳。諸國周圍，或可百里、或數百里、或可百驛；大海雖難計裡，商舶串者准知，良為掘倫。初至交廣，遂使總喚崑崙國焉。唯此崑崙，頭捲體黑——自餘諸國，與神州不殊——赤腳敢曼，總是其式，廣如《南海錄》中具述。驩州正南步行可餘半月，若乘船纔五六朝，即到乚景。南至占波，即是臨邑。此國多是正量，少兼有部。西南一月至跋南國，舊雲扶南，先是裸國，人多事天，後乃佛法盛流；惡王今並除滅，迫無僧眾，外道雜居。斯即瞻部南隅，非海洲也。

然東夏大綱多行法護，關中諸處僧祇舊兼，江南嶺表有部先盛，而雲十誦、四分者，多是取其經夾以為題目。詳觀四部之差律儀殊異，重輕懸隔、開制迢然，出家之侶各依部執。無宜取他輕事替己重條、用自開文見嫌餘制，若爾則部別之義不著、許遮之理莫分，豈得以其一身遍行於四？裂裳金杖之喻，乃表證滅不殊，行法之徒須依自部（頻毘娑羅王夢見一疊裂為十八片，一金杖斬為十八段。怖而問佛。佛言：「我滅度後一百餘年，有阿輸迦王，威加瞻部。時諸苾芻教分十八，趣解脫門其致一也。此即先兆，王勿見憂耳。」）。

其四部之中，大乘小乘區分不定。北天南海之郡純是小乘，神州赤縣之鄉意存大教，自餘諸處大小雜行。考其致也，則律檢不殊，齊制五篇通修四諦，若禮菩薩、讀大乘經，名之為大；不行斯事，號之為小。所雲大乘，無過二種：一則中觀、二乃瑜伽，中觀則俗有真空體虛如幻，瑜伽則外無內有事皆唯識；斯並鹹遵聖教，孰是孰非？同契涅槃，何真何偽？意在斷除煩惱拔濟眾生，豈欲廣致紛紜重增沈結？依行則俱昇彼岸，棄背則並溺生津。西國雙行理無乖競，既無慧目誰鑒是非？任久習而修之，幸無勞於自割。

且神州持律，諸部互牽，而講說撰錄之家遂乃章鈔繁雜，五篇七聚易處更難，方便犯持顯而還隱，遂使覆一簣而情息、聽一席而心退，上流之伍蒼髭乃成、中下之徒白首寧就。律本自然落漠，讀疏遂至終身，師弟相承用為成則，論章段則科而更科，述結罪則句而還句。考其功也，實致為山之勞；覈其益焉，時有海珠之潤。

又凡是製作之家，意在令人易解，豈得故為密語而更作解謝？譬乎水溢平川決入深井，有懷飲息濟命無由。准驗律文則不如此，論斷輕重但用數行，說罪方便無煩半日，此則西方南海法徒之大歸矣。至如神州之地，禮教盛行，敬事君親、尊讓耆長、廉素謙順、義而後取、孝子忠臣、謹身節用。

皇上則恩育兆庶，納隍軫慮於明發；群臣則莫不拱手，履薄呈志於通宵。或時大啟三乘廣開百座，布制底於八澤，有識者鹹悉歸心；散伽藍於九宇，迷途者並皆迴向。皇皇焉農歌畎畝之中，濟濟焉商詠舟車之上，遂使雞貴象尊之國頓顙丹墀，金隣玉嶺之鄉投誠碧砌，為無為事無事，斯固無以加也（雞貴者，西方名高麗國，為俱俱吒說羅。俱俱吒是雞，說羅是貴。西方傳雲：彼國敬雞，神而取尊，故戴翎羽而表飾矣。言象尊者，西國君王以象為最，五天並悉同然）。其出家法侶講說軌儀，徒眾儼然欽誠極旨，自有屏居幽谷脫屣樊籠，漱巖流以遐想、坐林薄而棲志，六時行道能報淨信之恩，兩期入定合受人天之重。此則善符經律，何有過焉！然由傳受訛謬、軌則參差、積習生常，有乖綱致者，謹依聖教及現行

要法，總有四十章，分為四卷，名「南海寄歸內法傳」。又《大唐西域高僧傳》一卷，並雜經論等並錄附歸。願諸大德興弘法心，無懷彼我，善可量度順佛教行，勿以輕人便非重法。然古今所傳經論理致善通禪門，定激之微此難懸囑，且復粗陳行法符律相以先呈，備舉條章考師宗於實錄。縱使命淪夕景，希成一簣之功；焰絕朝光，庶有百燈之續。閱此則不勞尺步，可踐五天於短階；未徙寸陰，實鏡千齡之迷躅。幸願檢尋三藏，鼓法海而揚四波，皎鏡五篇，泛慧舟而提六象。雖復親承匠旨、備檢玄宗，然非濬發於巧心，終恐受嗤於慧目雲爾。

一、破夏非小

二、對尊之儀

三、食坐小床

四、飡分淨觸

五、食罷去穢

六、水有二瓶

七、晨旦觀蟲

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凡此所論，皆依根本說一切有部，不可將餘部事見糅於斯。此與《十誦》大歸相似。有部所分，三部之別：一法護、二化地、三迦攝卑。此並不行五天，唯烏長那國及龜茲、於闐雜有行者。然《十誦律》亦不是根本有部也。



## 一、破夏非小

凡諸破夏苾芻，但不獲其十利；然是本位，理無成小。豈容昔時受敬、今翻禮卑？習以成俗本無憑據，依夏受請盜過容生，故應詳審。理無疎略，宜取受戒之日以論大小，縱令失夏不退下行。尋檢聖教無文，誰昔遣行斯事？

## 二、對尊之儀

准依佛教，若對形像及近尊師，除病則徒跣是儀，無容輒著鞋履。偏露右肩、衣掩左膊、首無巾帔，自是恒途餘處遊行。在開非過，若是寒國聽著短靴，諸餘履屣隨處應用。既而殊方異域寒燠不同，准如聖教多有違處，理可隆冬之月權著養身、春夏之時須依律制。履屣不旋佛塔，教已先明；富羅勿進香臺，頒之自久。然有故違之類，即是強慢金言。

## 三、食坐小床

西方僧眾將食之時，必須人人淨洗手足，各各別踞小床，高可七寸、方纔一尺，藤繩織內腳圓且輕；卑幼之流小拈隨事。雙足蹋地，前置盤盂，地以牛糞淨塗、鮮葉布上，座雲一肘互不相觸，未曾見有於大床上跏坐食者。且如聖制，床量長佛八指，以三倍之長中人二十四指，當笏尺尺半。東夏諸寺床高二尺已上，此則元不合坐，坐有高床之過。時眾同此，欲如之何？護罪之流須觀尺樣。然靈巖四禪床高一尺，古德所製誠有來由。即如連坐跏趺排膝而食，斯非本法，幸可知之。聞夫佛法初來，僧食悉皆踞坐，至於晉代此事方訛，自茲已後跏坐而食。然聖教東流年垂七百，時經十代代有其人，梵僧既繼踵來儀，漢德乃排肩受業，亦有親行西國目擊是非，雖還告言，誰能見用？又經雲「食已洗足」，明非床上坐，菜食棄足邊故，知垂腳而坐是。佛弟子宜應學佛，縱不能依勿生輕笑。良以敷巾方坐難為護淨，殘宿惡觸無由得免。又復歛眾殘食深是非儀，收去反觸僧槃、家人還捉淨器，此則空傳護淨，未見其功。幸熟察之，須觀得失也。

## 四、飡分淨觸

凡西方道俗噉食之法，淨觸事殊，既飡一口即皆成觸。所受之器無宜重將，置在傍邊待了同棄。所有殘食與應食者食之，若更重收斯定不可，無問貴賤法皆同爾，此乃天儀非獨人事。故諸論雲「不嚼楊枝、便利不洗、食無淨觸，將以為鄙」，豈有器已成觸還將益送、所有殘食卻收入廚、餘餅即覆瀉甕中、長糞乃反歸鐺內、羹菜明朝更食、餅果後日仍飡？持律者頗識分彊，流漫者雷同一概。又凡受齋供及餘飲噉，既其入口方即成觸，要將淨水漱口之後，方得觸著餘人及餘淨食。若未澡漱觸他，並成不淨，其被觸人皆須淨漱。若觸著狗犬亦須澡漱。其

嘗食人應在一邊，嘗訖洗手漱口並洗嘗器，方觸鐺釜。若不爾者，所作祈請及為禁術並無効驗，縱陳饗祭神祇不受。以此言之，所造供設欲獻三寶並奉靈祇及尋常飲食，皆須清潔。若身未淨澡漱及大小便利不洗淨者，皆不合作食。俗亦有雲「清齋方釋奠，剪爪宜侵肌，捨塵惑孔顏」如斯等類亦是事須清潔，不以殘食而歆饗也。凡設齋供及僧常食，須人檢校，若待齋了恐時過者，無論道俗雖未薦奉取分先食，斯是佛教許無罪咎。比見僧尼助檢校者，食多過午因福獲罪，事未可也。然五天之地雲與諸國有別異者，以此淨觸為初基耳。昔有北方胡地使人行至西國，人多見笑，良以便利不洗餘食內盆，食時叢坐互相振觸，不避豬犬不嚼齒木，遂招譏議。故行法者極須存意，勿以為輕。然東夏食無淨觸其來久矣，雖聞此說多未體儀，自非面言方能解悟。

### 五、食罷去穢

食罷之時，或以器承，或在屏處、或向渠竇、或可臨階，或自持瓶、或令人授水，手必淨洗、口嚼齒木疏牙刮舌，務令清潔，餘津若在即不成齋。然後以其豆腐、或時將土水撚成泥，拭其脣吻令無膩氣。次取淨瓶之水，盛以螺盃、或用鮮葉、或以手承。其器及手必須三層淨揩(豆腐、土、乾牛糞)洗令去膩。或於屏隱淨瓶注口，若居顯處律有遮文，略漱兩三方乃成淨。自此之前口津無宜輒咽，既破威儀咽咽得罪。乃至未將淨水重漱已來，涎唾必須外棄，若日過午更犯非時。斯則人罕識知，縱知護亦非易。以此言之，豆麵灰水誠難免過，良為牙中食在、舌上膩存。智者觀斯理應存意，豈容正食已了談話過時，不畜淨瓶不嚼齒木，終朝含穢竟夜招愆，以此送終固成難矣。其淨瓶水或遣門人持授，亦是其儀也。

### 六、水有二瓶

凡水分淨觸，瓶有二枚。淨者鹹用瓦瓷，觸者任兼銅鐵。淨擬非時飲用，觸乃便利所須。淨則淨手方持，必須安著淨處；觸乃觸手隨執，可於觸處置之。唯斯淨瓶及新淨器所盛之水，非時合飲。餘器盛者名為時水，中前受飲即是無愆，若於午後飲便有過。其作瓶法蓋須連口，頂出尖臺可高兩指，上通小穴麤如銅箸，飲水可在此中。傍邊則別開圓孔，擁口令上豎高兩指，孔如錢許，添水宜於此處。可受二三升，小成無用。斯之二穴恐蟲塵入，或可著蓋、或以竹木或將布葉而裹塞之。彼有梵僧取製而造。若取水時，必須洗內令塵垢盡方始納新。豈容水則不分淨觸但畜一小銅瓶，著蓋插口傾水流散不堪受用難分淨觸。中間有垢有氣不堪停水、一升兩合隨事皆闕。其瓶袋法式，可取布長二尺寬一尺許，角襴兩頭對處縫合，於兩角頭連施一襻纔長一磬，內瓶在中掛膊而去。乞食鉢袋樣亦同此，上掩鉢口塵土不入，由其底尖鉢不動轉。其貯鉢之袋與此不同，如餘處述。所有瓶

鉢隨身衣物各置一肩，通覆袈裟擎傘而去，此等並是佛教出家之儀。有暇手執觸瓶並革屣袋，錫杖斜挾進止安詳，鳥喻月經雅當其況。至如王城覺樹、鷲嶺鹿園、娑羅鶴變之所、蕭條鵲封之處，禮制底時四方俱湊，日觀千數鹹同此式。若那爛陀寺大德，多聞並皆乘輿，無騎鞍乘者。及大王寺僉亦同爾，所有資具鹹令人擔，或遣童子擎持。此是西方僧徒法式。

## 七、晨旦觀蟲

每於晨旦必須觀水。水有瓶井池河之別，觀察事非一準。亦既天明先觀瓶水。可於白淨銅盞銅牒或蠡杯漆器之中，傾取掬許安置甆上，或可別作觀水之木，以手掩口良久視之，或於盆罐中看之亦得。蟲若毛端，必須存念。若見蟲者倒瀉瓶中，更以餘水再三滌器，無蟲方罷。有池河處持瓶就彼，瀉去蟲水瀉取新淨。如但有井，准法瀉之。若觀井水，汲出水時以銅盞於水罐中酌取掬許，如上觀察。若無蟲者通夜隨用，若有同前瀉瀉。池河觀水，廣如律說。凡瀉水者，西方用上白疊，東夏宜將密絹，或以米揉、或可微煮。若是生絹，小蟲直過。可取熟絹笏尺四尺，捉邊長挽褳取兩頭刺使相著，即是羅樣。兩角施帶、兩畔置[巾]，中安橫杖張開尺六，兩邊繫柱下以盆承，傾水之時罐底須入羅內。如其不爾，蟲隨水落，墮地墮盆還不免殺。凡水初入羅時，承取觀察，有蟲即須換卻，若淨如常用之。水既足已即可翻羅，兩人各捉一頭翻羅，令入放生器內，上以水澆三遍，外邊更以水淋，中復安水承取觀察，若無蟲者隨意去羅。此水經宵，還須重察。凡是經宿之水旦不看者，有蟲無蟲，律雲用皆招罪。然護生取水多種不同，井處施行此羅最要，河池之處或可安捲用陰陽瓶權時濟事。又六月七月其蟲更細不同餘時，生絹十重蟲亦直過，樂護生者理應存念方便令免。或作瓦盆子羅亦是省要，西方寺家多用銅作，鹹是聖制，事不可輕。其放生器，作小水罐令口直開，於其底傍更安兩鼻，雙繩放下到水覆牽，再三入水然後抽出。若是寺家瀉羅，大僧元不合觸，房內時水亦復同然，未受具人取方得飲。非時飲者，須用淨羅淨瓶淨器方堪受用。存生乃是性戒，可護中重、十惡居首，理難輕忽。水羅是六物之數，不得不持。若行三五裡，無羅不去。若知寺不瀉水，不合飡食，渴死長途足為龜鏡，豈容恒常用水曾不觀察！雖有瀉羅蟲還死內，假欲存救罕識其儀。井口之上翻羅，未曉放生之器，設令到水蟲死何疑。時有作小圓羅，纔受一升兩合，生疎薄絹，元不觀蟲，懸著鉢邊令他知見，無心護命日日招愆，師弟相承用為傳法。誠哉可歎，良足悲嗟！其觀水器人人自畜，放生之罐在處須有。

## 八、朝嚼齒木

每日旦朝須嚼齒木揩齒刮舌，務令如法，盥漱清淨方行敬禮。若其不然，受禮禮他悉皆得罪。其齒木者，梵雲憚哆家瑟訖，憚哆譯之為齒，家瑟訖即是其木。長十二指，短不減八指，大如小指、一頭緩，須熟嚼良久淨刷牙關。若也逼近尊人，宜將左手掩口。用罷擘破屈而刮舌，或可別用銅鐵作刮舌之篋。或取竹木薄片如小指面許，一頭纖細以剔斷牙，屈而刮舌勿令傷損。亦既用罷，即可俱洗棄之屏處。凡棄齒木，若口中吐水及以洩唾，皆須彈指經三、或時警效過兩，如不爾者棄便有罪。或可大木破用，或可小條截為。近山莊者則柞條葛蔓為先，處平疇者乃楮桃槐柳隨意，預收備擬無令闕乏。濕者即須他授，乾者許自執持。少壯者任取嚼之，老宿者乃椎頭使碎。其木條以苦澁辛辣者為佳，嚼頭成絮者為最。鹿胡葉根極為精也(即倉耳根並截取入地二寸)，堅齒口香、消食去癰，用之半月口氣頓除，牙疼齒憊三旬即愈。要須熟嚼淨揩令涎癰流出，多水淨漱，斯其法也。次後若能鼻中飲水一抄，此是龍樹長年之術。必其鼻中不串、口飲亦佳、久而用之便少疾病。然而牙齒根宿穢，積久成堅刮之令盡，苦澁淨漱更不腐敗，自至終身牙疼西國迥無，良為嚼其齒木。豈容不識齒木名作楊枝？西國柳樹全稀，譯者輒傳斯號；佛齒木樹實非楊柳，那爛陀寺目自親觀。既不取信於他，聞者亦無勞致惑。檢《涅槃經》梵本雲「嚼齒木時矣。」亦有用細柳條，或五或六全嚼口內不解漱除，或有吞汁將為殄病，求清潔而返穢、冀去疾而招痼。或有斯亦不知，非在論限。然五天法，俗嚼齒木自是恒事，三歲童子咸即教為，聖教俗流俱通利益。既申臧否，行捨隨心。

## 九、受齋軌則

凡論西方赴請之法，並南海諸國，略顯其儀。西方乃施主預前禮拜請僧，齋日來白時至。僧徒器座量准時宜，或可淨人自持、或受他淨物，器乃唯銅一色，須以灰末淨揩。座乃各別小床，不應連席相觸，其床法式如第三章已言。若其瓦器曾未用者，一度用之此成無過，既被用訖棄之坑塹，為其受觸不可重收。故西國路傍設義食處殘器若山，曾無再用。即如襄陽瓦器食了更收，向若棄之便同淨法。又復五天元無瓷漆，瓷若油合是淨無疑。其漆器，或時賈客將至西方，及乎南海皆不用食，良為受膩故也。必若是新，以淨灰洗令無膩氣，用亦應得。其木器元非食物，新者一用固亦無愆，重觸有過事如律說。其施主家設食之處，地必牛糞淨塗，各別安小床座，復須清淨[土\*瓦]甕預多貯水。僧徒既至，解開衣紐，安置淨瓶，即宜看水。若無蟲者用之濯足，然後各就小床停息片時，察其早晚。日既將午，施主白言時至，法眾乃反攝上衣兩角前繫，下邊右角壓在腰條左邊，

