Carola Roloff
The Buddhist Nuns’ Ordination in the Tibetan Canon

An academic book to be proud of for this century and centuries to come. Bhikkhunis around the world offer deep gratitude to her work.

Venerable Bhikkhuni Dhammanandā (Dr. Chatsuwan Kabinbhum), the first Theravāda bhikkhuni in Thailand and Professor Emeritus, Thammasat University

Amidst a wealth of discussions on Buddhist nuns’ ordination, this edition and translation of a fascinating text on rituals and regulations in the Tibetan tradition presents a much-needed exploration of all the salient issues. Leaving no stone unturned, it lays the foundation for future research and is essential reading for anyone with an interest in gender and institutions.

Prof. Dr. Ann Heirman, Head of the Department of Languages and Cultures and the Centre for Buddhist Studies, Ghent University

This is an important book. It will provide a solid foundation for any future discussion of what might be an unnecessarily complicated issue. The careful critical editions of the canonical sources involved are especially welcome.

Gregory Schopen, Distinguished Professor Emeritus, Department of Asian Languages & Cultures, UCLA
Carola Roloff

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Possibilities of the Revival of the Mūlasarvāstivāda Bhikṣunī Lineage
To the bhikṣuṇīs of the three times,
past, present and future.
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Foreword

About Hamburg Buddhist Studies

Ever since the birth of Buddhist Studies in Germany more than 100 years ago, Buddhism has enjoyed a prominent place in the study of Asian religions. The University of Hamburg continues this tradition by focusing research capacities on the religious dimensions of South, Central, and East Asia and making Buddhism a core subject for students of the Asien-Afrika-Institut.

Today, Buddhist Studies as an academic discipline has diversified into a broad spectrum of approaches and methods. Its lines of inquiry cover contemporary issues as much as they delve into the historical aspects of Buddhism. Similarly, the questions shaping the field of Buddhist Studies have broadened. Understanding present-day Buddhist phenomena – and how such phenomena are rooted in and informed by a distant past – is not at all an idle scholarly exercise. Rather, it has become clear that fostering the understanding of one of the world’s major religious traditions is a crucial obligation for modern multicultural societies in a globalized world.

Accordingly, Hamburg Buddhist Studies addresses Buddhism as one of the great humanistic traditions of philosophical thought, religious praxis, and social life. Its discussions are of interest to scholars of religious studies and specialists of Buddhism, but also aim at confronting Buddhism’s rich heritage with questions the answers to which might not easily be deduced by the exclusive use of historical and philological research methods. Such issues require the penetrating insight of scholars who approach Buddhism from a range of disciplines, building upon and yet going beyond the solid study of texts and historical evidence.

We are convinced that Hamburg Buddhist Studies will contribute to opening up the field to those who may have no training in the classical source languages of the Buddhist traditions but approach the topic against the background of their own disciplinary interests. With this book series, we encourage a wider audience to take an interest in the academic study of the Buddhist traditions.
About this volume

We are proud to welcome Carola Roloff’s monograph on the ordination of nuns in the Tibetan Buddhist tradition to the Hamburg Buddhist Studies series. Her contribution is remarkable in at least two regards. Firstly, her critical edition introduces the Tibetan texts and their English translations of two important chapters in the Tibetan Mūlasarvāstivādavinaya: the Chapter on Mahāprajāpatī Gautamī (*Mahāprajāpātīgautamīvastu) and the Manual for Buddhist Nuns’ Ordination (*Bhikṣunyupasampadājñāpti). Secondly, based on the presented materials, the author discusses ways in which the nuns’ ordination in the Tibetan tradition—from which full ordination for women has been absent for centuries—may be legitimately reinstated. This is a concern Carola Roloff has been supporting for more than two decades. Her edition and exegesis of the Tibetan texts and their Sanskrit parallels constitute a solid foundation for discussing why the Mūlasarvāstivāda bhikṣunī lineage should be re-established and how concrete steps in that direction may look like.

The topic has elicited controversial debate, and has often been criticized; in that to advocate full ordination of nuns would mean to rely only on the arguments of interpreters of later centuries, i.e. on secondary authorities and not on the canon itself. The present study, in contrast, evidences that the Mūlasarvāstivādavinaya itself contains chapters of utmost relevance to this issue. These important parts of the Vinaya have been edited and translated in this volume and should be fully taken into account in future exchanges. The publication of these new and momentous insights will contribute to the advancement of these important discussions and serve to promote a view which is, on the one hand, based on solid evidence of the monastic code of the early times, while on the other hand, also addresses central issues of the modern world such as the equality of gender in society and religions.

Michael Zimmermann and Steffen Döll
1 Introduction

1.1 Objectives and Initial Questions

This publication presents results of a research project funded by the Deutsche Forschungsgemeinschaft (DFG), entitled “The Buddhist nuns’ ordination in the Tibetan canon.”1 Conducted from January 2010 to July 2017, the aim of the project was to examine the rituals and regulations for the full ordination of Buddhist nuns (Tib. dge slong ma, Skt. bhikṣunī)2 according to the Mūlasarvāstivāda Buddhist monastic code. This is the code that was followed in India in a school of the same name, and that today regulates monastic life in the Tibetan Buddhist traditions. As such, the possibility of granting (or denying) full ordination to women in Tibetan Buddhism hinges on the interpretation of this monastic code.

The Buddhist tradition holds that the Buddha himself introduced highest ordination or full ordination (Tib. bsnyen par rdzogs pa, Skt. upasampadā) for women. From India, the order of fully ordained nuns expanded to several other countries where various versions of the monastic code, or Vinaya, were used to regulate monastic life. In Taiwan, Korea, and Vietnam, the nuns’ order followed the Dharmaguptaka school and its monastic code. In India, Sri Lanka, and Nepal, the nuns’ order died out in the 11th/12th century, whereas in some other Buddhist countries, such as Thailand and Tibet, there are no clear records indicating that the nuns’ order had arrived there from the Indian subcontinent in the first place.

In more recent times, efforts have been made among Buddhists worldwide to reintroduce full ordination for women in the Tibetan and the Theravāda tradition, not least because this is expected to enhance the role of women in society, and improve human rights for much of Asia. These efforts have met with decidedly mixed response, and full ordination for women is currently still denied to women in the Mūlasarvāstivāda tradition that is followed by

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1 For details on the project, see Deutsche Forschungsgemeinschaft (DFG) Gepris: https://gepris.dfg.de/gepris/projekt/155080625?context=projekt&task=showDetail&id=155080625& (08.08.2019).

2 Mvy 8718 dge slong ma (bhikṣunī).
Tibetan Buddhist monasticism. In July 2007, at the prompting of the Dalai Lama, an international congress on the role of Buddhist women in the Saṅgha was convened at the University of Hamburg to discuss the question of granting full ordination to women according to the Mūlasarvāstivādavinaya. During that conference it became clear that there are substantial differences among the surviving Vinaya schools that need to be considered when the prospect of reviving the Theravāda and Tibetan Mūlasarvāstivāda bhikṣunī lineages is examined.

Compared to Theravāda Buddhism, the revival of nuns’ ordination in Tibetan Buddhism is made more complicated by the fact that the tradition seldom refers directly to the original Vinaya texts found in the Tibetan canon of texts sourced to the Buddha, or “Kanjur.” Instead, in recent centuries, Tibetan monk scholars have come to rely mainly on Vinaya commentaries by Tibetan authors, which rely in turn on the exegetical texts by Gunaprabha and other Indian authors. These exegetical texts are located in the Tanjur, a collection of Tibetan translations of Indian commentaries that are understood not to have come from the Buddha, but are nevertheless also held as authoritative by Tibetans. Furthermore, Tibetan interpretations of the Vinaya draw heavily on non-vinaya theory, to wit: Vasubandhu’s Abhidharma kośa bhāṣya. There is a saying in Tibetan monasteries that one cannot understand the Vinaya without having studied the Abhidharma.

Arguments on issues of monastic code are far more likely to quote an Abhidharma text, comments by the Indian scholar Gunaprabha or a native Tibetan text than they are to quote the Buddha himself. As a result, the interpretation of Vinaya rules by Tibetan scholars considering the question of full ordination for women is mediated by multiple layers of textual authorities. Such texts are granted their authority through historical processes that inevitably reflect hermeneutical preferences and social biases, which seldom worked in favor of opportunities for women. The loss of full contact with the original Vinaya texts, and the tendency to repeat instead the tiny subset of passages from them favored by later interpreters, has resulted in a narrowing of view that has left many options out of consideration.

As one example, at the time that research for this present project began, numerous contemporary Tibetan Vinaya scholars, including the abbot of an important monastery in India, were unaware that a manual for conferring full ordination on women exists in the Kanjur canon itself – that is to say, they were unaware of the existence of the manual edited and translated in this
present book. As we shall see, this manual lays out the procedural requirements for ordaining women and as such stands to resolve a great deal of the current lack of clarity surrounding the issue. In the absence of awareness of this important primary source, discussions of women’s ordination generally have drawn on commentaries of earlier commentaries in which only a few selected passages from this original text are cited. The publication of the women’s ordination manual in this present volume (see Chapter 3), as well as the account of the first bhikṣunī ordination (see Chapter 2), may serve to 1) facilitate access to this important original source, 2) allow us to read oft-cited passages in their original context, and thus 3) serve as a balance against the heavy reliance on decontextualized citations and multiple layers of intervening interpretations.

From the outset, major questions animating the research project included: To what extent do the later exegeses by Tibetan commentators coincide with the Indian sources from which they draw their authority, specifically those of Guṇaprabha? How do the positions taken in both Indian and Tibetan commentaries compare with the treatment of nuns’ ordination in the *Bhikṣunīvastu, found in the Kṣudrakavastu within the Tibetan Kanjur? What new perspectives might come to light when we examine the procedures and precedents regarding bhikṣunī ordination in their original context, rather than viewing them as decontextualized passages or refracted through the multiple layers of later interpretation?

It soon became clear that we lacked the needed textual basis for such an analysis and that any serious study must first create that base. To that end, this monograph consists of the critical edition of the Tibetan and its annotated

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3 Sometimes also referred to as *Bhikṣunīskandhaka. The term “skandhaka” instead of “vastu” (Tib. gzhi) cannot be found in the Mvy 9100–9116. The term *Bhikṣunīvastu in the Mūlasarvāstivādavinaya seems to be used first by Frauwallner: “The structure of the Skandhaka is the same as with the Sarvāstivādin. Here too the Bhikṣunīvastu and the Acāravastu are merged with the Kṣudrakavastu” (Frauwallner 1956: 194; Tsedroen 1992: 66). As known, the expected Tibetan equivalent “dge slong ma’i gzhi” does not appear in the Kanjur. It occurs twice in the Tanjur, namely in ’Dul ba bsdus pa (Vinayasamgraha), compiled by Kyad par bshes gnyen, D4105 (’dul ba), nu 88a1-268a7: However, here the term seems to refer to a bhikṣunī from whom something arises (98a5, 253b4).
English translation of the so-called Bhikṣuni-karmavācanā,⁴ or more precisely, the Chapter on Mahāprajāpatī Gautamī (*Mahāprajāpatīgautamī-vastu)⁵ (chapter 2) and the Manual for Buddhist Nuns’ Ordination (*Bhikṣu-nyupasampadājñapti)⁶ (chapter 3) which are both found in the Kṣudrakavastu (Phran tshegs kyi gzhi, lit. “Section on Minor Matters”) of the Mūlasarvāstivādavinaya (Gzhi thams cad yod par smra ba’i ‘dul ba).

The critical annotation of the Tibetan text draws attention to points of divergence with the Sanskrit and Chinese versions of the Mūlasarvāstivāda-vinaya (where these are available), while noting major variation from the

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⁴ Cf. Chung (1998a: 19). In discussing the meaning of the term karma(n) and karmavācanā and their overlap in the context of the Vinaya, he states their three meanings each as follows: karma: 1. official action in saṃgha in general, 2. general term for actions, 3. concerning jñaptidvitīya- and jñapticaturtha-karma, general name for the jñapta following part of the formula. Karmavācanā: 1. the respective formulas which the bhikṣus must state in the individual karmas, 2. a collection of such formulas, 3. concerning jñaptidvitīya- and jñapticaturtha-karma, general name for the jñapta following part of the formula. As Jin-il Chung (1998b: 421) points out, we need to reassess the title “Bhikṣuṇī-Karmavācanā” and its assignment to karmavācanā collections (cf. Yuyama, 1.14. S.1). He rightly observes that the manuscript is unlikely to go back “directly to the *Vinaya-kṣudrakavastu, since the Sanskrit manuscript preserved begins with folio 3”, but “this conclusion does not rule out the possibility that the text in question was originally just an abstract from the *Vinayakṣudrakavastu” (1998b: 420–421).

Given this observation, I am following Jin-il Chung’s suggestion of using the abbreviation “Kṣudr-v(Bhī)” for this text and not the abbreviation “BhīKaVā”. For one, it contains the narrative of attempts to procure permission for ordination. For another, the text has its equivalent in the ‘Dul ba phran tshegs kyi gzhi and corresponds to the *Bhikṣunīvastu in the Vinaya of other schools (Chung 1998b, Schmidt 1994: 158). Furthermore, as we shall see below, the manual itself contains several passages that are identified as karmavācanās, along with the instruction to repeat them three times. If the appearance of the term karmavācanā in the title Bhikṣunīkarmavācanā is being used in the sense of a collection of ritual texts, then we would expect this text to include not only the rite for ordination but also other rites for bhikṣunīs, such as the biweekly posadhā rite, as well as the rites to commence and conclude the rainy-season retreat, respectively.

⁵ In the absence of a title for this section, this Sanskrit title has been reconstructed on the basis of the respective Pāli parallel. For details see p. 57, 2.1.2.1.1.1 note 6.

⁶ Although Mvy reads jñāpti, this appears to be a hybrid form for jñapta. Cf. BHSD jñāpti = jñapta. In this publication (in contrast to some of my previous) the standard adopted is jñapta, following our Skt. manuscript “Bhikṣunī-karmavācanā.”
handling of similar points in the Pāli Vinaya. The English translation is aimed at encouraging further research by other scholars and at the same time supporting ongoing dialogues within the broader Buddhist communities regarding possibilities of offering full ordination to women in Tibetan Buddhism.

With the textual material established, this study will explore the impact that the aforementioned processes of selective exegesis have had on female Buddhists aspiring to live a monastic life. It will argue that because such textual practices have clearly complicated efforts to revive the Buddhist nuns’ ordination, both the texts in question and their uses by the Tibetan tradition must be taken into consideration in order to adequately address the issue of the feasibility of full ordination for women, as will be discussed in chapter 4 below. That chapter will demonstrate that there are at least two, and possibly three, ways to revive the nuns’ ordination in Tibetan Buddhism that could be considered valid according to the texts analyzed in this publication. As historical background, the most important developments concerning the revival of the Buddhist nuns’ order during the last thirty years will also be presented. As will become clear, while the Tibetan consensus on issues related to nuns has evolved in recent years, what has remained constant is the reliance on authoritative textual sources as the touchstone for decision-making – and the fact that the primary authorities are commentators subsequent to the Buddha.

In general, the application of the Vinaya to evolving socio-historical conditions is, by definition, a matter of interpretation. Over the centuries, changing social contexts prompted many new questions, which Tibetan Vinaya scholars tried to answer systematically, in the spirit of good scholasticism. In the process, later authors wove passages from earlier authors into an ever-tightening net of arguments, which – being now part of the tradition – cannot be escaped. Today, efforts to address the new questions raised by a completely different socio-political and cultural context, in which gender equality is taken for granted, cannot simply ignore textual authorities but must examine them from a fresh hermeneutic perspective. This is achieved by recovering the original texts, as we do here. Once available, we can evaluate in their original context the passages so often cited by later commentators, query the uses made of them by their interpreters, and compare how other Vinaya traditions have handled similar points.
1.2 Primary Sources

1.2.1 The Tibetan Translation of the Kṣudrakavastu, and the Vinaya Terminology Utilized

Among the different Vinaya renditions, the Mūlasarvāstivādavinaya (MSV) is considered to be youngest, “probably compiled in the first or second century C.E. in northwest India” (Schopen 2004: 573; Schopen 2014: 416, 434), but we do not know when this Vinaya was closed. Lamotte (1958: 196) states: “As for the Mūlasarv. Vin. which devotes two Skandakas to a full and coherent biography of the Buddha, it did not originate from an old Buddhist community established in Mathurā from the first century of Buddhism – as E. Frauwallner claims (p. 37) – but from an immense compendium of discipline which was closed very much later and was probably compiled in Kasmīr in order to complete the Sarvāstivādin Vinaya.” That notwithstanding, according to Gregory Schopen, the Sanskrit MSV contains very early material. Furthermore, it is the only Vinaya for which we have significant amounts of actual manuscript material from perhaps the sixth or seventh centuries (Dutt 1939: 42; Schopen 1997: 25; Langenberg 2013: 45–47, Kieffer-Pülz 2014: 50–52).

The Tibetan translation of the Kṣudrakavastu comprises two volumes of the Kanjur. The translation work was divided among numerous translators. Those bearing the primary responsibility were the Indian upadhyāyas Vidyākaraprabha and Dharmāṣṭriprabha and the Tibetan Lo tsa ba bande dPal ’byor. Hence dPal ’byor, the chief translator of the Kṣudraka, was a contemporary of both. Vidyākaraprabha also revised the first translation of the Vinayavastu, together with dPal brtsegs. Unlike the Vinayavastu, the Kṣudrakavastu, which forms separate volumes of the Kanjur, was not revised subsequently. This raises the intriguing possibility that the terminology used therein may reflect an earlier draft, so to speak, of Tibetan Vinaya understanding.

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7 In the Derge Kanjur edition, for example, the ’Dul ba (Vinaya) section comprises 13 volumes (ka-pa), and among these vol. 10 (tha) D 6 is entitled “In the languages of India Vinayaksudrakavastu, and in the language of Tibet ’Dul ba phran tshogs kyi gzhi” (tha, 1a1); vol. 11 (da) D 6 is entitled: Phran tshogs kyi gzhi (da, 1a1), i.e. Kṣudrakavastu.

Chapter 1: Introduction

According to Herrmann-Pfandt (2008: xxii) dPal brtsegs was one of the first seven Tibetan men (sad mi bdun), to receive upasampadā from the Bengali abbot of Nālandā University, Śāntarakṣita, in the year 779 in bSam yas. dPal brtsegs also co-authored the Mahāvyutpatti (Mvy) in the year 814, along with 'Khon Klu’i dbang po. According to Nyingma history 'Khon Klu’i dbang po was also one of the seven to receive upasampadā from Śāntarakṣita.

Curiously, given the fact that dPal brtsegs worked on both texts, the Vinaya terminology found in the Kanjur is not always in agreement with the Vinaya entries in the Mvy, as Hu-von-Hinüber has shown (1994: 57; 1997: 343). Instead the compilers of the Mvy apparently used Ĝunaprabha’s Vinayastūtra and its Tibetan translation as the basis for their translations of Vinaya terminology. In the Kṣudraka in particular, in several cases the vocabulary differs from the standards laid down in the Mvy. Such discrepancies are indicated below, in the critical apparatus to the English translation.

The tradition presumes that the transmission of the MSV explanation (‘dul ba’i bshad rgyun) and the transmission of the MSV prātimokṣa vows (so thar sdom rgyun) were both introduced to Tibet by Śāntarakṣita (725-788 CE), who was the first abbot (upādhyāya) of bSam yas, the main Tibetan monastery at that time. He went from Nepal to Tibet for the first time in about 763, and again resided there from about 775 to the time of his death (Seyfort Ruegg 1981: 88). Thus, at a first glance, it seems possible that the texts in the Kanjur Vinaya were already translated in the 8th century.

1.2.2 Principal Texts Considered

A Sanskrit parallel is extant for significant portions of the Tibetan translation of the Bhikṣuṇīkarmavācanā and is catalogued as a fragment (Sanskrit ms. c.25(R) of the Bodleian Library Oxford. This 25–folio Sanskrit text (six folios are missing) was edited by Ridding and la Vallée Poussin in 1920, and re-edited by Schmidt (1993) for the Sanskrit-Wörterbuch der buddhistischen

11 For example, Skt. saṃghāṭī is not translated by Tib. snam sbyar (Mvy 8933), but by sbyar ma, patched garment.
Texte aus den Turfan-Funden (SWTF). This text was originally identified as belonging to the Sarvāstivāda school but was later determined to belong to the Mūlasarvāstivāda school. Thus, it was only considered in the beginning for that dictionary project but later excluded.12

The manuscript was initially obtained in India by August Hoernle at the end of the 19th century. It seems to stem from Nepal and may be dated as early as the 11th century.13 This supports Skilling’s suggestion that the Mūlasarvāstivāda bhikṣunī lineage was present in the Kathmandu Valley up to that time.14 A partially abbreviated translation of this Sanskrit Bhikṣunīkarmavācanā has been published by Frances Wilson in Diana Paul’s Women in Buddhism (1985: 77–105). That translation is not entirely free of inconsistencies.

The present study of the evolution of the first bhikṣunī ordination is based on collating 13 different Kanjur editions of the Tibetan translation of the Bhikṣunīkarmavācanā section in the Vinayakṣudrakavastu (’Dul ba phran tshegs kyi gzi), that largely corresponds to the Sanskrit fragment of the Bhikṣunīkarmavācanā, as it has been preserved in ms. c.25(R) of the Bodleian Library at the University of Oxford and with the corresponding section in the Mūlasarvāstivādavinaya, to the degree that it is preserved in Chinese translation. All Sanskrit and Chinese parallel fragments are identified as part of the critical apparatus to the text edition. (See 1.2.3 Introduction to the Tibetan text edition for greater details on the criteria used in preparing the text edition.)

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12 Personal communication with Oskar von Hinüber during the conference “Buddhist Nuns in India”, sponsored by the University of Toronto/McMaster University Yehan Numata Buddhist Studies Program, April 15–17, 2011. Cf. Roth (1970: 19) who refers to “the Sanskrit Bhikṣunī-karmavācanā (abbr.: Skt. Bhīk) of the Sarvāstivādin”. Heinz Bechert, the general editor of the SWTF, mentions in his introduction to the first volume that the text of the manuscript made use of in this volume will no longer be taken into account from the second volume onwards (1994, XXVII).

13 The script of the manuscript looks quite close if not identical to the Pāla period script, cf. Sander (1968: table 27–28). I owe thanks to Dan Boucher for his help with identifying the script and to Harunaga Isaacson for his first assessment of the dating.

Along with a critical edition of the Tibetan, this present publication includes an annotated English translation of the Tibetan *Bhikṣuṇīkarmavācana or more precisely the *Mahāprajāpatīgautamīvastu and the Manual for Buddhist Nuns’ Ordination (*Bhikṣuṇyupasampadājñāpatti) as found in the Kṣudrakavastu (Phran tshegs kyi gzhi) of the Mūlasarvāstivādavinaya (Gzhi thams cad yod par smra ba ’i ’dul ba). The translation into English is based on critical editions of both parts of the Tibetan text at the beginning of the *Bhikṣuṇīvastu (see Appendix for tabular overview). On many occasions, a comparison of passages in the Manual for Buddhist Nuns’ Ordination (*Bhikṣuṇyupasaṃpadājñāpatti) with the Manual for Buddhist Monks’ Ordination (Bhiṣūpasampadājñāpatti) in the MSV yielded interesting insights, which are noted in the critical apparatus. In the process of preparing the English translation, especially for those passages in which no Sanskrit equivalent was extant, it proved useful to consult Tibetan translations of Indian Vinaya commentaries. Later commentaries often cite the Abhidharmakośa or Indian Vinaya commentaries, as mentioned above, and these texts were also investigated where relevant.

Among those Indian commentarial sources considered, the comparison of the *Bhikṣuṇyupasampadājñāpatti with the corresponding Tibetan translation of Guṇaprabha’s Ekottarakarmaśataka (Tib. Las brgya rtsa gcig pa) was indispensable. In fact, however, the latter is not a commentary per se, but rather a paraphrased reproduction of the *Bhikṣuṇyupasampadājñāpatti in which one finds that many of the Vinaya terms are rendered with different Tibetan terminology than are found in the actual *Bhikṣuṇyupasampadājñāpatti itself. The Sanskrit parallel of the Ekottarakarmaśataka is considered to be lost. However, because Guṇaprabha is held by Tibetans to be the most authoritative Indian Vinaya commentator, his text is an important touchstone for any discussion of this issue. Thus, it cannot be ascertained whether the underlying Sanskrit terminology differed between the two texts or whether the Tibetan translations favored a different terminology for the same Sanskrit Vinaya terms. Intriguingly, numerous Vinaya terms employed in the *Bhikṣuṇyupasampadājñāpatti differ from both the Bhiṣūpasampadājñāpatti and the Mahāvyutpatti. In any case, the variant rendering of important Vinaya terms proved informative where a conclusive understanding of the underlying terms had not been reached.

As useful a resource as it would be, a reliable translation of Guṇaprabha’s Ekottarakarmaśataka section on the bhikṣuṇī ordination would require not only a critical edition of the respective Tanjur editions of the Tibetan text,
but also a comparison with the presumed Chinese parallel, as so far we have no corresponding Sanskrit parallel. It should be noted that the Chinese text that contemporary Chinese/Taiwanese Dharmaguptakavinaya nun scholars consider to be the canonical Mūlasarvāstivāda version of the *Bhikṣunyupasampadājñāpti may well turn out to be instead a Chinese translation of the respective parallel in the Sanskrit Ekottarakarmaśataka, which only the Tibetan tradition attributes to Guṇaprabha. No author is named in this Chinese text, but its translator was Vinaya master I-tsing (635–713 A.D.) in 710 A.D. A comparison of these two texts would be a valuable contribution but remains to be a desideratum.

The Chinese translation of the *Mahāprajāpatīgautamīvastu is found in T. 1451[24] 350b8–351c10\(^15\) while the respective parallel to the *Bhikṣunyupasampadājñāpti in the Ekottarakarmaśataka in its Chinese translation is to be found in T. 1453.\(^16\) The śrāmaṇerikā-, śikṣamāna- and bhikṣuṇī ordination rites are missing from the Bhikṣunīkarmavācanā in Chinese T. 1451[24]. Although most of the *Bhikṣunyupasampadājñāpti thus has no equivalent in the Chinese MSV, according to Chung, there is a correspondence (in content) to the Chinese Ekottarakarmaśataka in T 1453[24] 459c13–465a19. Bhikṣuṇī Wei-chun has produced an English text based on this and other Chinese translations of the MSV (2007: 1).

1.2.3 Introduction to the Tibetan Text Edition

This project started in January 2010 with an extensive collection of Kanjur material and the compilation of concordances in table form. This was followed by an analysis of the *Bhikṣunīvastu (especially Bhikṣunī-karmavācanā) including a survey of the literature on the critical edition of Vinaya texts in the Kanjur and on the *Vinayakṣudrakavastu (Tib. 'Dul ba phrags kyi gzhi). Subsequent to that, new material constantly became available for consideration, such as the Tokyo manuscript (Ms.) of the Toyo Bunko Oriental Library, the Shey manuscript from Ladakh by Prof. Dr. Helmut Tauscher, the Kangxi Kanjur, the Jang sa tham edition, and two “new” manuscripts (Mss.) – Bka’ ‘gyur rgyal rtse’i them spang ma and Bka’

\(^15\) A translation of this passage from Chinese into German by Dr. Jin-il Chung (SWTF, Göttingen), kindly provided by Dr. Petra Kieffer-Pülz (cf. Kieffer-Pülz 2010: 223n14), was of great assistance.

Finally, a decision was made to sample-collate thirteen Kanjur editions (LRTNHSZFQKJBD) for the first five folios of the Bhikṣunīkarmavācanā (see Table 1 with Sigla Annex, Appendix 1). A list of the thirteen Kanjur editions is included below on p. 12–14. The collation was based on an unpublished text edition that had been drafted by Jin-il Chung, based on five Kanjur editions. This draft was compared word-by-word with the originals, and partly corrected. New Kanjur editions were collated subsequent to that, for a total of thirteen. In a later phase of the project, in consultation with Prof. Dr. Johannes Schneider (Bayerische Akademie der Wissenschaften Munich), the apparatus, which had originally been a negative apparatus, was reconfigured as a positive apparatus with the kind help of Christof Spitz (Hamburg), so that all textual witnesses and their stemmatical relationship were clearly recognizable, and no textual witness was overlooked.

The decision to include further Kanjur editions proved to be well-advised,17 because it allowed new and lesser-known editions to be classified more precisely. Christof Spitz entered the readings of these editions into a database and compared them with the Kanjur stemma proposed by Helmut Eimer (1992, xviii–xix). The results were evaluated in talks with Prof. Dr. Johannes Schneider (Bayerische Akademie der Wissenschaften Munich) and Prof. Dr. Dorji Wangchuk (Professor for Tibetology, University of Hamburg). On this basis, a final determination was made in 2016 as to which editions should be favored in the critical edition of the Bhikṣunīyupasamādāññapti. Seven Kanjur editions (RLSJQK) were selected, and these included not only the oldest tangible text witnesses of the two main lines of tradition Them spangs ma (Western group/branches) and Tshal pa (Eastern group/branches) in the stemma, but also the two later editions Stog (S) and Peking 1737 (Q), which were suitable for the clarification of certain passages. In the course of the work, Mr. Eimer’s stemma proved to be correct, so that the preparation of a different stemma was not necessary.

17 Prof. Dr. Paul Harrison and Prof. Dr. Helmut Eimer offered lengthy responses to my queries, which were instrumental in arriving at this decision. Personal communication dated 03.05.2009 (Harrison) and 12.02.2010 (Eimer).
The criteria for producing the text edition presented in this volume include content, language, and textual criticism. This edition takes into account not only the Tibetan sources, but also the preserved parts of the critical edition of the corresponding Sanskrit manuscript (Schmidt 1993). The primary aim was to reproduce the text as faithfully as possible and in a legible form. This edition will be published separately in Tibetan script together with the Sanskrit text in Devanāgarī script, to make the results of the present research more accessible to Tibetan native scholars. The current grammatical and orthographical standards of the Tibetan language were applied for this purpose, since the religious-historical, Buddhist studies, and partly also “reflexive praxis” question are major concerns of this project, rather than solely seeking to reconstruct a presumed Tibetan original text (archetype), preserving its orthography as faithfully as possible. For this reason, this edition takes readings from both main traditions of the Tibetan canon, and the contaminated Derge edition of 1733 (D) has also been retained, as it is an important testimony to a Tibetan process based on the Tshal pa tradition, but often emended after readings of the Themspangma editions.

We found excessive divergence among Kanjur editions, and against the Sanskrit, in the section concerning obstructive conditions (Tib. bar chad kyichos rnams, Skt. āntarāyikā dharmāḥ) for the ordination. Thus, in Appendix 1 (Table 2) we provide a concordance table of the different versions of the list of questions regarding obstructive conditions in the Tibetan editions, in the Sanskrit manuscript, and in the edition of the Handbuch für Mönche (Manual for Monks) published by Chung. Based on this a consolidated version of the list of questions was produced and appears as the English translation.

The 13 Kanjur editions of the Tibetan Bhikṣuṇīkarmavācanā (*Mahā- prajāpatīgautamiṇavastu and *Bhikṣuṇyupasāṃpadājñapti) in the Kṣudrakavastu are as follows:18

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18 In addition to the 13 editions listed above, readings from the Dpe bsdur ma edition have been noted as Dpe, if considered appropriate. For other passages like the Ekottarakarmastataka from the Tanjur section I am unable to provide such a detailed collation for passages of the Mūlasarvāstivādavinaya. The siglas for the Kanjur section are largely according to the University of Vienna’s Resources for Kanjur Tanjur studies> Sigla (status of 13 October 2013) and a proposal for standardization by Harrison & Eimer (1997). In the meantime, the list of siglas
Chapter 1: Introduction

For the purposes of this publication, our text will be handled in two parts. Part One comprises the *Mahāprajāpatīgautamīvastu* and appears as chapter 2. Part Two comprises the *Bhikṣuṇyapasampadājñapti* and appears as chapter 3. The Buddha was addressing his remarks to Ānanda up to the conclusion of the text *Mahāprajāpatīgautamīvastu*, at which point the granting of ordination of Mahāprajāpatī is complete. This forms Part One of our present text. At the opening of Part Two, the Buddha’s interlocutor changes to Upāli, who queries the Buddha as to the procedure for ordaining the remaining women.

We may note here that the *Mahāprajāpatīgautamīvastu* is often referred to as the “foundation history of the nuns’ order” (cf. Anālayo 2016), based on a sentence that appears at the conclusion of the Chinese text but that is missing from the Tibetan. No Sanskrit is extant for this passage, further developed:


19 Peking 1680. See Resources for Kanjur Tanjur studies> Sigla> Berlin manuscript Kanjur https://www.istb.univie.ac.at/kanjur/rktsneu/collections/affiche.php?id=berlin (2019–03–18). Variations between pa and ba as nominal particles found in this edition have not been included in the critical apparatus, since often their spelling is not clearly identifiable and seems to be rather arbitrary.
unfortunately. However, it is important to note that in the Tibetan text, by the end of the *Mahāprajāpatīgautamīvastu only Mahāprajāpati has become a bhikṣunī, while the numerous Śākyan aspirants accompanying her apparently remain un-ordained. Thus, as far as the Tibetan version of the MSV is concerned, strictly speaking, since a sole bhikṣunī does not constitute a saṃgha, it would be incorrect to refer to this text as the foundation history of the bhikṣunī saṃgha. Rather, the *Mahāprajāpatīgautamīvastu is most precisely described as an account of the first bhikṣunī ordination. As we shall see from the text that follows the *Mahāprajāpatīgautamīvastu, in the MSV it is only in connection with this subsequent text – *Bhikṣunīyupasampadājñapti – that a bhikṣunī saṃgha, i.e., a community of at least four bhikṣunīs, comes into being. Therefore, the rites regarding full ordination for women can best be understood in the context of both the *Mahāprajāpatīgautamīvastu and *Bhikṣunīyupasampadājñapti. This will be explored in further detail in the critical apparatus and in chapter 4.

The *Mahāprajāpatīgautamīvastu is found in the following sections of the Kanjur editions. Note that the forward slash below indicates the end of Part One and the end of the opening section of Part Two, in which Upāli appears and the Buddha explains that subsequent ordinations should proceed in stages, as outlined in the *Bhikṣunīyupasampadājñapti.

| L | London Shel dkar ('dul ba), bam po 37, na, 21a8–28a4/28b2 |
| R | Rgyal rtse ('dul ba), bam po 37–38, na, 19a6–25a5/25b3 |
| T | Tōyō bunko ('dul ba), bam po 37, na, 20a4–27a1/27a8 |
| N | Snar thang ('dul ba), bam po 37, da, 326b5–334a7/334b6 |
| H | Lha sa ('dul ba), bam po 36, da, 150b5–158a1/158a7 |
| S | Stog ('dul ba), bam po 37, tha, 146a4–153a4/153b3 |
| Z | Shey ('dul ba), bam po 37, tha, 154b1–161b5/162a5 |
| F | Phu brag ('dul ba), bam po 31, tha, 124a6–130a8/130b6 |
| Q | Peking 1737 ('dul ba), bam po 36, ne, 97a6–101b8/102a5 |
| K | K’ang hsi ('dul ba), bam po 36–37, phe, 378a7–385a4/385b3 |
| J | Peking 1684/92 |
| B | Jang sa tham ('dul ba), bam po 36–37, da, 99a1–103b5/104a2 |
| D | Berlin ('dul ba), bam po 36–37, na, 360b8–367a4/367b2 |
| Dpe | Derge ('dul ba), bam po 36, da, 100a3–104b5/105a2 |
| Dpe bsdur ma | ('dul ba), bam po 36, vol. 11, 240.8–251.18/252.11 |
In addition, for the purpose of comparison, in Part Two the *Las brgya rtsa gcig pa* (*Ekottarakarmaśatakā*) is provided, which the Tibetan tradition ascribed to Guṇaprābha and that accordingly is part of the *Tanjur*:

D Derge 4118  
(ʼdul ba), wu, 100b1–259a7

The respective parallels in the Chinese MSV translation for Part One (chapter 2) as found in T. 1451[24] 350b8–351c10 are given paragraph-by-paragraph. For chapter 3, the respective parallels to the *Ekottarakarmaśatakā* in its Chinese translation T. 145320 are also provided.21 No Chinese parallel to the *Kṣudrakavāstu* exists from the Śrāmaṇerikā precepts onward.

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Particular thanks go to my colleague and dear friend Dr. Damchö Diana Finnegan (University of Wisconsin-Madison) whose doctoral dissertation (2009) focused on narratives from the MSV in Sanskrit and Tibetan. During her extended visits as a guest scholar in Hamburg, we compared the Tibetan line-by-line with Schmidt’s Sanskrit edition (1993). Along with her editing of the English text, this publication was enriched by the many hours spent together in 2010, 2015, 2017, and 2019, discussing difficult points both the translation and of ordination procedure.

Prof. Dr. Ann Heirman (University of Ghent) kindly offered her time and expertise during visits in 2010 and 2011 to compare the Tibetan translation of the *Bhiksunīkarmavācanā* (*Mahāprajāpattigautamāvastu* and *Bhikṣunī-upasampadājñapti*) with the Chinese parallel passages.

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21 This information is based on an unpublished manuscript by Jin-il Chung (18.12.2001) which was kindly provided to me by Dr. Petra Kieffer-Pülm in consultation with him.
From the very beginning, in 2009, Prof. Dr. Michael Zimmermann played a key role in initially offering me a Research Fellow Position at the Numata Center for Buddhist Studies, and convincing me to apply for a DFG grant. He has remained supportive through the end.

Thanks to an invitation by the Vice Chancellor of the Central University for Tibetan Studies (CUTS), Professor Geshe Ngawang Samten, and Professor Lobsang Norbu Shastri, I was able to participate in the International Vinaya Conference at CUTS Sarnath, Varanasi, from January 17–19, 2011, together with Ven. Bhikkhunī Dhammanandā (former Prof. Dr. Chatsumarn Kabilsingh, Thammasat University Bangkok) and Ven. Prof. em. Dr. Heng-ching shih, National Taiwan University Taipei). During this visit I also laid the groundwork for my subsequent research stay in India from September 2011 to February 2012. From October to January, as I had done while conducting research for my PhD thesis at the CUTS, I met daily with the Tibetan monk scholar Prof. Dr. Ācārya Tashi Tsering to clarify questions on Tibetan Kanjur and Tanjur texts on bhikṣuṇī ordination, to read Tibetan commentaries on the same issue, and to compare the Mūlasarvāstivāda Bhikṣuṇīkarmavācanā manuscript with my text edition of the Kanjur parallel. I truly enjoyed these regular meetings and our exchange. Toward the end of my stay Prof. Tsering encouraged me to also meet with Prof. Yeshe Thabkhey and Prof. K.N. Mishra on several days. My research stay in Sarnath was most kindly facilitated by the former CUTS librarian Ācārya Jampa Dhadak. Dr. Thea Mohr (Frankfurt), with whom I was preparing the International Congress on Buddhist Women’s Role in the Saṅgha at the University of Hamburg 2007, introduced us to each other in Dharamsala (India) in 2006. To all of them, including those not mentioned here by name, I express my deep thanks. I am very grateful for the time I was able to spend with each of them.

A Karl H. Ditze Foundation advancement award enabled me to hold two highly fruitful colloquia during my research period in India with a total of 24 monk scholars from all six colleges of the three major Gelugpa monastic universities – Sera, Drepung, and Ganden – in southern India. These colloquia were held in close cooperation with the Abbot of Sera Je Monastery in South India, the late Geshe Lobsang Palden, and the Vinaya expert Geshe Rinchen Ngödrup, and with the logistical assistance of the Jangchub Choeling Nunnery, Tibetan Colony, Mundgod, Karnataka State, India.
In October 2012, I was kindly invited by the Department of Religion and Culture of the Central Tibetan Administration to present my research results to a committee of Tibetan monk scholars at the Sarah Institute, in Himachal Pradesh, India. My three-hour lecture in Tibetan was followed by an intensive exchange with the monk scholars lasting several days. This occasion, along with the countless meetings with Tibetan monk scholars during the previous research trips, provided many important opportunities to debate my own interpretations of difficult points and to deepen my understanding of Tibetan Vinaya hermeneutic strategies.

In 2013, when I shifted from the Numata Center for Buddhist Studies to the Academy of World Religions, both of Hamburg University, Prof. Dr. Wolfram Weiße provided the ongoing encouragement that has allowed me to bring the project to its conclusion.

The same year, the Deutsche Forschungsgemeinschaft (DFG) generously provided additional material funding that permitted Christof Spitz to devote 80 hours per month for 18 months to work on the critical edition of the Tibetan. His participation greatly enriched the project, making possible the inclusion of the Berlin manuscript edition of the Peking-Kanjur in the collation of the aforementioned editions of the *Mahāprajāpatīgautamīvastu, and to convert the format of the original critical apparatus into a positive apparatus. The guidance of Prof. Dr. Johannes Schneider, professor for Indology at the Bayerische Akademie der Wissenschaften (Wörterbuch der Tibetischen Schriftsprache) was most valuable in determining the most effective approach to creating the critical edition.

The kind support and participation of Birte Plutat, M.A., Research Assistant at the Library of the Asien-Afrika-Institut of the University of Hamburg, was indispensable in the creation of a bibliographic database. The online bibliography on the subject “The Buddhist Nuns’ Ordination in the Tibetan Canon” has now been made available to interested researchers, scholars, and the general public. Additional thanks are due as well to my project assistants, Ise Gaiza and Sarah Höhner, who worked on this project for several years.

This project has benefitted from countless contributions of numerous scholars, who have improved this project in ways ranging from sharing rare

22 For more details and the link, see below in the Appendix in the section on References. See p. 365.
reference material to discussing terminology to advising on text variants. A warm thanks to Prof. Dr. Jens-Uwe Hartmann, Dr. Petra Kieffer-Pülz, Dr. Jin-il Chung, E. Gene Smith, Prof. Dr. Paul Harrison, Dr. Helmut Eimer, Prof. Dr. Helmut Tauscher, Prof. Dr. Shayne Clarke, Dr. Ralf Kramer, Dr. Alexander Schiller, Prof. Dr. Cristina Scherrer-Schaub, Prof. Dr. Jay L. Garfield, Prof. Dr. Petra Maurer, Prof. Dr. Dorji Wangchuk, Prof. Dr. Harunaga Isaacson, Dr. G. Paul Hackett, Dr. Peter Gäng, and Geshe Michael Roach. Among the many gestures of support and kindness that have contributed to this present volume – too numerous to detail here – I might single out Prof. Dr. Ulrike Roesler (University of Oxford) for individually scanning in color the folios of the Sanskrit manuscript at the Bodleian library, Dr. Kazuo Kano (Kōyasan University Japan), for providing me with a microfilm of the relevant passage in the Toyo Bunko Kanjur, as well as Bruno Lainé (University of Vienna), who kindly provided facsimiles of the relevant volumes of the Jang sa tham during my research stay in India 2011/12, a time when the scans were not yet available online and were quite difficult to attain.
2 The First Bhikṣuṇī Ordination

This chapter studies the narrative of the first ordination of a woman and other events related to the presence of ordained women within the Buddhist community, as recounted in the Tibetan Mūlasarvāstivādavinaya. This presentation is compared with the Sanskrit and Chinese Mūlasarvāstivāda parallels.¹

2.1 The First Bhikṣuṇī Saṃgha and the Evolution of the Manual for Bhikṣuṇī Ordination

The history of the bhikṣuṇī order begins with an account of Mahāprajāpatī Gautamī’s requesting and finally receiving permission to become a nun. It then describes the way in which she became a bhikṣuṇī by accepting the eight gurudharma. While the different Vinayas agree in broad terms with this initial presentation, they show some differences in their description of ensuing events regarding the manner in which the women accompanying her became ordained, at which point an order of bhikṣuṇīs came into being.²

¹ Comparison to the remaining Vinayas available in Chinese has already been provided in a most valuable work by Bhikkhu Anālayo (2016), which takes Sanskrit and Tibetan parallels to the Chinese Mūlasarvāstivāda into account too. The work presented here, considers within the Vinaya texts that have come down to us only the Mūlasarvāstivāda parallel. However, it does track important discrepancies to the Pāli Vinaya, because the Pāli for many readers serves as a more familiar point of reference, precisely because it has received more attention than other Vinayas thus far. Anālayo (2016: 208–216) presents an English translation of the Chinese Mūlasarvāstivāda parallel covering selected variations in parallel versions preserved in Sanskrit and Tibetan in the footnotes. A free English translation of the Sanskrit by Wilson is to be found in Paul (1985: 82–94) and a more literal partial translation in Krey (2010: 60–63). For a summary of the Tibetan, see also Rockhill (1884: 60–62).

² During the First International Congress on Buddhist Women’s Role, the authenticity of this narrative was questioned from a historical-critical position by Prof. Dr. Noritoshi Aramaki (18.07.2007) and Prof. Dr. Oskar von Hinüber (2008).
In what follows, at first, the Mūlasarvāstivāda version of these events is taken up, based on a critical edition of the Tibetan\(^3\) and Schmidt’s re-edition of the Sanskrit manuscript (1993) that was initially edited by Ridding and de La Vallée Poussin (1920). This is followed by chap. 2.1.2, which comprises an English translation of the Tibetan texts that includes an annotated analysis and discussion of the significance of this narrative.

2.1.1 Tibetan Text *Mahāprajāpatīgautamīvastu*

**Uddāna 1**

mdor na\(^4\) | btsa\(^5\) zhugs pa dang dge slong ma\(^6\) | yongs su dris pa\(^7\) smras\(^8\) pa’o | las rnam dag kyang bya ba ste | slar babs pa yi\(^9\) dge slong ma\(^10\) (L 21 a8–b1; R 19a6–7; T 20 a4–5; N 326 b5–6; H 150 b5; S 146 a4–5; Z 154 b1–2; F 124 a6–7; Q 97 a6–7; K 378a7–8; J 99a1–2; B 360 b8–361 a1; D 100 a3–4; Dpe 240.8–9; Sch 242 MS Kṣudr-v(Bhī) missing.

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For a response on this matter, see Anālayo (2008). However, for the present study, this question is not pivotal, since all traditions discussing the possibility of the revival of *bhikṣuṇī* ordination nowadays (Theravāda and Tibetan traditions) take their respective accounts in the Pāli and Mūlasarvāstivāda tradition to be canonical, that is, they take their accounts to present the words of the Buddha (*buddha vacana*) and thus cannot simply dismiss any of its contents on a philological, historical or any other basis.

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\(^{3}\) See “Introduction to the Tibetan text edition” in the “Introduction” above.

\(^{4}\) m dor na] FQKJBD : sdom ni LRTNHSZ

\(^{5}\) btsa’] THSZQKJBD: btsa LRN : tsa F

\(^{6}\) mas] QKJBD : ma LRTNHSF : dang Z

\(^{7}\) dris pa] LRTNHSZQKJBD : zhugs par F

\(^{8}\) smras] QKJBDLRTNHS : smra Z

\(^{9}\) babs pa yi] LRTNHSZQKJD : ’babs pa’i F : babs pa yid B

\(^{10}\) Cf. R/VP 123 “§ 2 Summary of the text: Fols. 1–2 missing. It seems likely that the text began with the request of Mahāprajāpatī Gautamī.” In Chinese (T. 1451 [24] 350b8–9) a summary (*uddāna*) is added at this point, but the content is different. See English translation below.
Chapter 2: The First Bhikṣuṇī Ordination

I.1

sangs rgyas bcom ldan ’das ser skyā’i gnas shing n+ya gro dha’i11 kun dga’ ra12 ba na bzhugs te13 | de nas14 gau ta mi15 skye16 dgu’i bdag mo chen mo17 śākya18 mo Inga brgya dang lhan cig tu19 bcom ldan ’das gang na20 ba der dong ste21 phyin pa dang22 bcom ldan ’das kyi23 zhaps la mgo bos24 phyag ’tshal te phyogs gcig25 tu ’khod do | | phyogs gcig26 tu ’khod nas | gau ta mī27 skye dgu’i bdag mo chen mo28 la bcom ldan ’das kyi chos kyi gtam yang dag par bstan | yang dag par bskul29 | yang dag par gzengs bstod30 | yang dag par dga’ bar byas so | | (L 21 b1–b4; R 19a7–b2; T 20 a5–8; N 326 b6–327 a2; H 150 b6–151 a1; S 146 a5–b1; Z 154 b2–5; F 124 a7–b2; Q

11 gro dha’i] LRTNHSZQKJBD : kro ta’i F
12 ra] LRTNHSZFQKJD : om. ra B
13 te] LRTNHSZQKJBD : ste F
14 nas] LRTNHSZQKJBD : om. nas F
15 gau ta mī] QJD : go’u ta mi LRTH : go’u ta ma NF : ’go’u ta mi SZ : gau ta ma’i KB
16 skye] LRTNHSZQKJBD : skyed F
17 chen mo] LRTNHSZQKJBD : om. chen mo F
18 śākya] LRTNHSZJBDF : śakya QK
19 tu] LRTNHSZQKJBD : om. tu F
20 gang na ba] QKJD : ga la ba LRTNHSZF : gdan pa B
21 ste] LRTNHSZQKJBD : F de
22 phyin pa dang] SZFQKJBD : phyin nas LRTNH
23 kyi] LRTNHSZQKJBD : F kyi F
24 mgo bos] LRTNHSZFD : abbr. mgos QKJB
25 gcig] LRTNHSZQKJBD : cig F
26 gcig] LRTNHSZQKJBD : cig F
27 gau ta mī] D : go’u ta mi LRTNH : ’go’u ta mi SZ : gau’u ta mā’i QKJB : F go’u ta ma
28 skye dgu’i bdag mo chen mo] LRTNHSZQKJBD : F skyed dgu’i bdag mo chen po
29 yang dag par bskul] HSZFQKJBD : om. yang dag par bskul LRTN
30 gzengs bstod] DHSZ : gzeng bstod LRTJB : bzeng bstod NK : bzengs bstod do F : bzeng bstod te Q
The Buddhist Nuns’ Ordination in the Tibetan Canon

97 a7–b1; K 378 a8–378 b3; J 99a2–4; B 361 a1–4; D 100 a4–6; Dpe 240.10–16; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451 [24] 350b10–12

I.1.2

rnam grangs du mar chos kyi¹³¹ gtam gyis yang dag par bstan | yang dag par bskul³² | yang dag par gzengs³³ bstod | yang dag par dga’ bar³⁴ byas te cang mi gsung ba dang | gau ta mi³⁵ skye³⁶ bdag mo chen mo stan las langs te bcom Idan ’das gang na³⁷ ba de³⁸ logs su thal mo sbyar te phyag ’tshal nas³⁹ bcom Idan ’das la ’di skad ces gsol to | | btsun pa de ste⁴⁰ bud med⁴¹ kyis dge sbyon gi⁴² ’bras bu bzhis ’thob⁴³ pa’i skabs mchis na bud med rnams⁴⁴ legs par bshad⁴⁵ pa’ichos⁴⁶ ’dul ba la rab tu byung ste bsnyen par⁴⁷ rdzogs nas dge slong ma’i dngos po spyod cing bud med rnams⁴⁸ bcom Idan ’das kyi drung na tshangs par spyad⁴⁹ pa spyod du gsol zhes gsol pa dang | (L 21 b4–8; R 19b2–5; T 20 a8–b4; N 327 a2–6; H 151 a1–5; S 146 b1–5; Z 154 b5–155 a2; F 124 b3–5; Q 97 b1–3; K 378 b3–8; J 99a4–7; B 361 a4–7;
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D 100 a6–b1; Dpe 240.16–241.5; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b12–15)

I.1.3

bcom lda ’das kyis skye dgu’i50 bdag mo chen mo la ’di skad ces bka’ stsal to || gau ta mi51 khyod52 ’di ltar khyim mi53 mo’i gos dkar po gyon la nam54 ’tsho’i55 bar du de ’ba’ zhig pa la56 yongs su57 rdzogs pa | yongs su dag pa58 yongs su59 byang bar60 tshangs par61 spyad62 pa spyod cig dang | khyod la yun ring po’i don dang | phan pa dang | bde bar ’gyur ro63 || (L 21 b8–22 a2; R 19b5–7; T 20 b4–6; N 327 a6–b1; H 151 a5–7; S 146 b5–6; Z 155 a2–3; F 124 b5–7; Q 97 b3–5; K 378b8–379a2; J 99a7–8; B 361 a7–b1; D 100 b1–2; Dpe 241.5–9; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b15–17)

I.1.4

gau ta mi64 skye dgu’i bdag mo chen mos65 lan gnyis lan gsum du yang bcom ldan ’das la ’di skad ces gsol to | | bsun pa de ste bud med kyis66 dge sbyong

50 skye dgu’i] LRTNHSZKJBD : skye dgu’ Q : skyed dgu’i F
gau ta mi] QJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F : gau ta ma’i K
khyod] LRTNHSZQKJBD : khyed F
khyim mi mo’i] FQKJJD : khyim pa mo’i LRTNHSZ : khyim mo’i B
la nam] LRTNHSZFQKJJD : lan ma B ’tsho’i] LRTNHSZQKJBD : mtsho’i F
zhig pa la] QD : shig pa la KJB : om. pa LRTNHSZ : om. la F
yong su] RTNHSZQKJBD : abbr. yongsu LF
yongs su dag pa] LRTNHSZQKJBD : om. yongs su dag pa F
yong su] RTNHSZQKJBD : abbr. yongsu LF
bar] FQKJBD : ba TNHSZ : pa LR
par] LRTNHSZQKJBD : pa F
gau ta mi] QJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F : gau ta ma’i K
mos] LRTNHSZQKJBD : pos F
kyis] HQJD : gyis KB : mams LRTNSZ : mams la F
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I.1.5

bcom ldan ’das kyis lan gnyis lan gsum du yang gau ta mi skye dgu’i bdag mo chen mo la gau ta mi khyod ’di ltar khyim mi mo’i gos dkar po gyon la nam ’tsho’i bar du de ‘ba’ zhig pa la yongs su rdzogs pa

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67 gi] LRTNHSZQKJBD : gis F
68 ’thob] RQKJBD : thob LTNHSZF
69 chos] LRTNHSZD : add. kyi QKJB : om. chos F
70 rab tu byung ste bsnyen par rdzogs nas] LRTNHSZQKJBD : rab tu snyen par rdzogs nas rab tu byung ste F
71 por] QKJBD : po LRTNHSZF
72 kyi] LRTNHSZQKJBD : kyis F
73 na] SZFQKJBD : du LRTNH
74 spyad pa] LRNHSZQKJBD : om. spyad pa T : spyod pa F
75 spyod du] LRTNHSZQKJBD : spyad du F
76 gsol zhes] TNHSZFQKJBD : om. gsol zhes LR
77 kyis] LRTNHSZFQKJBD : om. kyis K
78 lan] LRTNHSZQKJBD : om. lan F
79 gau ta mi] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F
80 gau ta mi] QKJD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F : gau tu mī B
81 mi] FQKJBD : pa LRTNHSZ
82 dkar po] RNHSZFQKJBD : dkar mo T : kar mo L
83 gyon la] LRTNHSZQKJBD : kyon la B : gon ba F
84 ’tsho’i] LRTNHSZQKJBD : mtsho’i FQK
85 zhig pa la] LQBD : zhig la TNHSZF : shig la R : shig pa la KJ
86 yong su] LRTNHSZQKJBD : F abbr. yongsu
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yongs su dag pa | yongs su byang bar tshangs par\textsuperscript{87} spyad pa spyod cig dang | khyod la yun ring po\textsuperscript{88} don dang | phan pa dang bde bar 'gyur ro\textsuperscript{89} | | zhes bka’ tshal pa dang\textsuperscript{90} de nas gau ta mi\textsuperscript{91} skye dgu’i bdag mo chen mo\textsuperscript{92} bcom ldan ’das kyis\textsuperscript{93} lan gsum du ma gnang\textsuperscript{94} ba dang | bcom ldan ’das kyi\textsuperscript{95} zhaps la mgo bos\textsuperscript{96} phyag ’tshal\textsuperscript{97} nas bcom ldan ’das kyi\textsuperscript{98} drung nas dong ngo\textsuperscript{99} | | (L 22 a5–8; R 20a1–4; T 21 a1–4; N 327 b3–7; H 151 b3–6; S 147 a2–5; Z 155 a6–b1; F 125 a1–4; Q 97 b7–98 a1; K 379a5–8; J 99 b2–4; B 361 b4–7; D 100 b 4–6; Dpe 241.15–242.2; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b17–18)

I.2

I.2.1

de nas bcom ldan ’das kyis ser skya’i gnas na\textsuperscript{100} ji srid dgyes kyi\textsuperscript{101} bar du bzhugs nas lhung bzed dangchos gos bsnams te | yul na di ka\textsuperscript{102} gang na ba der rgyu zhing\textsuperscript{103} gshegs pa dang\textsuperscript{104} | gau ta mi\textsuperscript{105} skye dgu’i bdag mo chen

\textsuperscript{87} tshangs par] HSZFQKJBD : om. tshangs par LRTN
\textsuperscript{88} po’i] NHFQKJBD : por LRTSZ
\textsuperscript{89} ’gyur ro] RTNHSZQKJBD : LF abbr. ’gyuro
\textsuperscript{90} dang] LRTNHFQKJBD : om. dang SZ
\textsuperscript{91} gau ta mi] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F
\textsuperscript{92} mo] QKJBD : mos LRTNHSZF
\textsuperscript{93} kyis] FQKJBD : add. lan gnyis LRTNHSZ
\textsuperscript{94} gnang] LRTNHSZQKJBD : snang F
\textsuperscript{95} kyi] LRTNHSZQKJBD : kyis F
\textsuperscript{96} mgo bos] LRTNHSZFD : abbr. mgos QKJB
\textsuperscript{97} ’thsal] FQKJBD : byas LRTNHSZ
\textsuperscript{98} kyi] LRTNUHSZKJBD : kya Q : kyis F
\textsuperscript{99} drung nas dong ngo] QKJBD : drung nas song ngo LRTNHSZ : drung na song ngo F
\textsuperscript{100} na] LRTNHSZFQKJBD : nas B
\textsuperscript{101} kyi] LRTNHSZQKJBD : kyis F
\textsuperscript{102} na di ka] SZQKJBD : na ti ka LRTNHF
\textsuperscript{103} zhing] LRTNHSZFQKJBD : zhang Q
\textsuperscript{104} gshegs pa dang] LRTNHFQKJBD : gshegs du bya’o SZ
\textsuperscript{105} gau ta mi] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F
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mos\textsuperscript{106} bcom ldan ‘d as ser skya’i\textsuperscript{107} gnas na ji srid dgyes kyi\textsuperscript{108} bar du bzhugs nas lhung bzed dang chos gos bsnams\textsuperscript{109} te yul na di ka\textsuperscript{110} gang na ba der rgyu zhing gshegs par\textsuperscript{111} thos so de ltar thos pa dang šäkya mo Inga brgya dang lhan cig tu rang\textsuperscript{112} gis mgo\textsuperscript{113} bregs te chos gos bgos so mgo bregs shing\textsuperscript{114} sbyar ma gyon te bcom ldan ‘d as kyi\textsuperscript{115} dgongs mal du rjes bzhin ‘brang zhing dong ngo\textsuperscript{116} de nas bcom ldan ‘d as kyi\textsuperscript{117} yul bri dzi\textsuperscript{118} nas ljongs rgyu zhing nā di kar\textsuperscript{119} byon te nā di ka’i gu ji’i gnas na bzhugs so\textsuperscript{121} de nas gau ta mī\textsuperscript{122} skye dgu’i bdag mo chen mo\textsuperscript{123} lus ngal lus chad lus dub ste\textsuperscript{124} rdul gyis lus la phog\textsuperscript{125} bzhin du\textsuperscript{126} bcom ldan ‘d as ga la ba der song ste phyin pa dang bcom ldan ‘d as kyi\textsuperscript{127} zhab la mgo bos\textsuperscript{128}

\textsuperscript{106} bdag mo chen mos] LRTNHSZQJKB : btag mos F
\textsuperscript{107} skya’i] LRTNHSZQJKB : skye’i F
\textsuperscript{108} kyi] LRTNHSZKJBD : gyi Q : kyis F
\textsuperscript{109} bsnams] LRTNHSZFJKBD : bsnabs Q
\textsuperscript{110} na di ka] HSZQKJBD : na ti ka LRTNF
\textsuperscript{111} par] QKJBD : pa LRTNHSZF
\textsuperscript{112} rang] LRTNHSZQJKB : rangs F
\textsuperscript{113} mgo] LRTNHSZQKJBD : add. bo F
\textsuperscript{114} bgos so mgo bregs shing] QKJBD : om. LRTNHSZF
\textsuperscript{115} kyi] LRTNHSZQKJBD : kyis F
\textsuperscript{116} ngo] LRTNHSZQKJBD : om. ngo F
\textsuperscript{117} kyi] LRTNHSZ : kyi FQKJBD Here the Derge reading kyi seems to be wrong, because Bcom ldan ‘d as is serving as the subject of the intransitive verb ‘byon pa. Although the ergative is to be omitted in the case of an intransitive verb, it can be used to emphasize the agent in the case of verbs of movement.
\textsuperscript{118} bri dzi] D : bri dzi LRTNHSZJB : bri rdzi FQ : bra rdzi K
\textsuperscript{119} nā di ka] em. : na di kar LRTNHSZQKJD : ni di kar B : na ti kar F
\textsuperscript{120} nā di ka’i gu ji’i] em. : na di ka’i gu ji’i QKJDB : na ta ka’i gu ti F : na ti ka’i kun dzi ka’i SZ : na ka’i T : na ka’i kun dzi ka’i LRN : na di ka’i ku dzi ka’i H
\textsuperscript{121} bzhugs so] LRTNHSZQKJDB : abbr. bzhugso F
\textsuperscript{122} gau ta mī] QKJD : go’u ta mi TLNHR : ‘go’u ta ma SZ : go ta mī B : go’u ta ma F
\textsuperscript{123} mo] LRTNHSZQKJBD : mos F
\textsuperscript{124} ste] LRTNHSZQKJBD : te F
\textsuperscript{125} phog] LRTNHSZQKJBD : add. pa F
\textsuperscript{126} du] om. du F
\textsuperscript{127} kyi] LRTNHSZQKJBD : kyis F
\textsuperscript{128} mgo bos] LRTNHSZFD : abbr. mgos QKJB
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phyag ’tshal te phyogs gcigⁱ²⁹ tu ’khodⁱ³⁰ tu ’khodⁱ³² nas gau ta mī¹³³ skye dgu’i¹³⁴ bdag mo chen mo ni bcom ldan ’das kyis chos kyi gtam gyis¹³⁵ yang dag par bstan | yang dag par bskul | yang dag par gzengs¹³⁶ bstod | yang dag par dga’ bar byas te | rnam grangs du mar chos kyi gtam¹³⁸ yang dag par bstan | yang dag par bskul | yang dag par gzengs¹³⁹ bstod | yang dag par dga’ bar byas te cang mi gsung bar¹⁴⁰ bzhugs pa dang¹⁴¹ | (L 22 a8–b8; R 20a4–b3; T 21 a4–b4; N 327 b7–328 b1; H 151 b6–152 a7; S 147 a5–b5; Z 155 b1–156 a2; F 125 a5–b4; Q 98 a1–6; K 379a8–380a1; J 99b4–100a2; B 361 b7–162 a7; D 100 b6–101 a4; Dpe 242.2–20; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b19–24)

I.2.2

gau ta mī¹⁴² skye dgu’i bdag mo chen mo¹⁴³ stan las langs te | bcom ldan ’das gang¹⁴⁴ na ba der¹⁴⁵ thal mo sbyar te phyag ’tshal nas¹⁴⁶ bcom ldan ’das la ’di skad ces gsol to | | btsun pa de ste bud med rnams¹⁴⁷ kyis dge sbyong

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¹²⁹ gcig] LRTNHSZFJBD : cig QK
¹³⁰ do] HSZFQKJBD : te LRT : de N
¹³¹ gcig LRTNHSZJBD : cig QFK
¹³² ’khod] LRTNHSZFJBD : mkhod QK
¹³³ gau ta mī] QKJDB : go’u ta mi LRTNH : go’u ta ma F : ’go’u ta ma SZ
¹³⁴ dgu’i] LRTNHSZFJBD: dgu QK
¹³⁵ gtam gyis] LRTNHSZQKJBD : tam F
¹³⁶ gzengs] HSZFBD : gzeng LRTNJ : bzeng QK
¹³⁷ kyi] LRTNHSZQKJBD : kyis F
¹³⁸ gtam] FQKJBD : add. gyis LRTNHSZ
¹³⁹ gzengs] HSZBD : gzeng LRTNQKJ : bzengs F
¹⁴⁰ gsung bar] RTNHSZQKJBD : gsungs par LF
¹⁴¹ cang mi gsung bar bzhugs pa dang] LRTNHSZFQKBD : om. cang mi gsung bar bzhugs pa dang J
¹⁴² gau ta mī] QKJBD : go’u ta mi LRTNH : go’u ta ma SZ : go’u ta ma F
¹⁴³ mo] NQKJBD : mos LRTHZSF
¹⁴⁴ gang] LRTNHSZQKJBD : ga F
¹⁴⁵ der] SZFQKJBD : add. logs su LRTNH
¹⁴⁶ nas] LRTNHSFQKJBD : te Z
The Buddhist Nuns' Ordination in the Tibetan Canon

The ordination procedure for Buddhist nuns in the Tibetan Canon involves a series of rituals and vows that signify their commitment to the monastic life. This process is described in a detailed manner, highlighting the importance of vows and rituals in the transition from layperson to nun.

I.2.3

The text continues with the recitation of vows and the ordination ceremony. The vows are郑重地 (zhèngzhòng) pronounced, symbolizing the nun's commitment to the monastic life.

The ordination ceremony in the Tibetan Canon is a critical moment in the nunnery that marks the beginning of a new spiritual journey. The vows are recited with precision and solemnity, reflecting the nun's dedication to the teachings and the community.

Reference to the previous pages of the text is provided, indicating that the ordination ceremony is part of a larger discourse on the ordination process.

