

《四分律》卷四十八、四十九

比丘尼犍度

《大正藏》(中華電子佛典版) 冊22 · 頁922–930

菩提翻譯委員會

菩提文教基金會出版

2015年1月24日

菩提文教基金會版權所有©2015

官方網站：

Fascicles 48–49, Dharmaguptaka Vinaya

Bhikṣuṇī Skandhaka

Taishō (CBETA edition), vol. 22, pp. 922–930

Bodhi Translation Committee

With editorial assistance from Ven. Thubten Chodron

Published by the Bodhi Foundation for Culture and Education

January 24, 2015

© 2015 Bodhi Foundation for Culture and Education

Website:

<http://dharmaguptakavinaya.wordpress.com>

## Bhikṣuṇī skandhaka

爾時世尊在釋翅瘦尼拘律園。時摩訶波闍波提與五百舍夷女人俱詣世尊所，頭面禮足却住一面，白佛言：「善哉世尊！願聽女人於佛法中得出家為道。」佛言：「且止，瞿曇彌！莫作是言：『欲令女人出家為道。』何以故？瞿曇彌！若女人於佛法中出家為道，令佛法不久。」爾時摩訶波闍波提聞世尊教已，前禮佛足遶已而去。

爾時世尊從釋翅瘦與千二百五十弟子人間遊行往拘薩羅國，從拘薩羅還至舍衛

[922c] Once, the World-honored One was dwelling at Nyagrodha's Park in the land of the Śākya. At this time, Mahāprajāpatī, along with five hundred Śākya women, came to visit the World-honored One. She bowed at his feet, stood to one side, and said to the Buddha, "It would be wonderful if the World-honored One allowed women to go forth in the Buddhadharma and cultivate the path." The Buddha said, "Enough, Gautamī, do not say that you want women to go forth and cultivate the path. Why? If women go forth in the Buddhadharma and cultivate the path, Gautamī, the Buddhadharma will not endure." After hearing the World-honored One's reply, Mahāprajāpatī bowed before his feet, circumambulated him, and departed.

Then the World-honored One left the land of the Śākya for the kingdom of Kośala along with his one thousand, two hundred and fifty disciples. Once in Kośala,

國祇桓精舍。時摩訶波闍波提聞佛在祇桓精舍，與五百舍夷女人俱共剃髮被袈裟，往舍衛國祇桓精舍，在門外立，步涉破脚塵土全身涕泣流淚。

爾時阿難見已即往問言：「瞿曇彌！何故與舍夷五百女人剃髮被袈裟，步涉破脚塵土全身，在此涕泣流淚而立耶？」彼即答言：「我等女人，於佛法中不得出家受大戒。」阿難語言：「且止！我為汝往佛所求請。」

爾時阿難即至世尊所，頭面禮足却住一面，白佛言：「善哉世尊！願聽女人在佛法中出家受大戒。」

佛告阿難：「且止！莫欲令女人於佛法中出家受大戒。何以故？若女人在佛法中 [923a01](#) 出家受大戒，則令佛法不久。」

譬如阿難！有長者家男少女多，則知其家衰微。如

they returned to Jetavana Vihāra in Śrāvastī.<sup>1</sup> Hearing that the Buddha was staying at Jetavana Vihāra, Mahāprajāpatī, together with the five hundred Śākyan women, shaved off their hair, put on monastic robes, and walked to Jetavana Vihāra in Śrāvastī. With their feet blistered from walking and their bodies covered in dust, they stood outside the door weeping.

When Ānanda saw them he immediately approached them and asked, “Gautamī, you and the five hundred Śākyan women have shaved off your hair and put on monastic robes; your feet are blistered from walking, you are covered in dust, and you stand here weeping. What has happened?” They replied, “As women, we are not allowed to go forth and receive full ordination in the Buddhadharma.” Ānanda said, “Don’t be sad. I will go to the Buddha and entreat him on your behalf.”

Thereupon Ānanda went to the World-honored One, bowed at his feet and stood to one side. He addressed the Buddha, saying, “It would be wonderful if the World-honored One allowed women to go forth and receive full ordination in the Buddhadharma.”

The Buddha said to Ānanda, “Enough. Do not [say] that you want women to go forth and receive full ordination in the Buddhadharma. Why? If women go forth and receive full ordination, the Buddhadharma will not endure. [\[923a\]](#)

Ānanda, it is known that when there are more women than men in a householder’s family, this family is in

<sup>1</sup> Śrāvastī was a city located in the kingdom of Kośala. Jetavana is located just outside of Śrāvastī.

是阿難！若女人在佛法中出家受大戒，則令佛法不久。又如好稻田而被霜雹即時破壞。如是阿難！若女人在佛法中出家受大戒，即令佛法不久。」

阿難白佛言：「摩訶波闍波提於佛有大恩，佛母命過，乳養世尊長大。」

佛語阿難：「如是！如是！於我有大恩，我母命過，乳養令我長大。我亦於摩訶波闍波提有大恩，若人因他得知佛法僧，此恩難報，非衣食、床、臥具、醫藥所能報恩。我出世令摩訶波闍波提知佛法僧亦如是。」

佛告阿難：「若有人因他信佛法僧，此恩難報，非衣食、床、臥具、醫藥所能報恩。我出世令摩訶波闍波提信樂佛法僧亦如是。」

佛語阿難：「若有人因他得歸依佛法僧，受持五

decline. In the same way, Ānanda, if women go forth and receive full ordination in the Buddhadharma, this will shorten the existence of the Buddhadharma. Or, just as when mature crops in a good rice field are destroyed by frost and hail, in the same way, Ānanda, if women go forth and receive full ordination in the Buddhadharma, this will shorten the existence of the Buddhadharma.”

Ānanda said to the Buddha, “Mahāprajāpatī has bestowed great kindness upon the Buddha. After the Buddha’s mother passed away, she nursed and raised the World-honored One.”

The Buddha said to Ānanda, “This is true, this is true. Mahāprajāpatī has bestowed great kindness upon me. After my mother passed away, she nursed and raised me. I, too, have bestowed great kindness upon Mahāprajāpatī. If one learns of the Buddha, Dharma, and Saṅgha through another, this kindness is difficult to repay. It cannot be repaid by offering clothing, food, a bed, bedding, or medicines. This is true for my appearance in the world, which has enabled Mahāprajāpatī to learn of the Buddha, Dharma, and Saṅgha.”

The Buddha said to Ānanda, “If one develops faith in the Buddha, Dharma, and Saṅgha through another, this kindness is difficult to repay. It cannot be repaid by offering clothing, food, a bed, bedding, or medicines. This is true for my appearance in the world, which has caused Mahāprajāpatī to have strong faith in the Buddha, Dharma, and Saṅgha.”

The Buddha said to Ānanda, “If, through another, one gains the opportunity to take refuge in the Buddha, Dharma,

戒，知苦知集知盡知道，於苦集盡道無有狐疑，若得須陀洹果斷諸惡趣，得決定入正道，七返生死便盡苦際。阿難！如是人恩難可報，非衣食、床、臥具、醫藥所能報恩。我出世令摩訶波闍波提受三自歸，乃至決定得入正道亦如是。」

阿難白佛：「女人於佛法中出家受戒，可得須陀洹果乃至阿羅漢果不？」佛告阿難：「可得。」阿難白佛：「若女人於佛法中出家受大戒，得須陀洹果乃至阿羅漢果者，願佛聽出家受大戒。」

佛告阿難：「今為女人制八盡形壽不可過法，若能行者即是受戒。何等八？」

雖百歲比丘尼見新受戒比丘，應起迎逆禮拜與敷淨

and Saṅgha, to receive the five precepts, to understand suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering, and one has no doubts about suffering, its origin, cessation, and the path leading to its cessation; or if, through another, one attains the fruit of stream-entry (*srotāpanna*), with freedom from rebirth in miserable realms, firm establishment on the right path, and cessation of suffering after seven more lifetimes in *saṃsāra*, Ānanda, it is difficult to repay the kindness of that person. It cannot be repaid by offering clothing, food, a bed, bedding, or medicines. This is true for my appearance in the world, which has allowed Mahāprajāpatī to take the threefold refuge, (*up to*) gaining firm establishment on the right path.”

Ānanda asked the Buddha, “If women were to go forth and take full ordination in the Buddhadharma, would they be able to attain the fruits of stream-entry up to arhatship?”<sup>2</sup> The Buddha replied, “Yes, they would.” Ānanda then said to the Buddha, “Since women who go forth and take full ordination in the Buddhadharma would be able to attain the fruits of stream-entry up to arhatship, may the Buddha allow them to go forth and take full ordination.”

The Buddha said to Ānanda, “I shall establish eight rules for women which may not be transgressed at any time for the rest of their lives. By following these rules, a woman becomes fully ordained.”

“What are the eight? (1) Even if a bhikṣuṇī has been ordained for one hundred years, when she meets a newly

<sup>2</sup> The four fruits are stream-enterer, once-returner, non-returner, and arhat.

座請 923b01 令坐。如此法應尊重恭敬讚歎，盡形壽不得過。

阿難！比丘尼不應罵詈比丘呵責，不應誹謗言破戒破見破威儀。此法應尊重恭敬讚歎，盡形壽不得過。

阿難！比丘尼不應為比丘作舉、作憶念、作自言，不應遮他覓罪、遮說戒、遮自恣，比丘尼不應呵比丘，比丘應呵比丘尼。此法應尊重恭敬讚歎，盡形壽不得過。

式叉摩那學戒已，從比丘僧乞受大戒。此法應尊重恭敬讚歎，盡形壽不得過。

比丘尼犯僧殘罪，應在二部僧中半月行摩那埵。此法應尊重恭敬讚歎，盡形壽

ordained bhikṣu, she should rise from her seat, welcome him, bow to him, prepare a clean seat, and invite him to be seated. [923b] This rule should be esteemed, respected, and praised. It may not be transgressed for the rest of her life.

“(2) Ānanda, a bhikṣuṇī should not scold or reprimand a bhikṣu. She should not point out his faults or criticize him for breaking precepts, holding wrong views, or violating rules of deportment. This rule is to be esteemed, respected, and praised. It may not be transgressed for the rest of her life.

“(3) Ānanda, a bhikṣuṇī may not accuse a bhikṣu, cause a bhikṣu to remember his offense, or bring about a bhikṣu’s confession.<sup>3</sup> She should not prevent a bhikṣu from investigating an offense, or cancel a bhikṣu’s poṣadha or pravāraṇā. A bhikṣuṇī should not reprimand a bhikṣu, although a bhikṣu may reprimand a bhikṣuṇī. This rule is to be esteemed, respected, and praised. It may not be transgressed for the rest of her life.

“(4) A śikṣamānā (training nun) is to request full ordination from the Bhikṣu Saṅgha following her training in the discipline.<sup>4</sup> This rule is to be esteemed, respected, and praised. It may not be transgressed for the rest of her life.

(5) When a bhikṣuṇī commits a saṅghāvaśeṣa, she should carry out mānatva for a fortnight under the dual Saṅgha.<sup>5</sup> This rule is to be esteemed, respected, and

<sup>3</sup> These three items are necessary elements of a karman of censure, which is carried out in the presence of the gathered Saṅgha (*Sifen lii*, pp. 889b7c3, 890a10-11; Heirman, *Rules for Nuns* 2:323). The second and third items also represent two of the seven ways of resolving disputes (Heirman 1:162–165).

<sup>4</sup> The training period for the śikṣamānā lasts two years, during which time she must observe the six śikṣamānā precepts. See Heirman, *Rules for Nuns*, 1:67–75.

<sup>5</sup> Mānatva is normally a six-day period of probation carried out after one commits a saṅghāvaśeṣa offense.

不得過。

比丘尼半月從僧乞教授。此法應尊重恭敬讚歎，盡形壽不得過。

比丘尼不應在無比丘處夏安居。此法應尊重恭敬讚歎，盡形壽不得過。

比丘尼僧安居竟，應比丘僧中求三事自恣見聞疑。此法應尊重恭敬讚歎，盡形壽不得過。

如是阿難！我今說此八不可過法，若女人能行者即是受戒。譬如有人於大水上安橋樑而渡。如是阿難！我今為女人說此八不可過法，若能行者即是受戒。」

爾時阿難聞世尊教已，即往摩訶波闍波提所語言：「女人得在佛法中出家受大戒。世尊為女人制八不可過法，若能行者即是受戒。」即為說八事如上。

摩訶波闍波提言：「若世尊為女人說此八不可過

praised. It may not be transgressed for the rest of her life.

“(6) The bhikṣuṇīs should seek instruction from the Bhikṣu Saṅgha every fortnight. This rule is to be esteemed, respected, and praised. It may not be transgressed for the rest of their lives.

(7) Bhikṣuṇīs are not to observe the varṣa (rains retreat) in a place where there are no bhikṣus. This rule is to be esteemed, respected, and praised. It may not be transgressed for the rest of their lives.

(8) At the end of the varṣa, bhikṣuṇīs should offer pravāraṇā in the Bhikṣu Saṅgha so that the bhikṣus may point out any misdeeds that they have seen, heard or suspected. This rule is to be esteemed, respected, and praised. It may not be transgressed for the rest of their lives.

“Ānanda, by following the eight intransgressible rules which I have just explained, a woman becomes fully ordained. Just as one might build a bridge over a great river and then cross that bridge, in this way, Ānanda, I have spoken these eight intransgressible rules, which, when followed, serve as full ordination for women.”

Then Ānanda, having heard the World-honored One's instructions, went immediately to Mahāprajāpatī, and said, “Women may now go forth and receive full ordination in the Buddhadharma. The World-honored One has established eight rules for women which may not be transgressed. Those who accept and practice them are fully ordained.” Ānanda then explained the eight rules to her as above.

Mahāprajāpatī said, “The World-honored One has established these eight rules for women which may not be

法，我及五百舍夷女人當共頂受。阿難！譬如男子、女人年少淨潔莊嚴，若有人與洗沐頭已止於堂上，持優鉢羅華鬘、阿希物多華鬘、瞻婆華鬘、蘇曼那華鬘、[923c01](#)婆師華鬘授與彼，彼即受之繫置頭上。如是阿難！世尊為女人說八不可過法，我及五百舍夷女人當共頂受。」

時阿難即往世尊所，頭面禮足已却住一面，白佛言：「世尊為女人說八不可過法，摩訶波闍波提等聞已頂受，譬如男子、女人年少淨潔莊嚴，若有人洗沐頭已止於堂上，持諸華鬘授與彼，彼即兩手受之繫置頭上。」

「如是阿難！摩訶波闍波提及五百女人得受戒。」

佛告阿難：「若女人不於佛法出家者，佛法當得久住五百歲。」阿難聞之不樂，心懷悔恨憂惱涕泣流淚，前禮佛足遶已而去。

時有餘女人欲受戒者，

transgressed. The five hundred Śākya women and I accept them and raise those garlands above our heads with respect. Just as, Ānanda, a young man or woman, who is standing at the front of a hall, who is clean, dignified in appearance, with washed hair, is presented with garlands of *utpala*, *aśvattha*, *campaka*, *sumana* and *vārṣika* flowers; [923c](#) just as they accept them and raise them above their head—in the same way, Ānanda, the five hundred Śākya women and I accept and raise above our heads the eight rules established by the World-honored One for women which may not be transgressed.

Then Ānanda immediately went to the World-honored One, bowed at his feet, stood to one side, and said, “Having heard the eight rules established by the World-honored One for women which may not be transgressed, Mahāprajāpatī and the other women have accepted them and raise them above their heads with respect. They did this just as a young man or woman, who is standing at the front of a hall, who is clean, dignified in appearance, with washed hair, being presented with flower garlands, accepts them with both hands and raises them above their head.