或屑或土澡手令淨，或施主授水、或自用君持，隨時濟事重來踞坐受其器葉。以水略洗勿使橫流。食前全無呪願之法。施主乃淨洗手足，先於大眾前初置聖僧供，次乃行食以奉僧眾。復於行食末安食一盤，以供呵利底母。其母先身因事發願食王舍城所有兒子，因其邪願捨身遂生藥叉之內，生五百兒，日日每食王舍城男女。諸人白佛，佛遂藏其稚子名曰愛兒。觸處覓之，佛邊方得。世尊告曰：「汝憐愛兒乎？汝子五百，一尚見憐；況復餘人一二而已。」佛因化之，令受五戒為鄔波斯迦。因請佛曰：「我兒五百今何食焉？」佛言：「苾芻等住處寺家，日日每設祭食，令汝等充飡。」故西方諸寺，每於門屋處或在食廚邊，素畫母形抱一兒子，於其膝下或五或三，以表其像。每日於前盛陳供食。其母乃是四天王之眾，大豐勢力。其有疾病無兒息者，饗食薦之鹹皆遂願。廣緣如律，此陳大意耳。神州先有，名鬼子母焉。又復西方諸大寺處，鹹於食廚柱側或在大庫門前，彫木表形。或二尺三尺，為神王狀，坐抱金囊卻踞小床，一腳垂地。每將油拭黑色為形，號曰莫訶哥羅，即大黑神也。古代相承雲是大天之部屬，性愛三寶、護持五眾，使無損耗、求者稱情。但至食時，廚家每薦香火，所有飲食隨列於前。曾親見說大涅槃處般彈那寺，每常僧食一百有餘，春秋二時禮拜之際，不期而至僧徒五百臨中忽來，正到中時無宜更煮。其知事人告廚家曰：「有斯倉卒，事欲如何？」於時有一淨人老母而告之曰：「此乃常事，無勞見憂。」遂乃多燃香火、盛陳祭食告黑神曰：「大聖涅槃爾徒尚在，四方僧至為禮聖蹤；飲食供承勿令闕乏是仁之力，幸可知時。」尋即總命大眾令坐，以寺常食次第行之大眾鹹足，其飡所長還如常日。鹹皆唱善，讚天神之力。親行禮觀故覩神容，見在其前食成大聚。問其何意？報此所由。淮北雖復先無，江南多有置處。求者効驗，神道非虛。大覺寺目真鱗陀龍，亦同斯異矣。其行食法，先下薑鹽。薑乃一片兩片大如指許，鹽則全匕半匕藉之以葉。其行鹽者，合掌長跪在上座前，口唱三鉢羅佉哆，譯為善至，舊雲僧跋者訛也。上座告曰：「平等行食意，道供具善成。」食時復至，准其字義合當如是。然而佛與大眾受他毒食，佛教令唱三鉢羅佉哆然後方食，所有毒藥皆變成美味。以此言之，乃是祕密言詞，未必目其善至。東西兩音臨時任道，並汾之地唱時至者，頗有故實。其授食之人，必須當前並足恭敬曲身，兩手執器及以餅果，去手一磔即須懸放，自餘器食或一寸二寸。若異此途，理不成受。隨受隨食，無勞待遍。等供食遍不是正翻，食罷隨意亦非聖說。次授乾粳米飯並稠豆臠，澆以熱酥。手攪令和，投諸助味，食用右手。纔可半腹方行餅果，後行乳酪及以沙糖。渴飲冷水，無問冬夏。此乃眾僧常食，並設齋供大略皆爾。然其齋法意存殷厚，所餘餅飯盈溢盤盂，酥酪縱橫隨著皆受。故佛在日勝光王親供佛眾，行其餘食及以酥酪乃至地皆流漫，律有成文即其事也。淨初至東印度耽摩立底國，欲依廉素設供齋僧。時人止曰：「若纔足而已，何為不得？然而古來相承設須盈

富，若但滿腹者恐人致笑。聞師從大國來，處所豐贍，若無盈長不如不設。」是以還依彼法矣。斯乃施心弘廣，得報還復豐多，無乖理也。必其貧窶，及食罷行嘸，隨力所能。既其食了，以片水漱口，咽而不棄。將少水置器，略淨右手然後方起。欲起之時，須以右手滿掬取食持將出外，不簡僧私之物。聖遣普施眾生，未食前呈，律無成教。又復將食一盤，以上先亡及餘神鬼應食之類，緣在鷲山，如經廣說。可將其食向上座前跪，上座乃以片水灑，而呪願曰：

「以今所修福，    普霑於鬼趣，  
食已免極苦，    捨身生樂處。  
菩薩所受用，    無盡若虛空，  
施獲如是果，    增長無休息。」

持將出外，於幽僻處林叢之下、或在河池之內，以施先亡矣。江淮間設齋之次，外置一盤，即斯法也。然後施生授齒木、供淨水，盥漱之法如第五章已述。僧徒辭別之時，口雲：「所修福業悉皆隨喜。」然後散去。眾僧各各自誦伽他，更無法事。食罷餘殘並任眾僧令小兒將去，或施貧下，隨應食者食之。或可時屬飢年、或恐施主性慳者，問而力取，齋主全無重收食法。此是西方一途受供之式。或可施主延請同前，於其宅中形像預設。午時既至普就尊儀，蹲踞合掌各自心念，禮敬既訖食乃同前。或可別令一人在尊像前長跪合掌大聲讚佛(言長跪者，謂是雙膝踞地，豎兩足以支身。舊雲胡跪者，非也。五天皆爾，何獨道胡)，唯歎佛德不雜餘言。施主乃然燈散花，一心虔敬，用摩香泥以塗僧足，燒香普馥元不別行，鼓樂絃歌隨情供養，方始如前准次飡食。食罷將其瓶水遍灑眾前，上座方為施主略誦陀那伽陀。斯乃復是兩途西方食法。然而西國噉嚼多與神州不同，但可略據律科粗陳梗概雲爾。

律雲「半者蒲膳尼，半者珂但尼」。蒲膳尼以含噉為義，珂但尼即齧嚼受名。半者調五也。半者蒲膳尼，應譯為五噉食，舊雲五正者，准義翻也。一飯、二麥豆飯、三麩、四肉、五餅。半者珂但尼，應譯為五嚼食，一根、二莖、三葉、四花、五果。其無緣者若食初五，後五必不合飡。若先食後五，前五噉便隨意。准知乳酪等非二五所收，律文更無別號，明非正食所攝。若諸麵食豎匙不倒，皆是餅飯所收。乾麩和水指畫見跡者，斯還五攝。且如五天之地界分綿邈，大略而言，東西南北各四百餘驛，除其邊裔，雖非盡能目擊，故可詳而問知。所有噉嚼奇巧非一，北方足麵，西邊豐麩，摩揭陀國麵少米多，南裔東垂與摩揭陀一類。蘇油乳酪在處皆有，餅果之屬難可勝數。俗人之流膾腥尚寡，諸國並多粳米，粟少黍無。有甘瓜、豐蔗芋、乏葵菜、足蔓菁。然子有黑白，比來譯為芥子，壓油充食，

諸國鹹然。其菜食之，味與神州蔓菁無別，其根堅韌復與蔓菁不同，結實粒麤復非芥子，其猶枳橘因地遷形。在那爛陀與無行禪師共議懷疑，未能的辯。又五天之人不食諸壘及生菜之屬，由此人無腹痛之患，腸胃和軟亡堅強之憂矣。

然南海十洲，齋供更成殷厚。初日將檳榔一裹及片子香油並米屑少許，並悉盛之葉器安大盤中，白疊蓋之。金瓶盛水當前瀝地以請眾僧，令於後日中前塗身澡浴。第二日過午已後，則擊鼓樂、設香花。延請尊儀，棚車輦輿、幡旗映日，法俗雲奔，引至家庭張施帷蓋，金銅尊像瑩飾皎然，塗以香泥置淨盤內，鹹持香水虔誠沐浴，拭以香捧入堂中，盛設香燈方為稱讚。然後上座為其施主說陀那伽他申述功德，方始請僧出外澡漱，飲沙糖水多噉檳榔，然後取散。至第三日禺中入寺敬白時到。僧洗浴已引向齋家，重設尊儀略為澡沐，香花鼓樂倍於昨晨，所有供養尊前普列。於像兩邊各嚴童女或五或十，或可童子，量時有無。或擎香鑪執金澡罐，或捧香燈鮮花白拂。所有粧臺鏡奩之屬，鹹悉持來佛前奉獻。問其何意？答是福因，今不奉獻後寧希報？以理言之斯亦善事。次請一僧座前長跪讚歎佛德。次復別請兩僧。各昇佛邊一座，略誦小經半紙一紙，或慶形像共點佛睛以來勝福，然後隨便各就一邊反褊袈裟(袈裟乃是梵言，即是乾陀之色。元來不幹東語，何勞下底置衣。若依律文典語，三衣並名支伐羅也)，兩角前繫，澡手就凴。威儀法式、牛糞塗地、觀水濯足，及所凴噉、行食法用，並與西方大同。然其別者，頗兼三淨耳，並多縫葉為槃，寬如半席，貯粳米飯一鬥二鬥，亦用為器受一升二升，擎向僧處當前授與。次行諸食，有三二十般。此乃貧窶之輩也。若是王家及餘富者，並授銅槃銅碗及以葉器，大如席許，餽饌飲食數盈百味。國王乃捨尊貴位，自稱奴僕與僧授食虔恭徹到，隨著皆受更無遮法。若但取足而已，施主心便不快，見其盈溢方成意滿。粳米飯則四鬥五鬥，餅果等則三盤兩盤。其親屬隣伍之家鹹齋助供，或飯或餅，羹菜非一。然一人殘食，可供三四；若盛設者，十人食亦未盡。其所殘食，皆任眾僧令淨人將去。然而神州齋法與西國不同，所食殘餘主還自取，僧輒將去理成未可。故出家之人相時而動，知足不辱、無虧施心。必若施主決心不擬重取、請僧將去者，任量事斟酌。眾僧亦既食了、盥漱又畢，乃掃除餘食令地清淨，布以花燈燒香散馥，持所施物列在眾前，次行香泥如梧子許，僧各揩手令使香潔。次行檳榔豆蔻糝，以丁香龍腦咀嚼能令口香，亦可消食去癢。其香藥等皆須淨瓶水洗，以鮮葉裹授與眾僧。施主至上座前或就能者，以著嘴瓶水如銅箸連注不絕，下以槃承。師乃手中執花承其注水，口誦陀那伽他。初須佛說之頌，後通人造，任情多少量時為度。須稱施主名願令富樂，復持現福迴為先亡，後為皇王次及龍鬼。願國土成熟人物又安，釋迦聖教住而莫滅。其伽他譯之如別。斯乃世尊在日親為呪願。但至食罷，必為說特敬拏伽他，是持

施物供奉之儀。特敬尼師，即是應合受供養人，是故聖制，每但食了必須誦一兩陀那伽他報施主恩(梵雲陀那鉢底，譯為施主。陀那是施，鉢底是主。而雲檀越者，本非正譯，略去那字取上陀音轉名為檀，更加越字。意道由行檀捨，自可越渡貧窮。妙釋雖然，終乖正本。舊雲達嚩者，訛也)。若不然者，既違聖教，不銷所食。乞餘食法時有行處。然後行其嚩物，或作如意樹以施僧，或造金蓮華以上佛，鮮花齊膝白盈床。過午或講小經，或時連夜方散。辭別之時口雲娑度，兼唱阿奴謨挖。娑度即事目善奉。阿奴謨挖譯為隨喜。凡見施他或見施己，鹹同此說。意者前人既呈，隨後慶讚，俱招福利矣。此是南海十洲一途受供法式。

或初日檳榔請僧，第二日禺中浴像，午時食罷齊暮講經。斯則處中者所務。或可初日奉齒木以請僧，明日但直設齋而已。或可就僧禮拜言申請白，斯乃貧乏之流也。

然北方諸胡，覩貨羅及速利國等，其法復別。施主先呈花著供養制底，大眾旋繞令唱，導師廣陳呪願，然後方食。其花蓋法式，如西方記中所陳矣。斯等雖復事有疎繁、食兼廣略，然而僧徒軌式護淨手食，大徒法則並悉相似。眾僧或有杜多乞食但著三衣，設他來請，奉金寶棄如洩唾，屏跡窮林矣。即如東夏齋法遣疏請僧，雖至明朝不來啟白，准如聖教似不慇懃，必是門徒須教法式。若行赴供，應將濾羅，僧所用水並可觀察。既其食了須嚼齒木，若口有餘膩即不成齋，雖復餓腹終宵，詎免非時之過。幸可看西方食法擬議東川，得不之宜自然明白，無暇詳述智者當思。嘗試論之曰：然無上世尊大慈悲父，愍生淪滯，歷三大而翹勤；冀使依行，現七紀而揚化。以為住持之本衣食是先，恐長塵勞嚴施戒檢。制在聖意理可遵行，反以輕心道其無罪，食噉不知受觸，但護姪戒一條，即雲我是無罪之人，何勞更煩學律？咽噉著脫元不關情，直指空門將為佛意，寧知諸戒非佛意焉！一貴一輕出乎臆斷，門徒遂相踵習，制不窺看戒經；寫得兩卷空門，便謂理苞三藏，不思咽咽當有流漿之苦，誰知步步現招賊住之殃？浮囊不洩乃是菩薩本心，勿輕小愆還成最後之唱，理合大小雙修方順慈尊之訓。防小罪、觀大空，攝物澄心，何過之有！或恐自迷誤眾，准教聊陳一隅。空法信是非虛，律典何因見慢？宜應半月說戒洗懺，恒為勸誡門徒。日三禮白。佛法住世日日衰微，察己童年所觀乃與老時全異。目驗斯在，幸可存心。夫飲食之累，乃是常須，幸願敬奉之倫無輕聖教耳。重曰：

聖教八萬，要唯一二，外順俗途、內凝真智。何謂俗途？奉禁亡辜。何謂真智？見境俱棄。遵勝諦而無著，滅緣生之有累，勤積集於多修，證圓成之妙義。豈容不習三藏、教理俱迷，罪若河沙之巨量，妄道已證於菩提？菩提是覺，惑累



皆亡。不生不滅，號曰真常。寧得同居苦海，漫說我住西方？常理欲希，戒淨為基，護囊穿之小隙、慎針穴之大非，大非之首衣食多咎。奉佛教則解脫非遙，慢尊言乃沈淪自久。聊題行法略述先模，鹹依聖檢豈曰情圖。幸無嫌於直說，庶有益於遐途。若不確言其進不，誰復輒鑒於精麁？

## 南海寄歸內法傳 第二卷

### 十、衣食所須

原夫有待累形，假衣食而始濟；無生妙智，託滅理而方興。若其受用乖儀，便招步步之罪；澄心失軌，遂致念念之迷。為此於受用中求脫者，順聖言而受用；在澄心處習理者，符先教以澄心。即須俯視生涯是迷生之牢獄，仰唏寂岸為悟寂之虛關，方可艤法舟於苦津，秉慧炬於長夜矣。然於所著衣服之製、飲食之儀，若持犯炳然律有成則，初學之輩亦識重輕。此則得失局在別人，固乃無煩商榷。自有現違律檢而將為指南，或可習俗生常謂其無過；或道佛生西國，彼出家者依西國之形儀，我住東川，離俗者習東川之軌則，詎能移神州之雅服，受印度之殊風者。聊為此徒，粗銓衡也。凡是衣服之儀，斯乃出家綱要，理須具題其製，豈得輕而略諸。且如法眾三衣，五天並皆刺葉，獨唯東夏開而不縫。親問北方諸國行四分律處，俱同刺葉，全無開者；西方若得神州法服，縫合乃披。諸部律文皆雲刺合。然而充身六物，自有嚴條；十三資具，廣如律說。

言六物者：

一僧伽胝(譯為複衣也)、二嗢咄囉僧伽(譯為上衣也)、三安咄婆娑(譯為內衣也。此之三衣皆名支伐羅。北方諸國多名法衣為袈裟，乃是赤色之義，非律文典語)、四波咄囉(鉢也)、五尼師但那(坐臥具也)、六鉢裡薩囉伐拏(濾水羅也。受戒之時要須具斯六物也)。

十三資具者：

一僧伽胝、二嗢咄囉僧伽、三安咄婆娑、四尼師但那、五裙、六副裙、七僧腳崎(掩腋衣也)、八副僧腳崎、九拭身巾、十拭面巾、十一剃髮衣、十二覆瘡疥衣、十三藥資具衣。

頌曰：

「三衣並坐具，    裙二帔有兩，  
身面巾剃髮，    遮瘡藥直衣。」

十三種衣，出家開畜。既有定格，即須順教用之，不比自餘所有長物。此之十三，鹹須別牒其事、點淨守持，隨得隨持無勞總足。餘外長衣量事分別，若氍毹褥毯席之流，但須作其委付他心而受用也。有雲「三衣十物」者，蓋是譯者之意離為二處，不依梵本，別道三衣、析開十物。然其十數不能的委，致使猜荀皆悉

憑虛，訓什為雜未符先旨。其藥直衣，佛制畜者，計當用絹，可二丈許或可一疋。既而病起無恒，卒求難濟；為此制畜，可豫備之。病時所須，無宜輒用。然修行利生之門，義在存乎通濟。既而根有三等，不可局為一途。四依四作十二杜多，制唯上行；畜房受施十三資具，益兼中下。遂使少欲者無盈長之過，多求者亡闕事之咎。大哉慈父！巧應根機，善誘人天，稱調禦者。而雲供身百一，四部未見律文。雖復經有其言，故是別時之意。且如多事俗徒傢俱尚不盈五十，豈容省緣釋子翻乃過其百數？准驗道理，通塞可知。