The text concludes with a summary of the vows and the ordination ceremony, underlining the significance of this event in the life of the nun.

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148 gi] LRTNHSZQKJBD : gis F
149 'thob] RQKJBD : thob LTNHSZF
150 chos] LRTNHSZFBD : add. kyi QKJ
151 ste] LRTNHSZFJD : te QKB
152 bsnyen] LRTNHSZQKJBD : snyen F
153 po] QKJBD : por LRTNHSZF
154 kyi] LRTNHSZJD : kyis FQKB
155 spyad] LRTNHSZQKJBD : spyod F
156 gau ta mi] BD QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F
157 chen mo] LRTNHSZFQKJBD : om. chen mo F
158 gau ta mi] BD QKJBD : go’u ta mi LRTNH : SZ ’go’u ta ma : go’u ta ma F
159 khyod] LRTNHSZQKJBD : add. kyi F
160 ’tsho’i] RTNHSZJD : mtsho’i LFQKB
161 mgo] LRTNHSZQKJBD : F add. bo
162 gyon] LRTNHZQKJBD : byin S : gon te F
163 ’tsho’i] LRTNHSZFJD : mtsho’i QKB
164 nam ’tsho’i bar du] QKJBD : om. nam ’tsho’i bar du LRTNHSZF
165 de] LRTNHSZQKJBD : add. la F
166 zhig] LTNHSZFJBD : shig RQKJ. Cf. I.1.3 and I.1.5 de ’ba’ zhig pa la. Here, de ’ba’ zhig (pa la) corresponds to Skt. kevalam. The addition of pa la in I.1.3 and I.1.5 seems plausible as a locative particle, in the sense of “in this [way of life] as a lay woman alone you should perfect … the brahmacarya”. But here ’ba’ zhig seems to be understood as an adverb to the verb spyod pa, in the sense of “to practice purely.”
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rdzogs pa | yongs su\(^{167}\) dag pa\(^{168}\) dang\(^{169}\) | yongs su\(^{170}\) byang bar tshangs pa\(^{171}\) spyad pa spyod\(^{172}\) cig dang | khyod la yun ring po’i don dang | phan pa dang | bde bar ’gyur ro zhes bka’ stsal to | | (L 23 a3–5; R 20b5–7; T 21 b7–22 a2; N 328 b4–6; H 152 b2–4; S 148 a1–3; Z 156 a5–7; F 125 b7–126 a1; Q 98 a7–b2; K 380a4–6; J 100a5–6; B 362 b1–3; D 101 a6–7; Dpe 243.5–10; Sch 242 MS Kṣudr-v(Bhī) 3 a2–3; T. 1451 [24] 350b27–c1)

I.2.4

gau ta mi\(^{173}\) skye dgu’i bdag mo chen mos lan gnyis lan gsum du yang bcom ldan ’das la ’di skad ces gsol to | | btsun pa de ste bud med kyis dge sbyong gi\(^{174}\) ’bras bu\(^{175}\) bzhi ’thob\(^{176}\) pa’i skabs mchis na bud med rnams legs par gsungs pa’ichos ’dul ba\(^{177}\) la rab tu byung zning bsnyen\(^{178}\) par rdzogs nas dge slong ma’i dngos por spyod cing | bud med rnams bcom ldan ’das kyi\(^{179}\) drung na tshangs par spyad pa\(^{180}\) spyod du gsol | zhes de skad\(^{181}\) gsol pa dang | (L 23 a5–7; R 20b7–21a1; T 22 a2–4; N 328 b6–329 a1; H 152 b4–7; S 148 a3–5; Z 156 a7–b1; F 126 a1–3; Q 98 b2–4; K 380a6–8; J 100a6–8; B 362 b3–6; D 101 a7–b2; Dpe 243.10–16; Sch 242 MS Kṣudr-v(Bhī) 3 a3–5; T. 1451[24] 350c1)

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\(^{167}\) yongs su| RTNHSZQKJBD : abbr. yongsu LF

\(^{168}\) dag pa| LRTNHSZFQKJD : dga’ B

\(^{169}\) dang| RFQKJBD : om. dang LTNHSZ

\(^{170}\) yongs su| RTNHSZJD : om. yongs su QKB : abbr. yongsu LF

\(^{171}\) par| LRTNHSZFQBD : pa KJ. Cf. Dpe bar

\(^{172}\) spyad pa spyod| LRTNHSZQKJBD : spyod pa spyad F

\(^{173}\) gau ta mi| QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F

\(^{174}\) gi| LRTNHSZQKJBD : gis F

\(^{175}\) ’bras| LRTNHSZFQKJD : om. ’bras B

\(^{176}\) ’thob| RQKJBD : thob LNTHSZF

\(^{177}\) chos ’dul ba| LRTNHSZD : chos ’dul F : chos kyi ’dul ba QKJB

\(^{178}\) bsnyen| LRTNHSZQKJBD : snyen F

\(^{179}\) kyi| LRTNHSZQKBD : kyis LFJ

\(^{180}\) spyad pa| LRTNHSZFQKJD : spyod pa B : om. spyad pa F

\(^{181}\) de skad| RHSQKJBD : add. ces LTNZF
I.2.5

bcom ldan ’das kyis\(^{182}\) lan gnyis\(^{183}\) lan gsum du yang gau ta mi\(^{184}\) skye dgu’i bdag mo chen mo la\(^{185}\) | gau ta mi\(^{186}\) khyod kyis\(^{187}\) ’di ltar ’di bzhin du nam ’tsho’i\(^{188}\) bar du mgo\(^{189}\) breg te sbyar ma gyon\(^{190}\) la de ’ba’ zhig\(^{191}\) yongs su rdzogs pa dang\(^{192}\) | yongs su dag pa dang\(^{193}\) | yongs su byang bar\(^{194}\) tshangs pa’i\(^{195}\) spyad pa\(^{196}\) spyod cig dang | khyod la\(^{197}\) yun ring po’i don dang phan pa dang bde bar ’gyur ro | (L 23 a7–b1; R 21 a1–3; T 22 a4–7; N 329 a1–4; H 152 b7–153 a2; S 148 a5–7; Z 156 b2–3; F 126 a3–5; Q 98 b4–5; K 380a8–b3; J 100a8–b2; B 362 b6–8; D 101 b2–3; Dpe 243.16–21; Sch 243 MS Kṣudr-\(v(Bhī)\) 3 a5–b1; T. 1451 [24] 350c1)

\(^{182}\) kyis] LRTNHSFQKJBD : kyi Z
\(^{183}\) gnyis] LRTNHSZFQKJD : add. dang B
\(^{184}\) gau ta mi] ZQKJBD : go’u ta mi LRTNH : ’go’u ta ma S : go’u ta ma F
\(^{185}\) gau ta mi skye dgu’i bdag mo chen mo la] LRTNHSFQKJBD : om. gau ta mī skye dgu’i bdag mo chen mo la Z
\(^{186}\) gau ta mī QKJBD : go’u ta mi LRTNH : SZ ’go’u ta ma : F go’u ta ma
\(^{187}\) kyis] LRTNHSZFQJB : gyis K
\(^{188}\) ’tsho’i] LRTNHSZFJBD : mtsho’i QK
\(^{189}\) mgo] LRTNHSZQKJBD : add. bo F
\(^{189}\) gyon] LRTNHSZQKJBD : gon F
\(^{191}\) zhig] LRTNHSZFQKBD : shig J. Cf. note 166.
\(^{192}\) rdzogs pa dang] LRTNHSZQKJBD : rdzogs par, om. dang F
\(^{193}\) dag pa dang] LRTNHSZQKJBD : dag par, om. dang F
\(^{194}\) bar] RTNHSQKJBD : par L : om. bar F
\(^{195}\) spyad pa] LRTNHSZQKJBD : spyod par F
\(^{196}\) khyod la] LRNHSZFQKJBD : T add. yun la
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I.3

I.3.1

I.3.1.1

gau ta mi\textsuperscript{197} skye\textsuperscript{198} dgu ’i bdag mo chen mo\textsuperscript{199} la lan gnyis\textsuperscript{200} lan gsum\textsuperscript{201} du bcom ldan ’das kyis ma gnang\textsuperscript{202} ba dang phyi rol gyi sgo khang gi\textsuperscript{203} phyogs gcig tu ’dug ste ngu zhin mchi\textsuperscript{204} ma ’byin to\textsuperscript{205} | | (L 23 b1–2; R 21a3–4; T 22 a7–8; N 329 a4–5; H 153 a2–3; J 100b2; K 380b3–4; Q 98 b5–6; F 26 a5–6; S 148 a7–b1; Z 156 b4–5; B 363 a1; D 101 b3; Dpe 243.21–244.2; Sch 243 MS Kṣudr-v(Bhi) 3 b1–2; T. 1451[24] 350c1–2)

I.3.1.2

tshe dang ldan pa kun dga’ bos gau ta mi\textsuperscript{206} skye dgu ’i bdag mo chen mo phyi rol gyi\textsuperscript{207} sgo\textsuperscript{208} khang gi\textsuperscript{209} phyogs gcig tu\textsuperscript{210} ’dug nas ngu zhin\textsuperscript{211} mchi ma byung\textsuperscript{212} ba mthong ngo | | de ltar mthong ba dang | gau ta mi\textsuperscript{213} skye dgu ’i

\textsuperscript{197} gau ta mi] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F
\textsuperscript{198} skye] SZQKJBD : skyes LRTNHF
\textsuperscript{199} chen mo] LRTNHSKJD : chen po F : chen mos Z : om. chen mo QB
\textsuperscript{200} lang gnyis] LRTNHSZQKJBD : om. lan gnyis F
\textsuperscript{201} gsum] FQKJBD : add. gyi bar LRTNHSZ
\textsuperscript{202} gnang] THSZFQKJBD : gtang LRN
\textsuperscript{203} gi] LTNHSZQKJBD : om. gi R : gis F
\textsuperscript{204} mchi] LRTNHSZFJKBD : ’chi Q
\textsuperscript{205} to] HQKJDB : te LRTNSZF
\textsuperscript{206} gau ta mi] : go’u ta mi LRTNH : ’go’u ta ma SZ : ge’u ta ma F
\textsuperscript{207} gyi] LRTNHSZQKJBD : om. gyi F
\textsuperscript{208} sgo] LRTNHSZFQKJD : sko B
\textsuperscript{209} gi] LRTNHSZQKJBD : gis F
\textsuperscript{210} phyogs gcig tu] LRTNHSZQKJBD : abbr. phyogsu F
\textsuperscript{211} zhin] LRTNHSZFQJBD : om. zhin K
\textsuperscript{212} byung] LRTNHSZQKJBD : phyung H : dbyung F
\textsuperscript{213} gau ta mi] QKJBD : go’u ta mi LRTH : go’u ta ma’i N : ’go’u ta ma SZ : ge’u ta ma F
bdae mo\textsuperscript{214} chen mo la gau ta m\textsuperscript{215} khyod ci’i phyir na\textsuperscript{216} phyi rol gyi\textsuperscript{217} sgo khang gi phyogs geig tu ’dug la ngu\textsuperscript{218} zhing mchi ma ’byin\textsuperscript{219} ces\textsuperscript{220} smras pa dang | (L 23 b3–4; R 21a4–6; T 22 a8–b2; N 329 a5–7; H 153 a3–5; S 148 b1–3; Z 156 b5–7; F 126 a6–8; Q 98 b6–7; K 380b4–6; J 100b2–4; B 363 a2–3; D 101 b4–5; Dpe 244.2–6; Sch 243 MS Kṣudr-v(Bhī) 3 b2–4; T. 1451[24] 350c2–3)

I.3.1.3

btsun pa kun dga’ bo ’di ltar bud med kyis legs par bshad\textsuperscript{221} pa’i chos\textsuperscript{222} ’dul ba la\textsuperscript{223} rab tu byung nas bsnyen\textsuperscript{224} par\textsuperscript{225} rdzogs te dge slong ma’i\textsuperscript{226} dngos por ma gnang ngo\textsuperscript{227} |  | (L 23 b5; R 21a6; T 22 b2–3; N 329 a7–b1; H 153 a5–6; S 148 b3–4; Z 156 b7–8; F 126 a8–b1; Q 98 b7–8; K 380b6–7; J 100b4; B 363 a3–4; D 101 b5; Dpe 244.6–8; Sch 243 MS Kṣudr-v(Bhī) 3 b4; T. 1451[24] 350c3–5)
I.3.1.4

gau ta mī\textsuperscript{228} de lta na\textsuperscript{229} sdom\textsuperscript{230} cig dang ngas bcom ldn \textquoteleft das la gsol lo \right\mid (L 23 b6; R 21a6–7; T 22 b3–4; N 329 b1; H 153 a6; S 148 b4; Z 156 b8; F 126 b1–2; Q 98 b8; K 380b7; J 100b4–5; B 363 a4; D 101 b5; Dpe 244.9; Sch 243 MS Kṣudr-v(Bhī) 3 b4–5; T. 1451[24] 350c5–6)

I.3.2

I.3.2.1

de nas tshe dang ldn pa kun dga\textsuperscript{231} bos bcom ldn \textquoteleft das gang na\textsuperscript{232} ba der song ste drung du phyin pa dang\textsuperscript{233} \mid bcom ldn \textquoteleft das kyi\textsuperscript{234} zhab l na mgo bos\textsuperscript{235} phyag \textquoteleft tshal te phyogs gcig tu \textquoteleft dug go \right\mid phyogs gcig tu \textquoteleft dug nas tshe dang ldn pa kun dga \textquoteleft bos\textsuperscript{236} bcom ldn \textquoteleft das la btsun pa de ste\textsuperscript{237} bud med rnams\textsuperscript{238} dge sbyong gi\textsuperscript{239} \textquoteleft bras bu bzhí \textquoteleft thob\textsuperscript{240} pa\textquoteright i skabs mchis na\textsuperscript{241} bud med dag\textsuperscript{242} legs par bshad\textsuperscript{243} pa\textquoteright ichos\textsuperscript{244} \textquoteleft dul ba la rab tu byung zhing

\textsuperscript{228} gau ta mī] QKJBD : go\textquoteright u ta mi LTH : go\textquoteright u ta ma RN : \textquoteright go\textquoteright u ta ma SZ : ge\textquoteright u ta ma F
\textsuperscript{229} de lta na] QJBD : de ltar LRTNSZ : de ltar na HFK
\textsuperscript{230} sdom] LRTNHSFKJBD : stod Q
\textsuperscript{231} dga\textquoteright ] LRTNHSFQKJD : dga\textquoteright i B
\textsuperscript{232} na] LRTNHSQKJBD : la F
\textsuperscript{233} dang] LRTNHSQKJBD : \textit{om.} dang F
\textsuperscript{234} kyi] LRTNHSQKBD : kyiis FB
\textsuperscript{235} mgo bos] LRTNHSZF : \textit{abbr.} mgos QKJB
\textsuperscript{236} bos] LRTNHSQKJBD : bo F
\textsuperscript{237} ste] LRTNHSQKJBD : te F
\textsuperscript{238} bud med rnams] LRTNHSZF : \textit{om.} rnams QKJBD. Plural matches with Sanskrit parallel.
\textsuperscript{239} gi] LRTNHSQKJBD : gis F
\textsuperscript{240} \textquoteleft thob] RQKJBD : thob LTNHSZF
\textsuperscript{241} na] LRTNHSFQJD : \textit{om.} na KB
\textsuperscript{242} dag] SZQKJBD : rnams LRTNH : de dag F
\textsuperscript{243} bshad] QKJBD : bsungs F : gsungs LRTNHSZ
\textsuperscript{244} chos] LRTNHSZF : \textit{add.} kyi QKJB
bsnyen\textsuperscript{245} par rdzogs nas dge slong ma’i dngos por spyod\textsuperscript{246} cing | bcom ldan ’das kyi drung na\textsuperscript{247} bud med rnams tshangs par\textsuperscript{248} spyad pa spyad du\textsuperscript{249} gsol zhes de skad\textsuperscript{250} gsol pa dang | (L 23 b6–24 a1; R 21a7–b2; T 22 b4–7; N 329 b1–5; H 153 a6–b2; S 148 b4–7; Z 156 b8–157 a3; F 126 b2–5; Q 98 b8–99 a3; K 380b7–381a3; J 100b5–7; B 363 a4–8; D 101 b5–7; Dpe 244.9–17; Sch 243 MS Kṣudr-v(Bhī) 3 b5–4 a2; T. 1451[24] 350c6–10)

I.3.2.2

kun dga’ bo khyod bud med legs par bshad\textsuperscript{251} pa’ichos\textsuperscript{252} ’dul ba la rab tu byung zhiṅgs bsnyen\textsuperscript{253} par rdzogs te dge slong ma’i dngos por\textsuperscript{254} ma gsol cig\textsuperscript{255} | de ci’i phyir zhe na | kun dga’ bo legs par bshad pa’i\textsuperscript{256} chos\textsuperscript{257} ’dul ba la\textsuperscript{258} bud med\textsuperscript{259} rab tu phyung\textsuperscript{260} na chos\textsuperscript{261} ’dul ba de yun ring du gnas par mi ’gyur ro | | (L 24 a1–3; R 21b2–3; T 22 b7–23 a1; N 329 b5–6; H 153 b2–4; S 148 b7–149 a2; Z 157 a3–4; F 126 b5–6; Q 99 a3–4; K 381a3–5; J 100b7–101a1; B 363 a8–b1; D 101 b7–102 a2; Dpe 244.17–21; Sch 243 MS Kṣudr-v(Bhī) 4 a2–3; T. 1451[24] 350c10–12)

\begin{itemize}
\item \textsuperscript{245} bsnyen\textsuperscript{245} | LRTNHSZQKJBD : snyen F
\item \textsuperscript{246} spyod\textsuperscript{246} | LRTSZFQKJBD : spyad NH
\item \textsuperscript{247} na\textsuperscript{247} | LRTNHSZFQKJD : nas B
\item \textsuperscript{248} par\textsuperscript{248} | LRTNHSZQKJBD : pa Z
\item \textsuperscript{249} spyad pa spyad du\textsuperscript{249} | LRTNHSZQKJBD : spyad pa spyad du F
\item \textsuperscript{250} de skad\textsuperscript{250} | QKJBD : \textit{add.} ces F : \textit{om.} de skad LRTNHSZ
\item \textsuperscript{251} bshad\textsuperscript{251} | LRTNHSZQKJBD : gsungs F
\item \textsuperscript{252} chos\textsuperscript{252} | LRTNHSZFD : \textit{add.} kyi QKJB
\item \textsuperscript{253} bsnyen\textsuperscript{253} | LRTNHSZQKJBD : snyen F
\item \textsuperscript{254} por\textsuperscript{254} | LRTNHSZQKJBD : pos F
\item \textsuperscript{255} cig\textsuperscript{255} | LRTNHSZFQJBD : cing K
\item \textsuperscript{256} legs par bshad pa’i\textsuperscript{256} | HQKJBD : \textit{om.} legs par bshad pa’i LRTNSZF
\item \textsuperscript{257} chos\textsuperscript{257} | LRTNHSZFD : \textit{add.} kyi QKJB
\item \textsuperscript{258} la\textsuperscript{258} | LRTNHSZQKJBD : las F
\item \textsuperscript{259} bud med\textsuperscript{259} | LTNHSFQKJBD : \textit{om.} bud med R
\item \textsuperscript{260} phyung\textsuperscript{260} | LRTSZQKJBD : byung F : \textit{add.} ba NH. Most editions have the causative form phyung (sec. pres. of ’byin pa), while Skt. has \textit{pravrajati} here.
\item \textsuperscript{261} chos\textsuperscript{261} | LRTNHSZFD : \textit{add.} kyi QKJB
\end{itemize}
I.3.2.3.1

de[262] ’di lta ste kun dga’ bo[263] dper[264] na khyim gang na bud med mang zhi
skyes pa nyung ba de na rkun po[265] dang mi la rku ba[266] rnams kyis choms[267]
pa[268] ’gyur zhirg lag tu choms[269] par ’gyur ro[270] kun dga’ bo de bzhin du
du[275] gnas par mi ’gyur[276] ro (L 24 a3–5; R 21b3–5; T 23 a1–3; N 329 b6–330 a1; H 153 b4–5; S 149 a2–3; Z 157 a4–6; F 126 b7–8; K 381a5–6; Q 99 a4–5; J 101a1–2; B 163 b1–3; D 102 a2–3; Dpe 244.21–245.4; Sch 244 MS Kṣudr-v(Bhī) 4 a3–4; T. 1451[24] 350c12–14)
I.3.2.3.2

(This paragraph is missing in Phu brag and all Tshal pa editions FQKJB)

’di lta ste | kun dga’ bo dper na | ’bras sā²⁷⁷ lu phun sum tshogs pa’i zhing la ser ba’i ’khor lo mi bzad pa babs²⁷⁸ na | ’bras sā²⁷⁹ lu de nyid²⁸⁰ nyams par ’gyur | rnam par nyams par ’gyur²⁸¹ | tshul ma yin pas ma rung²⁸² bar²⁸³ ’gyur ro | | kun dga’ bo de bzhin du²⁸⁴ chos ’dul ba la bud med rab tu byung²⁸⁵ na | chos ’dul ba ’di yun ring du mi gnas par ’gyur ro | | (L 24 a⁵–⁷; R 21b⁵–⁷; T 23 a³–⁵; N 330 a¹–³; H 153 b⁵–⁷; S 149 a³–⁵; Z 157 a⁶–⁷; F om.; Q om.; K om.; J om.; B om.; D 102 a³–⁴; Dpe 245.4–⁹; Sch 244 MS Kṣudr-v(Bhī) 4 a⁴–b¹; T. 1451[24] 350c¹⁴–¹⁶)

I.3.2.3.3

’di lta ste kun dga’ bo zhing rmed²⁸⁶ pa’i²⁸⁷ khyim bdag bu ram²⁸⁸ shing phun sum tshogs pa la btsa’i²⁸⁹ nad byung na bu ram²⁹⁰ shing dag ma rungs bar²⁹¹ ’gyur | chud zos par ’gyur ro²⁹² | | kun dga’ bo de ltar de bzhin du²⁹³ chos²⁹⁴
Chapter 2: The First Bhikṣuṇī Ordination

I.3.3

I.3.3.1–2


I.3.3.3

The Tibetan renders the Skt. prajñapayāmi [sic] as bcaś pa.

\[ \text{'dul ba la bud med}^{295} \text{ nachos}^{296} \text{'di}^{298} \text{ yun ring}^{299} \text{ du gnas par mi 'gyur ro}^{300} \text{ bya ba'i phyir}^{301} \text{ bl ma'i chos bgyad}^{302} \text{ bcaś pa}^{303} \text{ la bud med kyis}^{304} \text{ 'tsho'i}^{305} \text{ bar du bslab par bya'o} \]

The Tibetan renders the Skt. prajñapayāmi [sic] as ppp. bcaś pa.
I.3.3.4

de ‘di lta ste kun dga’ bo khyim bdag zhing pas\textsuperscript{310} dbyar ’das te ston\textsuperscript{311} kyi\textsuperscript{312} dus na chu bo’am yur\textsuperscript{313} ba yang rung chu bcad\textsuperscript{314} na chu de bgags pas\textsuperscript{315} ’da’ bar mi\textsuperscript{316} ‘gyur ro\textsuperscript{317} kun dga’ bo de\textsuperscript{318} ltar de bzhin du bud med
rnams kyi nyes pa\textsuperscript{319} dgag cing mi ’da’ bar bya ba’i phyir\textsuperscript{320} bla ma’i chos
brgyad bca’ bar bya’o de la bud med rnams kyis nam ’tsho’i\textsuperscript{321} bar du
bslab par gyis\textsuperscript{322} shig (L 24b2–4; R 22a1–3; T 23a8–23b2; N 330a6–330b1; H 154a3–5; S 149 b1–2; Z 157b1–3; F 127 a3–5; Q 99a7–b1; K 381b1–3; J 101a4–5; B 363 b6–7; D 102 a6–7; Dpe 245.15–20; Sch 244 MS

\textsuperscript{310} zhing pas] LRTNHSZFJBD : nyid bas Q : zhing bas K
\textsuperscript{311} ston] LRTNHSZFQKJD : sngon B
\textsuperscript{312} gyi] LRTNHSQKB : kyi ZJD : gyis F. Dpe 11–245.16 gyi
\textsuperscript{313} yur] LRTNHSZFQKJD : yun B
\textsuperscript{314} bcad] LRTNHSZQKJBD : chad F
\textsuperscript{315} bgags pas] RQKJBD : ’gags pas LTNH : ’gag pas SZ : ’gag par F
\textsuperscript{316} mi] HFQKJBD : om. mi LRTNSZ
\textsuperscript{317} ’gyur ro] LRTNHSZQKJBD : abbr. ’gyuro F
\textsuperscript{318} de] LRTNHSZFQJD : da KB
\textsuperscript{319} kyi nyes pa] QKJBD : kyis, om. nyes pa RTNSZ : kyis nyes pa LH : om. kyi nyes pa F
\textsuperscript{320} phyir] LRTNHSZF : om. phyir QKJBD
\textsuperscript{321} ’tsho’i] LRTNHSZJD : mtsho’i FQKB
\textsuperscript{322} gyis] QKJBD : byos LRTNHSZ : bgyis F
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I.3.4

I.3.4.1

brgyad gang zhe na | kun dga’ bo dge slong rnams las\textsuperscript{323} bud med rnams kyis\textsuperscript{324} rab tu ’byung ba dang bsnyen\textsuperscript{325} par rdzogs nas dge slong ma’i dngos por ’gyur ba\textsuperscript{326} rab tu rtogs par bya’o | | kun dga’ bo ngas ’di ni bud med rnams kyi\textsuperscript{327} nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos dang por bcas te | de la\textsuperscript{328} bud med rnams kyis\textsuperscript{329} nam ’tsho’i\textsuperscript{330} bar\textsuperscript{331} du bslab par bya’o | | (L 24b4–6; R 22a3–5; T 23b2–4; N 330b1–3; H 154a5–7; S 149 b2–4; Z 157b3–5; F 127 a5–7; Q 99 b1–2; K 381b3–6; J 101a5–7; B 363 b8–364 a2; D 102 a7–b1; Dpe 245.20–246.1; Sch 244 MS Kṣudr-\textit{v}(Bhī) 4 b4–5 a1; T. 1451[24] 351a1–3)

I.3.4.2

kun dga’ bo dge slong ma dag gis dge slong pha\textsuperscript{332} rnams la zla ba phyed phyed\textsuperscript{333} cing ston pa’i lung\textsuperscript{334} rjes su bstan pa btsal\textsuperscript{335} bar bya’o | | kun dga’ bo ngas ’di ni bud med rnams kyi\textsuperscript{336} nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos gnyis su bcas te | de la bud med rnams kyis\textsuperscript{337} nam ’tsho’i\textsuperscript{338} bar du bslab par bya’o | | (L 24b6–8; R 22a5–7; T 23b4–6; N

\textsuperscript{323} las] LRTNHSZFQJD : lus KB

\textsuperscript{324} rnams kyis] LRTNHSQKJB : rnams kyi Z : kyi F

\textsuperscript{325} bsnyen] LRTNHSZQKJB : snyen F

\textsuperscript{326} ’gyur ba] LRTNHSZQKJD : ’gyur bar F : om. ’gyur ba B

\textsuperscript{327} kyi] LRTNHSZQKJD : kyi F : gyi B

\textsuperscript{328} de la] HSZQKJB : LRTNF om. de la

\textsuperscript{329} kyis] LRTNHSZFJD : kyi QKJB

\textsuperscript{330} ’tsho’i] LRTNHSZJD : mtsho’i FQKB

\textsuperscript{331} bar] LRTNHSZFKJD : par B

\textsuperscript{332} pha] LRNHSZFQKJB : pa T

\textsuperscript{333} phyed] LRTNHSZQKJB : add. kyi F

\textsuperscript{334} lung] LRTNHSZFQKJD : lus B

\textsuperscript{335} bstan pa btsal] LRTNHSZQKJB : ston pa ’tshal F

\textsuperscript{336} kyi] LRTNHSQKJB : om. kyi Z : kyi F

\textsuperscript{337} kyis] LTZSFKJB : kyi RNH

\textsuperscript{338} ’tsho’i] LRTNHSZJD : mtsho’i FQKB
330b3–4; H 154a7–154b2; S 149 b4–6; Z 157b5–8; F 127 a7–127 b1; Q 99 b2–3; K 381b6–8; J 101a7–8; B 364 a2–3; D 102 b1–2; Dpe 246.4–8; Sch 244 MS Kṣudr-v(Bhī) 5 a1–2; T. 1451[24] 351a4–5

I.3.4.3

kun dga’ bo dge slong ma dag gis dge slong pha'[339] med pa’i gnas su dbyar tshul du mi ’jug par bya’[340] ste kun dga’ bo ngas ’di ni bud med rnams kyi[341] nyes pa dgag cing mi ’da’ bar bya’[342] ba’i phyir bla ma’i chos gsum du[343] bcas te de la bud med rnams kyis nam ’tsho’i[344] bar du bslab par bya’o (L 24 b8–25 a1; R 22a5–8; T 23b6–8; N 330 b5–6; H 154b2–4; S 149 b6–7; Z 157b8–10; F 127 b1–2; Q 99 b3–5; K 381b8–382a1; J 101a8–b1; B 364 a3–5; D 102 b2–3; Dpe 246.8–12; Sch 245 MS Kṣudr-v(Bhī) 5 a2–3; T. 1451[24] 351a5–7)

I.3.4.4


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[340] bya] LRTNHSZQKJBD : mi bya F
[341] kyi] LRTNHSZQKJBD : kyis F
[342] bar bya] LRTNHSZQKJBD : om. bar bya F
[343] du] LRTNHSZQKJBD : sdu F
[344] ’tsho’i] LRTNHSZJBD : mtsho’i FQKB
[345] ka] LRTNHSZQKJBD : ga F
[346] Skt. pravārayitavyam. Acc. to BHSD 385.2 pravārayati, “the pravāraṇā ceremony is to be performed;” acc. to BHSD 385.1 pravāraṇa is rendered as Tib. dgag bye (or dgag puye) in Mvy 8682.
[347] dbye] LRTNHSZFKJBD : bye F
[348] kyi] LRTNHSZQKJBD : kyis F
[349] bar] LRTNHSZQKJBD : blar F
[350] bzhi] LRTNHSZQKJBD : bzhi par F
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rnams kyis\textsuperscript{351} nam ’tsho’i\textsuperscript{352} bar du bslab par bya’o | | (L 25a1–3; R 22 a8–b2; T 23b8–24a2; N 330b6–331a1; H 154b4–5; S 149 b7–150 a2; Z 157 b10–158 a3; F 127 b2–4; Q 99 b5–6; K 382a2–3; J 101b1–3; B 364 a5–7; D 102 b3–4; Dpe 246.12–16; Sch 245 MS Kṣudr-v(Bhī) 5 a3–5; T. 1451[24] 351a23–25 [different order in Chinese Tib./Skt. 3.4.4 = Chin. 3.4.8])

I.3.4.5

kun dga’ bo dge slong mas dge slong pha\textsuperscript{353} tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | ’tsho\textsuperscript{354} ba nyams pa la\textsuperscript{355} gleng bar\textsuperscript{356} mi bya dran par mi bya ste | kun dga’ bo dge slong mas\textsuperscript{357} dge slong pha la\textsuperscript{358} tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | ’tsho\textsuperscript{359} ba nyams pa mams gleng ba dang\textsuperscript{360} | dran par byed pa dag mi gnang\textsuperscript{361} ngo | | dge slong dag gis ni dge slong ma la\textsuperscript{362} tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | ’tsho\textsuperscript{363} ba nyams pa la\textsuperscript{364} gleng ba dang | dran par byed pa la\textsuperscript{365} dgag pa

\textsuperscript{351} kyis] LRTNHSZFD : kyi QKJB
\textsuperscript{352} ‘tsho’i] LRTNHSZJD : mtsho’i FQKB
\textsuperscript{353} pha] LRTNHSZQKJBD : \textit{add.} rnam{s la F}
\textsuperscript{354} ’tsho] LRTNHSZQKJBD : mtsho F
\textsuperscript{355} la] LRTNHSZQKJBD : dang F
\textsuperscript{356} bar] LTNHSZFQKJD : R par
\textsuperscript{357} dge slong mas] LRTNHSZFQKJD : \textit{om.} B
\textsuperscript{358} la] HQKJBD : \textit{om.} la LRTNSZF
\textsuperscript{359} ’tsho] LRTNHSZKJBD: tsho Q : mtsho F
\textsuperscript{360} dang] LRTNHSZQKJBD : \textit{om.} dang F
\textsuperscript{361} gnang] LRTNHSZQKJBD : snang F
\textsuperscript{362} ma la] LRTNHSZQKJBD : \textit{om.} la F
\textsuperscript{363} ’tsho] LRTNHSZQKJBD : mtsho F
\textsuperscript{364} la] LTNHSZFQKJBD : \textit{om.} la R
\textsuperscript{365} la] LRNHSZFQKJBD : \textit{om.} la T
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I.3.4.6

kun dga’ bo dge slong mas dge slong pha\(^{375}\) la tshig ngan pa mi smra | khro bar mi bya\(^{376}\) | bsdigs\(^{377}\) par mi bya’o | kun dga’ bo dge slong mas dge slong\(^{378}\) la tshig\(^{379}\) ngan pa\(^{380}\) smra ba\(^{381}\) dang | khro\(^{382}\) ba dang | bsdigs pa\(^{383}\) rnams\(^{384}\) mi gnang\(^{385}\) ste | kun dga’ bo ngas ’di ni bud med rnams

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366 de\(^{366}\) | kun dga’ bo ngas ’di ni\(^{367}\) bud med\(^{368}\) rnams kyi\(^{369}\) nyes\(^{370}\) pa dgag\(^{371}\) cing mi ’da’ bar bya ba’i phyir bla ma’i chos lngar\(^{372}\) bcas\(^{373}\) te | de la bud med rnams kyi nam ’tsho’i\(^{374}\) bar du bslab par bya’o | (L 25 a3–8; R 22 b2–6; T 24 a2–6; N 331 a1–6; H 154 b5–155 a3; S 150 a2–6; F 127 b4–8; Q 99 b6–100 a1; K 382a3–8; J 101 b3–6; B 364 a7–b3; D 102 b4–7; Dpe 246.16–247.5; Sch 245 MS Kṣudr-v(Bhī) 5 a5–b3; T. 1451[24] 351a8–12 [different order in Chinese Tib./Skt. 3.4.5 = Chin. 3.4.4])

375| add. pha LRTNHSZQKJBD

376| om. pha F

377| add. pha LRTNHSZQKJBD

378| om. pha FQKB

379| om. pha FQKB

380| om. pha FQKB

381| om. pha FQKB

382| om. pha FQKB

383| om. pha FQKB

384| om. pha FQKB

385| om. pha FQKB
ki\textsuperscript{386} nyes pa dgag\textsuperscript{387} cing mi ’da’ bar bya ba’i phyir bla ma’i chos drug par\textsuperscript{388} bcas te de la bud med rnams kyis nam ’tsho’i\textsuperscript{389} bar du bslab par bya’o (L 25 a8–25 b2; R 22 b6–8; T 24a6–24b1; N 331 a6–331b1; H 155 a3–5; S 150 a6–150b1; F 127 b8–128 a2; Z 158 a8–158 b3; Q 100 a1–3; K 382a8–b2; J 101 b6–8; B 364 b3–5; D 102 b7–103 a1; Dpe 247.5–10; Sch 245 MS Kṣudr-v(Bhī) 5 b3–4; T. 1451[24] 351a12–15 [different order in Chinese Tib./Skt. 3.4.6 = Chin. 3.4.5])

I.3.4.7

kun dga’ bo bla ma’i chos nyams na dge slong mas dge ’dun gnyis ka\textsuperscript{390} la zla ba phyed kyi\textsuperscript{391} bar du\textsuperscript{392} mnyes\textsuperscript{393} par bya ba spyod cig kun dga’ bo ngas ’di ni bud med rnams kyi\textsuperscript{394} nyes pa dgag\textsuperscript{395} cing mi ’da’ bar bya ba’i phyir bla ma’i chos bdun du\textsuperscript{396} bcas te de la kun dga’ bo bud med rnams kyis nam ’tsho’i\textsuperscript{397} bar du bslab par bya’o (L 25 b2–4; R 22 b8–23a1; T 24 b1–2; N 331b1–3; H 155 a5–7; S 150 b1–3; Z 158b3–5; F 128 a2–4; Q 100 a3–4; K 382b2–4; J 101b8–102a1; B 364 b5–7; D 103 a1–3; Dpe 247.11–15; Sch 246 MS Kṣudr-v(Bhī) 5 b4–6 a1; T. 1451[24] 351a20–22 [same in Chinese Tib./Skt. 3.4.7 = Chin. 3.4.7])

\begin{verbatim}
\textsuperscript{386} kyi\textsuperscript{] LRTNHSZQKJBD : kyis F
\textsuperscript{387} dgag\textsuperscript{] LRTNHSZQKJBD : dgags F
\textsuperscript{388} par\textsuperscript{] LRTNHSZFQKJD : bar B
\textsuperscript{389} ’tsho’i\textsuperscript{] LRTNHSZJD : mtsho’i FQKB
\textsuperscript{390} gnyis ka\textsuperscript{] THSZ : gnyi ga QKJD : gnyis LRNB : nyis ka F. Acc. to Tshig mdzod chen mo, s.v. gnyi ga is an archaic spelling of gnyis ka.
\textsuperscript{391} phyed kyi\textsuperscript{] LRNHSZQKJBD : phyed phyed kyi T : phyed phyed kyi F
\textsuperscript{392} du\textsuperscript{] HSZFQKJBD : om. du LRTN
\textsuperscript{393} mnyes\textsuperscript{] LRTNHSZFQKJD : mnyeg B
\textsuperscript{394} kyi\textsuperscript{] LRTNHSZQKJBD : kiyis F
\textsuperscript{395} dgag\textsuperscript{] LRTNHSZQKJBD : dgags F
\textsuperscript{396} du\textsuperscript{] QKJBD : par LRTNHSZF
\textsuperscript{397} ’tsho’i\textsuperscript{] LRTNHSZJD : mtsho’i FQKB
\end{verbatim}
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I.3.4.8

Here, the Chinese (T. XXIV351b6–10) has a second summary, Uddāna 2. (antaroddāna); for details, see English translation.

I.3.5

kun dga’ bo de⁴¹¹ ste⁴¹² gau ta mī⁴¹³ skye dgu’i bdag mo chen mos bla ma’i chos ’di brgyad la yang dag par bzung zhing⁴¹⁴ nan tan du⁴¹⁵ byas na ’di nyid
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I.3.6

I.3.6.1

de nas tshe dang ldan pa kun dga’ bo bcom ldan ‘das kyis gsungs pa la mngon par dga’ ste rjes su yi rang nas bcom ldan ‘das kyi zhabs la mgo bos phyag ’tshal te bcom ldan ‘das kyi drung nas song ngo gau ta m skye dgu i bdag mo chen mo ga la der dong ste phyin pa dang gau ta m skye dgu i bdag mo chen mo la ’di skad ces smras so (L 25 b7–26 a1; R 23a5–7; T 24b6–8; N 331 b6–332 a2; H 155b3–5; S 150 b7–151 a1; Z 159 a1–4; F 128 a8–b2; J 102a4–5; Q 100 a7–8; K 382b8–383a2; B 365 a3–5; D 103 a5–6; Dpe 247.20–248.2; Sch 246 MS Kṣudr-v(Bhī) 6 a2–3; T. 1451[24] 351b11–13)

416 de] LRTNHSZQKJBD: om. de F
417 bsnyen] LRTNHSZJD: snyen FQKB
418 dge slong ma’i] LRTNHSZF: nyes pa’i QKJB
419 dngos po] LRTNHSFQKJD: dngos po’o Z: dngos por B
420 bo] LRTNHSZQKJBD: bos F
421 mngon par] LRTNHSZQKJBD: om. mngon par F
422 rang] LRTNHSZQKJB: rangs FD
423 kyi] LRTNHSQKJBD: kyis FZ
424 mgo bos] LRTNHSZF: abbr. mgos QKJB
425 te] LRTNHSZQKJB: nas F
426 kyi] LRTNHSZQKJD: kyis F: gyis B
427 nas] LRTNHSFJD: du QKB
428 gau ta m] QKJBD: go’u ta mi LRTNH: ’go’u ta ma SZ: go’u ta ma F
429 mo] LRTNHSZQKJBD: pos F
430 dong] QKJBD: song LRTNHSZ
431 gau ta m] QKJBD: go’u ta mi LRTNH: ’go’u ta ma SZ: go’u ta ma F
I.3.6.2

gau ta mī⁴³² bud med rnams kyis legs par bshad⁴³³ pa’i chos⁴³⁴ ’dul ba la rab tu byung nas bsnyen⁴³⁵ par rdzogs te⁴³⁶ dge slong ma’i dngos por ni⁴³⁷ gnang mod kyi⁴³⁸ ‘on kyang gau ta mī⁴³⁹ bcom ldan ’das kyis⁴⁴⁰ bud med rnams kyi⁴⁴¹ nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos brgyad bcas te | ’di la bud med rnams kyis nam⁴⁴² ’tsho’i⁴⁴³ bar du bslab par bya’o | | nan tan du bya’o | | btsun pa kun dga’ bo⁴⁴⁴ bka’ stsal⁴⁴⁵ pa de⁴⁴⁶ nyan kyis⁴⁴⁷ gsung⁴⁴⁸ shig | (L 26 a2–4; R 23a7–b1; T 24 b8–25 a3; N 332 a2–4; H 155b5–7; S 151 a2–4; Z 159 a4–7; F 128 b2–4; Q 100a8–b2; K 383a2–5; J 102a5–7; B 365 a5–7; D 102 a6–7; Dpe 248.7–12; Sch 246 MS Kṣudr-v(Bhī) 6 a5–b2; T. 1451[24] 351b15–20)
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I.3.7

I.3.7.1

gau ta mī⁴⁴⁹ bcom ldan 'das kyis ni 'di skad⁴⁵⁰ ces bka’ stsal to | | kun dga’ bo dge slong las⁴⁵¹ bud med rnams kyis rab tu 'byung⁴⁵² ba dang bsnyen⁴⁵³ par rdzogs te dge slong ma’i dngos por⁴⁵⁴ rab tu rtogs par bya’o | | gau ta mī⁴⁵⁵ bcom ldan 'das⁴⁵⁶ kyis 'di ni⁴⁵⁷ bud med rnams kyi⁴⁵⁸ nyes pa dgag cing mi 'da’ bar bya ba’i phyir bla ma’i chos bcas pa dang po ste | de la⁴⁵⁹ bud med rnams kyis nam 'tsho’i⁴⁶⁰ bar du bslab par bya’o | | (L 26 a4–7; R 23b1–3; T 25 a3–5; N 332 a4–7; H 155 b7–156 a3; S 151 a4–6; Z 159 a7–b2; F 128 b4–6; Q 100 b2–3; K 383a5–7; J 102a7–b1; B 365 a5–b1; D 103 a7– b2; Dpe 248.12–18; Sch 246 MS Kṣudr-v(Bhī) 6 b2–3; T. 1451[24] 351b21–23 summary)

I.3.7.2

gau ta mī⁴⁶¹ bcom ldan 'das kyis⁴⁶² yang bka’ stsal pa | kun dga’ bo dge slong rnams kyi⁴⁶³ drung⁴⁶⁴ na⁴⁶⁵ dge slong mas zla ba phyed phyed cing ston pa’i

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⁴⁴⁹ gau ta mī QKJBD : go’u ta mi LRTNH : 'go’u ta ma SZ : ge’u ta ma F
⁴⁵⁰ skad] LRTNHSZFQKJB : sked D. Dpe corrects to skad without further comment.
⁴⁵¹ las] LRTNHSZQKJD : la F : lus B
⁴⁵² 'byung] RQKJBD : byung LTNHSZF
⁴⁵³ bsnyen] LRTNHSZQKJB : snyen F
⁴⁵⁴ por] LRTFQKJBD : po NHSZ
⁴⁵⁵ gau ta mī QKJBD : go’u ta mi LRTNH : 'go’u ta ma SZ : ge’u ta ma F
⁴⁵⁶ 'das] LRTNHSZFQKBD : 'dasi J
⁴⁵⁷ 'di ni] LRTNHSZQKJBD : om. 'di ni F
⁴⁵⁸ kyi] LRTNHSZQKJBD : kyis F
⁴⁵⁹ de la] LRTNHSZFQKBD : om. de la J
⁴⁶⁰ 'tsho’i ] LRTNHSZJBD : mtsho’i FQK
⁴⁶¹ gau ta mī QKJBD : go’u ta mi TH : 'go’u ta ma LRSZ : go’u ta ma N : ge’u ta ma F
⁴⁶² kyis] RTNHSZFQKBD : kyi L
⁴⁶³ kyi] LRTNHSZQKJBD : kyis F
⁴⁶⁴ drung] LRTNHSZFQJBD : drang K
⁴⁶⁵ na] QKJBD : nas LNTRHSZF
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lung rjes su⁴⁶⁶ bstan pa⁴⁶⁷ btsal⁴⁶⁸ bar bya’o | | gau ta mi⁴⁶⁹ bcom ldan ’das kyis ’di ni bud med rnams kyi⁴⁷⁰ nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos gnyis su bcas te | de la bud med rnams kyis nam ’tsho’i⁴⁷¹ bar du bslab par bya’o | | (L 26 a7–b1; R 23b3–5; T 25 a5–8; N 332 a7–b2; H 156 a3–5; S 151 a6–b1; Z 159 b2–4; F 128 b6–8; Q 100 b3–5; K 383a7–383b1; J 102b1–2; B 365 b1–3; Dpe 248.18–249.2; Sch 247 MS Kṣudr-v(Bhī) 6 b3–5; T. 1451[24] 351b21–23 summary)

I.3.7.3

gau ta mi⁴⁷² bcom ldan ’das kyis yang bka’ stsal pa | kun dga’ bo dge slong mas⁴⁷³ dge slong med pa’i gnas su⁴⁷⁴ dbyar tshul du ma ’jug cig⁴⁷⁵ | gau ta mi⁴⁷⁶ bcom ldan ’das kyis ’di ni⁴⁷⁷ bud med rnams kyi⁴⁷⁸ nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i⁴⁷⁹ chos gsum du⁴⁸⁰ bcas te | ’di⁴⁸¹ la bud med rnams kyis nam ’tsho’i⁴⁸² bar du bslab par bya’o | | (L 26 b1–3; R 23b5–7; T 25 a8–b1; N 332 b2–4; H 156 a5–7; S 151 b1–3; Z 159 b4–7; F 129 a1–

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466 rjes su] RTNHZFQKJBD : abbr. rjesu LS
467 bstan pa] LRTSZQKJBD : bstan par NH : om. bstan pa F
468 btsal] LRTHSZFQKJBD : tsal N
469 gau ta mi] QKJBD : ’go’u ta mi L : go’u ta mi RTNH : ’go’u ta ma SZ : ge’u ta ma F
470 kyi] LRTNHSZQKJBD : kyi F
471 ’tsho’i] LRTNHSZJD : mtsho’i FQKB
472 gau ta mi] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F
473 dge slong mas] LRTNHSZQKJBD : om. dge slong mas F
474 gnas su] RTNHSZQKJBD : abbr. gnasu LF
475 cig] LRTHSZQKJBD : cing NF
476 gau ta mi] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : ge’u ta ma F
477 ’di ni] LRTNHSZQKJBD : ni ’di F
478 kyi] LRTSQKJBD : kyis NHZF : gyis B
479 bla ma’i] LRTNHSZFJD : om. bla ma’i QKB
480 du] LRTNHSZQKJBD : tu F
481 ’di] LRTNHSZQKJBD : des F
482 ’tsho’i] LRTNHSZJD : FQKB mtsho’i
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I.3.7.4

gau ta mī\(^{483}\) bcom ldan 'das kyis yang\(^{484}\) bka’ stsal pa | kun dga’ bo dbyar tshul\(^{485}\) du zhugs\(^{486}\) pa’i dge slong ma\(^{487}\) dge 'dun\(^{488}\) gnyis ka la mthong ba dang | thos pa dang | dogs pa’i gnas gsum du\(^{489}\) skabs dbye bar bya’o | gau ta mī\(^{490}\) bcom ldan 'das kyis\(^{491}\) 'di ni bud med rnams kyis\(^{492}\) nyes pa dgag cing mi 'da’ bar bya ba’i phyir bla ma’i chos bzhir bcas te | ’di\(^{493}\) la bud med rnams kyis nam 'tsho’i\(^{494}\) bar du bslab par bya’o | | (Q 100 b6–8; F 129 a2–5; S 151 b3–5; T 25 b2–4; L 26 b3–6; N 332 b4–7; H 156 a7–b2; Z 159 b7–160 a2; R 23b7–24a2; K 383b3–6; J 102b4–5; B 365 b5–7; D 103 b4–6; Dpe 249.6–12; Sch 247 MS Kṣudr-v(Bhi) 7 a1–3; T. 1451[24] 351b21–23 summary)

\(^{483}\) gau ta mī] QKJBD : LR ’go’u ta mi : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F

\(^{484}\) bcom ldan ’das kyis yang] LRTNHSZQKJBD : yang bcom ldan ’das kyis F

\(^{485}\) tshul] LRTNHSZQKJBD : yul F

\(^{486}\) zhugs] LRTNHSZQKJBD : bzhugs F

\(^{487}\) dge 'dun] QJKBD : dge slong dang dge 'dun LRTNSZF : dge slong dang dge slong ma’i dge 'dun H

\(^{488}\) dge 'dun] LRTNHSZQKJBD : add. dang F

\(^{489}\) du] LRTNHSZQKJBD : tu F

\(^{490}\) gau ta mī] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F

\(^{491}\) kyis] LRTNHSZFJD : kyi QK : gyi B

\(^{492}\) kyi] LRTHZQKJBD : kyis NHF : gyi B

\(^{493}\) 'di] LRTNHSZQKJBD : de F. It is noteworthy that deviations listed in Dpe assigned to <<khu>> often match the readings in F. According to Gene Smith (personal communication 04.02.2010), <<khu>> (= Khu re) corresponds with Urga PK.

\(^{494}\) 'tsho’i] LRTNHSZJD : mtsho’i FQKB
I.3.7.5

gau ta mi495 bcom ldan ’das kyis yang496 ’di skad gsungs so497 | kun dga’ bo
dge slong mas dge slong tshul khrims nyams pa dang | lta ba nyams pa dang
| spyod pa nyams pa dang | ’tsho498 ba499 nyams pa la500 gleng501 bar502 mi
bya503 | dran par mi bya’o | kun dga’ bo dge slong mas dge slong504 tshul
khrims nyams pa dang | lta ba nyams pa dang505 | spyod pa nyams pa dang |
’tsho506 ba nyams pa la507 gleng bar508 bya ba dang | dran par509 bya ba mi
gnang ngo510 | kun dga’ bo511 dge slong gis ni dge slong ma tshul khrims
nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang512 | ’tsho513
ba nyams pa la514 gleng bar byed515 | dran par byed pa la516 mi gnang ba517
med do | | gau ta mi518 bcom ldan das kyis ’di ni bud med rnams kyi nyes pa
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I.3.7.6

gau ta mi\(^{524}\) bcom ldan ’das kyis yang bka’ stsal pa \mid kun dga’ bo dge s\ng long mas dge s\ng long la tshig ngan pa smra\(^{525}\) bar mi bya’o\(^{526}\) khro bar mi bya | bsdigs\(^{527}\) par mi bya’o\(^{528}\) \mid kun dga’ bo\(^{529}\) dge s\ng long mas dge s\ng long la\(^{530}\) tshig ngan pa smra ba dang | khro ba dang | bsdigs pa rnams\(^{532}\) mi gnang\(^{533}\) ste | gau ta mi\(^{534}\) bcom ldan ’das kyis ’di ni bud med rnams kyi\(^{535}\) nyes pa dgag cing mi ’da’ bar bya ba’i phyir\(^{536}\) bla ma’i chos drug par bcas te \mid de la bud med rnams kyis\(^{537}\) nam ’tsho’i\(^{538}\) bar du bs\lab par bya’o | | (L 27 a2–5; R

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\(^{519}\) cing] LRTNHSZQKJBD : om. cing F  
\(^{520}\) phyir] LRTNHSZQKJBD : om. phyir F  
\(^{521}\) med] LRTNHSZFKJBD : mad Q  
\(^{522}\) kyis] LRTNHSZQKJBD : om. kyis F  
\(^{523}\) ’tsho’i] LRTNHSZJD : mtsho’i QFKB  
\(^{524}\) gau ta mi] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F  
\(^{525}\) smra] LRTNHSZQJBD : smras F : mi smra K  
\(^{526}\) bya’o] QKJBD : om. ’o LRTNHSZF  
\(^{527}\) bsdigs] LRTNHSZQKJBD : sdig F  
\(^{528}\) bya’o] LRTNHSZQKJBD : om. ’o F  
\(^{529}\) kun dga’ bo] LRTNHSZQKJBD : om. kun dga’ bo F  
\(^{530}\) la] LRTNHSZQKJBD : ma F  
\(^{531}\) pa] NHFQJB : par LRTSZK  
\(^{532}\) bsdigs pa rnams] LRTNHSZQKJBD : sdig rnams F  
\(^{533}\) gnang] THSZQKJBD : snang LRNF  
\(^{534}\) gau ta mi] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F  
\(^{535}\) kyi] LRTNHSQKJBD : kyis ZF  
\(^{536}\) phyir] LRTNHSZQKJBD : add. de las F  
\(^{537}\) kyis] RTHSZFQKJBD : kyi LN  
\(^{538}\) ’tsho’i] LRTNHSZJD : mtsho’i FQKB
I.3.7.7

gau ta mi\(^{539}\) yang bcom ldan 'das kyis\(^{540}\) bka’ stsal pa | kun dga’ bo bla ma’i chos byung ba’i\(^{541}\) dge slong mas dge 'dun\(^{542}\) sde gnyis la zla ba phyed\(^{543}\) phyed kyi\(^{544}\) bar du mnyes par\(^{545}\) spyod\(^{546}\) do | gau ta mi\(^{547}\) bcom ldan 'das kyis 'di ni bud med rnam{s} kyis\(^{548}\) nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos bdun du bcas te | de la bud med rnam{s}\(^{549}\) kyis\(^{550}\) nam 'tsho’i\(^{551}\) bar du bslab par bya’o | (L 27 a5–8; R 24a8–b2; T 26 a3–6; N 333 b1–3; H 157 a2–4; S 152 a5–7; Z 160 a8–b3; F 129 b1–4; Q 101 a4–6; K 384a3–6; J 103a1–3; B 366 a4–7; D 104 a2–3; Dpe 250.1–7; Sch 247 MS Kṣudr-v(Bhī) 7 b1–3; T. 1451[24] 351b21–23 summary)

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\(^{539}\) gau ta mi] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F

\(^{540}\) kyis] QKJBD : add. yang LRTNHSZF

\(^{541}\) ba’i] LRTNHSZFQKJD : ba B

\(^{542}\) 'dun] HSZFQKJB : slong LRTN

\(^{543}\) phyed] LRTNHSZD : om. phyed FQKJB

\(^{544}\) kyi] LRTNHSZQKJD : kyi F : gyi B

\(^{545}\) par] FQKJB : add. bya ba LRTNHSZ

\(^{546}\) spyod] LRTNHSZQJD : byed F : bcad KB

\(^{547}\) gau ta mi] QKJBD : ’go’u ta ma LRSZ : go’u ta mi TNH : ’go’u ta ma F

\(^{548}\) kyi] TSZQKJD : kyi LRNHF : gyi B

\(^{549}\) rnam{s}] LRTNHSZQKJB : om. rnam{s} F

\(^{550}\) kyis] LRTNHSZQKJD : kyi F

\(^{551}\) 'tsho’i] LRTNHSZJD : mtsho’i FQKB
gau ta mī bcom ldan 'das kyis yang bka’ stsal pa | bsnyen par rdzogs nas lo brgya lon pa’i dge slong mas da bsnyen par rdzogs pa’i dge slong la tshig snyan pa dang | bstod pa dang ldang ba dang | thal mo sbyar ba dang | phyag bya bar bya’o | gau ta mī bcom ldan ’das kyis ’di ni bud med mams kyi’ nyes pa dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos brgyad du bcas te | de la bud med mams kyis nam ’tsho’i bar du bslab par bya’o | | (L 27 a8–b2; R 24b2–4; T 26 a6–8; N 333 b3–5; H 157 a4–a7; S 152 a7–b3; Z 160 b6–161 a1; F 129 b6–7; Q 101 a7–b1; K 384a8–384b3; J 103a5–7; B 366 b1–3; D 104 a5–6; dPe 250.13–18; Sch 248 MS Kṣudr-v(Bhi) 7 b5; T. 1451[24] 351b21–23 summary)

bcom ldan ’das kyis yang bka’ stsal pa | kun dga’ bo de ste gau ta mī skye dgu’i bdag mo chen mos bla ma’i chos ’di brgyad yang dag par

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552 gau ta mī] QKJBD : 'go’u ta ma LRSZ : go’u ta mi TNH : go’u ta ma F
553 kyis] RTNHSZFQKJBD : kyi L
554 yang] HFQKJBD : om. yang LRTNSZ
555 bsnyen] LRTNHSZQKJBD : snyen F
556 pa’i] LRTNHSZQKJBD : add. skyes bu F
557 da] LRTNHSZQKJBD : om. da F
558 gzod] LRTHSJD : bzod NFQKB
559 bsnyen par rdzogs pa’i] LRTNHSZQJBD : om. bsnyen par rdzogs pa’i F : bsnyen par rdzogs pa ’di K
560 la] LRTNHSZFQKJD : gi B
561 ldang ba] LRTNHSZJD : ldan pa FQKB
562 gau ta mī] QKJBD : 'go’u ta ma LRSZ : go’u ta mi TNH : go’u ta ma F
563 kyi] LRTNHSZKJBD : om. 'di ni bud med mams kyi F : gyi Q
564 kyis] LRTNHSZFJBD : kyi QK
565 ’tsho’i] LRTNHSZFJD : mtsho’i QKB
566 bud med mams kyi nam ’tsho’i bar du bslab par bya’o | | HSZQKJBD : om. bud med mams kyi nam ’tsho’i bar du bslab par bya’o | | LRTNFS
567 yang] LRNHSZQKJBD : om. yang TF
568 bo] LRTNHSZQKJBD : om. bo F
569 ste] LRTNHSZQKJBD : te F
570 gau ta mī] QKJBD : 'go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F
571 mos] LRTNHSZ : mo] FQKJBD
The Buddhist Nuns’ Ordination in the Tibetan Canon

I.3.8

I.3.8.1

btsun pa kun dga’ bo bcom ldan ’das kyis bud med rnams kyis576 nyes pa dgag cing mi ’da’ bar577 bya ba’i phyir bla ma’i chos brgyad578 ’di rnams beas te579 de la580 bud med rnams kyis nam ’tsho’i581 bar du bslab582 par bgyi ba ’di583 ni584 bdag gis585 ngag dang yid dang586 spyi bos kyang mndon587 do | | (L 27 b4–5; R 24b6–8; T 26 b2–3; N 333 b7–334 a2; H 157 b1–3; S 152 b4–6; Z 161 a3–5; F 130 a1–3; Q 101 b2–3; K 384b5–6; J 103a8–b1; B 366 b5–6; D 104 a7–b1; Dpe 251.1–251.1; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351b21–23 summary)

572 nan tan] LRTNHSZQKJBD : add. du F
573 ’di] ZQKJBD : de LRTNHF
574 bsnyen] LRTNHSZQKJBD : snyen F
575 yin no] LRNHSZQKJBD : abbr. yino T : yin om. no F
576 kyi] LRTNHSZQKJBD : kyis F
577 bar] RTNHSZFQKJBD : om. bar L
578 brgyad] QKJBD : add. po LRTNHSZF
579 te] LRTNHSZQKJBD : ste F
580 de la] LRTNHSZQKJBD : om. de la F
581 ’tsho’i] LRTNHSZD : mtsho’i FQKB
582 bslab] LRTNHSZQKJBD : slob F
583 ’di] NHZQKJBD : add. dag LRTSF
584 ni] LRTNSZFQKJBD : om. ni H
585 gis] TSZFQKJBD : gi LRNH
586 dang] LRTNHSZQKJBD : om. dang F
587 mndon] LRTNHSZJD : nod F : gnod QKB
I.3.8.2

btsun pa kun dga’ bo de ’di lta\textsuperscript{588} ste\textsuperscript{589} rgyal rigs kyi\textsuperscript{590} bu mo’am | bram ze’i bu mo’am\textsuperscript{591} rje’u\textsuperscript{592} rigs kyi bu mo’am | dmangs\textsuperscript{593} rigs\textsuperscript{594} kyi bu mo yang rung\textsuperscript{595} rab tu bkrus pa\textsuperscript{596} rab tu byugs pa\textsuperscript{597} skra dang sen mo byad\textsuperscript{598} byas pa | gos dkar po bgos pa la\textsuperscript{599} kha cig gis me tog ut pa le’i\textsuperscript{600} phreng\textsuperscript{601} ba’am | tsam pa ka’i\textsuperscript{602} phreng\textsuperscript{603} ba dang | ba ri shi ka’i\textsuperscript{604} phreng ba\textsuperscript{605} dang | a ti mug ti’i\textsuperscript{606} phreng\textsuperscript{607} ba yang | rung ba\textsuperscript{608} byin na des de la yid dga\textsuperscript{609} rangs\textsuperscript{610} te lag pa\textsuperscript{611} gnyis kyi\textsuperscript{612} blangs nas\textsuperscript{613} yan lag gi\textsuperscript{614} mchog mgo bo\textsuperscript{615} la ’jog go | btsun pa kun dga’ bo de bzhin du bcom ldan ’das kyi\textsuperscript{616} bud
med rnams kyi\textsuperscript{616} nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos brgyad po 'di rnams bcas te\textsuperscript{617} | de la bud med rnams kyis nam 'tsho'i\textsuperscript{618} bar du bslab par bgyi ba 'di dag ni bdag gis\textsuperscript{619} ngag\textsuperscript{620} dang | yid dang\textsuperscript{621} | spyi bos kyang\textsuperscript{622} mmod\textsuperscript{623} de\textsuperscript{624} | (L 27 b6–28 a2; R 24b8–25a4; T 26 b3–8; N 334 a2–6; H 157 b3–7; S 152 b6–153 a3; Z 161 a5–b3; F 130 a3–7; Q 101 b4–7; K 384b6–385a3; J 103b1–5; B 366 b6–367 a3; D 104 b1–4; Dpe 251.5–158; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351b25–c1)

I.4 The Buddha’s Consent to Mahāprajāpatī’s Higher Ordination

bcom ldan 'das kyis nam gou ta mi\textsuperscript{625} skye dgu'i bdag mo chen mos bla ma'i chos rnams nyams su blangs pas na\textsuperscript{626} rab tu byung zhing bsnyen\textsuperscript{627} par rdzogs pa'i dge slong ma'i dngos por gnang ba de na\textsuperscript{628} (L 28 a2–4; R 25a4–5; T 26 b8–27 a1; N 334 a6–7; H 157 b7–158 a1; S 153 a3–4; Z 161 b3–5; F 130 a7–8; Q 101 b7–8; K 385a3–4; J 103b5; B 367 a3–4; D 104 b4–5; Dpe 251.16–18; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351c1–2)

\textsuperscript{616} kyi] LRTNHSZQKJBD : kyis F
\textsuperscript{617} bcas te] LRTNHSZQKJBD : kyi F
\textsuperscript{618} 'tsho'i] LRTNHSZJD : mtsho'i FQKB
\textsuperscript{619} gis] TSZFQKJBD : gi LRNH
\textsuperscript{620} ngag] LRTNHSZFKJD : dag B
\textsuperscript{621} yid dang] LRTNHSZQKJBD : om. yid dang F
\textsuperscript{622} kyang] RHQKJBD : om. kyang LTNSZF
\textsuperscript{623} mmod] LRTNHSZQKJBD : nod F : mnong B
\textsuperscript{624} de] FQKJBD : do LRTNHSZ
\textsuperscript{625} gau ta mi] QKJBD : 'go'u ta ma LRSZ : go'u ta ma TNH : go'u ta ma F
\textsuperscript{626} nyams su] LRTNHSZQKJBD : abbr. nyamsu F
\textsuperscript{627} bsnyen] LRTNHSZQKJBD : snyen F
\textsuperscript{628} na] LTNHSZFKJBD : ni R
2.1.2 English Translation of the Tibetan text

I The Chapter on Mahāprajāpatī Gautamī (*Mahāprajāpatī-gautamīvastu)

Summary (Tib. sdom ni, Skt. uddāna)¹

Spoiled by mildew² and confirmation of thorough interrogation by a bhikṣu-ṇī.³ Legal proceedings to be conducted;⁴ a bhikṣuṇī who left the order.⁵

I.1 Mahāprajāpatī Gautamī’s Request for Admission to the Order

I.1.1 Gautamī’s Encounter with the Buddha in Kapilavastu

The Buddha,⁶ the Bhagavān,⁷ was staying in Kapilavastu in the Nyagrodha⁸ grove. Mahāprajāpatī Gautamī, accompanied by 500 women of the Śākya clan, then went to where the Bhagavān was, bowed with her head at the feet

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² Tib. btsa’ zhugs pa. Cf. I.3.2.3.3 btsa’i nad (plague of mildew).

³ Tib. dge slong mas yongs su dris pa smras pa’o. Cf. II.iii.1.3 (Part Two).

⁴ Tib. las rnams dag kyang bya ba ste.

⁵ Tib. slar babs pa yi dge slong ma.

⁶ Pāli parallel: Vin ii 253, Cūḷavagga X, Bhikkhunikkhandaka. Although it does not appear in the corresponding part of the Pāli vinaya in the PTS edition, this section is also known as Mahāpajāpatigotamīvatthu. See, for example, The Mahāsaṅgiti Tipitaka Buddhavasse 2500 Pāli edition 2005: https://suttacentral.net/pli-tv-kd20/pli/ms. See also AN 8.51.