The Buddha said, “In this way, Ānanda, Mahāprajāpatī and the five hundred women have received full ordination.

The Buddha said to Ānanda, “If women had not gone forth in the Buddhadharma, its existence would have been extended by five hundred years.” Hearing this, Ānanda became unhappy. Filled with remorse and distress, he wept. He bowed before the Buddha’s feet, circumambulated him, and departed.

Then other women wished to be ordained. The

彼比丘尼將往佛所，中道遇賊，賊即將毀辱戲弄。諸比丘尼語諸比丘，諸比丘白佛，佛言：「自今已去，聽彼比丘尼即與出家受大戒。

應如是與出家。若欲在比丘尼寺內剃髮者應白僧、若一一語令知，然後剃髮。

應作如是白：『大姊僧聽！此某甲欲從某甲求剃髮。若僧時到僧忍聽，為某甲剃髮。白如是。』

應作如是白已為剃髮。

若欲在比丘尼寺內出家者，若白僧、若一一語令知，應作如是白：『大姊僧聽！此某甲從某甲求出家。若僧時到僧忍聽，與某甲出家。白如是。』

應作如是白已與出家。

bhikṣuṇīs took them to the Buddha for that purpose. On the way, they encountered bandits who harassed and violated them. The bhikṣuṇīs told the bhikṣus, who told the Buddha. The Buddha said, “I allow that hereafter, the bhikṣuṇīs may grant the going forth and full ordination.”<sup>6</sup>

“The going forth should be conducted in this way. When a woman wishes to receive the head-shaving in a bhikṣuṇī monastery, a motion should be announced to the Bhikṣuṇī Saṅgha. The bhikṣuṇīs must understand each and every word of the motion. Then the head-shaving can be performed.

“The motion is to be stated in this way: ‘Virtuous sisters of the Saṅgha, please listen. The candidate (full name) requests the head-shaving from bhikṣuṇī (name). If the Saṅgha is ready, may the Saṅgha agree to grant the head-shaving to (candidate’s name). This is the motion.’

“After the motion is concluded, [her preceptor] shaves her head.

“When a woman wishes to go forth in a bhikṣuṇī monastery, a motion should be announced to the Bhikṣuṇī Saṅgha. The bhikṣuṇīs must understand every word. The motion is to be stated in this way: ‘Virtuous sisters of the Saṅgha, please listen. The candidate (name of candidate) requests going forth from bhikṣuṇī (name of preceptor). If the Saṅgha is ready, may the Saṅgha agree to allow (name of candidate) to go forth. This is the motion.

“After concluding this motion, the Saṅgha grants going forth to the candidate.

<sup>6</sup> To attain the status of bhikṣuṇī, a woman must also receive full ordination in the Bhikṣu Saṅgha, see below.

應作如是出家，教出家者與著袈裟已，右膝著地合掌，教作如是言：『我阿姨某甲，歸依佛法僧，我今隨佛出家。和尚某甲，如來、無所著、等正覺是我世尊。』第二、第三亦如是說。

『我阿姨某甲，歸依佛法僧竟，我今隨 924a01 佛出家已。和尚某甲，如來、無所著、等正覺是我世尊。』如是第二、第三說已應授戒，

『盡形壽不殺生，是沙彌尼戒。若能持者答言：「能。」』

『盡形壽不得偷盜，是沙彌尼戒。若能持者答言：

“The going forth is conducted in this way: instruct the woman who wishes to go forth to put on monastic robes, kneel on her right knee, join her palms, and state the following:<sup>7</sup> ‘Virtuous sisters, I, (full name), take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Saṅgha.<sup>8</sup> I go forth as a follower of the Buddha. Bhikṣuṇī (name of preceptor) is my preceptor. The Tathāgata, Arhat, Fully Enlightened One is my World-honored One.’ This is repeated for the second and third times.

“Then she says, ‘Virtuous sisters, I, (candidate’s name), have now taken refuge in the Buddha, the Dharma, and the Saṅgha. I have now gone forth as a follower of the Buddha, with bhikṣuṇī (name) as my preceptor. The Tathāgata, Arhat, Fully-enlightened One is my World-honored One.’ [924a] This should be repeated this for the second and third times. Then the śrāmaṇerī ordination should be conferred upon her:

“(1) Do not kill, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer ‘I can.’

“(2) Do not steal, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

<sup>7</sup> Instead of “state the following,” the ritual version of this text includes the following emendation to this passage: “and state the invitation to the preceptor: ‘Virtuous sister, please remember and uphold this matter. I, (name), hereby request you to become my preceptor for the ten precepts, may you become my preceptor for the ten precepts. I, (name), will rely upon you for the ten śrāmaṇerī precepts.’ This is stated three times. ‘I, (full name), take refuge . . .’ See *Sifen biqiuni jiemofa* 四分比丘尼羯磨法 (Sifen bhikṣuṇī karman), CBETA, T22, no. 1434, p. 1065c11–12, following note 20: “教作如是白，請和尚尼文：「大姊尊憶持，我某甲今請尊為十戒和尚尼，願尊為我某甲作十戒和尚尼，我某甲依尊故得受沙彌尼十戒。」如是三說。我阿夷某甲，歸依佛...”

<sup>8</sup> The expression 我阿姨某甲 is read as 阿姨，我某甲, based on a suggestion by Dingbin: “語中到也，正應言言「阿夷，我某甲」也,” *Sifenlü shushi zongyiji* 四分律疏飾宗義記 CBETA, X42, no. 733, p. 281c2–3.

「能。」』

『盡形壽不得姪，是沙彌尼戒。若能持者答言：

「能。」』

『盡形壽不得妄語，是沙彌尼戒。若能持者答言：

「能。」』

『盡形壽不得飲酒，是沙彌尼戒。若能持者答言：

「能。」』

『盡形壽不得著華鬘香油塗身，是沙彌尼戒。若能持者答言：「能。」』

『盡形壽不得歌舞倡伎亦不得往觀，是沙彌尼戒。若能持者答言：「能。」』

『盡形壽不得高廣大床上坐，是沙彌尼戒。若能持者答言：「能。」』

『盡形壽不得非時食，是沙彌尼戒。若能持者答言：「能。」』

『盡形壽不得捉持生像金銀寶物，是沙彌尼戒。若能持者答言：「能。」』

『如是沙彌尼十戒，盡形壽不應犯。』

「聽童女十八者，二年

“(3) Do not engage in sexual intercourse, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(4) Do not lie, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(5) Do not drink alcoholic beverages, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(6) Do not wear flower garlands or apply fragrance to your body, as long as you live.<sup>9</sup> This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(7) Do not sing, dance, put on a performance, or attend any such performance, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(8) Do not use a high or broad bed, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(9) Do not eat food at improper times, as long as you live. This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“(10) Do not take or hold silver, gold, or precious items, as long as you live.<sup>10</sup> This is a śrāmaṇerī precept. If you can keep it, answer “I can.”

“These are the ten śrāmaṇerī precepts, which may not be violated for the rest of your life.

“I allow that young unmarried women who are at least

<sup>9</sup> The variant reading in note 2, p. 924a9 of the *Sifen lü* is followed.

<sup>10</sup> This is generally understood to mean handling money.

中學戒、年滿二十，比丘尼僧中受大戒。若年十歲曾出嫡者，聽二年學戒、滿十二與受戒。

應如是與二歲學戒。沙彌尼應往比丘尼僧中，偏露右肩、脫革屣、禮比丘尼僧足已，右膝著地，合掌白如是言：『大姊僧聽！我某甲沙彌尼，從僧乞二歲學戒，和尚尼某甲。願僧慈愍故，與我二歲學戒。』如是第二、第三說。

應將沙彌尼往離聞處著見處已，眾中應差堪能作羯磨者如上，應作白：『大姊僧聽！此某甲沙彌尼，今從僧乞二歲學戒，和尚尼某甲。若僧時到僧忍聽，與某甲沙彌尼二歲學戒，和尚尼

eighteen years old may undertake the two-year training in the precepts, and receive full ordination from the Bhikṣuṇī Saṅgha when they reach twenty years of age. Previously married women who are at least ten years of age may undertake the two-year training in the precepts, and receive [full] ordination at the age of twelve.<sup>11</sup>

“The two-year training is granted in this way: the śrāmaṇerī goes to the Bhikṣuṇī Saṅgha, arranges her upper robe over the left shoulder, takes off her leather sandals, bows at the bhikṣuṇīs’ feet, kneels on her right knee, joins her palms, and makes this request, ‘Virtuous sisters of the Saṅgha, please listen. I, śrāmaṇerī (full name), request the two-year training from the Saṅgha with bhikṣuṇī (name) as my preceptor (*upādhyāyikā*). May the Saṅgha have compassion, and grant me the two-year training.’ She repeats this for the second and third times.

“The śrāmaṇerī is then brought to a place where she can see but not hear the Bhikṣuṇī Saṅgha. A person who is capable of performing the karman should be appointed from the assembly as described above.<sup>12</sup> She states the motion: ‘Virtuous sisters of the Saṅgha, please listen. Śrāmaṇerī (name) requests the two-year training from the Saṅgha with bhikṣuṇī (name) as her preceptor. If the Saṅgha is ready,

<sup>11</sup> Some contemporary scholars argue that this should be interpreted to mean that a married woman who wishes to renounce must have completed ten years of marriage before they can renounce. According to Ann Heirman, Buddhist texts, including works by Vinaya commentators Daoxuan and Buddhaghosa, are consistent in understanding this to mean that a married woman can renounce at the age of ten, and be ordained at the age of twelve, *Rules for Nuns* 1:82–88.

<sup>12</sup> *As described above* refers to a list of people to lead the karman, found in similar passages, in order of preference: “Someone should be appointed from the bhikṣuṇī assembly, *such as the senior nun (sthaviri), the second most senior nun, someone who recites the Vinaya, or someone who does not recite the Vinaya . . .*” See *Sifen lü*, p. 717b12–14: “尼眾中應差堪能人，若上座、若次座、若誦律、若不誦律，堪能作羯磨者作如是白。”

某甲。白如是。』

『大姊僧聽！此某甲沙彌尼，今從僧乞二歲學戒，和 924b01 尚尼某甲。僧今與某甲沙彌尼二歲學戒，和尚尼某甲。誰諸大姊忍僧與沙彌尼某甲二歲學戒、和尚尼某甲者默然，誰不忍者說。是初羯磨。』如是第二、第三說。

『僧已忍與某甲沙彌尼二歲學戒，和尚尼某甲竟。僧忍，默然故，是事如是持。』

「應如是與六法，『某甲諦聽，如來、無所著、等正覺說六法：

不得犯不淨行行姪欲法，若式叉摩那行姪欲法，非式叉摩那、非釋種女，與染污心男子共身相摩觸犯戒，應更與戒，是中盡形壽不得犯。若能持者答言：

may the Saṅgha agree to grant the two-year training to śrāmaṇerī (name) with bhikṣuṇī (name) as her preceptor. This is the motion.

“‘Virtuous sisters of the Saṅgha, please listen. Śrāmaṇerī (name) requests the two-year training from the Saṅgha with bhikṣuṇī (name) as her preceptor. [924b] The Saṅgha is about to grant the two-year training to śrāmaṇerī (name) with bhikṣuṇī (name) as her preceptor. May those virtuous sisters who are in favor of the Saṅgha granting the two-year training to śrāmaṇerī (name) with bhikṣuṇī (name) as her preceptor remain silent. May those who are not in favor speak now. This is the first proclamation.’ This is repeated for the second and third times.

“‘The Saṅgha hereby grants the two-year training to śrāmaṇerī (name) with bhikṣuṇī (name) as her preceptor. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.’”

“Then the six rules should be conferred upon her: ‘Listen carefully, (name of ordinand), the Tathāgata, Arhat, Fully-enlightened One has established these six rules.

“(1) Do not engage in the impure conduct of sexual intercourse. If a śikṣamānā engages in sexual intercourse, she is no longer a śikṣamānā or a daughter of the Śākya clan.<sup>13</sup> If she has physical contact with a lustful man, she commits an offense, and must retake the six precepts.<sup>14</sup> Do not violate this precept as long as you live. If you can keep

<sup>13</sup> For the first four precepts, the first part corresponds to a pārajāyika precept. Accordingly, the punctuation in the *Sifen lü* should be emended to reflect this:

非釋種女， (original, 924b9, 924b13, 924b20, and 924b20);  
非釋種女。 (emended)

<sup>14</sup> If the six precepts are retaken, the two-year training period also restarts.

「能。」』

『不得偷盜乃至草葉，若式叉摩那取人五錢若過五錢，若自取教人取、若自斫教人斫、若自破教人破、若燒若埋若壞色，非式叉摩那、非釋種女，若取減五錢犯戒，應更與戒，是中盡形壽不得犯。若能者答言：「能。」』

『不得故斷眾生命乃至蟻子，若式叉摩那故自手斷人命，求刀授與、教死勸死讚死、若與人非藥、若墮人胎、厭禱呪術、自作教人作，非式叉摩那、非釋種女，若斷畜生不能變化者命犯戒，應更與戒，是中盡形壽不得犯。若能者答言：「能。」』

『不得妄語乃至戲笑，若式叉摩那不真實無所有，自稱言得上人法，言得禪得解脫得定得正受，得須陀洹

it, answer ‘I can.’

“(2) Do not steal, even a blade of grass. If a śikṣamānā takes something worth five coins or more from another, whether she takes it herself or has someone else take it for her; if she cuts something of that value or has someone else cut it; if she breaks something of that value or has someone else break it; if she burns, buries, or discolors something of that value, she is no longer a śikṣamānā or a daughter of the Śākya clan. If she takes something worth less than five coins, she commits an offense, and must retake the six precepts. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(3) Do not intentionally take the life of a sentient being, even an ant. If a śikṣamānā intentionally takes the life of a human being with her own hands; if she procures a weapon and gives it to someone for that purpose; if she advises death, encourages death, or praises death; if she gives someone poison, performs an abortion, murders someone by black magic, or has another do one of these things, she is no longer a śikṣamānā or a daughter of the Śākya clan. If she takes the life of an animal that is unable to change forms,<sup>15</sup> she commits an offense, and must retake the six precepts. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(4) Do not lie, even in jest. If, while lacking the actual attainment, a śikṣamānā claims to have attained superhuman faculties, dhyāna, liberation, samādhi, samāpatti, the fruits of stream-entry up to arhat, or claims that gods, nāgas, or

<sup>15</sup> In other words, a normal animal. According to Daoxuan, “animals which change forms” refers to animals which can transform themselves into the shape of a human, deva, dragon, or ghost.

果乃至阿羅漢果、天來、龍來、鬼神來供養我，此非式叉摩那、非釋種女，若於眾中故作妄語犯戒，應更與戒，是中盡形壽不得犯。若能者答言：「能。」』

『不得非時食，若式叉摩那非時食犯戒，應更與戒，是中盡形壽不得犯。若能者答言：924c01「能。」』

『不得飲酒，若式叉摩那飲酒犯戒應更與戒，是中盡形壽不得犯。若能者答言：「能。」』

式叉摩那於一切比丘尼戒中應學，除為比丘尼過食、自取食食。

應求和尚，作如是言：『大姊！我某甲今求阿姨為和尚。願阿姨為我作和尚，我依阿姨故得受大戒。』如是第二、第三說。和尚應答言：『可爾。』

「若式叉摩那學戒已，若年滿二十、若滿十二，應與受大戒白四羯磨。」

spirits come to make offerings to her, she is no longer a śikṣamānā or a daughter of the Śākya clan. If she lies deliberately to the assembly, she commits an offense, and must retake the six precepts. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(5) Do not eat food at improper times. If a śikṣamānā eats food at improper times, she commits an offense, and must retake the six precepts. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’ [924c]

“(6) Do not drink alcoholic beverages. If a śikṣamānā drinks alcoholic beverages, she commits an offense, and must retake the six precepts. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“The śikṣamānā should be trained in all the precepts for bhikṣuṇīs, with the exception that they may offer food to bhikṣuṇīs, take food directly, and eat it.<sup>16</sup>

“The śikṣamānā should ask a bhikṣuṇī to become her preceptor by saying, ‘Virtuous sister, I (full name), ask that you, (name), be my preceptor. It is my hope that you become my preceptor. Through dependence on you, I may take full ordination.’ This is repeated for the second and third times. The preceptor replies, ‘Yes, I will.’