凡論絕絹，乃是聖開，何事強遮徒為節目，斷之以意欲省招繁。五天四部並皆著用，詎可棄易求之絹絕，覓難得之細布。妨道之極，其在斯乎。非制強制，即其類也。遂使好事持律之者，增己慢而輕餘；無求省欲之賓，內起慚而外惡。斯乃遮身長道，亦復何事云云。而彼意者，將為害命處來，傷慈之極。悲潛含識，理可絕之。若爾者，著衣噉食緣多損生，螻蛄曾不寄心，蛹蠶一何見念？若其總護者，遂使存身靡託、投命何因！以理推徵，此不然也。而有不噉酥酪、不履皮鞋、不著絲綿，同斯類矣。

凡論殺者，先以故意，斷彼命根，方成業道；必匪故思，佛言無犯。三處清淨制在亡愆，設乖斯旨但招輕過，無殺心故因乃極成。猶若受餘喻便彰著。因喻既其明白無過，依宗自顯。三支道理且已皎然，況復金口自言！何勞更為穿鑿，遂使五日之疑出於作者之筆，三豕之謬傳乎信受之言。若其自乞生繭、目驗損蟲，斯則俗士尚不應行，何況情希出離。引斯為證，深成未可。若有施主淨意持來，即須唱導隨喜以受之，用資身而育德，實無過也。

五天法服，任刺任縫。衣縷不問縱橫，為日無過三五。計絹一疋作得七條五條，內葉三指、外緣一寸，外緣有刺三道，內葉悉皆縫合。充事表儀，亦何假精妙？若著納衣者，意存省事，或拾遺於糞聚、或取棄於屍林，隨得隨縫，用法寒暑耳。而有說雲「律中臥具，即是三衣。」見制野蠶便生異意，剩謂法衣非絹，遂即覓布慙慙。寧委本文元來是褥，高世耶乃是蠶名，作絹還受斯號，體是貴物，制不聽用。作褥之法有其兩種：或縫之作袋貯毛在中，或可用絲織成，即是氍毹之類。其褥樣闊二肘長四肘，厚薄隨時。自乞乃遮，他施無罪。全不許用者，大事嚴科。此諸敷具，非三衣也。又復律雲正命，謂是口腹為先。耕墾須得其宜、種植無違教網，應法食用不生其罪，始曰立身能長其福。依如律教，僧家作田須共淨人為其分數，或可共餘人戶，鹹並六分抽一。僧但給牛與地，諸事皆悉不知。或可分數量時斟酌，西方諸寺多並如是。或有貪婪不為分數，自使奴婢躬撿營農，護戒苾芻不噉其食。意者以其僧自經理邪命養身、驅使傭人非瞋不可、壞種墾地

蟲蟻多傷；日食不過一升，誰復能當百罪？是以耿介之士疾其事繁，攜瓶挾鉢棄之長驚，獨坐靜林之野、歡與鳥鹿為儔，絕名利之誼囂、修涅槃之寂滅。若為眾家經求取利，是律所聽，墾土害命教門不許。損蟲妨業，寧復過此！有罪邪生之十頃，著作則不見為疎條；無過正行之三衣，還復幾勞於文墨？嗚呼！可為信者說，難與疑者言，由恐傳法之家尚懷固執耳。初至耽摩立底國，寺院之外有一方地，忽見家人取菜，分為三分：與僧一分；自取兩歸。未解其故：問大乘燈法師曰：「斯何意焉？」答曰：「此寺僧徒並多戒行，自為種植大聖所遮。是以租地與他、分苗而食，方為正命省緣自活，無其耕墾溉灌殺生之罪矣。」又見知事苾芻，晨旦井邊觀水，無蟲得用；一日有命，即須羅瀉。又見但是外人取與，下至一莖之菜，並須問眾方用。又見寺內不立綱維，但有事來合眾量許。若緣獨意處斷隨情、損益僧徒不遵眾望者，此名俱羅鉢底，眾共驅之。又見尼入僧寺，白乃方前。僧向尼坊，問而後進。若出寺外，兩人方去。必有緣事須至俗舍者，白眾許已，四人共去。又見每月四齋之日，合寺大眾晡後鹹集俱聽寺制，遵而奉行深生敬仰。又見有一小師，遣其童子將米二升送與家人婦女，情涉曲私。有人告眾，喚來對勘。三皆承引。雖無惡事，而自負慚心，即出寺門棄名長去，師遣餘人送彼衣物。但是眾法共遵，未勞官制。又見婦人入寺，不進房中，廊下共語，暫時便去。又見寺內有一苾芻，名曷羅戶羅蜜咀羅，於時年可三十，操行不群，名稱高遠。一日誦《寶積經》有七百頌。閑內典之三藏，洞俗言之四明，東聖方處推為上首。自從受具，女人曾不面言，母姊設來出觀而已。當時問曰：「斯非聖教，何為然乎？」答曰：「我性多染，非此不杜其源。」雖復不是聖遮，防邪亦復何爽。又見多聞大德，或可一藏精研。眾給上房，亦與淨人供使，講說尋常、放免僧事，出多乘輿，鞍畜不騎。又見客僧創來入寺，於五日內，和眾與其好食，冀令解息，後乃僧常。若是好人，和僧請住，准其夏歲，臥具是資。如無學識，則一體常僧，具多聞乃准前，安置名掛僧籍同舊住人矣。又見好心來至，具問因由。如求出家，和僧剃髮。名字不幹王籍，眾僧自有部書。後若破戒行非，鳴撻椎而驅遣。為此眾僧自相檢察，起過難為萌漸。於時歎曰：「昔在神州自言明律，寧知到此反作迷人。向若不移步西方，何能鑒斯正則！」此乃或是寺家眾制，或是別行要心，餘並著在律文，末代住持極要。此皆是耽摩立底跋羅訶寺之法式也。其那爛陀寺，法乃更嚴，遂使僧徒數出三千、封邑則村餘二百，並是積代君王之所奉施。紹隆不絕，非律而論者哉。亦未見有俗官乃當衙正坐，僧徒則為行側立，欺輕呼喚不異凡流，送故迎新幾倦途路；若點檢不到，則走赴公門、求命曹司，無問寒暑。

夫出家之人，本為情希離俗，捨五畏之危道、遵八正之平衢。豈有反更驅馳重嬰羅網，欲求簡寂寧能遂意？可謂全乖解脫、不順蕭然者乎。理須二六杜多十

三資具，隨緣濟命盪除舊習，報師僧父母之鴻澤，酬天龍

帝主之深慈。斯則雅順調禦之儀、善愜策修之路。因論護命之事，且復言其現行。願諸大德勿嫌煩重耳。

然四部之殊，以著裙表異：一切有部則兩邊向外雙襠；大眾部則右裾，蹙在左邊向內插之不令其墮，西方婦女著裙與大眾部無別；上座正量製亦同斯，但以向外直翻傍插為異。腰條之製亦復不同，尼則准部如僧，全無別體。且如神州祇支偏袒覆膊，方裙禪袴袍襦，鹹乖本製，何但同袖及以連脊。至於披著不稱律儀，服用並皆得罪。頗有著至西方，人皆共笑，懷慚內恥，裂充雜用。此即皆是非法衣服也。若默而不說，知者無由；如欲直言，復恐聞者見怨。是以杼軸於短懷、沈吟於進退，願智者詳察識衣服之本儀也。又西方俗侶官人貴勝所著衣服，唯有白疊一雙，貧賤之流只有一布。出家法眾但畜三衣六物，樂盈長者方用十三資具。東夏不許同袖及連脊衣者，蓋是自習東川妄談西國耳。即如瞻部洲中及諸邊海人物衣服，可略言之。且從莫訶菩提東至臨邑，有二十餘國，正當驩州南界也。西南至海北，齊羯濕彌羅，並南海中有十餘國及師子洲，並著二敢曼矣。既無腰帶亦不裁縫，直是闊布兩尋繞腰下抹。西天之外大海邊隅，有波刺斯及多底國，並著衫袴。裸國則迥無衣服，男女鹹皆赤體。從羯濕彌羅已去，及速利諸胡吐蕃、突厥，大途相似，不著敢曼，氈裘是務，少有劫貝。時存著者，以其寒地，衫袴是常。即此諸國之中，唯波刺斯及裸國、吐蕃、突厥元無佛法，餘皆遵奉。而於衫袴之鄉，鹹不洗淨，由是五天之地自恃清高也。然其風流儒雅、禮節逢迎、食噉淳濃、仁義豐贍，其唯東夏餘莫能加，但以食不護淨、便利不洗、不嚼楊枝，事殊西域。而有現著非法衣服將為無過，引彼略教文雲「此方不淨、餘方清淨，得行無罪」者，斯乃譯者之謬，意不然矣！具如別處。

若爾，神州苾芻除三衣外，並非聖儀。既其有犯、理難服用者，且如西方煖地，單布自可終年；雪嶺寒鄉欲遣，若為存濟身安業進？聖有誠言，苦體勞勤乃外道教。去取之理其欲如何？然聖開立播之服通被寒鄉，斯乃足得養身，亦復何成妨道？梵雲立播者，譯為裹腹衣。其所製儀，略陳形樣，即是去其正背、直取偏袒，一邊不應著袖，唯須一幅纔穿得手。肩袖不寬，著在左邊，無宜闊大，右邊交帶勿使風侵，多貯綿絮事須厚煖；亦有右邊刺合貫頭紐腋，斯其本製。目驗西方，有胡地僧來，多見攜著；那爛陀處不覩斯衣，良由國熱，人鹹不用。准斯開意，直為寒鄉老者，其偏袒正背，無是踵斯而作，剩加右畔失本威儀，非製自為定招越法。至如立播抱腹，自免嚴寒；厚帔通披，足遮隆凍。形像之處禮佛對尊，露膊是恒、掩便獲罪。然則出家省事，冬月居房炭火隨時，詎勞多服？必有

病緣要須著者，臨時處斷勿使乖儀。然而東夏寒嚴劈裂身體，若不煥服交見羸亡。既為難緣，理須弘濟。方裙偏袒形簡俗流，唯立播衣寒冬暫著，知非本製為命權開，如車置油內生慚厚。必其不著，極是佳事。自餘袍袴禪衫之類，鹹悉決須遮斷。嚴寒既謝，即是不合攬身，而復更著偏衫，實非開限。斯則去繁得要，仰順聖情。自墮乍可，一身傳授，恐為誤眾。如能改斯故轍務軌新蹤者，即可謂蟬聯少室，架鷲峯而並峻；櫛批王舍，通帝鄉而共圍。鴻河則合泚於文池，細柳乃同暉於覺樹；變桑田而騰茂，盡劫石而揚輝。誠可嗟矣！誠可務哉！但佛日既沈、教留後季，行之則大師對面，背教則眾過現前。故經雲「若能奉戒，則我存無異」。或雲：「舊來上德並悉不言，今日後人何事移則？」固不然矣。依法匪人教有弘說，考之律藏，衣食無罪者方可取也。非知之艱，行之為難。聞若不行，導者寧過？重曰：

含生之類衣食是先，斯為枷鎖控制生田。奉聖言則蕭然出離，任自意乃罪累相牽。智者須鑒，事在目前。如玉處泥、若水居蓮，八風既離，五怖寧纏。衣纔蔽體、食但支懸，專求解脫、不顧人天。杜多畢命，拯物窮年，棄九門之虛偽、希十地之圓堅，合受施於五百，為福利於三千。

### 十一、著衣法式

其著三衣及施紐法式，依律陳之。可取五肘之衣疊作三褊，其肩頭疊處去緣四五指許安其方帖，可方五指。周刺四邊，當中以錐穿為小孔用安衣。其或條或帛，麤細如衫相似，長可兩指結作同心，餘者截卻。將穿孔向外牽出十字反繫，便成兩，內紐此中。其胸前疊處緣邊安紐亦如衫紐。即其法也。先呈本製略准大綱，若欲妙體其法，終須對面而授。衣之下畔紐亦施，隨意到披，是聖開許。兩頭去角可八指許各施一紐，此為食時所須。反褊胸前紐使相合，此成要也。凡在寺內或時對眾，必無帶紐及籠肩披法，若向外遊行併入俗舍方須帶紐，餘時但可搭肩而已。屏私執務隨意反抄，若對尊容事須齊整，以衣右角寬搭左肩，垂之背後勿安肘上。若欲帶紐，即須通肩披已，將紐內迴向肩後勿令其脫。以角搭肩衣便繞頸，雙手下出，一角向前，阿育王像正當其式。出行執傘形儀可愛，即是依教齊整著上衣也。其傘可用竹織之，薄如竹簾一重便得，大小隨情寬二三尺。頂中複作，擬施其柄，其柄長短量如蓋闊，或可薄拂以漆、或可織[竺-二+韋]為之，或如藤帽之流，夾紙亦成牢矣。神州雖不先行，為之亦是其要，驟雨則不露衣服、赫熱則實可招涼。既依律而益身，擎之固亦無損。

斯等所論要事，多並神州不行。袈裟角垂正當象鼻，梵僧縱至皆亦雷同，良為絹滑墮肩，遂令正則訛替。後唐三藏來傳搭肩法，然而古德嫌者尚多，黨舊之

迷在處皆有。其三衣，若安短紐而截長條，則違教之愆現免；著橫裙而去腰緣，乃針線之勞交息。所有瓶鉢各掛兩肩，纔至腋下不合交絡，其襴不長但容穿膊而已，若交絡胸前令人氣急。元非本製，即不可行。鉢袋之儀如下當辯。北方速利諸人多行交絡，隨方變改實非佛制。設有餘衣長搭肩上，然後通披覆其衣鉢，若其向寺及詣俗家，要至房舍安置傘蓋，方始解紐掛其衣鉢。房前壁上多置象牙，勿使臨時安物無處。餘同第二十六客舊相遇章說也。

然其薄絹為袈裟者多滑，不肯著肩，禮拜之時遂便落地。任取不墮物為之，純紬白即其要也。其僧腳崎衣即是覆膊，更加一肘始合本儀。其披著法，應出右肩交搭左膊，房中恒著。唯此與裙，出外禮尊任加餘服。

其著裙法式聊陳大況。即如有部裙製，橫五肘豎兩肘，純絹及布隨有作之。西國並悉單為，神州任情複作。橫豎隨意，繞身既訖擡使過臍，右手牽其左邊上角，在內牽向腰之右邊。左邊上裙取外邊而掩左畔(近右手邊為右裾，近左手邊為左裾)，兩手二畔舉使正平，中間蠱(勅六反)直即成三褊。後以兩手各蹙至腰，俱將三疊向後掩之，兩角各擡三指俱插向脊使下，入腰間可三指許。斯則縱未繫條，亦乃著身不落。後以腰條長五肘許，鉤取正中舉向臍下，抹裙上緣向後雙排，交度前抽傍牽左右，各以一手牢壓兩邊，纏彼兩條可令三度，有長割卻、少則更添。條帶之頭不合緝綵。斯為圓整著裙。或薩婆多之部別，鉢履曼荼羅著泥婆娑，即其真也。譯為圓整著裙矣。其條闊如指面，則靴條襪帶之流，或方或圓，雙亦無損；麻繩之流，律文不許。凡踞坐小床及拈之時，牽裙上裾下角，急抹裙緣壓於胯下，但掩雙膝露脛無傷。高須上蓋臍輪，下至踝上四指。斯乃俗舍之儀。若在寺中，半踞亦得。此之齊限佛自親製，非是人意輒為高下。寧合故違教旨、自順凡情，所著裙衣長申拂地，一則損信心之淨施，二乃慢大師之格言。設告慇懃，誰能見用？萬人之內頗有一二存心？西國裙衣並皆橫著，彼方白幅寬二肘，若其半故貧者難求，即須縫兩頭令相合，割內開以充事。此著衣儀，律文具有其制，但且略陳大綱要，細論非面不可。又凡是出家衣服，皆可染作乾陀，或為地黃黃屑或復荊蘘黃等，此皆宜以赤土赤石研汁和之，量色淺深要而省事。或復單用棘心、或赤土赤石、或棠梨土紫，一染至破，亦何事求餘。而桑皴青綠正是遮條，真紫褐色西方不著。鞋履之屬自有成教，長靴線鞋全為非法，彩繡文章之物佛皆制斷，如皮革事中具說。

## 十二、尼衣喪制

東夏諸尼衣皆涉俗，所有著用多並乖儀。准如律說，尼有五衣：一僧伽知、二嚕咄羅僧伽、三安咄婆娑、四僧腳崎、五裙。四衣儀軌與大僧不殊，唯裙片有

別處。梵雲俱蘇洛迦，譯為簞衣。以其兩頭縫合形如小簞也，長四肘寬二肘，上可蓋臍下至踝上四指。著時入內擡使過臍，各蹙兩邊雙排擊(於協反)脊。繫條之法，量與僧同。胸腋之間迥無繫抹，假令少壯或復衰年，乳高肉起誠在無過。豈得羞人不窺教檢，漫為儀飾著脫招愆；臨終之時罪如濛雨，萬中有一時復能改？然其出外及在僧前，並向俗家受他請食，袈裟繞頸覆身，不合解其肩紐，不露胸臆下出手食。祇支偏袒衫袴之流，大聖親遮，無宜服用。南海諸國，尼眾別著一衣，雖復制匪西方，共名僧腳崎服。長二肘寬二肘，兩頭縫合留一尺許，角頭刺著一寸，舉上穿膊貫頭拔出右肩，更無腰帶掩腋蓋乳，下齊過膝。若欲此服，著亦無傷。線則唯費兩條，彌堪掩障形醜。若不樂者，即可還須同大苾芻著僧腳崎服。其寺內房中俱蘇洛迦及僧腳崎，兩事便足(准檢梵本，無覆肩衣名，即是僧腳崎衣。此乃祇支之本號，既不道裙，多是傳譯參差)。應捨違法之服，著順教之衣。僧腳崎取一幅半，或絹或布，可長四肘五肘，如披五條反搭肩上，即其儀也。若向餘處須好覆形，如在屏房袒膊非事。春夏之節此可充軀，秋冬之時任情煖著，擎鉢乞食足得養身。雖曰女人有丈夫志，豈容恒營機杼作諸雜業，廣為衣服十重五重，禪誦曾不致心，驅驅鎮惱情志，同俗粧飾不顧戒經。宜可門徒共相檢察，西國尼眾斯事全無，並皆乞食資身居貧守素而已。若爾出家尼眾利養全稀，所在居寺多無眾食，若不隨分經求活命無路，輒違律教便爽聖心。進退兩途，如何折中？身安道盛可不詳聞。答本契出家情希解脫，絕三株之害種、偃四瀑之洪流，宜應畢志杜多，除苦樂之邪徑；敦心少欲，務閑寂之真途。奉戒昏旦斯即道隆，豈念身安將為稱理。若能守律決鍊真疎，則龍鬼天人自然遵敬，何憂不活徒事辛苦？至如五衣瓶鉢足得全軀，一口小房彌堪養命，簡人事、省門徒，若玉處泥、如蓮在水，雖雲下眾，實智等上人矣。