⁸ MW: Banyan or Indian fig-tree, Ficus Indica.
of the Bhagavān and sat down to one side. While she was seated off to one side,⁹ the Bhagavān advised Mahāprajāpati Gautamī in the right way¹⁰ [by means of] a dharma talk,¹¹ he instructed her in the right way, encouraged¹² her in the right way, and delighted her in the right way.

I.1.2 Gautamī’s Request for Admission into the Order

Having correctly advised her in various ways by means of a dharma talk, instructed her in the right way, encouraged her in the right way, and delighted her in the right way, he fell silent.¹³

Mahāprajāpati arose from her seat, placed her palms together toward the Bhagavān, and made obeisance to the Bhagavān. Then she said the following to the Bhagavān: “Venerable,¹⁴ then, if it is the case that it is possible for a woman to attain the four fruits of a śramaṇa,¹⁵ please allow women to go forth and fully ordain in the well-spoken Dharmavinaya,¹⁶ and then practice bhikṣunīhood and lead the way of pure life (brahmacarya) in the presence of the Bhagavān” Thus she spoke.

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⁹ The Chinese parallel omits repetitions such as “sitting to one side”.
¹⁰ Tib. yang dag par. Chin. om.
¹¹ Chin. adds “in various ways”; cf. I.1.2.
¹² Tib. gzengs bstod.
¹³ Chin. om. these two sentences, reading instead: Mahāprajāpati, having heard the Dharma, her mind deeply filled with joy.
¹⁴ Mvy 9220: Tib. btsun pa, Skt. bhadanta, Chin. 大德, P. bhante.
¹⁵ Tib. dge sbyong gi 'bras bu bzhi, Skt. caturtha śrāmanyaphala (although the Skt. equivalent is missing here, it is attested below in section I.2.2, see Sch 242 MS Kṣudr-v(Bhī) 3 a1). Sanskrit varies from Tibetan here. Skt. reads “the fourth fruit of a śrāmana”, not “the four fruits of a śrāmana”, i.e., Tib. dge sbyong gi 'bras bu bzhi pa. Cf. Jā: 'bras bu reward of ascetic exercises, the various grades of perfection, of which four are distinguished. The four are: a. stream-enterer (Tib. rgyun du zhugs pa, Skt. śrotāpanna; Mvy 1009), b. once-returner (Tib. lan gcig phyir 'ong ba, Skt. sakrdāgāmin; Mvy 1012), c. non-returner (Tib. phyir mi 'ong ba, Skt. anāgāmin, Mvy 1014), and d. the most perfect saint (Tib. dgra bcom pa, Skt. arhan, Mvy 4). See also Boin-Webb (2001: 197).
¹⁶ Chin.: Buddhadharma instead of Dharmavinaya.
I.1.3 The Buddha’s Rejection

Then the Bhagavān said to Mahāprajāpatī: “Gautamī, wear the white clothes of a housewife, and practice only in that way, as long as you live, the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.”

I.1.4 Gautamī’s Repeated Request

Again Mahāprajāpatī Gautamī asked the Bhagavān thus a second and third time: “Venerable, then, if it is the case that it is possible for a woman to attain the four fruits of a śramaṇa, please allow women to go forth and fully ordain in the well-spoken Dhammavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān.” Thus she spoke.

I.1.5 The Buddha’s Repeated Rejection

Again a second and a third time, the Bhagavān said to Mahāprajāpatī Gautamī: “Gautamī, wear the white clothes of a housewife, and practice only in that way, as long as you live, the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.” Thus he spoke, and when the Bhagavān had not consented even a third time, Mahāprajāpatī Gautamī bowed with her head at the feet of the Bhagavān and departed from his presence.

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17 Chin.: The Buddha said: Mahāprajāpatī.
18 Tib. khyim mi mo. Chin. instead of “housewife:” you should stay at home (not go forth).
20 Chin. practice the holy/brahma life, endowed with single purity (lit. purity fully filling you), without pollution. In this way you can obtain calming-down-peace, benefit, and happiness.
21 No repetition in the Chinese translation. According to Heirman (personal communication, March 2011), Chinese translators abbreviate because repetitions are considered boring.
22 Chin. summarizes I.1.4 and I.1.5: Three times she asked the Buddha in this way and each time he denied his permission. Paying homage with her head at the Buddha’s feet, she respectfully took leave and left.
I.2 Gautamī’s Second Request for Admission into the Order

I.2.1 Gautamī’s Encounter with the Buddha in Nādikā

Then, having stayed at Kapilavastu for as long as he liked, the Bhagavān took up his alms bowl and his robes (Tib. chos gos, Skt. cīvarāḥ)\(^{23}\) and set out on tour to the region of Nādikā.\(^ {24}\) Mahāprajāpatī Gautamī heard that the Bhagavān, having stayed at Kapilavastu for as long as he liked, had taken up his alms bowl and his robes and set out on tour to the region of Nādikā.\(^ {25}\) Having heard this, [she and] the 500 women of the Śākya clan accompanying [her]\(^ {26}\) shaved their heads by themselves\(^ {27}\) and put on robes (Tib. chos gos, Skt. cīvarāḥ). Having their heads shaved and wearing a patched garment

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\(^{23}\) Cf. below Part Two IV.i.2.1 Niśraya 1.

\(^{24}\) Tib. yul nādika. Cf. Panglung (1981: 23): nādika = sgra can. Mvy 2006: Tib. yul, Skt. deśa, Chin. 境. (village, not land); MW deśa: region, province, country. Chin. a village of reed vendors. Cf. BHSD Nādikā (= Pali id.; also Nātikā), n. of a village. This name is Nādikā (feminine) in Mahāparinirvāṇasūtra, edited by Waldschmidt (1951: 163–164, section 9.2 and the following passages). In the Pāli rendition, the Buddha is said to have left from Kapilavatthu (Skt. Kapilavastu Tib. Ser skya) for Vesālī (Skt. Vaiśālī, Tib. Yangs pa can). Vaiśālī is close to Patna. Cf. Analayo (2016: 208): “At that time the Blessed One put on his robes, took his alms bowl, left Kapilavastu, and approached a village of reed vendors.”

\(^{25}\) Chin. summarizes: Then Mahāprajāpatī heard that the Buddha had left.

\(^{26}\) Note that the Pāli parallel mentions not 500, but only a number of women. Cf. Anālayo (2016: 208): “Then, having heard that the Buddha had left, Mahāprajāpatī together with five hundred Śākyan women...”

\(^{27}\) Same in Chinese, 自 zì (by themselves), i.e., not by the master (and also not each others’ head).
Chapter 2: The First Bhikṣuṇī Ordination

(Tib. *sbyar ma, Skt. *samghāṭī), they followed the tracks of the Bhagavān to where he had stopped overnight and went there.

Thus, the Bhagavān wandered through the Vṛji territory and went to Nādikā. In Nādikā he stayed in the place [called] Guji. Then too Mahāprajāpatī, physically [fully] exhausted, tired, weary, her body covered with dust, went to where the Bhagavān was, bowed with her head at the feet of the Bhagavān, and sat down to one side. While she sat off to one side, the Bhagavān correctly advised Mahāprajāpatī Gautamī by means of a dharma talk, instructed her in the right way, encouraged her in the right way, and delighted her in the right way. Once he had correctly advised her in various ways by means of a dharma talk, instructed her in the right way, encouraged her in the right way, delighted her in the right way, he fell silent.

28 Tib. sbyar ma. Although the Sanskrit parallel is missing for this passage, when the term sbyar ma appears below, it translates samghāṭī in those cases where we have a Sanskrit parallel (see below I.2.3, for example). This is in contrast to snam sbyar, the more common translation of samghāṭī, which is also that given in the Mvy, 8933 snam sbyar (samghāṭī). This is a clear indication that the same Sanskrit Vinaya terminology was rendered differently by different translators, at least before the standardization of terminology at the time of the Mvy, as discussed in the Introduction above. Chin. here states 赤 chi (red) robe. Anālayo (2016: 209) translates “... shaved off their hair on their own and all put on red monastic robes (samghāṭī).” According to the Vinaya, only bhikṣus and bhikṣunīs are supposed to wear the samghāṭī. The samghāṭī is one of the three robes of a bhikṣu and of the five robes of a bhikṣuṇī. See below Part Two III.i.1.1.3 Sanctioning the Five Robes.

29 Chin. lit. they continuously follow him as he goes. Cf. Anālayo (2016: 209): “They continuously followed behind the Buddha, staying overnight and departing [as he did].”


32 Chin. where he usually (or often) stays. Note too that in the Chinese parallel no further mention is made of the 500 other women. All MSV texts change to Mahāprajāpatī alone.
I.2.2 Gautamī’s Request for Ordination

Then Mahāprajāpatī arose from her seat. She placed her palms together toward the Buddha and made obeisance to the Bhagavān. She then said the following to the Bhagavān: “Venerable, then, if it is the case that it is possible for womenśramaṇa, please allow women to go forth and fully ordain in the well-spoken Dharmavinaya, and then practice bhikṣunīhood and lead the way of pure life in the presence of the Bhagavān.” Thus she spoke.śramaṇa

I.2.3 The Buddha’s Rejection

The Bhagavān said to Mahāprajāpatī Gautamī: “Gautamī, practice only in that way, as long as you live, with your head shaved and wearing a patched garment (Tib. sbyar ma, Skt. samghāṭi), the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.”śramaṇa

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33 Tib. bud med rnams, in Skt. mātrgrāmasya, i.e. not plural, but singular mātr-grāmah. Engl. womankind, womenfolk, a group of women. German “das Frauen-geschlecht”. MW: “the aggregate of mother”, the female sex. Chin.: “we women” (plural). At this point in the text, the various Kanjur editions are divided roughly evenly between the singular bud med and plural bud med rnams.

34 For a translation from the Skt. of this passage and the following passage I.2.3 cf. Finnegans (2009: 311).

35 Skt. Sch 242 MS Kṣudr-v(Bhī) 3 a2: samghāṭi. Chin. has here also a patched garment, making no mention of the color.

36 Anālayo (2011: 275): “Mahāpajāpati Gotamī, you shave off your hair like this, put on ochre robes and for your whole life practice the pure holy life.” Anālayo (2016: 210n6) referring to Sch 242 MS Kṣudr-v(Bhī) 3 a2–3 evam eva tvam gautamī … s[u]khāyeti, and Tib. Q 98b1 and D 101a6 ’di ltar ’di bzhin du points out that “in the present context, kevalaṃ is not an adverb, but an adjective in the accusative that introduces the qualifications of the brahmacarya as paripūrṇa, pariśuddha, and paryavadātā” For this reason, he contends that the kevalaṃ has been misconstrued by Wilson in Paul restricting this injunction to Gautamī alone: “just you alone, O Gautamī” (1985: 83). In this reading, he follows Krey (2010: 61n73), who translates: “Just so! You, Gautamī, practice all your life, with shaven head and clad in monastic robes, the entirely, fully perfect, fully pure, fully clean holy life! That will serve you well for a long time, to your benefit and happiness.” Skt. kevalam corresponds here with Tib. de ’ba’ zhig. The whole statement by the Buddha reads: gau ta mī khyod ’di ltar ’di bzhin du nam ’tsho’i bar du mgo bregs
I.2.4 Gautamī’s Repeated Request

Once again, a second and third time, Mahāprajāpatī Gautamī said the following to the Bhagavān: “Venerable, if it is the case that it is possible for women to attain the four fruits of a śramaṇa, please allow women to go forth and fully ordain in the well-spoken Dharma vinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān” Thus she spoke.37

I.2.5 The Buddha’s Repeated Rejection

Again a second and third time, the Bhagavān said to Mahāprajāpatī Gautamī: “Gautamī, practice only in this way, as long as you live, with your head shaved and wearing a patched garment, the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.”38

I.3 Mahāprajāpatī Gautamī and Ānanda

I.3.1 Ānanda Learns of the Buddha’s Rejection

I.3.1.1 Gautamī’s Grief

Then, after Mahāprajāpatī Gautamī had been denied permission by the Bhagavān a second and a third time,39 [Skt. she bowed with her head at his

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37 No literal correspondence in Chinese.
38 Chinese summarizes I.2.4 and I.2.5: Thus, she asked the Buddha three times, but each time he refused (T. 1451 [24] 350 c1). Cf. Anālayo (2016: 208): “Three times she asked the Buddha in this way and each time he did not give permission.”
39 Sanskrit here differs from the Tibetan, reading “until the third time” (yāvat trir api). So, it does not explicitly state “a second and a third time”. But I suppose the meaning does not differ from Tibetan.
two feet and walked away from the vicinity of the Bhagavān.]\textsuperscript{40} She then remained outside, beside the entrance way,\textsuperscript{41} weeping and shedding tears.\textsuperscript{42}

I.3.1.2 Ānanda Asks for the Reason

Then the Venerable Ānanda saw Mahāprajāpatī Gautamī outside, beside the gate, weeping and shedding tears. Seeing this he asked\textsuperscript{43} Mahāprajāpatī Gautamī, “Gautamī, why are you staying outside, beside the entrance way, weeping and shedding tears?”

I.3.1.3 Gautamī’s Response

She spoke thus: “It is as follows, Venerable Ānanda: women\textsuperscript{44} are not permitted to go forth (pravrajyā) in the well-spoken Dharma-vinaya, attain full ordination, and bhikṣuṇīhood.”\textsuperscript{45}

\textsuperscript{40} Note that here and henceforth, passages in square brackets preceded by ‘Skt.’ reflect translations from the Schmidt edition that are lacking in Tibetan. Here, see Sch 243 MS Kṣudr-v(Bhī) 3 b1-2: bhagavatā pratyākhyātā bhagavataḥ pādau shirasā vanditvā bhagavato ntiṅāt prakrāntā, which is missing in the Tibetan translation.

\textsuperscript{41} Tib. sgo khang. Chin. door, gate, entrance. Cf. Goldstein sgo khang – house situated on top of a large wall/gate. Sch 243 MS Kṣudr-v(Bhī) 3b2 dvārakoṣṭhaka (here prob. of the vihāra-gate). BHSD dvāra-koṣṭhaka (= Pali °koṭṭhaka), lit. gate-room, a room, or (often) roofed but upon space, over a gate or entrance (to a private house, religious, edifice, or city).

\textsuperscript{42} The Chinese varies somewhat, reading: “Three times she asked the Buddha in this way, and every time he did not agree. Then Mahāprajāpatī, knowing that the Buddha, the Bhagavān, will not give permission to her repeated requests, finally stood outside of the door crying.”

\textsuperscript{43} Chin. abbreviates: “Then venerable Ānanda saw her and asked:”

\textsuperscript{44} While the Tibetan has only woman in the singular (bud med), which could be taken as a generic noun or as referring to a particular woman, the Sanskrit matrgrāma makes clear that the reference is to women in general.

\textsuperscript{45} Tib. rab tu byung nas bsnyen par rdzogs te dge slong ma’i dngos por ma gnang ngo. Skt. na labhate …. pravrajyām upasampadām bhikṣuṇī-bhāvanā. Chin. has not bhikṣuṇīhood, but to become, or to be a bhikṣuṇī. Anālayo (2016: 211): “are not permitted by the Blessed One to go forth and become nuns.”
I.3.1.4 Ānanda Offers His Help

“Gautamī, in that case, stay here, while I ask the Bhagavān.”

I.3.2 Ānanda as Mediator

I.3.2.1 Ānanda’s Request for Ordination on Behalf of Gautamī

Then the Venerable Ānanda went to where the Bhagavān was, bowed with his head at the feet of the Bhagavān and sat down to one side. Sitting off to one side, Venerable Ānanda asked the Bhagavān: “Venerable, if it is the case that it is possible for women to obtain the four fruits of a śramaṇa, please allow women to go forth and fully ordain in the well-spoken Dharmavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān.”

I.3.2.2 The Buddha’s Rejection and His Reason for it

[The Bhagavān answered:] “Ānanda, do not ask that women go forth in the well-spoken Dharmavinaya, attain full ordination and become bhikṣuṇīs. Why do I say this? Ānanda, if women go forth in the well-spoken Dharmavinaya, the Dharmavinaya will not last long.

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46 Here, as in I.3.1.2, the text shifts from “btsun pa” (I.3.1.3), Skt. bhadanta, to an alternative title for Ānanda: (Tib. tshe dang ldan pa, Skt. āyuṣmaṇ), literally, endowed with long life, often applied as a kind of honorific title especially to Buddhist monks. See also BHSD: āyuṣmaṇ, i.e., Skt. āyuṣmaṇ, functions like Pāli āvuso.

47 Our Sanskrit and Tibetan texts differ significantly from the Chinese MSV here. In the Sanskrit and Tibetan, we do not find an explicit affirmation from the Buddha that women can, indeed, attain the four fruits of a śramaṇa, whereas the Chinese MSV reads: “The Buddha said: ‘They can [realize] it.’ [Ānanda said:] ‘In that case may women be permitted to go forth.’” (Anālayo 2016: 211). This is in accord with the Pāli Vinaya, where the Buddha explicitly replies to Ānanda: “Women, Ānanda, having gone forth … are able to realize … perfection” (Horner 1938–1966: v.354). Cf. The Pāli Vin II 254–255, Cv X 1.2–3.

48 From here the Chinese MSV again matches with the Sanskrit and Tibetan: ‘Ānanda, now do not ask for women to go forth, receive the higher ordination, and become nuns in my well-taught teaching and discipline. Why is that? If
I.3.2.3 Three Similes for the Reason of His Rejection

I.3.2.3.1 Simile of a Household with Many Women and a Few Men

“Ānanda, it is as follows. For example, a household in which there are many women and few men is easily attacked and overwhelmed by robbers and kidnappers. Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.

I.3.2.3.2 Simile of the Destruction of a Rice Field

(This paragraph is missing in Phu brag and all Tshal pa editions FQKJB)

women are allowed to go forth, the Buddha’s teaching will not last long.’” (Anālayo 2016: 211) But then, from here, the MSV differs in sequence from the Pāli Vin II 256, Cv X.1.6, in that the Buddha makes this prediction not before he gives the eight gurudharmae, but after he has given them and thus ordained Mahāpajāpatī. See Horner (1938–1966: v. 356), and in comparison, the Theravāda Anguttara-nikāya version in Anālayo (2016: 132, 233–234).

49 Lit. Ānanda. It is (Tib. de) like this (Tib. 'di lta ste), for instance (Tib. dper na). Sanskrit lacks “for example”, having only “tadyathā” = ’di lta ste.

50 Unlike the Sanskrit and Tibetan, the Chinese version mentions men first and then women.

51 Cf. Finnegan (2009: 314n601): “bandhusteyānām; Tibetan: mi la rku ba rnams. The Tibetan seems to take this not as families who are thieves – ‘robber bands’ as Frances Wilson renders it in her translation in Paul (1985: 84) – but those who steal away family members, or kidnappers.” Chin.: “the house will be broken in by evil thieves.” The simile of robbers and abductors who attack and overwhelm a household with many women and few men could conceivably anticipate the possibility of a social backlash if there is a substantial increase in the number of women choosing to join the order, thus opting out of the few other social roles open to them at the time of the Buddha. On discussion of such backlash, see Finnegan (2009: 326).

52 Chin.: “The going forth of the women will destroy the right teaching just like that.” For a detailed comparative study of the Chinese versions of these similes or predictions, see Heirman (2001: 281–284).
Ānanda, it is as follows. For example, if a fierce hailstorm falls on a field with fully grown śāli rice, the śāli rice will be ruined, thoroughly ruined. Due to ill luck, it will become destroyed. Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.

I.3.2.3.3 Simile of the Ruin of Sugarcane

“Ānanda, it is as follows. If a fully grown field of sugarcane of a farmer is affected by a plague of mildew, the sugarcane fields will be ruined. They will become spoiled. Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.”

I.3.3 Approval of the Buddha

The Chinese (T. 1451[24] 350c19–21; c21–25) has here the following two passages (I.3.3.1–2), which have no parallel in Sanskrit or Tibetan, but do have a parallel in the Pāli Vin II 253–254, Cv X.1.2–3, Horner 1938–1966, v.354. See also Anālayo (2016: 212).

54 The Sanskrit differs here: “It is as follows: Ānanda, thunderbolts might fall on an excellent śāli rice field of a householder, who is a farmer, and the śāli rice would be ruined, thoroughly ruined.”
55 Chin.: “Again, Ānanda, it is like a farmer’s crops which have ripened and are suddenly damaged by wind, rain, frost, and hail. The going forth of women will damage and destroy the right teaching just like this.” (Anālayo 2016: 212).
56 Chin. “Again, Ānanda, just as a field of ripe sugarcane that is afflicted by red-joint disease will be damaged and ruined completely. If women are permitted to go forth the right teaching will be damaged and ruined, it will not remain long, but will rapidly completely disappear just like that.”
I.3.3.1 Ānanda’s Reminder of Gautamī’s Kindness to the Buddha

I.3.3.2 Debt to the Mother

I.3.3.3 Purpose of the Eight Gurudharmas

“However, Ānanda, I have established eight gurudharmas for women, which should be observed by women for their whole life, for the sake of containment and to prevent the exceeding [of bounds].

57 Chinese here reads: “The venerable Ānanda further said to the Buddha: ‘Mahāprajāpatī has truly done a great kindness in relation to the Blessed One. When the Buddha’s mother had passed away, [Mahāprajāpatī] raised him with her milk until he grew up. Will the Blessed One not accept her out of compassion?’” (Anālayo 2016: 212).

58 Chinese here reads: “The Buddha said to Ānanda: ‘This matter is true. [Yet] I have already recompensed her completely for the great kindness she has done toward me. Because of me, she has come to know the three jewels, taking refuge in the Buddha, the Dharma, and the community. She has taken the five precepts. In regard to the nature of the four truths, she will never again have doubt or perplexity, she has attained the fruit of stream-entry and will eradicate dukkha on realizing freedom from [future] births. Kindness like this is even more difficult to requite; [gifts] of robes, food, and so on cannot compare with that.’” (Anālayo 2016: 212). Cf. Ohnuma (2006) for an argument that this debt owed to the mother for her care was one of the main reasons why the Buddha agreed to the ordination of Mahāprajāpatī. However, in this version of the account, it is clear from the Buddha’s response that he considered that debt to have been discharged already.

59 Sanskrit has the present tense: I establish.

60 ‘Containment’ here translates the Tibetan verb dgag pa, which in turns translates the Sanskrit āvarana, while ‘preventing the exceeding [of bounds]’ translates mi ’da’ bar bya ba, literally, non-exceeding or non-transgressing, which in turn translates anatikramana. The coming simile indicates the function of keeping water in the place one wishes it to be. The phrase ‘in order to contain and prevent the exceeding [of bounds]’ does not appear in the Chinese translation. This is confirmed by Ānalayo’s translation (2016: 213).
I.3.3.4 Comparison of the Eight Gurudharmas with a Dam

“For example, Ānanda, when the rainy season has ended, in the autumn, a farmer\textsuperscript{61} will dam the river or channel.\textsuperscript{62} Because the water is contained, it will not exceed [bounds].\textsuperscript{63} Accordingly, Ānanda, I will establish\textsuperscript{64} eight gurudharmas in order to contain women’s faults\textsuperscript{65} and prevent the exceeding [of bounds]. Let women keep them for life.

I.3.4 The Eight Gurudharmas

I.3.4.1 First Gurudharma

“What are the eight?\textsuperscript{66}

\textsuperscript{61} Literally, a farming householder – Tib. khyim bdag zhung pa. Skt. kārṣaka grhapati.
\textsuperscript{62} Tib. chu bo’am yur ba; Skt.: nādimukhe vā kulyāmukhe vā – at the mouth of the river or channel. The term mukhe does not appear in the Tibetan.
\textsuperscript{63} Chin. add.: “Their being laid down by me is like a solid dyke made by a farmer at the end of the summer period and the beginning of autumn, not allowing the water to flow beyond the rivers and canals, so that it will be sufficient for irrigating the seedlings everywhere in the field.” (Anālayo 2016: 213).
\textsuperscript{64} In Sanskrit as above present tense: I establish.
\textsuperscript{65} The Tibetan is alone in inserting the term “faults”; Tib. nyes pa, which does not appear in the Sanskrit MSV. Nor does it occur in the Chinese MSV, nor the Pāli Vinaya. The Sanskrit MSV here reads: “It is as follows, Ānanda. When the rainy season has ended, during the autumn season, a farmer should build a dam at the mouth of a river or at the mouth of a channel. Just as this is for the sake of blocking (containing) the water and so that there is no overflowing (exceeding of bounds), so too, Ānanda, for the sake of containment and so that there is no exceeding [of bounds], I prescribe eight gurudharmas for women, which women should observe for their whole lives.” Sch 244 MS Kṣudr-v(Bhī) 4 b3–4. As a point of comparison, the Mahāsāṃghika-Lokottaravādin Vinaya makes no mention either, of faults of women, but compares the gurudharmas to a dyke that holds back water, and likens the way in which the gurudharmas perform this containment to how the shore contains the ocean (Roth 1970: 16 § 12). For a fuller discussion and translations of this passage from all the extant Vinaya traditions, see Anālayo 2016: 91–94.
\textsuperscript{66} Note that the order of the gurudharmas is different in the Pāli Vinaya. For a detailed study, see Jin-il Chung (1999). Of special importance is the difference between the first gurudhama here and the sixth gurudhamma in the Pāli Vin II
“Ānanda, after women have received the going forth (pravrajyā) and the higher ordination (upasampadā) from bhikṣus, they should understand well that they [attained] bhikṣunīhood. Ānanda, accordingly, I have established the first gurudharma in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.

The Tibetan differs here from the Sanskrit, which reads:

[Skt.: “Which eight?

“Ānanda, the going forth, higher ordination, and bhikṣunīhood should be expected by a woman from bhikṣus. Ānanda, accordingly, I establish the first gurudharma for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.”]
Chapter 2: The First Bhikṣuṇī Ordination

I.3.4.2 Second Gurudharma

“Ānanda, bhikṣuṇīs should seek the teacher’s instruction69 from the bhikṣus70 every half month.71 Ānanda, accordingly, I have established the second guru-dharma in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.72

I.3.4.3 Third Gurudharma

“Ānanda, bhikṣuṇīs73 should not enter the rainy-season retreat in a residence (Tib. gnas, Skt. āvāsa74) where there are no bhikṣus.75 Ānanda, accordingly, I have established the third guru-dharma for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.76

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69 Tib. ston pa’i lung rjes su bstan pa; Skt. avavādānusāsanī – n. Nom. Pl. advice and instructions (avavāda – advice; anuśāsana – instruction, teaching); cf. Mvy: 1440 gdams pa (avavāda); Mvy 1439: rjes su bstan pa (anuśāsanā). Although the Sanskrit avavādānusāsanī is more readily understood as a bahuvrīhi compound, the Tibetan reads as a verb with the noun it governs; ston pa’i lung rjes su bstan pa. Despite seeking commentary on this term in the textual tradition and consulting with Tibetan scholars, there seems to be little guidance from the tradition as to what precisely this term means in this context. For a discussion of the use of this term in later, non-Vinaya contexts, see Rospatt (2013: 790, 793). Rospatt favors the translation “personal instruction.”

70 In Sanskrit it reads singular “from the presence of a bhikṣu.”

71 Tib. zla ba phyed phyed; skt. anvarddhamāsa (anu-ardha-māsa); cf. Mvy 8273: zla ba (māsa); Mvy 8196: phyed (ardham); cf. BHSD: anu-ardha.


73 Chin. om. bhikṣuṇīs, only: one should.

74 On the precise meaning of “āvāsa” see Kieffer-Pülz 1992: 365. She points out that before the introduction of the term sīmā the residence or residential district (“Wohnbezirk”) served as a measure of the “completeness” (sāmagrī) of the saṃgha when carrying out a legal act.

75 Tib. dbyar tshul du mi ’jug par bya; Skt. varṣā upagantavyā (is not to be approached/entered); cf. Mvy 8254: dbyar (varṣa).

I.3.4.4 Fourth Gurudharma

“Ānanda, when bhikṣuṇīs are concluding their stay in the rainy-season retreat, they should perform the pravāraṇā²⁷ in both saṃghas, with regard to three points (sthāna),²⁸ what they have seen, heard, or suspected. Ānanda, accordingly, I have established the fourth gurudharma for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.²⁹

I.3.4.5 Fifth Gurudharma

“Ānanda, when a bhikṣu has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle, a bhikṣuṇī should not

²⁷ Pravarāṇā (Tib. dgag dbye) refers to the act performed to conclude the rainy-season retreat. It is the point the monastics end their annual three-month period of seclusion. As Hu-von Hinüber (1994: 303 note 1) makes clear, the poṣadha and the pravāraṇā are connected to each other. In the Tibetan tradition the pravāraṇā takes place immediately after the poṣadha. Different from the pravarāṇā for bhikṣus, the pravarāṇā for bhikṣuṇīs takes place in front of both saṃgha. For the Theravāda tradition Hüsken states that the pravarāṇā is the only legal act that nuns perform within the monk’s order, at least in part (1997: 237). For the Mūla-sarvāstivāda tradition I-tsing reports that the monastics were taking a tuft of fresh rushes in their hands, “[h]andling it with their hands or treading on it with their feet they do what they like, first Bhikshus, next Bhikshunis; then the three lower classes of the members,” i.e., the śikṣamāṇās śrāmaṇeras and śrāmaṇerikās (Takakusu 1896: 87). Here Tib. skabs dbye bar bya; Skt. pravārayitavyam. Acc. to BHSD 385.2 pravārayati, “the pravāraṇā ceremony is to be performed;” acc. to BHSD 385.1 pravāraṇa nt. (also °nā) is rendered as Tib. dgag dbye (or dgag phyē) in Mvy 8682. Tibetans understand the term dgag dbye as an act performed to lift the restrictions or prohibitions that apply during the rainy season retreat (see also Chung 1998a: 35 note 68). For how the term pravāraṇā is handled in the Chinese text, see Jin-il’ Chung (1998a: 34–37). Although Mvy has pravāraṇa, neuter, and this is also recorded in BHSD, I apply the more common feminine pravāraṇā here, as in the Vinayavastu (cf. Wille 1990: 39).


²⁹ Chin. MSV follows a different order. In the Chinese MSV, this gurudharma corresponds with the last gurudharma, i.e., no. 8 (cf. Anālayo 2016: 214–215). In the Pāli Vin cf. garudhamma 4, II 255, Cv X.1.4, Horner (1938–1966: v.354).
reproach⁸⁰ him or remind him [of that].⁸¹ Bhikṣuṇīs are not permitted to reproach or remind a bhikṣu who has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle. However, it is not prohibited for bhikṣus to reproach or remind bhikṣuṇīs who have failings in their discipline, failings in their view, failings in their behavior, or failings in their lifestyle. Ānanda, accordingly, I have established the fifth gurudharma for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁸²

I.3.4.6 Sixth Gurudharma

“Ānanda, a bhikṣuṇī should not revile⁸³ a bhikṣu. She should not antagonize⁸⁴ him. She should not upbraid him. Ānanda, I do not permit a bhikṣuṇī to revile a bhikṣu, antagonize him, [or] upbraid him. Ānanda, accordingly, I have established the sixth gurudharma for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁸⁵

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⁸⁰ Tib. gleng bar mi bya ba; cf. SWTF codayitavya, codanā; Mvy 1272: gleng gzhi (nidāna).

⁸¹ From the Sanskrit literally: na bhikṣunyā bhikṣuś codayitavyaḥ smārayitavyaḥ – a bhikṣu is not to be criticized (or) reminded by a bhikṣuṇī.


⁸³ Tib. tshig ngan pa mi smra ba; Skt. na-ākroṣṭavya; cf. Mvy apavāda, Mvy 7598 – tshig ngan pa smra ba; SWTF ākroṣa.

⁸⁴ Tib. khrö bar mi bya ba; Skt. na roṣayitavya; cf. Mvy 8710: roṣitena na pratiroṣitavyaḥ, kḥros kyang slar mi kḥro bar bya. The causative form of the Sanskrit makes clear that the prohibition is not on getting angry but on acting intentionally to cause anger.

⁸⁵ Chin. MSV follows a different order. In the Chinese MSV, this appears as gurudharma 5 (see Anālayo 2016: 214). In the Pāli Vin cf. garudhamma 8, II 255, Cv X.1.4, Horner (1938–1966: v.355).
I.3.4.7 Seventh Gurudharma

“Ānanda, if a bhikṣuṇī violates a gurudharma, she should show respect to both saṃghas for half a month. Accordingly, Ānanda, I have established the seventh gurudharma for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.

I.3.4.8 Eighth Gurudharma

“Ānanda, a bhikṣuṇī who has been fully ordained for a hundred years should salute to a bhikṣu who has been fully ordained that very day, praise...

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86 Tib. nyams pa. Although this same term appeared above at I.3.4.5, there it translated the Sanskrit vipatya (in the sense of declined or degenerated), whereas here it translates adhyāpamna (in the sense of violate).

87 Tib. mnyes par bya ba. Although the Mvy 2394 has Skt. ārāgayati for mnyes par byed pa, note that the Skt. has here mānāpya (Mvy 8652, Tib. mgu bar bya ba). This could be considered as evidence supporting the thesis of Hu-von-Hinüber (1994: 57; 1997: 343) that the compilers of the Mahāvyutpatti used Guṇaprabhba’s handbooks as the basis for their Vinaya entries (cf. Roloff 1992: 57–62, 71–72).


89 Chin. MSV follows a different order. In the Chinese MSV, this appears as gurudharma no. 7 (see Anālayo 2016: 214). In the Pāli Vin cf. garudhamma 5, II 255, Cv X.1.4, Horner (1938–1966: v.355). Nolot (1996: 135–136n52) disagrees with Hüsken (1993: 159–160; English translation 2000: 53), who states that “[t]his garudhamma is the only one of the eight for which there is no equivalent ... in the Pācittiya section of the Bhikkhuṇīvibhaṅga,” and that there is “a contradiction here within the Vinaya regulations as the penalty for a Pācittiya offence does not include the imposition of mānatta, which is part of the penalty for a Saṃghādisesa offence.” Heirman disagrees with Hirakawa (1982: 85n63) “who is of the opinion that Mūla, T. 1451, p. 351a20–22, imposes a mānatva penance upon a nun who violates a gurudharma (considered to be one of the eight important rules). Hirakawa’s position has been taken as well by Nolot, É. 1991, p. 401” (Heirman 2002: 98 note 12). See also Heirman (1998a: 24 note 8) and Chung (1999: 230–231).

90 Skt. varṣaśata = 100 years.

91 Tib. tshig snyan pa ... bya bar bya, Skt. abhivādana ... karmma; cf. Mvy 1786: gus par smra ba (abhivādana).
him, stand up, place her palms together, and show him respect.\textsuperscript{92} Ānanda, accordingly, I have established the eighth \textit{gurudharma} for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.\textsuperscript{93}

**I.3.5 The Eight Gurudharms as Means of Ordination**

“Ānanda, if Mahāprajāpatī Gautamī accepts\textsuperscript{94} and keeps these eight \textit{gurudharms} assiduously, in that case, that itself will be her going-forth (\textit{pravrajyā}), that itself will be her full ordination (\textit{upasāmpadā}), that itself will be her bhikṣuṇīhood.” Thus he spoke.\textsuperscript{95}

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\textsuperscript{92} The Sanskrit reads \textit{abhivādanavandanapratyutthānānājaliṣāmīcīkarmma kartta-vyam}: greet him, salute him, rise up, place palms together, and praise him.

\textsuperscript{93} Chin. MSV follows a different order. In the Chinese MSV, this appears as \textit{gurudharma 6} (see Anālayo 2016: 214). In the Pāli Vin cf. \textit{gurudhamma 1}, II 255, Cv X.1.4, Horner (1938–1966: v.354). Here, the Chinese has a second summary, Uddāna 2 (\textit{antaroddāna}), see Anālayo (2016: 215n25): “higher ordination from the monks, [every] fortnight requesting exhortation, spending the rainy season retreat in dependence on monks, seeing a fault it is not proper to speak about it, not scolding and respecting [monks] of lesser [ordination age], [undertaking] penance in both communities, and invitation in front of the monks; these are the eight principles to be respected.” The order of this summary is the same as in the Chin. MSV version; the style similar to Guṇaprabha’s \textit{Vinayasūtra}, cf. Bapat & Gokhale (1982: 53.14): (604) \textit{gurudharmārocanam || aṣṭau gurudharmā ārocayitavyāḥ te punah-|| upasānapad bhikṣubhyāḥ || pratipākṣam cāvāvādayapary-ṣṭih || nā ‘bhikṣuka āvāse || kutraci varsopagamanam ca || bhikṣorāpa tsucodanam || aroṣanāṁ vandanā ca navakasya || ubhayaganāṁ mānāpyam || pravāraṇā ceti gurudharmāḥ ||” See also Bapat & Gokhale (1982: x). For the E-text of Guṇaprabha’s \textit{Vinayasūtra} in Sanskrit, see GRE Til Göttingen Register of Electronic Texts in Indian Languages see:

http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/bsu058_u.htm (2019–04–24). Note that the order in Guṇaprabha’s \textit{Vinayasūtra} follows the Skt. and Tib. MSV, but omits \textit{gurudharma 8} (\textit{abhivādana}), i.e., to speak kind words to a newly ordained bhikṣu.

\textsuperscript{94} Tib. \textit{yang dag par} \textit{bzung} has as its Sanskrit parallel \textit{samādaya}. Because the \textit{yang dag par} is routinely used to translate the Sanskrit prefix \textit{sam-}, it is not here rendered separately in English.

I.3.6 Ānanda’s Report of Admission Conditions to Mahāprajāpatī

I.3.6.1 Ānanda’s Encounter with Mahāprajāpatī

Then the Venerable Ānanda was delighted and rejoiced in what the Buddha had said. Rejoicing, he bowed with his head at the feet of the Bhagavān and departed from his presence. He went to Mahāprajāpatī Gautamī, and said to Mahāprajāpatī:

I.3.6.2 Communicating of the Consent of the Buddha

“Gautamī, permission has been granted for women to go forth and obtain full ordination, and bhikṣuṇīhood in the well-proclaimed Dharmavinaya. Nevertheless, the Bhagavān has established eight gurudharma in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe them for life. They should be applied assiduously.”

[Gautamī replied:] “I will listen to what the Venerable Ānanda says. Please speak.”

I.3.7 Ānanda’s Repetition of the Eight Gurudharmas

I.3.7.1 First Gurudharma

“Gautamī, the Bhagavān said the following: ‘Ānanda, after women have received the going forth and the higher ordination from bhikṣus, they should understand well that they [attained] bhikṣuṇīhood.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this first gurudharma. Women should observe it for life.

I.3.7.2 Second Gurudharma

“Gautamī, the Bhagavān further said the following: ‘Ānanda, bhikṣuṇīs should seek the teacher’s instruction from the bhikṣus every half month.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of

96 Chin. reads: “I wish you to tell me; I will listen and receive it single-mindedly” (Anālayo 2016: 215).
bounds], the Bhagavān has established this second *gurudharma*. Women should observe it for life.  

**I.3.7.3 Third Gurudharma**

“Gautamī, the Bhagavān further said the following: ‘Ānanda, bhikṣuṇīs should not enter the rainy-season retreat in a residence where there are no bhikṣus.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this third *gurudharma*. Women should observe it for life.

**I.3.7.4 Fourth Gurudharma**

“Gautamī, the Bhagavān further said the following: ‘Ānanda, when bhikṣuṇīs are concluding their stay in the rainy-season retreat, they should perform the *pravāraṇā* in both *saṅghas*, with regard to three points: what they have seen, heard, or suspected.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this fourth *gurudharma*. Women should observe it for life.

**I.3.7.5 Fifth Gurudharma**

“Gautamī, the Bhagavān further said the following: ‘Ānanda, when a bhikṣu has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle, a bhikṣuṇī should not reproach him or remind him [of that]. Bhikṣuṇīs are not permitted to reproach or remind a bhikṣu who has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle. However, it is not prohibited for bhikṣus to reproach or remind bhikṣuṇīs, who have failings in their discipline, failings in their view, failings in their behavior, or failings in their lifestyle.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this fifth *gurudharma*. Women should observe it for life.

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97 The Chinese MSV here summarizes the remaining *gurudharmanas* (3.7.2–3.7.8): “In this way, he completely told her about them, one by one up to the end” (Anālayo 2016: 216).

98 The same is the case for the *bhikṣus* in the *Pravāraṇavastu* of the Mūlasarvāstivādins (Chung 1998a: 151–152, 188–189, 235–236, no. 4.5).
I.3.7.6 Sixth Gurudharma

“Gautamī, the Bhagavān further said the following: ‘Ānanda, a bhikṣunī should not revile a bhikṣu. She should not antagonize him. She should not upbraid him. It is not permitted for bhikṣunīs to revile, antagonize, or upbraid a bhikṣu. Ānanda, I do not permit a bhikṣunī to revile a bhikṣu, antagonize him, [or] upbraid him.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this sixth gurudharma. Women should observe it for life.

I.3.7.7 Seventh Gurudharma

“Gautamī, the Bhagavān further said the following: ‘Ānanda, if a bhikṣunī violates a gurudharma, she should show respect to both saṃghas for half a month.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this seventh gurudharma. Women should observe it for life.

I.3.7.8 Eighth Gurudharma

“Gautamī, the Bhagavān further said the following: ‘Ānanda, a bhikṣunī who has been fully ordained for a hundred years should salute a bhikṣu who has been fully ordained that very day, praise him, stand up, place her palms together, and show him respect.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this eighth gurudharma. Women should observe it for life.

“The Bhagavān further said: ‘Ānanda, if Mahāprajāpatī Gautamī accepts and keeps these eight gurudharmas assiduously, in that case, that itself will be her going-forth (pravrajyā), that itself will be her full ordination (upasaṃ-padā that itself will be her bhikṣunīhood.’ Thus he spoke.”

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Chapter 2: The First Bhikṣunī Ordination

I.3.8 Mahāprajāpatī’s Acquiescence

I.3.8.1 Joyful Acceptance of the Eight Gurudharmas

[Thereupon Mahāprajāpatī Gautamī replied:] “Venerable Ānanda, the Bhagavān has established these eight gurudharmas in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe them for life. I accept them with my speech, with my mind, and even with the crown of my head.”

I.3.8.2 Metaphor of a Flower Garland

“It is as follows: Ānanda: Any girl (kanyā) from the royal caste (kṣatriya), a brahmin girl, a girl from the merchant caste (vaśa), or a girl from the commoners’ caste (śūdra), when she has thoroughly washed, fully anointed, cut her hair and nails, put on white clothes, and if she is given an utpala flower garland by someone, a garland [made of the] flowers of the campaka tree, a pāriśaka garland, or a lemon-tree flower (atimukta) garland, she would take it with both hands, well-pleased and delighted, and put it on the highest limb of her body, the head. Venerable Ānanda, likewise with regard to these eight gurudharmas established by the Bhagavān in order to contain women’s faults and to prevent the exceeding [of bounds], which should be

100 Chinese MSV paraphrases and renders the last sentence slightly differently: “with a mind of deep joy, she respectfully took them [the eight gurudharmas] on her head.” Cf. Anālayo (2016: 216).

101 Chin. abbreviates, instead of “girl” – a woman at home (jia nü 家女), and instead of girl from the royal class – female (nü 女), one from a household of one of the four castes/noble classes.

102 The elements of this description are reminiscent of a Hindu wedding rite. Michaels (1998: 128) describes, for example, a svayaṇvara (self-determined) marriage, where the father invites an assembly of suitors and the daughter chooses her husband by putting a flower garland around the neck of her chosen man. The law code of Manu describes eight classical forms of marriage depending on class (129). A woman was married at a young age. In light of the discussions of appropriate ages for when to proceed through the stages of monastic ordination, it is interesting to note that in 1860, the minimum age for marriage was set at 10 years, in 1891 it was raised to 12 years, in 1929 to 14 years and today it stands at 18 years (130).
observed by women for their whole life, I accept them with my speech, with my mind, and even with the crown of my head.\textsuperscript{103}

\textbf{I.4 The Buddha’s Consent to Mahāprajāpatī’s Higher Ordination}

Since Mahāprajāpatī Gautamī accepted the \textit{gurudharmas}, the Bhagavān gave her permission\textsuperscript{104} to go forth and become a fully ordained \textit{bhikṣuṇī}.\textsuperscript{105}

\textsuperscript{103} For the shorter Pāli parallel, see Vin II 255–256, Cv X.1.5, Horner (1938–1966: v.355).

\textsuperscript{104} Cf. subtitle of this passage in the Pāli Vinaya: \textit{bhikkunīupasampadānusāyanāṇaṃ}, i. e., permission for \textit{bhikkunī} ordination.

\textsuperscript{105} Unlike the Tibetan, the Chinese MSV adds: “When Mahāprajāpatī accepted the principles to be respected, then she and the five hundred Śākyan women went forth, received the higher ordination, and became nuns” (Anālayo 2016: 216). It is not possible to ascertain whether the Sanskrit makes mention of the remaining five hundred aspirants to ordination here, because the Sanskrit manuscript is missing an entire folio (folio 8), and only resumes in section II.i.1.3, which appears in the present publication in Chapter 3. The missing folio can be expected to have contained the end of Ānanda’s report to Mahāprajāpatī (end of the eighth \textit{gurudharma} I.3.7.8), Mahāprajāpatī’s acquiescence (I.3.8), her joyful acceptance of the eight \textit{gurudharmas} (I.4), as well as the beginning of the Manual for Bhikṣuṇī Ordination. After 1.2.1 of the present Chapter, from the moment when they had arrived at the village in Nādikā after following the Buddha there, up to this point, no further mention is made in the Sanskrit, Tibetan, or Chinese of the other women seeking ordination along with Mahāprajāpatī. Thus, at this point, according to the Tibetan version, the foundation of the nuns’ order has yet to take place.

In the Tibetan, the text then abruptly switches interlocutors, with Upāli replacing Ānanda, a shift attested in both the Chinese and Tibetan MSV, with the Sanskrit text there missing, but not attested in the Pāli Vinaya. In this new section, Upāli repeats the previous comment of the Buddha regarding Mahāprajāpatī’s ordination by accepting the \textit{gurudharmas}, and asks about the 500 women accompanying her. Ānanda is no longer mentioned from this point onward in the Tibetan.

The Pāli parallel, Vin II 256, differs here in that Ānanda reports back to the Buddha that Mahāprajāpatī has accepted the eight \textit{gurudhammas} (Horner 1938–1966: v.355). As mentioned above (I.3.2.2), unlike the MSV, in the Pāli Vin II 256, Cv X.1.6, at this point the Buddha comments that if “women had not obtained going forth from the home into homelessness in the \textit{dhamma} and discipline” the \textit{dhamma} would have endured for a thousand years, but now will only last for five hundred years, and then only do we find in the Pāli Vinaya a parallel to the four similes, above at 1.3.2.3.1–3, and 1.3.3.3.
3 Manual for Bhikṣuṇī Ordination

Whereas the Manual for Bhikṣu Ordination (Bhikṣūpasāmpadājñapti) appears in the very first chapter in the Tibetan Vinaya, the Pravrajyāvastu (Rab tu ’byung ba ’i gzhi), the Manual for Bhikṣuṇī Ordination (*Bhikṣu-nyupasāmpadājñapti) is to be found some ten volumes later in the Tibetan canon, in one of the last volumes of the vinaya, in the section on ‘minor matters’ or Kṣudrakavastu (Phran tshegs kyi gzhi). According to Clarke (2015: 63), the “Kṣudrakavastu (Chapter on Miscellanea) contains material that is found in multiple sections in other Vinayas including the following four (Pali titles): Vattakkhandhaka (Chapter on Deportment); Bhikkunīkkhandhaka (Chapter on Nuns); Pañcasatikakkhandhaka (Chapter on the First Council of 500 Arhats); and Sattasatikakkhandhaka (Chapter on the Second Council of 700 Arhats).” This text is only extant in Tibetan and Chinese translation and it is considered to be particularly important for the studies of bhikṣuṇīs in India.²

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¹ Kanjur D 1 (’dul ba), ka, 1b1–131a4. For a critical edition, see Helmut Eimer (1983). For critical editions of the Sanskrit, Tibetan, and Chinese texts of the Buddhist monks’ ordination, see Jin-il Chung (2011). It is important to note that this book does not contain an edition of a part of the Skt Pravrajyāvastu, but the Tib. Pravrajyāvastu compared to a re-edition of a Skt manuscript which is titled Upasāmpadājñapti. For an early annotated translation of the Sanskrit karmavācanā text of the ordination of Buddhist monks according to the Mūlasarvāstivādavinaya in comparison to its Tibetan translation, see Hārtel (1956: 50–92). In his introduction, Hārtel states that he put the Sanskrit texts of the Mūlasarvāstivāda school compared with its Tibetan counterpart into the foreground because it conveys the most complex and well-developed form of ordination (1956: 9). For an overview of the extant corpus of the Mūlasarvāstivādavinaya and its Tibetan and Chinese translations, see Clarke (2015: 73–81).

² For details see Clarke (2015: 76) and Clarke (2018: 204, 208, 220). See also Chung (1998b: 420–421): “The sections which are not preserved in the Vinayavastu have their equivalents in the *Vinayakṣudrakavastu: 1) Kṣudraka; 2) Bhikṣuṇī; 3) Ācāra; 4) Pañcaśatikasamāgīti; and 5) Saptaśatikasamāgīti.”
The *Manual for Bhīkṣuṇī Ordination*, edited and translated in this chapter, corresponds to the respective passages partly preserved in the Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford, on folio pages 9 forward. This comprises the second part of the so-called *Bhīkṣuṇīkarmavācanā*, as described above in the Introduction.\(^3\)

Details on these primary sources can be found in the Introduction above at 1.2.2. Information as to the Tibetan text edition are also provided in the Introduction, at 1.2.3.

### 3.1 The Main Parts of the Manual for Bhīkṣuṇī Ordination in the Tibetan Mūlasarvāstivāda vinaya

The Mūlasarvāstivāda *Bhīkṣuṇyupasampadājñāpti*\(^4\) contains all stages of a woman’s ordination up to full ordination. For ease of navigation, a brief

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\(^3\) Bendall (1903) published fragments of a Sanskrit manuscript containing portions of a *Bhīkṣuṇīkarmavācanā*. He says: “As to the school to which the ritual belongs, I have little doubt that it is the Mūla-sarvāstivāda” (1903: 374). If he is right, comparisons of passages of this text with Schmidt’s manuscript of the MS suggest that assuming Bendall is correct that it is the MSV, it is clear that we are confronted with a different manuscript here, yet still a passage from a *Bhīkṣuṇyupasampadājñāpti*. Bendall explains that he discovered the fragment “in December 1898 in a bundle of loose palm leaves tied up in the cloth wrapper of some classical Sanskrit MSS, preserved in the Durbar-library at Kātmāṇḍu, Nepal” (1903: 373). Regarding the dating he states: “The leaf was written in Northern India, probably not in the Eastern portion, about A.D. 900” (1903: 373).

\(^4\) For the reason of using this term see below 3.1.2.IV.v.7. As Jin-il Chung (2011: 14, 63) points out, although the manuscript’s colophon of the Manual for Buddhist Monks’ Ordination does have the word *upsampādājñāptiḥ*, “upsampāda” is most likely to be emended *upasampadājñāpti* and refers to the text section from II.iii onwards (cf. Oskar von Hinüber 2014: 105). Similarly, the actual *Bhīkṣuṇyupasampadājñāpti* starts with section “III Full Ordination (Upasampāda)”. The sections before are introductory steps which are required in the process of becoming fully ordained in stages. Nevertheless, this title should be handled cautiously, for *jñāpti* is not usually translated *cho ga* in Tibetan (see below p. 205 3.1.2.III.i.1.1.2.2 note 132 which refers to *upasampadvidhi* as the original Skt of *bsnyen par rdzogs pa’i cho ga*). Although it does not seem safe to apply this title *upasampadājñāpti* to the present text for bhīkṣuṇis’ ordination, not to mention its problematic spelling *upasampādājñāpti*, I follow here Jin-il Chung for the sake of
outline of the main parts of the ritual for conferring such ordination is provided here.

**II.i–II.ii**

The provision for going forth (Tib. *rab tu 'byung ba*, Skt. *pravrajyā*), which starts with going to the triple refuge (Tib. *skyabs gsum du 'gro ba*, Skt. *trīṇi śaraṇagamanāṇī*) and acceptance of the five precepts of a lay woman (Tib. *dge bsnyen ma'i bslab pa'i gzhi lnga*, Skt. *pañca upāsikāśikṣāpadāṇī*)

**II.iii**

The provision for śrāmaṇerikā precepts (Tib. *dge tshul ma'i bslab pa'i gzhi*, Skt. *śrāmaṇerikāśikṣāpadāṇī*)

**II.iv**

The provision for a probationer (Tib. *dge slob ma*, Skt. *śikṣamāṇā*, Mvy 8721), i.e., provision for the the six precepts and the six subordinate precepts (Tib. *chos drug* 6 *dang rjes su 'brang ba'i chos drug* 7 *gi bslab pa*, Skt. *ṣaḍdharmaḥ ṣaḍanudharmaḥ śikṣāḥ*)

better comparability between the manuals for Buddhist monks’ and Buddhist nuns’ ordination.

5 It should be noted here that the term *dge slob ma*, respectively *śikṣamāṇā*, does not occur in the BhīKaVā, neither in the Tibetan nor in the Sanskrit versions (gap in the Skt. ms.). However, the rules of a *śikṣamāṇā* are clearly stated at the occasion of the request for the *brahmacaryopasthānasamvṛtī* from the *bhikṣunīsāṅgha*. According to Guṇaprabha, this extra probation period for a female refers to “a time of observance for two years, between female novicehood and nunhood” (Jyväsjärvi 2011: 515).


8 The fact that the *śikṣamāṇā* precepts in the various Vinayas do not agree has already been pointed out by Hirakawa (1982: 53–54 note 17).
The Buddhist Nuns’ Ordination in the Tibetan Canon

III

The provision for full ordination (Tib. bsnyen par rdzogs pa, Skt. upasam-padā)

III.i

Granting of consent by the bhikṣunīsaṃgha to the śikṣamāṇā to practice as a celibate, i.e., to proceed for full ordination (Tib. tshangs par spyd pa la rim gror bya ba’i sdom pa, Skt. brahmaçaryopasthānasamañvrīṭi)9

III.ii

Full ordination by both kinds of saṃgha (Tib. dge ’dun sde gnyis ka las bsnyen par rdzogs pa, Skt. ubhayasaṃghād upasam-padā)

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9 In Las brgya rtsa gcig pa (Ekottarakarmaśataka), Tanjur, D 4118, (’dul ba), wu, 122b7: Tib. tshangs par spyd pa la nye bar gnas pa’i sdom pa. According to Kieffer-Pülz (2010: 218) the respectively Skt. term brahmaçaryopasthānasamañvrīṭi corresponds with Pā. vuṭṭhānasammuti (“Erlaubnis zur Aufnahme,” i.e., “agreement as to ordination”) or respectively with vuṭṭhāpanasammuti, cf. (Hüsken 1997: 254, 260, 268, 418–419). Similarly, Roth (1970: 30) understands Skt. upasthāpana-sammuti as consent [granted to the female candidate for her], to enter into the ordination proceedings. Jyväsjärvi (2011: 514) understands brahmaçaryopasthānasamañvrīṭi as “permission regarding the foundation of celibacy.” According to Guṇaprabha, “full ordination here means celibacy” (Jyväsjärvi 2011: 517). Cf. Sections on Nuns in the Vinayasūtravrtyabhidhānasvayākhyāna (’Dul ba’i mdo’i ’grel pa mgon par brjod pa rang gi rnam par bshad pa), D 4119 (’dul ba), zhu, 49b2: ’dir bsnyen par rdzogs pa ni tshangs par spyd pa’o. Thus, brahmaçaryopasthānasamañvrīṭi is not an ordination, nor does Tib. sdom pa, here translate the Skt. samvrīṭi, meaning “vow” in the sense of Skt. samvara. For a detailed study on the term, see Kishino (2015). He suggests that “it seems probable that ‘sdom pa’ established in the Mūlasarvāstivāda-vinaya in the sense of something given by the saṃgha through a formal ecclesiastical act is mostly a translation of Skt. samvrīṭi, and signifies a resolution made by all the members of the saṃgha to give ‘consent’ or ‘permission.’ More importantly, it may also be concluded that tshangs par spyd pa la nye bar gnas pa’i sdom pa (Skt. brahmaçaryopasthānasamañvrīṭi) is one such sdom pa (Skt. samvrīṭi) and signifies the female saṃgha’s consent that the postulant is physically eligible for full ordination (2015: 165).” We follow our Sanskrit manuscript (see, for example, Sch 254: 17b1) for the spelling of this term. See also Krey (2010, 42): “monastic life (brahmaçaryā).”
It bears mention that the actual full ordination of a bhikṣuṇī is performed by both saṃghas, i.e., by a saṃgha of at least ten bhikṣus and a saṃgha of at least twelve bhikṣuṇīs by means of a legal act (Tib. las, Skt. karman) consisting of one motion (Tib. gsol ba, Skt. jñapti), a proclamation (Tib. brjod pa, Skt. anuśrāvaṇā) put three times, and the result formulated as a resolution. This is called a [legal] act with the decision as the fourth [after] the motion (Tib. gsol ba dang bzhi’i las, Skt. jñapticaturthakarman).11

III.iii

This means that although all the first stages of ordination are carried out by bhikṣuṇīs alone, the actual full ordination requires the presence of a saṃgha of ten bhikṣus. Although mention is made of a female preceptor or upādhyāyikā (Tib. mkhan mo), she does not play an active role after the bhikṣu saṃgha has joined the saṃgha of twelve bhikṣuṇīs. However, no mention is made of a bhikṣu upādhyāya. After the bhikṣus have joined the bhikṣuṇī saṃgha,12 the female presiding official (Skt. karmakārikā bhikṣuṇī; Tib. las byed pa’i dge slong ma), no longer guides the candidate through the rites nor is it her task to declare the karmavācanās. Instead, it is a male

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10 Although the Sanskrit term anuśrāvaṇā is attested in the Mūlasarvāstivādavinaya, it neither appears in the Kṣudr-v(Bhī) nor in the Mvy. For details on this term see Kieffer-Pülz 2021. For further information see below: 3.1.2.II.iv.2.3.2 reads “las ni ’di bzhin du bya’o’, i.e., the [saṃgha] act (Tib. las, Skt. *karman) should be instituted as follows”. Mvy 8663 las brjod pa (karmavācanā).

11 Pāli ṇatticatutthakamma. See, for example, below section III.i.4.1.-4.3 Actual Act of Full Ordination before the Twofold Saṃgha. I thank Petra Kieffer-Pülz for pointing out that “the proclamation differs from the motion by using indicative against optative in the motion. In the resolution the verb is put in the ppp.” See also Hu-von Hinüber (1994: 209): “(ṇatticatutthakamma) jñapticaturtham karma: Der Beschluss (karma) als Vierter vom Antrag her: jñaptyāḥ (Abl.) caturthāṃ karma”; Hazra (1988: 169); Chung (1998a: 28).

12 The Bhikṣunyupasampadājñapti does not clearly state who joins whom, but according to the Las brgya rtsa gcig pa (Ekottarakarasmaṭaka), Tanjur, D 4118 (’dul ba), wu, 129a7 a gathering of the bhikṣuṇī saṃgha (Tib. dge slong ma’i dge ’dun) must be supplemented by ten bhikṣus, if in a central region (Tib. yul dbus, Skt. madhyadeśa), or by five bhikṣus, if in a border region (Tib. [yu]l mtha’ ’kho’, Skt. pratvanta, Mvy 5268) and no more bhikṣus are available. Cf. Kieffer-Pülz (2010: 223). See also below p. 228. On the Tib. term “yul dbus” and its Skt. equivalent “madhyadeśa” in the Mūlasarvāstivāda Vinaya see also Hamm 1960. He says that in Brahmanical texts it is referred to as āryāvarta (Hamm 1960: 150).
presiding official (Skt. *karmakāraka-bhikṣu*; Tib. *las byed pa’i dge slongpha*) who performs this function.\(^{13}\)

At the end of the act of full ordination, i.e., after measuring the shade, ascertaining the season and the time of the day or night, the male ritual master announces the four kinds of guidelines\(^ {14}\) that the newly ordained *bhikṣunīs* must observe thereafter. These are:

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\(^{13}\) See Gunaprabha in his auto-commentary to the *Vinayasūtra* D 4119 (’*dul ba*, *zhu*, 48a1–7. In the English translation from the Sanskrit, Jyväsjärvi quotes first Gunaprabha’s *Vinayasūtra* to state: “In [the section on] full ordination, in the requesting for that etc., [‘a nun’ is understood] for those other than the presiding officer.” She translates his commentary to that passage as follows: “In the requesting for full ordination etc., a nun [is understood] in place of any monk other than the presiding officer (*karmakartṛ*). Beginning with requesting for full ordination, the presiding officer can only be a monk, not a nun – this is stated. Earlier, a nun [can act] as the female presiding officer in requesting for full ordination: in the midst of the order of the nuns alone, it is she who grants the permission regarding the foundation of celibacy.” Returning to the *Vinayasūtra*, her translation reads, “In this context, the assembled community.” This is followed by his auto-commentary, as follows, “Here, in the requesting for full ordination etc., the entire community of the monks is to be understood [to be present]. It means that motions such as the petition are to be carried out when both communities [of monks and nuns] have assembled.” (Jyväsjärvi 2011: 514). For the Tibetan parallel, see D 4119 (’*dul ba*, *zhu*, 48a4–7: bsnyen par rdzogs pa la ni de gsol pa la sogs pa’i las byed pa las gzhan pa’i’o zhes bya ba ni bsnyen par rdzogs pa la dge slong thams cad kyi gnas su dge slong ma bla bar bya ba ma yin te/ ’on kyang bsnyen par rdzogs pa la ni de gsol ba la sogs pa’i las byed pa po las gzhan pa’i dge slong gi gnas su dge slong ma’i bsnyen par rdzogs par gsol ba nas brtsams te ’dir las byed pa po’i dge slong nyid de dge slong ma ni ma yin zhes bya ba ni brjod par ’gyur ro/ bsnyen par rdzogs pa gsol ba las snga rol du dge slong ma las byed pa po ste gang zhig ’dir dge slong ma’i dge ’dun ’ga’ zhig gi dbus su tshangs par spyod pa la nye bar gnas pa’i sdom pa shyin pa zhes bya ba’i don to/ ’dir dge ’dun gyis bsnan par bya’o zhes bya ba ni bsnyen par rdzogs par gsol ba la sogs pa la dge slong gi dge ’dun slob dpon du gyur pa rtags par bya’o/ gnyis ka’i dge ’dun tshogs la gsol ba nas brtsams te las byed pa po ni dang po zhes bya ba’i don to.

\(^{14}\) The Theravāda tradition seems to have only the first two of these four kinds of guidelines. See, for example, the manual for higher ordination provided by the Samasata Lanka Sasanaloka Bhikkhuni Association (2002: 7–10).
IV

1. The Three Supports of Life (Tib. gnas gsum, Skt. trayo niśrayaḥ).

2. The Eight Infractions Leading to Exclusion from the Saṃgha (Tib. phas pham pa brgyad, Skt. aṣṭau patanīyā dharmāḥ respectively *aṣṭau pārājikā dharmāḥ, cf. Mvy 8358).

3. The Eight Principles to be Observed for Life (Tib. bla ma’i chos brgyad, Skt. aṣṭau gurudharmāḥ).

4. The Four Qualities that make a Recluse (Tib. dge sbyong du byed pa’i chos bzhi, Skt. catvāraḥ śramaṇakāraκa–dharmāḥ).  

Finally, it follows a concluding instruction.