“After the two-year training, a śikṣamānā who has reached the age of twenty, or twelve, should receive full ordination with a fourfold karman.

<sup>16</sup> The 26th pācittika rule (*Sifen lü*, p. 735a29–b1; Heirman, *Rules for Nuns* 2:534) states that bhikṣuṇīs may not eat food that was not given to them. Instead, the food must be offered (lit., “received”). Thus taking food directly is normally an offense, but this exception is granted for śikṣamānās. If, for example, the laity prepares food that is clearly meant for the bhikṣuṇīs, but leave before meal time and thus do not offer the food, a śikṣamānā can take it and offer it to the bhikṣuṇīs if no śrāmaṇerīs are present.

應如是與戒。將受戒人離聞處著見處，是中戒師應差教授師。『大姊僧聽！此某甲從和尚尼某甲求受大戒。若僧時到僧忍聽，某甲為教授師。白如是。』

教授者應至受戒人所語言：『汝此安陀會、鬱多羅僧、僧伽梨、此僧竭支覆肩衣、此是鉢，此是汝衣鉢不？

諦聽！今是真誠時，我今問汝，有便言有，無當言無。

汝字何等？

和尚字誰？

年滿二十不？

衣鉢具不？

“The ordination should be done in this manner: the ordinand should be taken to a place where she can see but not hear the Bhikṣuṇī Saṅgha. The karman master appoints an instructing master from the assembly by saying,<sup>17</sup> ‘Virtuous sisters of the Saṅgha, please listen. (Name of ordinand) has requested full ordination from preceptor (name of preceptor). If the Saṅgha is ready, may the Saṅgha agree to allow (name) to serve as the instructing master. This is the motion.

“The instructing master approaches the ordinand and says, ‘This is the inner robe (*antarvāsa*), upper robe (*uttarāsaṅga*), outer cloak (*saṅghāṭī*), breast band (*saṅkakṣikā*),<sup>18</sup> and robe that covers the shoulders (*gaṅṭhapratichhādāna*).<sup>19</sup> This is the bowl. Do these robes and this bowl belong to you? [She replies, “Yes.”]

“Listen carefully. It is time to be honest. When I ask you a question, if the answer is yes, then say “yes”; if the answer is no, say “no.”

“What is your name?

“Who is your preceptor?

“Are you at least twenty years old?

“Do you have robes and a bowl?

<sup>17</sup> The instructing master (Skt. *raho’nuśāsikā*) instructs the ordinand, guiding her throughout the procedure. The karman master (Ch. *jiēshī* 戒師, lit. “precept master”; Skt. *karmakārikā*) officiates the formal act of ordination that follows. For other types of karman in the *Sifen lü*, an appointed person “who is capable of performing the karman” officiates the act; see also note 12, p. 11 above.

<sup>18</sup> The English translation is based on an emendation to the original punctuation:

僧竭支覆肩衣 (original, p. 924c14)

僧竭支、覆肩衣 (emended; see *Sifen lü*, p. 757a17–19: “此是僧祇支、此是覆肩衣”)

<sup>19</sup> According to Ann Heirman, “Yijing’s View on the Bhikṣuṇīs’ Standard Robes,” *Chung-Hwa Buddhist Journal* 21 (2008), pp. 148–151, the *saṅkakṣikā* is “a small band worn to support the breasts, so that they do not catch the eye.” Over this is worn the *gaṅṭhapratichhādāna* “to hide the rounding of the breasts and to cover the shoulder.” See also Heirman, *Rules for Nuns* 2:802–805.

父母若夫主為聽汝不？

“Do you have permission from your parents or husband?

不負人債不？

“Are you in debt?

非婢不？

“Are you a slave?

是女人不？

“Are you a woman?

女人有如是諸病：癩、白癩、癰疽、乾疽、癲狂、二根、二道合、道小、大小便常漏、大小便涕唾常出。汝有如是諸病不？』

“Women are subject to various conditions: leprosy, white leprosy, lesions, diabetes, epilepsy, hermaphroditism, joined orifices, underdeveloped genitalia, incontinence, and frequent mucus discharge. Do you suffer from any of these conditions?

若答言：『無。』應語言：『如我向者所問，僧中亦當如是問汝。汝亦當作如是答。』

“If the answers are negative, the instructing master says to the ordinand, ‘The Saṅgha will ask you these same questions. Answer as you just did.’

彼教授師問已，應還至僧中，如常威儀至舒手及比丘尼處立，應作白：

“After asking the questions, the instructing master returns to the Saṅgha. Following normal rules for correct behavior, she is to stand with the bhikṣuṇīs, within arm’s reach of them. She states the motion:

『大姊僧聽！此某甲從和尚尼某甲求受大戒。若僧時到僧忍聽，我已教授竟聽使來。白如是。』

“‘Virtuous sisters of the Saṅgha, please listen. (Ordinand’s name) has requested full ordination from her preceptor, (preceptor’s name), and I have finished instructing her. If the Saṅgha is ready, may the Saṅgha agree to allow her to come forward. This is the motion.

彼應語言：『來。』來已應為捉鉢，教禮比丘尼僧足，在戒師前胡跪合掌，白如是言

“The instructing master tells the candidate to come forward. Once the candidate has come forward, the instructing master takes her bowl from her, instructs her to bow at the bhikṣuṇīs’ feet, kneel before the karman master, join her palms, and make this request:

『大姊僧聽！我某甲從和尚尼某 925a01 甲求受大

“‘Virtuous sisters of the Saṅgha, please listen. I, (ordinand’s name), have requested full ordination from my

戒，我某甲今從僧乞受大戒，和尚尼某甲。眾僧拔濟我，慈愍故。』如是第二、第三說。

是中戒師應作白：『大姊僧聽！此某甲從和尚尼某甲求受大戒，此某甲今從僧乞受大戒，和尚尼某甲。若僧時到僧忍聽，我問諸難事。白如是。』

『汝諦聽！今是真誠時、實語時。我今問汝，有當言有，無當言無。

汝字何等？

和尚字誰？

年滿二十不？

衣鉢具不？

父母若夫主聽汝不？

汝非負人債不？

汝非婢不？

汝是女人不？

女人有如是諸病：癩、白癩、癰疽、乾癢、癲狂、二根、二道合、道小、大小便常漏、大小便涕唾常出。汝有如是諸病不？』

preceptor, (preceptor's name). [925a] I, (ordinand's name), now request full ordination from the Saṅgha with (preceptor's name) as my preceptor. May the Saṅgha have compassion, and help me.' This is repeated for the second and third times.

“Then the karman master states the motion: ‘Virtuous sisters of the Saṅgha, please listen. (Ordinand's name) has requested full ordination from her preceptor, (preceptor's name). (Ordinand's name) now requests full ordination from the Saṅgha with (preceptor's name) as her preceptor. If the Saṅgha is ready, may the Saṅgha allow me to question her about the hindrances. This is the motion.

“[The karman master says to the ordinand], ‘Listen carefully. It is time to be honest. When I ask you a question, if the answer is yes, then you should say “yes”; if the answer is no, you should answer “no.”’

“‘What is your name?

“‘Who is your preceptor?

“‘Are you at least twenty years old?

“‘Do you have robes and a bowl?

“‘Do you have permission from your parents or husband?

“‘Are you in debt?

“‘Are you a slave?

“‘Are you a woman?

“‘Women are subject to various conditions: leprosy, white leprosy, lesions, diabetes, epilepsy, hermaphroditism, joined orifices, underdeveloped genitalia, incontinence, and frequent mucus discharge. Do you suffer from any of these conditions?

答言：『無。』應作白：『大姊僧聽！此某甲從和尚尼某甲求受大戒，此某甲今從僧乞受大戒，和尚尼某甲。某甲所說清淨，無諸難事，年滿二十，衣鉢具足。若僧時到僧忍聽，為某甲受大戒，和尚尼某甲。白如是。』

『大姊僧聽！此某甲從和尚尼某甲求受大戒，此某甲今從眾僧乞受大戒，和尚尼某甲。某甲所說清淨，無諸難事，年滿二十、衣鉢具足。僧今授某甲大戒，和尚尼某甲。誰諸大姊忍僧授某甲大戒、和尚尼某甲者默然，誰不忍者說。是初羯磨竟。』第二、第三亦如是說。

『僧已忍與某甲受大戒竟、和尚尼某甲，僧忍，默然故，是事如是持。』

“If the answers are negative, the karman master states the motion: ‘Virtuous sisters of the Saṅgha, please listen. (Ordinand’s name) has requested full ordination from her preceptor, (preceptor’s name). (Ordinand’s name) now requests full ordination from the Saṅgha with (name) as her preceptor. (Ordinand’s name) declares her purity in being free from the hindrances;<sup>20</sup> she has reached twenty years of age; she possesses robes and a bowl. If the Saṅgha is ready, may the Saṅgha agree to grant full ordination to (name) with (name) as her preceptor. This is the motion.

“‘Virtuous sisters of the Saṅgha, please listen. (Ordinand’s name) has requested full ordination from her preceptor, (preceptor’s name). (Ordinand’s name) now requests full ordination from the Saṅgha with (name) as her preceptor. (Ordinand’s name) declares her purity in being free from the hindrances; she has reached twenty years of age, she possesses robes and a bowl. The Saṅgha is about to grant full ordination to (name) with (name) as her preceptor. May those virtuous sisters who are in favor of the Saṅgha granting full ordination to (ordinand’s name) with (preceptor’s name) as her preceptor remain silent. May those who are not in favor speak now. This is the first proclamation.’ This is repeated for the second and third times.

“‘The Saṅgha hereby grants full ordination to (ordinand’s name) with (preceptor’s name) as her preceptor. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.

<sup>20</sup> Depending on context, purity can refer to freedom from hindrances or purity with regard to the precepts.

「彼受戒者，與比丘尼僧俱，至比丘僧中，禮僧足已，右膝著地合掌，作如是言：『大德僧聽！我某甲從和尚尼某甲求受大戒，我某甲今從僧乞受大戒，和尚尼某甲。願僧拔濟<sup>925b01</sup>我，慈愍故。』如是第二、第三說

(此中戒師應問如上問法)。問已應問言：『汝學戒未？汝清淨不？』若答言：『已學戒、清淨。』應問餘比丘尼：『已學戒未？清淨不？』若答言：『已學戒、清淨。』即應作白：

『大德僧聽！此某甲從和尚尼某甲求受大戒，此某甲今從僧乞受大戒，和尚尼某甲。某甲所說清淨，無諸難事，年歲已滿，衣鉢具足，已學戒清淨。若僧時到僧忍聽，僧今為某甲受大戒，和尚尼某甲。白如是。』

『大德僧聽！此某甲從和尚尼某甲求受大戒，此某甲今從僧乞受大戒，和尚尼

“Then the ordinand goes with the Bhikṣuṇī Saṅgha to the Bhikṣu Saṅgha. She bows at the bhikṣus’ feet, kneels on her right knee, joins her palms, and makes this request: ‘Venerable members of the Saṅgha, please listen. I, (full name), have requested full ordination from my preceptor, (preceptor’s name). I, (name), now request full ordination from the Saṅgha with (preceptor’s name) as my preceptor. May the Saṅgha have compassion and help me.’ [925b] This is repeated for the second and third times.

“(The karman master asks the ordinand the same questions as above.) Then he asks, ‘Have you undertaken training in the precepts? Are you pure?’ If she answers ‘I have; I am,’ then he asks the other bhikṣuṇīs, ‘Has she undertaken training in the precepts? Is she pure?’ If they reply, ‘She has, she is,’ then the karman master states the motion:

“‘Venerable members of the Saṅgha, please listen. (Ordinand’s name) has requested full ordination from her preceptor, (preceptor’s name). (Ordinand’s name) now requests full ordination from the Saṅgha with (preceptor’s name) as her preceptor. (Ordinand’s name) declares her purity in being free of the hindrances; she has reached twenty years of age; she possesses robes and a bowl. She has undertaken training in the precepts and is pure. If the Saṅgha is ready, may the Saṅgha agree to grant full ordination to (name) with (name) as her preceptor. This is the motion.’

“‘Venerable members of the Saṅgha, please listen. (Ordinand’s name) has requested full ordination from her preceptor, (name). (Ordinand’s name) now requests full

某甲。某甲所說清淨，無諸難事，年歲已滿、衣鉢具足、已學戒清淨。僧今為某甲受大戒，和尚尼某甲。誰諸長老忍僧與某甲受大戒、和尚尼某甲者默然，誰不忍者說。是初羯磨。』第二、第三亦如是說。

『僧已忍為某甲受大戒竟、和尚尼某甲，僧忍，默然故，是事如是持。』

「『善女人諦聽！如來、無所著、等正覺說八波羅夷法，若比丘尼犯者，非比丘尼、非釋種女。』

不得作不淨行行姪欲法。若比丘尼作不淨行行姪欲法，乃至共畜生，非比丘尼、非釋種女。汝是中盡形壽不得犯，能持不？』答言：『能。』

『不得偷盜乃至草葉。若比丘尼取人五錢若過五

ordination from the Saṅgha with (name) as her preceptor. (Ordinand's name) declares her purity in being free of the hindrances; she has reached twenty years of age; she possesses robes and a bowl. She has undertaken training in the precepts and is pure. The Saṅgha is about to grant full ordination to (name) with (name) as her preceptor. May those venerable bhikṣus who are in favor of the Saṅgha granting full ordination to (ordinand's name) with bhikṣuṇī (preceptor's name) as her preceptor remain silent. May those who disagree speak now. This is the first proclamation.' It is repeated for the second and third times.

“‘The Saṅgha hereby grants full ordination to (ordinand's name) with bhikṣuṇī (preceptor's name) as her preceptor. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.

“[The bhikṣu preceptor<sup>21</sup> from the Bhikṣu Saṅgha says,] ‘Listen carefully, daughter of a good family. The Tathāgata, Arhat, Fully-enlightened One has established eight pārajayika precepts. If a bhikṣuṇī violates them, she is no longer a bhikṣuṇī or a daughter of the Śākya clan.

“(1) Do not engage in the impure conduct of sexual intercourse. If a bhikṣuṇī engages in the impure conduct of sexual intercourse, even with an animal, she is no longer a bhikṣuṇī or a daughter of the Śākya clan. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(2) Do not steal, even a blade of grass. If a bhikṣuṇī takes [something worth] five coins or more from another,

<sup>21</sup> The conferral of precepts is carried out by the bhikṣu preceptor (*dejie heshang* 得戒和尚).