又復死喪之際，僧尼漫設禮儀，或復與俗同哀將為孝子，或房設靈、機用作供養，或披黻布而乖恒式，或留長髮而異則，或拄哭杖、或寢苦廬，斯等鹹非教儀，不行無過。理應為其亡者淨飾一房，或可隨時權施蓋幔，讀經念佛具設香花，冀使亡魂託生善處，方成孝子、始是報恩。豈可泣血三年將為賽德，不食七日始符酬恩者乎？斯乃重結塵勞、更嬰枷鎖，從閨入閨，不悟緣起之三節，欲死趣死，詎證圓成之十地歟！

然依佛教，苾芻亡者觀知決死，當日向燒處，尋即以火焚之。當燒之時，親友咸萃在一邊坐，或結草為座、或聚土作臺、或置甆石以充坐物，令一能者誦無常經半紙一紙，勿令疲久(其經別錄附上)，然後各念無常，還歸住處。寺外池內連衣並浴，其無池處就井洗身，皆用故衣不損新服，別著乾者然後歸房。地以牛糞淨塗，餘事並皆如故，衣服之儀曾無片別。或有收其設利羅為亡人作塔，名為



俱擢，形如小塔上無輪蓋。然塔有凡聖之別，如律中廣論。豈容棄釋父之聖教、逐周公之俗禮，號咷數月、布服三年者哉！曾聞有靈裕法師，不為舉發、不著孝衣，追念先亡為修福業。京洛諸師亦有遵斯轍者。或人以為非孝，寧知更符律旨。

### 十三、結淨地法

有五種淨地：一起心作、二共印持、三如牛臥、四故廢處、五乘法作。起心作者，初造寺時定基石已，若一苾芻為檢校人者，應起如是心：「於此一寺或可一房，為僧當作淨廚也。」共印持者，定寺基時若但三人者，應一苾芻告餘苾芻言：「諸具壽！皆可用心印定此處。於此一寺或可一房。為僧作淨廚。」第二第三應如是說。言如牛臥者，其寺屋舍猶如牛臥，房門無有定所。縱使無不作法，此處即成其淨。言故廢處者，謂是經久僧捨廢處，如重來者至舊觸處便為淨也。然此不得經宿，即須作法也。言乘法作者，謂秉白二羯磨結界也，文如百一羯磨中說。如前五種作淨法已，佛言令諸苾芻得二種安樂：一在內煮、在外貯；二在外煮、在內貯，並無過也。檢驗四部眾僧，目見當今行事，並復詳觀律旨，大同如此立淨。但未作淨之前，若共飲食同界宿者，鹹有煮宿之過。既其加法，雖共界宿無煮宿之罪，斯其教也。

言一寺者，總唱住處以為淨廚，房房之內生熟皆貯。如其不聽內宿，豈可遣僧出外而住？一則僧不護宿，二乃貯畜無愆。西國相承，皆總結一寺為淨廚也。若欲局取一邊，並在開限，不同神州律師見矣。且如未結衣界，離宿招愆；僧若結已，離便無失。淨廚亦爾。既其聖許，勿滯凡情。又復護衣之法，界有樹等不同，但護界分，意非防女。淨人來入廚內，豈得即是村收？假令身入村坊，持衣無不護女。維那持衣檢校，斯亦漫為傷急矣。

### 十四、五眾安居

若前安居，謂五月黑月一日。後安居，則六月黑月一日。唯斯兩日合作安居，於此中間文無許處。至八月半是前夏了，至九月半是後夏了，此時法俗盛興供養。從八月半已後名歌栗底迦月，江南迦提設會，正是前夏了時。八月十六日即是張羯絺那衣日，斯其古法。又律文雲，凡在夏內有如法緣須受日者，隨有多少緣來，即須准日而受。一宿事至，受其一日；如是至七，皆對別人。更有緣來，律遣重請而去。如過七日齊八日已去，乃至四十夜中間羯磨受八日等去，然不得過半夏在外而宿，為此但聽四十夜矣。必有病緣及諸難事須向餘處，雖不受日不破安居。出家五眾既作安居，下眾有緣囑授而去。未至夏前豫分房舍，上坐取其好者，以次分使至終。那爛陀寺現行斯法，大眾年年每分房舍。世尊親教深為利益：一則除其我執，二乃普護僧房，出家之眾理宜須作。然江左諸寺時有分者，斯乃古德

相傳，尚行其法。豈容住得一院將為己有，不觀合不遂至盡形？良由上代不行，致使後人失法。若能准教分者，誠有深益矣。

### 十五、隨意成規

凡夏罷歲終之時，此日應名隨意，即是隨他於三事之中任意舉發說罪除愆之義。舊雲自恣者，是義翻也。必須於十四日夜請一經師昇高座誦佛經，於時俗士雲奔、法徒霧集，燃燈續明、香花供養。明朝總出旋繞村城，各並虔心禮諸制底，棚車輿像鼓樂張天，幡蓋縈羅飄揚蔽日，名為三摩近離，譯為和集，凡大齋日悉皆如是。即是神州行城法也，禹中始還入寺，日午方為大齋。過午鹹集，各取鮮茅可一把許，手執足蹈作隨意事，先乃苾芻、後方尼眾、次下三眾。若其眾大恐延時者，應差多人分受隨意，被他舉罪則准法說除。當此時也，或俗人行施、或眾僧自為，所有施物將至眾前。其五德應問上坐雲：「此物得與眾僧為隨意物不？」上坐答雲：「得。」所有衣服刀子針錐之流，受已均分，斯其教也。此日所以奉刀針者，意求聰明利智也。隨意既訖任各東西，即是坐夏已周，無勞更經一宿。廣如餘處，此不詳言。

言說罪者，意欲陳罪說己先愆，改往修來至誠懇責。半月半月為褒灑陀，朝暮朝暮憶所犯罪(褒灑是長養義，陀是淨義。意明長善淨除破戒之過。昔雲布薩者，訛略也)。初篇若犯，事不可治。第二有違，人須二十。若作輕過，對不同者而除悔之。梵雲痾鉢底鉢喇底提舍那。痾鉢底者，罪過也。鉢喇底提舍那，即對他說也。說己之非冀令清淨。自須各依局分，則罪滅可期；若總相談愆，非律所許。舊雲懺悔，非關說罪。何者？懺摩乃是西音，自當忍義。悔乃東夏之字，追悔為目。悔之與忍迥不相干。若的依梵本，諸除罪時應雲至心說罪。以斯詳察，翻懺摩為追悔，似罕由來。西國之人但有觸誤及身錯相觸著，無問大小，大者垂手相向，小者合掌虔恭。或可撫身、或時執膊、口雲懺摩，意是請恕願勿瞋責，律中雲提舍那矣，恐懷後滯、就他致謝，即說懺摩之言。必若自己陳罪，乃雲提舍那矣，恐懷後滯、用啟先迷。雖可習俗久成，而事須依本。梵雲鉢刺婆刺拏，譯為隨意，亦是飽足義，亦是隨他人意舉其所犯。

### 十六、匙筯合否

西方食法唯用右手，必有病故開聽畜匙。其筯則五天所不聞、四部亦未見，而獨東夏共有斯事。俗徒自是舊法，僧侶隨情用否。筯既不聽不遮，即是當乎略教。用時眾無譏議，東夏即可行焉；若執俗有嗤嫌，西土元不合捉。略教之旨，斯其事焉。

## 十七、知時而禮

夫禮敬之法須合其儀，若不順教則平地顛蹶。故佛言：「有二種汗觸，不應受禮亦不禮他。」若違教者，拜拜皆招惡作之罪。何謂二汗？一是飲食汗，謂若食噉一切諸物，下至吞嚼一片之藥，若不漱口洗手已來，並不合受禮禮他。若飲漿或水，乃至茶蜜等湯及酥糖之類，若未漱口洗手，禮同前犯。二是不淨汗，謂大小行來身未洗淨，及未洗手漱口；或身或衣被便利不淨洩唾等汗，未淨已來；若旦起未嚼齒木，禮同前犯。又於大眾聚集齋會之次，合掌即是致敬，故亦不勞全禮，禮便違教。或迕鬧處、或不淨地、或途路中，禮亦同犯。斯等諸事並有律文，但為日久相承、地居寒國，欲求順教事亦難為，莫不引同多以自慰，詎肯留心於小罪耳！

## 十八、便利之事

便利之事，略出其儀。下著洗浴之裙，上披僧腳崎服，次取觸瓶添水令滿持將上廁，閉戶遮身。土須二七塊，在其廁外，於甕石上或小版上而安置之。其甕版量，長一肘闊半肘。其土碎之為末，列作兩行，一一別聚。更安一塊，復將三丸入於廁內安在一邊，一將拭體、一用洗身。洗身之法，須將左手先以水洗，後兼土淨。餘有一丸，且一遍洗其左手。若有籌片，持入亦佳，如其用罷須擲廁外；必用故紙，可棄廁中。既洗淨了，方以右手牽下其衣，瓶安一邊，右手撥開傍戶，還將右手提瓶而出。或以左臂抱瓶，拳其左手，可用右手閉戶而去。就彼土處蹲坐一邊，若須坐物隨時量處。置瓶左髀之上，可以左臂向下壓之，先取近身一七塊土，別別洗其左手，後用餘七，一一兩手俱洗，其塼木上必須淨洗。餘有一丸，將洗瓶器，次洗臂踰及足並令清潔，然後隨情而去。此瓶之水不合入口唇。重至房中，以淨瓶水漱口。若其事至觸此瓶者，還須洗手漱口方可執餘器具。斯乃大便之儀，僉說如此。必其省事，咸任自為；幸有供人，使澆非過。小便則一二之土可用洗手洗身，此即清淨之先為敬基本。或人將為小事，律教乃有大呵。若不洗淨，不合坐僧床，亦不應禮三寶。此是身子伏外道法，佛因總制苾芻。修之則奉律福生，不作乃違教招罪。斯則東夏不傳，其來尚矣；設令啟示，遂起嫌心。即道：「大乘虛通，何淨何穢？腹中恒滿，外洗寧益？」詎知輕欺教檢、誣罔聖心，受禮禮他俱招罪過，著衣噉食天神共嫌。若不洗淨，五天同笑，所至之處人皆見譏。弘紹之賓，特宜傳教。既而厭離塵俗、捨家趣非家，即須慇懃用釋父之言，何得睚眦於毘尼之說！如其不信，幸可依此洗之五六日間，便知不洗之過。然而寒冬之月須作煖湯，自外三時事便隨意。然有筒槽帛拂，非本律文。或有含水將去，亦乖淨法。凡是僧坊，先須淨治廁處，若自無力，教化為之供十方

僧。理通凡聖，無多所費，斯其要焉。是淨方業，固非虛矣。理須大槽可受一兩石，貯土令滿置在圍邊，大眾必無私房可畜。若卒無水瓶，許用瓷瓦等鉢，盛水將入安在一邊，右手澆洗亦無傷也。江淮地下瓮廁者多，不可於斯即為洗淨，宜應別作洗處，水流通出為善。且如汾州抱腹、岱嶽靈巖、荊府玉泉、楊州白塔，圍廁之所頗傳其法，然而安置水土片有闕如。向使早有人教，行法亦不殊王舍。斯乃先賢之落漠，豈是後進之蒙籠者哉。然其廁內貯土置瓶，並須安穩勿令闕事。添瓶之罐著為佳，如畜君持准前為矣。銅瓶插蓋而口寬，元來不中洗淨，若其腹邊斲為一孔、頂上以錫固之，高出尖臺中安小孔，此亦權用，當時須也。

重曰：

載勞紙筆幾致慙懃，順流從諫冀有其人？大聖既雙林而寂體，羅漢亦五印而灰身，遺餘法教影響斯晨，行寄捐生之侶、興由棄俗之賓，捨渾渾之煩濁、慕皎皎之清塵，外垢與內惑而俱喪、上結共下縛而同湮，蕭條其跡、爽亮其神，四儀無累、三尊是親，既不被生人之所笑，豈復怖死王之見瞋？利九居而軫念，成三代之芳因。幸希萬一而能改，亦寧辭二紀之艱辛。

### 南海寄歸內法傳 第三卷

#### 十九、受戒軌則

西國出家軌儀，鹹悉具有聖制，廣如百一羯磨，此但略指方隅。諸有發心欲出家者，隨情所樂到一師邊陳其本意，師乃方便問其難事，謂非害父母等。難事既無，許言攝受。既攝受已，或經旬月令其解息，師乃為授五種學處，名鄔波索迦。自此之前，非七眾數。此是創入佛法之基也。師次為辦縵條僧腳崎及下裙等並鉢瀝羅，方為白僧陳出家事。僧眾許已，為請阿遮利耶。可於屏處令剃頭人為除鬚髮，方適寒溫教其洗浴。師乃為著下裙，方便檢察非黃門等，次與上衣令頂戴受。著法衣已授與鉢器，是名出家。次於本師前，阿遮利耶授十學處，或時闇誦、或可讀文。既受戒已，名室羅末尼羅(譯為求寂，言欲求趣涅槃圓寂之處。舊雲沙彌者，言略而音訛；翻作息慈，意准而無據也)，威儀節度、請教白事，與進具者體無二准，但於律藏十二無犯。其正學女片有差降。十二者何？一不分別衣、二離衣宿、三觸火、四足食、五害生種、六青草上棄不淨、七輒上高樹、八觸寶、九食殘宿食、十壞地、十一不受食、十二損生苗。斯之十二，兩小非過。其正學女，後五便犯。此下三眾，咸制安居。其六法六隨法，如餘處說。能如是者，方成應法，是五眾收，堪銷物利。豈有既出家後師主不授十戒，恐其毀破大戒不成。此則妄負求寂之名、虛抱出家之稱，以懷片利，寧知大損！經雲「雖未受十戒，墮僧數」者，乃是權開一席，豈得執作長時！又神州出家皆由公度，既蒙落髮，遂乃權依一師。師主本不問其一遮，弟子亦何曾請其十戒。未進具來恣情造罪，至受具日令入道場，律儀曾不預教，臨時詎肯調順？住持之道，固不然矣。既不合銷，常住受施負債何疑。理應依教而為濟脫。凡蒙公度者，皆須預請一師，師乃先問難事，若清淨者為受五戒，後觀落髮，授縵條衣令受十戒。法式既閑、年歲又滿，欲受具戒，師乃觀其志意，能奉持者即可為辦六物並為請餘九人，或入小壇、或居大界、或自然界，俱得秉法。然壇場之內，或用眾家褥席、或可人人自將坐物，略辦香花不在營費。其受戒者，教令三遍一一禮僧、或時近前兩手執足，此二皆是聖教禮敬之儀。亦既禮已，教其乞戒。既三乞已，本師對眾為受衣鉢。其鉢須持以巡行普呈大眾，如合樣者，大眾人人鹹雲好鉢；如不言者，招越法罪。然後依法為受。其羯磨師執文而讀、或時暗誦，俱是聖教。既受戒已，名鄔波三鉢那(鄔波是近，三鉢那是圓，謂涅槃也。今受大戒，即是親近涅槃。舊雲具足者，言其汎意)。然羯磨亦竟，急須量影記五時之別。其量影法，預取一木條如細箸許可長一肘，折其一頭，四指令豎如曲尺形，勿使相離豎著日中，餘杖布

地，令其豎影與臥杖相當，方以四指量其臥影，滿一四指名一布路沙，乃至多布路沙、或一布路沙餘一指半指、或但有一指等。如是加減可以意測(言布路沙者，譯為人也。所以四指之影名一人者，即是四指豎杖、影長四指之時，此人立在中，影量與身量相似，其八指遂與身量兩影相似。斯據中人，未必皆爾。自餘長短義可准之)。然須道其食前食後。若天陰及夜，即須准酌而言之。若依神州法者，或可豎尺日中量影長短，或復記其十二辰數。言五時者，既而方域異儀、月數離合，自非指事，難以委知。一謂冬時，有四月，從九月十六日至正月十五日。二謂春時，亦有四月，從正月十六日至五月十五日。三謂兩時，但有一月，從五月十六日至六月十五日。四謂終時，唯一日一夜，謂六月十六日晝夜。五是長時，從六月十七日至九月十五日。此乃獨於律教中佛制，如是次第明有密意也。若依方俗，或作三時、四時、六時，如餘處說。凡西方南海出家之人，創相見者，問雲：「大德幾夏？」答雲：「爾許。」若同夏者，問在何時。若時同者，問得幾日。若日同者，問食前後。同在食前，方問其影。影若有殊，大小成異；影若同者便無大小。坐次則據其先至，知事乃任彼前差。向西方者必須閑此，不同支那記其月日而已。然那爛陀寺多是長時，明相纔出受其近圓，意取同夏之中多為最大。即當神州六月十七日明相纔出，由不得後夏故(此據西方坐夏之法。若如神州舊行，即當五月十七日也)。若六月十六日夜將盡而受戒者，則同夏之中最小，由其得後夏故。