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15 Härtel (1956: 91, §41): “soweit ich feststellen kann, eine Eigenheit der Mūla- sarvāstivādins” (as far as I can tell, a peculiarity of the Mūlasarvāstivādins). See also below p. 268, note 460.
3.1.1 Edition Tibetan Text

From the 'Dul ba phran tshogs kyi gzhi (Vinayakṣudrakavastu)

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<td>1.</td>
<td>R</td>
<td>Rgyal rtse</td>
<td>('dul ba), na</td>
<td>R25a5–45b1</td>
</tr>
<tr>
<td>2.</td>
<td>L</td>
<td>London Shel dkar</td>
<td>('dul ba), na, 28a4–50b7</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>S</td>
<td>Stog</td>
<td>('dul ba), tha, 153a4–178a5 (153b3)</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>J</td>
<td>Jang-sa-tham 1614</td>
<td>('dul ba), da, 103b5–118b1</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>K</td>
<td>K’ang hsi Peking 1684/92</td>
<td>('dul ba), phe, 385a4–be 15a8</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Q</td>
<td>Peking 1720</td>
<td>('dul ba), ne, 101b8–116a2</td>
<td></td>
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<tr>
<td>7.</td>
<td>D</td>
<td>Derge</td>
<td>('dul ba), da, 104b5–120b1</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Dpe</td>
<td></td>
<td>('dul ba), 11, 251.18–290.14</td>
<td></td>
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</table>

II *Bhikṣunyupasampadājñapti

II.i

II.i.1

II.i.1.1

sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā li³ btsun pa bcom ldan ’das kyis ni de ste gau ta mī⁴ skye dgu’i bdag mo chen mos bla ma’i chos brgyad yang dag par bzungs nas nan tan byas na de la ’di nyid rab tu byung ba’o | ’di nyid bsnyen par rdzogs pa’o | ’di nyid dge slong ma’i dngos po’o zhes bka’ stsal na | btsun pa de las gzhans pa’i bud med rnams ji ltar rab tu byung zhiṅg bsnyen par rdzogs nas dge slong ma’i dngos por bgyi zhes zhus pa dang | (R 25a5–7; L 28 a4–6; S 153 a4–6; J 103b5–7; K 385a4–7; Q 101 b8–102 a2; D 104 b5–6; Dpe 251.18–252.3; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351c2–5)

¹ u pā li\ JD : utpa lis RL : u pa lis S : utpa la’i KQ
² gau ta mī\ JKQD : ‘go’u ta mi RL : ‘go’u ta ma S
II.i.1.2

bcom ldan 'das kyis bka’ stsal pa | u pā li³ bud med gzhan ni rim⁴ bzhin du rab tu dbyung zhung bsnyen par rdzogs par bya’o || (R 25a7–8; L 28 a6–7; S 153 a7; J 103b7–8; K 385a7–8; Q 102 a2; D 104 b6–7; Dpe 252.3–5; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351c5–6)

Cf. EKŚ(D) 117b2–3: skye dgu’i bdag mo gau ta mi la sogs pa sh’akya mo Inga brgya ni lci ba’i chos khas blangs pas rab tu byung ba dang bsnyen par rdzogs pa dge slong ma’i dngos po thob par gyur to || bud med gzhan dag ni [3] rim gyis rab tu byung ba dang | bsnyen par rdzogs pa dge slong ma’i dngos po thob par bya’o ||

II.i.1.3

bcom ldan 'das kyis bud med gzhan ni rim⁵ bzhin du rab tu dbyung⁶ zhung bsnyen par rdzogs par byos shig ces bka’ stsal na dge slong dag gis ji lta bu⁷ rim⁸ bzhin du bya ba mi shes nas de lta bur gyur pa dge slong dag⁹ gis bcom ldan 'das la gsol pa dang bcom ldan 'das kyis bka’ stsal pa | (R 25a8–25b1; L 28 a7–28 b1; S 153 a7–b2; J 103b8–104a1; K 385a8–b2; Q 102 a2–4; D 104 b7–105 a1; Dpe 252.5–8; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351c6–7)

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⁴ rim] JD : rims RLSKQ
⁵ rim] JKQD : rims RLS
⁷ bu] JKQD : bur RLS
⁸ rim] JD : rims RLSKQ
⁹ dag] SJKQKD : om. RL
II.i.2

gau ta mi\textsuperscript{10} skye dgu’i bdag mo chen mo\textsuperscript{11} la sogs pa šäkya mo lnga brgya rnams ni bla ma’i chos rnams khas blangs pas rab tu byung zhin bsnyen par rdzogs te dge slong ma’i dngos por gyur to\textsuperscript{12} | bud med\textsuperscript{13} gzan ni rim bzhin bya ste\textsuperscript{14} (R 25b2–3; L 28 b1–2; S 153 b2–3; J 104a1–2; K 385 b2–3; Q 102 a4–5; D 105 a1–2; Dpe 252.9–11; Sch 248 MS Kṣudr-v(Bhī) 9 a1; T. 1451[24] 351c7–10; ~ EKŚ(D) 117 b2–3; ~ T. 1453[24] 459c16–17)

II.ii

II.ii.1

II.ii.1.1

dge slong ma gang la\textsuperscript{15} yang rung\textsuperscript{16} rab tu ’byung\textsuperscript{17} bar ’dod pa zhig gi\textsuperscript{18} drung du ’ongs nas\textsuperscript{19} des bar chad\textsuperscript{20} kyi chos\textsuperscript{21} rnams dris la gzung bar bya’o | | bzung\textsuperscript{22} nas skyabs\textsuperscript{23} gsum dang | dge bsnyen\textsuperscript{24} ma’i bslab pa’i gzhi lnga byin cig | skyabs\textsuperscript{25} gsum gang zhe na | sangs rgyas dang | chos dang | dge ’dun

\textsuperscript{10} gau ta mi] JKQD : ’go’u ta mi RL : ’go’u ta ma S
\textsuperscript{11} chen mo] RSJKQD : om. L
\textsuperscript{12} to] LRTNHSZQKJBD : ro F
\textsuperscript{13} bud med] LRNHSZFQKJBD : add. dag T
\textsuperscript{14} bya ste] RLS : byas te JKQD
\textsuperscript{15} la] JKQD : om. RLS
\textsuperscript{16} rung] JKQD : add. ba la RLS
\textsuperscript{17} ’byung] JKQD : byung RLS Dpe. Mvy 8714 rab tu byung ba (pravrajita).
\textsuperscript{18} ’dod pa zhig] RLS : add. gi JKQD
\textsuperscript{19} nas] RLSJD : na KQ
\textsuperscript{20} chad] RLSJQD : tshad K
\textsuperscript{21} chos] RSJKQD : om. L
\textsuperscript{22} bzung] RLSJD : gzungs K : gzung Q
\textsuperscript{23} skyabs] JKQD : add. su ’gro ba RLS
\textsuperscript{24} bsnyen] RLSJD : snyen KQ : Mvy 8724, 8725 dge bsnyen, dge bsnyen ma – upāsaka, upāsikā.
\textsuperscript{25} skyabs] JQD : add. su ’gro ba RLS
II.ii.1.2

bslab pa’i gzhi Inga\textsuperscript{27} gang zhe na | srog gcod pa rab tu spangs pa dang | ma byin par len pa dang | ’dod pas\textsuperscript{28} log par g.yem pa dang | brdzun\textsuperscript{29} du smra ba dang | chang dang ’bru’i khu ba myos par\textsuperscript{30} ’gyur ba\textsuperscript{31} bag med pa’i gnas rab tu spangs shing chang dang ’bru’i khu ba myos pa\textsuperscript{32} bag med pa’i gnas las\textsuperscript{33} rab tu spangs pa’o | \textsuperscript{34} (R 25 b4–6; L 21 b4–6; S 153 b3–6; J 104 a4–6; K 385 b5–7; Q 103a6–7; D 105 a3–4; Dpe 252.16–20; Sch 248 MS Kṣudr-v(Bhī) 9 a3–4; missing in Chinese MSV parallel; not in Uj; \textsim EKŚ(D) 117b3–118a4; \textsim T. 1453[24] 459c17–20)

\textsuperscript{26} Uj is a parallel to the Mülasarvāstivāda Bhikṣukarmavācanā edited by Jin-il Chung (2011), to which we shall make reference where relevant.

\textsuperscript{27} Inga] LSJD : om. KQ

\textsuperscript{28} ’dod pas] SJKQD : ’dod pa LR Dpe.

\textsuperscript{29} brdzun] LSJD : rdzun KQ, Dpe. Mvy 1691 rdzun du smra ba spong ba – mrṣāvādāt prativirati; Mvy 8696 brdzun du smra ba spong ba – mrṣāvādavirati.

\textsuperscript{30} par] JKQD : pa RLS

\textsuperscript{31} ’gyur ba] JKQD : om. RLS

\textsuperscript{32} pa] JKQD : par ’gyur ba RLS

\textsuperscript{33} las] JKQD : om. RLS

\textsuperscript{34} pa’o | || RLS : pa \textit{add}. de ltar ’di bzhin du bdag ming ’di zhes bgyi ba yang deng gi nyin par nas nam ’tsho’i (mtsho’i KQ) bar du ma byin par len pa dang | ’dod pas log par spyod pa dang | brdzun du smra ba dang | chang dang ’bru’i khu ba myos par ’gyur ba bag med pa’i gnas rab tu spangs pa’o | || JKQD. This addition by the \textit{tshal} pa editions (JKQD) is obviously a mistake, as this part of the ordination ritual follows only later in II.ii.3.2. Correspondingly, it is found neither in the Sanskrit or in the Chinese translation, nor in Uj. J 104 a5–7; K 385 b7–8; Q 102 a5–8; D 105 a4–5; Dpe 252.20–253.2
II.ii.2

II.ii.2.1

‘di bzhin du yang skyabs su ’gro ba dang | bslab pa’i gzhis sbyin par bya’o | thog mar35 ston pa la phyag byed du chug shig36 | de nas dge slong ma gang gis skyabs su ’gro ba dang | bslab pa’i gzhis sbyin pa de la phyag ’tshal zhing thal mo sbyor du chug38 la | de nas des ‘di skad du smra bar bya’o || (R 25 b6–7; L 28 b6–8; S 153 b6–154a1; J 104 a6–7; K 385 b8–386 a2; Q 102 b8– b1; D 105 a5–6; Dpe 253.2–6; Sch 248 MS Kṣudr-v(Bhī) 9 a4–5; for the Chinese parallel, see II.ii.2.2; ~ Uj II.i.2; ~ EKS(D) 118a4–5; ~ T. 1453[24] 459c20–28).

II.ii.2.2

‘phags ma dgongs shig | bdag ming ‘di zhes bgyi ba nam ’tshos39 bar du rkang pa40 gnyis kyi nang na gtso bo sangs rgyas la skyabs su mch’o41 | ‘dod chags dang bral ba’i nang na mchog42 dam pa’i chos la skyabs su mch’o43 | mang po’i nang na mchog dge ’dun la skyabs su mch’o || bdag ji srid ’tsho’i bar du dge bsnyen mar ’phags pas44 gzung du gsol45 | de bzhin lan gnyis lan gsum du bya’o || (R 25 b7–26 a1; L 28 b8–29 a2; S 154 a1–3; J 104 a7–8; K 386 a2–4; Q 102 b1–3; D 105 a6–7; Dpe 253.2–11; Sch 248–249

35 thog mar] JKQD : thog ma LRS
36 Cf. ZHD list of verbs: ’jug pa td., bcug pa, gzhug pa, chug.
37 shig] LJKQD: cig S
38 chug] LJKQD : bcug LRS
39 ’tsho’i] RLSJD : nam mts’o’i KQ
40 pa] JKQD : om. RLS
41 mch’o] RLSJK : ’chi’o QD
42 mchog] JKQD : om. RLS
43 mch’o] RLSJKD : ’chi’o Q
44 ’phags mas] S : ’phags pas RLD
45 bdag ji srid ’tsho’i bar du dge bsnyen mar ’phags pas gzung du gsol] RLSD : om. JKQ
tshig gsum pa la slob dpon mas zhes brjod par bya’o | slob dpon mas thabs yin no | slob mas legs so zhas bya’o | (R 26 a1–2; L 29 a2–3; S 154 a3–4; om. JKQD; no Skt. correspondence, but similar in the Chinese MSV parallel T. 1451 [24] 351c12–16, and in Uj II.i.2; ~ EKŚ(D) 118a6–7; T. 1453[24] 459c20–28).  

II.ii.3

II.ii.3.1

de nas bslab pa’i gzhi lnga byin cig | ’phags ma\textsuperscript{47} dgongs shig | ji ltar\textsuperscript{48} ’phags pa dgra bcom pa de dag gis nam ’tsho’i\textsuperscript{49} bar du srog gcod pa spangs\textsuperscript{50} shing srog gcod pa las rab tu spangs pa de bzhin du | bdag ming ’di zhes bgyi ba yang deng gi nyin par\textsuperscript{51} nas bzung\textsuperscript{52} ste | nam ’tsho’i\textsuperscript{53} bar du srog gcod pa spangs shing srog gcod pa las rab tu spangs te | yan lag dang po ’dis | bdag ’phags pa dgra bcom pa de dag gi bslab pa’i\textsuperscript{54} rjes su slob bo | rjes su sgrub bo | rjes su bgyid do\textsuperscript{55} | (R 26 a2–5; L 29 a3–6; S 154 a4–6; J 104 b1–3; K 386a4–7; Q 102 b3–5; D 105 a7–b2; Dpe 253.11–17; Sch 249 MS Kṣudr-

\textsuperscript{46} Although there is no Sanskrit correspondence to this passage, with similar phrasing below does have a parallel in Sanskrit, cf. e.g. II.iii.1.4 p. 97. It is unknown whether RLS follows a different Sanskrit manuscript here or translates the same Sanskrit differently or has emended the edition following Uj. Dpe leaves this passage out, but remarks in vol. 11, p. 861 in note 11 to p. 253 that this reading is attested in N and H.

\textsuperscript{47} ma] RLSQD : pa JK

\textsuperscript{48} ji ltar] JD : ji lta ji ltar RLS : ’di ltar KQ

\textsuperscript{49} ’tsho’i] RLSJD : mtsho’i KQ

\textsuperscript{50} spangs] D : rab tu spangs RLSJKQ

\textsuperscript{51} nyin par] JKQD : nyi ma RLS

\textsuperscript{52} bzung] SJKQD : gzung RL

\textsuperscript{53} ’tsho’i] RLSJD : mtsho’i KQ

\textsuperscript{54} bslab pa’i] D : bslabs pa’i JKQ : bslab pa la RLS

\textsuperscript{55} bgyid do] JKQD : bgyi’o RLS ||
v(Bhi) 9b1–4; for the Chin. MSV parallel, see II.ii.3.2; ~ Uj II.i.3a; ~ EKŚ(D) 118a7–118b2; ~ T. 1453[24] 459 c28–460 a8).

II.ii.3.2

gzhan yang ji ltar dgra bcom pa de56 dag gis nam ’tsho’i57 bar du ma byin par len pa dang | ’dod pas58 log59 par g.yem pa dang | brdzun du smra ba dang | [chang dang | ’bru’i khu ba myos pa bag med pa’i gnas spangs shing rab tu spangs pa de bzhin du | bdag ming ’di zhes bgyi ba yang deng gi nyi ma nas60 bzung61 ste | nam ’tsho’i bar du ma byin par len pa dang | ’dod pas62 log par g.yem pa dang | brdzun du smra ba dang ]63 bag med pa’i gnas spangs shing | chang dang ’bru’i khu ba myos pa bag med pa’i gnas nas64 slar log ste | bdag yan lag lnga po ’dis65 ’phags pa dgra bcom pa de dag gi bslab pa’ai66 rjes su slob67 bo | | rjes su sgrub68 bo | | rjes su bgyid do69 | | de bzhin du lan gnyis lan gsum du bya’o | | slob dpon mas thabs yin no | | zhes brjod par bya’o | | dge bsnyen mas legs so zhes brjod par bya’o70 | | (R 26 a5–b1; L 29 a6–b2; S 154 a6–b3; J 104 b3–4; K 386 a7–b2; Q 102 b5–7; D

56 de] RLSJKD : da Q
57 ’tsho’i] RLSJD : mtsho’i KQ
58 pas] JKQD : pa RLS
59 log] RLSJK : leg Q
60 nyi ma nas] S : mnyi ma nas RL : nyi gnyis D
61 bzung] SD : gzung RL
62 ’dod pas] D : pa RL : pa la S
63 [chang dang … smra ba dang] RLS : om. JKQD. Omission in tshal pa apparently due to abberation occuli. After the phrase “brdzun du smra ba dang,” the scribe apparently jumped to the wrong line.
64 nas] JKQD : las RLS
65 ’dis] JKQD : add. | bdag RLS
66 bslab pa’ai] D : bslabs pa’i JKQ; bslab pa la RLS
67 slob] RSJD : bslob LKQ
68 sgrub] JKQD : bsgrub RLS
69 bgyid do] JKQD : bgyi’o RLS
70 de bzhin du lan gnyis lan gsum du bya’o | | slob dpon mas thabs yin no | | zhes brjod par bya’o | | dge bsnyen mas legs so zhes brjod par bya’o] conj. : om. de bzhin du lan gnyis lan gsum du bya’o | RLS : om. slob dpon mas thabs yin no | | zhes brjod par bya’o | | dge bsnyen mas legs so zhes brjod par bya’o JKQ | |
Chapter 3: Manual for Bhikṣuṇī Ordination

105b2–4; Dpe 253.18–254.7; Sch 249 MS Kṣudr-v(Bhī) 9 b4–10 a2; T. 1451[24] 351c17–24; ~ Uj II.i.3b; ~ EKŚ(D) 118 b3–b6; ~ T. 1453[24] 459 c28–460 a8)

II.iii 71

II.iii.1

II.iii.1.1
de nas dge ’dun gyi nang du sgrogs pa’i dge slong ma72 skos73 shig | gang bskos pa des kyang dge slong ma74 de la khyod kyis ’di la bar chad kyi chos dris sam zhes dris shig | ma dris par bsgrag75 par byas na ’das pa dang bcas par ’gyur ro || (R 26 b1–2; L 29 b2–b3; S 154 b3–5; J 104 b4–5; K 386 b2–4; Q 102 b6–7; D 105 b5–6; Sch 249 MS Kṣudr-v(Bhī) 10 a2–4; ~ EKŚ(D) 118 b6–7; ~ T. 1453[24] 460 a15–17)

II.iii.1.2
de nas dge slong ma des dge ’dun ’dus shing ’khod dam | so so’i gnas khang76 du yang rung ’di skad du77 sgrogs shig | gson cig ’phags pa’i78 dge ’dun ma rnams ming ’di zhes bgyi ba ’di mkhan mo ming ’di zhes bgyi ba las rab tu

72 dge slong ma| SJKQD : dge slong RL
73 skos| KQD : bskos RLSJ
74 dge slong ma| SJKQD : dge slong RL
75 bsgrag| D : bsgrags S : grags JKQ : bskrags RL
76 khang| RLSJKD : bar Q
77 du| JK : om. RLS : skrad du Q
78 pa’i| JKQD : ma’i RLS
byung\textsuperscript{79} bar ’tshal te\textsuperscript{80} | khyim pa mo\textsuperscript{81} gos dkar mo\textsuperscript{82} skra ma bregs pa las legs par bshad pa’i chos\textsuperscript{83} ’dul ba la\textsuperscript{84} rab tu byung zhing bsnyen par rdzogs te dge slong\textsuperscript{85} ma’i dngos por gsol na | ming ’di zhes bgyi ba ’di skra bregs shing gos ngur smrig\textsuperscript{86} bgos nas yang dag par dad pas khyim nas khyim med par mkhan mo ming ’di zhes bgyi ba las rab tu ’byung na|\textsuperscript{87} ci\textsuperscript{88} rab tu byung shig\textsuperscript{89} gam (R 26 b2–5; L 29 b4–7; S 154 b5–155 a1; J 104 b5–7; K 386 b4–7; Q 102 b7–103 a2; D 105 b6–106 a1; Sch 249–250 MS Kṣudr-v(Bhī) 10 a4–b2; ~ EKŚ(D) 118 b7–119 a4; ~ T. 1453[24] 460 a17–24)

II.iii.1.3

thams cad kyis kyang de ste yongs su dag\textsuperscript{90} na’o zhes smros shig | de ste ’di bzhin smra\textsuperscript{91} na ni legs | ’on te ma smras na\textsuperscript{92} ’das pa dang bcas par ’gyur ro || (R 26 b5–6; L 29 b7–8; S 155 a1–2; J 104 b7–8; K 386 b7–8; Q 103 a2–2; D 106 a1–1; Sch 250 MS Kṣudr-v(Bhī) 10 b2; ~ EKŚ(D) 119 a4; ~ T. 1453[24] 460 a25–26)

\footnotesize
\begin{itemize}
\item byung] JKQD: dbyung RLS
\item mkhan mo ming ... byung bar ’tshal te] RLSD : om. JKQ
\item khyim pa mo] RLSD : khyim pa mo’I JKQ
\item mo] RL$\text{S}$JKQ : po D
\item chos] RLSD : add. kyi JKQ
\item la] JKQD : las RLS
\item zhing bsnyen par rdzogs te dge slong] JKQD : om. RSL
\item smrig] SJKQD : RL rmrig
\item ’byung na || JKQ : add. de yang bar chad kyi chos mams yongs su dag go zhes mo nýid mchi na RLSD : The addition found in RLSD is also missing from the Skt. Thus we follow JKQ here.
\item ci] RLS : add. ’di JKQD
\item shig] RLS$\text{J}$KQD : zhig S
\item dag] JKQD : add. pa RLS
\item smra] JKQD : smras RLS
\item na] JKQD : add. ni RLS
\end{itemize}
II.iii.1.4

De nas mkhan mor gsol ba bya ste | slob dpon ma dgongs shig | bdag ming ’di zhes bgyi ba slob dpon ma la’93 mkhan mor gsol te | slob dpon ma’94 bdag gi mkhan mor gyur cig | slob dpon ma mkhan mo las rab tu dbyung bar gsol lo | de bzhin du lan gnyis lan gsum du bzl as | tshig gsum pa la mkhan mo mkhan mo las zhes brjod par bya’o | mkhan mos thabs yin’95 zhes brjod | rab tu byung mas legs so zhes brjod par bya’o | (R 26 b6–8; L 29 b8–30 a3; S 155 a2–5; om. J; om. K; om. Q; D 106 a1–3; Sch 250 MS Kṣudr-v(Bhī) 10 b2–4; ~ EKŚ(D) 119 a4–7; ~ T. 1453[24] 460 a10–14)

II.iii.1.5

De nas mkhan mos ’dreg’96 pa’i dge slong ma la skra ’breg’97 par gsol cig | des kyang nu mo skra breg’98 gam zhes dris shig | de ste breg go zhes smra’99 na bregs shig’100 | de ste ma yin no zhes smra’101 na ’di nas song’102 zhes smros shig | (R 26 b8–27 a2; L 30 a3–4; S 155 a5–6; J 104 b8–105 a1; K 386 b8–387 a1; Q 103 a2–3; D 106 a3; Sch 250 MS Kṣudr-v(Bhī) 10 b4–11 a1; ~ EKŚ(D) 119 a7–b1; ~ T. 1453[24] 460 a26–27)

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93 la] RLJKQD : las S
94 ma] RLJKQD : mas S
95 yin] RLJKQD : add. no S
96 ’breg] D : ’dreg RLSJK : Q ’dregs. The ZHD states that ’dreg pa is another present spelling of ’breg pa, while the ZHD entry ’breg pa has no correspondent reference to ’dreg pa. This means that ’breg pa is the more common spelling. See also Chung (2011: 84, 1.7.): de’i ’og tu gang gis de’i skra dang kha spu dag ’breg par byed pa’i dge slong la bcol bar bya’o).
97 ’breg] em. breg RLSJKQD
98 breg] RSJKQD
99 smra] SJKQD : smras RL
100 bregs shig] RLS : breg JKQD
101 smra] SJKQD : smras RL
102 song] JKQD : add. zhig RLS
II.iii.1.6

dge slong dag bdag\textsuperscript{103} gis skra 'breg\textsuperscript{104} pa’i dge slong mas de ltar\textsuperscript{105} mngon du spyad\textsuperscript{106} pa’i chos bcas te | skra 'breg\textsuperscript{107} pa’i dge slong mas 'di ltar grang\textsuperscript{108} bar gyur\textsuperscript{109} na chu dron mos\textsuperscript{110} khrus bya’o | | 'on te tsha bar gyur pa’i tshe na\textsuperscript{111} chu grang\textsuperscript{112} mos khrus bya’o | | (R 26 27 a2–3; L 30 a4–6; S 155 a7–8; J 105 a1–2; K 387 a1–3; Q 103 a3–4; D 106 a3–4; Sch 250 MS Kṣudr-\textit{v}(Bhī) 11 a1–3; \textasciitilde{} EKŚ(D) 119 b1–2; \textasciitilde{} T. 1453[24] 460a27–b1)

II.iii.1.7

de nas skad cig gcig la\textsuperscript{113} lus kyi chu bskams\textsuperscript{114} te sham thabs gyon cig | sham thabs bskon pa na | mtshan ma med pa’am | mtshan gnyis pa’am | gle ’dams\textsuperscript{115}

\textsuperscript{103} \textit{bdag} \textit{em}. According to the Sanskrit this should read: dge slong dag \textit{bdag} gis or dge slong dag ngas. The Sanskrit clearly indicates a first person singular speaker addressing \textit{bhikṣus} in the vocative. In any case, the Tibetan instrumental particle is difficult to construe if attached to the \textit{bhikṣus}, i.e. that \textit{bhikṣus} should instruct the haircutter \textit{bhikṣuṇī}, how to proceed. Cf. Kanjur D 1 (‘dul ba), ga, gNas mal gyi gzhi (Śayanāsanavastu), 212b4: dge slong dag ngas dge slong khyi sret ba’i kun du spyod pa’i chos bca’ bar bya ste .. The problematic instrumental particle \textit{gis} may have been caused by the misunderstanding of the Tibetan translator(s) or early transmitters. The perfect tense of the verb, \textit{bcas}, may also suggest some confusion. As seen in the instance in the Śayanāsanavastu above, the phrase \textit{āsamudācārikān dharmān prajñāpayāmi} (Say-\textit{v} 39) is usually translated \textit{kun tu spyad pa’i chos bca’ bar bya ste}.

\textsuperscript{104} \textit{'breg} D: 'dreg RLSJKQ
\textsuperscript{105} de ltar] RLSD: \textit{om.} JKQ
\textsuperscript{106} spyad] RLSD: spyod JKQ
\textsuperscript{107} \textit{'breg} D: bregs RL: 'dreg JKQS
\textsuperscript{108} grang] LSJKQD: grangs R
\textsuperscript{109} gyur] RLSJD: ’gyur KQ
\textsuperscript{110} mos] RLS: pos JKQD
\textsuperscript{111} na] SJKQD: \textit{om.} RL
\textsuperscript{112} grang] SJKQD: grangs RL
\textsuperscript{113} la] JKQD: \textit{om.} RLS
\textsuperscript{114} bskams] RLSJD: skams KQ
\textsuperscript{115} gle ’dams] SJD: gleng dams RL: glen ’dams KQ
pa ma yin nam zhes mo\textsuperscript{116} mtshan brtag par bya’o | skra ’breg\textsuperscript{117} pa’i dge slong mas de ltar mgon du spyad\textsuperscript{118} pa’i chos bcas pa yang dag par langs\textsuperscript{119} te mi spyod na | ’das pa dang bcas par ’gyur ro | (R 27 a3–5; L 30 a6–8; S 155 a7–b2; J 105 a2–3; K 387 a3–5; Q 103 a4–5; D 106 a4–5; Sch 250–251 MS Kṣudr-v(Bḥī) 11 a3–5; ~ EKŚ(D) 119 b2–3; ~ T. 1453[24] 460b1–4)

II.iii.2

II.iii.2.1

de nas rab tu byung ba nye bar bsgrub par bya ste | dang po ston pa la phyag\textsuperscript{120} ’tshal du bcug | de’i ’og tu mkhan mo la phyag ’tshal\textsuperscript{121} du bcug ste | mdun du tsog pur\textsuperscript{122} ’dug tu bcug la thal mo sbyor du bcug nas de nas des ’di skad du smra bar bya’o | mkhan mo dgongs shig | bdag ming ’di zhes bgyi ba nam ’tsho’i bar du | rkang gnyis kyi nang na gtso bo sangs rgyas la skyabs su mchi’o | ’dod chags dang bral ba’i nang na mchog\textsuperscript{123} dam pa’i\textsuperscript{124} chos la skyabs su mchi’o | mang po’i nang na mchog dge ’dun la skyabs su mchi’o | bcom ldan ’das de bzhin gshogs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas sākya thub pa sākya seng ge sākya’i rgyal po gtso bo de rab tu byung ba’i rjes su\textsuperscript{125} bdag rab tu byung\textsuperscript{126} ste khyim pa’i rtags spang\textsuperscript{127} ngo | rab tu byung ba’i rtags yang dag par len to | de bzhin du lan gnyis lan gsum

\textsuperscript{116} mo] JKQD : om. RLS
\textsuperscript{117} ’breg] D : ’dreg RLSJKQ
\textsuperscript{118} spyad] RLSJKD : spyod Q
\textsuperscript{119} langs] RLSJKD : langs Q
\textsuperscript{120} phyag] RLS : om. D
\textsuperscript{121} ’tshal] em. ’tshal : ’tshal RLS
\textsuperscript{122} tsog pur] RLD : tsog tsog pur S
\textsuperscript{123} mchog] add. mchog em. (based on the reading in II. ii. 2.2 mchog dam pa’i (JKQD) and in accordance with Sanskrit śreṣṭhaṃ) : nang na RLS
\textsuperscript{124} pa’i] RLD : pa S
\textsuperscript{125} su] RLD : la S
\textsuperscript{126} byung] D : ’byung RLS
\textsuperscript{127} spang] D : spong RLS
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II.iii.2.2

de nas mkhan mos dge tshul ma’i bslab pa’i gzhi ’bogs pa’i dge slong ma’ gsol cig | gang la gsol ba des ston pa la phyag ’tshal du chug la mdun du tsog pur zhog ste thal mo sbyor du chug la skyabs su ’gro ba dang dge tshul ma’i bslab pa’i gzhi rnams phog cig ’phags ma dgongs shig bdag ming ’di zhes bgyi ba nam ’tsho’i bar du rkang gnyis kyi nang na gtsos bo sangs rgyas la skyabs su mchi’o ’dod chags dang bral ba’i nang na mchog dam pa’i137 chos la skyabs su mchi’o mang po’i nang na mchog dge ’dun la skyabs su mchi’o bdag ji srid ’tsho’i bar du dge tshul mar ’phags ma gzung du gsol de bzhin du lan gnyis lan gsum du bzlas tshig gsum pa la slob dpon mas zhes brjod par bya’o slob dpon mas thabs yin no zhes brjod par bya’o dge tshul mas legs so zhes brjod par bya’o ’tshal pa transmission JKQ, probably due to abberatio occuli after the phrase ’phags ma dgongs shig.

128 d) S : om. RLD
129 ’bogs] RLSD : ’bog JKQ
dge slong ma] JKQD : add. la RLS
130 chug] JKQD : bcug RLS
tsog] SJKQD : RL tshog
131 skyabs su ’gro ba dang] RLSD : om. JKQ
cig] RLS : shig JKQD
132 From here, the following part of II.iii.2.2 up to II.iii.2.4.1 is missing from the ’tshal pa transmission JKQ, probably due to abberatio occuli after the phrase ’phags ma dgongs shig.
133 nang na mchog] add. mchog em. : nang na RLSD. See above II.iii.2.1.
dam pa’i] RLQD : dam pa S
II.iii.2.3

de’i rjes la dge slong ma zhig gis grib tshod gzhal bar bya zhing | skyes bu dang rtsa ba dang nyin mtshan gyi cha dang dus tshod kyang brjod par bya’o || (R 27 b6–7; L 31 a2–3; S 156 a5; JKQ om.; D 106 b5; Dpe 256.18–20; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 120 a4–5)

II.iii.2.4

de nas bslab pa’i gzhī bcu byin cig\(^{138}\) | ’phags ma dgongs shig | ji ltar ’phags pa dgra bcom pa de dag gis nam ’tsho’i\(^{139}\) bar du srog gcod pa spangs te srog gcod pa las slar log pa de bzhin du bdag ming ’di zhes bgyi bas kyang deng gi dus ’di nas bzun stel\(^{140}\) nam ’tsho’i\(^{141}\) bar du srog gcod\(^{142}\) pa spangs te srog gcod pa las slar ldog\(^{143}\) po | |

bdag yan lag dang po\(^{144}\) ’dis ji ltar ’phags pa dgra bcom pa de dag gis\(^{145}\) bslab\(^{146}\) pa’i rjes su slob bo || rjes su sgrub\(^{147}\) po || rjes su bgyid do ||

gzhan yang ji ltar ’phags pa dgra bcom pa de dag gis nam ’tsho’i\(^{148}\) bar du ma byin par len pa dang | mi tshangs par spyod pa dang | brdzun\(^{149}\) du smra ba dang | ’bru’i chang dang | ’bras bu’i chang myos par ’gyur ba bag med pa’i gnas dang | glu dang gar dang | brdung ba dang | ’phreng\(^{150}\) ba dang | dri dang byug pa dang | kha dog\(^{151}\) ’chang ba rnams dang | mal stan mthon po

\(^{138}\) de nas bslab pa’i gzhī bcu byin cig] RLSD : om. JKQ
\(^{139}\) ’tsho’i] RLSD : mtsho’i JKQ
\(^{140}\) ste] RLSD : te JKQ
\(^{141}\) ’tsho’i] RLSD : mtsho’i JKQ
\(^{142}\) gcod] LJSJKQ : gcad R
\(^{143}\) ldog] JKQD : log RLS
\(^{144}\) po] RLSD : pos JKQ
\(^{145}\) gis] JKQD : gi RLS
\(^{146}\) bslab] RLSD : bslabs JKQ
\(^{147}\) sgrub] JKQD : bsgrub RLS
\(^{148}\) ’tsho’i] RLSD : mtsho’i JKQ
\(^{149}\) brdzun] RLSD : rdzun JKQ
\(^{150}\) ’phreng] RLSD : phreng JKQ
\(^{151}\) dog] RLSJKD : tog K
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dang mal stan chen po dang | dus ma yin par\textsuperscript{152} bza\textsuperscript{153} ba dang | gser dngul blang\textsuperscript{154} ba mams spangs te | gser dngul blang ba las slar log pa de bzhin du bdag ming ’di zhes gbyi bas kyang deng gi dus ’di\textsuperscript{155} nas\textsuperscript{156} bzung ste | nam ’tsho’i\textsuperscript{157} bar du ma byin par len pa dang | mi tshangs par spyod pa dang | brdzun du smra ba dang | ’bru’i chang dang ’bras bu’i chang myos par ’gyur\textsuperscript{158} ba bag med par ’gyur\textsuperscript{159} ba’i gnas dang\textsuperscript{160} | glu dang | gar dang | brdung ba dang | ’phreng\textsuperscript{161} ba dang | dri dang byug pa dang | kha dog ’chang ba nams dang | mal stan\textsuperscript{162} mthon po dang mal stan chen po dang | dus ma yin par\textsuperscript{163} bza\textsuperscript{164} ba dang | gser\textsuperscript{165} dngul blang\textsuperscript{166} ba dag spangs nas gser dngul blang ba las slar log ste\textsuperscript{167} |
bdag yan lag bcu po ’dis\textsuperscript{168} ji ltar ’phags pa dgra bcom pa de dag gis\textsuperscript{169} bslab\textsuperscript{170} pa’i rjes su slob bo\textsuperscript{171} | rjes su bsgrub bo\textsuperscript{172} | rjes su bgyid do | |\textsuperscript{173} lob dpon mas thabs yin no zhes brjod par bya’o | dge tshul mas legs so zhes brjod par bya’o | |\textsuperscript{174} (R 27 b7–28 a8; L 31 a3–b5; S 156 a5–157 a1; J 105 a5–b3 ; K 387 a8–388 a1; Q 103 a6–b5; D 106 b5–107 a4; Dpe 256.20–258.2; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 120 a5–b5; ; ~ T. 1453[24] 460b14–28)

II.iv\textsuperscript{175}

II.iv.1

de ste khyim du\textsuperscript{176} gnas pa lo bcu lon pa’am gzhon nu ma\textsuperscript{177} lo bcwa\textsuperscript{178} bryad lon pa de la ni | lo gnyis su chos drug dang rjes su ’brang ba’i chos drug gi bslab pa byin cig | ’di bzhin du sbyin par bya ste | dge slong ma’i dge ’dun ’dus shing ’khod do\textsuperscript{179} | nyung\textsuperscript{180} na yang dge slong ma bcu gnyis ’dus pa’i ’khor la phyag ’tshal du chug la | rgan pa’i drung du tsog pur zhog la | \{mkhan mor gsol bar bya’o | mkhan mo la phyag ’tshal du bcug la tsog tsog

\textsuperscript{168} ’dis] SQJKD : ’di RL
\textsuperscript{169} gis] JKQD : gi RLS
\textsuperscript{170} bslab] RLSD : bslabs JKQ
\textsuperscript{171} slob bo] RLSD : slob po JK : slob ba’o Q
\textsuperscript{172} bsgrub bo] RLSDKD : sgrub bo JKQ
\textsuperscript{173} rjes su bgyid do | | RLSD : add. ’di lan gnyis lan gsum du smra bar bya’o | | mkhan mo ming ’di zhes bgyi ba ste slob dpon mas bdag dge tshul mar zung shig JKQ
\textsuperscript{174} lob dpon mas thabs yin no zhes brjod par bya’o | | dge tshul mas legs so zhes brjod par bya’o | | RLSD : om. JKQ
\textsuperscript{175} No correspondence in the Chin. MSV, but compare to the Chinese Ekottara-karmaśataka T. 1453[24] 460 b29–461 a17.
\textsuperscript{176} du] JKQD : na RLS
\textsuperscript{177} ma] RLSD : om. JKQ
\textsuperscript{178} bcwa] JKQD : bco RLS
\textsuperscript{179} do] JKQD : de RLS
\textsuperscript{180} nyung] RLJKQD : rung S
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II.iv.2

II.iv.2.1

II.iv.2.1.1

{de ste mkhan mo yin na ni ’di ’bzhin gsol lo | | dgongs shig mkhan mo bdag ming ’di zhes bgyi ba mkhan mo la ma la} 183 mkhan mor gsol na | mkhan mo bdag gi mkhan mor gyur cig | mkhan mo las bslab pa’i sdom pa yang dag par blang bar gsol lo | | } 184 (R 28 b2–4; L 31 b8–32 a1; S 157 a4–5; JKQ om.; D 107 a6–a7; Dpe 258.8–11; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 a6–7; ~ T. 1453[24] 460 c1–5)

II.iv.2.1.2

{de ste slob dpon ma yin na yang ’di skad du gsol bar bya’o | | slob dpon ma dgongs shig bdag ming ’di zhes bgyi ba slob dpon ma la ma la} 185 mkhan mor gsol te | slob dpon ma 186 bdag gi mkhan mor gyur cig | slob dpon ma mkhan mo las bslab pa’i sdom pa yang dag par blang bar gsol lo | | de bzhin lan gnyis lan gsum mo | | gsum pa la mkhan mo zhes brjod | mkhan mos thabs yin no

181 por] RLJKQD : pur S
182 {mkhan mor ... bcug nas}] RLSD : om. JKQ
183 mkhan mo la] SD : mkhan mo lam R : om. L. S has been corrected in longhand by adding mkhan mo la. This implies that S followed primarily L, and has later been corrected according to R.
184 {de ste mkhan mo yin na ni ’di ’bzhin gsol lo | | dgongs shig mkhan mo bdag ming ’di zhes bgyi ba mkhan mo la ma la} 184 mkhan mor gsol na | mkhan mo bdag gi mkhan mor gyur cig | mkhan mo las bslab pa’i sdom pa yang dag par blang bar gsol lo | | } ] RLSD : om. JKQ
185 ma la] H (according to Dpe Notes p. 862 for p. 258 note 8) : mas S : las RLD
186 ma] RLD : S mas
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zhes brjod par bya’o | slob mas legs so zhes brjod par bya’o | | }^{187} (R 28 b2–4; L 32 a1–4; S 157 a5–7; JKQ om.; D 107 a7–b1; Dpe 258.12–17; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 a6–b1)

II.iv.2.2

de nas^{188} bslab pa’i sdom pa gsol bar bya’o | | gson cig ’phags ma’i dge ’dun rnams | bdag ming ’di^{189} zhes bgyi bas don gyi slad du mtshan nas smos te | mkhan mo ming^{190} ’di zhes bgyi ba las^{191} rab tu rdzogs par ’tshal^{192} na | bdag ming ’di zhes bgyi ba^{193} mkhan mo mtshan^{194} ’di zhes bgyi ste | ’phags ma’i dge ’dun las lo gnyis su chos drug dang rjes su ’brang ba’i chos drug gi bslab pa gsol na | ’phags ma’i dge ’dun mas bdag ming ’di zhes bgyi ba khyim na gnas pa lo bu’u lon pa’am gzhon nu ma lo bcwa^{195} brgyad lon^{196} te | chos drug dang rjes su ’brang ba’i chos drug gi bslab pa thugs^{197} brtse ba can brtse ba’i slad du stsal du^{198} gsol te^{199} | de bzhin lan gnyis lan gsum du bya’o | | (R 28 b6–29 a2; L 32 a4–8; S 157 a7–b4; J 105 b5–7; K 388 a4–b1; Q 103 b7–104 a2; D 107 b1–4; Dpe 258.18–259.5; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 b2–6; ~ T. 1453[24] 460 c6–13)

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^{187} {de ste ... zhes brjod par bya’o | | } RLSD : om. JKQ

^{188} de nas] RLSD : om. JKQ

^{189} ’di] RLSKJD : om. Q

^{190} ming] RLSD : om. JKQ

^{191} In S the section beginning here with las … up to (and including) … las byed pa’i dge slong ma gsol cig in III.i.1.1.1 occurs a second time on folios 158.b7–160.a4, presumably as an erratum.

^{192} ’tshal] RLSD : btsal JKQ

^{193} ba] RLJKQD : om. S

^{194} mtshan] RLJKQD : mchan S

^{195} bcwa] JKQD : bco RLS

^{196} lon] SJKQD : om. lon RL

^{197} thugs] RLSD : om. thugs JKQ

^{198} stsal du] LJD : om. stsal du RS : stsal tu KQ

^{199} te] JKQD : to RLS
II.iv.2.3

II.iv.2.3.1

This section is repeated in S 159 a2–6, presumably as an erratum.

bcwa] JD : RLS bco
mkhan mo ming 'di zhes bgyi bas] RLS : om. JKQD

drug] RLSJQD : add. gi K

gyis] RLSD : JKQ gyi

gnang] RLD : gnong SQ : gnod JK

bcwa] QJD : bco RLS
mkhan mo ming 'di zhes bgyi bas ] dge slong ma'i dge 'dun las] RLSD : om. JKQ

'brang ba'i] RLSJD : om. (lacuna) 'brang ba'i Q

bsslab pa] RLSDJQ : om. K

stsol] RLSDJQ : bstsol K

bcwa] JKD : bcvo Q : bco RLS
mkhan mo ming 'di zhes bgyi bas] RLSD : om. JKQ
ma\textsuperscript{213} las lo gnyis su chos drug\textsuperscript{214} dang rjes su ’brang ba’i cho drug gi bslab pa gsol na | de’i slad du\textsuperscript{215} ’phags ma’i dge ’dun mas\textsuperscript{216} ming\textsuperscript{217} ’di zhes bgyi ba khyim na gnas pa lo bcu lon pa’am | gzhon nu ma lo bcwa\textsuperscript{218} brgyad ma\textsuperscript{219} ste | mkhan mo ming ’di zhes bgyi bas dge slong ma’i dge ’dun las\textsuperscript{220} lo gnyis su chos drug dang rjes su ’brang ba’i cho drug gi bslab pa gsol na | gang ming ’di zhes bgyi ba khyim na gnas pa lo bcu lon pa’am | gzhon nu ma lo bcwa\textsuperscript{221} brgyad ma ste mkhan mo ming ’di zhes bgyi bas dge slong ma’i dge ’dun las\textsuperscript{222} chos drug dang rjes su ’brang ba’i cho drug gi bslab pa stsal bar\textsuperscript{223} ’phags ma’i dge ’dun nams gang bzod pa ni cang\textsuperscript{224} ma gsungs\textsuperscript{225} shig\textsuperscript{226} | mi bzod pa nams ni gsungs\textsuperscript{227} shig (R 29 a6–b3; L 32 b4–33 a2; S 158 a1–6; J 106 a2–5; K 388 b5–389 a3; Q 104 a4–8; D 107 b6–108 a3; Dpe 259.15–260.5; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKS(D) 122 a2–5; ~ T. 1453[24] 460 c19–27)

\textsuperscript{213} dge ’dun ma] RLSJKQ : om. ma D
\textsuperscript{214} chos drug] RLJKD : ’brang ba’i cho drug Q : cho drug pa S
de’i slad du] RLSD : om. de’i slad du JKQ
\textsuperscript{215} mas RLSJKQD. The petition is made of the samgha not by the samgha as shown below (dge slong ma’i dge ’dun las). Clearer would be “dge ’dun ma las”, but the addition of the particle “las” is expendable here. In general the repetition of this passage is rather anomalous.
\textsuperscript{216} ming] RLSKQD : mi de J
\textsuperscript{217} bcwa] JKD : bcwo Q : bco RLS
\textsuperscript{218} ma] RLSJD : lon KQ. Note that KQ deviates here from J.
\textsuperscript{219} mkhan mo ming ’di zhes bgyi bas dge slong ma’i dge ’dun las] RLSD : om. JKQ
\textsuperscript{220} bcwa] KQD : bco RLSJ
\textsuperscript{221} mkhan mo ming ’di zhes bgyi bas dge slong ma’i dge ’dun las] RLS : om. JKQD
\textsuperscript{222} stsal bar] JKQD : stsol na S : bstsol na RL
\textsuperscript{223} cang] RLSJQD : cing K
\textsuperscript{224} gsungs] em. : gsung RLSJKQD
\textsuperscript{225} shig] RLJKQD : zhig S
\textsuperscript{226} gsungs] LJKQS : gsung RD
II.iv.2.3.3

ming ’di zhes bgyi ba khyim na gnas pa lo bcu lon pa dang\(^{228}\) | gzhon nu ma lo bcwa\(^{229}\) bryad ma ste\(^{230}\) chos drug dang rjes su ’brang ba’i chos drug ’phags ma’i dge ’dun rnams kyis btsal te\(^{231}\) | ’phags ma’i dge ’dun ma rnams bzod cing gnang ste | cang mi gsung bas na de de bzhin du ’dzin to | de nas de la chos drug dang rjes su ’brang ba’i chos drug\(^{232}\) zhib tu\(^{233}\) ston cig (R 29 b3–5; L 33 a2–5; S 158 a6–b2; J 106 a5–7; K 389 a3–6; Q 104 a8–b1; D 108 a3–4; Dpe 260.5–10; Sch 251 MS Kṣudr-v(Bhi) text gap; ~ EKŚ(D) 122 a5–7; T. 1453[24] 460 c27–461 a1)

II.iv.2.4

II.iv.2.4.1

chos drug\(^{234}\) gang zhe na | gcig pu grong du mi ’gro dang\(^{235}\) | chu bo\(^{236}\) pha rol mi rgal\(^{237}\) lo | skyes pa dag dang reg mi bya | skyes pa dang yang gnas mi gcig\(^{238}\) | smyan\(^{239}\) du ’gyur ba mi bya ste | kha na ma tho mi bcab bo | ’di ni de bzhin gshegs pa yis\(^{240}\) | gsung rab kyis\(^{241}\) ni chos drug gsungs | (R 29 b5–7; L 33 a5–6; S 158 b2–3; J 106 a7–8; K 389 a6–8; Q 104 b1–2; D 108

\(^{228}\) dang] JKQD : pa’am RLS

\(^{229}\) bcwa] JKD : bco RLS : bcwo Q

\(^{230}\) ste] JKQD : add. mkhan mo ming ’di zhes bgyi bas | dge slong ma’i dge ’dun las RLS

\(^{231}\) btsal te] em. : stsal te RLSJKQD (F reads btsal to.)

\(^{232}\) drug] RLSJQ : om. JKQ

\(^{233}\) zhib tu] SJKD : gang du RL

\(^{234}\) chos drug] RLS : drug JKD

\(^{235}\) dang] JKQD : ba RLS

\(^{236}\) chu bo] SJKQD : chu’o RL

\(^{237}\) rgal] SJ;D : rgol RL

\(^{238}\) gcig] RLSJD : cig KQ

\(^{239}\) smyan] RLSJQD : spyan K

\(^{240}\) yis] JKQD : yi RLS

\(^{241}\) kyis] em. (according to F, Dpe and H) : kyi RLSJKQD
II.iv.2.4.2

rjes su 'brang ba’i chos drug gang zhe na | gser la sogs pa mi gzung242 ste |
gsang ba’i spu ni breg mi bya | sa yang brko243 bar mi bya zhung244 | glen |
pas245 rtswa246 sngon mi gcad247 do | | byin len ma byas zas mi bza’248 |
gzhag249 pa rnam s ni bza250 mi bya251 | | rjes su 'brang ba’i chos drug 'di | |
bde bar gshegs pas ma gnang ngo | | (R 29 b7–8; L 33 a6–8; S 158 b3–5; J |
106 a8–b1; K 389 a8–b1; Q 104 b2–3; D 108 a5–6; Dpe 260.14–18; Sch 251 |
MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 122 b2–6; ~ T. 1453[24] 461 a10–17)
III

II.i

II.i.1

II.i.1.1

II.i.1.1.1


\[252\] No correspondence in the Chin. MSV, but compare to the Chinese Ekottara-karmaśataka T. 1453[24] 461 a18–463 b15.

\[253\] gis] gis JKD : ni RLS

\[254\] bslab] RLJD : bslabs SKQ

\[255\] de nas] JKqD : des RLS

\[256\] gsang] LSJKQD : gsad R
Chapter 3: Manual for Bhikṣuṇī Ordination

III.i.1.1.2.2

de ste mkhan mo yin na ni ‘di bzhin gsol lo | | dgongs shig mkhan mo | bdag ming ‘di zhes bgyi ba mkhan mo la mkhan mor gsol na | mkhan mo257 bdag gi mkhan mor gyur cig | mkhan mo las258 bsnyen par rdzogs par gsol lo259 | |
(R 30 a3–4; L 33 b3–4; S 160 a4–6, J 106 b3–4; K 389 b5–7; Q 104 b6; D 108 b1; Dpe 261.3–6; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 123 a5–7; ~ T. 1453[24] 461 a26–b2)

III.i.1.1.2.3

de ste slob dpon ma la yang260 ‘di skad du gsol bar261 bya’o | | slob dpon ma dgongs shig | bdag ming ‘di zhes bgyi ba slob dpon ma las mkhan mor gsol te | slob dpon ma262 bdag gi mkhan mor gyur cig | slob dpon ma mkhan mo las bsnyen par rdzogs par gsol lo | | de bzhin lan gnyis lan gsum mo | | (R 30 a4–6; L 33 b4–6; S 160 a6–7; J 106 b4–5; K 389 b7–390 a1; Q 104 b6–8; D 108 b1–3; Dpe 261.6–10; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 123 a5–123b1; ~ T. 1453[24] 461 a26–b2)

III.i.1.1.3

de nas chos gos mams byin gyis brlab263 par bya’o | | mkhan mo dgongs shig | bdag ming ‘di zhes bgyi ba’i chos gos ‘di sbyar mar byin gyis brlab ste264 | byas pa rdzogs pa’i chos gos kun tu spyad pa’o | | de bzhin lan gnyis lan gsum du bya’o265 | ‘di266 bzhin du stod g.yogs dang | bar du bgo267 ba dang | ku su

257 mo] JQD : mos RLS
258 mkhan mo las] RLJQD : mkhan mos (lacuna la) S
259 lo] SJQD : om. lo RL
260 la yang] JQD : yin na yang S : yang RL
261 bar] RLS : ba JD
262 ma] JD : mas RLS
263 brlab] RLSJKD : bslab Q
264 brlab ste] RLS : brlabs te JKD : bslabs te Q
266 ‘di] LSJKQ : de R
267 bgo] RLSJ : go Q
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III.i.1.4

de nas lhung bzed dge slong ma’i dge ’dun ma la bstan to | | dge slong ma

dag gis lhung bzed bzang ngo zhes smros shig | (R 30 a8–b1; L 34 a1; S 160 b2–3; J 106 b7; K 390 a3–4; Q 105 a1–2; D 108 b4; Dpe 261.15–17; Sch 251–252 MS Kṣudr-v(Bhī) 15a2–3; ~ EKŚ(D) 125 a1–4; ~ T. 1453[24] 461 b27–29)

III.i.1.5

de nas lhung bzed byin gysis brlab ste mkhan mo dgongs shig | bdag ming ’di zhes bgyi ba’i lhung bzed ’di ni drang srong gi snod de | bslang ba’i snod du byin gysis brlab bo | | bza’ bar kun tu spyad do | | de bzhin lan gnyis lan gsum mo | | (R 30 b1–2; L 34 a1–3; S 160 b3–4; J 106 b7–8; K 390 a4–6; Q 105 a2–3; D 108 b4–5; Dpe 261.17–20; Sch 252 MS Kṣudr-v(Bhī) 15a3–5; ~ EKŚ(D) 125 a4–6; ~ T. 1453[24] 461 b29–c3)

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269  rngul gzan] SD : rngul zan RL : rdul zan JKQ  
270  brlab] SJKD : bslab RL  
271  ma] SJKQD : om. ma RL  
272  ngo] RLSJD : bzang po KQ  
273  brlab ste] RLS : brlabs te JKD : rlabs te Q  
274  srong] RLSJKQ : srang D  
275  snyod] RLSJQD : gnod K  
276  brlab] RLSJKD : bslab Q  
277  spyad do] JKQD : spyod pa’o RLS  
278  mo] JKQD : du’o RLS
III.i.1.2

III.i.1.2.1
de’i ‘og tu thos pa’i gnas nas²⁷⁹ spangs²⁸⁰ nas mthong ba’i gnas su thal mo sbyar la²⁸¹ mang po ’dus pa²⁸² logs su ston la zhog shig²⁸³ | de nas las byed pa’i dge slong mas ming ’di zhes bya ba’i gsang ba ston par su la gsol zhes²⁸⁴ smros shig | gang bskos²⁸⁵ pa des kyang bdag²⁸⁶ ming ’di zhes bgyi ba’o²⁸⁷ zhes smros shig | (R 30 b2–4; L 34 a3–5; S 160 b4–6; J 106 b8–107 a2; K 390 a6–8; Q 105 a3–4; D 108 b5–6; Dpe 261.20–262.3; Sch 252 MS Kṣudr-v(Bhī) 15a5–b1; ~ EKŚ(D) 125 a6; ~ T. 1453[24] 461 c4–6)

III.i.1.2.2
de nas²⁸⁸ las byed pa’i dge slong mas thog mar²⁸⁹ dad²⁹⁰ par byos shig | ming ’di zhes bya khyod²⁹¹ mkhan mo ming ’di zhes bya ba ste | ming ’di zhes bya ba’i gsang ba ston par dad²⁹² dam²⁹³ | de ste²⁹⁴ dad na des²⁹⁵ dad do²⁹⁶ zhes smros shig | (R 30 b4–5; L 34 a5–6; S 160 b6–7; J 107 a2; K 390 a8–

²⁷⁹ nas] RLJKQD : om. nas S
²⁸⁰ spangs] RSJKQD : spang L
²⁸¹ la] RSKQD : ba L
²⁸² pa] JKQD : pa’i RLS
²⁸³ zhog shig] RLJKQD : zhog cig
²⁸⁴ zhes] RLSQ : om. zhes JD
²⁸⁵ bskos] RLJKQD : brkos S
²⁸⁶ bdag] RLS : om. JKQD
²⁸⁷ bgyi ba’o] RLJKQD : bgyi’o S
²⁸⁸ de nas] JKQD : des RLS
²⁸⁹ mar] JKQD: ma RLS
²⁹⁰ dad] RLSD : dang KQ
²⁹¹ khyod] RLS : om. khyod JKQD
²⁹² dad] RLSD : dang KQ
²⁹³ dam] RLS : de JQKD
²⁹⁴ ste] JKQD : om. ste RLS
²⁹⁵ des] RLSQD : nges JK
²⁹⁶ dad do] RLSJQD : dang ngo K
III.i.1.2.3

de nas las byed pa’i dge slong mas gsol ba | nyi tshe297 byos shig | gson cig ’phags ma’i298 dge ’dun ma rnams | mkhan mo ming ’di zhes bgyi ste | ming ’di zhes bgyi ba’i299 gsang ste ston par300 ming ’di zhes bgyi ba301 dad na302 | de ste ’phags ma’i dge ’dun ma rnams kyi303 dus la bab cing bzod na | ’phags ma’i dge ’dun ma rnams kyis gnong304 shig305 dang | ’phags ma’i dge ’dun ma rnams mkhan mo ming ’di zhes bgyi ste | 306 ming ’di zhes bgyi ba la gsang ba ston te307 | ’di308 ni gsol ba’o || (R 30 b5–8; L 34 a6–b1; S 160 b7–161 a3; J 107 a2–4; K 390 b1–4; Q 105 a5–7; D 108 b6–109 a1; Dpe 262.6–12; Sch 252–253 MS Kṣudr-v(Bhī) 15b3–16 a1; ~ EKŚ(D) 125 b2–4; ~ T. 1453[24] 461 c7–13)

297 nyi tshe] S : nye tse RL. Note that S and RL deviate here.
298 ma’i] RLSKQ : pa’i JD
299 zhes bgyi ba’i] SJKQD : zhes bya ba’i RL
300 par] JKQD : pa RLS
301 zhes bgyid ba] SJKQD : zhes pa RL
302 dad na] SJKQD : dang RL
303 kyi] JKQD : kyis RLS
304 gnong ] RLSKD : gnod JQ
305 shig] RLSJD : zhih S
306 JKQD : add. dge slong ma’i ming ’di zhes bgyi ba ’di RL : add. dge slong ma ming ’di zhes bgyi ba ’di S
307 te] JKQD : to RLS
308 ’di] RLSJQD : ’di dag K
III.i.1.3

III.i.1.3.1

de nas gsang ba ston pa’i dge slong mas mdun du tsog pur zhog ste thal mo sbyar du\(^{309}\) chug\(^{310}\) la smros shig | ming ’di zhes bya ba khyod nyon cig | ’di ni khyod kyi bden pa’i dus | ’di ni yang dag pa’i dus te | ngas khyod la cung zad cig dris pa de thams cad khyod kyi is ma ’dzem par byung ba la ni byung zhes bya | ma byung ba la ni ma byung zhes ma nor bar smros shig | (R 30 b8–31 a2; L 34 b1–3; S 161 a3–5; J 107 a4–6; K 390 b4–7; Q 105 a7–b1; D 109 a1–3; Dpe 262.12–17; Sch 253 MS Kṣudr-v(Bhī) 16 a1–2; ~ EKŚ(D) 125 b4–6; ~ T. 1453[24] 461 c14–17)

III.i.1.3.2

1. khyod\(^{311}\) bud med dam | bud med do | \(^{312}\)

2. khyim du\(^{313}\) gnas pa lo bcu gnyis pa’am | gzhon nu ma lo nyi shu tshang ngam | tshang ngo |

3. khyod kyi\(^{314}\) chos gos lnga dang lhung bzed du\(^{315}\) ldan nam | ldan no |

4. khyod kyi pha ma\(^{316}\) dang khyim thab rnams gson\(^{317}\) nam\(^{318}\) |

\(^{309}\) sbyar] : sbyor RSL
\(^{310}\) chug] : chud L
\(^{311}\) khyod] RLSJD : khyed KQ
\(^{312}\) JKQD : *add.* bud med kyi dbang po dang ldan nam | ldan no RLS
\(^{313}\) du] JKQD : na RLSJ
\(^{314}\) khyod kyi] JKQD : *om.* khyod kyi RLS
\(^{315}\) du] JKQD : rnams dang RLS
\(^{316}\) pha ma] JKQD : pha dang ma RLS
\(^{317}\) gson] RLJKQD : gsod S
\(^{318}\) nam] JKQD : *add.* | no RLS
5. pha dang ma\(^{319}\) dang khyo\(^{320}\) rnams kyis gnang ngam\(^{321}\) | \(^{322}\) 
6. bran mo ma yin nam | 
7. phrogs pa ma yin nam\(^{323}\) | 
8. btsongs pa ma yin nam \(^{324}\) 
9. rnyed btson ma yin nam \(^{325}\) 
10. rtsod\(^{326}\) pa med\(^{327}\) dam | \(^{328}\) 
11. gzhan gyis\(^{329}\) chags pa med dam | 
12. sprul pa ma yin nam | \(^{330}\) 
13. rgyal po la gtses pa ma yin nam | 
14. rgyal po dang 'khon\(^{331}\) pa ma yin nam | 
15. rgyal po la gnod pa’i las byed pa ma yin nam | 
16. khyod kyis rgyal po la gnod pa’i las byed du bcug pa ma yin nam | 
17. mi srun\(^{332}\) pa ma yin nam | 
18. mya ngan gyis gdungs pa ma yin nam | 

\(^{319}\) pha dang ma] RLJKQD : ma dang pha S 
\(^{320}\) khyo] RLJKD : khyod SQ 
\(^{321}\) gnang ngam] RSJKQD : om. L 
\(^{322}\) JKQD : add. gnang ngo | RLS 
\(^{323}\) phrogs pa ma yin nam] JKQD : brkus pa ma yin nam RLS 
\(^{324}\) btsongs pa ma yin nam] RLS : rnyed pa ma yin nam/ btsongs pa yin nam : JKQD 
\(^{325}\) rnyed btson ma yin nam] RLS : om. JKQD 
\(^{326}\) rtsod] RLJKQD : btsod S 
\(^{327}\) med] SJKQD : om. R : med (inserted as correction) L 
\(^{328}\) RLS : add. rkus pa ma yin nam JD : add. brkus pa ma yin nam KQ 
\(^{329}\) gyis] em. (in accordance with H) : gyi RLSJKQD 
\(^{330}\) sprul pa ma yin nam] JKQ : add. dud ’gro ma yin nam RLSD 
\(^{331}\) 'khon] RLSD : khon JKQ 
\(^{332}\) srun] RLJKQD : bsrun S
19. sbrum ma ma yin nam |
20. mtshan med pa ma yin nam |
21. mtshan gnyis pa ma yin nam |
22. gle ’dams pa ma yin nam |
23. rtag tu khrag\textsuperscript{333} ’dzag pa ma yin nam |
24. khrag med pa ma yin nam |
25. mtshan ma tsam yod pa ma yin nam |
26. dge slong bslus pa ma yin nam |
27. pha bsad pa ma yin nam |
28. ma bsad pa ma yin nam |
29. dgra bcom pa bsad pa ma yin nam |
30. de bzhin gshegs pa’i sku la ngan sems kyis khrag phyung ba ma yin nam |
31. mu stegs can ma yin nam |
32. mu stegs can du ’gro ba ma yin nam |
33. rkun po’i rgyal mtshan can ma yin nam |
34. rkun\textsuperscript{334} gnas pa ma yin nam |
35. so sor gnas pa ma yin nam |
36. mi gnas pa ma yin nam |

\textsuperscript{333} \text{khrag} JKQD : \textit{om.} khrag RLS

\textsuperscript{334} \text{rkun} JKQD : rku thabs su RLS
III.i.1.3.3

37. ci khyod sngon rab tu byung ba ma yin nam | de ste rab tu byung ba’o zhes smra na | ’o na slar song shig ces smros shig | de ste rab tu ma byung ngo\textsuperscript{335} zhes smra na |

38. ci khyod kyis da ltar rab tu byung nas\textsuperscript{336} khyod kyis\textsuperscript{337} tshangs par spyod pa yang dag par\textsuperscript{338} spyad dam | spyad do\textsuperscript{339} |

39. khyod kyis dge slong ma’i dge ’dun las lo gnyis su chos drug dang rjes su ’brang ba’i chos drug\textsuperscript{340} bslab pa gsol tam\textsuperscript{341} | gsol to |

40. khyod kyis lo gnyis su chos drug dang rjes su ’brang ba’i chos drug gi bslab pa bslabs sam | bslabs so | |

41. khyod la gzhan gyi lon\textsuperscript{343} mang yang rung | nyung yang rung chags pa med dam\textsuperscript{344} |

\textsuperscript{335} byung ngo\textsuperscript{] RLS : byung JKQD}
\textsuperscript{336} nas\textsuperscript{] JKQD : ngam | byung ngo RLS. See also below III.ii.3.4 no. 38.}
\textsuperscript{337} khyod kyis\textsuperscript{] JKQD : ci khyod kyis RLS}
\textsuperscript{338} par\textsuperscript{] RLSJKD : pa Q}
\textsuperscript{339} spyad do\textsuperscript{] RLS : om. JKQD}
\textsuperscript{340} drug\textsuperscript{] JKQD : add. gi RLS}
\textsuperscript{341} tam\textsuperscript{] RLJKQD : lam S}
\textsuperscript{342} RLS : \textit{add.} khyod la dge slong ma’i dge ’dun gyis tshangs par spyad pa skyed pa’i sdom pa phog gam | phog go | | khyod la dge slong ma’i dge ’dun gyis sngar bya ba’i las (las KQ : \textit{om.} JD) mams byas sam | bgyis so | | khyod kyis dge slong ma’i dge ’dun mams kyi sms grus (grus | D : gus JKQ) par byas sam | grus (grus | D : gus JKQ) par bgyis so | | bar chad kyi chos mams las yongs su dag gam | yongs su dag go | JKQD. There is no correspondence to this addition in the Sanskrit, and it does not make sense here.