錢，若自取教人取、若自斫教人斫、若自破教人破、若燒若埋若壞色者，非比丘尼、非釋種女。是中盡形壽不得犯，能持不？」答言：『能。』

『不得斷眾生命乃至蟻子。若比丘尼自手斷人命、持刀授與人、教死讚死勸死、與人非藥、若墮胎厭禱呪術，[925c01](#)若自作方便教人作，彼非比丘尼非釋種女。是中盡形壽不得犯，能持不？」答言：『能。』

『不得作妄語乃至戲笑。若比丘尼不真實非己有、自稱言得上人法、得禪得解脫三昧正受、得須陀洹果乃至阿羅漢果，天來、龍來、鬼神來供養我。彼非比丘尼非釋種女。是中盡形壽不得犯，能持不？」答言：『能。』

『不得身相觸乃至共畜生。若比丘尼染污心、與染污心男子身相觸、腋已下膝已上、若摩若捺、逆摩順

whether she takes it herself or has someone it for her; if she cuts something [of that value] or has someone else cut it; if she breaks something [of that value] or has someone else break it; if she burns, buries, or discolors something [of that value], then she is no longer a bhikṣuṇī or a daughter of the Śākya clan. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(3) Do not take the life of a sentient being, even an ant. If a bhikṣuṇī takes the life of a human being with her own hands; if she procures a weapon and gives it to someone for that purpose; if she advises death, praises death, or encourages death; if she gives someone poison, performs an abortion, murders someone by black magic, or has another do one of these things, she is no longer a bhikṣuṇī or a daughter of the Śākya clan. [\[925c\]](#) Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(4) Do not lie, even in jest. If, while lacking the actual attainment, a bhikṣuṇī claims to have attained superhuman faculties, dhyāna, liberation, samādhi, samāpatti, the fruits of stream-entry up to arhat; or claims that gods, nāgas, or spirits come to make offerings to her, she is no longer a bhikṣuṇī or a daughter of the Śākya clan. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(5) Do not engage in physical contact, even with an animal. If a bhikṣuṇī with a lustful mind has physical contact with a man with a lustful mind in the area between her armpits and knees, with touching, stroking, pulling,

摩、若牽若推、若舉若下、若捉若急捺。彼非比丘尼非釋種女。是中盡形壽不得犯，能持不？』答言：『能。』

『不得犯八事乃至共畜生。若比丘尼有染污心、受染污心男子，捉手、捉衣、至屏處住、若共立、屏處語、若共行、若身相近、若共期。犯此八事，彼非比丘尼非釋種女。是中盡形壽不得犯，能持不？』答言：『能。』

『不應覆藏他重罪乃至突吉羅、惡說。若比丘尼知比丘尼犯波羅夷，不自舉亦不白僧、不語人令知。後於異時，此比丘尼，若休道、若滅擯、若遮不共僧事、若入外道，彼作如是言：「我先知此人犯如是如是罪。」彼非比丘尼非釋種女，覆藏他重罪故。是中盡形壽不得犯，能持不？』答言：『能。』

『不得隨被舉比丘語乃

pushing, rubbing up or down, lifting, lowering, grasping, or pressing, she is no longer a bhikṣuṇī or a daughter of the Śākya clan. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(6) Do not commit the eight acts, even with an animal. If a bhikṣuṇī with a lustful mind allows a man with a lustful mind to hold her hand, grasp her clothes, and lead her to a secluded place, where they stand together, talk together, walk together, become physically close, and arrange to meet again—if a bhikṣuṇī commits these eight acts, she is no longer a bhikṣuṇī or a daughter of the Śākya clan.<sup>22</sup> Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(7) Do not conceal another bhikṣuṇī’s grave offense, (*up to*) her wrongdoing (*duṣkṛta*) or wrong speech (*durbhāṣita*). If a bhikṣuṇī knows that another bhikṣuṇī has committed a pārajāyika, but she does not make an accusation, inform the Saṅgha, or tell anyone else, and if later, after this other bhikṣuṇī has died, left the Saṅgha, been expelled, been barred from participating in Saṅgha matters, or joined a non-Buddhist sect, this bhikṣuṇī says, ‘I knew that she had previously committed such-and-such a transgression,’ then this bhikṣuṇī is no longer a bhikṣuṇī or a daughter of the Śākya clan, because she has concealed another’s grave offense. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“(8) Do not comply with a bhikṣu, or even a śrāmaṇera,

<sup>22</sup> According to the explanation in the pārajāyika section of the Dharmaguptaka Vinaya, *arrange to meet again* means that they arrange to meet in a place where they can engage in sexual activity, *Sifen lü*, p. 716b3.

至沙彌。若比丘尼，知比丘為僧所舉，如法、如毘尼、如佛所教，犯威儀未懺悔不作共住，便隨順彼比丘尼。諸比丘尼諫此比丘尼言：「大姊！彼比丘為僧所舉，如法、如毘尼、如佛所教，犯威儀未懺悔，[926a01](#)不作共住，莫隨順彼比丘語。」

諸比丘尼諫此比丘尼時堅持不捨，諸比丘尼應乃至三諫，捨此事故。乃至三諫捨者善，不捨者非比丘尼非釋種女，犯隨舉。是中盡形壽不得犯，能持不？」答言：『能。』

「『善女人諦聽！如來、無所著、等正覺說四依法，比丘尼依此出家受大戒，是比丘尼法，是中盡形壽能持不？』答言：『能。』

『依糞掃衣出家受大

who has been suspended by the Saṅgha. If a bhikṣuṇī knows that a bhikṣu has been suspended by the Saṅgha in accordance with the Dharma, the Vinaya and the Buddha's teachings, and in violation of correct conduct, he has not repented or been restored to communal life, and if the bhikṣuṇī complies with that bhikṣu,<sup>23</sup> then other bhikṣuṇīs should reprimand her, saying, 'Virtuous sister, that bhikṣu has been suspended by the Saṅgha in accordance with the Dharma, the Vinaya and the Buddha's teachings; in violation of correct conduct, he has not been restored to communal life because he has not repented. [\[926a\]](#) Do not comply with him.

“‘If she is insistent and does not comply when the bhikṣuṇīs reprimand her, they may continue reprimanding her, up to three times. If she complies by the third time, then all is well. If she does not comply, then she is no longer a bhikṣuṇī or a daughter of the Śākya clan, due to her violation of the precept against following a suspended bhikṣu. Do not violate this precept as long as you live. If you can keep it, answer ‘I can.’

“‘Listen carefully, daughter of a good family. The Tathāgata, Arhat, Fully-enlightened One has taught the four supports, relying on which a bhikṣuṇī goes forth and takes full ordination. Can you maintain these bhikṣuṇī practices for the rest of your life? If so, answer ‘I can.’

“(1) It is by relying on garments of discarded rags that

<sup>23</sup> The English translation is based on an emendation to the original text: 便隨順彼比丘尼 (original, 925c27) 便隨順彼比丘 (emended)

戒，是比丘尼法。是中盡形壽能持不？』 答言：『能。』『若得長利，檀越施衣、割截衣應受。』

『依乞食出家受大戒，是比丘尼法。是中盡形壽能持不？』 答言：『能。』『若得長利，若僧差食、若檀越送食、月八日食、十五日食、月初日食、若眾僧常食、檀越請食應受。』

『依樹下坐出家受大戒，是比丘尼法。是中盡形壽能持不？』 答言：『能。』『若得長利，別房、尖頭屋、小房、石室、兩房一戶應受。』

『依腐爛藥出家受大戒，是比丘尼法。是中盡形壽能持不？』 答言：『能。』『若得長利，酥、油、生酥、蜜、石蜜應受。』

one goes forth and takes full ordination. This is a bhikṣuṇī practice. Can you maintain this for the rest of your life? If so, answer “I can.” If you receive extra offerings, such as robes offered by a dānapati (donor), or robes made of cloth cut into pieces, you may accept them.

“(2) It is by relying on alms food that one goes forth and receives full ordination. This is a bhikṣuṇī practice. Can you maintain this for the rest of your life? If so, answer “I can.” If you receive extra offerings, such as food distributed by the Saṅgha, food offered by a dānapati, food offered on the first, eighth, or fifteenth day of the month,<sup>24</sup> regular food of the Saṅgha, or food offered at a meal to which one is invited by a dānapati, then you may accept it.

“(3) It is by relying on dwelling under a tree that one goes forth and takes full ordination. This is a bhikṣuṇī practice. Can you maintain this for the rest of your life? If so, answer “I can.” If you receive extra offerings, such as a separate dwelling, a dwelling with a peaked roof, a small dwelling, a cave, or a dwelling with two rooms, you may accept it.

“(4) It is by relying on putrid medicine<sup>25</sup> that one goes forth and takes full ordination. This is a bhikṣuṇī practice. Can you maintain this for the rest of your life? If so, answer “I can.” If you receive additional offerings, such as clarified butter, oil, fresh butter, honey, or raw sugar, you may accept them.

<sup>24</sup> These days of the month are merit-making days.

<sup>25</sup> Daoxuan discusses the various interpretations of this term, including medicine decocted from discarded dregs, or urine. See Daoxuan, *Sifenlü shanbu sui ji jiemoshu jiyuan ji* 四分律刪補隨機羯磨疏濟緣記, CBETA, X41, no. 728, p. 277, c5-11.

『汝已受戒竟，白四羯磨如法成就得處所、和尚如法、阿闍梨如法，二部僧具足。

當善受教法，應勸化作福治塔供養佛法僧。和尚阿闍梨一切如法教勅不得違逆，

應學問誦經勤求方便於佛法中得須陀洹果、斯陀含果、阿那含果、阿羅漢果。汝始發心出家，功不唐捐果報不斷。餘所未知，當問和尚阿闍梨。』

令受戒人在前而去。」

爾時白四羯磨受大戒者，舉舍夷拘梨諸比丘尼：「世尊有如是言：『受大戒應白四羯磨。』我曹得戒，汝等不得戒。」

時摩訶波闍波提<sup>926b01</sup>比丘尼聞之心疑，諸比丘白佛，佛言：「摩訶波闍波提比丘尼，及舍夷諸比丘尼亦

“Your full ordination is now complete. The fourfold karman has been completed in accordance with the Dharma, giving you the status of bhikṣuṇī. Your preceptor is in accordance with the Dharma. Your ācāryās are in accordance with the Dharma. The ordination has been completed in both Saṅghas.

“You should practice well what you have been taught. You should teach others to cultivate merit, maintain stupas, and make offerings to the Buddha, Dharma and Saṅgha. Follow all the teachings and instructions of your preceptor and ācāryās that are in accordance with the Dharma.

“Learn to recite the sūtras and inquire about their meaning. Diligently seek ways in the Buddhadharma to attain the fruits of stream-enterer, once-returner, non-returner, and arhat. Your initial intention to go forth has come into fruition, and the karmic benefits will continue. Ask your preceptor and ācāryās about anything that you don’t know.’

“Then the bhikṣuṇīs depart, led by the newly ordained bhikṣuṇī.

One time, the bhikṣuṇīs who had been fully ordained through a fourfold karman made accusations about the bhikṣuṇīs from the Śākya and Kolīya clans, saying, “The World-honored One has said that full ordination must be conferred through a fourfold karman. Our ordination is valid, but yours is not.”

When bhikṣuṇī Mahāprajāpatī heard about this, she began to have doubts. <sup>[926b]</sup> The bhikṣus told the Buddha about this. The Buddha said, “The ordinations of bhikṣuṇī Mahāprajāpatī, the Śākyaans, and the [Kolīya] bhikṣuṇīs are

得戒。」

爾時有立乞戒者，有白衣見即言：「在此中立者欲求男子。」諸比丘白佛，佛言：「不應立乞戒，應長跪乞戒。」

時有蹲乞戒，即倒地形露，羞慚不能乞戒。諸比丘白佛，佛言：「餘比丘尼應代為白。」

時舍夷拘梨諸比丘尼將欲受大戒者詣僧伽藍，道路遇賊，毀犯比丘尼。諸比丘白佛，佛言：「聽遣使為受戒。聽一比丘尼清淨無難者，僧作白二羯磨差作使。眾中應差堪能羯磨者如上，作如是白：

『大姊僧聽！若僧時到僧忍聽，今僧差某甲比丘尼作使，為某甲比丘尼從比丘僧乞受大戒。白如是。』

『大姊僧聽！僧今差某

all valid.”

One time, someone requested full ordination while standing. When laypeople saw this, they said, “The woman who stands is looking for a man.”<sup>26</sup> The bhikṣus told the Buddha about this. The Buddha said, “When requesting ordination, one should kneel, not stand.”

Another time, someone requested full ordination while squatting. She fell over and her body was exposed. She became too ashamed to request ordination. The bhikṣus told the Buddha about this. The Buddha said, “Another bhikṣuṇī should announce the request on her behalf.”

One time, a woman wished to receive full ordination, and the bhikṣuṇīs from the Śākya and Koliya clans set out for the saṅghārāma with her for that purpose. On the way, they encountered bandits and were violated. The bhikṣus told the Buddha about this. The Buddha said, “I allow you to give ordination through a proxy. A bhikṣuṇī who is pure and without hindrances may be appointed as the proxy by the assembly with a twofold karman. Another member of the assembly who is capable of performing the karman should be appointed as described above. The motion is stated in this way:

“Virtuous sisters of the Saṅgha, please listen. If the Saṅgha is ready, may the Saṅgha agree to appoint bhikṣuṇī (name) as the proxy who will request full ordination from the Bhikṣu Saṅgha on behalf of ordinand (name). This is the motion.

“Virtuous sisters of the Saṅgha, please listen. The

<sup>26</sup> In that cultural context, standing rather than kneeling was perceived as immodesty or brazenness.

甲比丘尼作使，為某甲比丘尼從比丘僧乞受大戒。誰諸大姊忍僧差某甲比丘尼作使，為某甲比丘尼從比丘僧中乞受大戒者默然；誰不忍者說。』

『僧已忍差某甲比丘尼作使竟，僧忍，默然故，是事如是持。』

獨行無護，應差二三比丘尼共去。受使比丘尼應至比丘僧中，禮僧足、右膝著地，合掌作如是白：『大德僧聽！此某甲比丘尼從某甲求受大戒，此某甲今從僧乞受大戒，和尚尼某甲。願僧拔濟我，慈愍故。』如是第二、第三說。

比丘僧應問：『彼字何等？和尚尼是誰？已學戒未？清淨不？』若答言：『已學戒、清淨。』者，復應問伴比丘尼：『已學戒清淨未耶？』若答言：『已學戒清淨。』者，眾中應差堪能作羯磨者如上，應作白：

Saṅgha is about to appoint bhikṣuṇī (name) as the proxy who will request full ordination from the Bhikṣu Saṅgha on behalf of ordinand (name). May those sisters who are in favor of the Saṅgha appointing bhikṣuṇī (name) as the proxy who will request full ordination from the Bhikṣu Saṅgha on behalf of ordinand (name) remain silent. May those who are not in favor speak now.

““The Saṅgha hereby appoints bhikṣuṇī (name) as proxy. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.

““Since it is dangerous to travel alone, two or three bhikṣuṇīs should be assigned to accompany the proxy. The bhikṣuṇī who has been appointed as proxy should go to the Bhikṣu Saṅgha, bow at the bhikṣus’ feet, kneel on her right knee, join her palms, and say, ‘Venerable members of the Saṅgha, please listen. Ordinand (name) has requested full ordination from her preceptor, bhikṣuṇī (preceptor’s name). Ordinand (name) now requests full ordination from the Saṅgha with bhikṣuṇī (name) as her preceptor. May the Saṅgha have compassion and help her.’ This is repeated for the second and third times.

