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## Bhikṣuṇī skandhaka

[922c] Once, the World-honored One was dwelling at Nyagrodha’s Park in the land of the Śākyaans. At this time, Mahāprajāpatī, along with five hundred Śākyaan 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 Śākyaans for the kingdom of Kośala along with his one thousand, two hundred and fifty disciples. Once in Kośala, 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 Śākyaan 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

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

the five hundred Śākya 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 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, 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 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

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

<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 lü*, pp. 889b7c3, 890a10-11; Heirman, *Rules for Nuns* 2:323). The second and

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 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

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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. Unlike the parivāsa, no separate residence is required.

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 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 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

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

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.

“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:

<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.

“(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.”

“(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 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>

<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.

<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

“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, 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.

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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。”

“(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 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 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

<sup>13</sup> For the first four precepts, the first part corresponds to a pārājayika precept. Accordingly, the punctuation in the *Sifen li* 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.

<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.

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.

“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

<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.

<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.

(*antarvāsa*), upper robe (*uttarāsaṅga*), outer cloak (*saṅghāṭī*), breast band (*saṅkakṣikā*),<sup>18</sup> and robe that covers the shoulders (*gaṇṭhapratichādāna*).<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?

“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?

“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.’

“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:

“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.

<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 *gaṇṭhapratichādāna* “to hide the rounding of the breasts and to cover the shoulder.” See also Heirman, *Rules for Nuns* 2:802–805.

“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:

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

“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.

“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

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

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 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 pārajāyika 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, 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

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

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, 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 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

<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.

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, 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 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,

<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)

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.

“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 Koliya clans, saying, “The World-honored One has said that full ordination must be conferred through a fourfold karman. Our ordination

<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.

is valid, but yours is not.”

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

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

“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:

“‘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.””

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.”

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.”

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<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.

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 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, 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? 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."

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

<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)

<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.

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 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

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<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.

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. 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 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.”

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.”

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

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 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.”

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 *māndāra* [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 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

<sup>36</sup> The coral tree (*māndāra*) 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.

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 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 bhikṣus 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 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 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 about this. The

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

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 Buddhadharma.

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

<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)

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 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

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<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.

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

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.

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, cried

<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.

together, and laughed together.<sup>46</sup> This disturbed the bhikṣus who were meditating. The bhikṣus told the Buddha about this. The Buddha said, “I allow bhikṣus to call śrāmaṇerīs and śikṣamāṇās 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.”

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 told the Buddha about this. The Buddha said, “This is not a pārajāyika (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 araṇya 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 araṇya dwellings.”

One time, a bhikṣuṇī violated the precepts and became 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

<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)

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 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, [930b] 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.”

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<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.

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 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>”

“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

<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 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.

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.”