\textsuperscript{343} lon\textsuperscript{] D : om. lon JKQ : bu lon RLS}
\textsuperscript{344} dam\textsuperscript{] JKQD : add. med do RLS}
42. khyod kyi\textsuperscript{345} ming ci | khyod kyi\textsuperscript{346} mkhan mo’i ming ci | bdag gi ming ni\textsuperscript{347} ’di zhes bgyi | don gyi slad du mtshan nas smos te mkhan mo’i ming ni ’di zhes bgyi’o |

(R 31 b2–6; L 35 a4–8; S 161 b6–162 a3; J 107 b3–7; K 391 b1–392 a1; Q 105 b6–106 a3; D 109 a7–b4; Dpe 263.14–264.7; Sch 253–254 MS Kṣudr-v(Bhī) 16 b2–5; ~ EKŚ(D) 126 a5–b2; ~ T. 1453[24] 462 a3–4)

III.i.1.3.4

khyod ming ’di zhes bya ba\textsuperscript{348} nyon cig | bud med kyi lus la gnod par ’gyur ba lus kyi nad ’di ’dra ba yod de | de ’di lta ste |

1. mdze dang |
2. ’bras dang |
3. shu ba dang |
4. phol mig dang\textsuperscript{349} |
5. tshad pa dang |
6. sha bkra can dang |
7. rkong pa\textsuperscript{350} dang |
8. klog pa dang |
9. rab tu g.ya’ ba\textsuperscript{351} dang |
10. skyigs bu dang |

\textsuperscript{345} kyi] JKD : kyis RL : gyi Q : om. kyi S
\textsuperscript{346} kyi] RLSJKD : gyi Q
\textsuperscript{347} ni] JD : om. ni RLSKQ
\textsuperscript{348} zhes bya ba] SJKQD : zhes bgyi ba RL
\textsuperscript{349} phol mig dang] JKQD : in RLS phol mig is listed further down after rkom po / rkong pa dang.
\textsuperscript{350} rkong pa] RLS : rkom po JKQD
\textsuperscript{351} g.ya’ ba] RLS : g.yan pa JKQD
11. skyugs pa dang |
12. gzhang ’brum dang |
13. rims dang |
14. zad pa\textsuperscript{352} dang |
15. myos pa dang |\textsuperscript{353}
16. ngal ba dang |
17. rmong bu dang |
18. dbugs mi bde ba dang |
19. lud pa dang |
20. skyem pa dang |
21. brjed byed dang |
22. ’jas pa dang |
23. dkar po’i\textsuperscript{354} nad dang |
24. rkang ’bam dang |
25. mtshan par rdol ba dang |
26. skran\textsuperscript{355} dang |
27. khrag nad dang\textsuperscript{356} |
28. mkhris pa dang |
29. rkub ’brum dang |\textsuperscript{357}
30. yan lag tsha ba dang |

\textsuperscript{352} zad pa] RLS : za ngad D : za dad JKQ
\textsuperscript{353} myos pa dang] JKQ : add. chu btags pa dang] D : add. chu btags pa dang RLS
\textsuperscript{354} po’i] RLJKQD : mo’i S
\textsuperscript{355} skran] RLD : add. pa S
\textsuperscript{356} {mtshan par rdol ba dang | skran dang | khrag nad dang} RLSD : om. JKQ
\textsuperscript{357} rkub ’brum dang | ] JKQ : add. lhog pa dang RLSD
31. rtsib logs tsha ba dang |
32. rus pa zhig\textsuperscript{358} pa dang |
33. rims drag po dang\textsuperscript{359} |
34. rims zhag gcig\textsuperscript{360} pa dang |
35. zhag gnyis pa dang |
36. zhag gsum pa dang |
37. zhag bzhi\textsuperscript{361} pa dang |
38. rims nyin re dang\textsuperscript{362} |
39. ’dus pa’i rims dang |
40. rtag pa’i rims dang |
41. rims ldang dub pa dang\textsuperscript{363} |

khyod kyi lus la ’di lta bu’i lus kyi nad dang | lus la gnod par ’gyur ba\textsuperscript{364} |
gzhan dag med dam\textsuperscript{365} |

(R 31 b6–32 a4; L 35 a8–b5; S 162 a3–b2; J 107 b7–108 a3; K 392 a1–7; Q 106 a3–6; D 109 b4–110 a1; Dpe 264.7–265.1; Sch 254 MS Kṣudr-ν(Bhī) 16 b5–17 a3; ~ EKŚ(D) 126 b2–6; ~ T. 1453[24] 462 a7–14)

\textsuperscript{358} zhig] RLS : zhigs JKQD
\textsuperscript{359} rims drag po dang] RLSD : om. JKQ
\textsuperscript{360} gcig] RLSJD : cig KQ
\textsuperscript{361} bzhi] RLSJKQ : gzhi D
\textsuperscript{362} rims nyin re dang] RLSD : om. JKQ
\textsuperscript{363} rims ldang dub pa dang] RLSD : om. JKQ
\textsuperscript{364} lus la gnod par ’gyur ba] JKQD : om. RLS
\textsuperscript{365} See below III.i.2.2.3 where it is stated that here the reply “med do” should be made.
III.i.1.3.5

de ste yongs su gtsang\textsuperscript{366} par gyur na | gsang ste ston pas ji ltar bdag gis khyod la dris pa de bzhin du dge ’dun gyi nang du yang\textsuperscript{367} smros shig ces bsgo la | ’dir ’dug ste ma bos\textsuperscript{368} kyi bar du ma ’ong shig | (R 32 a4–5; L 35 b5–7; S 162 b2–3; J 108 a3–4; K 392 a7–b1; Q 106 a6–7; D 110 a1–2; Dpe 265.1–3; Sch 254 MS Kṣudr-v(Bhī) 17 a3–4; ~ EKŚ(D) 126 b6–7; ~ T. 1453[24] 462 a14–17)

III.i.2

III.i.2.1

III.i.2.1.1

de nas gsang ste ston pa lam gyi bar du ’dug la ’di skad smros shig | dgongs shig ’phags ma\textsuperscript{369} | bdag gis\textsuperscript{370} ming ’di zhes bgyi ba la\textsuperscript{371} bar chad kyi chos rnams bstan cing dris na | yongs su dag go zhes nyid mchi\textsuperscript{372} na | ci mchi zhig gam | (R 32 a5–6; L 35 b7–8; S 162 b3–4; J 108 a4–5; K 392 b1–2; Q 106 a7–8; D 110 a2–3; Dpe 265.3–7; Sch 254 MS Kṣudr-v(Bhī) 17 a4–5; ~ EKŚ(D)126 b7–127 a2; ~ T. 1453[24] 462 a17–20)

\textsuperscript{366} gtsang] RLJKD : btsang Q : gtang S
\textsuperscript{367} yang] SJKQD : om. yang RL
\textsuperscript{368} bos] RLSJQD : ’ong K
\textsuperscript{369} ’phags ma] JKQD : add. dag RLS
\textsuperscript{370} gis] JKQD : om. gis RLS
\textsuperscript{371} ba la] JKQD : bas S : ba RL
\textsuperscript{372} mchi] RLSJQD : ’chi K
III.i.2.1.2
dge slong ma thams cad kyis kyang de ste yongs su dag par gyur na tshur shog ces smros shig | de ltar smras na ni legs | ma smras na ni ’das pa dang bcas par ’gyur ro || (R 32 a6–7; L 35 b8–36 a1; S 162 b4–5; J 108 a5–6; K 392 b2–3; Q 106 a8–b1; D 110 a3; Dpe 265.7–9; Sch 254 MS Kṣudr-v(Bhī) 17 a5; ~ EKŚ(D) 127 a2–3; ~ T. 1453[24] 462 a20–21)

III.i.2.1.3
de nas las byed pa’i dge slong mas mdun du zhog la tshangs par spyod pa skyed pa’i sdom pa gsol cig | gson cig ’phags ma’i dge ’dun ma rnams | bdag ming ’di zhes bgyi ba ming ’di zhes bgyi ba las bsnyen par rdzogs par ’tshal te | de yang bdag ming ’di zhes bgyi ba ’phags ma’i dge ’dun ma rnams las tshangs par spyod pa skyed pa’i sdom pa gsol gyis don gyi slad du mtshan nas smos te | mkhan mo ming ’di zhes bgyi ste ’phags ma’i dge ’dun gyis bdag ming ’di zhes bgyi ba la tshangs par spyod pa skyed pa’i sdom pa gsol cig | brtse ba can brtse ba’i phyir ro || de bzhin lan gnyis lan gsum mo || (R 32 a7–b3; L 36 a1–5; S 162 b5–163 a2; J 108 a6–8; K 392 b3–8; Q 106 b1–3; D 110 a3–5; Dpe 265.9–17; Sch 254 MS Kṣudr-v(Bhī) 17 a5–b3; ~ EKŚ(D) 127 a3–7; ~ T. 1453[24] 462 a22–29)

373 ma] JKQD : om. ma RLS
374 shog] JKQD : add. cig S : add. shog RL
375 ma smras] RLSJD : ma smra K : mi smra Q
376 spyod] JK : spyad RLS
377 las] JK : add. dge ’dun las RLS
378 las] JK : la RLS
379 gyis] SKQ : kyis JD : cig RL
380 ste] JKQD : add. (erroneous repetition) don gyi slad du mtshan nas smos te | mkhon mo RLS
381 spyod] JKQD : spyad RLS
382 brtse ba’i] JKQD : brtse bar bgyi ba’i RLS
383 mo] JKQD : du’o RLS
III.i.2.2

III.i.2.2.1

de nas las byed pa’i dge slong mas gsol ba thob la | las byos shig\textsuperscript{384} | gson cig ’phags ma’i dge ’dun ma\textsuperscript{385} rnams | ming ’di zhes bya\textsuperscript{386} ba ming ’di zhes bgyi ba las bsnyen par rdzogs par ’tshal te | ming ’di zhes bgyi ba ’di ’mkhan mo\textsuperscript{387} ming ’di zhes bgyi ba\textsuperscript{388} ste | phags ma’i dge ’dun ma rnams las tshangs par spyad\textsuperscript{389} pa skyed pa’i sdom pa gsol na | de ste ’phags ma’i dge ’dun ma rnams kyi\textsuperscript{390} dus la bab cing bzod na | ’phags ma’i dge ’dun\textsuperscript{391} rnams kyis gnong\textsuperscript{392} shig\textsuperscript{393} | bdag ming ’di zhes bgyi ba\textsuperscript{394} dge ’dun gyi nang du bar chad kyi\textsuperscript{395} chos ’di\textsuperscript{396} ‘dri ste | ’di ni gsol ba’o || (R 32 b3–6; L 36 a5–b1; S 163 a2–4; J 108 b1–3; K 392 b8–393 a4; Q 106 b3–6; D 110 a5–7; Dpe 265.17–266.3; Sch 254–255 MS Kṣudr-v(Bhī) 17 b3–5; ~ EKŚ(D) 127 a7–b3; ~ T. 1453[24] 462 b4–8)

III.i.2.2.2

ming ’di zhes bya ba khyod nyon cig | ’di ni khyod kyi bden pa’i dus | ’di ni yang dag pa’i dus te | ngas khyod la cung zad cig dris pa de thams cad khyod kyis ma ’dzem par byung ba la ni byung zhes\textsuperscript{397} ma byung ba la ni ma byung zhes ma nor bar smros shig | (R 32 b6–7; L 36 b1–2; S 163 a4–6; J 108 b3–

\textsuperscript{384} Cf. EKŚ(D) 127 b1 gsol ba ’ba’ zhig gi las bya’o.
\textsuperscript{385} dge ’dun ma] RLJKQD : om. ma S
\textsuperscript{386} zhes bya ba] SJKQD : om. bya RL
\textsuperscript{387} mo] S : mo’i RLJKQD
\textsuperscript{388} bgyi ba] JKQD : om. ba RLS
\textsuperscript{389} spyad] SD : spyod RLKQ
\textsuperscript{390} kyi] LJKQ : kyis RS
\textsuperscript{391} dge ’dun] RLS : add. ma JKQ
\textsuperscript{392} gnong] SJKQ : gnang RL
\textsuperscript{393} shig] JKQ : zhig dang RLS
\textsuperscript{394} ba] JKQ : bas RLS
\textsuperscript{395} kyi] RLSJKD : gyi Q
\textsuperscript{396} ’dri] RLSJQD : ’dra K
\textsuperscript{397} zhes] JKQD : add. smros RLS
III.i.2.2.3

bud med dam | bud med do zhes bya ba nas | khyod kyi lus la ‘di ’dra ba’i nad kyis\(^{398}\) gnod pa dang gzhan yang\(^{399}\) med dam | des\(^{400}\) med do zhes smros shig pa’i bar du sbyar ro || (R 32 b7–8; L 36 b2–3; S 163 a6–7; J 108 b4–5; K 393 a6–7; Q 106 b7; D 110 b1–2; Dpe 266.7–9; Sch 255 MS Kṣudr-v(Bhī) 18 a1–2; ~ EKŚ(D) 127 b6–128 b7)

III.i.2.3

III.i.2.3.1

de nas gsol ba\(^{401}\) byos shig | gson cig ‘phags ma’i dge ’dun ma rnams | ming ‘di zhes bgyi ba ‘di mkhan mo\(^{402}\) ming ‘di zhes bgyi ba las\(^{403}\) bsnyen par rdzogs par ’tshal te | khyim na gnas pa lo bcu gnyis lon\(^{404}\) pa’am | gzhon nu ma lo nyi shu tshang la | chos gos lnga dang lhung bzed du yang ldan | bar chad\(^{405}\) kyi chos rnams kyang yongs su gtsang ngo zhes bdag nyid mchi ste | ming ‘di zhes bgyi ba ‘di ’mkhan mo\(^{406}\) ming ‘di zhes bgyi ste | ‘phags ma’i dge ’dun ma rnams las\(^{407}\) tshangs par spyad\(^{408}\) pa skyed pa’i sdom pa gsol na

\(^{398}\) kyis] JDQ : gyis Q : kyi RLS
\(^{399}\) yang] RLSD : kyang JKQ
\(^{400}\) des] SJKQ : om. des RL
\(^{401}\) ba] RLJKQD : bar S
\(^{402}\) mkhan mo] RLSD : om. mkhan mo JKQ
\(^{403}\) ba las] JKQD : bas dge ’dun las RLS
\(^{404}\) lon] RL : om. SJKQD
\(^{405}\) ldan | bar] RLSJQD : ldan par tshad K
\(^{406}\) mo] RLS : mo’i JKQD
\(^{407}\) las] SJKQD : la RL
\(^{408}\) spyad] RLSJD : spyod KQ
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III.i.2.3.2

las kyang 'di bzhin bya’o | | gson cig 'phags ma’i dge 'dun ma rnams | ming 'di zhes bgyi ba 'di418 mkhan mo419 ming 'di zhes bgyi ba las420 bsnyen par rdzogs par 'tshal te | khyim na gnas pa lo bcu gnyis pa’am | gzhon nu ma lo nyi shu421 tshang422 lachos gos lnga dang lhungh bzed du yang ldan423 | bar chad kyi424 chos rnams425 kyang gtsang ngo zhes bdag nyid mchi ste | ming 'di zhes bgyi ba 'di ni426 'mkhan mo ming 'di zhes bgyi ste | 'phags ma’i dge

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409 ste] RLSJD : steng K
410 kyis] RLS : kyi JKQD
411 gnong] SJKQD: gnang RL
412 kyis] RLS : kyi JKQD
413 la] RLS : om. JKQD
414 mo] RLS : mo’i JKQD
415 spyad] RLSJD : spyod KQ
416 mo] em. : mo’i JKQD
417 mkhan mo’i ming ‘di zhes bgyi ste] JKQD : om. RLS
418 ‘di] SJKQD : la RL
419 mkhan mo] RLS : om. JKQD
420 zhes bgyi ba las] JKQD : zhes bgyi bas dge 'dun las RLS
421 shu RLS : shur JKQD
422 tshang] SJKQD : add. pa RL
423 ldan] SJKQD : add. la RL
424 kyi] RSJKD : gyi Q
425 rnams] RLS : om. JKQD
426 ni] JKQD : om. RLS
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'dun ma rnams la tshangs par spyad\(^{427}\) pa skyed pa'i sdom pa gsol na | 'phags ma'i dge 'dun ma rnams kyi ming 'di zhes bgyi ba la\(^{428}\) mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad\(^{429}\) pa skyed pa'i sdom pa gsol na | 'phags ma'i dge 'dun ma\(^{430}\) rnams las ming 'di zhes bgyi ste\(^{431}\) | mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad\(^{432}\) pa skyed pa'i sdom pa stsal bar gang la\(^{433}\) bzod pa de dag ni cang\(^{434}\) ma gsungs\(^{435}\) shig\(^{436}\) | gang la\(^{437}\) mi bzod pa de dag ni gsungs\(^{438}\) shig | (R 33 a4–b1; L 36 b8–37 a6; S 163 b4–164 a2; J 108 b8–109 a4; K 393 b5–394 a3; Q 107 a3–7; D 110 b5–111 a1; Dpe 266.20–267.11; Sch 255–256; MS Kṣudr-v(Bhī) 18 a5–b4; ~ EKŚ(D) 129 a3–6; ~ T. 1453[24] 462 b18–27)

III.i.2.3.3

'phags ma'i dge 'dun ma rnams kyi\(^{439}\) ming 'di zhes bgyi ba\(^{440}\) la mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad pa\(^{441}\) skyed pa'i sdom pa stsal te | 'phags ma'i dge 'dun ma rnams kyi bzod cing gnang bas na cang mi gsung ste | de de bzhin du 'dzin to | (R 33 b1–2; L 37 a6–7; S 164 a2–3; J 109 a4–5; K 394 a3–5; Q 107 a7–8; D 111 a1–2; Dpe 267.11–14; Sch 256 MS Kṣudr-v(Bhī) 18 b4–b5; ~ EKŚ(D) 129 a6–7; ~ T. 1453[24] 462 b27–29)

\(^{427}\) spyad] RLSJD : spyod KQ

\(^{428}\) la] JKQD : 'di RLS

\(^{429}\) spyad] RLSD : spyod KQ

\(^{430}\) 'phags ma'i dge 'dun ma] JKQD : 'phags ma RLS

\(^{431}\) ste] JKQD : ba 'di RLS

\(^{432}\) spyad] RLSJD : spyod KQ

\(^{433}\) la] SJQD : om. RL

\(^{434}\) cang] RLSJKD : bcad Q

\(^{435}\) gsungs] RLJ : gsung SKQD

\(^{436}\) shig] RJKQD : zhig S

\(^{437}\) la] JKQD : om. RLS

\(^{438}\) gsungs] RLSJKQ : gsung D

\(^{439}\) kyi] RLSJKD : gyis Q

\(^{440}\) zhes bgyi ba] RLJKQD : zhes pa S

\(^{441}\) spyad] RLSJD : spyod KQ
III.ii

III.ii.1

de’i ’og tu dge slong pha’i dge ’dun thams cad ’dus shing ’khod de⁴⁴² | nyung na yang dge slong gi grangs bcu’i ’khor dang | dge slong ma thams cad ’dus shing ’khod la⁴⁴³ nyung na yang dge slong ma bcu gnyis kyi⁴⁴⁴ ’khor du las byed pa’i dge slong pha’i mdun du rtswa⁴⁴⁵ chun po’am | stan khong⁴⁴⁶ tshangs can gyi steng du zhog la thal mo sbyar te | dge ’dun gnyis ka las bsnyen par rdzogs par gsol bar bya’o || (R 33 b2–4; L 37 a7–b2; S 164 a3–5; J 109 a5–7; K 394 a5–8; Q 107 a8–b1; D 111 a2–3; Dpe 267.14–19; Sch 256 MS Kṣudr-v(Bhī) 18 b5–19 a2; ~ EKŚ(D) 129 a7–b3; ~ T. 1453[24] 462 b29–c3)

III.ii.2

gson cig btsun pa’i dge ’dun sde gnyis mams | bdag ming ’di zhes bgyi ba don gyi slad du | mtshan nas smos te mkhan mo⁴⁴⁷ ming ’di zhes bgyi ba dge ’dun sde gnyis ka⁴⁴⁸ las⁴⁴⁹ bsnyen par rdzogs par ’tshal te | bdag ming ’di zhes bgyi ba⁴⁵⁰ dge ’dun sde⁴⁵¹ gnyi ga⁴⁵² las bsnyen par rdzogs par gsol na | btsun pa’i dge ’dun gnyis kas bdag bsnyen par rdzogs par bgyi bar gsol | btsun pa’i dge ’dun gnyis kas bdag dBhyung bar gsol | btsun pa’i dge ’dun

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⁴⁴² de] SJKQD : do RL
⁴⁴³ la] SJKQD : pa RL
⁴⁴⁴ kyi] RLJKD : Q gyi.
⁴⁴⁵ rtsva] SJD : rtsa RLKQ
⁴⁴⁶ khong] RLSJD : khongs KQ
⁴⁴⁷ mo] RLS : mo’i JKQD
⁴⁴⁸ dge ’dun sde gnyis ka] RLS : om. JKQD
⁴⁴⁹ Skt. ubhayasaṃghāda
⁴⁵⁰ ba] JKQD : add. don gyi slad du mtshan nas smos te | mkhan mo ming ’di zhes bgyi bas | RLS
⁴⁵¹ sde] RLSD : om. JKQ
⁴⁵² gnyi ga] JKQD : gnyis ka RLS :
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III.ii.3

III.ii.3.1

de’i ’og tu las byed pa’i dge slong phas gsol ba gyis shig | gsn cig btsun pa’i dge ’dun gnyi ga’i 457 rnam | ming ’di zhes bgyi ba 458 ’di mkhan mo ming ’di zhes bgyi bas 459 bsnyen par rdzogs par ’tshal te | ming ’di zhes bgyi ba ’di mkhan mo ming ’di zhes bgyi ste | dge ’dun 460 gnyi ga 461 las bsnyen par rdzogs par gsol na | de ste dge ’dun gnyi ga’i 462 dus la bab cing bzod na dge ’dun gnyi gas 463 gnong shig 464 | bdag gis ’di la dge ’dun gnyi ga’i 465 nang du mkhan mo ming ’di zhes bgyi bas ming ’di zhes bgyi ba la 466 bar chad kyi chos rnam ’dri 467 ste | ’di ni gsol ba’o | (R 33 b8–34 a4; L 37 b6–38 a2; S 164 b3–6; J 109 b2–5; K 394 b5–395 a1; Q 107 b4–7; D 111 a6–b1; Dpe

gnyi gas 453 bdag rjes su gzung 454 bar gsol | btsun pa’i dge ’dun gnyi gas 455 bdag la thugs brtse 456 bar gsol | thugs brtse ba can thugs brtse ba’i phyir ro | ’di bzhin lan gnyis lan gsum du bya’o | (R 33 b4–8; L 37 b2–6; S 164 a5–b2; J 109 a7–b2; K 394 a8–b5; Q 107 b1–4; D 111 a3–6; Dpe 267.19–268.7; Sch 256 MS Kṣudr-v(Bhī) 19 a2–4; ~ EKŚ(D) 129 b3–6; ~ T. 1453[24] 462 c3–12)
III.ii.3.2

ming ’di zhes bya ba khyod nyon cig | ’di ni khyod kyi468 bden pa’i dus | ’di ni yang dag pa’i dus te | ngas khyod la cung zad cig dris pa de thams cad khyod kyis ma ’dzem par byung469 ba la ni470 byung zhes bya471 | ma byung ba la ni ma byung zhes ma nor bar smros shig | (R 34a4–5; L 38 a2–4; S 164 b6–7; J 109 b5–6; K 395 a1–2; Q 107 b7–8; D 111 b1–2; Dpe 268.9–17; Sch 256 MS Kṣudr-v(Bhī) 19 b1–2; ~ EKŚ(D) 130 a2–5)

III.ii.3.3

1. khyod bud med dam | bud med do |472
2. khyim na gnas pa lo bcu gnyis dang473 | gzhon nu ma lo nyi shu tshang ngam | tshang ngo |
3. khyod kyi chos gos lnga dang | lhung bzed du ldan nam | ldan no |
4. khyod kyi pha dang | ma dang | khyim thab gson nam | gson no |
5. pha dang ma dang khyim thab kyis474 gnang ngam | gnang ngo |
6. bran mo ma yin nam |
7. phrogs pa475 ma yin nam |
8. rnyed btson476 ma yin nam |

468 kyi] RLSJKD : gyi Q
469 byung] RLSJKD : ’byung Q
470 ni] SJKQD : om. RL
471 bya] JKQD : om. RLS
472 do] JKQD : add. bud med kyi dbang po dang ldan nam | ldan no RLS
473 dang] JKQD : sam RLS
474 kyis] RLSJKD : gyis Q
475 phrogs pa] JKQD : brkus pa RLS
476 rnyed btson] RLS : rnyed pa JKQD
9. btsongs pa ma yin nam |
10. rtsod pa med dam | \(477\)
11. chags pa\(478\) med dam |
12. sprul pa ma yin nam | \(479\)
13. rgyal po la\(480\) gtes\(481\) pa ma yin nam |
14. rgyal po dang 'khon pa ma yin nam |
15. rgyal po la gnod pa’i las byed pa ma yin nam |
16. khyod kyis rgyal po la gnod pa byas pa’am | gnod pa byed du bcug pa ma yin nam |
17. mi srun pa\(482\) ma yin nam |
18. mya ngan gyis\(483\) gdungs pa ma yin nam |
19. sbrum ma ma yin nam |
20. mtshan med pa ma yin nam |
21. mtshan gnyis pa ma yin nam |
22. gle ’dams pa ma yin nam |
23. rtag tu khrag\(484\) ’dzag pa ma yin nam |
24. khrag med pa ma yin nam |

\(477\) rtsod pa med dam] *em.* : brtsod pa med dam RL : btsongs pa med dam S : *om.* JKQD
\(478\) chags pa] JKQD : gzan gyi chags pa RLS
\(479\) sprul pa ma yin nam] JKQD : *add.* dud ’gro ma yin nam RLS
\(480\) po la] RLS : po’i JKQD
\(481\) gtes] LSD : gces RJQ | btes K
\(482\) srun] RLSJD : bsrun KQ
\(483\) kyi] RLSJKD : gyi Q
\(484\) khrag] JKQD : *om.* khrag RLS
25. mtshan ma tsam\textsuperscript{485} yod pa\textsuperscript{486} ma yin nam |
26. dge slong bslus pa ma yin nam |
27. pha bsad pa ma yin nam |
28. ma bsad pa ma yin nam |
29. dgra bcom pa bsad pa ma yin nam |
30. de bzhin gshegs pa’i sku la ngan sems kyis\textsuperscript{487} khrag phyung ba ma yin nam |
31. mu stegs can ma yin nam |
32. mu stegs can du ’gro ba ma yin nam |
33. rkun po’i rgyal mtshan can ma yin nam |
34. rkun\textsuperscript{488} gnas pa ma yin nam |
35. so sor gnas pa ma yin nam |
36. mi gnas pa ma yin nam |

(R 34 a4–b5; L 38 a2–b4; S 164 b7–165 b1; J 109 b6–110 a5; K 395 a2–b4; Q 107 b8–108 a6; D 111 b2–6; Dpe 268.18–269.14; Sch 257 MS Kṣudr-v(Bhī) 19 b2–20 a2; ~ EKŚ(D) 130 a5–b4)

III.ii.3.4

37. ci khyod sngon rab tu byung ngam | de ste rab tu byung ngo zhes smra na | ’o na song shig ces smros shig | de ste rab tu ma byung ngo zhes zer na |
38. ci khyod da ltar\(^{489}\) rab tu byung nas\(^{490}\) khyod kyis tshangs par spyad\(^{491}\) pa yang dag par spyad dam | spyad do\(^{492}\)

39. ci khyod kyis dge slong ma’i dge ’dun gyis lo gnyis su chos drug dang | rjes su ’brang ba’i chos drug\(^{493}\) bslab pa byin nam | byin no |

40. khyod kyis lo gnyis su chos drug dang rjes su ’brang ba’i chos drug\(^{494}\) bslab pa\(^{495}\) bslabs sam | bslabs so | |

41. khyod la dge slong ma’i dge ’dun gyis tshangs par spyad\(^{496}\) pa skyed\(^{497}\) pa’i sdom pa phog gam | phog go | |

42. khyod la dge slong ma’i dge ’dun gyis sngar bya ba’i las rnams byas sam | bgyis so | |

43. khyod kyis dge slong ma’i dge ’dun rnams kyi\(^{498}\) sems mgu bar\(^{499}\) byas sam | mgu bar\(^{500}\) byas\(^{501}\) so | |

44. bar chad kyi chos rnams las yongs su dag gam | yongs su dag go |

\(^{489}\) da ltar] RLSJKD : de ltar Q  
\(^{490}\) nas] em. adopting the same reading of JKQD in III.i.1.3.3 and the Sanskrit : ngam | byung ngo | ci RLSJKQD. Schmidt (1993: 253 note 151) in the parallel to III.i.1.3 mentions the reading pravrajitā pravr\(\text{ajitā}\) by Ridding and la Vallée Poussin. Also, similar passages for bhikṣus in the Pravrajyāvastu and the Skt Upasampadāṇapṛiti (Chung 2011: 45, 91, II.iii.1.3.3.) both treat the two questions separately, i.e. whether a candidate is pravrajitā and whether he has practiced brahma\(\text{macarya}. So the reading “rab tu byung ngam | byung ngo | ci” is not support-

\(^{491}\) spyad] JKQD : spyod RLS  
\(^{492}\) spyad do] RLS : om. JKQD  
\(^{493}\) drug] JKQD : add. gi RLS  
\(^{494}\) drug] JKQD : add. gi RLS  
\(^{495}\) pa] JKQD : add. la RLS  
\(^{496}\) spyad pa] RLSJKD : spyod Q  
\(^{497}\) skyed] SJKQD : spyod RL  
\(^{498}\) rnams kyi] JKQD : om. RLS  
\(^{499}\) mgu bar] RLS : gus par JKQD  
\(^{500}\) mgu bar] RLS : gus par] JKQD  
\(^{501}\) byas] RL : bgyis SJKQD
45. khyod la gzhan gyi bu lon\textsuperscript{502} mang yang rung | nyung yang rung chags pa med dam\textsuperscript{503} |

46. khyod kyi ming ci | khyod kyi mkhan mo’i ming ci | bdag gi ming ni ’di zhes bgyi | don gyi slad du mtshan nas smos te mkhan mo’i ming ni ’di zhes bgyi’o |

(R 34 b5–35 a3; L 38 b4–39 a2; S 165 b1–7; J 110 a5–b2; K 395 b4–396 a3; Q 108 a6–b3; D 111 b6–112 a3; Dpe 269.14–270.8; Sch 257 MS Kṣudr-
v(Bhī) 20 a2–b1; ~ EKŚ(D) 130 b4–131 a1)

III.ii.3.5

ming ’di zhes bya ba khyod nyon cig | bud med kyi lus la gnod par ’gyur ba lus kyi nad ’di ’dra ba yod\textsuperscript{504} de | de ’di lta ste |

1. mdze dang |
2. ’bras dang |
3. shu ba dang |
4. phol mig dang |
5. tshad\textsuperscript{505} pa dang |
6. sha bkra can dang |
7. rkong pa\textsuperscript{506} dang |
8. klog\textsuperscript{507} pa dang |
9. rab tu g.ya’ ba dang |
10. skyugs pa dang |

\textsuperscript{502} bu lon] RLSD : om. JKQ
\textsuperscript{503} dam] JKQD : add. med do RLS
\textsuperscript{504} gnod par ’gyur ba lus kyi nad ’di ’dra ba yod] JKQD : ’di ’dra ba’i lus kyi nad gnod pa yod RLS
\textsuperscript{505} tshad] RLJQD : tshang K : tshe S
\textsuperscript{506} rkong pa] RLS : rkong po JKQD
\textsuperscript{507} klog] RLS : glog JKQD
11. gzung\textsuperscript{508} ’brum dang | 
12. skyigs bu dang | 
13. rims dang | 
14. zad pa\textsuperscript{509} dang | 
15. myos\textsuperscript{510} pa dang | 
16. ngal ba dang\textsuperscript{511} | 
17. mgo g.yung\textsuperscript{512} dang\textsuperscript{513} | 
18. lud pa dang | 
19. dbugs mi bde ba dang | 
20. skem pa dang | 
21. brjed byed dang | 
22. ’jas pa dang | 
23. nad dkar po dang | 
24. rkang ’bam\textsuperscript{514} dang | 
25. mtshan par rdol ba dang | 
26. skran dang | 
27. khrag nad dang\textsuperscript{515} |

\textsuperscript{508} gzung] RLQD : zhang S  
\textsuperscript{509} zad pa] RLS : za ngad JKQD  
\textsuperscript{510} myos] SJKQD : mos RL  
\textsuperscript{511} ngal ba dang] SJKQD : om. RL  
\textsuperscript{512} g.yung] JD : yung KQ : yung ba RL : spung S  
\textsuperscript{513} dang] \textit{em. : add.} tshad pa dang] SJKQD : \textit{add.} tshang pa dang RL. \textit{tshad pa} is redundant here (see above no. 5) and it appears neither in Sanskrit nor in the previous iteration of this passage at III.i.1.3.4.  
\textsuperscript{514} ’bam] SJKQD : bam RL  
\textsuperscript{515} {mtshan par rdol ba dang | skran dang | khrag nad dang} RLSD : \textit{om.} JKQ
28. mkhris pa dang |
29. rkub ’brum dang | 516
30. yan lag tsha ba dang |
31. rtsib logs tsha ba dang |
32. rus pa zhig517 pa dang |
33. rims drag po dang518 |
34. rims zhag gcig pa dang |
35. gnyis pa dang |
36. gsum pa dang |
37. bzhi pa dang |
38. rims nyin re ba dang519 |
39. ’dus pa’i rims dang |
40. rims ldang dub pa dang520 |
41. rtag pa’i rims dang |

khyod kyi lus la521 ’di lta bu’i lus kyi nad dang522 | lus la gnod par ’gyur ba dang | de las gzhan kyang523 med dam | de la524 khyod kyis yang dag par525 ji bzhin par smros shig | | | (R 35 a3–8; L 39 a2–8; S 165 b7–166 a6; J 110 b2–7; K 396 a3–8; Q 108 b3–8; D 112 a3–7; Dpe 270.8–271.2; Sch 257–258; MS Kṣudr-v(Bhī) 20 b1–4; ~ EKŚ(D) 131 a1–5)

516 rkub ’brum dang | ] JKQ : add. lhog pa dang RLSD
517 rus pa zhig] RLS : rus pa zhigs JKQ : rus bzhigs D
518 rims drag po dang] RLSD : om. JKQ
519 rims nyin re ba dang] RLSD : om. JKQ
520 rims ldang dub pa dang] RLSD : om. JKQ
521 khyod kyi lus la] JKQD : om. RLS
522 dang] JKQD : om. RLS
523 kyang] JKQD : yang RLS
524 la] RLS : las JKQD
525 par] RLS : pa JKQD
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III.ii.4

III.ii.4.1

de nas gsol ba byed pa’i dge slong gis gsol ba thob ste las byos shig | gson cig btsun pa’i dge ’dun gnyi ga ṭhrs mnyes par rdo gsum par rdzogs par tshal te | ṭhr bzhin na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i ṭhr bo lnga llung bzed du yang ldan | dge slong ma’i dge ’dun gnyis ’di la lo gnyis su chos drug dang rjes su ’brang ba’i chos drug gi bslab pa yang phog ste | ’di’i gnyis su chos drug dang rjes su ’brang ba’i chos drug gi bslab pa yang bslab | dge slong ma’i dge ’dun ma rnams kyis ’di la chos gsum gnyis tshangs par spyad pa sdom pa yang byin | dge slong ma’i dge ’dun rnams kyis ’di la bya ba rnams kyang sngon du byas zin | dge slong ma’i dge ’dun rnams kyis sman mnyes par byas zin | bar chad kyi chos rnams kyang gtsang ngo zhes bdag nyid

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526 gzhi] RLSJKD : bzhì Q
527 ’dul ba phran tshegs kyi gzhi | bam po sum bceu rtsa bdun pa] JKQD : ’dul ba phra mo’i dngos po | | bam po so brgyad pa RLS
528 gnyi ga] JKQD : gnyis ka RLS
529 mkhan mo] RLSD : om. JKQ
530 gnyi ga] D : gnyis ka RLS : om. dge ’dun gnyi ga JKQ
531 ldan] JKQ : add. | ming ’di zhes bgyi ba mkhan mo ming ’di zhes bgyi bas dge ’dun gnyi ga (gnyi ga] D : gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na gnas pa lo bceu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | ’di’i gnyis ka RLS) las bsnyen par rdzogs par gsal te | bud med khyim na 532 ’di’i] RLS : om. JKQ
533 pha ma dang … legs par spyad] RLSD : om. JKQ
534 gi] RLS : om. JKQD
535 byas RLS : byin JKQD
536 kyang] RLS : om. JQKD
mchi na | ming ’di zhes bgyi⁵³⁷ ba ’di mkhan mo ming ’di zhes bgyi ste | dge ’dun gnyi ga⁵³⁸ las bsnyen par rdzogs par gsol na | de ste dge ’dun gnyi ga’i⁵³⁹ dus la bab cing bzod na | dge ’dun⁵⁴⁰ gnyis kas gnong⁵⁴¹ la | dge ’dun gnyis kas ming ’di zhes bgyi ba ’di mkhan mo⁵⁴² ming ’di zhes bgyi ste bsnyen par rdzogs par gsol⁵⁴³ cig | ’di ni gsol ba’o | (R 35 b1–36 a1; L 39 a8–40 a2; S 166 a7–167 a1; J 111 a1–6; K 2 a–3 b3; Q 109 a1–6; D 112 b1–6; Dpe 271.3–272.3; Sch 258 MS Kṣudr-v(Bhī) 20 b4–21 a4; ~ EKŚ(D) 131 a5–b4; ~ T. 1453[24] 462 c20–463 a1)

III.ii.4.2

las ni ’di ltar byos shig | gson cig btsun pa’i dge ’dun gnyi ka⁵⁴⁴ rnams | ming ’di zhes bgyi ba ’di mkhan mo⁵⁴⁵ ming ’di zhes bgyi ba⁵⁴⁶ gnyis gai’i dge ’dun las⁵⁴⁷ bsnyen par rdzogs par ’tshal te⁵⁴⁸ | bud med kyang lags | bud med kyi dbang po dang yang ldan⁵⁴⁹ | bud med khyim na gnas pa lo bcu gnyis sam | gzhon nu ma lo nyi shur⁵⁵⁰ yang⁵⁵¹ tshang ste | ’di la chos gos lnga dang lhung

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⁵³⁷ bgyi] JKQD : bya RLS
⁵³⁸ gnyi ga] JKQD : gnyis ka RLS
⁵³⁹ gnyi gas] JKQD : gnyis kas RLS
⁵⁴⁰ dge ’dun] JKQD : add. sde RLS
⁵⁴¹ gnong] SJKQD : gnang RL
⁵⁴² mo] RLS : mo’i JKQD
⁵⁴³ gsol] RLD : mdzod SJKQ
⁵⁴⁴ gnyis ka] RLS : gnyi ga’i JKQD
⁵⁴⁵ mo] RLS : mo’i JKQD
⁵⁴⁶ ba] SJKQD : bas RL
⁵⁴⁷ ming ’di zhes bgyi ba ’di mkhan mo’(i) ming ’di zhes bgyi ba gnyis ga’i dge ’dun las] RLS : om. gnyis ka’i dge ’dun JQ : om. ’di mkhan mo’i ming ’di zhes bgyi ba gnyis ka’i dge ’dun K
⁵⁴⁸ ’tshal te] JKQ : add. | ming ’di zhes bgyi ba ’di mkhan mo ming ’di zhes bgyi bas gnyi ga’i dge ’dun las bsnyen par rdzogs par gsol te] RLSD
⁵⁴⁹ bud med kyang lags | bud med kyi dbang po dang yang ldan] RLSD : om. JKQ
⁵⁵⁰ shur] JQKD : shu RLS
⁵⁵¹ yang] RKQD : om. RLS
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bzed du yang\textsuperscript{552} ldan\textsuperscript{553} | dge slong ma’i dge ’dun gysis ’di la lo gnyis\textsuperscript{554} su chos drug dang rjes su ’brang ba’i chos drug\textsuperscript{555} bslab pa\textsuperscript{556} phog ste | ’dis\textsuperscript{557} lo gnyis su chos drug dang rjes su ’brang ba’i chos drug gi bslab pa la\textsuperscript{558} yang bslabs | dge slong ma’i dge ’dun rnams kyis ’di la\textsuperscript{559} tshangs par spyad\textsuperscript{560} pa skyed pa’i sdom pa yang byin | dge slong ma’i dge ’dun gysis ’di la bya ba’i\textsuperscript{561} rnams kyang sngon du\textsuperscript{562} byas zin | ’dis\textsuperscript{563} dge slong ma’i dge ’dun gyi sems mnyes par yang byas | bar chad kyi chos rnams gtsang ngo zhes bdag nyid mchi ste | ming ’di zhes bgyi ba ’di mkhan mo ming ’di zhes bgyi ste | dge ’dun gnyi ga las bsnyen par rdzogs shing dge slong ma’i dge ’dun rnams kyis\textsuperscript{564} ming ’di zhes bgyi ba ’di mkhan mo\textsuperscript{565} ming ’di zhes bgyi ste | dge ’dun gnyi gas bsnyen par rdzogs par mdzad na | tshe dang ldan pa rnams\textsuperscript{566} ming ’di zhes bgyi ba ’di mkhan mo ming ’di zhes bgyi ste | dge ’dun gnyi gas bsnyen par rdzogs par mdzad de\textsuperscript{567} | dge ’dun gnyi gas bzod cing gnang na\textsuperscript{568} cang ma gsung shig | gang la\textsuperscript{569} mi

\textsuperscript{552} yang\textsuperscript{\textregistered} RLSD : om. JKQ
\textsuperscript{553} ldan\textsuperscript{\textregistered} JKQ : add. | pha ma dang khyim thab kyis kyang gnang | bar chad kyi chos rnams kyang yongs su dag | ’dis tshangs par (par] RSD : pa L) spyod pa yang legs par spyad (spyad] RSD : spyod L) RLSD
\textsuperscript{554} gnyis\textsuperscript{\textregistered} LSJQKD : bcu gnyis R
\textsuperscript{555} drug\textsuperscript{\textregistered} JKQ : add. gi RLS
\textsuperscript{556} bslab pa\textsuperscript{\textregistered} JQD : om. pa K : add. yang RLS
\textsuperscript{557} ’dis\textsuperscript{\textregistered} JKQD : ’di RL : ’di la S
\textsuperscript{558} la\textsuperscript{\textregistered} JKQD : om. la RLS
\textsuperscript{559} la\textsuperscript{\textregistered} JKQD : om. la RLS
\textsuperscript{560} spyad\textsuperscript{\textregistered} RLSJD : spyod KQ
\textsuperscript{561} ba’i\textsuperscript{\textregistered} JKQD : ba RLS
\textsuperscript{562} du\textsuperscript{\textregistered} RLS : de JKQD
\textsuperscript{563} ’dis\textsuperscript{\textregistered} RLS : bdag gis JKQD
\textsuperscript{564} dge ’dun rnams kyij JD : dngos por gsol na | de’i slad du RLS : dge ’dun rnams kyang KQ
\textsuperscript{565} mo\textsuperscript{\textregistered} RLS : mo’i JKQD
\textsuperscript{566} rnams\textsuperscript{\textregistered} JKQD : add. las RLS
\textsuperscript{567} de\textsuperscript{\textregistered} JKQD : par RL : pa S
\textsuperscript{568} dge ’dun gnyi gas bzod cing gnang na\textsuperscript{\textregistered} JQD (bas na K) : gang dag bzod pa de dag ni RL (gang la S)
\textsuperscript{569} gang la\textsuperscript{\textregistered} JKQD : gang dag RLS
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III.ii.4.3

ming ’di zhes bgyi ba mkhan mo ming ’di zhes bgyi ba ste dge ’dun gnyi gas bsnyen par rdzogs par mdzad de dge ’dun gnyi gas bzod cing gnang bas na cang mi gsung bas de de bzhin du ’dzin to (R 36 b3–4; L 40 b5–6; S 167 b3–4; J 111 b4–5; K 4 b1–2; Q 109 b4–5; D 113 a6; Dpe 273.6–8; Sch 259 MS Kṣudr-v(Bhī) 21 b4–5; ~ EKŚ(D) 132 a3–4; ~ T. 1453[24] 463 a1–14)

III.iii

III.iii.1

de nas grib ma gcal bar bya’o dge slong ma dag gis ring po ring pos grib ma gcal ba dang bcom ldan ’das kyis shing lcug ma ring zhing ring pos grib ma gcal bar ma byed cig ces bka’ stsal to rkang pas gcal nas bcom ldan ’das kyis rkang pas gcal bar mi bya’o shing bu sor bzhi pas

570 dag ni] JKQD : de dag ni RLS
571 gsungs] JKQS : gsung RLD
572 kyi] SJKQD : kyi’s RL
573 mo] RLSJD : mo’i KQ
574 ba] JQD : om. ba RLSK
575 bas] RLJKQD : om. bas S
576 po] RLJKQD : por S
577 pos] RLSDQ : bas JKQ
578 gcal] RLSJKD : gcol Q
579 bcom ldan ’das kyis shing lcug ma ring zhing ring pos grib ma gcal bar] RLSD : bcom ldan ’das kyi gsheg par rkang pas bcal (btsal Q) nas lag pas bcal (btsal Q) bar JKQ
580 bzhi] SJKQD : RL gzhi
III.iii.2

de’i ‘og tu dus tshod rig par byos shig | dgun gyi dus\(^{581}\) dang | dpyid kyi dus dang | dbyar gyi dus dang | dbyar zad pa dang | dus ring po’o | de la dgun gyi dus ni zla ba bzhi’o | dpyid kyi dus ni zla ba bzhi’o | dbyar gyi dus ni zla ba gcig go | { dbyar zad pa ni nyin\(^{582}\) zhag gcig go | dus ring po ni }\(^{583}\) nub gcig gis nyung ba’i zla ba gsum mo | ( R 36 b6–8; L 40 b8–41 a2; S 167 b6–168 a1; J 111 b6–8; D 113 b1–2; Q 109 b6–8; Dpe 273.13–18; Sch 259 MS Kṣudr-v(Bhī) 22 a2–4; ~ EKŚ(D) 132 a7–b2; ~ T. 1453[24] 463 a14–15)

III.iii.3

dus kyang rig par bya ste | skya rengs\(^{584}\) dang po dang | skya rengs\(^{585}\) bar ma dang | skya rengs\(^{586}\) tha ma\(^{587}\) dang | nyi ma ma shar ba dang | nyi ma shar ba dang | nyi ma shar ba’i brgyad cha dang | nyi ma shar ba’i bzhi cha dang | nyi ma ma phyed pa dang\(^{588}\) | nyi ma phyed pa dang | nyi ma phyed yol ba dang | phyi dro’i bzhi cha dang | phyi dro’i brgyad cha dang | nyi ma nub pa dang | nyi ma ma nub pa dang\(^{589}\) | skar ma ma shar ba dang | skar ma shar ba’o | ( R 36 b8–37 a2; L 41 a2–4; S 168 a1–3; J 111 b8–112 a1; K 4 b7–5 a1; Q 109

\(^{581}\) rig par byos shig | dgun gyidus| RLSJD : rig nas mar me mdzad kyis sa dag gi dus K

\(^{582}\) nyin] SJKQD : om. RL

\(^{583}\) dbyar zad pa ni (nyin) zhag gcig go | { dus ring po ni } RLSJQD : dbyar gnas dag ni nyin par dag nyin par dag tu gnang zin K

\(^{584}\) rengs] SD : reng RLJKQ

\(^{585}\) rengs] SD : reng RLJKQ

\(^{586}\) rengs] SD : reng RLJKQ

\(^{587}\) tha ma] RLSJKD : da tha ma Q

\(^{588}\) nyi ma ma phyed pa dang] JKQD : om. RLS

\(^{589}\) nyi ma ma nub pa dang | nyi ma nub pa dang | nyi ma ma nub pa dang JKQD
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b8–110 a1; D 113 b2–3; Dpe 273.18–274.3; Sch 259 MS Kṣudr-v(Bhī) 22 a4–5; ~ EKŚ(D) 132 a5–7; ~ T. 1453[24] 463 a14–15

IV

IV.i

IV.i.1

de nas gnas gsum smra bar bya’o | ming ’di zhes bya ba khyod nyon cig | bcom ldan ’das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas des makhyen cing gzigs te | ’di lta bur rab tu byung zhing bsnyen par rdzogs pa’i dge slong ma la gnas ’di gsum gsungs te | dge slong mas de la gnas na legs par bshad pa’i chos ’dul ba la rab tu byung zhing bsnyen par rdzogs te | dge slong ma’i dngos por ’gyur ba ste | gsum gang zhe na | (R 37 a2–4; L 41 a4–7; S 168 a3–6; J 112 a1–3; K 5 a2–5; Q 110 a1–3; D 113 b3–6; Dpe 274.3–9; Sch 259–260 MS Kṣudr-v(Bhī) 22 a5–b2; ~ EKŚ(D) 132 b2–4; ~ T. 1453[24] 463 a15–19)

IV.i.2.1

chos gos kyi nang du rdul khrod pa ni rung ba dang mod pa ste | gang la gnas na dge slong ma legs par bshad pa’i chos ’dul ba la rab tu byung


des] JKQD : om. RS

’di lta bur] JKQD : ’di ltar RS

bshad] JKQD : gsungs RS

chos] RLSD : add. kyi JKQ

byung] RJKQD : ’byung S

du] JKQD : na RLS

mod pa] RLSJD : mang ba KQ. Tib. parallel to Uj III.i.2.1 reads: rung ba myed kyang sla ba ste. Mvy 2656 sulabhah – myed sla ba’am mod pa.

gang] SJKQD : ga RL

chos] RLSD : add. kyi JKQ
zing\textsuperscript{600} bsnyen par rdzogs nas dge slong ma’i dngos por ’gyur ba | rdul khrod pa’i chos gos kyis tshe dang ldan ma ming ’di zhes bya ba khyod dus ’di nas nam ’tsho’\textsuperscript{601} bar du chog par dad dam | des dad do zhes smros shig | lhag par rnyed\textsuperscript{602} na dar ram | ras sam | bgo\textsuperscript{603} ba’am | seng ras sam | ldum bu sha na’i gos sam | srin pa’am\textsuperscript{604} | ras a mi la’am | so mi la’am | la ba’i kha dog sрин bu smug po ’dra ba’am | kā shi ka’i\textsuperscript{605} phra mo’am | zar ma’i phra mo’am | rtswa\textsuperscript{606} du gu la ka\textsuperscript{607} phra mo’am | ras ko tam ba ka\textsuperscript{608} phra mo rnam s<te | gang gzhan yang\textsuperscript{609} rung ba’i gos dge ’dun las nryed dam gang zag las kyang rung\textsuperscript{610} ste | de dag las khyod kyis long la tshod\textsuperscript{611} zin par gyis shig | ci de ’dra ba’i gnas la\textsuperscript{612} mgon\textsuperscript{613} du yid\textsuperscript{614} dam ’cha’ ’am | des kyang mgon\textsuperscript{615} du yid\textsuperscript{616} dam bca’o\textsuperscript{617} zhes smros shig | (R 37 a4–b1; L 41 a7–b4; S 168 a6–b4; J 112 a3–7; K 5 a5–b3; Q 110 a3–7; D 113 b6–114 a1; Dpe 274.9–21; Sch 260 MS Kṣudr-v(Bhī) 22 b2–23 a1; ~ EKŚ(D) 132 b4–7; ~ T. 1453[24] 463 a19–26)

\footnotesize
\begin{itemize}
  \item zhing\textsuperscript{600} \textsuperscript{RLSD}: om. JKQ
  \item ’tsho’i\textsuperscript{601} \textsuperscript{RLSJKD}: mtsho’i Q
  \item rnyed\textsuperscript{602} \textsuperscript{RLSJ}: snyed KQ: byed D
  \item bgo\textsuperscript{603} \textsuperscript{D}: gro RLS: bsgo
  \item srin pa’am\textsuperscript{604} \textsuperscript{JD}: srin bu’am KQRLS
  \item kā shi ka’i\textsuperscript{605} \textsuperscript{em.}: ka shi ka’i RLSJKQD
  \item rtswa\textsuperscript{606} \textsuperscript{SD}: rtsa RLKQ
  \item du kū la\textsuperscript{607} \textsuperscript{em.}: gu la ka JKQD: ku la RLS
  \item ka\textsuperscript{608} \textsuperscript{RLSD}: ka’i JKQ
  \item yang\textsuperscript{609} \textsuperscript{RLSD}: kyang JKQ
  \item rung\textsuperscript{610} \textsuperscript{RLSJ}: rungs KQ
  \item tshod\textsuperscript{611} \textsuperscript{RLSJQD}: chod Q
  \item la\textsuperscript{612} \textsuperscript{JKQD}: om. RLS
  \item mgon\textsuperscript{613} \textsuperscript{JKQD}: sngon RLS
  \item yid\textsuperscript{614} \textsuperscript{RLKQ}: yi SJD
  \item mgon\textsuperscript{615} \textsuperscript{JKQD}: sngon RLS
  \item yid\textsuperscript{616} \textsuperscript{RLQ}: yi SJKD
  \item bca’o\textsuperscript{617} \textsuperscript{JKQD}: ’cha’o RLS
\end{itemize}
IV.i.2.2

ming ’di zhes bya ba khyod nyon cig | zas kyi nang na bsod snyoms\textsuperscript{618} ni rung ba mod pa ste | de la gnas na dge slong ma legs par bshad pa ’i chos\textsuperscript{619} ’dul ba la rab tu byung\textsuperscript{620} zhing bsnyen par rdzogs te | dge slong ma ’i dngos por ’gyur ro | bsod snyoms kyi\textsuperscript{621} zas kyi\textsuperscript{622} ming ’di zhes bya ba khyod deng\textsuperscript{623} nas nam ’tsho’i\textsuperscript{624} bar du chog par dad dam | des dad do zhes smros shig | lhag par rnyed na ’bras chan\textsuperscript{625} nam | skyo ma’am | thug pa’am\textsuperscript{626} | rtag\textsuperscript{627} pa’i’am | mgon du bos pa’i’am | brgyad pa’i’am | bcu bzhi pa’i’am\textsuperscript{629} | nya ston rmams\textsuperscript{630} kyi ste | gang gzhan yang\textsuperscript{631} rung ba’i bsod snyoms dge ’dun las sam | gang zang las\textsuperscript{632} rung ste | de dag las khyod khyod khyis long la tshod zin par gyis shig | ci ’di ’dra ba’i gnas la yi dam ’cha’ ’am | des kyang yi dam bca’o\textsuperscript{633} zhes gyis shig | (R 37 b1–6; L 41 b4–42 a1; S 168 b4–169 a1; J 112 a7–b2; K 5 b3–8; Q 110 a7–b2; D 114 a1–4; Dpe 274.21–275.11; Sch 260 MS Kṣudr-v(Bhī) 23 a1–4; ~ EKŚ(D) 132 b7–133 a3; ~ T. 1453[24] 463 a27–b5)

\textsuperscript{618} bsod snyoms] JKQD : add. pa RLS
\textsuperscript{619} chos] RD : add. kyi SJKQ
\textsuperscript{620} byung] RLJKQD : ’byung S
\textsuperscript{621} kyi] JKQD : pa’i RLS
\textsuperscript{622} kyis] SJKQD : om. RL
\textsuperscript{623} deng] RLSJKD : dang Q
\textsuperscript{624} ’tsho’i] RSJKD : mtsho’i Q
\textsuperscript{625} chan] RSJKD : chen Q
\textsuperscript{626} thug pa’am] JKQD : add. Inga ston nam] RLS
\textsuperscript{627} rtag] RLSJKD : rta Q
\textsuperscript{628} mgon du bos pa’i’am ] RLSJKQ : add. ’phral la bos pa’i’am | spags pa’i’am | Inga ston nam] D
\textsuperscript{629} pa’i am SD : pa’am JKQ : ’am RL
\textsuperscript{630} nya ston rmams] JKQD : nya ston nam RLS : add. ’phral la bos pa’i’am | spags pa mnam RL : add. ’phral la bos pa’i ’phags pa mams S
\textsuperscript{631} yang] RLSD : kyang JKQ
\textsuperscript{632} gang zag las] JKQD : add. kyang RLS
\textsuperscript{633} bca’o] JKQD : ’cha’ ’o RLS
IV.i.2.3

ming ’di zhes bya ba khyod nyon cig | bkus pa’i sman ni rung ba dang mod pa ste | de la gnas na dge srong ma634 legs par bshad pa’i chos635 ’dul ba la rab tu byung zhing bsnyen par rdzogs nas dge slong ma’i dngos por ’gyur ro | ming ’di zhes bya ba khyod deng nas636 nam ’tsho’i bar du bkus te bor ba’i sman gyis chog par dad dam | des dad do zhes smros shig | lhag par rnyed na mar dang | ’bru mar dang | sbrang rtsi dang | bu ram dang | rtsa ba’i sman dang | sdon bu’i sman dang | lo ma’i sman dang | me tog gi sman dang | ’bras bu’i sman dang | snga dro ba dang | phyi dro ba dang | bdon pa’i dang | nam ’tsho’i bar du’o637 | de ltax bu la sogs te gzhanyang638 rung ba’i sman dag dge ’dun las sam | gang zags las rnyed kyang rung ste | de dag las kyang khyod kyiis long la tshod rig par gyis shig | ci ’di ’dra ba’i gnas la mngon639 du yi dam ’cha’ ’am | des kyang yi dam bca’o640 zhes smros shig | (R 37 b6–38 a2; L 42 a1–6; S 169 a2–6; J 112 b2–6; K 5 b3–6 a6; Q 110 b2–5; D 114 a4–b1; Dpe 275.11–276.2; Sch 260–261 MS Kṣudr-v(Bhī) 23 a4–b2; ~ EKŚ(D) 133 a3–6; ~ T. 1453[24] 463 b6–13)

IV.ii

IV.ii.1

IV.ii.1.1

ming ’di zhes bya ba khyod nyon cig | bcom ldan ’das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas des mkhyen cing gzigs nas ’di ltar rab tu byung zhing bsnyen par rdzogs par641 dge srong ma la ltung

634 ma] JKQD : mas RLS
635 chos] RJKQD : add. kyi S
636 deng nas] JKQD . add. bzung nas RLS
637 du’o | ] JKQD : du RLS
638 yang] RLSD : kyang JKQ
639 mngon] JKQD : sngon RLS
640 bca’o JKQD : ’cha’o RLS
641 par] JKQD : pa’i RLS
IV.ii.1.2

’di lta ste shing ta la’i\textsuperscript{646} mgo bcad pa bzhin te | sngon por mi ’gyur | mi skye |
| mi rgyas | mi ’phel lo | | cher skyer\textsuperscript{647} skal ba med pa\textsuperscript{648} (R 38 a6–7; L 42 b2–3; J 112 b8–113 a1; K 6 b2; Q 110 b7–8; S 169 b2–3; Dpe 276.9–11; Sch 261 MS Kṣudr-v(Bhī) 23 b5–24 a1; ~ EKŚ(D) 133 b2–3; ~ T. 1453[24] 463 b19–20)

IV.ii.1.3

de ltar de bzhin du dge slong mas gnas\textsuperscript{649} de brgyad las gang yang rung | gnas de brgyad la brtun\textsuperscript{650} cing byas na de la brtun\textsuperscript{651} cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin no\textsuperscript{652} | dge slong ma’i dngos po med par ’gyur | dge sbyong ma’i yang med par ’gyur te med pa’o | | bsrubs pa’o | | ltung ba’o | | phas pham pa ste | de la dge sbyong mar slar dbyung du med do | | (R 38 a3–6; L 42 a6–b2; S 169 a6–b2; J 112 b6–8; K 6 a6–b2; Q 110 b5–7; D 114 a4–b1; Dpe 276.2–9; Sch 261 MS Kṣudr-v(Bhī) 23 b2–5; ~ EKŚ(D) 133 a6–b2; ~ T. 1453[24] 463 b14–19)

\textsuperscript{642} chos| JKQD : add. ’di RLS
\textsuperscript{643} gang yang| JKQD : gnas pas kyang RLS
\textsuperscript{644} brtun| JKQD : rtun RL : stun S
\textsuperscript{645} te| JKQD : ro RLS
\textsuperscript{646} ta la’i| SJKQD : tā la’i RL
\textsuperscript{647} syker| JKQD : skye ba’i RLS
\textsuperscript{648} med pa| JKQD : S med pa’i : om. RL
\textsuperscript{649} Jā gnas 5. (cf. the Latin locus) object.
\textsuperscript{650} brtun| JKQD : rtun RLS
\textsuperscript{651} brtun| JKQD : rtun RLS
\textsuperscript{652} no| JKQD : om. RLS
mar slar dbyung du med do | (R 38 a7–b1; L 42 b3–5; J 113 a1–3; K 6 b2–5; Q 110 b8–111 a1; S 169 b3–5; Dpe 276.11–16; Sch 261; MS Kṣudr-v(Bhī) 24 a1–2; EKŚ(D) om.; ~ T. 1453[24] 463 b20)

IV.ii.2

IV.ii.2.1

IV.ii.2.1.1

ming ’di zhes bya ba khyod nyon cig | brgyad gang zhe na | bcom ldan ’das kyis rnam grangs du ma las kyang ’dod pa smad pa ni ’dzin pa’o | ’dod pa ni chags653 pa’o | ’dod pa ni sems pa’o | ’dod pa ni sdug pa’o654 | ’dod pa655 ni gnas so | ’dod pa ni gdon mi za656 ba’o | ’dod pa ni shin tu chags pa ste657 | ’dod pa spangs pa ni sos sor bsngags pa’o658 | slar bskur ba’o659 | 660 zad pa’o | ’dod chags dang bral ba’o | ’phags pa’o | rnam par zhi ba’o | nub pa’o zhes bstod pa’o661 | bstod du ’jug go | bsngags so | bsgrags pa yan gyis | ming ’di zhes bya ba khyod kyis deng phan chad chags pa’i sems kyis skyes pa la mig gis mig tshugs su yang chags shing mi bṭa na gnyis sprad662 cing mi tshangs par spyod pa ’khrig pa’i663 chos su spyad664 pa lta ci smos | (R38 b1–5; L 42 b5–43 a1; S 169 b5–170 a3; J 113 a3–6; K 6 b5–7 a2; Q 111 a1–

653 chags] RLSD : mi sdug JKQ
654 ’dod pa ni sdug pa’o] RLSD : om. ’dod pa ni sdug pa’o JKQ
655 ’dod pa] RLJKQD : ’dod ’dod pa S
656 za] SJKQD : bza’ L : bza R
657 ste] JKQD : pa’o RLS
658 ’dod pa spangs pa ni sos sor bsngags pa’o] JD : ’dod pa bsnags pa ni so sor spangs pa’o KQ : ’dod pa ni bsnags pa so sor spangs pa’o RLS
659 bskur] JD : bskugs KQ ; skyugs RLS
660 JKQD] : add. bsam pa’o RL : add. bsal ba’o S
661 pa’o] JKQD : om. pa’o RLS
662 gnyis kyis gnyis phrad] RLSKQ : gnyis sprad JD
663 ’khrig pa’i] JK : ’khrog pa’i D : rgyo ba’I RLS
664 spyad] JKQD : spyod RLS
IV.ii.2.1.2

bcom ldan 'das kyis gsungs pa | yang dge slong ma\(^{665}\) dge slong ma dang lhan cig tu bslab pa mnyam par gyur pa las bslab pa ma phul lam\(^{667}\) | bslab pa stobs chung ngam | ma bshams par mi tshangs par spyod pa 'khrig pa'\(^{668}\) chos byas na chung du na\(^{669}\) byol song gi skye gnas su gtogs pa dang lhan cig pa yang rung ste | (R38 b5–6; L 43 a1–a3; S 170 a3–4; J 113 a6–7; K 7 a2–4; Q 111 a4–5; D 115 a1–2; Sch 262 MS Kṣudr-v(Bhī) 24 a5–b1; ~ EKŚ(D) 133 b5–7; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.1.3.1

de lta bu'i gnas gang du yang rung | dge slong mas brtun cing byas na\(^{670}\) | brtun cing\(^{671}\) byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma yin | dge slong ma'i dngos po med par 'gyur | dge sbyong ma'i dngos po yang med par 'gyur te | med\(^{672}\) pa'o | | brsups pa'o | | ltung ba'o | | phas pham pa ste | dge slong\(^{673}\) mar slar dbyung du med do | | (R 38 b6–8; L 43 a3–a5; S 170 a4–6; J 113 a7–b1; K 7 a4–7; Q 111 a5–7; D 115 a2–3; Sch 262 MS Kṣudr-v(Bhī) 24 b1–3; ~ EKŚ(D) 133 b7–134 a1; ~ T. 1453[24] 463 b21–c5)

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\(^{665}\) dge slong ma | SJKQD : dge ma R : dge bsnyen ma L

\(^{666}\) pa | RLSD : om. pa JKQ

\(^{667}\) lam | JKQD : la RLS

\(^{668}\) 'khrig pa'i | JKQD : rgyo ba'I RLS

\(^{669}\) na | RLSD : om. na JKQ

\(^{670}\) brtun cing byas na | JKQD : rtun cing byas na S : om. rtun cing byas na RL

\(^{671}\) brtun cing | JKQD : rtun cing RL : dge slong mas rtun cing S

\(^{672}\) med | JKQD : de med RLS

\(^{673}\) slong | JKQD : sbyong RLS
IV.ii.2.1.3.2

‘di lta ste | shing ta\textsuperscript{674} la’i mgo bcad pa bzhin\textsuperscript{675} sngon por mi rung \textsuperscript{676} | skyer mi rung | ‘phel zhiṅ rgyas par mi rung ste\textsuperscript{677} | (R 38 b8–39 a1; L 43 a5–6; S 170 a6; J 113 b1; K 7 a7; Q 111 a7; D 115 a3–4; Dpe 277.14–16; Sch 262 MS Kṣudr-v(Bhī) 24 b3; ~ EKŚ(D) 134 a1–2; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.1.4

de bzhin du dge slong mas ‘di ‘dra ba’i gnas la brtun\textsuperscript{678} cing byas na | de brtun de\textsuperscript{679} byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin | dge slong ma’i dngos po med par ‘gyur | dge sbyong ma’i dngos po yang\textsuperscript{680} med par ‘gyur te | med pa’o | bsrubs pa’o | ltung ba’o | phas pham pa ste | dge sbyong mar slar\textsuperscript{681} dbyung du med do | de la khyod kyis deng phan chad mi spyod pa dang | brtun\textsuperscript{682} cing mi ’jug pa dang | mi spyod par spong ba\textsuperscript{683} la smyur\textsuperscript{684} te sens srungs la | dran pa dang | bag yod pa dang | brtson par gyis shig | (R 39 a1–4; L 43 a6–b1; S 170 a6–b3; J 113 b1–4; K 7 a7–b3; Q 111 a7–b1; D 115 a4–6; Sch 262 MS Kṣudr-v(Bhī) 24 b3–5; ~ EKŚ(D) 134 a2; ~ T. 1453[24] 463 b21–c5)

\textsuperscript{674} ta] RLJKQD : rta S
\textsuperscript{675} bzhin] SJKQD : \textit{add}. du RL
\textsuperscript{676} rung] JKQD : rung ste 0RLS
\textsuperscript{677} mi rung ste] JKQD : mi ‘gyur te RLS
\textsuperscript{678} brtun] JKQD : rtun RLS
\textsuperscript{679} de brtun de] JKQD : de rtun cing byas te byas te RLS
\textsuperscript{680} yang] JKQD : \textit{om}. yang RLS
\textsuperscript{681} slar] RLSD : \textit{om}. slar JKQ
\textsuperscript{682} brtun] JKQD : rtun RLS
\textsuperscript{683} spong] JKQD : spyod RLS
\textsuperscript{684} smyur] JKQD : myur RLS
IV.ii.2.1.5

ci nas\textsuperscript{685} ‘di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 39 a4; L 43 b1; S 170 b3; J 113 b4; K 7 b3; Q 111 b1; D 115 a6; Sch 262 MS Kṣudr-v(Bhī) 24 b5; ~ EKŚ(D) 134 a2–3.; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.2