““The Bhikṣu Saṅgha should ask these questions: ‘What is her name? Who is her bhikṣuṇī preceptor? Has she been trained in the precepts? Is she pure?’ If she answers that the ordinand has been trained in the precepts and is pure, then the Saṅgha asks the accompanying bhikṣuṇīs, ‘Has she been trained in the precepts? Is she pure?’ If they answer affirmatively, then the Bhikṣu Saṅgha should appoint someone who is capable of performing the karman as described above. The motion is stated in this way:

『大德僧聽！此某甲比丘尼從和<sup>926c01</sup>尚尼某甲求受大戒，此某甲從僧乞受大戒，和尚尼某甲。某甲已學戒清淨，年歲已滿，衣鉢具足。若僧時到僧忍聽，僧與某甲受大戒，和尚尼某甲。白如是。』

『大德僧聽！此某甲從和尚尼某甲求受大戒，此某甲今從僧乞受大戒，和尚尼某甲。某甲已學戒清淨，年歲已滿，衣鉢具足。僧今與某甲受大戒，和尚尼某甲。誰諸長老忍僧與某甲受大戒、和尚尼某甲者默然，誰不忍者說。是初羯磨。』第二、第三亦如是說。

『僧已忍與某甲受大戒、和尚尼某甲竟，僧忍，默然故，是事如是持。』

彼使應還比丘尼寺內語言：『大妹！汝已受大戒竟。』

“Venerable members of the Saṅgha, please listen. Ordinand (name) has requested full ordination from her preceptor, bhikṣuṇī (name). [926c] Ordinand (name) now requests full ordination from the Saṅgha with bhikṣuṇī (name) as her preceptor. Ordinand (name) has undertaken training in the precepts and is pure. She has reached the required age and possesses robes and a bowl. If the Saṅgha is ready, may the Saṅgha agree to grant full ordination to ordinand (name) with bhikṣuṇī (name) as her preceptor. This is the motion.

“Venerable members of the Saṅgha, please listen. Ordinand (name) has requested full ordination from her preceptor, (name). Ordinand (name) now requests full ordination from the Saṅgha with (name) as her preceptor. Ordinand (name) has undertaken training in the precepts and is pure. She has reached the required age and possesses robes and a bowl. The Saṅgha is about to grant full ordination to ordinand (name) with bhikṣuṇī (name) as her preceptor. May those who are in favor of the Saṅgha granting full ordination to ordinand (name) with bhikṣuṇī (name) as her preceptor remain silent. May those who are not in favor speak now. This is the first proclamation.’ This should be repeated for the second and third times.”

“The Saṅgha hereby grants full ordination to ordinand (name) with bhikṣuṇī (name) as her preceptor. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.’

“The proxy returns to the bhikṣuṇī monastery and announces, ‘Sister, you are fully ordained.’”

世尊有如是教，聽遣使受戒。彼便以小小顏貌遣使受戒。佛言：「不應以小小顏貌便遣使受戒。」

彼授常血出者大戒，血污身污臥具，佛言：「不應授血出者大戒。」

世尊有如是教，不應授血出者大戒。彼便授月水不出者大戒，彼放逸情多。諸比丘白佛，佛言：「不應授月水不出者大戒。」

彼授無乳者大戒，佛言：「不應授無乳者大戒。」

彼授一乳者大戒，佛言：「不應授一乳者大戒。」

彼授二道爛壞者大戒，佛言：「不應授二道爛壞者大戒。」

After the World-honored One allowed full ordination through a proxy, the bhikṣuṇīs appointed a proxy to convey the ordination on behalf of a woman who was not exceptionally beautiful. The Buddha said, “You should not send a proxy to convey the ordination on behalf of a woman who is not exceptionally beautiful.”<sup>27</sup>

The bhikṣuṇīs conferred full ordination on a woman who menstruated constantly. Blood stained her body and the bedding. The Buddha said, “Full ordination should not be conferred on those who menstruate constantly.”

Since the World-honored One had instructed them not to confer full ordination on those who constantly menstruate, the bhikṣuṇīs conferred full ordination on someone who was without menses. Later she proved to be heedless and emotional. The bhikṣus reported this to the Buddha. The Buddha said, “Full ordination should not be conferred on those without menses.”

They conferred full ordination on a woman with no breasts. The Buddha said, “You should not confer full ordination on those who have no breasts.”

They conferred full ordination on a woman with a single breast. The Buddha said, “You should not confer full ordination on those who have a single breast.”

They conferred full ordination on women with a rectovaginal fistula. The Buddha said, “You should not confer full ordination on women with a rectovaginal fistula.”

<sup>27</sup> Here, the concern is that the rule allowing women to receive ordination by proxy was being overused. Its original intention was to protect women whose exceptional beauty made it difficult for them to travel safely to the Buddha for ordination. See *Mingyi biaoshi* 四分律名義標釋, p. 641a8-13.

彼授二道爛臭者大戒，  
佛言：「不應授二道爛臭者  
大戒。」

彼授二根者大戒，佛  
言：「不應授二根者大  
戒。」

時諸比丘聚一處共誦法  
毘尼，諸比丘尼作如是念：  
「我等亦當應誦法毘尼  
不？」佛言：「應誦。」

不知誰間受誦？佛言：  
「應在比丘間受誦。」

諸比丘作如是念：「我  
等得與 927a01 比丘尼誦偈句  
不？」佛言：「聽誦。」

在前教，彼羞慚，佛  
言：「聽在比丘背後敷座  
誦，若十種衣中一一衣聽作  
障。」

時六群比丘尼，以小小  
因緣瞋恚不喜，捨佛法僧，  
言：「不獨有沙門釋子種可  
修梵行，更有餘沙門婆羅  
門，我今亦可於彼修梵  
行。」諸比丘白佛，佛言：  
「若比丘尼瞋恚捨戒，不成  
捨戒。」

時六群比丘尼作蠱道、

They conferred full ordination on women with a  
rectovaginal fistula that is malodorous. The Buddha said,  
“You should not confer full ordination on women with a  
rectovaginal fistula that is malodorous.”

They conferred full ordination on a hermaphrodite. The  
Buddha said “You should not confer full ordination on  
hermaphrodites.”

One time, when the bhikṣus gathered to recite the  
Dharma and Vinaya, the bhikṣuṇīs wondered, “Shouldn’t  
we also recite the Dharma and Vinaya?” The Buddha said,  
“You should.”

They wondered who could teach them to recite the  
Dharma and Vinaya. The Buddha said, “You should learn to  
recite the Dharma and Vinaya from the bhikṣus.”

The bhikṣus wondered, “Should we teach the bhikṣuṇīs  
to recite the verses?” [927a] The Buddha said, “I allow you to  
teach them to recite the verses.”

The bhikṣuṇīs felt embarrassed when the bhikṣus taught  
in front of them. The Buddha said, “I allow you to sit  
behind the bhikṣus when you learn recitation or use any of  
the ten robes as a screen.”

One time, the group of six bhikṣuṇīs, angry and  
unhappy over a trivial matter, renounced the Buddha,  
Dharma, and Saṅgha. They said, “Śākya recluses are not  
the only ones who cultivate the pure conduct; we can  
cultivate pure conduct with other recluses or brahmins.”  
The bhikṣus reported this to the Buddha. The Buddha said,  
“If a bhikṣuṇī abandons the precepts out of anger, the  
abandonment is not valid.”

One time, the group of six bhikṣuṇīs engaged in

教他作，佛言：「不應爾。」

六群比丘為六群比丘尼作羯磨，彼比丘尼隨順言教不敢違逆，乞解羯磨，彼不肯解。時諸居士見已作如是言：「彼不隨意故便作如是語。」諸比丘白佛，佛言：「比丘不應與比丘尼作羯磨。」

時諸比丘尼與作羯磨，佛言：「聽比丘尼與比丘尼作羯磨。若不知者，聽比丘邊誦羯磨已然後作羯磨。」

爾時有比丘欲休道，摩訶波闍波提比丘尼知，疑不敢與說法呵，世尊有如是教，比丘尼不得呵比丘。時摩訶波闍波提比丘尼，往世尊所頭面禮足却住一面，白佛言：「比丘尼一切不得呵比丘耶？」佛言：「比丘尼不一切不得呵比丘；比丘尼不應罵比丘，不得呵責比丘，不應誹謗若破見、破戒、破威儀，不應如是呵。」

witchcraft and taught others to do so. The Buddha said, “This should not be done.”

One time, the group of six bhikṣus carried out a karman against the group of six bhikṣuṇīs. The bhikṣuṇīs complied with the bhikṣus’ instructions, not daring to go against them. They then requested a revocation of the karman, but the group of six bhikṣus would not grant it. Seeing this, householders remarked, “They did this just because the bhikṣuṇīs did not comply with their wishes.” The bhikṣus reported this to the Buddha. The Buddha said, “Bhikṣus should not carry out a karman against bhikṣuṇīs.”

Then the bhikṣuṇīs carried out a karman against [the group of six bhikṣuṇīs]. The Buddha said, “Bhikṣuṇīs may carry out a karman against bhikṣuṇīs, but if they do not know how to do it, they may first learn how to recite the karman from the bhikṣus before carrying it out.”

One time, a bhikṣu wanted to leave the Saṅgha. When bhikṣuṇī Mahāprajāpatī learned about this, she had doubts and was hesitant to reprimand him by speaking the Dharma because the World-honored One had taught that bhikṣuṇīs are not to reprimand bhikṣus. Then bhikṣuṇī Mahāprajāpatī went to the World-honored One, bowed at his feet, stood to one side, and asked, “Can bhikṣuṇīs ever reprimand bhikṣus?” The Buddha said, “I have taught that bhikṣuṇīs may never reprimand bhikṣus.<sup>28</sup> Bhikṣuṇīs should not scold or rebuke bhikṣus; they should not accuse them of holding wrong views, breaking precepts, or improper deportment. They are not to reprimand bhikṣus in these ways. However,

<sup>28</sup> The variant reading in note 4, p. 927a20 of the *Sifen lü* is followed.

瞿曇彌！若教持增上戒、增上心、增上智、學問誦經，如是事應呵。」

時諸比丘尼髮長，佛言：「聽剃。」若自剃時，有年少剃髮師，為年少比丘尼剃髮，覺細滑欲意起，欲犯比丘尼，比丘尼便高聲言：「莫爾！莫爾！」餘比丘尼聞，問言：「何故高聲『莫爾！莫爾！』耶？」彼即具為說之。諸比丘白佛，佛言：「剃髮時聽共 927b01 伴。若俱有欲意者不應令剃。」

彼使男子除鼻中毛，佛言：「不應令男子除鼻中毛。」

彼令男子剪爪，佛言：「不應令男子剪爪。」

時比丘尼在白衣家內，有比丘來乞食，彼比丘尼不

Gautamī, there are times when it is proper for bhikṣuṇīs to reprimand bhikṣus: when teaching bhikṣus to progress in precepts, concentration, or wisdom; or when teaching them to recite and understand the sūtras.<sup>29</sup>

Then the bhikṣuṇīs' hair grew long. The Buddha said, "I allow that bhikṣuṇīs shave their heads. They may do it themselves, or have it done by another."<sup>30</sup> When a young barber was shaving a young bhikṣuṇī's head, he felt the sensations of delicacy and smoothness. His desire was aroused and he was about to violate the bhikṣuṇī. The bhikṣuṇī cried out, "Stop! Stop!" The other bhikṣuṇīs heard this and asked, "Why did you cry out 'stop, stop'?" The young bhikṣuṇī told them what happened. The bhikṣus reported this to the Buddha, and the Buddha said, "I allow that when a bhikṣuṇī is having her head shaved, she may have a companion. [927b] If any of them becomes desirous, then the bhikṣuṇī should not have her head shaved by the barber."

A bhikṣuṇī had a man remove her nasal hair. The Buddha said, "A bhikṣuṇī should not have a man remove her nasal hair."

A bhikṣuṇī had a man cut her nails. The Buddha said, "A bhikṣuṇī should not have a man cut her nails."

Once while a bhikṣuṇī was at a layperson's house, a bhikṣu came for alms. The bhikṣuṇī dared not speak. Why?

<sup>29</sup> This passage shows that bhikṣuṇīs taught bhikṣus. It also shows that there are exceptions to the gurudharmas in situations that warrant them.

<sup>30</sup> This sentence is translated by adding interpolated content from a similar passage dealing with head shaving for monks:

佛言：「聽剃。」若自剃 時，(927a25, existing passage, missing "or by another")  
佛言：「聽剃。若自剃、若使人剃。」時，(emended passage, based on *Sifen lü*, p. 945a28)

敢語。何以故？恐比丘謂是比丘尼教化食。諸比丘白佛，佛言：「聽語主人令知，但莫讚歎。」

時有比丘尼在白衣家內，有比丘來不起。白佛，佛言：「應起。若比丘尼一坐食，若作餘食法不食、若病若足食已，聽作如是語：『大德！我有如是因緣故不起。』」

時有比丘尼，白衣家不問比丘便坐。諸比丘白佛，佛言：「比丘尼在白衣家，不應不問比丘便坐。」

爾時六群比丘，清旦著衣持鉢至白衣家，白衣家內有常教化比丘尼，彼見比丘來便起問言：「大德！我坐

She feared that the bhikṣu might think that she was encouraging almsgiving.<sup>31</sup> The bhikṣus told the Buddha about this. The Buddha said, “I allow the bhikṣuṇī to inform the householder about the bhikṣu, but she may not speak in praise of him.”

One time, a bhikṣuṇī was at a layperson’s house. When a bhikṣu arrived, she did not rise from her seat. The bhikṣus told the Buddha about this. The Buddha said, “A bhikṣuṇī should stand up unless she is practicing one meal in one sitting,<sup>32</sup> she does not participate in the method for dealing with extra food,<sup>33</sup> she is ill, or she has eaten the staple foods.<sup>34</sup> In these cases, she should say, ‘Venerable, I did not stand up for such and such a reason.’

Once in a layperson’s house, a bhikṣuṇī sat down without asking permission from the bhikṣus. The bhikṣus told the Buddha, who said, “When in a layperson’s house, a bhikṣuṇī should not sit down without asking permission from the bhikṣus.”

One time, the group of six bhikṣus dressed, took their bowls, and went to a layperson’s house early in the morning. A bhikṣuṇī who visited and taught regularly was in the house. When she saw the bhikṣus, she stood up and

<sup>31</sup> It is an offense for a bhikṣu to receive or eat food that was offered because a bhikṣuṇī encouraged the offering by praising monks for their asceticism, mastery of Buddhist teachings, or meditative practice. See *Sifen lü*, p. 654a6-12; and *pācittika* 29 in the *Bhikṣu Prātimokṣa*, *Sifenseng jieben* 四分僧戒本, CBETA, T22, no. 1430, p. 1026, c10-11.

<sup>32</sup> This is one of the *dhūta* practices. In this practice, once a bhikṣu or bhikṣuṇī is seated, they cannot stand until the meal is finished. Once they leave their seat, they may not eat anything else.

<sup>33</sup> The method for dealing with extra food is a procedure instituted by the Buddha allowing monastics who have finished their meal to deal with food that has not been eaten. It is described in the *Sifen lü* on pp. 627a, 660b-c. Those doing ascetic practices (*dhūtas*) may decline to take part in this.

<sup>34</sup> The staple foods include grains, groats, biscuits, fish, and meat. Here, the bhikṣuṇī has eaten the staple foods, but has not yet begun eating the non-staple foods.

耶？」比丘言：「莫坐。」彼比丘尼習樂不堪久立，即便倒地得病。諸比丘白佛，佛言：「應相望前人可坐便坐。」

時諸比丘尼共比丘在道行，在前行、或並語並行、或在前或在後、或反抄衣、或纏頸、或覆頭、或通肩披衣、或著革屣。諸比丘白佛，佛言：「不應爾。應偏露右肩、脫革屣，在比丘後。」

時諸比丘尼有佛法僧事，有病比丘尼所須事不敢在前行，佛言：「聽白比丘已便去。」

彼有命難、有梵行難畏，慎不敢不問便去，佛言：「若有如是難事，若問若不問聽去。」

時有比丘尼在道行，見

asked, “Venerables, may I take a seat?” The bhikṣus said, “No!” Because that bhikṣuṇī was not accustomed to hardship and could not bear to stand for long periods, she collapsed and was injured. The bhikṣus reported this to the Buddha. The Buddha said, “She should see who the bhikṣus are, and if it is not necessary for her to remain standing, she may sit.”