既受戒已不待嚤施，若其師有為辦少多，或持腰條或瀘水羅等。奉臨壇者，以表不空之心。次即本師為指戒本，令識罪相方教誦戒。既其熟已誦大律藏，日日誦過旦旦試之，不恒受持恐損心力，誦律藏了方學經論。此是西方師資途轍，雖復去聖懸遠，然而此法未虧，為此二師喻之父母。豈有欲受之時非常勞倦，亦既得已戒不關懷，有始無終可惜之甚。自有一會求受，受已不重參師，不誦戒經、不披律典，虛露法伍自損損他，若此之流成滅法者。然西方行法，受近圓已去名鐸曷攏(譯為小師)，滿十夏名悉他薛攏(譯為住位)，得離依止而住，又得為鄔波馱耶。凡有書疏往還，題雲求寂某乙、小苾芻某乙、住位苾芻某乙。若學通內外德行高著者，便雲多聞苾芻某乙，不可雲僧某乙。僧是僧伽，目乎大眾，寧容一己輒道四人？西方無此法也。凡為親教師者，要須住位滿足十夏；秉羯磨師及屏教者並餘證人，並無定年、幾事，須解律清淨中邊數滿。律雲「非鄔波馱耶而喚為鄔波馱耶，非阿遮利耶喚為阿遮利耶，或翻此二，及親斥鄔波馱耶名者，皆得惡作之罪。」若有人問雲：「爾親教師其名何也？」或問：「汝誰弟子？」或可自有事至須說師名者，皆應言：「我因事至說鄔波馱耶名。鄔波馱耶名某甲。」西國南海稱「我」不是慢詞，設令道「汝」亦非輕稱，但欲別其彼此，全無倨傲之

心，不並神州將為鄙惡。若其嫌者改我為今，斯乃鹹是聖教，宜可行之，不得雷同無分皂白。雲爾。

凡諸白衣詣苾芻所，若專誦佛典情希落髮畢願緇衣，號為童子；或求外典無心出離，名曰學生。斯之二流並須自食(西國僧寺，多有學生來就苾芻習學外典，一得驅馳給侍、二乃教發好心。既有自利利他，畜之非損，必是杜多一鉢，理則不勞。若也片有供承，亦成是要。遣給齒木、令其授食，足應時須，不傷悲道也)。若食常住，聖教全遮；必其於眾有勞，准功亦合食；或是普通之食、或可施主先心，雖復噉食故成無罪。夫龍河影沒、鷲嶺光收，傳法羅漢能餘幾在。故論雲「大師眼閉、證者隨亡，煩惱增時應勤莫逸。」理當諸德共作護持，若委隨而縱慢心，欲遣人天，何所歸向？律雲「有秉羯磨，我法未滅。若不秉時，我法便盡。」又曰「戒住我住。」理非虛說。既有深旨，誠可敬歟。

重曰：

大師影謝、法將隨亡，邪山峻峙、慧嶽隕綱，重明佛日，寔委賢良。若遵小徑，誰弘大方？幸惟通哲勉力宣揚。冀紹隆之無替，傳永劫而彌芳。彌芳伊何、戒海揚波，此則教將滅而不滅、行欲訛而不訛，符正說於王舍、事無虧於逝多。

## 二十、洗浴隨時

夫論洗浴之法，西國乃與東夏不同，但以時節調和稍異餘處。於十二月花果恒有，不識冰雪薄有微霜，雖復多暑亦非苦熱。熱則身無拂子，寒乃足無皴裂，為此人多洗沐體尚清淨，每於日日之中不洗不食。又復所在之處極饒池水，時人皆以穿池為福。若行一驛，則望見三二十所，或寬一畝五畝。於其四邊種多羅樹，高四五十尺。池乃皆承雨水，湛若清江。八制底處皆有世尊洗浴之池，其水清美異於餘者。那爛陀寺有十餘所大池，每至晨時寺鳴健稚令僧徒洗浴，人皆自持浴裙，或千或百俱出寺外，散向諸池各為澡浴。其浴裙法，以疊布長五肘、闊肘半，繞身使匝，抽出舊裙迴兩頭令向前，取左邊上角以右手牽向腰下令使近身，併蹙右邊擊入腰內。此謂著浴裙法。臥時著裙其法亦爾。欲出池時，抖擻徐出勿令蟲著。上岸法式廣如律辯。若不向池，寺中洗者，著裙同此，水遣人澆，隨處隨時可為障蔽。世尊教為浴室，或作露地甃池、或作去病藥湯、或令油遍塗體，夜夜油恒揩足、朝朝頭上塗油，明目去風深為利益，皆有聖教，不遑具述廣如律也。又洗浴者並須飢時。浴已方食，有其二益：一則身體清虛無諸垢穢，二則痰癢消散能食飲食。飽方洗浴，醫明所諱。故知飢沐飽浴之言，未是通方之論。若著三尺浴衣，褊小形露；或元不著，赤體而浴者，深乖教理也。應用四幅洗裙，遮身可愛，非直奉遵聖教，亦乃不愧人神。餘之可不，智者當悉。夜浴尚不改容，對

人寧無掩蔽耳。

## 二十一、坐具襯身

禮拜敷其坐具，五天所不見行。致敬起為三禮，四部罔窺其事。凡為禮者，拜數法式如別章所陳。其坐具法，割截為之，必須複作，制令安葉，度量不暇。詳悉其所須者，但擬眠臥之時護他氈席。若用他物，新故並須安替。如其已物，故則不須，勿令污染虧損信施，非為禮拜。南海諸僧，人持一布巾長三五尺，疊若食巾，禮拜用替膝頭，行時搭在肩上。西國苾芻來見，鹹皆莞爾而笑也。

## 二十二、臥息方法

西國房迺、居人復多，臥起之後床皆舉攝，或內置一邊、或移安戶外。床闊二肘長四肘半，褥席同然，輕而不重。然後牛糞乾揩其地令使清淨，安置坐床及木枯小席等，隨尊卑而坐，如常作業。所有資生之具並棚上安之。其床前並無以衣遮障之法，其不合者自不合臥，如其合者何事遮身？其眾僧臥具，必須安觀方合。受用坐具意在於此。如其不爾，還招黑背之辜，聖有誠言不可不慎。又復南海十島、西國五天，並皆不用木枕支頭，神州獨有斯事。其西方枕囊樣式其類相似，取帛或布染色，隨情縫為直袋，長一肘半寬半肘，中間貯者隨處所出，或可填毛、或盛麻縑、或蒲黃柳絮、或木綿荻苕、或軟葉乾苔、或決明麻豆，隨時冷熱量意高下。斯乃取適安身，實無堅強之患。然為木枕踈鞭，項下通風，致使時人多苦頭疾。然則方殊土別，所翫不同。聊述異聞，行否隨好。既而煖物除風、麻豆明目，且能有益，用成無爽。又為寒鄉凍頂多得傷寒，冬月鼻流斯其過也，適時溫頂便無此患。諺雲凍頂溫足，未必常可依之矣。

又復僧房之內有安尊像，或於窓上、或故作龕。食坐之時，像前以布幔遮障。朝朝洗沐每薦香花，午午虔恭隨飡奉獻。經箱格在一邊，臥時方居別室。南海諸洲法亦同此。斯乃私房尋常禮敬之軌。其寺家尊像，並悉別有堂殿。豈有像成已後終身更不洗拭，自非齋次寧容輒設踈飡。由此言之，同居亦復何損。大師在日尚許同居，形像倣真理當無妨。西國相傳，其來久矣。

## 二十三、經行少病

五天之地，道俗多作經行，直去直來唯遵一路，隨時適性勿居鬧處，一則痊痾、二能銷食。禺中日昃即行時也。或可出寺長引、或於廊下徐行，若不為之身多病苦，遂令腳腫肚腫臂疼髀疼。但有痰癢不銷，並是端居所致。必若能行此事，實可資身長道。故鷲山覺樹之下、鹿苑王城之內，及餘聖跡皆有世尊經行之基耳。闊可二肘、長十四五肘、高二肘餘，壘輒作之。上乃石灰塑作蓮花開勢，高可二



肘、闊纔一尺有十四五、表聖足跡。兩頭基上安小制底，量與人齊，或可內設尊容為釋迦立像。若其右繞佛殿旋遊制底，別為生福本欲虔恭。經行乃是銷散之儀，意在養身療病。舊雲行道、或曰經行，則二事總包無分涇渭，遂使調適之事久闕東川。經雲「觀樹經行」，親在金剛座側但見真跡未覩圓基耳。

## 二十四、禮不相扶

禮拜之軌，須依教。為進具若分影在前，即合受小者之拜。佛言：「有二種人合受禮拜：一謂如來，二大己苾芻。」斯則金口誠教，何勞輒事謙下。小者見大，緩須申敬唱畔睇而禮之；大受小禮，自可端拱而雲痾抵(近也反。是呪願彼，令無病義耳)。如其不道，彼此招愆。隨立隨坐，不改常式。既其合受，無容反敬，斯乃五天僧徒之則也。豈有小欲禮大先望大起，大受小恭恐小嫌恨，為此則忽忽迫迫，尊執卑而不聽稽首；辛苦辛苦，卑求敬而不能至地。若不如此，雲乖禮數。嗚呼！虧聖教、取人情，敬受乖儀，誠可深察。延波既久，誰當偃諸！

## 二十五、師資之道

夫教授門徒，紹隆之要。若不存念，則法滅可期。事須慇懃，無宜網漏。律雲「每於晨旦先嚼齒木，次可就師奉其齒木，澡豆水巾敷置坐處。令安穩已，然後禮敬尊儀、旋繞佛殿。卻就師處攝衣一禮，更不重起，合掌三叩雙膝踞地，低頭合掌問雲：『鄔波馱耶存念(馱字音停夜反，既無正體，借音言之。鄔波是其親近，波字長喚中有阿字。阿馱耶義當教讀，言和尚者非也。西方汎喚博士皆名烏社，斯非典語。若依梵本經律之文，鹹雲鄔波馱耶，譯為親教師。北方諸國皆喚和社，致令傳譯習彼訛音)。』或問雲：『阿遮利耶存念(譯為軌範師，是能教弟子法式之義。先雲阿闍梨，訛也)，我今請白，不審鄔波馱耶宿夜安不？四大平和？動止輕利飲食銷不？旦朝之食可能進不？』」斯則廣略隨時也。時師乃量身安不，具答其事。次於隣近比房任能禮其大者。次讀少許經，憶所先受，日新月故無虧寸陰。待至日小食時，量身輕重，請白方食。何勞未曉，覓粥忽忽，不及白本師、無由嚼齒木、不暇觀蟲水，豈容能洗淨。寧知為一盂之粥，便違四種佛教，訛替之本皆從此來。願住持之家善應量處(前白事等，此乃是阿離耶提舍教授之儀。阿離耶譯為聖，提捨譯為方，即名西國為聖方矣，以其賢聖繼軌人皆共稱。或雲未睇是中，提捨是國。百億之中心，斯其事也，此號人鹹委之。其北方胡國貓，喚聖方以為𠵽，音許伊反，全非通俗之名，但是方言，固無別義。西國若聞此名，多皆不識，宜喚西國為聖方，斯誠允當。或有傳雲，印度譯之為月。雖有斯理，未是通稱。且如西國名大唐為支那者，直是其名，更無別義。又復須知，五天之地皆曰婆羅門國，北方連例總號胡疆，不得雷同鹹為一喚耳)。凡剎

髮披縵條出家近圓已，律雲「唯除五事不白，自外一一皆須白師，不白得罪。五事者：一嚼齒木、二飲水、三大便、四小便、五界中四十九尋內制底畔睇。」且如欲食白者，須就師邊依禮拜法而白師雲：「鄔波馱耶存念。我今請白，洗手洗器欲為食事。」師雲：「謹慎。」諸餘白事，類此應知。師乃量事度時與其進止。知有多事，便可一時併白。若其解律五夏，得離本師人間遊行進求餘業，到處還須依止；十夏既滿，依止方休。大聖慇懃竟在於此。如不解律依他盡形，設無大者依小而住，唯除禮拜餘並為之。豈得晨朝問安曾不依律，隨有事至寧知白言？或有旦暮兩時請其教誡，雖復權申訓誨，律文意不如是。何則？白者不的其事，答者何所商量。白事之言，故不然也。但為因循，日久逐省，誰肯勞煩？必能准教奉行，即是住持不絕。若將此以為輕者，餘更何成重哉！故律文雲「寧作屠兒，不授他具戒捨而不教也。」

又西國相承事師之禮，初夜後夜到其師所，師乃先遣弟子安坐，三藏之中隨時教授，若事若理不令空過，察其戒行勿使虧違，知有所犯即令治懺。弟子方乃為師按摩身體，褰疊衣裳，或時掃拭房庭、觀蟲進水，片有所作鹹皆代為。斯則敬上之禮也。若門徒有病，即皆躬自抱持湯藥所須，憂同赤子。然佛法綱紀以教誨為首，如輪王長子攝養不輕。律有明言，寧容致慢。上言制底畔睇者，或雲制底畔彈那。大師世尊既涅槃後，人天並集以火焚之，眾聚香柴遂成大，即名此處以為質底，是積聚義。據從生理，遂有制底之名。又釋，一想世尊眾德俱聚於此、二乃積輒土而成之。詳傳字義如是。或名罕觀波、義亦同此。舊總雲塔、別道支提、斯皆訛矣。或可俱是眾共了名不論其義。西方釋名略有二種：一有義名、二無義名。有義名者，立名有由，即依名義而釋也，名體一向相稱。如釋善入之名者，初依德跡，即是依義立名。次雲或共了知，即是不論其義，但據世人共喚為善入，即是無義之名。畔睇者，敬禮也。凡欲出外禮拜尊像，有人問雲：「何所之適？」答曰：「我向某處制底畔睇。」凡禮拜者，意在敬上，自卑之義也。欲致敬時及有請白，先整法衣搭左肩上，壓衣左腋令使著身，即將左手向下掩攝衣之左畔，右手隨所掩之衣裾既至下邊卷衣向膝，兩膝俱掩勿令身現，背後衣緣急使近身，掩攝衣裳莫遣垂地，足跟雙豎脊項平直，十指布地方始叩頭，然其膝下迥無衣物，復還合掌復還叩頭，慇懃致敬如是至三。必也尋常一禮便罷，中間更無起義，西國見為三拜，人皆怪也。若恐額上有塵，先須摩手令淨然後拭之，次當拂去兩膝頭土，整頓衣裳在一邊坐，或可暫時竚立。尊者即宜賜坐，必有呵責立亦無傷。斯乃佛在世時迄乎末代，師弟相傳於今不絕。如經律雲「來至佛所禮佛雙足在一邊坐」，不雲敷坐具禮三拜在一邊立，斯其教矣。但尊老之處多座須安，必有人來准儀而坐。凡是坐者，皆足蹋地，曾無帖膝之法也。

律雲應先嗚屈竹迦，譯為蹲踞，雙足履地兩膝皆豎，攝斂衣服勿令垂地。即是持衣說淨常途軌式，或對別人而說罪、或向大眾而申敬、或被責而請忍、或受具而禮僧，皆同斯也。或可雙膝著地平身合掌，乃是香臺瞻仰讚歎之容矣。然於床上禮拜，諸國所無，或敷氈席亦不見有，欲敬反慢豈成道理。至如床上席上，平懷尚不致恭，況禮尊師大師，此事若為安可？西國講堂食堂之內，元來不置大床，多設木牀並小床子，聽講食時用將踞坐，斯其本法矣。神州則大床方坐，其事久之。雖可隨時設儀，而本末之源須識。

## 二十六、客舊相遇

昔大師在日親為教主，客苾芻至，自唱善來。又復西方寺眾多為制法，凡見新來，無論客舊及弟子門人，舊人即須迎前唱莎揭哆，譯曰善來。客乃尋聲，即雲翠莎揭哆，譯曰極善來。如不說者，一違寺制、二准律有犯。無問大小，悉皆如此。即為收取瓶鉢拄在壁牙，隨處安坐令其憩息，幼向屏處、尊乃房前，卑則敬上而熟搦其膕後及遍身，尊乃撫下而頻按其背不至腰足，齊年之類事無間然。既解疲勞，方澡手濯足，次就尊所申其禮敬，但為一禮，跪而按足；尊乃展其右手撫彼肩背，若別非經久，手撫不為。師乃問其安不？弟子隨事見答。然後退在一邊恭敬而坐，實無立法。

然西方軌則，多坐小牀，復皆露足。東夏既無斯事，執足之禮不行。經說「人天來至佛所，頂禮雙足退坐一面」，即其儀矣。然後釋其時候供給湯飲，酥蜜沙糖飲噉隨意，或餘八漿，並須羅濾澄清方飲。如兼濁滓，此定不開。杏湯之流體是稠濁，准依道理全非飲限。律雲「凡漿淨濾色如黃荻」，此謂西國師弟門徒客舊相遇逢迎之禮。豈有冒寒創至觸熱新來，或遍體汗流或手足皆凍，放卻衣襍急事和南，情狀匆忙深乖軌式；師乃立之閑問餘事，誠哉大急將為紹隆？言和南者，梵雲畔睇，或雲畔憚南，譯為敬禮。但為採語不真，喚和南矣。不能移舊，且道和南，的取正音應雲畔睇。又道行眾集，禮拜非儀，合掌低頭口雲畔睇。故經雲「或復但合掌，乃至小低頭」，即是致敬也。南人不審，依希合度。向使改不審為畔睇，斯乃全同律教矣。

## 二十七、先體病源

前雲量身輕重方食小食者，即是觀四大之強弱也。若其輕利，便可如常所食。必有異處，則須視其起由，既得病源然後將息。若覺輕健飢火內然，至小食時方始食噉。凡是平旦名痰癰時，宿食餘津積在胸膈，尚未疎散食便成咎。譬如火焰起而投薪，薪乃尋從火化。若也火未著而安草，草遂存而不然。夫小食者是聖別開，若粥若飯量身乃食。必也因粥能資道，即唯此而非餘。若其要飯方長身，