IV.ii.2.2.1

ming ‘di zhes bya ba khyod nyon cig | bcom ldan ‘das kyis\textsuperscript{686} rnam grangs du ma las kyang\textsuperscript{687} ma byin par len pa ni rnam par smad do\textsuperscript{688} | ma byin par len pa spangs pa ni bstod do || bstod du ’jug go\textsuperscript{689} | bsngags so\textsuperscript{690} | | bsgrags pa yin gyis deng\textsuperscript{691} phan chad ming ‘di zhes bya ba khyod rku\textsuperscript{692} ba’i sms kyis pha rol po’i ma byin par til gyi phub ma tsam\textsuperscript{693} yang mi blang na | mā sha\textsuperscript{694} Inga’am | mā sha\textsuperscript{695} Inga las ‘das\textsuperscript{696} pa lta ci smos\textsuperscript{697} (R 39 a4–6; L 43 b1–3; S 170 b3–5; J 113 b4–5; Q 111 b1–3; D 115 a6–7; Dpe 278.3–9; Sch 263 MS Kṣudr-v(Bhī) 24 b5–25 a2; ~ EKŚ(D) 134 a3–4; ~ T. 1453[24] 463 c6–19)

\textsuperscript{685} nas] RLS : gnas JKQD
\textsuperscript{686} kyis] RLSJD : kyi KQ
\textsuperscript{687} kyang] JKQD : om. RLS
\textsuperscript{688} do] JKQD : de RLS
\textsuperscript{689} bstod du ’jug go] SD : stod du ’jug go RL : om. JKQ
\textsuperscript{690} bsngags so] RLSD : bsgrags so JKQ
\textsuperscript{691} deng] SJKQD : de RL
\textsuperscript{692} rku] RLSJQD : add. kyi K
\textsuperscript{693} phub ma tsam] KQ : phub ma na JD : phub pa tsam RLS
\textsuperscript{694} mā sha] D : ma sha JKQ : ma sha ka RS : sha ka L
\textsuperscript{695} mā sha] D : ma sha JKQ : om. RLS
\textsuperscript{696} ’das] JKQD : lhag RLS
\textsuperscript{697} smos] RLSJKD : mos Q
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IV.ii.2.2.2

bcom ldan ’das kyis kyang⁶⁹⁸ gsungs pa | dge slong ma⁶⁹⁹ grong na ’dug pa’am | dben pa na⁷⁰⁰ ’dug pa yang rung | gzhan gyis ma byin par rku bar grags pa blangs na ni⁷⁰¹ ci⁷⁰² tsam ma byin par blangs pas de rgyal po’am | blon pos kyang rung bzung⁷⁰³ nas bsad pa dang | bcing ba dang | spyugs pa yang⁷⁰⁴ rung de la ’di skad ces zer ro | kye khyod ni rku ba’o⁷⁰⁵ | mi shes pa | blun pa’o⁷⁰⁶ | rku ba’o⁷⁰⁷ (R 39 a6–8; L 43 b3–6; S 170 b6–7; J 113 b6–7; K 7 b6–8; Q 111 b3–4; D 115 a7–b2; Dpe 278.9–14; Sch 263 MS Kṣudr-v(Bhī) 25 a2–4; ~ EKŚ(D) 134 a4–6; ~ T. 1453[24] 463 c6–19)

IV.ii.2.2.3

zhes ’di lta bu’i gnas su⁷⁰⁸ brtun⁷⁰⁹ cing byas na | des⁷¹⁰ brtun⁷¹¹ cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin no | zhes bya ba nas snga ma bzhin te | dran pas bag yod pa dang | brtson par gyis shig pa’i bar du sbyar ro | (R 39 a8–b1; L 43 b6–7; S 170 b7–171 a2; J 113 b7–8; K 7 b8–8 a2; Q 111 b4–5; D 115 b2–3; Dpe 278.14–17; Sch 263 MS Kṣudr-v(Bhī) 25 a4; ~ EKŚ(D) 134 a6–b2; ~ T. 1453[24] 463 c6–19)

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⁶⁹⁸ kyang] RLJKQD : om. S
⁶⁹⁹ ma] JKQD : mas RLS
⁷⁰⁰ dben pa na] JKQD : dben par L : dbyen par R : dbye na S
⁷⁰¹ ni] JKQD : om. ni RLS
⁷⁰² ci] RLJKQD : ji S
⁷⁰³ bzung] SJJKQD : gzungs RL
⁷⁰⁴ spyugs pa yang] JKQD : spyugs kyang S : spyug kyang RL
⁷⁰⁵ ba’o] JKQD : ba RLS
⁷⁰⁶ pa’o] RLJKQD : po’o S
⁷⁰⁷ rku ba’o] JKQD : om. RLS
⁷⁰⁸ su] JKQD : om. RLS
⁷⁰⁹ brtun] JKQD : rtun RLS
⁷¹⁰ des] JKQD : de RLS
⁷¹¹ brtun] JKQD : rtun RLS
IV.ii.2.2.4

ci nas\textsuperscript{712} ‘di lta bu la mi spyod dam | des mi spyod do zhes byos shig | (R 39 b2; L 43 b7–8; S 171 a2; J 113 b8; K 8 a2–3; Q 111 b5; D 115 b2–3; Dpe 278.17–18; Sch 263 MS Kṣudr-v(Bhī) 25 a4–5; ~ EKŚ(D) 134 b2; ~ T. 1453[24] 463 c6–19)

IV.ii.2.3

IV.ii.2.3.1

ming ’di zhes bya ba khyod nyon cig | bcom ldan ’das kyis srog gcod pa ni rnam grangs du ma las kyang rnam par smad do\textsuperscript{713} | srog gcod\textsuperscript{714} pa spangs pa la bstod do | bstod\textsuperscript{715} du ’jug go\textsuperscript{716} | bsngags so\textsuperscript{717} | bsgrags pa yin gyis ming ’di zhes bya ba khyod kyis deng phan chad srog chags grog sbur yang bsams bzhin du srog mi gcad\textsuperscript{718} na | mi’am mi’\textsuperscript{719} lus su gyur pa lta la\textsuperscript{720} ci smos | (R 39 b2–4; L 43 b8–44 a2; S 171 a2–4; J 113 b8–114 a2; K 8 a3–5; Q 111 b5–7; D 115 b3–4; Dpe 278.18–279.2; Sch 263 MS Kṣudr-v(Bhī) 25 a5–b1; ~ EKŚ(D) 134 b2–3; ~ T. 1453[24] 463 c19–464 a4)

IV.ii.2.3.2

bcom ldan ’das kyis gsungs pa | gang yang dge slong mas mi’am mi’i lus\textsuperscript{721} su gyur pa yang rung | bsams nas rang gi lag gis srog bcad pa dang\textsuperscript{722} | de la

\begin{footnotes}
\footnote{\textsuperscript{712} nas] RLS : gnas JKQD}
\footnote{\textsuperscript{713} do] JKQD : de RLS}
\footnote{\textsuperscript{714} gcod] RLSJD : bcod Q}
\footnote{\textsuperscript{715} bstod] SD : stod RL}
\footnote{\textsuperscript{716} bstod du ’jug go] RLSD :om. JKQ}
\footnote{\textsuperscript{717} bsngags so] RLSD : bsgrags so JKQ}
\footnote{\textsuperscript{718} gcad] RLSJD : bcad KQ}
\footnote{\textsuperscript{719} mi lus] JD : mi’i KQRLS}
\footnote{\textsuperscript{720} lta la ci] JKQD : lta ci RLS}
\footnote{\textsuperscript{721} lus] JKQSD : rigs RL}
\footnote{\textsuperscript{722} gcod dam] RLS : bcad pa dang JKQD}
\end{footnotes}
mtshon byin nam | de la mtshon thogs pa gnyer tam\textsuperscript{723} | de la ’chi ba\textsuperscript{724} bskul\textsuperscript{725} tam\textsuperscript{726} | de la ’chi ba’i yon tan bsngags kyang\textsuperscript{727} de ’di\textsuperscript{728} skad ces zer te | kye mi khyod ’di ltar sdig pa mi gtsang bar sdug cing ’tsho ba ci rung gi kye skyes bu ’tsho ba ba ches shi na\textsuperscript{729} legs so zhes sms la bsam\textsuperscript{730} | sms la brtags pa bzhin\textsuperscript{731} rnam grangs du mar ’chi bar de la bskul tam\textsuperscript{732} | des ’chi ba’i yon tan bsngags kyang rung rung ste | de yang de lta bu’i thabs kyis\textsuperscript{733} dus byas\textsuperscript{734} te | (R 39 b4–7; L 44 a2–5; S 171 a4–7; J 114 a2–5; K 8 a5–b1; Q 111 b7–112 a1; D 115 b4–7; Dpe 279.2–10; Sch 263–264 MS Kṣudr-v(Bhī) 25 b1–4; ~ EKŚ(D) 134 b3–6; ~ T. 1453[24] 463 c19–464 a4)

IV.ii.2.3.3

de lta bu’i gnas su dge slong mas brtun\textsuperscript{735} cing byas na | de brtun\textsuperscript{736} cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | šākya’i sras mo ma yin | dge slong ma’i dngos po med par ’gyur ba nas | snga ma bzhin te | dran par gyis la bag yod pa dang brtson pa’i bar du sbyar\textsuperscript{737} ro | | (R 39 b7–40 a1; L 44 a6–7; S 171 a7–b2; J 114 a5–6; Q 112 a1–2; D 115 b7–116 a1; Dpe 279.10–14; Sch 264 MS Kṣudr-v(Bhī) 25 b4–5; ~ EKŚ(D) 134 b6–135 a2; ~ T. 1453[24] 463 c19–464 a4)

\textsuperscript{723} tam | RLSJQD : ram S
\textsuperscript{724} ’chi ba | JKQD : add. la RLS
\textsuperscript{725} bskul | JKQD : skul RLS
\textsuperscript{726} tam | RLJKQD : lam S
\textsuperscript{727} kyang | JKQD : add. rung RLS
\textsuperscript{728} de ’di | JKQD : de la ’di RLS
\textsuperscript{729} shi na | RLSJQD : shin tu K
\textsuperscript{730} bsmal | RLSD : bsams JKQ
\textsuperscript{731} sms la brtags pa bzhin | JKQ : sms la brtun cing D : sms rtun zhing R : sms rtun zhing : L sms rtun cing S
\textsuperscript{732} bskul tam | D : skul lam S : skul tam RL
\textsuperscript{733} thabs kyis | JD : thabs shig gis S : thabs zhig gis RL : thabs shig KQ
\textsuperscript{734} dus byas | RLSD : dus dus byas J : ’dus byas KQ
\textsuperscript{735} brtun | JKQD : rtun RLS
\textsuperscript{736} brtun | JKQD : rtun RLS
\textsuperscript{737} sbyar | JQKD : sbyor RLS
IV.ii.2.3.4

gnas ’di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 40 a1; L 44 a7–8; S 171 b2; J 114 a6; K 8 b3; Q 112 a2; D 116 a1; Dpe 279.14–15; Sch 264 MS Kṣudr-v(Bhī) 25 b5–26 a1; ~ EKŚ(D) 135 a2; ~ T. 1453[24] 463 c19–464 a4)

IV.ii.2.4

IV.ii.2.4.1

ming ’di zhes bya ba khyod nyan cig | brdzun du smra ba ni bcom ldan ’das kyis rnam grangs du ma la kyang rnam par smad de | brdzun du smra ba spangs pa la738 bstod do || bstod du ’jug go739 || bsnags so740 || bsgrags pa yin gyis | ming ’di zhes bya ba khyod nyan cig | chung ngu741 na rtsed mo’i phyir yang shes bzhi pa’i brdzun mi smra bar bya na | med la kun med bzhi du mi’i bla ma’i chos742 brdzun du smra ba lta ci smos | (R 40 a1–3; L 44 a8–b2; S 171 b2–4; J 114 a6–8; K 8 b4–6; Q 112 a2–4; D 116 a1–3; Dpe 279.15–20; Sch 264 MS Kṣudr-v(Bhī) 26 a1–2; ~ EKŚ(D) 135 a2–4; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.2

IV.ii.2.4.2.1

bcom ldan ’das kyis gsungs pa | yang743 gang yang dge slong ma mgon du mi shes | kun tu mi shes shing med la | kun med bzhi du mi’i bla ma’i chos kyi sgrub pa ’phags pa’i khyad par chud par744 shes pa’am | mthong ba’am |

738 la] JKQD : ni RLS
739 bstod du ’jug do] RLSD : om. JKQ
740 bsnags so] RLSD : bsgrags so JKQ
741 ngu] JKQD : RLS du
742 bla ma’i chos] JKQD : chos bla ma RLS
743 yang] QD : om. RLS
744 chud par] JKQD : chud pa S : chung ba chung ba RL
reg par gnas pa yang rung so sor shes te | 'di shes so | 'di mthong\textsuperscript{745} ngo zhes zer ba las ci shes zhe\textsuperscript{746} na | sdug bsngal shes so\textsuperscript{747} | kun 'byung ba dang | 'gog pa dang | lam shes so\textsuperscript{748} | ji\textsuperscript{749} mthong zhe na | lha mthong ngo | klu dang | gnod sbyin dang | nam mkha’ lding dang | dri za dang | mi’am ci dang | lto 'phye chen po dang | sha za dang | yi dags\textsuperscript{750} dang | grul\textsuperscript{751} bum dang\textsuperscript{752} | lus srul po mthong ngo | \textsuperscript{753} (R 40 a3–8; L 44 b2–7; S 171 b4–172 a2; J 114 a8–b2; K 8 b6–9 a2; Q 112 a4–6; D 116 a3–6; Dpe 279.20–280.7; Sch 264 MS Kṣudr-v(Bhī) 26 a2–5; ~ EKŚ(D) 135 a4–b3; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.2.2

lha rnams kyi sgra thos so | | klu dang | gnod sbyin dang | nam mkha’ lding dang | dri za dang | mi’am ci dang | lto 'phye chen po dang | sha za dang | yi dags\textsuperscript{754} dang | grul bum dang | lus srul po rnams kyi sgra thos so | | \textsuperscript{755}

lha rnams la ltar ’gro’o | | klu dang | gnod sbyin dang | nam mkha’ lding dang | dri za dang | mi’am ci dang | lto 'phye chen po dang | sha za dang | yi dags\textsuperscript{756} dang | grul bum dang | lus srul po rnams la ltar ’gro’o | | lha rnams kyang bdag la ltar ’ong ngo | | klu dang | gnod sbyin dang | dri za dang | nam mkha’ lding

\textsuperscript{745} mthong] : thong RL
\textsuperscript{746} zhe] : she SRLJKQ
\textsuperscript{747} so] : om. RLS
\textsuperscript{748} so] : om. RLS
\textsuperscript{749} ji] JQD : ci RLSK
\textsuperscript{750} yi dags] RSQD : yi dwags L
\textsuperscript{751} grul bum] RSQD : grub bum L
\textsuperscript{752} yi dags dang | grul bum dang] RLSD : om. JKQ
\textsuperscript{753} mthong ngo | ] JKQ : add. lha mams kyis kyang bdag mthong ngo | | klu dang | gnod sbyin dang | nam mkha’ lding dang | dri za dang | mi’am ci dang | lto 'phye chen po dang | sha za dang | yi dags (yi dags] RSQD : yi dwags L) dang | grul bum dang | lus srul po rnams kyis kyang bdag mthong ngo | | RLSD
\textsuperscript{754} yi dags] RSJKQD : yi dwags L
\textsuperscript{755} thos so | | ] JKQ : lha mams kyis kyang bdag gi sgra thos so | | klu dang | gnod sbyin dang | nam mkha’ lding dang | dri za dang | mi’am ci dang | lto 'phye chen po dang | sha za dang | yi dags (yi dags] RS : yi dwags L) dang | grul bum dang | lus srul po rnams kyis kyang bdag gi sgra thos so | | RLSD
\textsuperscript{756} yi dags] RSJKQD : yi dwags L
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dang | mi’am ci dang | lto ’phye chen po dang | sha za dang⁷⁵⁷ | yi dags⁷⁵⁸
dang | grul bum dang | lus srul po nams kyang bdag la blta ba’i phyir ’ong
ngo | lha rnams dang⁷⁵⁹ lhan cig tu⁷⁶⁰ smra’o | kun tu smra’o | so sor dga’
bar byed | rtag tu lhan cig tu ’dug go |

klu dang | gnod sbyin dang | dri za dang | nam mkha’ lding dang⁷⁶¹ | mi’am ci
dang | lto ’phye chen po dang | sha za dang | yi dags⁷⁶² dang | grul bum dang
| lus srul po nams kyis⁷⁶³ lhan cig tu smra’o | kun tu smra’o⁷⁶⁴ | so sor dga’
bar byed | rtag tu⁷⁶⁵ lhan cig tu ’dug go |⁷⁶⁶ klu dang | gnod sbyin dang |
{nam mkha’ lding dang | dri za dang | lto ’phye chen po dang | mi’am ci
dang}⁷⁶⁷ | sha za dang | yi dags⁷⁶⁸ dang | grul bum dang | lus srul po nams
kyang bdag dang lhan cig tu rtag tu smra’o | kun tu smra’o | so sor dga’ bar
byed | rtag tu lhan cig tu ’dug go | (R 40 a8–b8; L 44 b7–45 b1; S 172 a2–b5;
J 114 b2–7; K 9 a2–b2; Q 112 a6–b3; D 116 a6–b5; Dpe 280.8–281.13; Sch
264–265 MS Kṣudr-v(Bhī) 26 a5–b5; ~ EKŚ(D) 135 b3–136 a5; ~ T.
1453[24] 464 a5–20)

⁷⁵⁷ sha za dang] RLSD : om. JKQ
⁷⁵⁸ yi dags] RSJKQD : yi dwags L
⁷⁵⁹ dang] SJKQD : kyang RL
⁷⁶⁰ tu] JKQD : om. RLS
⁷⁶¹ dri za dang | nam mkha’ lding dang] JKQD : nam mkha’ lding dang | dri za dang
RLS
⁷⁶² yi dags] RSJKQD : yi dwags L
⁷⁶³ kyis] JKQD : dang RLS
⁷⁶⁴ kun tu smra’o] SJKQD : om. RL
⁷⁶⁵ tu] RLSD : par JKQ
⁷⁶⁶ ’dug go | ] JKQ : add. lha mams kyang bdag dang lhan cig tu smra’o | kun tu
smras so (smras so) RLSD : smra’o S | so sor dga’ bar byed | rtag par (par) RLD
: tu S) lhan cig tu ’dug go | RLSD
⁷⁶⁷ nam mkha’ lding ... mi’am ci dang] JKQD : dri za dang | nam mkha’ lding dang
| mi’am ci dang | lto ’phye chen po dang RLS
⁷⁶⁸ yi dags] RSJKQD : yi dwags L
IV.ii.2.4.2.3

'di ltar ma thob bzhin du ngas mi rtag pa’i ’du shes thob po zhes zer ba dang | mi rtag pa la sdug bsngal bar ’du shes| sdug bsngal ba la bdag med par’
‘du shes | zas la mi mthun par ’du shes | ’jig rten thams cad la mi mos par ’du shes | nyes pa’i dmigs su ’gyur bar ’du shes | spang bar ’du shes | ’dod chags dang bral bar ’du shes | ’gog par ’du shes | ’chi bar ’du shes | mi gtsang bar ’du shes | rnam par771 sngos772 par ’du shes | rnam par rnags par ’du shes773 | rnam par774 rul bar775 | ’du shes | rnam par776 ’bus gzhigs par777 ’du shes | rnam par bam bar ’du shes778 | rnam par zos par ’du shes | rnam par779 dmar bar ’du shes | rnam par ’thor780 bar ’du shes | rus gong du781 ’du shes | stong pa nyid du so sor782 rtogs par783 ’du shes784 | (R 40 b8–41 a4; L 45 b1–5; S 172 b5–173 a2; J 114 b7–115 a2; K 9 b2–7; Q 112 b3–6; D 116 b5–117 a1; Dpe 281.13–282.3; Sch 265 MS Kṣudr-v(Bhī) 26 b5–27 a3; ~ EKŚ(D) 136 a5–b1; ~ T. 1453[24] 464 a5–20)

769 ’du shes] SJKQD : om. ’du RL
770 par] RLJKQD : pa’i S
771 rnam par] RLSD : om. JKQ
772 sngos] RLD : bsngos S : sngo JKQ
773 rnam par rnags par ’du shes] RLSD : om. JKQ
774 rnam par] RLSD : om. JKQ
775 rul bar] JKQD : bam par RLS
776 rnam par] RLSD : om. JKQ
777 ’bus gzhigs par] RLSD : ’bus bza’ bar JKQ
778 rnam par bam bar ’du shes] D : bam par ’du shes JKQ : om. RLS
779 rnam par] RLSD : om. JKQ
780 rnam par ’thor] RLSD : rnam par bral JKQ
781 rus gong du] : rus par JKQ
782 so sor] RLSD : om. JKQ
783 par] JKQD : pa’i RLS
784 ’du shes] JKQD : add. thob bo RLS
IV.ii.2.4.2.4

ma thob bzhin du ngas thob bo zhes zer ba\textsuperscript{785} bsam gtan dang po dang | gnyis pa dang | gsum pa dang | zhhi pa dang | byams pa dang | snying rje dang | dga’ ba dang | btang snyoms dang | nam mkha’ mtha’ yas skye mched dang | rnam shes mtha’ yas skye mched dang | cung zad med pa’i skye mched dang | ’du shes med ’du shes med min skye mched rnam so | | (R 41 a4–6; L 45 b5–7; S 173 a2–4; J 115 a2–3; K 9 b7–10 a1; Q 112 b6–7; D 117 a1–2; Dpe 282.3–7; Sch 265 MS Kṣudr-v(Bhī) 27 a3–4; ~ EKŚ(D) 136 b1–3; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.2.5

ma thob bzhin du ngas thob bo zhes zer ba rgyun du\textsuperscript{786} zhugs pa’i ’bras bu dang | lan gcig\textsuperscript{787} phyr ’ong ba’i\textsuperscript{788} ’bras bu dang | phyr mi ’ong ba’i ’bras bu dang\textsuperscript{789} | rdzu ’phrul gyi yul dang | rdzu ’phrul gyi\textsuperscript{790} rna ba dang | gzhan gyi sems shes pa dang | sngon gyi gnas dang\textsuperscript{791} | shi ’pho ba’\textsuperscript{792} dang | skye ba dang | zag pa zad pa dang | dgra bcom pa dang\textsuperscript{793} rnam par thar pa bryad la sgom pa dang | cha gnyis las rnam par grol ba (R 41 a6–8; L 45 b7–46 a2; J 115 a3–5; K 10 a1–4; Q 112 b7–113 a1; S 173 a4–6; D 117 a2–4 Dpe 282.8–13; Sch 265 MS Kṣudr-v(Bhī) 27 a4–b1; ~ EKŚ(D) 136 b3–4; ~ T. 1453[24] 464 a5–20)

\textsuperscript{785} zer ba] LRSD : om. JKQ
\textsuperscript{786} du] RLSKD : tu JQ
\textsuperscript{787} gcig] D : cig JKRRLS
\textsuperscript{788} ’ong ba’i] RLJKQD : ldog pa’i S
\textsuperscript{789} dang] JKQD : add. dgra bcom pa nyid kyi ’bras bu dang | RLS
\textsuperscript{790} rdzu ’phrul gyi] JKQD : lha’i RLS
\textsuperscript{791} sngon gyi gnas dang] RLSD : om. JKQ
\textsuperscript{792} ’chi pho ba] RLS : shi pho om. ba JKQD
\textsuperscript{793} dang | ] JKQD : om. RLS
IV.ii.2.4.3

IV.ii.2.4.3.1

de ’dra ba’i gnas la dge slong mas brtun⁷⁹⁴ cing byas na des brtun⁷⁹⁵ cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin | dge slong ma’i dngos po med par ’gyur | dge sbyong ma’i dngos po yang med par ’gyur te | med pa’o | bsruby pa’o | ltung ba’o | phas pham pa ste | dge sbyong mar slar dbyung du med do | (R 41 a8–b2; L 46 a2–4; J 115 a5–6; K 10 a4–6; Q 113 a1–2; S 173 a6–b1; D 117 a4–5; Dpe 282.13–17; Sch 265 MS Kṣudr-v(Bhī) 27 b1–2; ~ EKŚ(D) 136 b4–6; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.3.2

de ’di lta ste | shing ta⁷⁹⁶ la’i mgo bcad pa bzhin te sngon por mi rung | skyer mi rung | ’phel zhing rgyas par mi rung ngo | (R 41 b2; L 46 a4–5; S 173 b1; J 115 a6–7; K 10 a6–7; Q 113 a2; D 117 a5–6; Dpe 282.17–19; Sch 265–266 MS Kṣudr-v(Bhī) 27 b2–3; ~ EKŚ(D) 136 b6; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.4

de ltar de⁷⁹⁷ ’dra ba la dge slong mas brtun⁷⁹⁸ cing byas na | des brtun⁷⁹⁹ cing⁸⁰⁰ byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin | dge slong ma’i dngos po med par ’gyur | dge sbyong ma’i dngos po⁸⁰¹ med par ’gyur te med pa’o | bsrub⁸⁰² pa’o | ltung ba’o | phas

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⁷⁹⁴ brtun] JKQD : rtun RLS
⁷⁹⁵ brtun] JKQD : rtun RLS
⁷⁹⁶ ta] SJKQD : tā RL
⁷⁹⁷ de] RLSD : om. JKQ
⁷⁹⁸ brtun] JKQD : rtun RLS
⁷⁹⁹ brtun] JKQD : rtun RLS
⁸⁰⁰ cing] RLSQD : te J
⁸⁰¹ dngos po] RLJKQD : add. yang S
⁸⁰² bsrub] LSJKQD : bsrub R
pham pa ste | dge sbyong mar slar dbyung du med do | | de la803 khyod kyis804
deng phan chad mi spyod pa dang | brtun805 cing mi ’jug pa dang | mi spyod
par spong806 ba la smyur te807 sems srungs808 la | dran pa dang | bag yod pa
dang | brtson par gyis shig | (R 41 b2–5; L 46 a5–8; S 173 b1–4; J 115 a7–b1;
K 10 a7–b2; Q 113 a2–4; D 117 a6–8; Dpe 282.19–283.5; Sch 266 MS
Kṣudr-v(Bhī) 27 b3–5; ~ EKŚ(D) 136 b6–7; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.5

gang su zhig gnas ’di lta bu la809 mi spyod dam | des mi spyod do zhes smros
shig | (R 41 b5; L 46 a8; S 173 b4–5; J 115 b1; K 10 b2; Q 113 a4–5; D 117
a8–b1; Dpe 283.5–6; Sch 266 MS Kṣudr-v(Bhī) 27 b5; ~ EKŚ(D) 136 b7; ~

IV.ii.2.5

IV.ii.2.5.1

ming ’di zhes bya ba khyod nyon cig | bcom ldan ’das kyis gsungs pa | gang
yang dge slong ma810 chags bzhin du chags nas skyes pa dang lhan cig mig811
man chad | pus mo yan chad reg cing812 kun reg pa la dga’ bar tshor ram | (R
41 b5–6; L 46 a8–b2; S 173 b5–6; J 115 b1–2; K 10 b2–4; Q 113 a5–6; D
117 b1; Dpe 283.6–9; Sch 266 MS Kṣudr-v(Bhī) 27 b5–28 a1; ~ EKŚ(D) 136
b7–137 a2; ~ T. 1453[24] 464 a20–25)

803 la] DJKQ : las RLS
804 kyis] JKQD : om. RLS
805 brtun] JKQD : rtun RLS
806 spong ba] JK: spong spong ba L
807 smyur te] SJD : myur te RL : myur du KQ
808 srungs] RD : bsrungs LSJKQ
809 la] RLSJD : om. KQ
810 dge slong ma] RLSD : dge sbyong ma. JKQ
811 mig] RLSKQ : om. JD
812 cing] SJKQD : cig RL
IV.ii.2.5.2
dge slong mas ’di ’dra ba’i gnas la brtun\(^{813}\) cing byas na | de brtun te\(^{814}\) byas ma thag tu dge slong ma ma yin | dge sbyong ma\(^{815}\) ma yin | śākya’i sras mo ma yin no zhes bya ba nas | brtun\(^{816}\) cing mi ’jug pa dang | mi spyod par spong ba la smyur\(^{817}\) te sems srungs\(^{818}\) la | dran pa dang | bag yod pa dang | brtson pa’i bar du sbyar ro | | (R 41 b6–8; L 46 b2–4; S 173 b6–174 a1; J 115 b2–3; K 10 b4–6; Q 113 a6–7; D 117 b1–3; Dpe 283.9–13; Sch 266 MS Kṣudr-v(Bhī) 28 a1–2; ~ EKŚ(D) 137 a2–4; ~ T. 1453[24] 464 a20–25)

IV.ii.2.5.3
gang su zhig gnas ’di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 41 b8; L 46 b4; S 174 a1; J 115 b3; K 10 b6–7; Q 113 a7; D 117 b3; Dpe 283.13–14; Sch 266 MS Kṣudr-v(Bhī) 28 a2; ~ EKŚ(D) 137 a4; ~ T. 1453[24] 464 a20–25)

IV.ii.2.6

IV.ii.2.6.1
ming di zhes bya ba khyod nyon cig | bcom Idan ’das kyis gsungs pa | gang yang dge slong ma chags shing chags nas skyes pa dang lhan cig tu rtse ba’i tshig rtse ba dang\(^{819}\) | dgod pa dang | dregs pa dang | rgyug pa dang | lus la ’tshog\(^{820}\) par byed pa dang | stan nam\(^{821}\) | dus\(^{822}\) ’dor ram | mtshan ma ’dzugs

\(^{813}\) brtun] JKQD : rtun RLS
\(^{814}\) de brtun te] JKQD : de rtun de RL: des rtun te S
\(^{815}\) dge sbyong ma] RLSJKD : dge slong ma Q
\(^{816}\) brtun] JKQD : rtun RLS
\(^{817}\) smyur] SJKQD : RL myur
\(^{818}\) srungs] RLJKQ : brungs SD
\(^{819}\) rtse ba’i tshig rtse ba dang] RLS : brda’i tshig dang | rtse ba dang JKQD
\(^{820}\) ’tshog] SD : ’tshogs RL : ’chog Q
\(^{821}\) stan nam] S : stan tam RL : bstan tam] JKQD
\(^{822}\) dus] JKQD : lus RLS
pa dang | skyes pa ’ongs sam | song yang rung dga’ bar tshor na de823 ’dra bas | phyogs der lus phab cing skyes pa’i dbang du bud med gyur te | (R 41 b8–42 a3; L 46 b4–7; S 174 a1–4; J 115 b3–5; K 10 b7–11 a1; Q 113 a7–b1; D 117 b3–4; Dpe 283.14–20; Sch 266 MS Kṣudr-v(Bhī) 28 a2–4; ~ EKŚ(D) 137 a4–7; ~ T. 1453[24] 464 a26–b2)

**IV.ii.2.6.2**

dngos po de lta bu brgyad dang ldan zhing dge slong mas ’di ’dra ba’i gnas la brtun824 cing byas na825 des brtun826 te byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin pa nas | gang brtun827 cing mi ’jug pa dang | mi spyod par spong ba la smyur828 te sens srungs ba829 la dran pa dang | bag yod pa dang | brtson pa’i bar du bya’o | | (R 42 a3–5; L 46 b7–47 a1; S 174 a4–6; J 115 b5–7; K 11 a1–4; Q 113 b1–2; D 117 b4–6; Dpe 283.20–284.4; Sch 266–267 MS Kṣudr-v(Bhī) 28 a4–5; ~ EKŚ(D) 137 a7–b2; ~ T. 1453[24] 464 a26–b2)

**IV.ii.2.6.3**

gang su zhig gnas ’di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 42 a5; L 47 a1; J 115 b7; K 11 a4; Q 113 b2; S 174 a6; D 117 b6; Dpe 284.4–5; Sch 267 MS Kṣudr-v(Bhī) 28 a5; ~ EKŚ(D) 137 b2–3; ~ T. 1453[24] 464 a26–b2)

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823  de] RLSD : *add.* dang JKQ
824  brtun] JKQD : rtun RLS
825  na] SJQD : RLK nas
826  brtun] JKQD : rtun RLS
827  brtun] JKQD : rtun RLS
828  smyur] SJKQD : myur RL
829  srung ba] RLS : srungs JD : bsurungs KQ
IV.ii.2.7

IV.ii.2.7.1

ming ’di zhes bya ba khyod nyon cig | bcom ldan ’das kyis gsungs pa | gang yang dge slong ma830 zhig gis sgon phas pham pa byung zhung mi gnas par gyur pa dge slong ma zhig gis shes kyang des gang gi tshe shi831 bar gyur pa’am | slar babs832 par gyur833 pa’am | yul gzhan du bros pa de’i ’og tu ’di skad du ’phags ma dag sngon bdag gis dge slong ma de ji ltar phas pham834 ste gnas su mi rung bar shes so zhes smras (118 a1) te | (R 42 a5–7; L 47 a1–4; S 174 a6–b1; J 115 b7–116 a1; K 11 a4–7; Q 113 b2–4; D 117 b6–118 a1; Dpe 284.5–10; Sch 267 MS Kṣudr-v(Bhī) 28 a5–b2; ~ EKŚ(D) 137 b3–5; ~ T. 1453[24] 464 b3–8)

IV.ii.2.7.2

dge slong ma’i kha na ma tho ba dang835 bcabs pa836 de ’dra ba’i gnas la brtun837 cing byas na | des brtun te838 byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | šākyā’i sras mo ma yin pa nas snga ma bzhin te | mi spyod dam | mi spyod do839 | | skyo ba dang | rab tu bsam840 pas kun tu bsrungs te dran pa dang | bag yod pa dang | brtson pa’i bar du bya’o | | (R 42 a7–b1; L 47 a4–6; S 174 b1–3; J 116 a1–2; K 11 a7–b1; Q 113 b4–5; D 118 a1–2; Dpe 284.10–15; Sch 267 MS Kṣudr-v(Bhī) 28 b2–3; ~ EKŚ(D) 137 b5–7; ~ T. 1453[24] 464 b3–8)

830 dge slong ma] JKQD : add. dge slong ma RLS
831 shi] JKQD : ‘chi RLS
832 babs] RSJKQD : bab L
833 par gyur] RLSD : om. JKQ
834 pham] RLSJQD : add. pa K
835 kha na ma tho ba] RLS : add. dang JKQD
836 bcabs] RLSJD : bcas pa JQ
837 brtun] JQKD : rtun RLS
838 brtun te] JQKD : rtun cing RLS
839 mi spyod do] JKQD : des mi spyod do RLS
840 bsam] JKQD : bsams RLS
IV.ii.2.7.3

gang su zhig gnas 'di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 42 b1–2; L 47 a6; S 174 b3–4; J 116 a2–3; K 11 b1–2; Q 113 b5; Dpe 284.15–16; Sch 267 MS Kṣudr-v(Bhī) 28 b3; ~ EKŚ(D) 137 b7–138 a1; ~ T. 1453[24] 464 b3–8)

IV.ii.2.8

IV.ii.2.8.1

IV.ii.2.8.1.1

ming 'di zhes bya ba khyod nyon cig | bcom ldan 'das kyis kyang\(^{841}\) gsungs pa | gang yang dge slong mas 'di ltar dge slong pha\(^{842}\) dge slong gi dge 'dun 'dus pas\(^{843}\) spangs par 'gyur\(^{844}\) ba'i las byas | dge slong ma'i dge 'dun 'dus par gyur pas\(^{845}\) kyang de la phyag mi ster bar\(^{846}\) sdom pa bcas par gyur nas | de skra langs pa dang | nyal bzhin du\(^{847}\) dge 'dun rnams la spu nyal bar byed | 'byung bar 'jug | phyag byed par ston | mtshams\(^{848}\) kyi nang na 'dug\(^{849}\) cing bzod pa gsol bar shes bzhin du de la 'di skad ces\(^{850}\) zer ro | | (R 42 b2–4; L 47 a6–b1; S 174 b4–6; J 116 a3–5; K 11 b2–5; Q 113 b6–7; D 118 a2–4; Dpe 284.16–285.2; Sch 267 MS Kṣudr-v(Bhī) 28 b3–5; ~ EKŚ(D) 138 a1–3; ~ T. 1453[24] 464 b9–24)

\(^{841}\) kyang] JQD : om. RLSK
\(^{842}\) pha] JKQD : phas RLS
\(^{843}\) pas] JKQRLS : pa D
\(^{844}\) 'gyur] JKQD : gyur RLS
\(^{845}\) 'dus par gyur pas] RLSD : 'dus pa rnams kyis JKQ
\(^{846}\) bar] JKQD : ba'i RLS
\(^{847}\) bzhin du] JKQD : om. du RLS
\(^{848}\) mtshams] RLSJQD : 'tshams K
\(^{849}\) nang na 'dug] JKQD : nang du 'jug RLS
\(^{850}\) ces] JKQD : om. RLS
IV.ii.2.8.1.2

‘phags pa khyod skra nyal ba dang | langs bzhin du dge ’dun rnams851 la spu nyal ba dang | ’byung bar ’jug pa852 yang ma byed cig | phyag byed par ston pa dang | mtshams853 kyi nang na ’dug cing bzod pa gsol ba854 yang ma byed cig | bdag gis ’phags pa khyod kyi lhung bzed855 dang | chos gos dang | dra ba dang | phor bu dang | ska rags dang | klog pa dang | kha ton856 dang | rnal ’byor yid la bya ba dang | ’phags pa la ci dang cis brel bar gyur pa de dang857 de dag thams cad kyis mi brel858 bar byed pa’i dge slong ma de la dge slong ma rnams kyis ’di skad du bsgo shig859 | (R 42 b4–7; L 47 b1–5; S 174 b6–175 a2; J 116 a5–7; K 11 b5–12 a1; Q 113 b7–114 a1; D 118 a4–6; Dpe 285.2–9; Sch 267–268 MS Kṣudr-v(Bhī) 28 b5–29 a2; ~ EKŚ(D) 138 a3–5; ~ T. 1453[24] 464 b9–24)

IV.ii.2.8.1.3a

‘phags ma860 khyod861 dge slong pha de ni ’dus pa’i dge ’dun gyis spangs pa’i las byas pa yin | dge slong ma’i dge ’dun gyis kyang862 de la phyag mi bya ba’i sdom pa bcas pa863 yin te | dge slong pha de skra langs pa dang nyal bzhi du864 dge ’dun la spu nyal bar byed | ’byung bar ’jug | phyag byed par ston | mtshams kyi nang na ’dug cing bzod pa gsol bar shes bzhin du de la

851 rnams] RLD : om. JKQS
852 pa] JKQD : par RLS
853 mtshams] RLSJQD : ’tshams K
854 ba] JKQD : bar RLS
855 bzed] RLSJKD : ’zed Q
856 ton] RLSJQD : don K
857 de dag] JKQD : om. RLS
858 brel] RLSJKD : bral Q
860 ma] RLJKQD : pa S
861 khyod] RLSD : khyed JKQ
862 kyang] SJKQD : om. RL
863 bcas pa] JKQD : stsal ba RLS
864 RLS om. du.
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IV.ii.2.8.1.3b

’phags ma khyod kyis ’di skad ces ma smra shig865 | (R 42 b7–43 a1; L 47 b5–7; S 175 a2–4; J 116 a7–b1; K 12 a1–4; Q 114 a1–3; D 118 a6–b1; Dpe 285.9–15; Sch 268 MS Kṣudr-v(Bhī) 29 a2–4; ~ EKŚ(D) 138 a5–7; ~ T. 1453[24] 464 b9–24)

IV.ii.2.8.1.3c

’phags ma khyod skra nyal ba dang langs bzhin du dge ’dun la spu nyal ba dang ’byung bar ’jug pa yang866 ma byed cig | phyag byed par ston pa dang | mtshams867 kyi nang na ’dug cing bzod pa868 gsol bar yang ma byed cig dang | bdag gis khyod la kun sbyar te | lhung bzed dang | chos gos dang | dra869 ba dang | phor bu dang | ska rags dang | klog pa dang | kha ton870 dang | rnal ’byor yid la bya ba dang | ci dang cis ’phags pa khyod la brel bar gyur871 ba de dang de dag thams cad bdag gis mi brel bar sbyar ro | | (R 43 a1–4; L 47 b7–48 a2; S 175 a4–7; J 116 b1–3; K 12 a4–7; Q 114 a3–5; D 118 b1–3; Dpe 285.15–286.1; Sch 268 MS Kṣudr-v(Bhī) 29 a4–b1; ~ EKŚ(D) 138 a7–b2; ~ T. 1453[24] 464 b9–24)

866 pa yang] JKQD : par om. yang RLS
867 mtshams] SJKQD : mtsham RL
868 par] JKQD : pa RLS
869 dra] RLJKQD : dru S
870 ton] SJKQD : don RL
871 bar gyur] RLSD : om. JKQ
872 kyis] JKQD : om. RLS
873 rjes su] JKQD : om. RLS
874 gis] JKQD : gi RLS
875 de] JKQD : ’di RLS
gsum du bsgo zhing bstan pa las | don de slar btang\(^{876}\) na ni legs | de ste ma btang\(^{877}\) zhing dge slong ma spangs pa’i rjes su ’jug cing | (R 43 a4–6; L 48 a2–5; S 175 a7–b2; J 116 b3–5; K 12 a7–b2; Q 114 a5–7; D 118 b3–4; Dpe 286.1–6; Sch 268 MS Kṣudr-v(Bhī) 29 b1–2; ~ EKŚ(D) 138 b2–4; ~ T. 1453[24] 464 b9–24)

**IV.ii.2.8.2**

de lta bu’i gnas su brtun\(^{878}\) cing byas na de brtun\(^{879}\) cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya’i sras mo ma yin pa nas snga ma bzhin te\(^{880}\) | rab tu bsams pas kun tu bsrungs te\(^{881}\) dran pa dang | bag yod pa dang | brtson pa’i bar du bya’o | | (R 43 a6–8; L 48 a5–6; S 175 b2–4; J 116 b5–6; K 12 b2–4; Q 114 a7–8; D 118 b4–5; Dpe 286.6–10; Sch 268–269 MS Kṣudr-v(Bhī) 29 b2–3; ~ EKŚ(D) 138 b4–6; ~ T. 1453[24] 464 b9–24)

**IV.ii.2.8.3**

gang su zhig gnas ’di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 43 a8; L 48 a6–7; S 175 b4; J 116 b6; K 12 b4; Q 114 a8; D 118 b5; Dpe 286.10–11; Sch 269 MS Kṣudr-v(Bhī) 29 b3; ~ EKŚ(D) 138 b6–7; ~ T. 1453[24] 464 b9–24)

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\(^{876}\) btang] RLSJD : gtang KQ

\(^{877}\) btang] RLSJD : gtang KQ

\(^{878}\) brtun] JKQD : rtun RLS

\(^{879}\) brtun] JKQD : rtun RLS

\(^{880}\) te] JKQD : add. mi spyod dam | mi spyod do | skyo ba dang RLS

\(^{881}\) bsrungs te] RLSJKQ : bsgrung ste D
IV.iii

IV.iii.1

ming ’di zhes bya ba khyod nyon cig | brgyad po ’di dag ni bcom ldan ’das mkhyen cing gzigs te de bzhin gsnyes pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas kyis ’di ni rab tu byung zhing bsnyen par rdzogs pa’i dge slong ma rnams la dgag cing mi ’da’ bar bya ba’i phyir bla ma’ichos su bcas te | de la bud med rnams kyis nam ’tsho’i bar du bslab par bya’o | | (R 43 a8–b2; L 48 a7–b1; S 175 b4–7; J 116 b6–8; K 12 b4–7; Q 114 a8–b1; D 118 b5–7; Dpe 286.11–16; Sch 269 MS Kṣudr-v(Bhī) 29 b3–5; ~ EKŚ(D) 138 b7–139 a1; ~ T. 1453[24] 464 b27–c1)

IV.iii.2

IV.iii.2.1

brgyad gang zhe na | ming ’di zhes bya ba bud med kyis dge slong rnams las rab tu byung zhing bsnyen par rdzogs nas dge slong ma’i dngos por ’gyur bar rab tu rtogs par bya’o | | ming ’di zhes bya ba bcom ldan ’das kyis ’di ni bud med rnams la dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos dang por bcas te | de la bud med rnams kyis nam ’tsho’i bar du bslab par bya’o | | (R 43 b2–4; L 48 b1–3; S 175 b7–176 a2; J 116 b8–117 a2; K 12 b7–13 a1; Q 114 b2–3; D 118 b7–119 a1; Dpe 286.16–21; Sch 269 MS Kṣudr-v(Bhī) 29 b5–30 a1; ~ EKŚ(D) 139 a1–2; ~ T. 1453[24] 464 c2–6)

IV.iii.2.2

dge slong ma rnams kyis zla ba phyed phyed cing dge slong pha rnams las ston pa’i lung rjes su bstan pa btsal bar bya’o | ming ’di zhes bya ba bcom ldan ’das kyis ’di ni bud med rnams la dgag cing mi ’da’ bar bya ba’i phyir

882 bcom ldan ’das] JKQD : add. des RLS
883 kyis] JKQD : kyi RLS
884 rtogs] RLSJKQ : rtags K
885 kyis] RLSD : kyi JKQ
IV.iii.2.3

dge slong pha\textsuperscript{887} med pa’i gnas su dge slong ma\textsuperscript{888} dbyar tshul du ma ’jug shig\textsuperscript{889} | ming ’di zhes bya ba bcom ldan ’das kyis ’di ni bud med rnams la dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos gsum du bcas te | de la bud med rnams kyis nam ’tsho’i bar du bslab par bya’o | (R 43 b6–7; L 48 b5–7; S 176 a3–4; J 117 a4–6; K 13 a2–4; Q 114 b5–7 Dpe 287.4–12; Sch 269 MS Kṣudr-v(Bhī) 30 a3–4; ~ EKŚ(D) 139 a5–6; ~ T. 1453[24] 464 c8–9)

IV.iii.2.4

dge slong mas dbyar tshul nas byung ba’i tshe dge ’dun sde gnyis la mthong ba dang | thos pa dang | dogs pa’i gnas gsum du skabs dbye bar bya’o | ming ’di zhes bya ba bcom ldan ’das kyis ’di ni bud med rnams la dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos bzhir bcas te | de la bud med rnams\textsuperscript{890} kyis nam ’tsho’i bar du bslab par bya’o | (R 43 b7–44 a1; L 48 b7–49 a1; S 176 a5–7; J 117 a4–6; K 13 a6–8; Q 114 b5–7; Dpe 287.8–12; Sch 269 MS Kṣudr-v(Bhī) 30 a4–5; ~ EKŚ(D) 139 a5–6; ~ T. 1453[24] 464 c8–9)

\textsuperscript{886} su] JQKD : par RLS
\textsuperscript{887} pha] JKQD : om. RLS
\textsuperscript{888} ma] JKQD : mas RLS
\textsuperscript{889} shig] RLJQKD : cig S
\textsuperscript{890} rnams] RSJKQD : rnams mams L
IV.iii.2.5

dge slong mas dge slong la tshul khrims nyams sam | lta ba nyams sam | spyod pa nyams sam | 'tsho ba nyams kyang rung ma891 gleng shig892 | dran par ma byed cig | dge slong mas dge slongpha tshul khrims las nyams sam | lta ba las893 nyams sam | spyod pa las894 nyams sam | 'tsho ba las895 nyams kyang rung gleng zhog dran par byed pa mi gnang ngo | | dge slong phas ni dge slong mas896 tshul khrims nyams sam | lta ba nyams sam | spyod pa nyams sam | 'tsho ba nyams pa la gleng ba dang dran par byed897 pa la mi gnang ba med de898 | | 'di ni899 ming 'di zhes bya ba bcom ldan 'das kyis 'di ni bud med rnams la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos lngar bcas te | de la bud med rnams kyis nam 'tsho'i bar du bslab par bya'o | | (R 44 a1–4; L 49 a2–6; S 176 a7–b3; J 117 a6–b1; K 13 a8–b5; Q 114 b7–115 a2; D 119 a5–7; Dpe 287.12–288.1; Sch 270 MS Kṣudr-v(Bhī) 30 a5–b3; ~ EKŚ(D) 139 a6–b1; ~ T. 1453[24] 464 c9)

IV.iii.2.6

dge slong mas dge slong la kha ngan mi bya | khro bar mi bya | bsdigs par mi bya | dge slong mas dge slong la kha ngan dang | khro ba dang | bsdigs pa900 mi gnang ste | ming 'di zhes bya ba bcom ldan 'das kyis 'di ni bud med rnams la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos drug tu bcas te | de la bud med rnams kyis nam 'tsho'i bar du bslab par bya'o | | (R 44 a4–6; L 49 a6–8; S 176 b3–5; J 117 b1–3; K 13 b5–7; Q 115 a2–3; D 119 a7–b2; Dpe

891 ma] JKQD : mi RLS
892 shig [ ] JKQD : zhing RLS
893 las] JKQD : om. RLS
894 las] JKQD : om. RLS
895 las] JKQD : om. RLS
896 mas] JKQD : ma RLS
897 byed] RLSJKD : byad Q
898 de] JKQD : do RLS
899 'di ni] JKQD : om. RLS
900 pa] JKQD : add. ni RLS
IV.iii.2.7

dge slong ma la bla ma’i chos shig\textsuperscript{901} byung na | des dge ’dun gnyi ga la zla ba phyed\textsuperscript{902} kyi bar du\textsuperscript{903} yid dga’\textsuperscript{904} bar bya ba spyod cig | ming ’di zhes bya ba bcom ldan ’das kyis ’di ni bud med rnams la dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos bdun du bcas te | de la bud med rnams kyis nam ’tsho’i bar du bslab par bya’o || (R 44 a6–8; L 49 a8–b2; S 176 b5–7; J 117 b3–4; K 13 b7–14 a1; Q 115 a3–5; D 119 b2–3; Dpe 288.6–10; Sch 270 MS Kṣudr-v(Bhī) 30 b4–31 a1; ~ EKŚ(D) 139 b4–5; ~ T. 1453[24] 464 c9–10)

IV.iii.2.8

bsnyen par rdzogs nas lo brgya lon pa’i dge slong mas da gzod bsnyen par rdzogs pa’i dge slong\textsuperscript{905} la tshig snyan\textsuperscript{906} pa dang | bstod pa dang | ldang ba\textsuperscript{907} dang | thal mo sbyar ba dang | phyag bya ba byas\textsuperscript{908} te || ming ’di zhes bya ba bcom ldan ’das kyis ’di ni bud med rnams la nyes pa\textsuperscript{909} dgag cing mi ’da’ bar bya ba’i phyir bla ma’i chos brgyad du bcas te | de la bud med rnams kyis nam ’tsho’i bar du bslab par bya’o || (R 44 a8–b1; L 49 b2–4; S 176 b7–177 a2; J 117 b4–6; K 14 a1–4; Q 115 a5–6; D 119 b3–4; Dpe 288.10–15; Sch 270 MS Kṣudr-v(Bhī) 31 a1–2; ~ EKŚ(D) 139 b3–4; ~ T. 1453[24] 464 c10–11)

\textsuperscript{901} shig] SD : zhig RLJKQ
\textsuperscript{902} phyed] RLSJD : phyed phyed KQ
\textsuperscript{903} bar du] RLSJKD : bar chu Q
\textsuperscript{904} dga’] JKQD : mgu RLS
\textsuperscript{905} dge slong] JKQD : add. pha RLS
\textsuperscript{906} snyan] JKQD : snyen RLS
\textsuperscript{907} ldang ba] RLSJD : ldan pa KQ
\textsuperscript{908} byas] JKQD : bya RLS
\textsuperscript{909} nyes pa] RLS : om. JKQD
IV.iii.3

ci bla ma’i chos ’di brgyad yang dag par bzung ste spyod dam | spyod do | |
(R 44 b1–2; L 49 b4–5; S 177 a2; J 117 b6; K 14 a4–5; Q 115 a6; S 177 a2;
D 119 b4–5; Dpe 288.15–16; Sch 270 MS Kṣudr-v(Bhī) 31 a2–3; ~ EKŚ(D)
139 b5–6; ~ T. 1453[24] 464 c11–13)

IV.iv

IV.iv.1

ming ’di zhes bya ba khyod nyon cig | bcom ldan ’das kyi bzhi po ’di dag
ni910 snga ma bzhin te | yang dag par rdzogs pa’i sangs rgyas kyis shes pa’i911
bar du sbyar912 ro | | (R 44 b2–3; L 49 b5–6; J 117 b6–7; K 14 a5–6; Q 115
a7; S 177 a2–4; D 119 b5; Dpe 288.16–18; Sch 271 MS Kṣudr-v(Bhī) 31 a3–
4; ~ EKŚ(D) 139 b6–7; ~ T. 1453[24] 464 c18–21)

IV.iv.2

bzhi gang zhe na | deng phan chad ming ’di zhes bya ba khyod ngan par smra
ba la slar mi smra | khros pa la slar ma khro shig913 | rdeg914 pa la slar mi
rdeg915 | ’phya ba la slar mi ’phya | (R 44 b2–3; L 49 b6–7; S 177 a4–5; J 117
b7; K 14 a6–7; Q 115 a7–8; S 177 a4–5; D 119 b5–6; Dpe 288.18–20; Sch
271 MS Kṣudr-v(Bhī) 31 a4–5; ~ EKŚ(D) 139 b7–140 a1; ~ T. 1453[24] 464
c21–25)

910 ni] RLSD : om. JKQ
911 shes pa’i] JKQD : zhes bya ba’i RLS
912 sbyar] RLSJD : sbyor KQ
913 shig] RLJKQD : zhig S
914 rdeg] JKQD : RLS brdeg
915 rdeg] JKQD : RLS brdeg
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IV.v

IV.v.1

ming ’di zhes bya ba khyod nyon cig | khyod sngon ’di ltar bdag legs par bshad pa’i chos916 ’dul ba la rab tu byung zhidng bsnyen917 par rdzogs nas dge slong ma’i dngos por shog shig918 ces smon919 pa de ni khyod rab tu byung zhidng bsnyen par rdzogs te | mkhan mo tshul khrims dang ldan920 pa dang | slob dpon tshul khrims dang ldan pa dang | dge ’dun gnyi ga tshogs shing921 ’dus pas | gsol ba dang bzhi’i las kyi922 phyir bya ba med pa dang | gzhag923 par bya ba med pas924 rab tu byung zhidng bsnyen par rdzogs so925 | | (R 44 b3–6; L 49 b7–50 a2; S 177 a5–7; J 117 b7–118 a1; K 14 a6–7; Q 115 a8–b2; D 119 b6–120 a1; Dpe 288.20–289.6; Sch 271 MS Kṣudr-v(Bhī) 31 a5–b1; ~ EKŚ(D) 140 a1–3; ~ T. 1453[24] 464 c25–29)

IV.v.2

ming ’di zhes bya ba khyod nyon cig926 | gang bsnyen par rdzogs nas lo brgya lon pa’i dge slong mas927 bslab928 pa de ni deng bsnyen par rdzogs pas kyang

916 chos] RSD : add. kyi JQ : add. kyis K
917 bsnyen] RLJKQD : snyen S
918 shig] RLJKQD : cig S
919 smon] JK : smyon Q : sbron RLS
920 ldan] RLSJKD : ltan Q
921 shing] RLS : om. JKQD
922 bzhi’i las kyi] RLSD : bzhi dang | las kyi] JKQ
923 gzhag] SJKQD : gzhan RL
924 med pas] RLSD : med pa dang | JKQ
925 rab tu byung zhidng bsnyen par rdzogs so] RLSD : om. JKQ
926 ming ’di zhes bya ba khyod nyon cig] RLSD : om. JKQ
927 mas] RLSJD : ma’i KQ
928 bslab] RLJKD : bslabs S
de la929 bslab par bya’o | | gang deng930 bsnyen par rdzogs pas931 bslab932 pa933 de934 bsnyen par rdzogs nas lo brgya lon pas kyang de bslab par bya’o | | gang tshul khrims mtshungs par bslab pa mthun935 pa dang | so sor thar pa’i mdo kha ton936 klog par mtshungs pa la deng phan chad khyod kyis mnyes par bya’o | | mi mnyes par mi bya’o | | (R 44 b6–8; L 50 a2–5; S 177 a7–b3; J 118 a1–3; K 14 a7–b5; Q 115 b2–3; D 120 a1–2; Dpe 289.6–12; Sch 272 MS Kṣudr-v(Bhī) 31 b1–3; ~ EKŚ(D) 140 a3–6; ~ T. 1453[24] 464 c29–465 a3)

IV.v.3
deng phan chad ming ’di zhes bya ba’i mkhan mo la mar ’du shes gzhag par bya’o | | mkhan mos kyang de la bu mor937 ’du shes gzhag par bya’o | | deng phan chad khyod kyis mkhan mo la nam ’tsho’i bar du bsnyen bkur byos shig | mkhan mos kyang khyod la nam ’tsho’i bar du bsnyen bkur byos shig | (R 44 b8–45 a2; L 50 a5–7; S 177 b3–4; J 118 a3–4; K 14 b5–7; Q 115 b3–5; D 120 a2–3; Dpe 289.12–16; Sch 272 MS Kṣudr-v(Bhī) 31 b3–5; ~ EKŚ(D) 140 a6–b1; ~ T. 1453[24] 464 c29–465 a3–5; cf. Uj III.iv.3)

IV.v.4
deng phan chad ming ’di zhes bya ba khyod kyis ’jigs pa’i dbang du byas938 shing | bla ma dang tshangs pa939 mtshungs par spyod pa940 dang | gnas rtan
ma dang | bar ma dang | gsar bu rnams la ri mo\textsuperscript{941} byos shig | (R 45 a2–3; L 50 a7–8; S 177 b4–5; J 118 a4–5; K 14 b7–8; Q 115 b5; D 120 a3–4; Dpe 289.16–18; Sch 272 MS Kṣudr-v(Bḥī) 31 b5–(32 a1) ; ~ EKŚ(D) 140 b1–2; ~ T. 1453[24] 464 c29–465 a5–7)

**IV.v.5**

ming ’di zhes bya ba khyod deng phan chad lung nos shig | lhogs shig | kha ton\textsuperscript{942} gyis shig | phung\textsuperscript{943} po la mkhas | khams la mkhas | skye mched la mkhas | rten cing ’brel bar ’byung ba la mkhas | gnas dang gnas ma yin pa la mkhas par bya’o | khyod kyis ma thob pa thob pa’i phyir | khong du ma\textsuperscript{944} chud pa khong du chud pa’i phyir | mngon du ma byas pa mngon du bya ba’i phyir brtson ’grus ma gtang\textsuperscript{945} shig\textsuperscript{946} | (R 45 a3–5; L 50 a8–b2; S 177 b5–7; J 118 a5–7; K 14 b8–15 a3; Q 115 b5–7; S 177 b5–7; D 120 a4–6; Dpe 289.19–290.3; Sch 272 MS Kṣudr-v(Bḥī) Text end missing; ~ EKŚ(D) 140 b2–4; ~ T. 1453[24] 464 c29–465 a7–10)\textsuperscript{947}

**IV.v.6**

’di dag ni ngas khyod la chen po’i che ba rnams\textsuperscript{948} bslab pa’i gzhir bshad do | | gzhan ni khyod kyi\textsuperscript{949} slob dpon\textsuperscript{950} dang | mkhan mo dang | slob dpon gcig pa dang | mkhan mo gcig pa dang | smra ba dang | kun tu\textsuperscript{951} smra ba dang |

\textsuperscript{941} mo] JKQD : mor RLS

\textsuperscript{942} From here onward the Sanskrit manuscript is not preserved. Cf. R/VP 124: “Fol. 32 missing.”

\textsuperscript{943} chen po’i che ba rnams] RL : chen ba’i che ba rnams S : chen po che ba’i rnams JKD : chen po che ba’i nams Q

\textsuperscript{944} kyi] RLJKQD : kyis S

\textsuperscript{945} slob dpon] RLSJKD : bslob dpon Q

\textsuperscript{946} tu] JKQ : du D : om. RLS
bstod pa dang | mdza’ ba dag gis kyang de bzhin⁹⁵² ston to | | zla ba phyed phyed cing so sor thar pa’i mdo klog pa la nyon cig | (R 45 a5–7; L 50 b2–4; S 178 a1–2; J 118 a7–8; K 15 a3–5; Q 115 b7–8; D 120 a6–7; Dpe 290.3–8; Sch 272 MS Kṣudr-v(Bhī) Text end missing; ~ EKŚ(D) 140 b4–6; ~ T. 1453[24] 465 a10–13)

IV.v.7

’di ltar bsnyen par rdzogs pa ni |
shes rab mchog gi bstan pa la ||
da⁹⁵³ ni bsnyen par khyod rdzogs te ||
khom pa phun sum tshogs myed dka’ ||
’di la skyo bar⁹⁵⁴ ma byed⁹⁵⁵ cig ||
bzang mo⁹⁵⁶ las ni rab tu byung ||
yongs su dag las⁹⁵⁷ bsnyen par rdzogs ||
bden zhes bya ba’i sangs rgyas kyis ||
rab tu mkhyen nas gsungs pa’o ||

ming ’di zhes bya ba khyod bsnyen par rdzogs kyis | bag yod par spyod cig | || (R 45 a7–b1; L 50 b4–7; S 178 a3–5; J 118 a8–b1; K 15 a5–8; Q 115 b8–116 a2; D 120 a7–b1; Dpe 290.8–13; Sch 272 MS Kṣudr-v(Bhī) Text end missing; ~ EKŚ(D) 140 b6–141 a2; ~ T. 1453[24] 464 c29–465 a14–19)

⁹⁵² de bzhin] JKQD : add. du RLS
⁹⁵³ da] RLSJQD : de K
⁹⁵⁴ skyo] RLSJKD : skye Q
⁹⁵⁵ byed] : gyur K
⁹⁵⁶ mo] RLJKQD : mos S
⁹⁵⁷ las] JKQD : pa RLS
3.1.2 English Translation of the Tibetan Text

II Bhikṣuṇyupasampadājñapti

II.i Clarification of the Procedure for the Acceptance of Women into the Bhikṣuṇīsaṅgha

II.i.1 Upāli’s Question on the Procedure for the Admission of Other Women

II.i.1.1 Upāli’s Question

Venerable Upāli¹ asked the Buddha, the Bhagavān: “Venerable, [you,] the Bhagavān, said, ‘If Mahāprajāpatī Gautamī accepts and keeps the eight guru-dharmas assiduously, in this case, that itself will be her going-forth (pravrajyā), that itself will be her full ordination (upasampadā), [and] that itself will be her bhikṣuṇīhood.’ However, Venerable, how do other women go forth, become fully ordained, [and] obtain bhikṣuṇīhood?”²

¹ As noted above, the interlocutor is no longer Ānanda but now changes to Upāli. The same change occurs in the Chinese MSV translation. The Chinese text additionally starts with “At one time,” clearly marking the beginning of a new textual account. Cf. Wei-Chun (2007: 2–3).

² For a major difference in the Pāli Vinaya, see Cv X.2.1, Horner (1938–1966: v.356–357): Bhikkhuniupasampadānujānaṃ. Here Mahāpajāpatī, not Upāli, asks the Buddha how she should proceed about the other sākiya women (“kathāhaṃ, bhante, imāsu sākiyānīsu paṭipajjāmi” ti? (Vin II 256.37). The Buddha does not ordain any of those women personally, but delegates this task to the monks: “Anujānāmi, bhikkhave, bhikkhu bhikkhuniyo upasampādetun” ti (Vin II 257.7) – “I prescribe (or: allow), bhikkhus, that the bhikkhus should ordain bhikkhus” (cf. Hinüber 2008: 5). This important sentence is missing from the Tibetan, Chinese, and Sanskrit MSV. Cf. Tsedroen (2016: 180). Note that the Pāli narrative account continues, relating that the other women began to doubt whether Mahāprajāpatī was really ordained at all, not having been ordained by bhikkhus. Mahāpajāpatī reports this to the Buddha, who confirms through Ānanda: “Ānanda, at the time that the eight important rules were accepted by the Gotamid, Pajāpatī, the Great, that was her ordination.” (Horner 1938–1966: v.357).
II.i.1.2 The Buddha’s Reply

The Bhagavān said, “Upāli, other women should receive going forth and be fully ordained in stages.”

II.i.1.3 The Buddha on the Bhikṣus’ Question on the Procedure for the Admission of Other Women

When the Bhagavān said, ‘Other women should receive going forth and be fully ordained in stages,’ the bhikṣus did not know how to proceed in stages. When the bhikṣus asked the Bhagavān about this, the Bhagavān replied:

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According to the Pāli Vinaya, what the MSV refers to as “ordination in stages” was only instituted later, after several incidents had occurred. Then the Buddha said: “I allow, monks, ordination in the order of monks after she has been ordained on one side, and has cleared herself (in regard to the stumbling blocks) in the Order of nuns” – “anujānāmi bhikkhave ekatoupasampannāya bhikkhūnsanghe visuddhāya bhikkhusanghe upasadan” ’ti. (Pāli Vin II 271.34, Cv X.17, Horner 1938–1966: v.375).

Chin. differs from the Tibetan and Sanskrit in that instead of “the bhikṣus,” it is “the women” who do not know how to proceed in stages. For a similar passage in the Bhikṣukarmavācana, see Chung (2011: 81) II.i.1: Upasampadājñāptīḥ (= Uj). The term upasampadājñāpti is attested at the end of the Skt. text (Chung 2011: 63).
II.i.2 Differentiation Between the Early and the Later Procedure of Full Ordination

“Mahāprajāpātī Gautamī and the five hundred Śākya women went forth and then were fully ordained and attained bhikṣunīhood by accepting the gurudharmas. Other women should proceed in stages.”