One time the bhikṣuṇīs were travelling on the road with the bhikṣus. Sometimes they walked ahead of the bhikṣus; sometimes they walked beside the bhikṣus and talked with them; sometimes they walked ahead of and behind the bhikṣus. They arranged their robes over the opposite shoulder, wrapped their robes around their necks, covered their heads, draped their robes over both shoulders, and wore leather sandals. The bhikṣus told the Buddha about this, and the Buddha said, “This is not to be done. They should arrange their robes to expose the right shoulder, take off their leather sandals, and walk behind the bhikṣus.”

Other times, the bhikṣuṇīs had some business to do concerning the Buddha, Dharma and Saṅgha; or an ailing bhikṣuṇī was in need of help, but they dared not proceed ahead of the bhikṣus. The Buddha said, “I allow you to inform the bhikṣus and then proceed ahead of them.”

On some occasions, the bhikṣuṇīs encountered situations endangering their lives or endangering their pure conduct. Being cautious they dared not proceed ahead of the bhikṣus without notifying them first. The Buddha said, “In such situations, bhikṣuṇīs may proceed regardless of whether they have notified the bhikṣus.”

One time, some bhikṣuṇīs were walking on the road.

比丘不避道，佛言：「應避道。」

時有比丘尼在道行，見有比丘避道，天雨脚跌倒地得病。諸比丘白佛，佛言：「有如是因緣，比丘尼<sup>927c01</sup>應小曲身合掌言：『大德！恕我道狹。』」

爾時有檀越請二部僧，先與比丘尼食，後與比丘食。白佛，佛言：「不應先與比丘尼僧食；應先與比丘僧，然後與比丘尼僧。」

爾時有檀越請二部僧，彼如是念：「佛有教應先與比丘僧食，然後與比丘尼僧食。」彼便先與比丘僧食竟，日時已過。白佛，佛言：「若時欲過應一時與。」

爾時有居士，請比丘尼僧明日與食，彼於夜半辦具種種肥美食已，晨旦往白時到。時諸比丘尼，清旦著衣持鉢往詣其家，彼此相問年歲大小頃，日時便過。諸比丘白佛，佛言：「若時過，

When they encountered some bhikṣus, they did not give way. The Buddha said, “They should give way to the bhikṣus.”

Another time, some bhikṣuṇīs were walking on the road. When they encountered some bhikṣus, they gave way. It was raining, and they slipped, fell, and were injured. The bhikṣus told the Buddha about this. The Buddha said, “On such occasions, the bhikṣuṇīs should bow slightly, join their palms, and say, ‘Excuse me, venerables, the path is narrow.’”

[927c]

One time a dānapati invited both saṅghas to a meal. He offered food first to the bhikṣuṇīs and then to the bhikṣus. The bhikṣus told the Buddha about this. The Buddha said, “The dānapati should offer food to the Bhikṣu Saṅgha first, and then to the Bhikṣuṇī Saṅgha.”

Another time, a dānapati invited both saṅghas to a meal. He recalled, “The Buddha has taught that we should offer food to the Bhikṣu Saṅgha first and then to the Bhikṣuṇī Saṅgha.” He offered food to the bhikṣus. By the time they had finished eating, midday had passed. The bhikṣus told the Buddha about this. The Buddha said, “If midday is about to pass, the dānapati should offer food to both saṅghas at the same time.”

One time a householder invited the Bhikṣuṇī Saṅgha to a meal the following day. He stayed up late that night preparing all sorts of rich delicacies. At dawn, he went to announce that the meal was ready. That morning, the bhikṣuṇīs dressed, took their bowls, and set off for his house. While they were discussing their ordination order with one another, midday passed. The bhikṣus told the

聽上座八比丘尼次第坐，餘者隨坐。」

時諸比丘尼，來至比丘僧伽藍中，佛言：「聽與床座。」比丘尼月水出，污貯繩床、木床、臥具起去。諸比丘白佛，佛言：「比丘尼不應在貯繩床、木床上座。」

彼僧伽藍中求教授、或受請或聽法、無坐處，佛言：「聽若石上坐、若在墜上坐、若在杌木頭上坐、若草上樹葉上坐、若梁上坐。」比丘尼不忍苦遂便得病，佛言：「應語比丘尼言：『若能愛護坐具者，便與坐。』」

### 比丘尼撻度之下

爾時世尊在波羅捺，時世穀貴人民飢餓乞求難得。諸比丘尼受食已故有餘食，諸比丘尼作如是念：「我等此食得與比丘不？」佛言：「得與。」

Buddha about this. The Buddha said, “If midday is about to pass, eight senior bhikṣuṇīs should sit in order of seniority and the remaining bhikṣuṇīs may sit as they arrive.”

One time, the bhikṣuṇīs visited the bhikṣu saṅghārāma. The Buddha said, “You may offer couches or seats to the bhikṣuṇīs.” Some bhikṣuṇīs were menstruating, and blood stained the rope benches, wooden benches, and sitting mats. The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs are not to sit on rope benches or wooden benches.”

Other times, the bhikṣuṇīs visited the saṅghārāma to request instruction; or they were invited [for a meal]; or they came to listen to the Dharma. There were no seats for them. The Buddha said, “I allow bhikṣuṇīs to sit on stones, unburned bricks, tree stumps, grass, leaves, or raised parts of the ground.”<sup>35</sup> The bhikṣuṇīs, unable to tolerate such hardship, became ill. The Buddha said, “Say to the bhikṣuṇīs: ‘You may sit on the benches and mats if you take proper care of them.’”

### Bhikṣuṇī Skandhaka Part 2

One time, when the World-honored One was dwelling in Varanasi, grain was expensive and people suffered from hunger, so it was difficult to get alms food. After receiving their alms, the bhikṣuṇīs still had extra food. They wondered, “Can we give the extra food to the bhikṣus?” The Buddha said, “You may.”

<sup>35</sup> The variant reading in note 13, p. 927c19 of the *Sifen lii* is followed.

復念：「得為比丘授食不？」佛言：「得授。」

「我等宿食與比丘，為淨不？」佛言：「淨。」

時諸比丘受食已有餘食，念言：「我等此食得與比丘尼不？」佛言：「得與。」

「得為比丘尼授食不？」佛言：「得授與。」

時有宿食，念言：「與比丘尼淨不？」佛言：「淨。」

爾時比丘尼在阿練若處住，後異時阿練若處有事起，諸比丘白佛，佛言：「比丘尼不應在阿練若處住。」

時有比丘尼在白衣家內住，見他夫主共婦鳴口捫摸身體捉捺乳，年少比丘尼見已，便生厭離佛法心。諸比丘尼白諸比丘，諸比丘白佛，佛言：「聽為比丘尼別作住處。」

彼比丘尼便在別住處作技教他作，佛言：「比丘尼不應在住處作技。」

比丘尼在別住處酤酒，

Then they wondered, “Can we offer it to them?” The Buddha said, “You may.”

They wondered, “Is it allowable to give them food that has been kept overnight?” The Buddha said, “It is.”

One time the bhikṣus had extra food after receiving alms. They wondered, “Can we give the extra food to the bhikṣuṇīs?” The Buddha said, “You may.”

“Can we offer it to the bhikṣuṇīs?” The Buddha said, “You may.”

Then they had food that was kept overnight. They wondered, “Is it allowable to give it to the bhikṣuṇīs?” The Buddha said, “It is.”

One time, some bhikṣuṇīs moved into an araṇya (forest) dwelling. Later, trouble arose in that araṇya dwelling. The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs should not stay in araṇya dwellings.”

One time, some bhikṣuṇīs were staying in a layperson’s house. When a young bhikṣuṇī saw the householder kissing his wife, touching her body and rubbing her breasts, aversion to the Buddhadharma arose in her. The bhikṣuṇīs told the bhikṣus, and the bhikṣus told the Buddha. The Buddha said, “I allow you to arrange a separate residence for the bhikṣuṇīs.”

Then those bhikṣuṇīs made handicrafts, and had others make handicrafts at the separate residence. The Buddha said, “The bhikṣuṇīs should not make handicrafts at their residence.”

The bhikṣuṇīs sold wine at their separate residence. The

佛言：「不應在別住處酤酒。」

彼比丘尼安姪女在住處，佛言：「不應爾。」

彼為具香華莊身之具，佛言：「不應爾。」

時六群比丘尼，在巷陌四衢道頭市中糞掃聚邊立住，諸居士見皆共譏嫌呵罵言：「此比丘尼，無有慚愧無有淨行，外自稱言：『我知正法。』」如是何有正法？  
928b01 在如是處立住，如似姪女。」諸比丘白佛，佛言：「比丘尼不應在如是處立住。」

時六群比丘尼以牙骨揩摩身作光澤，比丘白佛，佛言：「不應爾。」六群比丘尼，以細末藥揩摩身光澤，佛言：「不應爾。」

彼摩身毛令卷，佛言：「不應爾。」彼剪身毛，佛言：「不應爾。」

彼比丘尼持衣纏腰欲令細好，佛言：「不應爾。」

Buddha said, “They should not sell wine at their separate residence.”

The bhikṣuṇīs let a prostitute stay at their residence. The Buddha said, “This is not to be done.”

Then they used fragrant flowers to make ornaments for the prostitute to decorate her body. The Buddha said, “This is not to be done.”

One time, the group of six bhikṣuṇīs stayed on the roads and streets, by the intersections, in the markets, and near the garbage heaps. Seeing this, householders complained and criticized them, “These bhikṣuṇīs are shameless and lack pure conduct. To others they claim, ‘I know what is right.’ But how can it be right to stay in such places, like prostitutes?” [928b] The bhikṣus told the Buddha about this, and the Buddha said, “Bhikṣuṇīs should not stay in such places.”

One time, the group of six bhikṣuṇīs rubbed their bodies with ivory and bones which made them become flushed. The bhikṣus told the Buddha about this, and the Buddha said, “This should not be done.” The group of six bhikṣuṇīs rubbed their bodies with fine medicinal powder which made them become flushed. The Buddha said, “This should not be done.”

They rubbed their body hair to make it curl. The Buddha said, “This should not be done.” They cut their body hair. The Buddha said, “This should not be done.”

The six bhikṣuṇīs wrapped cloth around their waists to look slim and pretty. The Buddha said, “This should not be done.”

彼比丘尼著女人衣，佛言：「不應著。」彼比丘尼著男子衣，佛言：「不應著，聽比丘尼著比丘尼衣。」

比丘尼以多衣纏體欲令廣好，佛言：「不應爾。」

彼不好著衣欲令身現，佛言：「不應爾。」

彼腰帶頭作鳥緝，佛言：「不應爾。」彼作蔓陀羅腰帶，佛言：「不應爾。」彼畜鞞(語卑反音)樓腰帶，佛言：「不應畜。」彼畜娑腰帶，佛言：「不應畜。」彼散線帶繫腰，佛言：「聽比丘尼編織作帶繞腰一周，若圓織者聽再周。」

比丘尼至女人浴處浴，時有賊女媼女語比丘尼言：「汝等年少腋下始有毛，何得便修梵行？汝今可及時行欲樂，後悔何及，老時可修

The six bhikṣuṇīs wore women’s clothing. The Buddha said, “This should not be done.” They bhikṣuṇīs wore men’s clothing. The Buddha said, “This should not be done; I require that bhikṣuṇīs wear bhikṣuṇīs’ robes.”

The six bhikṣuṇīs wrapped several pieces of cloth around their bodies to make them look plump and pretty. The Buddha said, “This should not be done.”

Intending to expose their bodies, they did not dress properly. The Buddha said, “This should not be done.”

They tied their waistbands in a bow. The Buddha said, “This should not be done.” They made waistbands with *māṅḍāra* [flowers].<sup>36</sup> The Buddha said, “This should not be done.” They kept multiple *bilva* waistbands.<sup>37</sup> The Buddha said, “You should not keep such waistbands.” They kept multiple waistbands made of silk. The Buddha said, “You should not keep these waistbands.” They used unwoven threads to bind their waists. The Buddha said, “I allow bhikṣuṇīs to make a woven band that circles the waist once. If the band is woven in a round manner, it may circle the waist twice.”

Some bhikṣuṇīs were bathing at the women’s bathing pool. At this time, female thieves and prostitutes said to the bhikṣuṇīs, “You are young, and the hair in your armpits is just starting to grow. Why are you practicing pure conduct? Why don’t you enjoy sensual pleasures while you can? You

<sup>36</sup> The coral tree (*māṅḍāra*) produces striking red flowers.

<sup>37</sup> This may correspond to the waistbands made with “bamboo strips” (*vilva*) mentioned in the Pali Vinaya, see Horner, *The Book of the Discipline*, Vin 2.266, Suttacentral version, p. 2361. In Sanskrit, *bilva* refers to the wood apple tree.

梵行，如是始終無失。」時年少比丘尼聞，便心生厭離不樂佛法。諸比丘白佛，佛言：「比丘尼不應在女人浴處浴。」

彼比丘尼在白衣男子邊浴，諸居士見皆共譏嫌言：「此比丘尼，無有慚愧不修梵行，自稱：『我知正法。』云何在白衣男子邊浴？如賊女姪女無異，如何有正法？」諸比丘白佛，佛言：「比丘尼不應在白衣男子邊浴。」

時有婦女夫出行不在，於餘人邊得娠。彼自墮胎已，往語常教化比丘尼言：「我夫行不在，於餘人邊得 928c01 娠。我已墮，汝可為我棄之。」

答言：「可爾。」彼比丘尼，即以一鉢盛、一鉢覆上，著絡囊中，持在道行。時舍衛長者常作如是願：「若不先與出家人食我終不食，要先與然後食。」彼長者清旦有事欲往餘處，即遣人語言：「汝往道路街巷見

will have nothing to regret, as you can practice pure conduct in your old age. In this way, you won't miss out on anything now or later.” When the young bhikṣuṇīs heard this, aversion arose in them, and they lost interest in the Buddhadharma. The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs are not to bathe at the women's bathing pool.”

Those bhikṣuṇīs then bathed near the place where the lay men bathed. When householders saw this, they criticized them, “These bhikṣuṇīs are shameless and lack pure conduct. They claim, ‘I know what is right,’ but how can it be right to bathe near the lay men's bathing place, just like female thieves and prostitutes? How is it right to behave this way?” The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs are not to bathe near the place where lay men bathe.”

One time, a woman whose husband was away from home became pregnant with the child of another man. She induced an abortion, then went to the bhikṣuṇī who had been teaching her. She said, “My husband is away and I became pregnant with the child of another man. [928c] I have aborted it. Would you dispose of it for me?”

The bhikṣuṇī said, “I will.” She put the fetus in her bowl, covered it with another bowl, and put them into her bowl bag. Carrying the bag, she walked down the road. At this time, there was an elder of Śrāvastī who had made this vow: “I will not eat until I have offered food to those who have gone forth; before I eat, I shall first offer food.” That morning, as he was going out to take care of some business, he sent his servant out with the order, “Go out, and bring

出家人將來。」

時使人受教已，即往出外求覓，見比丘尼語言：「阿姨來與汝食。」比丘尼言：「止！止！便為供養我已。」彼言：「不爾，但來我當與食。」比丘尼言：「止！止！不須。」

彼使即強將比丘尼至家內。家內使人言：「過鉢來與汝食。」彼比丘尼言：「止止！便為供養已。」復言：「出鉢，當與汝食。」彼復言：「不須。」即強奪取鉢，見鉢中有新墮胎，

長者見已譏嫌言：「比丘尼不知慚愧、不修梵行，外自稱言：『我知正法。』如是何有正法？自墮胎而棄之，如似賊女姪女無異。」諸比丘白佛，佛言：「白衣家有死者，比丘尼不應為棄。若比丘尼在村內，見乞食比丘，應出鉢示之。」

時有白衣病，來至比丘尼住處，須瞻視，白佛，佛言：「聽作方便遣之，若是

back any monastic you see on the streets.”