且食飯而無損。凡有食噉令身不安者，是與身為病緣也。不要頭痛臥床方雲是疾。若餘藥不療，醫人為處須非時食，佛言密處與之。如異此流固非開限。然西方五明論中其醫明曰「先當察聲色，然後行八醫。如不解斯妙，求順反成違。」言八醫者，一論所有諸瘡、二論針刺首疾、三論身患、四論鬼瘴、五論惡揭陀藥、六論童子病、七論長年方、八論足身力。言瘡事兼內外，首疾但目在頭，齊咽已下名為身患，鬼瘴謂是邪魅，惡揭陀遍治諸毒，童子始從胎內至年十六，長年則延身久存，足力乃身體強健。斯之八術先為八部，近日有人略為一夾，五天之地咸悉遵修，但令解者無不食祿。由是西國大貴醫人兼重商客，為無殺害，自益濟他。於此醫明已用功學，由非正業遂乃棄之。又復須知，西方藥味與東夏不同，互有互無事非一概。且如人參、茯苓、當歸、遠志、烏頭附子、麻黃、細辛，若斯之流神州上藥，察問西國鹹不見有。西方則多足訶黎勒，北道則時有鬱金香，西邊乃阿魏豐饒，南海則少出龍腦，三種豆蔻皆在杜和羅，兩色丁香鹹生堀倫國。唯斯色類是唐所須，自餘藥物不足收採。凡四大之身有病生者，鹹從多食而起、或由勞力而發、或夜食未洩平旦便飢、或旦食不消午時還食。因茲發動遂成霍亂，呃氣則連宵不息，鼓脹即終旬莫止。然後乃求多錢之腎氣、覓貴價之秦膠。富者此事可為，貧人命隨朝露。病既成矣，斯何救焉！縱使盧威旦至進丸散而無因，鷓鴣昏來遺湯膏而寧濟，火燒針刺與木石而不殊，振足搖頭混僵僕而何別，斯乃良由不體病本、不解調將，可謂止流不塞其源、伐樹不除其本，波條彌蔓求絕無因，致使學經論者仰三藏而永嘆，習靜慮者想八定而長嗟。俗士乃務明經之輩則絕轡於金馬之門，求進士之流遂息步於石渠之署，妨修道業可不大歟？廢失榮寵誠非小事！聊為敘之勿嫌繁重，冀令未損多藥宿痼可除，不造醫門而新痾遂殄，四大調暢百病不生，自利利人豈非益也。然而食毒死生，蓋是由其往業，現緣避就非不須為者哉。

## 二十八、進藥方法

夫四大違和生靈共有，八節交競發動無恒，凡是痾生即須將息，故世尊親說醫方經曰「四大不調者，一窶嚕、二變跛、三畢哆、四婆哆。」初則地大增令身沈重，二則水大積涕唾乖常，三則火大盛頭胸壯熱，四則風大動氣息擊衝；即當神州沈重痰癢熱黃氣發之異名也。若依俗論病乃有其三種：謂風、熱、癢。重則與癢體同，不別彰其地大。凡候病源，旦朝自察，若覺四候乖舛，即以絕粒為先，縱令大渴勿進漿水，斯其極禁。或一日二日、或四朝五朝，以差為期，義無膠柱。若疑腹有宿食、又刺齊胸，宜須恣飲熟湯指剔喉中變吐令盡，更飲更決以盡為度。或飲冷水理亦無傷，或乾薑湯斯其妙也。其日必須斷食，明朝方始進飧。如若不能，臨時斟酌。必其壯熱，特諱水澆；若沈重戰冷，近火為妙。其江嶺已南熱瘴

之地不可依斯，熱發水淋是土宜也。如其風急，塗以膏油，可用布團火炙而熨折傷之處，斯亦為善，熟油塗之目驗交益。若覺痰癢填胸、口中唾數、鼻流清水、氣積咽關戶滿膈喉、語聲不轉飲食亡味，動歷一旬，如此之流絕食便差，不勞炙頂、無假捩咽，斯乃不禦湯藥而能蠲疾，即醫明之大規矣。意者以其宿食若除壯熱便息，流津既竭痰癢便瘳，內靜氣消即狂風自殄，將此調停萬無一失。既不勞其診脈，詎假問乎陰陽，各各自是醫王，人人悉成祇域。至如鸞法師調氣蠲疾，隱默者乃行；思禪師坐內抽邪，非流俗所識。訪名醫於東洛，則貧匱絕其津；求上藥於西郊，則惇獨亡其路。所論絕食省而且妙，備通窮富豈非要乎。又如癰疽暴起熱血忽衝，手足煩疼天行時氣，或刀箭傷體、或墜墮損躬，傷寒霍亂之徒半日暴瀉之類，頭痛心痛眼疼齒疼，片有病起鹹須斷食。又三等丸能療眾病復非難得，取訶黎勒皮、乾薑、沙糖，三事等分，搗前二令碎，以水片許和沙糖融之併搗為丸，旦服十丸許以為度，諸無所忌。若患痢者，不過三兩服即差，能破眩氣除風消食，為益處廣故此言之。若無沙糖者，飴蜜亦得。又訶黎勒若能每日嚼一顆咽汁，亦終身無病。此等醫明傳乎帝釋，五明一數五天共遵，其中要者絕食為最。舊人傳雲，若其七日斷食不差，後乃方可求觀世音。神州多並不閑，將為別是齋戒，遂不肯行學，良由傳者不悟醫道也。其有服丹石及長病並腹塊之類，或又依斯(恐有丹石之人，忍飢非所宜也。又飛丹則諸國皆無，服石則神州獨有。然而水精白石有出火者，若服之則身體爆裂。時人不別，枉死者無窮。由此言之，深須體識)，蛇蠍等毒全非此療。而絕食之時，大忌遊行及以作務。其長行之人，縱令斷食隨路無損。如其差已後須將息，宜可食新煮飯、飲熟菹豆湯，投以香和任飲多少。若覺有冷，投椒薑蕁芡。若知是風，著胡蔥荊芥。《醫方論》曰「諸辛悉皆動風，唯乾薑非也。」加之亦佳。准絕食日而作調息，諱飲冷水，餘如藥禁。如其噉粥，恐痰癢還增；必是風勞，食亦無損。若患熱者，即熟煎苦蔘湯，飲之為善。茗亦佳也。自離故國向二十餘年，但以此療身，頗無他疾。且如神州藥石，根莖之類數乃四百有餘，多並色味精奇香氣芬鬱，可以蠲疾、可以王神。針灸之醫、診脈之術，瞻部洲中無以加也。長年之藥唯東夏焉，良以連岡雪巘接嶺香山，異物奇珍鹹萃於此，故體人像物號曰神州。五天之內誰不加尚、四海之中孰不欽奉，雲文殊師利現居其國。所到之處，若聞是提婆弗咀囉僧，莫不大生禮敬。提婆是天，弗咀囉是子，雲是支那天子所居處來也。考其藥石實為奇妙，將息病由頗有疎闕，故粗陳大況以備時須。若絕食不損者，後乃隨方處療：苦蔘湯偏除熱病，酥油蜜漿特遣風痼。其西天羅茶國，凡有病者絕食，或經半月、或經一月，要待病可然後方食；中天極多七日，南海二三日矣，斯由風土差互四大不同，致令多少不為一概。未委神州宜斷食不？然而七日不食人命多殞者，由其無病持故；若病在身，多日亦不死矣。曾見有病絕粒三旬，後時還差，則何須見

怪絕食日多。豈容但見病發，不察病起所由，壯熱火燃還將熱粥令飲，帶病強食深是可畏，萬有一差終亦不堪教俗，醫方明內極是諱焉。又由東夏時人魚菜多並生食，此乃西國鹹悉不食，凡是菜茹皆須爛煮，加阿魏蘇油及諸香和然後方噉，菹醢之類人皆不食。時復憶，故噉之，遂使齊中結痛損腹腸閤、眼目長疾病益虛疎。其斯之謂，智者思察用行捨藏，聞而不行豈醫咎也。行則身安道備，自他之益俱成；捨則體損智微，彼我之功皆失也。

## 二十九、除其弊藥

自有方處鄙俗久行，病發即服大便小便，疾起便用豬糞貓糞，或壩盛甕貯號曰龍湯，雖加美名穢惡斯極。且如蔥蒜許服尚自遣在邊房，七日淨身洗浴而進；身若未淨不入眾中，不合遶塔不應禮拜，以其臭穢非病不聽。四依陳棄之言，即是陳故所棄之藥，意在省事僅可資身。上價自在開中，噉服實成非損。梵雲哺堤木底鞞殺杜，哺堤是陳，木底是棄，鞞殺社譯之為藥(即是陳棄藥也)。律開大便小便，乃是犢糞牛尿。西國極刑之儔，糞塗其體，驅擯野外不處人流。除糞去穢之徒，行便擊杖自異。若誤衝著，即連衣遍洗。大師既緣時禦物，譏醜先防，豈遣服斯而獨乖時望？不然之由具如律內。用此惠人誠為可鄙，勿令流俗習以為常，外國若聞誠損風化。又復大有香藥何不服之？己所不愛寧堪施物。然而除蛇蠍毒，自有礪黃、雄黃、雌黃之石，片子隨身誠非難得。若遭熱瘴，即有甘草、恒山、苦蔘之湯，貯畜少多理便易獲。薑、椒、葷芡，旦咽而風冷全祛，石蜜、沙糖，夜食而飢渴俱息，不畜湯藥之直，臨事定有闕如。違教不行罪愆寧免，錢財漫用急處便閑，若不曲題誰能直悟。嗚呼！不肯施佳藥，遂省用龍湯，雖復小利在心，寧知大虧聖教。正量部中說其陳棄，既是部別，不可同斯。了論雖復見文，元非有部所學。

## 三十、旋右觀時

言旋右者，梵雲鉢喇特崎拏，鉢喇字緣乃有多義，此中意趣事表旋行。特崎拏即是其右，總明尊便之目，故時人名右手為特崎拏手，意是從其右邊為尊為便，方合旋繞之儀矣。或特敬拏目其施義，與此不同，如前已述。西國五天皆名東方為前方、南為右方，亦不可依斯以論左右。諸經應雲旋右三匝，若雲佛邊行道者非也。經雲右繞三匝者，正順其儀。或雲繞百千匝，不雲右者，略也。然右繞左繞稍難詳定，為向右手邊為右繞？為向左手邊為左繞耶？曾見東夏有學士雲：「右手向內圓之名為右繞，左手向內圓之名為左繞。理可向其左邊而轉，右繞之事方成。」斯乃出自胸臆、非關正理，遂令迷俗莫辯司方，大德鴻英亦雷同取惑。以理商度如何折中？但可依其梵本並須杜塞人情，向右手邊為右繞、向左手邊為左繞，

斯為聖制勿致疑惑。又復時非時者，且如《時經》所說，自應別是會機。然四部律文皆以午時為正，若影過線許，即曰非時。若欲護罪取正方者，宜須夜揆北辰直望南極，定其邪正的辯禺中。又宜於要處安小土臺，圓闊一尺、高五寸，中插細杖。或時石上豎丁如竹箸許，可高四指，取其正午之影，畫以為記，影過畫處便不合食。西方在處多悉有之，名為薛攞斫羯攞(彈舌道之)，譯為時輪矣。揆影之法看其杖影，極短之時即正中也。

然瞻部洲中影多不定，隨其方處量有參差。即如洛州無影，與餘不同。又如室利佛逝國，至八月中以圭測影不縮不盈，日中人立並皆無影，春中亦爾，一年再度日過頭上。若日南行，則北畔影長二尺三尺；日向北邊，南影同爾。神州則南溟北朔更復不同，北戶向日是其恒矣。又海東日午、關西未中，准理既然事難執一，是故律雲「遣取當處日中」以為定矣。

夫出家之人要依聖教，口腹之事無日不須，揆影而飡理應存念。此其落漠，餘何護焉？是以弘紹之英無怪繁重。行海尚持圭去，在地寧得透隨？故西國相傳雲，觀水觀時是曰律師矣。又復西國大寺皆有漏水，並是積代君王之所奉施，並給漏子為眾警時。下以銅盆盛水，上乃銅碗浮內。其碗薄妙可受二升，孔在下穿水便上湧，細若針許量時准宜。碗水既盡，沈即打鼓。始從平旦，一碗沈打鼓一下，兩碗兩下，三碗三下，四碗四下，然後吹螺兩聲更別打一下，名為一時也，即日東隅矣。更過四碗同前打四，更復鳴螺，別打兩下，名兩時，即正午矣。若聞兩打則僧徒不食；若見食者，寺法即便驅擯。過午後兩時，法亦同爾。夜有四時與晝相似，總論一日一夜成八時也。若初夜盡時，其知事人則於寺上閣鳴鼓以警眾，此是那爛陀寺漏法。又日將沒時及天曉時，皆於門前打鼓一通，斯等雜任皆是淨人及戶人所作。日沒之後乃至天光，大眾全無鳴健稚法。凡打健稚不使淨人，皆維那自打健稚。有四五之別，廣如餘處。其莫訶菩提及俱屍那寺，漏乃稍別，從旦至中碗沈十六。若南海骨崙國，則銅釜盛水穿孔下流，水盡之時即便打鼓，一盡一打，四椎至中，齊暮還然。夜同斯八，總成十六。亦是國王所施。由斯漏故，縱使重雲暗晝，長無惑午之辰；密雨連宵，終罕疑更之夜。若能奏請置之，深是僧家要事。其漏器法，然須先取晝夜停時，旦至午時八碗沈沒，如其減八鑽孔令大，調停節數還須巧匠。若日夜漸短，即可增其半抄；若日夜漸長，復減其半酌，然以消息為度。維那若房設小盃，准理亦應無過。然而東夏五更、西方四節，調禦之教但列三時，調分一夜為三分也。初分、後分念誦思惟，處中一時繫心而睡。無病乖此，便招違教之愆；敬而奉行，卒有自他之利矣。

## 南海寄歸內法傳 第四卷

### 三十一、灌沐尊儀

詳夫修敬之本無越三尊，契想之因寧過四諦。然而諦理幽邃事隔塵心，灌洗聖儀實為通濟。大師雖滅形像尚存，翹心如在理應遵敬。或可香花每設，能生清淨之心；或可灌沐恒，為足蕩昏沈之業。以斯標念，無表之益自收；勸獎餘人，有作之功兼利。冀希福者，宜存意焉。

但西國諸寺灌沐尊儀，每於禺中之時，授事便鳴健椎(授事者，梵雲羯磨陀那。陀那是授，羯磨是事。意道以眾雜事指授於人。舊雲維那者，非也。維是唐語，意道綱維。那是梵音，略去羯磨陀字)，寺庭張施寶蓋，殿側羅列香瓶，取金銀銅石之像置以銅金木石檠，內令諸妓女奏其音樂，塗以磨香灌以香水(取栴檀沈水香木之輩，於礎石上以水磨使成泥，用塗像身，方持水灌)，以淨白疊而揩拭之，然後安置殿中布諸花綵。此乃寺眾之儀，令羯磨陀那作矣。然於房房之內自浴尊儀，日日皆為，要心無闕。但是草木之花鹹將奉獻，無論冬夏芬馥恒然，市肆之間賣者亦眾。且如東夏，蓮華石竹則夏秋散彩，金荊桃杏乃春日敷榮，木槿石榴隨時代發，朱櫻素柰逐節揚葩。園觀蜀葵之流、山莊香草之類，必須持來布列，無宜遙指樹園，冬景片時或容闕乏。剪諸繒綵盆以名香，設在尊前斯實佳也。至於銅像無問小大，須細灰甄末揩拭光明，清水灌之澄華若鏡。大者月半月盡合眾共為，小者隨己所能每須洗沐，斯則所費雖少而福利尤多。其浴像之水，即舉以兩指瀝自頂上，斯謂吉祥之水，冀求勝利。奉獻殘花不合持嗅，棄水棄花不應履踐，可於淨處而傾置之。豈容白首終年，尊像曾不揩沐；紅花遍野，本自無心奉薦。而遂省懶作，遙指池園即休；畏苦憊為，開堂普敬便罷。此則師資絕緒，遂使致敬無由。造泥制底及拓摸泥像，或印絹紙隨處供養，或積為聚以博裹之即成佛塔，或置空野任其銷散，西方法俗莫不以此為業。又復凡造形像及以制底，金銀銅鐵泥漆甄石或聚沙雪。當作之時，中安二種舍利：一謂大師身骨、二謂緣起法頌。其頌曰。

「諸法從緣起，如來說是因；彼法因緣盡，是大沙門說。」

要安此二，福乃弘多。由是經中廣為譬喻，歎其利益不可思議。若人造像如穞麥、制底如小棗，上置輪相竿若細針，殊因類七海而無窮，勝報遍四生而莫盡。其間委細具在別經，幸諸法師等時可務哉。洗敬尊容，生生值佛之業；花香致設，代代富樂之因。自作教人，得福無量。曾見有處四月八日，或道或俗持像路邊，