II.ii Introductory Steps, Refuge and Upāsikā Precepts

II.ii.1 Introductory Steps for the Acceptance of a Woman into the Bhikṣunīsāṃgha

II.ii.1.1 Whom and How to Approach

[A woman] who wishes to go forth should approach any bhikṣunī. That bhikṣunī should interrogate her regarding obstructive conditions [for

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5 The Tibetan translation differs from the Sanskrit here, where it says “gautami-pramukhā,” pramukha = “headed by,” the corresponding expression in Tibetan autochthonous literature would be: gau ta mī gtsobs bo byed pa’i – headed by Gautamī. Perhaps the translator was working from a different manuscript. The Tibetan that appears here, simply reads: gau ta mī skye dgu’i bdag mo chen mo la sogs pa sākya mo lha brgya rnam ni.

6 This clearly does not accord with the narrative included previously in the same text, where no mention is made of the 500 women accepting or being asked to accept the eight gurudharmas. See above, in Chapter 2. The Chinese MSV similarly states that Mahāprajāpātī Gautamī and the 500 women accepted the gurudharmas and that this constituted their going forth, but that subsequently, other women should be ordained in stages. The Pāli rendition differs, as mentioned above in note 2.

7 EKŚ(D Tanjur) 117b2–3 reads: Concerning the 500 women of the Śākya clan such as Mahāprajāpātī Gautamī and others, they have left the worldly life and have become fully ordained by accepting the gurudharmas and have thereby attained bhikṣunīhood. As far as other women are concerned, they should [also] gradually (rim gyis) attain the state of a bhikṣunī who has left the worldly life and became fully ordained.

8 Tib. rab tu 'byung ba; Skt. pravrajyā. Acc. to the Sanskrit-German dictionary (SWTF): pravrajyā f. das Fortziehen (aus dem Hausleben in die Hauslosigkeit), das Beginnen des asketischen Lebenswandels; (als term. techn. bei der Ordnung:) Aufnahme (in die buddhistische Glaubensgemeinschaft; cf. Härterl...
ordination] and accept her. Having accepted her, she should give her the triple refuge and the five precepts (śīkṣāpada) of a lay woman. What are the three refuges? Buddha, Dharma, and Saṃgha.

II.ii.1.2 List of the Five Upāsikā Precepts

What are the five precepts? Fully refraining from killing living beings, and fully refraining from stealing, engaging in sexual misconduct, lying,
and intoxication\textsuperscript{18} from beer, wine, or liquor,\textsuperscript{19} which is a state of carelessness.\textsuperscript{20}

\section*{II.ii.2 Taking Threefold Refuge and Acceptance as Upāsikā}

\subsection*{II.ii.2.1 Beginning of the Actual Rite}

Therefore, refuge and the precepts should be given.\textsuperscript{21} [Skt. After she has made three circumbulations,] first let her bow to the Teacher,\textsuperscript{22} [i.e., the Buddha]. Next, let her bow to the bhikṣuṇī who will give her refuge and the precepts, and let her join the palms of her hands in reverence. Then she should say the following:

\footnotesize{
\begin{itemize}
\item \textsuperscript{18} Lit. non-conscientiousness or carelessness.
\item \textsuperscript{19} Tib. chang dang 'bru'i khu ba myos par 'gyur ba bag med pa'i gnas rab tu spangs shing chang dang 'bru'i khu ba myos pa bag med pa'i gnas las rab tu spangs pa, Skt. surāmaireyamadyapramādasthānāt prativiratiḥ. Tib. 'bru'i khu ba = 'bru'i chang; Skt. surā. Mvy 8505 'bru'i chang dang sbyar ba'i chang myong bar (myos par) 'gyur ba 'thung ('thung) ba (surāmaireyamadyapāna); Mvy 5719 'bru'i chang (surā). Cf. Lamotte, vol. II (1944-1981/2001: 640 note 250) translates surāmaireyamadyapramādasthānāt prativiratih: renouncing fermented rice drink (sura) and the fermented drink of ingredients (maireya) when they are still intoxicating (madya); because they are the cause of all failings (pramādasthāna).
\item \textsuperscript{20} At this point, several Tibetan editions insert a passage that also appears later, but that is not found in the Sanskrit, nor in the Chinese translation or in Uj. Here we follow the reading of RLS and skip the paragraph that reads: Likewise, from today onward for as long as I live, I, by the name of so-and-so, have refrained from killing living beings, and from stealing, engaging in sexual misconduct, lying and intoxication from beer, wine, or liquor, which is a state of carelessness.
\item \textsuperscript{21} Cf. Härtel (1956: 64 § 20).
\item \textsuperscript{22} Tib. ston pa, Skt. śāstr; cf. Härtel (1956: 64). Here the Buddha is understood.
\end{itemize}
}
II.ii.2.2 Taking Threefold Refuge and Request for Acceptance as Upāsikā

‘Noble One,’²³ may I please²⁴ have your attention. [Skt. From today onward,] for as long as I live,²⁵ I, by the name of so-and-so take refuge in the Buddha, [Skt. the Bhagavān], the foremost²⁶ among human beings.²⁷ I take refuge in the holy Dharma,²⁸ the supreme among [those teachings] freeing from desire. I take refuge in the Saṃgha, the supreme among the many [communities].²⁹ I request the Noble One to accept³⁰ me as an upāsikā for as long as I live.’ This should be [repeated] a second and third time. Then the ācāryikā³¹ says, ‘This is the method,’ and the upāsikā replies, ‘It is excellent.’

II.ii.3 Bestowing the Five Upāsikā Precepts

II.ii.3.1 First Precept

Then give the five precepts. [The candidate should say], ‘Noble One, may I please have your attention. Just as the noble arhats³² refrained, fully refrained, from killing living beings for as long as they lived, so too, from today onward for as long as I live, will I, by the name of so-and-so refrain,

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²³ Tib. 'phags ma, Skt. āryikā; cf. BHSD and SWTF: āryikā.
²⁴ Tib. dgongs shig Skt. samanvāhara. Cf. Lokesh Chandra dgongs pa.
²⁵ The phrase Skt. divasam upādāya – from today onward – is omitted from the Tibetan. (Tibetan equivalent: deng gi nyin par nas).
²⁶ Tib. mchog; Mvy 2521 mchog (agra).
²⁷ Lit. among bipeds.
²⁸ Tib. dam pa’i chos, Skt. saddharma; Mvy 1325 dam pa’i chos (saddharma).
²⁹ The more standard formulation would be tshogs rnams kyi mchog dge 'dun la skyabs su mchi’o, and this is precisely what the Skt. reads: saṃghāṃ saraṇāṃ gacchāmi gaṇānāṃ agryāṃ (I take refuge in the saṃgha, the supreme among communities).
³⁰ Härtel (1956: 50) translates here “betrachte mich” (look at me).
³¹ For an explanation of the five kinds of male ācāryas (slob dpon), see Chung (2011: 81, Einleitung 2.2.). See also p. 308, note 72 (4.2.1).
³² Tib. 'phags pa dgra bcom pa, Skt. ārya arhat.
fully refrain from killing living beings. And by means of this first precept,\footnote{Tib. yan lag dang po 'di, Skt. prathamāṅga; lit.: branch, limb, part (Tib. yan lag; Skt. anga).} just as the arhats trained, so too will I train, practice, and act accordingly.

II.ii.3.2 Further Precepts and Completion of the Rite

‘Furthermore, just as for as long as they lived the [Skt. noble] arhats, have refrained, fully refrained, from stealing, engaging in sexual misconduct out of desire, lying and intoxication from beer, wine, or liquor, which is a state of carelessness, so too will I, by the name of so-and-so refrain from stealing engaging in sexual misconduct out of desire, lying and intoxication from beer, wine, or liquor, which is a state of carelessness, from today onward for as long as I live. I will turn away from intoxication from beer, wine, or liquor, which is a state of carelessness.

‘I too will train according to these five precepts by which the arhats trained.’ This should be [repeated] for a second and third time.

Then the ācāryikā says, ‘This is the method,’ and the upāsikā replies, ‘It is excellent.’\footnote{Cf. Härtel (1956: 64n6).}

II.iii Going Forth (Pravrajyā) and Acceptance as Śrāmaṇerikā

II.iii.1 Preparation

II.iii.1.1 Appointment of the Announcer Bhikṣuṇī

After that, appoint\footnote{Tib. skos, imp. of sko ba. Skt. ārocayati.} an announcer (*ārocikā) bhikṣuṇī\footnote{Tib. sgrogs pa'i dge slong ma; cf. Härtel (1956: 65, § 22), the male counterpart to this role is attested as ārocaka bhikṣu in Uj II.ii.1.2. See also BHSD ārocaka, f. °ikā.} from among the saṅgha. The one who was appointed should ask the bhikṣuṇī [who admitted the candidate],\footnote{In the Tibetan translation of the BhiKaVā, this refers to the mkhan po (upādhyāya). Cf. Uj II.ii.1.2.} ‘Did you interrogate her on the obstructive conditions?’ If...
she makes the announcement without having asked [this], she will be guilty of a transgression.  

II.i.3 Announcement (*Ārocana)

After that, the [*ārocikā] bhikṣunī should summon the saṅgha, or it would also be appropriate to announce the following in their individual quarters: ‘Noble female saṅgha members, please listen. This [person] by the name of so-and-so seeks to go forth under the female preceptor (upādhyāyikā) so-

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38 Tib. ‘das pa dang bcas pa Skt. sātisarā, translated in this text as ‘guilty of a transgression.’

The Chinese MSV omits this paragraph. From here onward there is no Chinese Mūlasarvāstivāda equivalent available. The Chinese translation resumes in T1451 with an explanation that after the Buddha had admitted nuns into the order by accepting the eight guru dharmas, the nuns admitted many other women into the order, and thus the bhikṣunīsaṅgha grew. Finally, they approached Mahāprajāpāti, and requested that monks and nuns should venerate each other according to seniority and not according to gender. Mahāprajāpāti forwards this request to Ānanda, who asks the Buddha whether this is possible, but the Buddha declines, explaining that brahmans and others will not accept this and that the Dharma would have been preserved for 1,000 years if women had not joined the order, but now that they have, the Dharma will only remain for 500 years. For a parallel in the Chinese Ekottarakarmaśataka, see above in the Introduction to the Edition of the Tibetan text (2.1.1). According to Yuyama (1979: 30; 1.27.C.8) the Kṣudrakavastu (Kên-pên shuo-i-ch’ieh-yu-pu p’i-nai-yeh tsa-shih) ends at T. 1451 (24) 414b19. It is not clear, however, where the *Bhikṣunīvastu ends.

39 By striking the gaṇḍī wooden block/beam, as is common. Sobkovyak (2015).

40 Tib. so so’i gnas khang. Here this term appears to render the Sanskrit anupariganiṅkā, making clear that the announcement can alternatively be made by visiting the nuns individually. BHSD ‘with successive enumeration’, going around the whole circle (of the order of nuns). In general, see Tib. gnas khang; Mvy 5519, 9153, 9292 layana, Mvy 9056 vihāra. Mvy gnas khang bsgo ba (vihārroddeśaka). Cf. Silk (2008: 102, 104, 162, 164) gnas khang bsgo / bsko ba, vihārroddeśaka.

41 Tib. mkhan mo; Skt. upādhyāyikā. No correspondence in the Mvy. Cf. SWTF upādhyāyikā – f. Lehrerin, Erzieherin. Skt. omits this term here. For the two kinds of male upādhyāya, see Uj I.2.3: mkhan po gnyis gang zhe na, rab tu ’byin par byed pa gang yin pa dang, bsnyen par rdzogs par byed pa gang yin pa’o (There are two kinds of upādhyāya, the one who grants going forth and the other who grants full ordination). This passage is here not attested in the Skt. parallel of the BhiKaVā, but below, e.g., II.i.3.4, and the term in general is attested in the Mvy 8727 mkhan po (upādhyāya). Skilling (2001: 245), in his list of gender
and-so. This female householder,\textsuperscript{42} dressed in white\textsuperscript{43} with her hair unshaven, requests to go forth in the well-spoken Dharmavinaya, receive full ordination, and bhikṣunīhood. This [person] by the name of so-and-so, after having shaved her hair and donned the saffron-colored robes,\textsuperscript{44} out of right\textsuperscript{45} faith wants to go forth from home to homelessness\textsuperscript{46} under the female preceptor\textsuperscript{47} so-and-so.\textsuperscript{48} Should she [be allowed to] go forth?’

\textbf{II.iii.1.3 Assent by the Saṃgha}

All should say, ‘Yes, if she is pure.’ If they say this, that is good. But if [they do] not, they will be guilty of a transgression.

\textbf{II.iii.1.4 Request for a Female Preceptor}

After that, she should ask for a female preceptor.\textsuperscript{49} [Skt. She should ask again in this way. After paying homage, squatting in front of her and placing her

\textsuperscript{42} Tib. khyim pa mo, Skt. gṛhīṇī. No correspondence in the Mvy. Cf. SWTF gṛhin.

\textsuperscript{43} Tib. khyim pa mo gos dkar mo, Skt. gṛhīṇī avadātavasanā – a housewife clothed in white.

\textsuperscript{44} Tib. gos ngur smrig, Skt. kāṣāyāṇi vastrāṇi – saffron-colored robes. Note that kāṣāya is also translated reddish, or brown-red (cf. MW). LCh: ngur smig – kāṣāya.

\textsuperscript{45} Tib. yang dag pa, Skt. samyak.

\textsuperscript{46} Tib. khyim nas khyim med par, Skt. agārād anāgārikāṃ. Here anāgārikā is synonymous with rab tu ’byung ba. It does not refer to a person who observes eight precepts, as it has come to be used in contemporary Buddhism.

\textsuperscript{47} Here the term “upādhyāyikā” (Tib. mkhan mo) is attested in Skt.

\textsuperscript{48} The Tibetan RLSD editions insert a sentence and subsequent clause here. “Also with regard to the obstructive conditions [for ordination], she is pure. If she comes” before the phrase “should she [be allowed to] go forth?” These insertions are missing from the Skt. and from the JKQ editions. We follow here the JKQ reading.

\textsuperscript{49} Tib. mkhan mo. In Tibetan, the term mkhan mo, like the term mkhan po, does not necessarily refer to the head of an abbey. Wilson (1985: 87) translates “instructress.” For more details on the term, cf. above p. 184 II.iii.1.2 note 41.
palms together, she should say:] ‘Noble Teacher (ācāryikā), may I please have your attention. I, by the name of so-and-so request the ācāryikā to be the female preceptor. Ācāryikā, please become my female preceptor. I request going forth (pravrajyā) from the ācāryikā as female preceptor. Recite this a second and a third time. [When repeating] the words for the third time, the female preceptor should be addressed as female preceptor (Tib. mkhan mo, Skt. *upādhyāyikā) [instead of ācāryikā].

The female preceptor says, ‘This is the method,’ and the one who has gone forth (pravrajitā) replies, ‘It is excellent’.

II.iii.1.5 The Tonsure

Then the female preceptor should ask the haircutting bhikṣuṇī to cut the hair. That [bhikṣuṇī] for her part should ask, ‘Younger sister, may I cut your hair?’ If she says, ‘I want to have it cut’, cut it. If on the other hand, she says, ‘No,’ the [haircutting bhikṣuṇī] should say: ‘Please leave.’

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50 Tib. slob dpon ma, Skt. ācāryikā. See also BHSD: ācāryaka, f. ikā (= Pali ācariyaka, teacher; Skt. ācārya plus -ka). Skilling (2000: 90) gives ācāryāyinī vs. ācārya. No correspondence in the Mvy or in the SWTF.

51 There is no Sanskrit parallel here for this last sentence, which indicates that upon the third request, the bhikṣuṇī should be addressed as upādhyāyikā rather than ācāryikā. Sch 250 10b4 places an ellipsis mark after evam dvir apy evam trir api to indicate that the passage ellided is a repetition of something previously stated. However, the passage that follows here in Tibetan appears for the first time in this text.

52 Tib. rab tu byung ma; cf. Negi: rab tu byung ba mo – pravrajitā. Mvy 8714 has only the male form rab tu byung ba (pravrajita). SWTF: pravrajita – m. Asket, Mönch.

53 This phrase is not to be found in Skt. at this point, Cf. Härtel (1956: 67 § 24).

Chapter 3: Manual for Bhikṣuṇī Ordination

II.iii.1.6 Taking a Bath

“Bhikṣus,55 I have instructed56 that the haircutting bhikṣuṇī [proceed] in accordance with the necessary activities.57 The haircutting bhikṣuṇī should bathe her with warm water, if it is cold [weather]. But if it is hot, she should bathe her with cool water.”58

II.iii.1.7 Confirming Sex and Providing with Robes and Alms bowl59

“Then, just at the moment when the water on her body has dried, the undergarment60 should be put on. When putting on the undergarment, the

55 The Tib. instrumental does not correspond to the Skt. vocative plural. The first person singular pronoun and verb form make it clear that in this passage the Buddha is addressing the monks, presumably together with Upāli, on what he has laid down as to how the ordination of women should be conducted. The English translation here follows the Skt.

56 The Tibetan text does not here provide a clear indication where the quote closes, therefore it might be argued that the quote continues into the next section and concludes with the words “conjoined genitals”. Sanskrit here employs the present tense, first person singular, as would be expected since the Buddha is replying to a request from Upāli on procedural instructions for ordaining women. But the Tibetan employs the past tense. Skt. aham ... prajñāpayāmi (I instruct); Tib. bdağ gis ... bcas te. Jā: bcas pa – originally pf. of ’cha’ ba, little used.


58 At this point the Skt. has the following sentence, which appears in the Tibetan at the end of II.iii.1.7: “If the haircutting bhikṣuṇī does not perform the necessary activities as they have been laid down, she will be guilty of a transgression.”

59 Although the ordination ritual for men includes this step of being bathed prior to being given robes, with warm water in cold weather and cool water in warm weather, there is no examination of genitals. See Uj II.ii.1.8.

60 Tib. sham thabs, Skt. nivāsana. Mvy 8938 sham thabs (nivāsana). One of the thirteen requisites of life for bhikṣus (’tsho ba’i yo byad bcu gsum; Mvy 8932 yo byad bu gsum). Nivāsana refers to the “inner” or lower robe, acc. to Edgerton an “undergarment”. Acc. to Härtel (1956: 69 note 2) in northern regions the antarvāsa (Tib. mthang gos), which reaches from the navel down to the knees, was also referred to as nivāsana. In contemporary Tibetan monasteries, misleadingly, the antarvāsa is commonly referered to as sham thabs, while in the Vinaya
characteristics indicating female sex should be examined by asking: ‘Do you lack genitals? Do you have both [male and female] genitals? Do you have conjoined genitals?’

[Skt. They were embarrassed when they were examined naked. The Bhagavān said, “They should not be examined naked. They should be examined instead while they are dressing, without their knowledge.”

context it is known as mthang gos. Beneath the antarvāsa (also when sleeping and taking a shower) an undergarment is worn. This undergarment reaches from the navel down to the knees, while the antarvāsa reaches to the ankle. The undergarment is commonly known as smad g.yogs (also: smad gos). The Mvy list of the yo byad bu gsum (8932) distinguishes between 8935 antarvāsa (mthang gos), which is one of the three robes of a bhikṣu, respectively one of the five robes of a bhikṣunī (see below III.i.1.1.3), and 8938 nivāsana (sham thabs). Therefore, here sham thabs clearly refers to an undergarment, most likely to what today is the smad g.yogs, and not to the antarvāsa as perhaps wrongly assumed by Härtel.

61 Cf. the Chin. Ekottarakarmaśataka parallel in Wei-Chun (2006: 21–22): “(The bhikṣunī) has to inspect whether (the applicant) is without the female organ, or with both (male and female) organs, or with deformed organ. ... While putting on the lower robe for (the applicant), (the bhikṣunī) can look it over secretly, without letting the applicant be aware of it” (T. 1453[24] 460ab).

62 Tib. mtshan ma med pa, Skt. avyañjanā. Different, probably wrong spelling below in Sch 253.16 MS Kṣudr-v(Bhī) 16 a5 (see III.i.1.3.2): avyañjanā.

63 Tib. mtshan gnyis pa, Skt. ubhayavyañjanā. Biol., med.: hermaphrodite, i.e., having the marks of both sexes.

64 Tib. gle ’dams pa, Skt. sambhinnavyañjanā. Cf. Mvy 8927 in a list of terms from the Pravrajyāvastu: gle ’dams pa, sle gdams pa (sambhinnavyañjanā); Mvy 9514 in a list of diseases: gle ’thams pa, gle gdams pa (sambhinnavyañjanam). Cf. DM sle ’dams pa – O.T. = mtshan ma chad pa. Blan 304.6–305. Tib. gle ’dams pa acc. to ZHD sm. to sle ’dams pa – mtshan ma chad pa’i skyes pa (a man with the sex organ cut off). For women see also ZHD sle ’dam can – mtshan ma dang bshang lam ’dres pa’i nad na mkhan bud med (a woman diseased with anus and vagina joined). Similarly, the Lung phran tshegs kyi rnam par bshad pa D 4115, p. 149b explains: ’bud med kyi mtshan dang bshang ba’i lam dang bcas pa gcig tu gyur pa gang la yod pa de ni ’dir gle ’dams pa yin no.” For the three sexual anomalies, see also Gyatso (2003 notes 11, 70). For the related story from the Kṣudrakavastu, see Cabezón: “The woman with conjoined organs (sambhinnavyañjanā, gle ’dams), a woman whose anus and vagina are con-joined” (2017: 434–435).
Then, if they are pure, they should be given saffron robes (\textit{kāśāya vastra})\textsuperscript{65} by the female preceptor, and then given \textit{pravrajyā} starting from going for refuge.]\textsuperscript{66}

If the haircutting \textit{bhikṣuṇī} does not correctly implement the prescribed necessary activities, she will be guilty of a transgression.\textsuperscript{67}

\textbf{II.iii.2 The Actual Process of Going Forth (Pravrajyā) and Acceptance as Śrāmaṇerikā}

\textbf{II.iii.2.1 Refuge and Intent to Become a Renunciate}

Then\textsuperscript{68} comes the actual process of going forth.\textsuperscript{69} First have her make prostrations to the teacher, [that is, to the Buddha]. After that, have her prostrate to the female preceptor.

Have her squat in front of [the female preceptor] with her palms together, and then say the following:\textsuperscript{70} ‘Female preceptor, may I please have your attention. For as long as I live, I, by the name of so-and-so take refuge in the Buddha, [Skt. the Bhagavān], the foremost among human beings. I take refuge in the holy Dharma, the supreme among [those teachings] freeing from desire. I take refuge in the Saṃgha, the supreme among the many

\begin{itemize}
\item \textsuperscript{65} Corresponds with Tib. \textit{gos ngur smrig}. Cf. Uj. II.i.1.3.
\item \textsuperscript{66} From this point on in this section, we begin to find considerable discrepancy between the Sanskrit and Tibetan. Some passages appear only in Tibetan while others appear only in Sanskrit, and some passages appear in different order in the two. The principle differences are noted in the footnotes where they occur, and, as usual, the passages missing from Tibetan are translated and inserted in square brackets in the main body of the text.
\item \textsuperscript{67} This sentence appears earlier in the Skt, in what is here section II.iii.1.6.
\item \textsuperscript{68} Cf. Uj II.ii.2.1 elaborates here: “After that comes the actual process of going forth, beginning with taking refuge.”
\item \textsuperscript{69} Tib. \textit{de nas rab tu byung ba nye bar bsgrub par bya ste} …. Cf. Negi \textit{nye bar bsgrub par bya} – \textit{upananayet, rab tu byung ba nye bar bsgrub par bya} – \textit{pravrajyāmupanayet}.
\item \textsuperscript{70} Cf. Wilson (1985: 88).
\end{itemize}
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[communities]. The Bhagavān,\(^{71}\) the Tathāgata,\(^{72}\) the Arhat,\(^{73}\) the Samyaksambuddha\(^{74}\) Śākyamuni,\(^{75}\) the Śāky lion,\(^{76}\) the Principle King\(^{77}\) of the Śākyas\(^{78}\) – following him, who has gone forth, I [too] will go forth, giving up the signs of a householder.\(^{79}\) I take up the signs of a renunciate. [Skt. Having taken them up, I will keep them.] This should be repeated a second and third time.

Then the female preceptor says, ‘This is the method,’ and the renunciate\(^{80}\) replies, ‘It is excellent.’\(^{81}\)

### II.iii.2.2 Appointment of a Śrāmaṇerikā Preceptor and Request for Śrāmaṇerikā Ordination

The female preceptor should appoint a bhikṣuni to bestow the śrāmaṇerikā\(^{82}\) precepts [Skt. That bhikṣuni should ask her, ‘Have you been asked about the obstructive conditions?’\(^{83}\) If she accepts her without asking, she will be guilty of a transgression.]

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\(^{71}\) Tib. bcom ldan ‘das, Skt. bhagavān. Mvy 2 bcom ldan ‘das (bhagavān), Cf. BHSD: victorious(ly) passed beyond.

\(^{72}\) Tib. de bzhin gshegs pa, Skt. tathāgata. Mvy 3 de bzhin gshegs pa (tathāgata). Cf. BHSD: thus gone or come.

\(^{73}\) Tib. dgra bcom pa, Skt. arhant. Mvy 4 dgra bcom pa (arhan). Cf. BHSD: ar(a)hant, etymologically rendered: having conquered the enemy.


\(^{75}\) Tib. śākya thub pa, Skt. śākyamuni.

\(^{76}\) Tib. śākya seng ge, Skt. śākyasimha.

\(^{77}\) Tib. rgyal po gtso bo; Skt. adhirāja.

\(^{78}\) Tib. śākya’i rgyal po gtso bo, Skt. śākyadhīrāja.

\(^{79}\) Although one would expect to find the female form here, the Tibetan and Sanskrit read simply khyim pa’i rtags (grhīṇā). Contrast to the above passage at II.iii.1.2 where we find the feminine forms of Skt. grhīṇi, Tib. khyim pa mo.

\(^{80}\) Tib. rab tu byung ma, Skt. pravrajitā.

\(^{81}\) This sentence is missing from the Sanskrit, though Schmidt indicates an ellipsis showing repetition.

\(^{82}\) Tib. dge tshul ma, Skt. śrāmaṇerikā. Mvy 8720 dge tshul ma (śrāmaṇerikā).

\(^{83}\) This is now the third time thus far that concern is expressed to ensure that those participating in the process of admitting women to the order have ruled out any
Then the appointed [bhikṣuṇī] has [the candidate] make prostrations to the teacher [i.e., the Buddha].

84[She then says.] ‘Squat in front of [me].’ Have her join her palms together, and give her refuge and śrāmaṇerikā precepts [as follows]:

‘Noble One,85 may I please have your attention. For as long as I live, I, by the name of so-and-so take refuge in the Buddha, the foremost among human beings. I take refuge in the holy Dharma, the supreme among [those teachings] freeing from desire.86 I take refuge in the Saṃgha, the supreme among the many [communities]. For as long as I live may the noble one accept me as a śrāmaṇerikā.’ This should be repeated a second and third time. [When repeating] the words for the third time, [the bhikṣuṇī bestowing the precepts] should be addressed as ‘ācāryikā’. The ācāryikā says, ‘This is the method,’ and the śrāmaṇerikā replies, ‘It is excellent.’

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candidates who would be disqualified based on the obstructive conditions. First the bhikṣuṇī who was initially with the request for ordination (II.ii.1.1), then the announcer bhikṣuṇī (II.iii.1.1) and now the bhikṣuṇī giving the śrāmaṇerikā precepts is made responsible for ascertaining that the candidate is free of such hindrances.

84 From here up to and including III.i.1.2.3, there is a gap in the Skt. ms. Folios 12 through 14 are missing. Cf. Wilson (1985: 89).

85 Tib. ’phags ma, Skt. āryā. SWTF: ‘edle Frau’ als höfliche Titulierung buddhistischer Nonnen (‘noble woman’ as a polite title for Buddhist nuns).

86 Cf. Choeden (2011: 11), draft translation of the śrāmaṇera ordination and upasampadā, unpublished manuscript based on Bsnyen rdzogs sogs su sgrub tshul gyi las chog by Lcang skya Ngag dbangchos Idan (1642–1714), in Gangs ljongs rig bcu’i snying bcud chen mo (n.d.), Mi zad ’od kyi phreng ba dgu ba. There Khenpo Jangchub Choeden, abbot of Ganden Shartse Monastery (India), translates this as “best of all states of being free from attachments, the Dharma.”
II.iii.2.3 Assessment of the Time of the Day and the Season of the Year

Then a bhikṣunī should measure the shadow. The ‘person’ (*puruṣa), the formula (*pada), the time of day, and also the season should be announced.

Tib. skyes bu (human being). Roach & Lindsey (2009: 65): dge ’dun pa dag thur ma ring po dag gis ’jal bar byed pa na/ de ltar yang ha cang thogs nas bcom ldan ’das kyis bka’ stal pa/ thur ma sor bzhi tsam gyis gzhal bar bya zhing thur ma ji tsam yod pa de tsam la skyes bu zhes brjod par bya’ol/ (Even then it took too long, so the Conqueror commanded them to make the measurement with a stick which was just four fingerwidths in length, and a stick which is just that specific length came to be called a “little person”). Cf. Wilson (1989) Part 5, Table 2 (Measures of Length): Skt. anguli, Tib. sor (mo), fingerwidth, 0.75 in, 19 mm. See also Takakusu (1896: 100–101): “(Note by I-tsing): Purusha is man; the reason why the shadow that measures four finger-breadths is called ‘one man’ (Eka-puruṣa) is that, when the shadow of the perpendicular stick which itself measures four finger-breadths is also four finger-breadths in length on the horizontal stick, a man’s shadow falling on the ground is the same length as the real height of that man.”

Tib. rtsa ba. Measuring the shadow etc. comes also below, cf. section III.iii.1, but there is no mention of “rtsa ba.” EKŚ(D) 120 a4–5 does not help here either. It similarly just reads: de’i ’og tu slob dpon ma yin pa dge slong ma gzan gang yang rung ba zhig gis grib tshod gzhal bar bya zhing, skyes bu dang, rtsa ba dang, nyin mtshan gyi cha dang, dus tshod kyang brjod par bya o. Cf. Pāli Vin I 95.36, Mv I.77, Horner 1938–1966: iv.123: “The shadow must be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained” (tāvad eva chāyā metabbā, utupamānāṃ ācikkhitabbaṃ, divisabhāgo ācikkhitabbo, saṅgītī ācikkhitABBā). Horner (123 note 1) comments on the phrase “the shadow must be measured” that “[t]his must mean the shadow of the candidate, cast by the sun”, and that it should be measured with the words, “It is the length of one man or two men, ekaporisā, dvaporisā”. On “the formula” Horner (124n1) notes “saṅgītī, chanting together”. Thus “rtsa ba” may mean “tshig rkang” (Skt. pada), i.e., one line in the verse of a stanza, or a formula.

Each 24-hour daily cycle is divided into several portions. For details, see below III.iii.3 Ascertaining the Time of Day.

This passage 2.3 is not to be found in Härtel (1956: 71). In Sanskrit, as mentioned above, folios 12 through 14 are missing here (cf. Sch 251n123). The Tibetan text in Uj is similar to our text here but has no equivalent in Skt. and Chin. A (Chung 2011: 86): II.ii.2.3. For more details, see below III.iii.1–3.
II.iii.2.4 Bestowal of the Ten Śrāmaṇerikā Precepts

Then give the ten precepts: ‘Noble One, may I please have your attention. Just as the noble arhats for as long as they lived gave up killing and refrained from [1] killing, so too will I, by the name of so-and-so, from today onward for as long as I live, give up killing and refrain from killing. And by means of this first precept, just as the arhats trained, in this way I too will train, practice, and act accordingly. Furthermore, just as the noble arhats for as long as they lived gave up [2] stealing, [3] unchaste behavior,91 [4] lying and [5] intoxication from beer, wine or liquor, which is a state of carelessness, [6] singing,92 dancing,93 and beating [drums],94 [7] [wearing] garlands,95 perfume,96 lotion,97 and makeup,98 [8] [using] high and large beds,99 [9]
eating at improper times, and from accepting gold and silver, and refrain
from accepting gold and silver, so too will I, by the name of so-and-so, from
today onward for as long as I live, give up [2] stealing, [3] unchaste behavior,
[4] lying, and [5] intoxication from beer, wine or liquor, which is a state of
carelessness, [6] singing, dancing, and beating [drums], [7] [wearing]
garlands, perfume, ointment, and makeup, [8] [using] high and large beds,
[9] eating at improper times, and [10] accepting gold and silver, and refrain
from accepting gold and silver.

Thus will I, by means of these ten precepts according to which the arhats
have trained, train, practice and act accordingly.’ The ācāryikā should say,
’This is the method’, and the śrāmaṇerikā should reply, ‘It is excellent’.

II.iv The Process of Acceptance as Śikṣamāṇā

II.iv.1 Preparation

When giving the two years of training in the six dharmas and the six
subordinate dharmas, either to someone who has reached the age of ten
years living in a household (Tib. khyim na gnas pa; Skt. grhoṣīta) or to an
unmarried woman (Tib. gzhon nu ma; Skt. kumārikā) who has reached the

ma yin pa’i zas spong ba (vikāla-bhojana-virati).

8403 has gser dang dngul la reg pa (jātarūparajasparśa).

102 Tib. chos drug dang rjes su ’brang ba’i chos drug gi bslab pa, Skt. ṣaṭ dharmmāṇaḥ
ṣaṭ anudharmmāṇaḥ śikṣā. Although here due to the missing folios the terms are
not attested in Skt., they occur again below in III.i.1.3. Sch 253 MS Kṣudr-
v(Bhī) 16b4 reads: ṣaṭsu dharmmesu ṣaṭsv anudharmmesu śikṣā. Cf. Mvy 9320
chos drug (ṣadharṇmāḥ); Mvy 9321 rjes su ’thun pa’i chos drug
(ṣadudharṇmāḥ).

103 Although the term grhoṣīta is not attested here (gap in the Skt. ms), it is attested
below in III.i.1.3.2 Interrogation Concerning the Obstructive Conditions
(āntarāyika dharmas). Kieffer-Pülfz (2005: 234) understands grhoṣīta as ‘married
woman’ (“verheiratete Frau’): “grha + uṣīta. uṣita ist als pp. von vas
aufzufassen, ‘eine, die im Haus [ihres Mannes] wohnt’” (234 note 113), i.e., one
who lives in [her husband’s] house.

104 Although the term kumārikā is not attested here (gap in the Skt. ms), it is attested
below in III.i.1.3.2; cf. Mvy 4083 gzhon nu ma (kumārī). As Kieffer-Pülfz points
age of eighteen years, they should be given as follows: Convene a bhikṣuṇī samgha and ask [its members] to sit down. Have the [srāmaṇerikā] make prostrations to the gathered assembly of at least twelve bhikṣunīs, and tell her to squat in front of the senior bhikṣuṇī and ask for a female preceptor. Have her make prostrations to the female preceptor and squat, placing her palms together.

out, Guṇaprabha also uses the term kumārikā, in his Vinayasūtra 53, and in addition cites ‘kumārikābhūtā’ from the Bhikṣunīvibhāṅga of the Mūlasarvāstivādin. Kieffer-Pülz notes that it is possible that ‘kumārikā’ is a later development of kumārikābhūtā (2005: 234 note 113).

105 Sch 253 18a3 gṛhoṣītā dvādaśavarṣā and kumārikā paripūrṇavimśativarṣā. Lamotte, vol. II (1944-1981/2001: 665) understands the twelve years of a gṛhoṣītā not as years of age, but as years of being married: “There are two kinds of śikṣamānā: i) those who take the six rules when they are young girls of eighteen years of age (paripūrṇaśṭadaśa kumārikā); ii) those who take the six rules when they are women having ten years of married life (gṛhoṣītā daśavarṣā).” Kieffer-Pülz (2005), discusses this question in detail and points out that although in general both translations are conceivable, in ancient India, during the period of the composition of the Vinaya, the common marriage age of girls was close to or after the onset of menstruation (2005: 214), i.e., at the age of ten to twelve. If a gṛhoṣītā had to be married for twelve years first, before she could enter the biennial training as a śikṣamānā, it would require a minimum age of 22–24 years (2005: 226).

106 Tib. khor, Skt. pārisada.

107 Tib. rgaṅ pa, Skt. missing (gap in the ms). Mvy 2434 rgaṅ pa (jyeṣṭha), i.e., senior/ longest-serving. SWTF jyeṣṭha mfn. vorzüglichste(r), obenan stehend, älteste(r).
II.iv.2 The Actual Process of Acceptance as Śikṣamāṇā

II.iv.2.1 Choosing a Female Preceptor (upādhyāyikā)

II.iv.2.1.1 Request for the Upādhyāyikā to Become the Female Preceptor

If [the person being addressed] is the female preceptor (upādhyāyikā),108 [the candidate] should make a request of her as follows: ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so request [you,] Female Preceptor, to be female preceptor. Female Preceptor, please be my female preceptor. I am requesting to receive109 the permission to train110 from you, Female Preceptor.’

II.iv.2.1.2 Request for an Ācāryikā to Become the Female Preceptor

In the event, that [the person being addressed] is an ācāryikā, [the candidate] should make the request as follows: ‘Ācāryikā, may I please have your attention. I, by the name of so-and-so request [you], Ācāryikā, to be female preceptor (upādhyāyikā). Ācāryikā, please become my female preceptor. I am requesting to assume the training precepts from [you], Ācāryikā, as female preceptor. [Repeat] this a second and third time. The third time, she

108 See the upādhyāyikā mentioned above in II.iii.1.2. In the event, that it is the same person, she addresses her as upādhyāyikā. In the event that it is a different person, see II.iv.2.1.2.
109 Tib. yang dag par blang ba, Skt. missing (gap in the ms.). Cf. Mvy 6482 yang dag par blangs pa’am yid dam (samādānam). MW: samādāna – n. taking fully or entirely, but also the daily observances of the Jain sect. BHSD: samādāna – assumption, taking upon oneself, undertaking, of any course of action.
110 Tib. bslab pa’i sdom pa, Skt. missing (gap in the ms.). Cf. Mvy 7010 sdom pa (samvara), 7675 sdom pa (samkalanam), 9363 sdom pa chags (samvararūḍha) (samvarakūṭa, samvararūṭa). Here most probably as below Sch 268 MS Kṣudr-v (Bhī) 29 a2–4 “samvṛti.” See also BHSD: samvṛti 1. in the sense of samvara noted only Sūtrāl.iv.4 śīla-ṭīḥ. For a fuller discussion of this term, and our reasons for translating it thus, see above in III.i.1.1.1 General Remarks.
should address her as ‘female preceptor’. The female preceptor says, ‘This is the method,’ and the female disciple\textsuperscript{111} replies, ‘It is excellent.’

II.iv.2.2 Request for Śikṣamāṇā Precepts by the Śrāmaṇerikā

Then the precepts for training should be requested: ‘Members of the noble female saṃgha, please listen. I, by the name of so-and-so seek full ordination\textsuperscript{112} under [the one whose name] I utter for the purpose [of correctly identifying her, namely:]\textsuperscript{113} Female Preceptor so-and-so. I, by the name of so-and-so, under the female preceptor by the name of so-and-so, request of the noble female saṃgha two years of training in the six dharma\textsuperscript{s} and the six subordinate dharmas. Having reached the age of ten living in a household, or as an unmarried woman who has reached the age of eighteen, I request of the noble female saṃgha two years of training in the six dharma\textsuperscript{s} and the six subordinate dharmas. I request [the] compassionate, for the sake of compassion, to grant me [the precepts].’ This should be done a second and third time.

\textsuperscript{111}Tib. slob ma, Skt. missing (gap in the ms.). Mvy 8737: slob ma (śisya). According to MW, the female form should be as expected śiṣya. Entry for the female form in SWTF missing.

\textsuperscript{112}Tib. rab tu rdzogs pa. Cf. Negi: rab tu rdzogs pa = rab rdzogs; rab rdzogs byed – pratipūrayati. BHSD pratipūra adj. to Skt. pratipūrayati – full, complete.

\textsuperscript{113}Tib. don gyi slad du, also to be found at the beginning of long maṇḍala offerings to high lamas such as His Holiness the Dalai Lama. In some Buddhist traditions, it is considered disrespectful to speak the name of one’s guru directly. When it is necessary to do so for practical or ritual purposes, often an acknowledgment is made that one is stating the name solely for practical purposes. Here, in order for others to correctly identify the person who is serving as guruvi or upādhyāyikā, her complete name is mentioned. See comparative table in Wei-Chun (2006: 39) quoting the Chin. translation of the EKŚ T. 1453[24] 462a: “I, so-and-so, owing to this occasion, utter the name of my upādhyāyinī. I have requested the full ordination from upādhyāyinī so-and-so.” See also below question 42 in III.i.1.3.3.
II.iv.2.3 Authorization by a Bhikṣuṇīsāṃgha

II.iv.2.3.1 Motion for Bestowal of Śikṣamāṇā Precepts by the Karmakārikā

After that, have one bhikṣuṇī make the motion and institute the act:114 ‘Please listen. Noble female sāṃgha members,115 this [śrāmanerikā] by the name of so-and-so has reached the age of ten years living in a household or the age of eighteen as an unmarried woman. She requests from the noble female sāṃgha the two years of training in the six dharmas and the six subordinate dharmas, under the female preceptor named so-and-so. If the moment is right and the noble female sāṃgha agrees to it, may the noble female sāṃgha members grant [their] permission and may the noble female sāṃgha

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114 Tib. byos shig = gyis shig. According to the ZHD (dge slob ma sgrub pa’i cho ga), the act needed here is the so-called “[legal] act with the resolution second [after] the motion” (Tib. gsol ba dang gnyis kyi las, Skt. jñaptidvitiyakarma, cf. Mvy 8661). The Mvy lists three/four kinds of sāṃgha acts: 8659 muktikā-jñāptiḥ (gsol ba gcig pu), 8660 jñāptikarma (gsol ba ‘i las), 8661 jñāptidvitiyā (gsol ba dang gnyis), and 8662 jñāpticaturtha (gsol ba dang bzhi). As mentioned in the introduction to this volume, the Mvy reads jñāpti, which appears to be a hybrid form for jñāpti. Cf. BHSD jñāpti = jñāpti. In this publication (in contrast to some of my previous) the standard adopted is jñāpti, following our Skt. manuscript “Bhikṣuṇikarmavācanā.” For the exact indication of the text passages where jñāpti appears in the manuscript, see Schmidt’s Index (1993: 279). Tshig mdzod mun sel sgron me states in an entry on the Karmavastu (Las kyi gzhī): dge slong gi bya ba’i rams rgyas par dbyar na brgya rtsa gcig yod cing, de thams cad bs dus na gsol ba ’ba’ zhig gi las dang gsol ba dang gnyis kyi las dang gsol ba dang bzhi’i las te gsum du ’du’o (If one divides the acts of the bhikṣu sāṃgha at length, there are 101. If one summarizes all of them, there are three: 1. muktikājñāpti-karman, 2. jñāptidvitiyakarman, 3. jñāpticaturthakarman). Cf. Chung (1998a: 23). According to the Dharmaguptaka, one gets the allowance to become a śikṣamāṇā with a jñāpticaturthakarman as do the Mahāsāṅghika and Sarvāstivādin, whereas the Mūlasarvāstivādin (and also the Mahīśāsaka and the Theravādin) perform a jñāptidvitiyakarman (Chung, Jin-il 2006: 6–7; Kieffer-Pülz 2010: 220n6). For a definition of las kyi cho ga (karmavidhi), cf. Mvy 4247 cho ga (vidhi), see Tshig mdzod mun sel sgron me p. 979–980.

115 In the current debates on reviving the female sāṃgha in the Tibetan tradition, there are Tibetan monk scholars who claim that there is no mention of a female sāṃgha in the Vinaya, and that there is no such entity. Therefore, it is important to note that here the Kanjur clearly uses the Tibetan term ’phags ma’i dge ’dun ma rnam.
members grant the two years of training in the six āryanāṃśaṃgha to this śrāmaṇerīka by the name of so-and-so, who has reached the age of ten years living in a household or the age of eighteen as an unmarried woman.’ This is the motion.

II.iv.2.3.2 Proclamation by the Karmakārikā of the Actual Act (karmavācanā)

The [saṃgha] act (Tib. las, Skt. *karman116) should be instituted as follows: ‘Please listen. Noble female saṃgha members, this śrāmaṇerīka by the name of so-and-so, has reached the age of ten years living in a household or the age of eighteen as an unmarried woman. She requests from the noble female saṃgha the two years of training in the six dharmas and the six subordinate dharmas, under the female preceptor named so-and-so. For her sake, noble female saṃgha, since this śrāmaṇerīka by the name of so-and-so, who has reached the age of ten years living in a household or the age of eighteen as an unmarried woman, is requesting from the bhikṣuṇī saṃgha the two years of training in the six dharmas and the six subordinate dharmas, under the female preceptor named so-and-so, those female saṃgha members who agree that this śrāmaṇerīka by the name of so-and-so, who has reached the age of ten years living in a household or as an unmarried woman who has reached the age of eighteen, be granted the six dharmas and six subordinate dharmas by the bhikṣuṇī saṃgha, under the female preceptor named so-and-so, do not say anything. Those who disagree, please speak.’

II.iv.2.3.3 Announcement of the Final Resolution

‘This śrāmaṇerīka by the name of so-and-so, who has reached the age of ten years living in a household or the age of eighteen as an unmarried woman has been given the training in the six dharmas and six subordinate dharmas by the noble female saṃgha members. The noble female saṃgha members have agreed and granted permission, by remaining silent.117 Therefore, it is


117 Tib. cang mi gsung bas. Lit. by not saying anything.
accepted accordingly.’ Then the six dharmas and six subordinate dharmas are to be taught in detail.

II.iv.2.4 Teaching of the Six Dharmas and Subordinate Dharmas

II.iv.2.4.1 The Six Dharmas


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118 Cf. Guṇaprabha in his auto-commentary to the Vinayasūtra, VinSūV, (Gokhale & Bapat 1982: 52): sad dhammāḥ katame | naikākī pravrajet mārgam | nadiḥpāram na sāṃtaret | na śṛṣṭa puruṣaḥ, tena | na ekāgāre saha svapet | sāṃcaritram tu no kuryāt | avadāyam chādayen na ca | . (English: What are the six dharmas? She should not walk on a road alone. She should not swim across a river. She should not touch a man, nor should she sleep in the same dwelling place with one. She should not serve as a go-between and she should not conceal a censurable deed.) From the ‘Phags pa thams cad yod par smra ba’i risa ba’i dge slong ma’i so sor thar pa’i mdo’i grel pa (Āryasarvāstivādin abhiṣṭihāra prātimokṣa-pravṛtti) D 4112, Tanjur (’dul ba), tsu, 133b3–4: de la chos drug ces pa ni gcig pu lam du mi ’gro ba dang, gcig pu chu mi rgal ba dang, skyes pa la reg par mi bya ba dang, skyes pa dang khyim gcig gi nang du zhag lon par mi bya ba dang, smyan mi bya ba dang; grogs kyi kha na ma tho ba phas pham pa’am lhag ma byung ba mthong na mi bcab bo.

119 Tib. grong, Skt. missing (gap in the ms.). Mvy 5504 grong (grāma). This differs from the sources in the note above, which both state that one should not walk on a road alone.

120 Here, our text is consistent with the Vinayasūtra (nadiḥpāram na sāṃtaret) but differs from the aforementioned commentary on the Bhikṣunī-prātimokṣa-pravṛtti, preserved in Tibetan, which proscribes swimming alone (gcig pu chu mi rgal ba). Cf. Kanjur D 4 (’dul ba), ta, Dge slong ma’i so sor thar pa’i mdo (Bhikṣunī-prātimokṣa-pravṛtti), 6a2: yang dge slong ma gang gcig pu chu klung gi pha rol du rgal na chos ’di yang dang pos lung bar ’gyur la ’byung ba dan bcas pa ste dge ’dun lhag ma’o (cf. Tsomo 1996: 85 saṅghāvāsaśa no. 9: “If a bhikṣunī crosses a river alone, then she commits a saṅghāvāsaśa on the first offense.”

121 Here, again our text differs slightly from both the Vinayasūtra and the Bhikṣunī-prātimokṣa-pravṛtti. The former reads “Not to sleep in the same dwelling place with him.” (tena | na ekāgāre saha svapet)., VinSūV, (Gokhale & Bapat 1982: 52): The latter reads: “One should not stay overnight in the same dwelling place with a man.” (skyes pa dang khyim gcig gi nang du zhag lon par mi bya ba). Tanjur D 4112, (’dul ba), tsu, 133b3–4.
either. [5] Not to act as a go-between. [6] Not to conceal a censurable deed.\textsuperscript{122} The Tathāgata has proclaimed these six dharmas in his discourses.\textsuperscript{123}

\textbf{II.iv.2.4.2 The Six Subordinate Dharmas}\textsuperscript{124}

What are the six subordinate dharmas? [1] Not to hold gold and the like. [2] Not to shave the hair on private parts. [3] Not to dig the soil,\textsuperscript{125} and [4] not to cut green\textsuperscript{126} grass. [5] Not to eat food that was not offered and received. [6] Not to eat stored [food]. These six subordinate dharmas were not permitted by the Tathāgata.

\textsuperscript{122} Tib. \textit{kha na ma tho mi bcab bo}, Skt. missing (gap in the ms.). Lit. censurable / blameworthy [action]. See also BHSD: \textit{avadya}- confirmed by Tib. \textit{kha na ma mtho ba}. Mvy 7237 \textit{kha na ma mtho ba dang bcas (pa)} (\textit{sāvadya}). In the case of a bhikṣuṇī, this refers to the concealing of a \textit{pārājika} offense committed by another bhikṣuṇī, which has the consequence of expulsion from the order (see below IV.ii.2.7.1 Patanīya-Dharma, i.e., Tibetan BhīPrā \textit{pārājika} no. 7, and Tsomo (1996: 82).

\textsuperscript{123} Tib. \textit{gsung rab}, Skt. missing (gap in the ms.). Mvy 1433 \textit{gsung rab} (\textit{pravacana}).

\textsuperscript{124} Cf. VinŚūV, p. 52: \textit{ṣaḍ anudharmāḥ katame | jātarūpaṃ na gṛhṇīyāt | na guhye roma śātayet | na khanet prthivīṃ cāpi | na cchindyāt haritaṃ trṇam | | nāpratigrāhitam śvādet | svādet samniḥitam na ca | (English: What are the six anudharmas? She should not hold gold. She should not share the hair of her private parts, nor should she not dig in the earth. She should not cut green grass. She should not eat food that was not offered and she should not eat food that had been stored. From the \textit{‘Phags pa thams cad yod par smra ba’i rza ba’i dge slong ma’i so sor thar pa’i mdo’i ’grel pa (Āryasarovāstivādinulabhikṣuṇīpātimokṣasūtravṛtti)}, D 4112, Tanjur (\textit{dul ba}), tsu, 133b4–5: \textit{rjes su mthun pa’i chos drug ni gser dngul la reg par mi bya ba dang, gṣang ba’i spu mi breg pa dang, sa mi brko ba dang, rtswa sngon mo mi gcad pa dang, byin len [read: mi?] bya ba dang, spangs pa’i kha’i zas mi bza’ ba’o}.

\textsuperscript{125} Cf. Tibetan BhīPrā \textit{pātayantika} offense no. 56 (Tsomo 1996: 106).

\textsuperscript{126} The Tibetan term is rendered in several different ways (\textit{glen pas, sen mos, sens mo}) in the various editions, likely reflecting the difficulty in construing the Sanskrit. Nevertheless, it has no counterpart in either the \textit{Vinayasūtra} or the \textit{Bhikṣuṇīpātimokṣasūtravṛtti}, both of which indicate that the reference is to green grass (Skt. \textit{haritaṃ trṇam}, Tib. \textit{rtswa sngon mo}).
III Full Ordination (Upasampadā)

III.i The Process of Granting the Consent to Practice as a Celibate (brahmacaryopasthānasamvyṛti)

III.i.1 Preparation

III.i.1.1 Outfitting the Candidate (Upasampatprekṣiṇī)\textsuperscript{127} and Appointment of a Private Instructor (Raho’nuśāsikā) and Presiding Official (Karmakārikā)

III.i.1.1.1 General Remarks

When [the śikṣamāṇā] has trained for two years in the six dharmas and the six subordinate dharmas, she should be given the *brahmacaryopasthānasamvyṛti.\textsuperscript{128} First the female preceptor should prepare the five robes and the alms bowl and appoint a private instructor\textsuperscript{129} and a presiding official.\textsuperscript{130}

\textsuperscript{127} Schmidt (1993: 76) has in his Index the masculine forms upasampatpreksa 17b1 and upasampatpreksin 17b4; 18a2/3; b1; 19a2, 5; 20b5; 21a5. However, we find in these places the following female forms: 17b1 upasampatpreksā (Tib. bsnyen par rdzogs par ’tshal (ba), cf. III.i.2.1.3), and 17b4 (Tib. bsnyen par rdzogs par ’tshal (ba), cf. III.i.2.2.1), 18a2/3, 18b1, 19a2, 19a5, 20b5, and 21a5 upasampatpreksini. Cf. Uj II.iii.1.1.1, Tib. bsnyen par rdzogs par ’tshal (ba), see also cf. Uj II.iii.2.1.3b.

\textsuperscript{128} Cf. above p. 84 note 9. As Kishino (2015) has shown, brahmacaryopasthānasamvyṛti signifies the female saṃgha’s consent that the postulant is physically eligible for full ordination. I agree with Kieffer-Pülz (2010: 218–219 note 4) that brahmacaryopasthānasamvyṛti corresponds to the Theravāda tradition’s vuṭṭhānasammuti, “agreement as to ordination,” which marks the formal termination of a successful sikkhamāṇā period and opens the way for higher ordination. To grant full ordination to a sikkhamāṇā who has not received the vuṭṭhānasammuti from the bhikkhunī saṃgha is counted as a pācittiya offense and thus does not invalidate an ordination. Tib. tshangs par spyod pa la rim gror bya ba’i sdom pa, Skt. missing (gap in the ms.); Mvy 1762 rim gror bya ba (upasthāna). SWTF: upasthāna 2 Eintritt: Beistand, Betreuung (admission; assistance, support) in brahmacarya-~-samvyṛti. Cf. Mvy 7010 sdom pa (samvara). See also ZHD: tshangs spyod nyer gnas kyi sdom pa – dge slong ma’i sdom pa dngos ma blangs sngon la ’bog pa’i sdom pa zhig ste, dge slob ma’i sdom pa dang rdzas rigs gcig
pa bar ma'i tshul khrims so (a vow given before the actual bhikṣunī vow is taken; an intermediate discipline, which is considered to be of the same kind of substance as the śikṣamāṇā vow). In the Pāli Vinaya this term does not occur. Instead “one who has been ordained on one side” (ekatou pasampinga) is mentioned. This term is introduced after women to be fully ordained were ashamed when bhikkhus questioned them about twenty-four things (catuvīsati antarāyike dhamme) which are fully listed at that time (see Pāli Vin II Cv 271.21–30, Cv X.17, cf. Horner 1938–1966: v.375). The Buddha said: “I allow, bhikkhus, ordination in the bhikkhusaṅgha after she has been ordained on one side (ekatou pasampinga) and having cleared herself (in regard to the hindrances) in the bhikkhuniśaṅgha (“anujānāmi, bhikkhave ekatou pasampingaṃgha bhikkhuniśaṅghhe visuddhāya bhikkhusaṅghhe upasampadan tī” Pāli Vin II 271.34–35, Cv X.17, cf. Horner 1938–1966: v.375). On another occasion, the bhikkhunīs had not been instructed how to do this, and the Buddha ruled: “I allow them, bhikkhus, having been instructed first, afterwards to ask the things which are hindrances.” (“anujānāmi bhikkhave pathamam anusāsītā pavchā antarāyike dhamme pucchitum.” Pāli Vin II 272.2–4, Cv X.17, cf. Horner 1938–1966: v.375). In yet another incident, the bhikkhunīs had been asking the candidates in the midst of the saṅgha, and then the Buddha said: “I allow them, bhikkhus, having them instructed aside, to ask the things which are hindrances in the midst of the saṅgha.” (“anujānāmi bhikkhave ekamantaṃ anusāsitvā saṅghhamajjhē antarāyike dhamme pucchitum” Pāli Vin II 272.6–8, Cv X.17, cf. Horner 1938–1966: v.376). In any case, brahmaçaryopasthānasampriti is not equivalent to ordination in the order of the nuns.
III.i.1.1.2 Choosing a Female Preceptor (*upādhyāyikā*)

### III.i.1.1.2.1 Gathering of the Bhikṣuṇīsāṃgha

After that, the members of the bhikṣuṇī samgha assemble and take their seats. [The śikṣamānā] then makes three prostrations to a gathered community of at least twelve bhikṣuṇīs, and then she should request the following of the female preceptor:

### III.i.1.1.2.2 Request by the Śikṣamāṇā for a Female Preceptor

If [the bhikṣuṇī addressed] is the female preceptor¹³¹ (*upādhyāyikā*), [the śikṣamānā] should make the request of her in the following manner: ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so am requesting the female preceptor to be the female preceptor. Female

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¹³¹ Cf. II.iii.1.4.: In preparation to full ordination, during the going forth (*pravrajyā*) and acceptance as śrāmaṇerikā, on the third request an ācāryikā becomes the *upādhyāyikā*, i.e., the [personal] “female preceptor or abbess, who allows entering the monastic life” (Tib. *rab byung mkhan mo*). Later, during the process of acceptance as śikṣamānā a further request is made for an *upādhyāyikā*. This request may be directed either to the female going-forth preceptor (II.iv.2.1.1) or to a different person, who then becomes the “female probationer preceptor” (Tib. *dge slob mkhan mo*) (II.iv.2.1.2). After two years, when the probationary period as a śikṣamānā is complete, another request is made for an *upādhyāyikā*. In this instance as well, either one of the former *upādhyāyikās* become the “female preceptor who allows full ordination” (Tib. *bsnyen rdzogs mkhan mo*) (III.i.1.1.2.2) or the śikṣamānā may choose a new preceptor (III.i.1.1.2.3). See also below 4.2.1, p. 308, note 72.
Preceptor, please be my female preceptor. I request to be fully ordained\textsuperscript{132} by the female preceptor.\textsuperscript{133}

\textsuperscript{132} Tib. bsnyen par rdzogs pa, Skt. missing (gap in the ms). Mvy 8715 bsnyen par rdzogs pa (upasampannya). Negi: Tib. bsnyen par rdzogs pa: 1. Skt. upasampadānam; 2. Skt. upasampat – Tib. bsnyen par rdzogs pa’i cho ga, Skt. upasampadvidhi. BHSD: upasampad, and °padā, f. 2. ordination (as monk or nun) four kinds (svāma-upasampadā – self ordination, ehbhikṣukāya-upasampadā – ‘bhikṣu, come here’ ordination, daśavargena-upasampadā – ordination by a group of ten, pañcavargena-upasampadā – ordination by a group of five); upasampannya, adj. ordained (as a monk). This list is four of the Mahāsāṅghika-Lokottaravādins. The Mūlasarvāstivādins have a more extended list, which consists of ten. For instance, the Vinayottaragrantha, Kanjur D 6 (’dul ba), pa, 234 b7-235 a3; see also Tsering (2010: 163–164) and Pruden (1991: 592). For the Pāli parallel, see Pāli Vin II 272.8–9, Cv X.17, cf. Horner (1938–1966: v.376): “Paṭhamān upajjhāgam gāhāpetabbā (First she should be invited to choose a woman preceptor (upajjhā)).”

\textsuperscript{133} From two unpublished ordination rites used during recent bhikkhunī ordinations, it is clear that the actual bhikkhunī kammavācās used today are much more elaborate on this point. These two manuals are: 1.) “Higher Ordination Ceremony. Tapodhanaramaya Temple, Mount Lavinia, March 3–4–2002, edited by the Samasta Lanka Sasanaloka Bhikkhuni Association, Newgala Bhikkhuni Hermitage, Galigamuwa Town, Kegalle,” and 2.) Bhikkhunī Vuttihāpana at Aranya Bodhi 29 August 2010. While both Pāli texts read: “Pavattinī me, ayye, hohi” (May you be my Pavattini, Ayyā), the first translates into English, “Oh Venerable One, may you be my Upajjhāya therī,” while the second translated, “May you be my preceptor, Venerable.” Kieffer-Pütz (2005: 232) emphasizes that, to her knowledge, kammavācā collections of formularies for the Theravādin order of nuns have not been handed down, which is most likely connected with the extinction of the Theravādin order of nuns in the 10th century. The countless preserved kammavācā collections of the Theravādin were all assigned to the monks’ order. From this we can conclude that the kammavācā formularies used for bhikkhunī ordination today, have been drawn up by today’s Vinaya scholars involved in those ordinations based on the authoritative Vinaya texts and most probably using formularies assigned to the monks as a pattern.

In EKŚ(D) in case of an upādhyāyikā (mkhan ma) and ācāryikā (slob dpon ma) the karmavācanaṣs are shortened and in case of another senior nun (Tib. ‘phags ma, Skt. āryikā) the karmavācanā appears in its full form: EKŚ(D) 123 a5–123b1: ’di itar gsol ba bya ste | mkhan mo la phyag ’thshal du beug nas | mdun du stan nang tshangs can la sogs pa’i steng du ci bder ’dug tu beug ste | ’thal mo sbyar du beug nas | gal te mkhan mo yin na mkhan mo zhes brjod par bya | slob dpon yin na slob dpon zhes brjod par bya | ’phags ma yin na ’phags ma zhes ci rigs par brjod par bya’o zhes bstan nas | des ’di skad ces brjod par bya ste | ’phags ma dgongs su gsol | bdag ming ’di zhes bygi ba ’phags ma la mkhan mor gsol gyis
III.i.1.1.2.3 Request for an Ācāryikā to become the Female Preceptor

If [the bhikṣunī addressed] is an ācāryikā, [the śikṣamāṇā] should request her as follows: ‘Ācāryikā, may I please have your attention. I, by the name of so-and-so request the ācāryikā to be my female preceptor. Ācāryikā, please be my female preceptor. I request to be fully ordained\(^{134}\) by the ācāryikā as female preceptor.’ This [is to be repeated] a second and third time.

III.i.1.1.3 Sanctioning\(^{135}\) the Five Robes

Then the robes should be sanctioned:\(^{136}\) ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so am going to sanction this outer

\(^{134}\) At this point, one might expect an expression of assent by the female preceptor, as on other occasions. For example, compare above when śikṣamāṇā training is requested. There the upādhyāyikā accepts by saying, ‘This is the method,’ and the disciple replies, ‘It is excellent.’

\(^{135}\) R/Vp 124 translates “Benediction” of the cloth and the bowl (15a). SWTF: \textit{adhiṣṭhā} – in Besitz nehmen, in Gebrauch nehmen, behalten (to take in possession, to take in use, to keep); Mvy 4264 \textit{byin brlabs pa (adhiṣṭhāna)}. Cf. Härtel (1956: 74 § 32); BHSD: \textit{adhiṣṭhāna}. Bhīk 15a1 \textit{aham ... adhiṣṭhāmi} I take (formal) possession. Acc. to Geshe Thubten Ngawang (personal communication, 1996), \textit{byin gys brlab pa} means also: to convert, to transfer, to change into. In the Tibetan Vinaya context ‘\textit{byin gys brlab pa}’ is understood to entail a process of authorizing, whereby something that had been unsuitable to use, own or do is rendered into something suitable to use, own or do. In the case of an action, for example, although it is normally forbidden to go beyond the boundary of the rainy-season retreat, under certain circumstances it can become permissible to leave the retreat for up to seven days, through the process of authorizing the act by ‘\textit{byin gys brlabs}.’ In the case of authorizing articles for use by monastics, we have opted to translate the term as ‘consecrate’. For actions that are made permissible, we use the translation ‘authorize’.

\(^{136}\) Uj II.iii.1.1.3.1a reads here: \textit{de’i ‘og tu mkhan po rang gis de la chos gos gsum byin gys brlab par bya’o}. This should be understood to mean that the male preceptor authorizes the use of the three robes by the candidate who can then take them into his formal possession.
upper robe. The sewing of this robe is complete, and it is fit for use.

[She should state this] similarly a second and third time. ‘I am likewise going

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to sanction the inner upper robe, the lower robe, the breast covering, and the sweat cloth.

III.i.1.1.4 Verification of the Alms bowl

Next the alms bowl is to be shown to the bhikṣuṅśaṅgha [Skt. saying: ‘Venerables, may I please have your attention. This alms bowl is not too

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140 Tib. stod g.yogs, Skt. uttarāsaṅga. Mvy 8934 bla gos (uttarāsaṅga). ZHD: bla gos (uttarāsaṅga): ’tsho ba’i yo byad bcu gsum gyi nang gses, chos gos rnam gsum gyi ya gyal dge tshul slong gnyis kas nyin mor bgo ba’i stod gos ser po zhiig ste, snam phran bdun dang, glegs bu phyed dang gsum pa, tshad snam sbyar dang ’dra la, deng sang yongs grags suchos gos zhes brjod (among the 13 requisites for living, one of the three robes of a bhikṣu, [and among these] one of the [two] yellow upper robes, which is worn in the day by both śrāmaneras as well as bhikṣus; it has seven “saṃghāṭī” – stripes, two and a half patches (glegs bu) [per stripe], and its size is similar to the size of the saṃghāṭī. Nowadays, outside the context of monastic rituals, the tradition simply refers to it as chos gos).

141 Tib. bar du bgo ba, Skt. antarvāsa; Mvy 8935 mthang gos (antarvāsa); also known as sham thabs. SWTF: antarvāsa – inneres Gewand, Untergewand (inner garment, undergarment). P. antaravāsaka (antara: interior, intermediate, in between).

142 Several of the Tibetan Kanjur editions here ostensibly transliterate a Sanskrit term, rather than translating it with the standard translation into Tibetan shing nga dpung chad. However, their transliterations did not match our Sanskrit manuscript which reads kusūlaka. Mvy 9000 shing nga dpung bcad (kusulaka); BHSD: kusulaka (also kusūlaka) – a woman’s breast covering. SWTF: kusulaka[ka] n. Brusttuch (tucker).

143 Tib. rngul gzan, Skt. saṃkāṣikā. Mvy 8936 rngul gzan (saṃkāṣikā); BHSD (p. 544): saṃkāṣikā – sweat garment, Chin. a garment covering the arm pits. In the Theravāda tradition, nuns wear a blouse with long sleeves, while monks are forbidden to wear sleeves. Tib. gzan refers to an upper shawl. To absorb sweat it needs to be worn next to the skin. For details on the saṃkāṣikā, see Hinüber & Anālayo (2017).