On the elder's instruction, the servant went out to search. When he saw the bhikṣuṇī, he said to her, “Come, sister, we will give you food.” The bhikṣuṇī replied, “Enough, enough. By saying this, you have made an offering to me.” He said, “Indeed I haven't. Come with me, so that I may offer you alms food.” The bhikṣuṇī said, “Enough, enough. I am not in need of food.”

The servant forced the bhikṣuṇī to go back to the house with him. Once inside, another servant said, “Pass me your bowl, let me give you some food.” The bhikṣuṇī replied, “Enough, enough. By saying this, you have made an offering to me.” The servant became insistent, “Take out your bowl, let me give you some food.” Again the bhikṣuṇī said, “I am not in need of food.” The servant then forcibly took the bowl from her and saw the newly aborted fetus inside.

On seeing this, the elder criticized her, “This bhikṣuṇī has no sense of shame and does not cultivate pure conduct. To others the bhikṣuṇīs claim, ‘I know what is right,’ but how can it be right to have an abortion and discard the fetus, just like a female thief or a prostitute?” The bhikṣu told the Buddha about this. The Buddha said, “Bhikṣuṇīs should not dispose of the dead on behalf of laypeople. When a bhikṣuṇī meets a bhikṣu going for alms food in the village, she should be willing to take out her bowl and show it to him.

One time, a layperson who was ill and in need of care came to the bhikṣuṇīs' residence. They told the Buddha about this. The Buddha said, “I allow the bhikṣuṇīs to send

信樂讚歎佛法僧者，隨比丘尼能可作者使瞻視。」彼後命過，諸比丘尼畏慎不敢棄，白佛，佛言：「聽為住處淨故棄之。」

爾時王波斯匿，邊國反叛人民散亂，時六群比丘尼在彼有疑恐怖處人間遊行。時諸賊伴見已作如是言：「此比丘尼，是王波斯匿所敬愛，我等寧可妻弄之。」

時諸居士見已皆共譏嫌：「比丘尼無有慚愧，外自稱言：『我知正法。』如是何有正法？云何乃在有疑恐怖處人間遊行，如 929a01 似賊女姪女無異？」諸比丘白佛，佛言：「比丘尼不應在邊國有疑恐怖處人間遊行。」

爾時比丘尼有阿蘭若住處，比丘有聚落住處，欲共貿易。白佛，佛言：「聽貿易。」

時比丘尼有阿蘭若住處，居士有聚落間住處，欲共貿易。白佛，佛言：「聽

him away. But if he has strong faith and praises the Buddha, Dharma and Saṅgha, the bhikṣuṇīs may do what they can to take care of him.” Later, when that person passed away, the bhikṣuṇīs were hesitant to dispose of his body for fear of violating the Buddha’s injunction. They told the Buddha, who said, “I allow bhikṣuṇīs to dispose of the body for the purity of the residence.”

During the rule of King Prasenajit, people fled rebellions in the bordering countries. The group of six bhikṣuṇīs travelled through those dangerous regions. When a group of bandits saw them, they said, “King Prasenajit values and respects these bhikṣuṇīs, let us violate them!”

When householders saw this, they complained, “The bhikṣuṇīs are shameless and lack pure conduct. To others they claim, ‘I know what is right,’ but how can it be right to travel through dangerous regions, like female thieves or prostitutes?” [929a] The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs are not to travel in dangerous regions in the bordering countries.”

One time, the bhikṣuṇīs had a residence in the forest (araṇya) and the bhikṣus had a residence in the village. They wished to exchange residences. The bhikṣus told the Buddha about this. The Buddha said, “I allow you to exchange residences.”

Another time, the bhikṣuṇīs had a residence in the forest and a householder had a residence in the village. They wished to exchange residences. They told the Buddha about

令淨人貿易。」

爾時有二居士爭住處，彼一居士布施比丘尼僧，尼僧即受。彼一居士即譏嫌言：「此比丘尼不知慚愧多受無厭。外自稱言：『我知正法。』如今何有正法？他共爭住處，而便受之，施主雖無厭而受者當知足。」諸比丘白佛，佛言：「共爭住處不應受。」

爾時摩訶波闍波提比丘尼，王園中有比丘尼住處，欲於中夏安居，畏慎不敢，世尊有教比丘尼不應在阿蘭若處住，然王園中比丘尼住處牢固。諸比丘白佛，佛言：「除王園中比丘尼住處，餘阿蘭若處不應住。」

時有比丘尼，不往教授處。白佛，佛言：「應往。」

時有比丘尼，有佛法僧事，有病比丘尼所須，白佛，佛言：「聽與欲去。」

this. The Buddha said, “I allow them to exchange through a lay assistant.”<sup>38</sup>

One time, two householders were in a dispute over the ownership of a residence. One of them offered the residence to the Bhikṣuṇī Saṅgha, who accepted it. The other householder complained, “These bhikṣuṇīs have no sense of shame and their greed for offerings is limitless. To others they claim, ‘I know what is right,’ but how can it be right to accept a residence whose ownership is in dispute? Although the gift was made willingly, the recipients should know moderation.” The bhikṣus told the Buddha about this. The Buddha said, “A residence whose ownership is disputed is not to be accepted.”

At this time, there was a residence for bhikṣuṇīs in the royal park. Bhikṣuṇī Mahāprajāpatī wanted to spend the rains retreat there, but she was hesitant to do so for fear of violating the World-honored One’s injunction that bhikṣuṇīs are not to live in araṇya (forest) dwellings. Nevertheless, the bhikṣuṇī residence in the royal park was safe and secure. The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs are not to stay in araṇya dwellings, with the exception of the bhikṣuṇī residence in the royal park.”

One time, some bhikṣuṇīs did not attend when the bhikṣus gave teachings. The bhikṣus told the Buddha about this, and the Buddha said, “They should attend.”

Other times, bhikṣuṇīs had to attend to a matter concerning the Buddha, Dharma, and Saṅgha; or they had to care for a sick bhikṣuṇī. The bhikṣus told the Buddha

<sup>38</sup> The lay assistant helped monastics to live in accord with the Vinaya by handling certain objects and transactions when appropriate.

時迦留陀夷，罵打比丘尼、若唾若華擲水灑、若說麁語詭語勸喻罵者：「令汝道破壞腐爛燒與驢通。」打者，若以手若杖若石。麁語者，說二道若好若惡。詭語者，若男子淨洗浴，以好香塗身，梳治鬚髮，著好華鬘瓔珞嚴身，持孔雀毛蓋，豈更有餘事勝此者也。若女人亦如是。勸喻者，語言：「大姊！汝尚年少，腋下始有毛，何須便爾自毀修梵行為，不如及時五欲自樂，須待老時乃修梵行。」時年少比丘尼，便生厭離心不樂佛法。

時諸<sup>929b01</sup>比丘尼聞，有

about this. The Buddha said, “I allow them to depart after taking leave by giving consent.”<sup>39</sup>

One time, the bhikṣu Kālodāyin reviled and beat the bhikṣuṇīs.<sup>40</sup> He spit on them, threw flowers at them, sprinkled water on them,<sup>41</sup> and spoke in crass, devious, and suggestive ways.<sup>42</sup> *Reviled* means to say, “May your vagina be destroyed. May you rot, burn, and have intercourse with a donkey.” *Beat* means to strike with hands, sticks, or stones. *Crass* means to comment on their genitals. *Devious* means to say things like, “When a man has bathed, applied fragrant oil to his body, shaved, combed his hair, adorned his body with a fine flower garland and necklace of precious stones, and holds a canopy made of peacock feathers, what could be more wonderful than this? (Then the same for a woman).” *Suggestive* means to say, “Sister, you are still young and the hair in your armpits is just starting to grow. You don’t have to torture yourself with pure conduct. Why not enjoy the pleasures of the five senses right now? Leave the cultivation of pure conduct for your old age,” so that aversion arose in the young bhikṣuṇīs and they no longer took delight in the Buddhadharmā.

[929b] When the bhikṣuṇīs heard about this, those among

<sup>39</sup> There is a formal procedure for taking leave when a bhikṣu or bhikṣuṇī cannot attend a formal gathering of the Saṅgha: they first give their consent (*yu* 欲; Skt. *chanda*) regarding the proceedings to another clergymember who will attend the gathering. That person conveys the consent of the absentee to the gathering.

<sup>40</sup> Kālodāyin is one of the notorious six bhikṣus.

<sup>41</sup> In another passage in the *Sifen lii*, water is sprinkled on someone as part of laying a curse on someone, p. 852a21-25. In other passages, water is sprinkled as a way of cleaning something.

<sup>42</sup> The English translation is based on an emendation to the original punctuation:

勸喻罵者 (original, p. 929a21)

勸喻。罵者 (emended)

少欲知足、行頭陀、樂學戒、知慚愧者，嫌責迦留陀夷言：「云何罵打比丘尼，乃至詭語勸喻耶？」時諸比丘尼白諸比丘，諸比丘白佛。佛爾時集比丘僧，以無數方便呵責迦留陀夷：「云何呵罵打比丘尼，乃至詭言勸喻？」

時世尊無數方便呵責已，告諸比丘：「聽比丘尼僧為迦留陀夷作不為禮白二羯磨。應如是作。眾中應差堪能作羯磨者如上，作如是白：

『大姊僧聽！此迦留陀夷，罵打比丘尼，乃至詭語勸喻。若僧時到僧忍聽，為迦留陀夷作不禮羯磨。白如是。』

『大姊僧聽！此迦留陀夷，罵打比丘尼乃至詭言勸喻。今僧為作不禮羯磨。誰諸大姊忍僧為迦留陀夷作不禮羯磨者默然，誰不忍者

them who had few desires, practiced dhūtas, delighted in learning precepts, and had a sense of shame complained about Kālodāyin, “How can he revile, beat, and speak to the bhikṣuṇīs in crass, devious, and suggestive ways?” Then the bhikṣuṇīs told the bhikṣus about this, and the bhikṣus told the Buddha. Then the Buddha gathered the Bhikṣu Saṅgha on this account, and reprimanded Kālodāyin in numerous ways. He said to Kālodāyin, “How can you revile, beat, and speak to the bhikṣuṇīs in crass, devious, and suggestive ways?”

Having reprimanded Kālodāyin in numerous ways, the World-honored One said to the bhikṣus, “I allow the Bhikṣuṇī Saṅgha to carry out a karman of paying no respect against Kālodāyin.<sup>43</sup> This twofold karman is done in the following way: appoint someone from the assembly who is capable of performing the karman as described above. She states the motion:

“Virtuous sisters of the Saṅgha, please listen. Kālodāyin has reviled, beat, and spoken to the bhikṣuṇīs in crass, devious, and suggestive ways. If the Saṅgha is ready, may the Saṅgha agree to carry out a karman of paying no respect against Kālodāyin. This is the motion.

“Virtuous sisters of the Saṅgha, please listen. Kālodāyin has reviled and beat the bhikṣuṇīs, and spoken to them in crass, devious, and suggestive ways. The Saṅgha is about to carry out a karman of paying no respect against Kālodāyin. May those sisters who are in favor of the

<sup>43</sup> Bhikṣuṇīs need not respect and defer to bhikṣus in all circumstances. The Buddha established ways for them to deal with disrespectful bhikṣus. The Sarvāstivāda Vinaya allows bhikṣuṇīs may carry out four karmans against bhikṣus who are disrespectful to the Bhikṣuṇī Saṅgha: 1. not bowing 不禮拜, 2. not speaking to them 不共語, 3. not showing respect 不問訊, and 4. not giving offerings 不供養.

說。』

『僧已忍為迦留陀夷作不禮羯磨竟，僧忍，默然故，是事如是持。』』

爾時迦留陀夷，隨順比丘尼僧不敢違逆，從比丘尼僧求解不禮羯磨。諸比丘白佛，佛言：「若隨順比丘尼僧不敢違逆，從比丘尼僧乞解不禮羯磨者，比丘尼僧應為解，作白二羯磨。應如是解。眾中應差堪能作羯磨者如上，作如是白：

『大姊僧聽！此迦留陀夷，比丘尼僧為作不禮羯磨，隨順比丘尼僧不敢違逆。今從比丘尼僧乞解不禮羯磨。若僧時到僧忍聽，僧今為解不禮羯磨。白如是。』

『大姊僧聽！此迦留陀夷，比丘尼僧為作不禮羯磨，隨順比丘尼僧不敢違逆，從比丘尼僧乞解不禮羯磨。僧今為迦留陀夷解不禮

Saṅgha carrying out a karman of paying no respect against Kālodāyin remain silent. May those who are not in favor speak now.

“The Saṅgha hereby carries out the karman of paying no respect against Kālodāyin. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.”

Then Kālodāyin complied with the Bhikṣuṇī Saṅgha, not daring to go against them. Afterwards he requested that the Bhikṣuṇī Saṅgha revoke the karman of paying no respect against him. The bhikṣus told the Buddha about this. The Buddha said, “If he has complied with the Bhikṣuṇī Saṅgha, not daring to go against them, and requests that the Bhikṣuṇī Saṅgha revoke the karman of paying no respect against him, then the Bhikṣuṇī Saṅgha should revoke it through a twofold karman in the following way: appoint someone from the assembly who is capable of performing the karman as described above. She states the motion:

“Virtuous sisters of the Saṅgha, please listen. The Bhikṣuṇī Saṅgha had carried out a karman of paying no respect against Kālodāyin. He has complied with the Bhikṣuṇī Saṅgha, not daring to go against it. Now he requests that the Bhikṣuṇī Saṅgha revoke the karman of paying no respect. If the Saṅgha is ready, may the Saṅgha agree to revoke the karman of paying no respect. This is the motion.

“Virtuous sisters of the Saṅgha, please listen. The Bhikṣuṇī Saṅgha has carried out a karman of paying no respect against Kālodāyin. He has complied with the Bhikṣuṇī Saṅgha, not daring to go against it. Now he requests that the Bhikṣuṇī Saṅgha revoke the karman of

羯磨。誰諸大姊忍僧為迦留陀夷解不禮羯磨者默然，誰不忍者說。」

『僧已忍為迦留陀夷解不禮羯磨竟，僧忍，默然故，是事如是持。』

時六群比丘，至比丘尼住處，共六群比丘尼共住，更相調弄、或共唄、或共哭、或共戲笑，亂諸坐禪比丘尼。諸比丘白佛，佛言：「聽遮彼。」

便一切遮，不聽入比丘尼住處，佛言：「不應一切遮，應隨亂鬧處遮。若都亂住處，應一切遮。」

時六群比丘尼，來至比丘僧住處，共六群比丘，更相調弄、或共唄、或共哭、或共戲笑，白佛，佛言：「聽遮彼。」便一切遮，佛言：「不應一切遮，應隨亂鬧處遮。若都亂住處，應一切遮。」

paying no respect. The Saṅgha is about to revoke the karman of paying no respect against Kālodāyin. May those who are in favor of the Saṅgha revoking the karman of paying no respect against Kālodāyin remain silent. [929c] May those who disagree speak now.

“The Saṅgha hereby revokes the karman of paying no respect against Kālodāyin. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.