濯濯隨宜不知揩拭，風飄日暴未稱其儀矣。

### 三十二、讚詠之禮

神州之地自古相傳，但知禮佛題名，多不稱揚讚德。何者？聞名但聽其名，罔識智之高下；讚歎具陳其德，故乃體德之弘深。即如西方，制底畔睇及常途禮敬，每於晡後或曠黃時，大眾出門繞塔三匝。香花具設並悉蹲踞，令其能者作哀雅聲，明徹雄朗讚大師德，或十頌或二十頌，次第還入寺中至常集處。既其坐定，令一經師昇師子座讀誦少經。其師子座在上座頭，量處度宜亦不高大，所誦之經多誦三啟，乃是尊者馬鳴之所集置。初可十頌許，取經意而讚歎三尊。次述正經，是佛親說。讀誦既了，更陳十餘頌，論迴向發願。節段三開，故雲三啟。經了之時，大眾皆雲蘇婆師多。蘇即是妙，婆師多是語，意欲讚經是微妙語。或雲娑婆度，義目善哉。經師方下，上座先起禮師子座。修敬既訖，次禮聖僧座，還居本處。第二上座准前禮二處已，次禮上座，方居自位而坐。第三上座准次同然，迄乎眾末。若其眾大，過三五人，餘皆一時望眾起禮，隨情而去。斯法乃是東聖方耽摩立底國僧徒軌式。至如那爛陀寺，人眾殷繁，僧徒數出三千，造次難為詳集。寺有八院、房有三百，但可隨時當處自為禮誦。然此寺法，差一能唱導師，每至晡西巡行禮讚，淨人童子持雜香花引前而去，院院悉過、殿殿皆禮。每禮拜時高聲讚歎，三頌五頌響皆遍徹，迄乎日暮方始言周。此唱導師恒受寺家別料供養。或復獨對香臺則隻坐而心讚，或詳臨梵宇則眾跪而高闡，然後十指布地叩頭三禮，斯乃西方承籍禮敬之儀。而老病之流，任居小座。其讚佛者而舊已有，但為行之稍別，不與梵同。且如禮佛之時雲歎佛相好者，即合直聲長讚，或十頌二十頌，斯其法也。又如來等唄元是讚佛，良以音韻稍長，意義難顯。或可因齋靜夜大眾悽然，令一能者誦一百五十讚及四百讚並餘別讚，斯成佳也。然而西國禮敬，盛傳讚歎，但有才人，莫不於所敬之尊而為稱說。且如尊者摩咤(丁結反)裡制吒者，乃西方宏才碩德、秀冠群英之人也。傳雲昔佛在時，佛因親領徒眾人間遊行，時有鸞鳥見佛相好儼若金山，乃於林內發和雅音如似讚詠。佛乃顧諸弟子曰：「此鳥見我歡喜，不覺哀鳴。緣斯福故，我沒代後獲得人身，名摩咤裡制吒，廣為稱歎讚我實德也(摩咤裡是母，制吒是兒也)。」其人初依外道出家，事大自在天。既是所尊，具申讚詠。後乃見所記名，翻心奉佛染衣出俗。廣興讚歎，悔前非之已往、遵勝轍於將來。自悲不遇大師，但逢遺像遂抽盛藻，仰符授記讚佛功德。初造四百讚，次造一百五十讚，總陳六度，明佛世尊所有勝德。斯可謂文情婉麗，共天葩而齊芳；理致清高，與地嶽而爭峻。西方造讚頌者，莫不咸同祖習；無著、世親菩薩，悉皆仰趾。故五天之地初出家者，亦既誦得五戒十戒，即須先教誦斯二讚。無問大乘小乘鹹同遵此，有六意焉。一能知佛德之深遠，二體制文之次第，

三令舌根清淨，四得胸藏開通，五則處眾不惶，六乃長命無病。誦得此已方學餘經。然而斯美未傳東夏。造釋之家故亦多矣，為和之者誠非一算。陳那菩薩親自為和，每於頌初各加其一，名為雜讚，頌有三百。又鹿苑名僧號釋迦提婆，復於陳那頌前各加一頌，名糝雜讚，總有四百五十頌。但有製作之流，皆以為龜鏡矣。

又龍樹菩薩以詩代書，名為蘇頌裡離佉，譯為密友書，寄與舊檀越南方大國王，號娑多婆漢那，名市寅得迦。可謂文藻秀發慰誨勤勤，的指中途親逾骨肉。就中旨趣寔有多意：先令敬信三尊孝養父母，持戒捨惡擇人乃交，於諸財色修不淨觀，檢校家室正念無常，廣述餓鬼傍生、盛道人天地獄。火燃頭上無暇拂除，緣起運心專求解脫。勸行三慧，明聖道之八支；令學四真，證圓凝之兩得。如觀自在不簡怨親，同阿彌陀恒居淨土。斯即化生之術，要無以加。五天創學之流，皆先誦此書讚，歸心繫仰之類，靡不研味終身，若神州法侶誦《觀音》、《遺教》，俗徒讀《千文》、《孝經》矣，莫不欽翫用為師範。其社得迦摩羅亦同此類(社得迦者，本生也。摩羅者，即貫焉。集取菩薩昔生難行之事貫之一處也)，若譯可成十餘軸。取本生事而為詩讚，欲令順俗妍美，讀者歡愛教攝群生耳。時戒日王極好文筆，乃下令曰：「諸君但有好詩讚者，明日旦朝鹹將示朕。」及其總集得五百夾，展而閱之，多是社得迦摩羅矣，方知讚詠之中斯為美極。南海諸島有十餘國，無問法俗鹹皆諷誦。如前詩讚，而東夏未曾譯出。又戒日王取乘雲菩薩以身代龍之事緝為歌詠，奏諧絃管令人作樂，舞之蹈之流布於代。又東印度月官大士作毘輸安坦囉太子歌，詞人皆舞，詠遍五天矣。

舊雲蘇達拏太子者是也。又尊者馬鳴亦造歌詞及《莊嚴論》並作《佛本行詩》，大本若譯有十餘卷。意述如來始自王宮終乎雙樹，一代佛法並緝為詩，五天南海無不諷誦。意明字少而攝義能多，復令讀者心悅忘倦，又復纂持聖教能生福利。其一百五十讚及龍樹菩薩書，並別錄寄歸，樂讚詠者時當誦習。

### 三十三、尊敬乖式

夫禮敬之儀教有明則，自可六時策念、四體翹勤。端居一房乞食為業，順頭陀之行、修知足之道，但著三衣不畜盈長，無生致想有累全祛，豈得輒異僧儀別行軌式。披出家服不同常類，而在鄽肆之中禮諸俗流，檢尋律教全遮此事。佛言：「有二種應禮，所謂三寶及大己苾芻。」又有齎持尊像在大道中，塵盆聖容以求財利。或有鉤身刺臉、斷節穿肌，詐託好心本希活命。如斯之色西國全無。勸導諸人勿復行此。

### 三十四、西方學法

夫大聖一音則貫三千而總攝，或隨機五道乃彰七九而弘濟(七九者，即是聲明中七轉九例也，如下略明耳)。時有意言法藏，天帝領無說之經；或復順語談詮，支那悟本聲之字。致使投緣發慧各稱虛心，准義除煩並凝圓寂。至於勝義諦理迥絕名言，覆俗道中非無文句(覆俗諦者，舊雲世俗諦，義不盡也。意道俗事覆他真理。色本非瓶，妄為瓶解；聲無歌曲，漫作歌心。又復識相生時體無分別，無明所蔽妄起眾形，不了自心謂境居外，蛇繩並謬、正智斯淪，由此蓋真名為覆俗矣。此據覆即是俗，名為覆俗。或可但雲真諦覆諦)。然則古來譯者梵軌罕談，近日傳經但雲初七，非不知也，無益不論。今望總習梵文，無勞翻譯之重。為此聊題節段，粗述初基者歟(然而骨崙速利尚能總讀梵經，豈況天府神州。而不談其本說。故西方讚雲：曼殊室利現在並州，人皆有福，理應欽讚。其文既廣，此不繁錄)。夫聲明者，梵雲攝拖苾馱(停夜反)。攝拖是聲，苾馱是明，即五明論之一明也。五天俗書總名毘何羯喇拏，大數有五，同神州之五經也(舊雲毘伽羅論，音訛也)一則創學悉談章，亦名悉地羅罕觀，斯乃小學標章之稱，俱以成就吉祥為目。本有四十九字，共相乘轉成一十八章，總有一萬餘字，合三百餘頌。凡言一頌乃有四句，一句八字，總成三十二言。更有小頌大頌，不可具述。六歲童子學之，六月方了。斯乃相傳是大自然天之所說也。

二謂蘇坦囉，即是一切聲明之根本經也。譯為略詮，意明略詮要義，有一千頌。是古博學鴻儒波尼爾所造也。為大自然天之所加被，面現三目，時人方信。八歲童子八月誦了。

三謂馱觀章，有一千頌。專明字元，功如上經矣。

四謂三棄擺章，是荒梗之義，意比田夫創開疇畝。應雲三荒章，一名頌瑟吒馱觀(一千頌)，二名文荼(一千頌)，三名鄔拏地(一千頌)。馱觀者，則意明七例、曉十羅聲，述二九之韻。言七例者，一切聲上皆悉有之，一一聲中各分三藕，謂一言、二言、多言，總成二十一言也。如喚男子一人名補嚕灑，兩人名補嚕，三人名補嚕沙。此中聲有呼喻重輕之別。於七例外更有呼召聲，便成八例。初句既三，餘皆准此，恐繁不錄，名蘇盤多聲(總有三八二十四聲)。十羅聲者，有十種羅字，顯一聲時便明三世之異。二九韻者，明上中下尊卑彼此之別，言有十八不同。名丁岸哆，聲也；文荼，則合成字體。且如樹之一目，梵雲苾力叉，便引二十餘句經文共相雜糅，方成一事之號也。鄔拏地則大同斯例，而以廣略不等為異。此三荒章，十歲童子三年勤學方解其義。

五謂苾栗底蘇坦囉，即是前蘇坦囉釋也。上古作釋其類寔多，於中妙者有十

八千頌，演其經本詳談眾義，盡寰中之規矩、極天人之軌則。十五童子，五歲方解。神州之人若向西方求學問者，要須知此方可習餘，如其不然空自勞矣。斯等諸書並須暗誦，此據上人為準，中下之流以意可測，翹勤晝夜不遑寧寢，同孔父之三絕、等歲精之百遍，牛毛千數、麟角唯一；比功與神州上明經相似。此是學士闍耶昝底所造，其人乃器量弘深文彩秀發，一聞便領詎假再談，敬重三尊多營福業，沒代於今向三十載矣。閑斯釋已，方學緝綴書表、製造詩篇，致想《因明》、虔誠《俱舍》，尋《理門論》比量善成，習本生貫清才秀發，然後函丈傳授經三二年，多在那爛陀寺(中天也)或居跋臘毘國(西天也)斯兩處者，事等金馬石渠、龍門闕裡，英彥雲聚商榷是非。若賢明歎善遐邇稱俊，方始自忖鋒鏑投刃王庭，獻策呈才希望利用。坐談論之處，已則重席表奇；登破斥之場，他乃結舌稱愧。響震五山、聲流四域，然後受封邑、策榮班，賞素高門更修餘業矣。

復有苾芻底蘇坦羅議釋，名朱爾，有二十四千頌，是學士鉢顛社攞所造。斯乃重顯前經，擘肌分理；詳明後釋，剖折毫芒。明經學此三歲方了，功與《春秋》、《周易》相似。

次有伐致呵利論，是前朱爾議釋，即大學士伐[打-丁+致]呵利所造，有二十五千頌。斯則盛談人事聲明之要，廣敘諸家興廢之由，深明唯識善論因喻。此學士乃響振五天德、流八極，徵信三寶、諦想二空，希勝法而出家、戀纏染而便俗。斯之往復數有七焉，自非深信因果，誰能若此勤著！自嗟詩曰：由染便歸俗，離貪還服緇，如何兩種事，弄我若嬰兒。即是護法師之同時人也。每於寺內有心歸俗，被煩惱逼確爾不移，即令學生輿向寺外。時人問其故。答曰：「凡是福地，本擬戒行所居。我既內有邪心，即是虧乎正教，十方僧地無處投足。」為清信士身著白衣，方入寺中宣揚正法。捨化已來經四十年矣。

次有薄迦(拏也反)論，頌有七百，釋有七千，亦是伐[打-丁+致]呵利所造。敘聖教量及比量義。

次有蕞拏，頌有三千，釋有十四千。頌乃伐[打-丁+致]呵利所造，釋則護法論師所製。可謂窮天地之奧祕，極人理之精華矣。若人學至於此，方曰善解聲明；與九經百家相似。斯等諸書，法俗悉皆通學。如其不學，不得多聞之稱。若出家人，則遍學毘奈耶，具討經及論。挫外道若中原之逐鹿，解傍詰同沸鼎之銷凌，遂使響流瞻部之中，受敬人天之上，助佛揚化、廣導群有。此則奕代挺生若一若二，取喻同乎日月、表況譬之龍象。斯乃遠則龍猛、提婆、馬鳴之類，中則世親、無著、僧賢、清哲之徒，近則陳那、護法、法稱、戒賢及師子月、安慧、德慧、慧護、德光、勝光之輩。斯等大師，無不具前內外眾德，各並少欲知足，誠無與

比。俗流外道之內，實此類而難得(廣如西方十德傳中具述)法稱則重顯因明，德光乃再弘律藏，德慧乃定門澄想，慧護則廣辯正邪，方驗鯨海巨深名珍現彩，香峯高峻上藥呈奇。是知佛法含弘何所不納，莫不應響成篇；寧煩十四之足無勞百遍，兩卷一聞便領(有外道造六百頌來難護法師，法師對眾一聞，文義俱領)。又五天之地，皆以婆羅門為貴勝，凡有座席並不與餘三姓同行，自外雜類故宜遠矣。所尊典誥有四薛陀書，可十萬頌。薛陀是明解義，先雲圍陀者訛也，鹹悉口相傳授而不書之於紙葉。每有聰明婆羅門誦斯十萬，即如西方相承有學聰明法：一謂覆審生智，二則字母安神，旬月之間思若泉湧，一聞便領無假再談，親覩其人固非虛耳。於東印度有一大士名日月官，是大才雄菩薩人也，淨到之日其人尚存。或問之曰：「毒境與毒藥，為害誰重？」應聲答曰：「毒藥與毒境，相去實成遙。毒藥食方害，毒境念便燒。」又復騰蘭乃振芳聲於東洛，真諦則駕逸響於南溟，大德羅什致德匠於他土，法師玄奘濬師功於自邦。然今古諸師，並光傳佛日，有空齊致習，三藏以為師，定慧雙修指，七覺而為匠。其西方現在，則祇羅茶寺有智月法師，那爛陀中則寶師子大德。東方即有地婆羯羅蜜咀囉，南襄有咀他揭多揭娑，南海佛逝國則有釋迦雞栗底(今現在佛誓國，歷五天而廣學矣)，斯並比秀前賢、追蹤往哲。曉因明論則思擬陳那，味瑜伽宗實罄懷無著，談空則巧符龍猛，論有則妙體僧賢。此諸法師，淨並親狎筵機俟受微言，慶新知於未聞、溫舊解於曾得，想傳燈之一望，實喜朝聞；冀蕩塵於百疑，分隨昏滅。尚乃拾遺珠於鷲嶺，時得其真；擇散寶於龍河，頗逢其妙。仰蒙三寶之遠被、賴皇澤之遐霑，遂得旋踵東歸、鼓帆南海，從耽摩立底國，已達室利佛誓，停住已經四年，留連未及歸國矣。

### 三十五、長髮有無

長髮受具五天所無，律藏不見有文，徇古元無此事。但形同俗相，難為護罪，既不能持，受亦何益。必有淨心，須求剃髮染衣、潔念解脫為懷，五戒十戒奉而不虧，圓具圓心遵修律藏。瑜伽畢學，體窮無著之八支(一《二十唯識論》、二《三十唯識論》、三《攝大乘論》、四《對法論》、五《辯中邊論》、六《緣起論》、七《大莊嚴論》、八《成業論》。此中雖有世親所造，然而功歸無著也)；因明著功，鏡徹陳那之八論(一《觀三世論》、二《觀總相論》、三《觀境論》、四《因門論》、五《似因門論》、六《理門論》、七《取事施設論》、八《集量論》也)。習阿毘達磨，則遍窺六足；學阿笈摩經，乃全探四部。然後降邪伏外推揚正理，廣化群物弘誘忘疲，運想二空澄懷八道，敬修四定善護七篇。以此送終，斯為上也。如其不爾，雖處居家不染私室，端然一體以希出離，隨乞句以供公上、著鹿服而遮羞恥，守持八戒(一不殺生、二不偷盜、三不婬佚、四不妄語、五不飲酒、六不作樂

冠花塗香、七不坐高廣大床、八不非時食)，盡形壽以要心；歸敬三尊，契涅槃而延想。斯其次也。必其現處樊籠養育妻息，恭心敬上、慈懷念下，受持五戒、恒作四齋(黑月八日、或十四日、或十五日，白月八日、十五日，要須受其八戒，方稱聖修。若無前七而唯第八，獲福固其少焉。意在防餘七過，不但餓腹而已)、忠恕在人、克勤於己，作無罪事以奉官輸，斯亦佳也(無罪謂是興易，由其不損眾生。西國時俗，皆以商人為貴，不重農夫。由其耕墾多傷物命，又養蠶屠殺深是苦因，每一年中損害巨億，行之自久不以為非，未來生中受苦無極。不為此業，名為無罪也)。至如俗徒蠢蠢不識三歸，盡壽遑遑寧持一戒？不解涅槃是寂滅，豈悟生死是輪迴？鎮為罪業，斯其下也。

### 三十六、亡財僧現

凡有欲分亡苾芻物，律具廣文，此備時須但略疏出。先問負債、囑授及看病人，依法商量勿令乖理，餘殘之物准事應知。

嗢拞南曰：

田宅店臥具、	銅鐵及諸皮、
剃刀等瓶衣、	諸竿並雜畜、
飲食及諸藥、	床座並券契、
三寶金銀等、	成未成不同。
如是等諸物，	可分不可分，
隨應簡別知，	是世尊所說。

言隨應者，所謂田宅邸店、臥具氈褥、諸銅鐵器並不應分。於中鐵鉢、小鉢，及小銅碗、戶鑰、針錐、剃刀刀子、鐵杓火爐及斧鑿等，並盛此諸袋。若瓦器，謂鉢小鉢、淨觸君持及貯油物並盛水器，此並應分，餘不合分。其木器竹器及皮臥物剪髮之具，奴婢飲食穀豆及田宅等，皆入四方僧。若可移轉物，應貯眾庫，令四方僧共用。若田宅村園屋宇不可移者，應入四方僧。若有所餘一切衣被，無問法衣俗衣若染不染及皮油瓶鞋屨之屬，並現前應分。先雲同袖不分，白衣入重者，蓋是以意斟酌也。大竿可為瞻部光像處懸幡之竿(言瞻部光像者，即如律中所出。緣起元為世尊不處眾時，眾無威肅，致使給園長者請世尊曰：「願作瞻部光像，眾首置之。」大師許作)，細者可作錫杖行與苾芻(言錫杖者，梵雲喫棄羅，即是鳴聲之義。古人譯為錫者，意取錫錫作聲。鳴杖、錫杖，任情稱說，目驗西方所持錫杖，頭上唯有一股鐵捲，可容三二寸，安其[金\*字]管長四五指。其竿用木，麤細隨時，高與肩齊。下安鐵纂可二寸許，其環或圓或偏，屈各合中，間可容大指。或六或八穿安股上，銅鐵任情。原斯制意，為乞食時防其牛犬。何用辛