One time, the group of six bhikṣus visited the group of six bhikṣuṇīs at the bhikṣuṇīs’ residence.<sup>44</sup> They teased one another, chanted together, cried together, and laughed together. This disturbed the bhikṣuṇīs who were meditating. The bhikṣus told the Buddha about this. The Buddha said, “I allow the bhikṣuṇīs to debar them from entering.”<sup>45</sup>

The bhikṣuṇīs then debarred the bhikṣus completely, not allowing them to enter the bhikṣuṇīs’ residence at all. The Buddha said, “You should not debar the bhikṣus completely. You should debar them from the place where they are making noise. If they disturb the entire residence, then you may debar them completely.”

Another time, the group of six bhikṣuṇīs visited the group of six bhikṣus at the bhikṣus’ residence. They teased one another, chanted together, cried together, and laughed together. The bhikṣus told the Buddha about this. The Buddha said, “I allow you to debar them.” The bhikṣus then debarred the bhikṣuṇīs completely, not allowing them to enter the bhikṣus’ residence at all. The Buddha said, “You should not debar the bhikṣuṇīs completely. You should

<sup>44</sup> Here, residence refers to the monastery rather than the living quarters.

<sup>45</sup> *Debar* means forbidding them to enter the residence.

debar them from the place where they are making noise. If they disturb the entire residence, then you may debar them completely.”

時六群比丘沙彌，來至比丘尼住處，共六群比丘尼、沙彌尼、式叉摩那共住更相調弄、或共唄、或共哭、共戲笑，亂諸坐禪比丘尼。諸比丘白佛，佛言：「聽喚來謫罰。若不改，應為彼沙彌和尚阿闍梨作不禮羯磨。」

The group of six bhikṣus and śrāmaṇeras visited the group of six bhikṣuṇīs, śikṣamānās, and śrāmaṇerīs at the bhikṣuṇīs’ residence. They teased one another, chanted together, cried together, and laughed together. This disturbed the bhikṣuṇīs who were meditating. The bhikṣus told the Buddha about this. The Buddha said, “I allow bhikṣuṇīs to call śrāmaṇeras over to be disciplined. If the śrāmaṇeras do not correct their behavior, the bhikṣuṇīs should carry out a karman of paying no respect against the śrāmaṇeras’ preceptors and ācāryas.

時六群比丘尼、沙彌尼、式叉摩那，來至寺內，共六群比丘沙彌共住，更相調弄、或共唄、或共哭或共戲笑亂諸坐禪比丘。諸比丘白佛，佛言：「應喚來謫罰。若不改，應為沙彌尼和尚阿闍梨作捨教授羯磨。」

The group of six bhikṣuṇīs, śikṣamānās, and śrāmaṇerīs, visited the group of six bhikṣus and śrāmaṇeras at the bhikṣus’ monastery. They teased one another, chanted together,<sup>46</sup> cried together, and laughed together. This disturbed the bhikṣus who were meditating. The bhikṣus told the Buddha about this. The Buddha said, “I allow bhikṣus to call śrāmaṇerīs and śikṣamānās over to be disciplined. If they do not correct their behavior, the bhikṣus should carry out a karman of suspending teaching against the śrāmaṇerīs’ preceptor and ācāryās.”

時去比丘尼住處不遠，有渠流通水，比丘尼以道在下承流覺樂有疑，諸比丘白佛，佛言：「不犯波羅夷，

There was a stream with running water near the bhikṣuṇīs’ residence. One time, some bhikṣuṇīs let the water current flow by their genitals, which created a feeling of pleasure. Then they began to have doubts. The bhikṣus

<sup>46</sup> The English translation is based on an emendation to the original punctuation: 或共戲笑亂諸坐禪比丘 (original, p. 929c18) 或共戲笑，亂諸坐禪比丘 (emended)

犯偷蘭遮。比丘尼不應以道承水流。」

時難陀比丘尼至華樹下經行處，有賊將去姪弄，彼有疑，以此因緣白佛。佛問言：「難陀！汝覺樂不？」答言：「如似熱鐵入體。」佛言：「無犯。比丘尼不應獨至如是經行處。」

爾時蓮華色比丘尼阿蘭若處經行，此比<sup>930a01</sup>丘尼顏貌端正，有年少婆羅門見繫心在彼，即捉欲犯。比丘尼言：「於我當往某處。」彼即放，蓮華色比丘尼至彼處，即以屎塗身，彼婆羅門瞋，以石打頭兩眼脫出。蓮華色不憶，有神足後乃知，即以神足力飛往佛所，頭面禮足已却住一面，佛言：「此比丘尼信樂，眼當還復。」即如言還復如故。彼比丘尼有疑，佛言：「無犯。比丘尼不應至阿蘭若處。」

時比丘尼破戒有娠，在

told the Buddha about this. The Buddha said, “This is not a pārājayika (defeat) offense, but a sthūlātyaya (infraction). Bhikṣuṇīs should not let the water current flow around and into their genitals.”

One time, the bhikṣuṇī Nandā went to a place with a flowering tree to do walking meditation. A bandit came and violated her. She had doubts about this and told the Buddha what happened. The Buddha asked her, “Nandā, did you feel pleasure?” She replied, “I felt like burning iron was put into me.” The Buddha said, “There is no offense for you. Bhikṣuṇīs should not go alone to such places for walking meditation.”

One time, the bhikṣuṇī Utpalavarṇā was practicing walking meditation in an aranya dwelling. She was very beautiful. [930a] When a young brahmin saw her, he became attracted to her, seized her, and intended to violate her. She said, “For my sake, let us go to such-and-such a place,” so he let go. When they got to that place, the bhikṣuṇī Utpalavarṇā smeared her body with excrement. The brahmin became so angry that he struck her head with a stone until both of her eyes fell out. Utpalavarṇā lost consciousness, but saw what happened with her spiritual powers. With those spiritual powers, she flew to the Buddha, bowed at his feet, and stood to one side. The Buddha said, “This bhikṣuṇī has strong faith. Let her eyes be restored.” Thereupon her eyes were healed in accordance with the Buddha’s words. She began to have doubts. The Buddha said, “There is no offense. Bhikṣuṇīs should not go to aranya dwellings.”

One time, a bhikṣuṇī violated the precepts and became

懸廁上大小便墮胎在廁中，除糞人見之，譏嫌罵詈言：「比丘尼無有慚愧不修淨行，外自稱言：『我知正法。』如是何有正法？云何墮胎在廁中，如賊女姪女不異？」諸比丘白佛，佛言：「比丘尼不應在懸廁上大小便。」

彼比丘尼有疑，不敢在水上廁大小便，佛言：「聽。」

時比丘尼結跏趺坐，血不淨出，污脚跟指奇間，行乞食時蟲草著脚，諸居士見皆嗤笑。諸比丘白佛，佛言：「比丘尼不應結跏趺坐。」彼疑不敢半跏趺坐，佛言：「聽半坐。」

爾時世尊在舍衛國。有六群比丘尼，在白衣家內嚮孔中看。時諸居士見已，皆共譏嫌言：「比丘尼無有慚愧，外自稱言：『我知正法。』如是何有正法？云何

pregnant. When she used the elevated latrine, her fetus dropped into the cesspit below. When the person removing the waste saw the fetus, he criticized the bhikṣuṇīs, “The bhikṣuṇīs are shameless and do not cultivate pure conduct. To others they claim, ‘I know what is right,’ but how can it be right to abort a fetus into the latrine, like a female thief or a prostitute? The bhikṣus told the Buddha about this. The Buddha said, “The bhikṣuṇīs are not to use elevated latrines.”

Then the bhikṣuṇīs had doubts about using a latrine with a stream below it, and were hesitant to use it. The Buddha allowed them to use such a latrine.

One time, some bhikṣuṇīs were sitting in meditation in the full lotus position.<sup>47</sup> Since they were menstruating, the blood went onto their heels and between their toes. When they went out for alms, grass and insects stuck to their feet. On the sight of this, the householders laughed at them. The bhikṣus told the Buddha about this. The Buddha said, “Bhikṣuṇīs are not to sit in full lotus position.” They also had doubts about sitting in the half lotus position, and were hesitant to do so. The Buddha said, “You may sit in the half lotus position.”

One time, while the World-honored One was dwelling in Śrāvastī, the group of six bhikṣuṇīs looked into the window of a layperson’s house. When the lay followers saw this, they criticized them, “These bhikṣuṇīs are shameless and lack pure conduct. To others they claim, ‘I know what is right,’ but how can it be right to look into the window of

<sup>47</sup> In the full lotus position, one sits cross-legged with both feet on both thighs. In the half lotus position, one foot is on one thigh, and the other is below.

在他家嚮孔中看，如似賊女姪女不異？」諸比丘白佛，佛言：「比丘尼不應在白衣家嚮孔中看。」

爾時世尊在王舍城。時阿難與大比丘僧五百人俱，在摩竭提人間遊行。時阿難有六十弟子，皆是年少欲還捨戒。時阿難至王舍城，摩訶迦葉遙見阿難來語言：「此眾欲失，汝年少不知足。」

阿難言：「大德！<sup>930b01</sup>我頭白髮已現，云何於迦葉所猶不免年少耶？」迦葉報言：「汝與年少比丘俱，不善閉諸根，食不知足，初夜後夜不能勤修，遍至諸家但行破穀，汝眾當失，汝年少比丘不知足。」

偷蘭難陀比丘尼聞彼語，瞋恚不喜作如是言：「摩訶迦葉是故外道，何故數罵阿難言是年少，令彼不悅耶？」時摩訶迦葉語阿難言：「汝看是比丘尼瞋恚作如是罵我。阿難！唯除世

someone's house, just like female thieves or prostitutes?" The bhikṣus told the Buddha about this. The Buddha said, "Bhikṣuṇīs are not to look into the windows of laypeople's houses."

One time, while the World-honored One was dwelling in the city of Rājagṛha, Ānanda was travelling through Magadha with a great assembly of five hundred bhikṣus. At this time Ānanda had sixty young disciples who were all thinking of abandoning their precepts. Then Ānanda went to the city of Rājagṛha. When Mahākāśyapa saw Ānanda approaching, he said to Ānanda, "Young and discontented bhikṣu, you are going to lose this group of disciples."

Ānanda said, "Venerable, <sup>[930b]</sup> I already have grey hair. Why do you see me as a young man?" Kāśyapa replied, "You and these young bhikṣus do not restrain your sense faculties properly. You eat without moderation and are unable to practice diligently during the first and last watches of the night. You visit many houses for alms, which serves no purpose other than to walk on and destroy their crops. Young and discontented bhikṣu, you will lose this group of disciples."

When Sthūlanandā Bhikṣuṇī heard that Kāśyapa had said this, she became upset and said, "Mahākāśyapa was a practitioner of a non-Buddhist sect in the past. Why does he scold Ānanda, saying that he is young, which upsets him?" Then Mahākāśyapa said to Ānanda, "Look at this bhikṣuṇī! She berates me out of anger. Ānanda, except for the World-honored One, I am not aware of anything other than the

尊！我不憶佛法外更有餘事尊。」

阿難言：「大德！懺悔！女人無知。」迦葉再三如是語，阿難亦再三如是言：「懺悔！」

夜過已迦葉清旦著衣持鉢至王舍城乞食，時偷蘭難陀比丘尼見唾之。時諸比丘尼聞，中有少欲知足、行頭陀、樂學戒、知慚愧者，嫌責偷蘭難陀言：「云何乃唾大德迦葉？」

比丘尼白諸比丘，比丘白佛。佛爾時以此事集比丘僧，呵責偷蘭難陀比丘尼言：「汝云何乃唾大德迦葉？」世尊以無數方便呵責已，告諸比丘：「聽喚來謫罰。若一比丘喚一比丘尼，應往；若不往，應如法治。若一比丘喚二比丘尼、三比丘尼、若僧，應往；若不往，應如法治。」

Dharma that is worthy of respect.<sup>48</sup>”

Ānanda said, “Venerable, I am ashamed! This woman is ignorant.” Kāśyapa repeated his remarks several times, and Ānanda expressed his regret each time.

The night passed and in the early morning Kāśyapa dressed, took his bowl, and entered the city of Rājagṛha for alms. When the bhikṣuṇī Sthūlanandā saw him, she spat on him. Then the bhikṣuṇīs heard about this. Those among them who had few desires, practiced dhūtas, delighted in learning precepts, and had a sense of shame criticized Sthūlanandā, saying, “How can she spit on the Venerable Kāśyapa?”

The bhikṣuṇīs told the bhikṣus about this, and the bhikṣus told the Buddha. Then the Buddha gathered the Bhikṣu Saṅgha on this account and reprimanded the bhikṣuṇī Sthūlanandā, saying, “How can you spit on the Venerable Kāśyapa?” After reprimanding her in numerous ways, the Buddha said to the bhikṣus, “I allow you to call over bhikṣuṇīs to be disciplined. When one bhikṣu calls over one bhikṣuṇī, she should go, otherwise she will be dealt with according to the rules. When one bhikṣu calls over two bhikṣuṇīs, three bhikṣuṇīs, or the Bhikṣuṇī Saṅgha, they should go, otherwise they will be dealt with according to the rules.<sup>49</sup>”

<sup>48</sup> In alternate editions of the canon, this sentence reads, “Ānanda said 言, ‘Except for the World-honored One . . . worthy of respect,’” *Sifen lü*, p. 930b9.

<sup>49</sup> “Dealing with someone according to the rules (lit., according to the Dharma)” means applying the methods the Buddha taught for such situations. In the case of major offenses, the Buddha set up precepts with instructions on how the offender is to be penalized and rehabilitated (when rehabilitation is possible). In

二比丘喚一比丘尼，應往；若不往，應如法治。二比丘喚二比丘尼、若三比丘尼、若僧，應往；若不往，應如法治。

三比丘喚一比丘尼，應往；若不往，應如法治。三比丘喚二比丘尼、三比丘尼、若僧，應往；若不往，應如法治。

僧喚一比丘尼，應往；若不往，應如法治。僧喚二比丘尼、三比丘尼、若僧，應往；若不往，應如法治。」

時六群比丘聞，作如是言：930c01「我等欲喚比丘尼者便當喚，欲有作者便當作。何以故？世尊有如是語：『一比丘喚一比丘尼，應往；若不往，應如法治。乃至僧亦如是。』」諸比丘白佛，佛言：「應相望前人，不可往不應往。」(尼捷度具足竟)

“When two bhikṣus call one bhikṣuṇī over, she should go, otherwise she will be dealt with according to the rules. When two bhikṣus call over two bhikṣuṇīs, three bhikṣuṇīs, or the Bhikṣuṇī Saṅgha, they should go, otherwise they will be dealt with according to the rules.

“When three bhikṣus call over one bhikṣuṇī, she should go, otherwise she will be dealt with according to the rules. When three bhikṣus call over two bhikṣuṇīs, three bhikṣuṇīs, or the Bhikṣuṇī Saṅgha, they should go, otherwise they will be dealt with according to the rules.

“When the Bhikṣu Saṅgha calls over one bhikṣuṇī, she should go, otherwise she will be dealt with according to the rules. When the Saṅgha calls two bhikṣuṇīs, three bhikṣuṇīs, or the Bhikṣuṇī Saṅgha, they should go, otherwise they will be dealt with according to the rules.”

When the group of six bhikṣus heard about this, they said, “Now we can call the bhikṣuṇīs over whenever we like and have them do whatever we want. [930c] Why? Because the World-honored One has said, ‘When a bhikṣu calls over one bhikṣuṇī, she should go, otherwise she will be dealt with according to the rules (*up to*) the Bhikṣuṇī Saṅgha.’” The bhikṣus told the Buddha about this, and the Buddha said, “A bhikṣuṇī should see who is calling her over, and if it is not necessary for her to go, she may refuse.”

---

the case of new minor offenses, he indicated that the Saṅgha can penalize the offender in whatever way is appropriate, in line with what they have understood from having learned and lived the precepts. Since the penalty was not clearly spelled out here, there is leeway for the Saṅgha to decide how to handle the matter.