苦擎奉勞心，而復通身總鐵、頭安四股。重滯將持，非常冷澁，非本製也。四足之內，若是象馬駝騾驢乘，當與國王家。牛羊入四方僧，不應分也。若甲鎧之類，亦入國王家。雜兵刃等，可打作針錐刀子及錫杖頭，行與現前僧伽(縱不普遍從大者行)。罽網之屬，應用羅窓。若上彩色又黃朱碧青綠等物，應入佛堂擬供像用。白土赤土及下青色，現前應分。若酒欲酸，可埋於地，待成醋已僧應食之。若現是酒，應可傾棄，不合酤賣。佛言：「汝諸苾芻！若有依我出家，不得將酒與他及以自飲，乃至不合茅尖滌酒瀝置口中。若將酒及糟，起麵並糟羹之類食者，鹹招越法之罪。」律有成制，不須致疑(靈巖道場常以麴漿起麵，避其酒過。先人誠有意焉)。諸有雜藥之屬，應安淨庫以供病者隨意通用。諸有珍寶珠玉，分為二分：一分入法、一分入僧。法物可書佛經並料理師子座，入僧者現前應分。若寶等所成床榻之屬，應須出賣，現前應分。木所成者，入四方僧伽。

所有經典章疏皆不應分，當納經藏四方僧共讀。其外書賣之，現前應分。所有券契之物，若能早索得者，即可分之；如不能者，券當貯庫，後時索得充四方僧用。若諸金銀及成未成器貝齒諸錢，並分為三分：一佛陀、二達摩、三僧伽。佛物應修理佛堂及髮爪翠靨波所有破壞，法物寫佛經料理師子座，眾物現前應分。六物當與看病人。自餘雜碎之物，准此應知，具如大律。

### 三十七、受用僧物

現今西方所有諸寺，苾芻衣服多出常住僧，或是田園之餘、或是樹果之利，年年分與以充衣直。問曰：「亡人所有穀食尚遣入僧，況復眾家豆粟，別人何合分用？」答：「施主本捨村莊元為濟給僧眾，豈容但與其食而令露體住乎？又復詳審當事並有功勞家人尚自與衣，曹主何宜不合？以其道理，供食之餘充衣非損。」斯乃西國眾僧大途議論，然其律典時含出沒耳。又西國諸寺別置供服之莊，神州道場自有給衣之所，亦得食通道俗，此據施主無心，設令飡噉理亦非過。凡是佈施僧家田宅乃至雜物並通眾僧衣食者，此則誠無疑慮之患。若無心作無盡無障之意者，雖施僧家，情乃普通一切，但食用者鹹無過也，並由施主先心所期耳。但神州之地，別人不得僧衣，為此孜孜實成妨業。設使應供存命，非是不勞心力。若其常住有食兼著僧衣，即可端拱不出寺門，亦是深成省事。況乎糞掃三衣巡家乞食、蘭若依樹正命自居，定慧內融極想木叉之路，慈悲外發標心普濟之津，以此送終斯為上矣。然則常住之物，用作衣被床褥之流並雜資具，平分受用不屬別人，掌愛護持事過己物，有大者至輟小而與，斯乃聖教佛自明言，如法用之誠無罪咎、足得資軀，免追求之費。寧容寺家巨富，穀麥爛倉、奴婢滿坊、錢財委庫，不知受用相共抱貧？可否之宜，智者時鏡。或有寺家不立眾食僧物，分以私飡遮

他常住，十方邪命但存一已。斯乃自行非法，苦報誰代當來。

### 三十八、燒身不合

諸出家眾內頗有一途，初學之流情存猛利，未閑聖典取信先人，將燒指作精勤、用然肌為大福，隨情即作、斷在自心。然經中所明事存通俗，己身尚勸供養，何況諸餘外財。是故經中但言若人發心，不道出家之眾。意者出家之人局乎律藏，戒中無犯方得通經，於戒有違未見其可。縱使香臺草茂，豈損一莖；曠野獨飢，寧食半粒。然眾生喜見，斯乃俗流燒臂供養，誠其宜矣。可以菩薩捨男捨女，遂遣苾芻求男女以捨之；大士捐目捐身，即令乞士將身目而行施。仙預斷命，豈律者所為？慈力捨身，非僧徒應作。比聞少年之輩勇猛發心，意謂燒身便登正覺，遂相踵習輕棄其軀。何則十劫百劫難得人身，千生萬生雖人罕智，稀聞七覺不遇三尊。今既託體勝場、投心妙法，纔持一頌，棄沙肌而尚輕，暫想無常，捨塵供而寧重，理應堅修戒品酬惠四恩，固想定門冀拔三有，小愆大懼，若越深海之護浮囊，行惠堅防，等履薄冰而策奔駿，然後憑善友力，臨終助不心驚，正念翹懷，當來願見慈氏。若希小果，即八聖可求；如學大因，則三祇斯始。忽忽自斷軀命，實亦未聞其理。自殺之罪，事亞初篇矣。檢尋律藏，不見遣為滅愛；親說要方，斷惑豈由燒己？房中打勢，佛障不聽；池內存生，尊自稱善。破重戒而隨自意、金口遮而不從，以此歸心，誠非聖教。必有行菩薩行，不受律儀亡己濟生，固在言外耳。

### 三十九、傍人獲罪

凡燒身之類各表中誠，或三人兩人同心結契，誘諸初學詳為勸死。在前亡者自獲偷蘭，末後命終定招夷罪。不肯持禁而存，欲得破戒求死，固守專心、曾不窺教。儻有傍人勸作，即犯針穴之言；若道何不授火，便招折石之過。嗚呼此事誠可慎哉。俗雲：殺身不如報德，滅名不如立節。然而投體餓虎是菩薩之濟苦，割身代鴿非沙門之所為。以此同科，實非其況。聊准三藏略陳可不，進退之宜智者詳察。然恒河之內日殺幾人，伽耶山邊自殞非一，或餓而不食、或上樹投身，斯等迷途，世尊判為外道。復有自刑斷勢，深乖律典。設有將為非者，恐罪不敢相諫；若其緣斯致命，便誤一生大事。佛因斯理制而不許。上人通識自不肯為，古德相傳述之如後。

### 四十、古德不為

且如淨親教師，則善遇法師也。

軌範師，則慧智禪師也。年過七歲幸得親侍。斯二師者，並太山金輿穀聖人



朗禪師所造神通寺之大德也。俗緣在乎德貝二州矣。二德以為，山居獨善寡利生之路，乃共詣平林俯枕清澗，於土窟寺式修淨居。即齊州城西四十裡許，營無盡藏食，供養無礙。所受檀施鹹隨喜捨，可謂四弘誓願共乾坤而罔極，四攝廣濟等塵沙而不窮。敬修寺宇，盛興福業。略敘法師之七德焉。

一法師之博聞也。乃正窺三藏傍睇百家，兩學俱兼六藝通備，天文地理之術、陰陽曆算之奇，但有經心則妙貫神府。洋洋慧海，竟瀉流而罔竭；粲粲文囿，鎮敷榮而弗萎。所制文藻及一切經音並諸字書，頗傳於世。每自言曰：「我若不識則非是字。」

二法師之多能也。巧篆籀、善鍾張，聽絲桐若子期之驗山水、運斤斧等匠石之去飛泥。哲人不器，斯之謂也。

三法師之聰慧也。讀《涅槃經》一日便遍，初誦斯典四月部終。研味幽宗、妙探玄旨，教小童則誘之以半字，誠無按劍之疑；授大機則瀉之於完器，實有捧珍之益。昔因隨季道銷，法師乃梗遷楊府。諸僧見說，鹹雲魯漢體多貢卦，遂令法師讀《涅槃經》，遣二小師將箬隨句。法師於時慷慨喉吻激揚音旨，旦至日角三帙已終。時人莫不慶讚請休、嗟歎稀有。此乃眾所共知，非私讚也。

四法師之度量也。但有市易隨索隨酬，無論高下曾不減價，設有計直到還亦不更受。時人以為雅量超群也。

五法師之仁愛也。重義輕財遵菩薩行，有人從乞鹹不逆言，日施三文是所常願。又曾於隆冬之月，客僧道安冒雪遠行踰足皆破，停村數日潰爛膿流，村人車載送至寺所。法師新造一帔纔始褰體，出門忽見，不覺以帔掩其膿血。傍人止之曰：「宜覓故物，莫汙新者。」法師曰：「交濟嚴苦，何暇求餘。」時人見聞莫不深讚。雖復事非過大，而能者固亦尠矣。

六法師之策勵也。讀八部《般若》各並百遍，並轉一切經屢訖終始。修淨方業日夜翹勤，瑩佛僧地希生不動，大分塗跣恐損眾生，運想標心曾無懈替。掃灑香臺，類安養之蓮開九品；莊嚴經室，若鷲嶺之天雨四華。其有見者，無不讚歎功德。躬自忘倦，畢命為期。又轉讀之餘念阿彌陀佛，四儀無闕、寸影非空，計小豆粒可盈兩載。弘濟之端固非一品。

七法師之知命也。法師將終，先一年內所有文章雜書史等，積為大聚裂作紙泥，寺造金剛兩軀以充其用。門人進而諫曰：「尊必須紙，敢以空紙換之。」師曰：「耽著斯文，久來誤我；豈於今日而誤他哉！譬乎令飡鴆毒、指徑嶮途，其未可也。廢正業、習傍功，聖開上品耽成大過，己所不欲勿施他矣。」門徒稱善

而退。其說文及字書之流，幸蒙曲賜，乃垂誨曰：「汝略披經史、文字薄識，宜可欽情勝典，勿著斯累。」將欲終時先告門人曰：「吾三數日定當去矣。然於終際必抱掃箒而亡。我之餘骸當遺廣澤。」後於晨朝俯臨清澗，蕭條白楊之下、彷徨綠篠之側，孑然獨坐執箒而終。門人慧力禪師侵明就謁，怪聲寂爾，乃將手親附，但見熱氣衝頭足手俱冷，遂便大哭，四遠鹹集。於時法侶悲啼若金河之流血灑地，俗徒號慟，等玉嶺之摧碎明珠，傷道樹之早凋，歎法舟之遽沒。窆於寺之西園。春秋六十三矣。身亡之後，緣身資具但有三衣及故鞋履二兩並隨宜臥具而已。法師亡日，淨年十二矣。大象既去無所依投，遂棄外書欽情內典。十四得霑縑侶，十八擬向西天，至三十七方遂所願。淨來日就墓辭禮，於時已霜林半拱、宿草填塋。神道雖疎，展如在之敬，周環企望，述遠涉之心，冀福利於幽靈，報慈顏之厚德矣。

禪師則專意律儀澄心定漱，晝夜勤六時而不倦，旦夕引四輩而忘疲，可謂處亂非誼、鬧而逾靜，道俗鹹委，非曲親也。誦《法華經》六十餘載，每日一周，計二萬餘遍。縱經隋季版蕩逐命波遷，然此契心曾無有廢。現得六根清善、四大平和，六十年中了無他疾。每俯澗誦經，便有靈禽萃止；堂隅轉讀，則感鳴鷄就聽。善緣情、體音律，尤精草隸，唱導無盡。雖不存心外典，而天縱其然，所造六度頌及發願文，並書於土窟寺燈臺矣。乃虔心潔淨寫《法華經》，極銓名手盡其上施，含香吐氣清淨洗浴，忽於經上爰感舍利。經成乃帖以金字，共銀鈎而合彩；盛之寶函，與玉軸而交映。

駕幸太山，天皇知委，請將入內供養。斯二師者，即是繼踵先聖朗禪師之後也。朗禪師乃現生二秦之時、揚聲五眾之表，分身受供，身流供者之門，隨事導機，事愜機情之願，但為化超物外，故以神通而命寺焉。神德難思，廣如別傳所載。當是時也，君王稽首、僚庶虔心。初欲造寺，創入則見虎叫北川，將出復聞馬鳴南穀，天井汲水而不減、天倉去米而隨平。雖神跡久湮而餘風未殄。及親教二師，並餘住持大德明德禪師等，並可謂善閑律意、妙體經心，燒指焚肌曾無此教，門徒訓匠制不許為。並是親承，固非傳說。

又復詳觀往哲、側聽前規，自白馬停轡之初、青象掛鞍之後，騰蘭啟曜作神州之日月，會顯垂則為天府之津梁。安遠則虎踞於江漢之南，休勵乃鷹揚於河濟之北，法徒紹繼慧漱猶清，俗士讚稱芳塵靡歇，曾未聞遣行燒指，亦不見令使焚身。規鏡目前，智者詳悉。

又禪師每於閑夜，見悲齧卬曲申進誘，或調言於黃葉，令蠲憶母之憂；或喻說於烏禽，希懷報養之德。汝可務紹隆三寶令使不絕，莫縱心於百氏而虛棄一生。

既而童年十歲，但領其言而未閑深旨，每至五更就室參請，禪師必將慈手賜撫弱肩，實如慈母之育赤子，或飡甘饌多輟味見貽，但有取求無違所請。法師乃恩勵父嚴，禪師則慈申母愛，天性之重誠無以加。及至年滿進具，還以禪師為和上。既受戒已，忽於清夜行道之際，燒香垂涕而申誨曰：「大聖久已涅槃、法教訛替，人多樂受，少有持者。汝但堅心重禁、莫犯初篇，餘有罪愆設令犯者，吾當代汝入地獄受之。燒指燒身不應為也。」進奉旨日，幸蒙慈悲賜以聖戒，隨力竭志敢有虧違，雖於小罪有懷大懼，於是五稔之間精求律典。礪律師之文疏頗議幽深，宣律師之鈔述竊談中旨。既識持犯，師乃令講一遍方聽大經，乞食一飡長坐不臥，雖山寺村遙亦未曾有廢。每想大師慈訓，不覺流淚何從。方驗菩薩之恩濟苦類，投炎熾之大火；長者之悲念窮子，窺迕隘之小門，固非是謬。每親承足下不行遠聽，便賜告曰：「我目下且有餘人給侍，勿廢聽讀而空住於此。」乃杖錫東魏，頗沈心於《對法》、《攝論》；負笈西京，方閱想於《俱舍》、《唯識》。來日從京重歸故里，親請大師曰：「尊既年老，情希遠遊，追覽未聞冀有弘益，未敢自決。」師乃流誨曰：「爾為大緣，時不可再。激於義理，豈懷私戀？吾脫存也見爾傳燈，宜即可行勿事留顧。觀禮聖蹤我實隨喜，紹隆事重爾無間然。」既奉慈聽難違上命，遂以鹹亨二年十一月，附舶廣州舉帆南海，緣歷諸國振錫西天。至鹹亨四年二月八日方達耽摩立底國，即東印度之海口也。停至五月，逐伴西征，至那爛陀及金剛座，遂乃周禮聖蹤旋之佛誓耳。可謂大善知識，能全梵行、調禦誠教，斯豈爽歟。大師乃應物挺生，為代模範，親自提獎以至成人，若海查之遇將一目，即生津之幸會二師也。夫以小善小惠尚播美於絃歌，況大智大恩而不傳於文讚。雲爾。

令哉父母，	曠劫相持，	粵我齟齬，
攜就明師。	童年尚小，	輟愛抽悲，
學而時習，	杖德箴規。	儔命兩曜，
比德雙儀，	礪我慧鐸，	長我法肌。
提攜鞠育，	親誨忘疲，	中宵廢寢，
日旰停飢。	上德不德，	遠而莫知，
埋光岱嶺，	蘊德齊涯。	洋洋慧海，
鬱鬱禪枝，	文藻粲粲，	定彩曦曦。
磨而不磷，	涅而不緇，	坐遷表異，
鷄聽彰奇。	年在弱歲，	一留一遺，
所有福業，	並用熏資，	酬恩死別，
報德生離。		

願在在遭會而延慶，代代奉訓以成禩，積義利乎同嶽，委淨定也如池。冀龍花之初會，聽慈氏之玄漪，遍四生而運想，滿三大之長祇。

恐聞者以為憑虛，聊疎法師之所製。大師曾因二月十五日，法俗咸詣南山朗公聖跡之所，觀天倉天井之異、禮靈龕靈廟之奇，不遠千里盛興供養。于時齊王下文學悉萃於此，俱懷筆海並擅文峯，各競囊錐鹹矜匱玉，欲詠朗公之廟像，共推法師以為先作。師乃不讓當仁、江池先溢，援翰寫壁曾不停毫，走筆成篇了無加點。詩曰：

「上聖光茂烈，英猷暢溟海，空穀自棲遲，榮命虛相待。萬古山川曠，千年人代改，真識了無生，徒見丹青在。」諸文士既覩法師之製，俱懷內惡之心，或閣筆於松枝、或投硯於巖曲。僉曰：「西施顯貌，嫫母何顏！」才子如林，竟無一和耳。所餘文章，具如別集。

義淨敬白大周諸大德，或曾聽受虛筵、或諮論法義、或相知弱冠、或通懷中年，鹹悉大者和南、小者千萬。所列四十條論要略事，凡此所錄，並是西方師資現行，著在聖言、非是私意。夫命等逝川朝不謀夕，恐難面敘，致此先陳，有暇時尋，幸昭遠意。斯依薩婆多，非餘部矣。

重曰。

敬陳令則，恢乎大猷。鹹依聖教，豈曰情求。恐難面謁，寄此先酬。幸願擊轅不棄、芻蕘見收，追蹤百代、播美千秋，實望齊鷲峯於少室、並王舍於神州。



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