144 In EKŚ(D) the karmavācanās for the taking into possession of the five robes are described in full. For a description of the five robes, see also Takakusu (1896: 78–82).

145 Tib. lhung bzed, Skt. pātra. Mvy 8947 lhung bzed (pātra).
small for the Venerable so-and-so, nor is it too big or too pale. All] the bhikṣuṇīs should say: ‘The alms bowl is good.’

III.i.1.1.5 Sanctioning the Alms bowl

Then the alms bowl (Tib. lhung bzed, Skt. pātra) should be sanctioned. Taking the alms bowl in the left hand and covering it with the right, she should say:] ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so sanction this sage’s bowl for use as a begging bowl. It is fit for use for food.’ This should [be stated] a second and third time.

III.i.1.2 Appointment of the Private Instructor by the Bhikṣuṇī-saṃgha

III.i.1.2.1 Preparation for Interrogation within Sight but out of Earshot

Following that, she should be placed in a spot apart from the assembly, within sight but out of earshot, [Skt. incline physically,] and place her palms together. Then the bhikṣuṇī who is the karmācāryikā should say: ‘What is the name of the person who should be asked to be private instructor? Please

\[146\] Lit. too white.
\[147\] Cf. Härtel (1956: 76).
\[148\] Cf. Uj II.iii.1.1.5: tato ‘diṣṭhātavyaṃ evaṇ ca punar adhiṣṭhātavyaṃ. Translated into Tibetan: de’i ’og tu mkhan po rang gis de la lung bzed byin gyis brlab par bya’o | ’di ltar byin byis brlab par bya ste.
\[149\] Cf. Härtel (1956: 76).
\[151\] Tib. bslang ba’i snod, Skt. bhikṣabhāja. Not in Mvy.
\[152\] Cf. Uj II.iii.1.2.1 “thos pa’i nye ’khor nas bkar te mthong ba’i nye ’khor du thal mo sbyor du bcug nas/ tshogs la mgon du phyogs par gzhag par bya’o,” Roach & Lindsey (2009: 21): “[The candidate] is taken outside of the range of hearing of the community, but within their line of sight. They are made to stand, facing the assembly, with their palms clasped together at their heart.”
speak.’ The person who has been appointed, for her part, should reply, ‘I, by the name of so-and-so.’

III.i.1.2.2 Confirmation of Willingness of the Private Instructor

Then the karmakārikā bhikṣunī should ensure willingness.153 ‘Do you, by the name of so-and-so, wish to do the private instruction of so-and-so under the female preceptor by the name of so-and-so?’ If she wishes to do so, she should say: ‘I wish to.’

III.i.1.2.3 Installation in Office through Sole Motion (muktikā-jñāpti)

Then the karmakārikā bhikṣunī should file a sole motion:154 ‘Members of the noble female saṃgha, please listen. The female preceptor is so-and-so; since so-and-so is willing to be the private instructor of so-and-so, and since the noble female saṃgha considers the moment to be right, may the members of the noble female saṃgha grant their permission. She will privately instruct [the śikṣamāṇā] so-and-so with so-and-so as female preceptor.’ This is the motion.

153 Acc. to Jādad pa is a secondary form of ‘dod pa. Uj reads instead spro ba. Both have forms of utsāh as their Skt. equivalents.

154 Tib. gsol ba nyi tshe, Skt. muktikā jñāpti. Mvy 8659 gsol ba gcig pu (muktikājñāpti); Cf. LCh Skt–Tib. 499: muktikā. Cf. BHSD: jñāpti, for (always in Mvy, but nowhere else) jñāpti, f. (= Pali ānattī), proposal, motion, made before the assembly of monks or nuns; (1) isolated, simple (muktikā, q.v.) motion, not followed by a separate question as to whether the monks (or nuns) present approve. BHSD: muktikā 1) adj., f. of muktaka (which is used at least once in Skt. in the sense of isolated, unaccompanied: with jñāpti, Bhīk. 15b3, isolated motion, unaccompanied by one or three supplementary questions). Cf. above II.iv.2.3.1. Tshig mdzod mun sel sgron me p. 1044: gsol ba ’ba’ zhig pa’i las: ’dul ba las bshad pa’i gsang ston bsko ba sos gsol ba kho na las brjod pa med pas gsol ba ’ba’ zhig pa’i las zhes bya’o (muktikājñāptikarma: as explained in the Vinaya [acts] such as appointing a raho’nusāsikā through a sole motion without karmavācanā are called muktikājñāptikarma); source given in note 3: dge slong gi rnam ’byed, i.e. Bhikṣuvibhānga). For Pāli parallel, see Upasak (1975: 101–102): ānattī (may be with or without kammavācā; ānattī-kamma: That kamma of the saṃgha which requires only the ‘formal-resolution’ or the ānattī (and not the kammavācā along with it) is known as ānattikamma.
III.i.1.3 Interrogation of the Candidate within Sight but out of Earshot

III.i.1.3.1 Exhortation to Honesty by the Private Instructor\textsuperscript{155}

Then the private instructor should have [the śīksamāṇā] squat in front of her and join her palms, and then she should say to her: ‘Please listen, so-and-so. This is your time to tell the truth. This is the right time. I will ask you just a few questions, and you, without hesitation, should say without mistake: “It is,” when it is the case, and “It is not,” when it is not the case.\textsuperscript{157}

III.i.1.3.2 Interrogation Concerning the Obstructive Conditions (āntarāyika dharmas)\textsuperscript{159}

1. ‘Are you a woman (strī)?’ ‘I am a woman.\textsuperscript{160}

\textsuperscript{155} Cf. Uj II.iii.1.3.1.

\textsuperscript{156} Note that at the beginning of Uj II.iii.1.3.1 the Tibetan adds: de’i ’og tu gsal pa’i dge slong gis dkyil ’khor ba’i phyi rol du song ste. Härtel (1956: 78) translates literally: “Der raho’nuśāsaka tritt aus dem Kreis, den die Gemeinde bildet, heraus” (The raho’nuśāsaka is leaving the circle that the community forms). The “circle”, Tib. dkyil ’khor ba, Skt. maṇḍalaka, has to be understood technically, i.e., as being synonymous with the small monastic boundary (Tib. tshams bu chung, Skt. kuṭṭālīkā sīmā). The instructor has to leave the sīmā so that the other saṃgha members do not hear what is said. Kieffer-Pülz (1992: 372–374) discusses the term maṇḍalaka in detail. It is a smaller district than the maḥāṭi sīmā and is used for the execution of a legal act that must be carried out by at least four monks and has the same function as the kuṭṭālīkā sīmā (Tib. mtshams bu chung).

\textsuperscript{157} Härtel coincides with the BhiKaVā except that the order is reversed: ayam te bhūṭakālo yam te satyakālō (1956: 78 § 34). Cf. Uj II.iii.1.3.1: ’di ni khyod kyi bden pa’i dus, ’di ni byung ba’i dus te; Roach & Lindsey (2009: 25): “Now is the time for you to tell the truth. The crucial moment has come.” Here our Tib. text does not read byung ba (bhūta), but yang dag pa, which can also be rendered with bhūta.


\textsuperscript{159} Cf. R/VP 124 (16a–17a). Cf. Uj II.iii.1.3.2.

\textsuperscript{160} RLS adds “Are you of female sex? I am.” Same in Uj II.iii.1.3.2 (in the Tibetan as well as in the Skt.). See also Härtel (1956: 78 no. 2). However, this is not found in BhiKaVā.
2. ‘Have you reached the age of twelve, in the case of someone living in a household (grhoṣītā) or the age of twenty, as an unmarried woman (kumārikā)? ‘I have reached it.’
3. ‘Do you have the five robes and alms bowl?’ ‘I have them.’
4. ‘Are your father[161] and mother [Skt. or][162] your husband[163] alive?[164]
5. ‘Do you have permission from your father and mother or your husband?’[165]
6. ‘You are not a slave, are you?’ [Skt.: She should say, ‘No, I am not.’]
7. ‘You are not someone who has been abducted (āḥṛtikā), are you?’
8. ‘You are not someone who has been sold (vikrītikā),[167] are you?’

161 Note that the Tibetan changes the order. The Skt. lists first the mother, then the father.
162 Although the Tibetan reads dang (and), the Skt. is interested in either a) the parents or b) the husband, presumably because when a woman marries she is considered to be transferred from the former to the latter, so that only one set of ‘guardians’ has authority over her at any given stage of life, depending on whether she is married or not.
163 The Sanskrit has the mother and father paired together as one term in the dual and asks whether they are alive, using a verb in the dual, and then asks whether the husband in the singular is alive using a verb in the singular. jīvatas mātāpitarau svāmi vā jīvati. Thus, the sense is: Are your parents alive or is your husband alive?
164 RLS add.: They are alive.
165 RSJKQD add.: I have permission.
166 Tib, phrogs pa / brkus pa. The Tibetan editions RLS read brkus pa ma yin nam, while JKQD read phrogs pa ma yin nam, both having āḥṛtikā as their equivalent. The clearest Tibetan gloss on the term comes in the Kalyāṇamitra (Dge legs bshes gynen), Vinayavastūṭikā (’Dul ba gzi rgya cher ’grel pa), Tanjur D 4113 (’dul ba), tsu, 249b3 brkus pa zhes bya ba ni gzhan gyi rgyal srīd las gya tshom du mthus bkug pa’o. See Schopen (2010) for a fuller exploration of the terms relating to servitude and slavery in this passage. Schopen similarly argues that āḥṛtikā (āḥṛtaka) indicates an unfree laborer, based, in large part, on this Vinaya-vastūṭikā gloss. As Schopen also notes, there is some contention as to which Tibetan term is rendering which Sanskrit term, and one sees that this problem is further compounded when taking into consideration the numerous inconsistencies in the order of the questions among the Tibetan editions, which Schopen does not consider. Edgerton in his BHSD rather tentatively suggests ‘hired servant (of some particular kind).’ We must disagree with Härtel (1956: 78 no. 8): “Du hast nichts gestohlen?” (You have not stolen anything, have you?).
167 Tib. btsongs pa.
9. ‘You are not a pawn (prāptikā), are you?’
10. ‘You are not someone who has offered herself as a servant in lieu of payment of a loan (vaktavyikā), are you?’
11. ‘You are not desired by anyone, are you?’
12. ‘You are not a magical apparition, are you?’
13. ‘You are not in service to the king, are you?’
14. ‘You do not bear a grudge against the king, do you?’
15. ‘You are not someone who acts to harm the king, are you?’

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168 Tib. rnyed btson. Sch 253 MS Kṣudr-v(Bhī) 16 a4 continues with mā vikrītikā | mā prāptikā | mā vaktavyikā. The Tibetan editions vary, appearing either as mā vikrītikā (JKQD), or mā vaktavyikā. Meanwhile, Uj II.iii.1.3.2 reads for the Tibetan in yet a different order: rnyed btson ma yin nam/ rtsod pa can ma yin nam/ btsongs pa ma yin nam, while the Sanskrit for Uj has another order, i.e., mā prāptako, mā vaktavyako, mā āhṛtako, mā vikrītako. The Tibetan RLS editions omit the question “rnyed pa ma yin nam” and read (correctly, in our view) rnyed btson ma yin nam instead of “rnyed pa ma yin nam.” BHSD: prāptikā (f. to prāptaka).

169 Tib. rtsod pa med dam. We base our translation of this term on the gloss given in the Vinayavastūṭikā (’Dul ba gzhi rgya cher ‘grel pa), Tanjur D 4113 (’dul ba), tsu, 249b3–4: rtsod pa can zhes bya ba ni skyin po la sogs pa blangs nas phyis ’tsho ba ma lus pa na bran nyid du bgsos pa’o. JKQD add here (b)rkus pa ma yin nam. See antarāyika-dharma 9 (alternative RLS reading to phrogs pa).

170 No Skt. equivalent, and not appearing in the Uj list. Among the Tibetan editions only R reads this question together with the one before as one question: rtsod pa dam gzhan gyi chags pa med dam.

171 Tib. sprul pa, Skt. nirmātikā. RLSD add here “You are not an animal, are you?” which is neither attested in the Sanskrit nor in any Tshal pa edition. Against this, Uj reads “sprul pa ma yin nam/ dud ‘gro ma yin nam”, while Härtel (1956: 79–80) has: 31. mā nāgaḥ (You are not a nāga?), 32. mā paśuḥ (You are not an animal?).


174 Tib. rgyal po la gnod pa’i las byed pa ma yin nam.
16. ‘You are not someone who has acted to harm the king or instigated others to do so, are you?’
17. ‘You are not vicious, are you?’
18. ‘You are not overcome with grief, are you?’
19. ‘You are not pregnant, are you?’
20. ‘You do not lack genitals, do you?’
21. ‘You do not have both [male and female] genitals (ubhayavyañjanā), do you?’
22. ‘You do not have conjoined genitals, do you?’
23. ‘You do not menstruate continually, do you?’
24. ‘You do not suffer from amenorrhea, do you?’
25. ‘You do not have ambiguous sexual characteristics, do you?’
26. ‘You have not seduced a bhikṣu, have you?’
27. ‘You have not killed your father, have you?’

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175 Tib. khyod kyis rgyal po la gnod pa’i las byas sam byed du bcug pa ma yin nam.
176 Tib. mi srun pa ma yin nam. Skt caṇḍā.
177 Tib. mya ngan gyis gdungs pa ma yin nam. Skt. śokahatā. Frances Wilson remarks with reference to this question that “an initiate is not supposed to be, among other things, grief-stricken (śokhata). Yet grief at the death of relatives is often associated with joining the order. Society forced women to sever their family ties before joining the order, yet they were not supposed to be grief-stricken to enter the order” (Paul 1979: 82).
178 Tib. mtshan med pa. Different from above II.iii.1.7 the Skt. ms. has here avyaṁjanā, which is not attested elsewhere, also not in NWS. Härtel (1956: 79 no. 17) has instead “saṇṭhakah” (misspelled saṇḍha) which he translates as impotent. Here asexual or lacking genitals by birth seems to be meant. No Mvy entry for avyaṁjanā. PW: avyaṁjana Adj. (f. ā) “bartlos, ohne Pubes Spr. 765” (beardless, without pubic hair). Uj reads: za ma ma yin nam. Mvy 8774 has za ma (saṇḍha). PW: saṇḍha Adj. (f. ī) zeugungsunfähig; m. Eunuch und Zweiter GAUT. VASISTHA 14,2. yoni f. die vulva eines Weibes, das weder Regeln noch Brüste hat (infertile; m. Eunuch and Second GAUT. VASIŚṬHA 14,2. yoni f. the vulva of a woman who has neither rules nor breasts).
179 Tib. mtshan gnyis pa. Mvy 8775 has the masculine form: mtshan gnyis pa (ubhayavyañjanāh). Härtel (1956: 79 no. 18) has instead “paṇḍakah” which he translates as eunuch, but in the case of a woman, this hardly makes sense. Uj reads: ma ning ma yin nam. Cf. Mvy 8768 ma ning (paṇḍaka). PW: Eunuch, ein Impotenter (eunuch, an impotent).
180 Cf. BHSD: alohinī – a woman who does not menstruate Mvy 8929.
181 Mvy 8930. Cf. BHSD naimittikī.
182 In Sanskrit the mother comes first, then the father.
28. ‘You have not killed your mother, have you?’
29. ‘You have not killed an arhat, have you?’
30. ‘You have not shed the blood of a tathāgata with malicious intent, have you?’
31. ‘You are not an adherent of a non-Buddhist sect (tīrthikā), are you?’
32. ‘You have not gone over to the tīrthikās, have you?’
33. ‘You are not a notorious bandit, are you?’
34. ‘You are not one who lives by theft, are you?’
35. ‘You are not someone who lives apart (nānāsaṃvāsikā), are you?’
36. ‘You are not someone who is not entitled to live [with the order] (asaṃvāsikā), are you?’

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183 Tib. mu stegs can, Skt. tīrthikā.
184 Cf. BHSD avakrāntaka, also ˈɪka, f. ˈika. Mvy 8759, Bhīk 16b2.
185 Härtel (1956: 79, no. 16). Although in Skt this appears as if it were two separate questions (mā caurī || mā dhvajabaddhikā) – a fact that vexed Edgerton in his reading – Gunaprabha in his autocommentary treats the two as one. Vinayasūtra 149 (na cauram dhvajabhadham kī pravṛjeyeyuḥ upasampādayeyuvā). See also Mvy 8799 chom rkun por grags pa (cauro dhvaja-baddhaka).
186 Tib. rkun gnas pa ma yin nam| JKQD : rkus thabs su gnas pa ma yin nam RLS. Skt. mā steyasamvāsikā Sch 253 MS Kṣudr-v(Bhī) 16 b2. Härtel (1956: 79, no. 21): “Du bist keiner, der heimlich (im Orden) weilt (ohne ordiniert zu sein)?”, i.e., you are not one who tries to associate himself with a Buddhist monastic community without a right to it? BSHD steya-samvāsikā, f. ˈkā lit. a thief(-like) inhabitant. Literally “one who belongs to a communion by theft.”
187 Skt. nānāsaṃvāsikā~kā, Tib. so sor gnas pa. Cf. Tsedroen (2016, 202-203 note 69 and 218). Härtel (1956: 79, no. 22, 79 note 6). One who is suspended from the order due to a samghāvaśa and undergoes “mānatrā”. As far as I know mānatrā is not attested in Sanskrit and assume Härtel means mānatva (Tib. mgu bar bya ba Mvy 8652 mānāpya, ˈtvā) or respectively parivāsa (Tib. spo ba Mvy 8649; for concealment of a samghāvaśa). This refers either to a person temporarily suspended from the order or to persons who have voluntarily chosen to distance themselves from their legal community. See below p. 304 note 63, to become nānāsaṃvāsikā~kā by disciplinary measures incurred to them, is only one of three possibilities to become nānāsaṃvāsikā~kā.
III.i.1.3.3 Interrogation Concerning Additional Matters

37. ‘Had you gone forth previously?’ If she replies to that, ‘Yes, I had gone forth [previously],’ then say, ‘In that case, you may leave.’ But if she replies, ‘I had not gone forth [previously],’ then ask:
38. ‘Have you now gone forth and practiced chastity well?’ ‘I have.’
39. ‘Have you requested the two years’ training in the six dharma and the six subordinate dharmas from the bhikṣunī samgha?’ ‘I have requested it.’
40. ‘Have you trained for two years in the six dharman and the six subordinate dharmas?’ ‘I have trained.’
41. ‘You do not owe any debts to anyone, whether much or little, do you?’
42. ‘What is your name?’ ‘What is the name of your female preceptor?’
   She should reply, ‘My name is so-and-so. I will utter her name for

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189 Cf. Uj II.iii.1.3.3.
190 This seems to indicate that in ancient times, pravrajyā and upasampadā were the same and that the practice of ordaining in stages, with śrāmanerikā and śikṣamāṇā coming between pravrajyā and upasampadā, developed only later. Otherwise, everybody would need to reply, ‘I have left home previously.’ Accordingly, this formula would have different text layers, with the original version having been modified later. Cf. Jin-il Chung (2011: 7–12).
191 See also Uj II.iii.1.3.3.
192 Härtel (1956: 80, no. 38) (Skt. same): “Du bist den rechten Keuschheitswandel gewandelt?”
193 The following questions are not found in Sanskrit and are omitted in S and Q. They are included in all the remaining editions considered: ‘Did the bhikṣunī samgha bestow on you the brahmacyopasthasanamavriti?’ ‘They bestowed it.’ ‘Have the required preliminary acts been done by the bhikṣunī samgha?’ ‘They have been done.’ ‘Have you behaved respectfully toward the bhikṣunī samgha?’ ‘I have behaved respectfully.’ ‘[Are you] completely free of the obstructive conditions?’ ‘I am completely free.’ The first question in particular is anomalous, as the tshangs par spyad pa skyed pa’i sdom pa has not yet been bestowed at this point in the ritual.
194 Cf. Härtel (1956: 80 no. 33). Skt. lit. ‘You do not owe anyone anything, whether much or little, do you?’ In the repetition of this list when the candidate is being interrogated by the karmakāraka bhikṣu at III.i.3.3 below, this appears as number 45 in the list.
the purpose [of correctly identifying her.] The name of my female preceptor is so-and-so.\(^{195}\)

### III.i.3.4 Interrogation Concerning Diseases

‘You by the name of so-and-so, please listen. A woman’s body can be harmed by diseases such as the following:\(^{196}\)

1. leprosy (*mdze, kuṣṭha*)\(^{197}\)
2. goiter (*’bras, gaṇḍa*)\(^{198}\)
3. exanthema (*shu ba, kiṭibha*)\(^{199}\)
4. leukoderma (*phol mig, kilāsa*)\(^{200}\)
5. ringworm (*tshad pa, dadrū*)\(^{201}\)
6. scabies (*sha bkra, kacchū*)\(^{202}\)
7. itching (*rkong pa, kaṇḍū*)\(^{203}\)

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\(^{195}\) In the repetition of this list at III.ii.3.3 below, this appears as number 46.

\(^{196}\) Paul (1979: 91) from here onward only summarizes such as: “[The preceptress says:] ‘Hear, _____ by name, there are many women afflicted in body, afflicted with boils, ... sores, ... fever, ... consumption, ... white leprosy,...’” Cf. Uj II.iii.1.3.4.

\(^{197}\) Härtel (1956: 80) translates into German: “schwarzer Aussatz. ”


\(^{199}\) Härtel (1956: 80): “Narbengeschwulst (Keloid).”

\(^{200}\) Härtel (1956: 80): “weißer Aussatz.”

\(^{201}\) *dadrū em. : dadru* (as in the Skt. ms.) based on Wille (1990: 150) and MW. See BSHD *dadrula, dardura (dardara), dardula, dradula*, spellings from Skt. *dadru, dadruna*, Pāli and AMg. *daddu* – a skin disease variously alleged to be leprosy or ringworm (?). Härtel (1956: 80 no. 5): *dadru* – Ringwurm (Ringelflechte). English ringworm (Tinea capitis), “Herpes tonsurans.”

\(^{202}\) Härtel (1956: 80 no. 7): Krätze.

\(^{203}\) LCh *kaṇḍū – khyi mgo*. See also *mgo*.
8. carbuncle (*klog pa*/*glog pa*, rajata)\(^{204}\)
9. psoriasis (*rab tu g.ya’ ba*, vicarcikā)\(^{205}\)
10. labored breathing (*skyigs bu*, hikkā)\(^{206}\)
11. vomiting, nausea (*skyugs pa*, charddī)
12. hemorrhoids (*gzhang ’brum*, arśāṃsi)\(^{207}\)
13. infection or epidemic (*rims*, jvara)\(^{208}\)
14. pulmonary consumption (*zad pa*, kṣaya)\(^{209}\)
15. insanity (*myos pa*)\(^{210}\)
16. fatigue (*ngal ba*, klama)\(^{211}\)

\(^{204}\) Tib. *klog pa*. Different spelling or misspelling of *glog pa*. Cf. Uj II.iii.1.3.4 which in Skt. reads like our BhīKaVā ms. and has *rajata* for the Tib. *glog pa*. Acc. to Jā = *lhog pa* – carbuncle.

\(^{205}\) Tib. *rab tu g.ya’ ba* (variant reading *rab tu g.yan pa* only here, but below only *rab tu g.ya’ ba*). LCh *g.yan pa*: 1. *kacchū*, 2. *kaṇḍū*, 3. *pāmā*. Härtel (1956: 81) vicarcikā: Nässende Flechte (psoriasis).

\(^{206}\) Härtel (1956: 81, no. 11): “Schlucken.” The order of this and the following two items is different in the later iteration of this list at III.ii.3.5. In that later list, vomiting is followed by hemorrhoids and only then is labored breathing mentioned.


\(^{208}\) Härtel (1956: 81, no. 12): “Fieber.” The Skt. is definitely fever but the Tibetan term *rims* means an infectious disease passing from one person to the other, whereas fever is *tsha ba*.


\(^{210}\) Not in Skt. Mvy 7344 *myos pa* – *matta*, Mvy 6953 unmāda. RLSD adds here: urinary obstruction (*chu bgags pa*/*gags pa*), which is not in Skt. and does not appear either in the Tibetan editions JKQ. Mvy *chu ’gags pa* (mūtra-rodhā).

17. dizziness (*rmong bu, bhrama*)
18. asthma (*dbugs mi bde ba, śvāsa*)
19. phlegm, mucus (*lud pa, kāsa*)
20. dehydration (*skem pa, śoṣa*)
21. epilepsy (*brjed byed, apasmāra*)
22. paralysis (*'jas pa*)
23. jaundice (*dkar po'i nad, pāṇḍuroga*)
24. elephantiasis (*rkang 'bam, śilīpa*)

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212 Mvy 9503, LCh: *mgo 'khor (bhrama).* In the later iteration of this list, at III.ii.3.5, although the Sanskrit remains the same, the Tibetan term used is *mgo g.yung.*

213 Härtel (1956: 81, no. 15): “Asthma.” The order of this and the next term is inverted in the later iteration of this list, with phlegm appearing first, followed by asthma.


215 *skem pa em.* : skyem pa. Wille (1990: 150): Šoṣa. MW: šoṣa – (act of) drying up, desiccation, dryness, pulmonary consumption. Härtel (1956: 81, no. 16): “Aus-zehrung,” Lit. dryness/drying up. This term appears in the later list as *skem pa,* which is the same spelling as found in Uj. II.iii.1.3.4.


217 Tib. *'jas, pf. of *ja*. There is no Skt. equivalent, however, nor does this term appear in the list for monks. At this point in the list, the Skt. has āṭakkara. Same in Wille (1990: 150 no. 22 in BhiKaVā) and in Härtel (1956: 81, no. 19) “Hungerschwäche” (starvation weakness), which would correspond with Tib. *bkres ngal ba.* Cf. Mvy 9515: bkres nga ba (āṭakkara). Cf. BSHD: also āṭakkara – with reference to Bhīk 17a2, and āṭakkara – pathologically ravenous appetite. Mvy *'jas pa* (8776, 8899, 8898 hata?), Mvy 8899 gzhogs phyed 'jas pa – pakṣahata – paralyzed on one side.


25. genital fistula (*mtshan par rdol ba, bhagandara*)

26. tumor (*skran*)

27. blood disease (*khrag nad*)

28. excessive bile disorder (*mkhris pa, raktapitta*)

29. anal pustules (*rkub 'brum*)

30. burning sensation (*yan lag tsha ba, aṅgadāha*)

31. burning pain in the side (*rtsib logs tsha ba, pāṛśvadāha*)

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225 Härtel (1956: 81 no. 30) “Gliederbrennen,” also “*lus tsha ba*” in the Tibetan parallel to Uj II.iii.1.3.4. Same Mvy 9523 *lus tsha ba* (*aṅgadāha*) – BHSD: body-burn. Same in Wille (1990: 151 no. 27 in BhiKaVā, but actually no. 26).

32. broken bone (rus pa zhig pa, asthibheda)\textsuperscript{227}
33. virulent fever (rims drag po)\textsuperscript{228}
34. fever lasting a day (rims zhang gcig pa, ekāhika)\textsuperscript{229}
35. fever lasting two days (zhang gnyis pa, dvaitīyaka)\textsuperscript{230}
36. fever lasting three days (zhang gsum pa, traitīyaka)\textsuperscript{231}
37. fever lasting four days (zhang bzhi pa, cāturthaka)\textsuperscript{232}
38. daily fever (rims nyin re)\textsuperscript{233}
39. serious fever arising from imbalance of all three humors (’dus pa’i rims, sāṃnipātika)\textsuperscript{234}

\textsuperscript{227} Hārtel (1956: 81, no. 32): “Knochenbruch.” Mvy 9525 rus pa la zug pa, rus pa zuggs pa (asthibheda). Same in Wille (1990: 151 no. 29 in BhīKaVā but actually no. 28).

\textsuperscript{228} Not in this formulation of the Skt. list but it does appear as prajvara in the subsequent at III.i.3.5. Mvy 9530 rim drag po (prajvara). BSHD: virulent contagious disease, doubtless a fever. Cf. Uj II.iii.1.3.4: “jvarah prajvarah ekāhiko dvitīyakaḥ tṛtīyakaḥ caturthakaḥ sāṃnipātikah satatajvaro viśamaḥvarah.” Tibetan parallel has one more: rims dang, rims drag po dang, nyin gcig pa dang, nyin gnyis pa dang, nyin gsum pa dang, nyin bzhi pa dang, ’dus pa dang, rims nyin re ba dang, rtag pa’i rims dang, rims ldang dub pa dang. Not in Wille 1990 (150–151).

\textsuperscript{229} Hārtel (1956: 81, no. 34): “Fieber, das einen Tag dauert.” Mvy 9535 nyin gcig pa (ekāhika). Same in Wille (1990: 151 no. 30 in BhīKaVā, but actually no. 29).

\textsuperscript{230} Hārtel (1956: 81, no. 35): “Fieber, das zwei Tage dauert.” Mvy 9532 nyin gnyis pa (dvaitīyaka). Same in Wille (1990: 151 no. 31 in BhīKaVā, but actually no. 30).

\textsuperscript{231} Hārtel (1956: 81, no. 36): “Fieber, das drei Tage dauert.” Mvy 9533 nyin gsum pa (traitīyaka). Same in Wille (1990: 151 no. 32 in BhīKaVĀ, but actually no. 31).

\textsuperscript{232} Hārtel (1956: 81, no. 37): “Fieber, das vier Tage dauert.” Mvy 9534 nyin bzhi pa (cāturthaka). Same in Wille (1990: 151 no. 33 in BhīKaVĀ, but actually no. 32).

\textsuperscript{233} Not in Skt., also not in Wille (1990: 150–151).

\textsuperscript{234} Hārtel (1956: 81, no. 39): sāṃnipāta (-jvara)” Aus einer Störung aller drei Grundläufe (doṣas) hervorgehendes Fieber”. Same in Wille (1990: 151 no. 34 in BhīKaVĀ but actually no. 33). For details, see Jolly (1951: 6, 104): “Particularly dangerous is the fever caused by the derangement of all doṣas (sāṃnipātajvara) which, if coming in quite a pronounced form, is either incurable or curable with
40. constant fever (rtag pa’i rims, satatajvaraḥ)²³⁵

41. intermittent chronic fever (rims ldang dub pa²³⁶)

Do you have any such diseases or any other physical conditions?²³⁷

III.i.1.3.5 Instruction by the Private Instructor to Come for Interrogation in the Midst of the Saṃgha²³⁸

If she turns out to be completely free, the private instructor should instruct her: ‘You should reply in the midst of the saṃgha just as you have replied when I asked you. Stay here, and do not come until you are called.’

difficulty, and even if cured it leaves behind some permanent defect.” Like Ayurveda with its three doṣas (vāyu, pitta, kapha), Tibetan medicine speaks of wind or movement energy (lung), bile or hot energy (khris pa), and cold energy or phlegm (bad kan).

²³⁵ Härtel (1956: 81, no. 33): nityajvara “Ununterbrochenes Fieber.” MW: one not intermitting. Mvy 9535 rtag pa’i rims (nityajvara). Note that in the later list of health conditions, the order of this and the next is inverted, with intermittent chronic fever appearing before constant fever. Not in Wille 1990 (150–151).


²³⁷ Tib. khyod kyi lus la ‘di lta bu’i lus kyi nad dang | lus la gnod par ’gyur ba | gzhan dag med dam. See below III.i.2.2.3 where it is stated that here the reply should be “med do.” Skt. mā te evanrūpāḥ kāye kāyikā ābādhāḥ svamvidyante ’nye vā. Cf. Schmidt (1993: 254n157).

²³⁸ Cf. Uj II.iii.1.3.5.
III.i.2 Actual Process of Granting the Consent to Practice as a Celibate (brahmacyopasthānasamvṛti)

III.i.2.1 Request for Brahmacaryopasthānasamvṛti

III.i.2.1.1 Request by the Private Instructor to Let the Candidate Enter\textsuperscript{239}

Then, standing in the central aisle, the private instructor should say: ‘Listen noble ones, I have instructed and interrogated so-and-so about the obstructive conditions. She declared herself to be completely free [of such conditions]. May she come?’

III.i.2.1.2 Approval by the Saṃgha\textsuperscript{241}

All the bhikṣuṇīs should say: ‘If she is free [of obstructive conditions], let her come.’ If they say this, that is excellent. If not, they will be guilty of a transgression.

III.i.2.1.3 Actual Request for Brahmacaryopasthānasamvṛti by the Śikṣamāṇā

Then the karmakārikā should have the [śikṣamāṇā] sit in front of her and request the brahmacyopasthānasamvṛti (consent to practice as a celibate): ‘Members of the noble female saṃgha, please listen. I, by the name of so-and-so seek full ordination under [Skt: the female preceptor] so-and-so. Since I, by the name of so-and-so am requesting the brahmacyopasthānasamvṛti from the noble female saṃgha members, I will utter her name for the purpose [of correctly identifying her:] female preceptor so-and-so. I, by the name of so-and-so request the brahmacyopasthānasamvṛti from the noble female

\textsuperscript{239} Cf. Uj II.iii.2.1.1.
\textsuperscript{240} Skt. noble saṃgha.
\textsuperscript{241} Cf. Uj II.iii.2.1.2.
saṃgha. May the compassionate for the sake of compassion [grant it].’ This should be done a second and third time.

III.i.2.2 Interrogation Concerning the Obstructive Conditions in the Midst of the Saṃgha

III.i.2.2.1 Motion by the Karmakārikā for Interrogation Concerning the Obstructive Conditions in the Midst of the Saṃgha

Next, the karmakārikā-bhikṣunī should make the [following] motion, and then institute the act: ‘Members of the noble female saṃgha, please listen. This [person] by the name of so-and-so is seeking full ordination (upasampadā) from the female preceptor so-and-so. Thus this [śikṣamāṇā] by the name of so-and-so, under the female preceptor so-and-so, requests the brahmacaryopasthānasamvṛti from the noble female saṃgha members. If the members of the noble female saṃgha consider the moment to be right, may the members of the noble female saṃgha grant their permission. I, by the name of so-and-so will interrogate [her] about the obstructive conditions [for ordination] in the midst of the saṃgha [now].’ This is the motion.

III.i.2.2.2 Interrogation in the Midst of the Saṃgha Concerning the Obstructive Conditions

‘You, by the name of so-and-so, listen. This is your time to tell the truth. This is the right time. I will ask you just a few questions, and you should not be embarrassed, but answer correctly, “It is,” when something is the case, and “it is not”, when something is not the case.’

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242 Tib. gsol cig. Cf. Jā gsol ba, mtshan gsol ba, also: to give a name.
243 R/VP 124 says that this comes on p. 18b. But it starts already on p. 17b5. Cf. Sch 255; MS Kṣudr-v(Bhī) 17 b5–18 a1.
244 Same as above III.i.1.3.1 Exhortation to Honesty by the Private Instructor.
III.i.2.2.3 Repetition of the Interrogation

[Here the same passage above]245 has to be applied, from ‘Are you a woman?’ ‘I am a woman,’ up to ‘Do you have any such diseases or any other physical conditions?’ ‘I do not.’

III.i.2.3 Actual Granting of Brahmacaryopasthānasamvrīti

III.i.2.3.1 Motion by the Presiding Official for Brahmacaryopasthānasamvrīti246

Then she should make the [following] motion. ‘Noble female samgha members, please listen. This [śikṣamāṇā] by the name of so-and-so is seeking full ordination under the female preceptor so-and-so. She has reached the age of twelve247 in the case of someone who has been married or the age of twenty years as an unmarried woman, and she also has the five robes and alms bowl. She also says she is free of obstructive conditions. This [śikṣamāṇā] with the

245 From III.i.1.3.2 to III.i.1.3.4.


247 Note: It is two years later now. In the previous stage of ordination, the śrāmanerikā was ten or eighteen years old. Cf. II.iv.2.3.1 Application for Bestowal of Śikṣamāṇā Precepts by the Karmakārikā.
name so-and-so, under the female preceptor so-and-so, requests the *brahmacaryopasthānasamvṛtī* of the noble female *saṃgha* members. If the members of the noble female *saṃgha* consider the moment to be right, may the members of the noble female *saṃgha* grant the *brahmacaryopasthānasamvṛtī* to [the *śikṣamāṇā*] so-and-so, under the female preceptor so-and-so. So-and-so acts as female preceptor. This is the motion."

### III.i.2.3.2 Proclamation of the Actual Act (karmavācanā) by the Karmakārikā

The act has to be instituted as follows: ‘Noble female *saṃgha* members, please listen. This [*śikṣamāṇā*] by the name of so-and-so is seeking full ordination under the female preceptor so-and-so. She has reached the age of twelve years in the case of someone living in a household or the age of twenty years as an unmarried woman, and she has the five robes and alms bowl as well. She also says that she is free of obstructive conditions. This [*śikṣamāṇā*] with the name so-and-so, under the female preceptor so-and-so, requests the noble female *saṃgha* members to grant her consent to practice as a celibate (*brahmacaryopasthānasamvṛtī*). May the noble female *saṃgha* members please grant consent to practice as a celibate to this [*śikṣamāṇā*] with the name so-and-so, under the female preceptor so-and-so. Those noble female *saṃgha* members who agree to grant consent to practice as a celibate to this [*śikṣamāṇā*] by the name of so-and-so, under the female preceptor so-and-so, remain silent. Those, who do not agree, please speak.’ [Skt. This is the first *karmavācanā*. It should be declared a second and a third time.]

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248 As mentioned above in II.iv.2.3.1, according to the MSV, the legal act to bestow the *śikṣamāṇā* training is the so-called “[legal] act with the resolution second [after] the motion” (Tib. *gsol ba dang gnyis kyi las*, Skt. *jñaptidvitīyakarman*). This entails one motion (*gsol ba tshar gcig*) and one proclamation of the actual *karman* (*las dngos tshar gcig*). These two together are what is referred to as a [legal] act with the resolution second [after the motion]. See, for example, II.iv.2.3.1.–II.iv.2.3.3. Like the *śikṣamāṇā* training, the *brahmacaryopasthānasamvṛtī* bestowal is widely held by the living Tibetan tradition to require a [legal] act with the resolution second [after] the motion. However, this understanding does not match with the present Sanskrit BhiKaVā manuscript, and the Tibetan translation is ambiguous on this point. It is clear from the Sanskrit BhiKaVā that for the *brahmacaryopasthānasamvṛtī*, a “[legal] act with the resolution fourth [after] the motion” (Tib. *gsol ba dang bzhi kyi las*, *jñapticaturthakarman*) is required. Cf. III.i.2.3.1–III.i.2.3.3. For example, a Vinaya dictionary by Geshe
III.i.2.3.3 Announcement of the Resolution

“The noble female saṃgha members grant their consent to practice as a celibate (brahmacaryopasthānasamvṛti) to this [śikṣamānā] with the name so, under the female preceptor so-and-so. By remaining silent, the saṃgha of female noble ones has agreed and granted its permission. I hereby declare it so.”

Tserwang Nyima (Tshe-dbang-nyi-ma 2009: 835) published in Dharamsala reflects this (mis)understanding of the requirements for conferring brahmacaryopaśṭhāna: tshangs spyod nyer gnas kyi sdom pa: tshangs spyod nyer gnas kyi sdom pa dge slong ma sgrub khar ma bCU gnyis kyis bar chad dris te dag pa dang/ gos lIna byin nas gsol gnyis kyi las brjod pa nas tshangs spyod nyer gnas pa zer ba tsam las sdom pa gsar pa thob rgyu med pas de’i rgyud kyi dge slong ma’i [read: dge slob ma’i] sdom pa de/ tshangs spyod nyer gnas kyi sdom pa ’di yin gyi/ de las logs su med do/ [Cf. ZHD: tshangs spyod nyer gnas kyi sdom pa: dge slong ma’i sdom pa dgyos ma blangs sngon la ’bog pa’i sdom pa zhig ste/ dge slob ma’i sdom pa dang rdzas rigs gcig pa bar ma’i tshul khrims so] dge slob ma’i sdom pa dge tshul ma dang bsnyen rdzogs kyi bar du lo gnyis su gtso bor sbyad dgos kyang/ de phan gton ba min te/ rgya cher ’grel las/ de sbyad pa’i dush ni lo gnyis so// lo gnyis las lhag na yang de phyin chad nyams par mi ’gyur la/ de phyin chad mi bsrung bar bya ba’ang min no zhes gsung pa’i phyir (Just before giving bhikṣunī ordination, after having asked [the candidate] about the obstructions, [having determined her] to be free [of those conditions], and having given her the five robes, the so-called brahmacaryopasthāna vow is given through jñapti-dvitiya-karman by twelve bhikṣunīs. [The candidate] is just called “celibate” without receiving a new vow (Tib. sdom pa), because the bhikṣunī vow [read: śikṣamānā vow] in the continuum [of this person] is the brahmacaryopasthāna vow and not different from it. [Cf. ZHD: brahmacaryopasthāna vow: preliminary vow before taking the actual bhikṣunī vow, an intermediate discipline which is of one substantial type with the śikṣamānā vow.] Although the śikṣamānā vow has to be mainly practiced for a period of two years between the [time as a] śrāmaṇerikā and the fully ordained [person], the benefit is not cast away [after this time], since in the Rgya cher ’grel it is said: ‘The time for its practice is two years.’ Even if it is [practiced] longer than two years, after that it does not degenerate, and it is also not so that after that, it is no longer to be observed.” Cf. Derge Tanjur, Las brgya rtsa gcig pa D 4118, 120b and Rgya cher ’grel pa D 4120, ’u, 78a. The latter reads slightly differently from what is quoted here, i.e., the “observance/vow (Tib. brtul gzugs, Skt. vrata)’ does not degenerate: de sbyad pa’i dush ni lo gnyis so/ lo gnyis las lhag na yang de phyin chad brtul gzugs de nyams par mi ’gyur la, de phyin chad mi bsrung bar bya ba’ang min no. Jä Tib. brtul gzugs, Skt. vrata. MW renders vrata as “observance, vow.” Cf. BHSD vrata-pada (Pā. vata-pada).
III.ii Karma in the Presence of the Twofold Saṃgha (ubhayasaṃgha)\textsuperscript{249}

III.ii.1 Gathering of the Twofold Saṃgha in Separate Boundaries

Then, after the entire bhikṣusāṃgha, comprised of at least ten bhikṣus, has gathered and been seated within a small boundary (Tib. 'khor, Skt. maṇḍalaka),\textsuperscript{250} and the entire bhikṣunīsāṃgha, comprised of at least twelve bhikṣunīs,\textsuperscript{251} has gathered and been seated within a small boundary, [the candidate] should be placed in front of the karmakāraka-bhikṣu, upon a bundle of grass (Tib. rtsa chun po, Skt. viṇḍaka) or on a hollow cushion (Tib. khong tshangs can, Skt. masūrikā),\textsuperscript{252} join her palms together, and request full ordination from the twofold saṃgha.\textsuperscript{253}

\textsuperscript{249} R/VP 124 (18b–21b).

\textsuperscript{250} Cf. Kieffer-Püllz (2010: 223): “a saṅgha of at least twelve nuns, must join a bhikṣu saṅgha of at least ten monks. The bhikṣu saṅgha and the bhikṣunī saṅgha are each placed within a small boundary (Skt. maṇḍalaka, Tib. 'khor), thus forming two separate and independent saṅghas. The candidate for ordination sits in front of the bhikṣu saṅgha and requests ordination. The karmakāraka addresses the ordination formula to both saṅghas. Thus, the legal procedure is performed by a double assembly within two separate boundaries, and both assemblies have to agree. From the perspective of pariṣad, then, the Mūlasarvāstivādin method differs considerably from that of the Dharmaguptaka.”

\textsuperscript{251} Tib. nyung na yang dge slong ma bcu gnyis. Cf. Eimer II 136.3 f yul dbus su dge slong bcu la sogs pa ‘i tshogs sam/mtha’ ’khoḥ dag tu gzhan med na ’dul ba ’dzin pa dang lnga la sogs pa ‘i tshogs la yang rung “In a central land (Tib. yul dbus, Skt. madhyadeśa), ten bhikṣus or more should gather. In a border country (Tib. mtha’ khoḥ, Skt. pratyanta), five or more are permissible.”

\textsuperscript{252} Cf. Tibetan parallel to Uj II.iii.2.1.3a: pha gu’i steng du rtswa bting ba la rting pa gnyis kyis mnan nas tsog tsog por ’dug tu bcug ste. “Have him crouch down on [a small platform of] brick, on a grass mat, pressed down on his two heels.”

\textsuperscript{253} Tib. dge ’dun gnyis ka las, Skt. ubhayasamghād. Had it been two saṃghas, strictly speaking one would expect to find the Sanskrit in the dual, i.e. ubhaya-samghabhāyām. The use of the singular suggests instead a single saṃgha of both groups or both sexes. The question as to whether the saṃgha is one or two is a complex one, with far-reaching implications for the role of the bhikṣunī communities and their relationship to that of the bhikṣus. The Sanskrit consistently treats ubhayasamgha as a singular noun. On occasion, when its members are addressed, we may find a vocative in the plural, but when it
III.ii.2 Request for Upāsaṃpadā in the Presence of the Twofold Saṃgha

‘Venerable members of the twofold samgha, I, by the name of so-and-so am an applicant seeking full ordination under the female preceptor whose name so-and-so I utter for the purpose [of correctly identifying her]. I, by the name of so-and-so request full ordination from the twofold samgha. Venerable members of the twofold samgha, please fully ordain me. Venerable members of the twofold samgha, please raise me up. Venerable members of the twofold samgha, please take care of me. Venerable members of the twofold samgha, please be compassionate to me. Compassionate ones, for the sake of compassion, [Skt: please grant your acceptance].’ This should be stated a second and a third time.

functions as an agent, it does so in the singular, even in sentences that include a vocative plural. This gives us the curious mingling of singular and plural in the frequent opening to an utterance: “śrṇotu bhadantā ubhayasamgha” – Eng. “Venerables (plural), may the twofold samgha (singular) listen (singular).” In Tibetan, the careful separation of singular collective agent from plural audience in the vocative is not maintained. This same phrase is rendered at times in Tibetan as “gson cig btsun pa’i dge ’dun sde gnyis rnams” and at times as “gson cig btsun pa’i dge ’dun gnyi ga’i rnams.” Moreover, we often find internal discrepancies among the various Tibetan editions on this point. In general, when translating singular forms of the noun ubhayasamgha, the Tibetan translates ubhayasamgha as both dge ’dun sde gnyis (two communities of the saṃgha) or dge ’dun gnyis ka (both saṃghas), thus preserving the ambiguity (or furthering the confusion). Moreover, the bhikṣunī saṃgha also functions on its own as a saṃgha, grammatically at least, as of course does the bhikṣu saṃgha. We will translate ubhayasamgha as twofold saṃgha, whether the Tibetan has dge ’dun gnyis ka (both saṃghas) or dge ’dun sde gnyis (two communities of the saṃgha).

254 Skt. bhadantā ubhayasamgha. Tibetan here has btsun pa’i dge ’dun gnyi ga’i rnams or btsun pa’i dge ’dun gnyi rnams in variant readings.

255 The Skt. noun upasampatprekṣini (applicant for full ordination) is rendered in Tibetan in verbal form as bsnyen par rdzogs par ’tshal (ba).

III.ii.3 Interrogation Concerning the Obstructive Conditions in the Midst of the Twofold Saṃgha

III.ii.3.1 Motion by the Karmakāraka-bhikṣu for Interrogation Concerning the Obstructive Conditions in the Midst of the Twofold Saṃgha

After that the karmakāraka-bhikṣu should make the motion (jñapti): ‘Venerable members of the twofold samgha, please listen. This [person] by the name of so-and-so requests full ordination with so-and-so as her female preceptor. Thus this [person] with the name so-and-so, with so-and-so as her female preceptor, requests full ordination from the twofold samgha. If the moment is right and the twofold samgha agrees to it, may the twofold samgha grant its permission. I, by the name of so-and-so will interrogate [her] about the obstructive conditions in the midst of the twofold samgha.’ This is the motion.

III.ii.3.2 Exhortation to Honesty by the Private Instructor Bhikṣu

‘You, by the name of so-and-so, please listen. This is your time to tell the truth. This is the right time. I will ask you just a few questions, and you should not be embarrassed, but answer correctly, ‘it is,’ when something is the case, and ‘it is not,’ when something is not the case.’

III.ii.3.3 Interrogation Concerning the Obstructive Conditions in the Midst of The Twofold Saṃgha

1. ‘Are you a woman?’ ‘I am a woman.’
2. ‘Have you reached the age of twelve in the case of someone living in a household (grhoṣītā) or the age of twenty as an unmarried woman (kumārikā)?’ ‘I have reached it.’
3. ‘Do you have the five robes and alms bowl?’ ‘I have them.’
4. ‘Are your father and mother [Skt. or] your husband alive?’
5. ‘Do you have permission from your father and mother or your husband?’ [Skt. ‘I have permission.’]
6. ‘You are not a slave, are you?’ [Skt.: ‘No, I am not.’]
7. ‘You are not someone who has been abducted (āhṛṭikā), are you?’
8. ‘You are not a pawn (prāptikā), are you?’
9. ‘You are not someone who has been sold (vikṛtikā), are you?’
10. ‘You are not someone who has offered herself as servant in lieu of payment of a loan (vaktavyikā), are you?’
11. ‘You are not desired by anyone, are you?’
12. ‘You are not a magical apparition, are you?’
13. ‘You are not in service to the king, are you?’
14. ‘You do not bear a grudge against the king, do you?’
15. ‘You are not someone who acts to harm the king, are you?’
16. ‘You are not someone who has acted to harm the king or instigated others to do so, are you?’
17. ‘You are not vicious, are you?’
18. ‘You are not overcome with grief, are you?’
19. ‘You are not pregnant, are you?’
20. ‘You do not lack genitals, do you?’
21. ‘You do not have both [male and female] genitals (ubhayavyaṅjanā), do you?’
22. ‘You do not have conjoined genitals, do you?’
23. ‘You do not menstruate continually, do you?’
24. ‘You do not suffer from amenorrhea, do you?’
25. ‘You do not have ambiguous sexual characteristics, do you?’
26. ‘You have not seduced a bhikṣu, have you?’

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258 Tib. myed btsun. In this second iteration of the list of obstructive conditions, the Sanskrit omits prāptikā, although it was included at this point in the formulation above.
259 Tib. btsongs pa. Note that above in III.i.1.3.2 Tshal pa has the same order, while Them spang ma has a different order.
260 As in the previous iteration of this list, this has no Sanskrit equivalent.
261 As in the previous iteration of this list, this has no Sanskrit equivalent, and in Tibetan is only attested in the RLS editions. Furthermore, RLS adds here: “You are not an animal, are you?” which is neither attested in Skt. nor in any Tshal pa edition. Derge omits it here too, although it had included it above.
262 The apparent redundancy of the first half of this question does not appear in the Sanskrit in this second list. It did, however, appear in the previous Sanskrit formulation of this obstructive condition and reads thus in all our Tibetan editions.
27. ‘You have not killed your father, have you?’
28. ‘You have not killed your mother, have you?’
29. ‘You have not killed an arhat, have you?’
30. ‘You have not shed the blood of a tathāgata with malicious intent, have you?’
31. ‘You are not an adherent of a non-Buddhist sect [tīrthikā], are you?’
32. ‘You have not gone over to the tīrthikās, have you?’
33. ‘You are not a notorious bandit, are you?’
34. ‘You are not one who lives by theft, are you?’
35. ‘You are not someone who lives apart [from their monastic community], are you?’
36. ‘You are not someone who is not entitled to live [with the order], are you?’

III.ii.3.4 Interrogation Concerning Additional Matters

37. ‘Had you gone forth previously?’ If she replies to that, ‘Yes, I have gone forth [previously],’ then say, ‘In that case, you may leave.’ But if she replies, ‘I have not gone forth [previously],’ then ask:
38. ‘Have you now gone forth and practiced celibacy well?’ ‘I have.’
39. ‘Have you requested the six dharma and the subordinate dharmas from the bhikṣuṇī saṅgha?’ ‘I have requested it.’
40. ‘Have you trained for two years in the six dharma and the subordinate dharmas?’ ‘I have trained.’
41. ‘Did the bhikṣuṇī saṅgha bestow on you the brahmacaryopasthānasamvṛti?’ ‘They bestowed it.’
42. ‘Have the required preliminary acts been done by the bhikṣuṇī saṅgha?’ ‘They have been done.’
43. ‘Have you pleased the bhikṣuṇī saṅgha?’ ‘I have pleased it.’
44. ‘Are you completely free of the obstructive conditions?’ ‘I am completely free.’

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263 The questions here numbered as 41, 42, 43, and 44 are not included in the list above. In the case of 41 and 42, these steps had not yet taken place.

264 This and the previous three questions had been erroneously placed above at III.i.1.3.3 in several of the Tibetan Kanjur editions, but did not appear at that place in the Sanskrit MS.
45. ‘You do not owe any debts to anyone, whether much or little, do you?’

46. ‘What is your name?’ ‘What is the name of your female preceptor?’ She should reply, ‘My name is so-and-so. I will utter her name for the purpose [of correctly identifying her.] The name of my female preceptor is so-and-so.’

III.ii.3.5 Interrogation Concerning Diseases in the Midst of The Twofold Saṃgha

‘You by the name of so-and-so, please listen. A woman’s body can be harmed by diseases such as the following:

1. leprosy (mdze, kuṣṭha)
2. goiter (‘bras, gaṇḍa)
3. exanthema (shu ba, kiṭibha)
4. leukoderma (phol mig, kilāsa)
5. ringworm (tshad pa, dadrū)
6. scabies (sha bkra, kacchū)
7. itching (r Kong pa, kaṇḍū)
8. carbuncle (klog pa/glog pa, rajata)
9. psoriasis (rab tu g.ya’ ba, vicarciśā)
10. vomiting, nausea (skyugs pa, charddi)
11. hemorrhoids (gzhang ’brum, arśāmsi)
12. labored breathing (skyg스 bu, hikkā)
13. infection or epidemic (rims, jvara)
14. pulmonary consumption (zad pa, kṣaya)

265 This question appeared as number 41 in the previous list.
266 This question appeared as number 42 in the previous list.
267 There are numerous, relatively minor, variations in the order in which the Tibetan here lists the diseases, compared to the earlier list. There are also a number of discrepancies with the Sanskrit, as noted. For details, see table.
15. insanity (*myos pa*)
16. fatigue (*ngal ba, klama*)
17. dizziness (*mgo g.yung, bhrama*)
18. phlegm, mucus (*lud pa, kāsa*)
19. asthma (*dbugs mi bde ba, śvāsa*)
20. dehydration (*skem pa, śoṣa*)
21. epilepsy (*brjed byed, apasmāra*)
22. paralysis (*'jas pa*)
23. jaundice (*nad dkar po, pāṇḍuroga*)
24. elephantiasis (*rkang 'bam, ślīpada*)
25. genital fistula (*mtshan par rdol ba, bhagandara*)
26. tumor (*skran*)
27. blood disease (*khrag nad*)
28. excessive bile disorder (*mkhris pa, raktapitta*)
29. anal pustules (*rkub 'brum*)
30. burning sensation (*yan lag tsha ba, aṅgadāha*)
31. burning pain in the side (*rtsib logs tsha ba, pārśvadāha*)

In the initial formulation of this list of diseases, the Tibetan had here urinary obstruction (*chu bgags pa/*gags pa*). It is missing in this restatement of the list in Tibetan, and does not appear in Sanskrit, neither in this nor in the previous list.

In contrast to this iteration, previously we had *rmong bu* apparently in lieu of *mgo g.yung* translating *bhrama*.

In the earlier list, this appeared as *skyem pa*.

The Sanskrit here has *āṭakkara*, as noted above in the previous list, but it is difficult to see the correlation to the Tibetan term *'jas pa*.

In the earlier list this appears as *dkar po'i nad*.

Here as well as in the previous iteration, all three of these, i.e., genital fistula (*mtshan par rdol ba, bhagandara*), tumor (*skran*) and blood disease (*khrag nad*) are omitted in JKQ. In both iterations of this list in Sanskrit, only the first occurs.
32. broken bone (rus pa zhi pha, asthibheda)
33. virulent fever (rims drag pho, prajvara)
34. fever lasting a day (rims zhang gcig pha, ekāhika)
35. fever lasting two days (zhang gnyis pha, dvaitīyaka)
36. fever lasting three days (zhang gsum pha, trayīyaka)
37. fever lasting four days (zhang gzhis pha, cāturthaka)
38. daily fever (rims nyin re ba)
39. serious fever arising from imbalance of all three humors (ʼdus paʼi rims, sāṃnipāti)
40. intermittent chronic fever (rims ldang dub pa)
41. constant fever (rtag paʼi rims, satatajvara)

‘Do you have any such diseases or any other physical conditions? Please speak correctly and precisely.’

III.ii.4 Actual Act of Full Ordination before the Twofold Saṃgha

275 III.ii.4.1 Motion before the Twofold Saṃgha for Full Ordination

Next, the bhikṣu who files the motions (Tib. gsol ba byed paʼi dge slong, Skt. jñaptikāraka) should make the [following] motion, and then institute the act:

274 Compared to the order of the previous list, these last two conditions are inverted.
275 Here, in the Tibetan editions, a new section of the Vinayakṣudrakavastu (ʼDul ba phran tshegs kyi gzhi) starts, i.e. fascicle (Tib. bam po; Skt. kalāpa) 37 or 38. No such division is indicated in Sanskrit. JKQD have bam po sum bcu rtsa bdun pa (= section 37), and RLS have bam po so brgyad pa (= section 38). Furthermore, JKQD read ʼDul ba phran tshegs kyi gzhi, while RLS read ʼDul ba phra moʼi dngos po, which seems to be a different Tibetan rendering of Vinayakṣudrakavastu. 1 bam po = 300 ślokas and 1 śloka = 32 syllables. Exceptions to this are the Bodhicaryāvatāra where 2 bam po consist of 500 ślokas, or the Heart Sūtra where one bam po has only 25 ślokas (see also Kuijp 2009: 128). Furthermore, there is a Tibetan saying: leʼu ka ya(r) blta (for first leʼu you have to look upward), bam po ka ma(r) blta (for the [first] bam po you have to look downward). Similarly, to find the numbering of a chapter (leʼu),
‘Venerable members of the twofold samgha, please listen. This [person] by the name of so-and-so with so-and-so as female preceptor, is seeking full ordination from the twofold samgha. This [candidate] by the name of so-and-so, with so-and-so as female preceptor, requests full ordination from the twofold samgha. She is a woman, has a female organ, and has reached the age of twelve years in the case of someone living in a household or the age of twenty years as an unmarried woman. She has the five robes and alms bowl. The bhikṣunī samgha has granted her the two years of training in the six dharmas and the six subordinate dharmas, and she has trained for two years in the training of the six dharmas and the six subordinate dharmas. The bhikṣunī samgha has given her the brahmacaryopasthānasamvr̥ti by means of the three dharmas: The required preliminary acts have been done by the bhikṣunī samgha, the bhikṣunī samgha has been pleased with her, and she says that she is free of the obstructive conditions.

Therefore, [this candidate] by the name of so-and-so, with so-and-so as female preceptor, requests full ordination from the twofold samgha. If the moment is right and the twofold samgha agrees to it, may the twofold samgha grant its permission. May the twofold samgha fully ordain [the candidate] by the name of so-and-so, with the female preceptor so-and-so.’ This is the motion.

one must look to the end of that chapter where the number is given, whereas to identify the number of a bam po, one looks to the beginning of the bam po, since the enumeration of bam po is presented at the opening of that bam po. But as van der Kuijp (2009: 116-117) points out, infrequently, there are opposite examples, where the enumeration of bam po is presented at the end of that bam po. Also note: H da 170a5. Cf. Dpe bsdur ma notes give only N bam po 38, H bam po 37 here.

276 RLS add here: “and her parents and husband have given their permission. She is completely free of obstructive conditions. She is practicing brahmacarya well,” but this is not attested in the Sanskrit.

277 Tib. chos gsum gyis, Skt. tribhir dharmaiḥ. The Chinese parallel T. 1453[24] 462 c20–463 a1 seems not to have this term. It is unclear to what this term refers. It is, of course, missing from Uj, which does not include brahmacaryopasthānasamvr̥ti. For an enumeration of three dharmas in other contexts, cf. (DM) bshad pa’i chos / sgrub pa’i chos / ’bras bu’i chos so. 600 9. Sinitic vocab. for sde snod gsum. Stein, Tibetica Antiqua I 163.
III.ii.4.2 Proclamation by the Karmakāraka of the Actual Act (karmavācanā)

The karman should be instituted as follows: ‘Venerable members of the twofold saṃgha, please listen. This [person] by the name of so-and-so, with so-and-so as female preceptor, is seeking full ordination from the twofold saṃgha. She is a woman, has a female organ, and has reached the age of twelve years in the case of someone living in a household or the age of twenty years as an unmarried woman. She has the five robes and alms bowl. The bhikṣuṇī saṃgha has granted her the two years of training in the six dharmas and the six subordinate dharmas, and she has trained for two years in the training of the six dharmas and the six subordinate dharmas. The bhikṣuṇī saṃgha has given her the brahmacaryopasthānasamvrti [Skt. by means of the three dharmas]. The required preliminary acts have been done by the bhikṣuṇī saṃgha, the bhikṣuṇī saṃgha has been pleased with her, and she also says that she is free of obstructive conditions.

Since [this candidate] by the name of so-and-so, with so-and-so as female preceptor, is requesting full ordination from the twofold saṃgha, those venerables who agree to fully ordain this [person] by the name of so-and-so, with so-and-so as female preceptor, please remain silent. Those, who do not agree, please speak.’ This is the first karmavācana. It should be declared a second and a third time.

III.ii.4.3 Announcement of the Resolution

“This [person] by the name of so-and-so, with so-and-so as female preceptor, has been fully ordained by the twofold saṃgha. By remaining silent, the twofold saṃgha has agreed and granted its permission. I hereby declare it so.”

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278 RLS add here: “and her parents and husband have given their permission. She is completely free of obstructive conditions. She is practicing brahmacarya well,” but this is not attested in the Sanskrit.

279 Here different from III.ii.4.1. Tib. om. “chos gsum gyis.”

280 Tib. tshe dang ldan pa rnams, Skt. āyuṣmantaḥ.
III.iii End of the Act of Full Ordination (upasāṃpadā)

III.iii.1 Measuring the Shadow

Then the shadow should be measured. The bhikṣunīs used a very long [Skt. vine] to measure the shadow. The Bhagavān said, “Do not measure the shadow with a very long vine.” When they measured with their feet, the Bhagavān said: “Do not measure with your feet. Take a stick that is four fingerwidths long.” This is how a stick that has this specific length came to be called a ‘person.’

III.iii.2 Ascertaining the Season

After that the season should be announced. These are winter, spring, rainy season, the period of shorter rains, and long season. Among these, winter is four months, spring is four months, the rainy season is one month, the period of shorter rains is one day, and the long [rainy] season is three months less the one night [and day of the period of shorter rains].

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281 R/VP 124 (21b–22a). Cf. Uj II.iii.3.1. Similar in Chung (2011: II.iii.3.1 Tibetan text 96, Skt. text 49, other parallels 143). For more details, see above II.iii.2.3.

282 Tib. gcal ba. Skt. māpayīvya; grib ma gcal bar bya’o and imperative gcol cig. From the context and the Śanskrit equivalent, it is clear, that the term should indicate measuring. But according to Jā, gcal ba – to spread, display, lay out. However, see also Jā: ’jāl ba, pf. bcal, fut. gzhal, imp. ’jol; – to weigh, to measure. This is found attested in Uj. II.iii.3.1: grib tshod gzhal bar bya’o. It would appear, that gcal ba may have been an archaic form or alternative to ’jāl ba.

283 Tib. om. but includes it in the next line (shing lcug ma). Mvy 4232 ’khrī shing ngag lcug(s) ma (latāvallī).

284 Tib. rkang pa, Skt. pāda.

285 Tib. skyes bu, Skt. puruṣa.

286 Cf. Uj II.iii.3.3. Note that the order differs in the Bhikṣu KaVā. First the time is ascertained, then the season, but the basic content is the same.

287 Tib. zad pa; cf. MW: mṛtavārṣika – the period of the short rains (which cease within 24 hours).

288 R/VP 124 (22a). This conforms to the common division into five seasons as explained in the Vinaya and following the lunar calendar: 1) winter season (dgun gyi dus, four months) consisting of the 16th day of the 9th month to the 15th day of the 1st month; 2) spring season (dpyid kyi dus, four months) consisting of the
III.iii.3 Ascertaining the Time of Day

The time should also be announced. Early dawn, mid-dawn, end of dawn, just before sunrise, sunrise, first eighth of daylight, first quarter of daylight, just before noon, at noon, just after noon, the last quarter of daylight, the last eighth of daylight, just before sunset, at sunset, just before stars appear, starlight, [Skt. and so forth.]

16th of the 1st month to the 15th of the 5th month; 3) summer (rains) season (dbyar gyi dus, one month) consisting of the 16th day of the 5th month to the 15th day of the 6th month; 4) the so-called “short summer (rains) season” (dbyar thung ngu’i dus 1 day) consisting of the 16th day of the 6th month (24 hours), and 5) the “long summer (rains) season” (dbyar ring po’i dus, three months less the one day) consisting of the 17th day of the 6th month to the 15th day of the 9th month. See also Härtel (1956: 87), as well as Tsedroen (Monastic Rites 1996: 30), and (1996: 63n89) where in the Preparatory Rite for Agreement on the Summer (Rainy Season) Retreat (dbyar khas len gyi sbyor ba’i cho ga) it is announced that “tomorrow,” i.e., the next day, the rainy season retreat will be initiated. Here “next day” refers to the 16th day of the 6th month, provided the sangha has decided to accept the commitment to engage in an early summer (rainy season) retreat (dbyar snga ma), which lasts three months. The late summer (rainy season) retreat (dbyar phyi ma) starts on the 16th day of the 7th month. The Preparatory Rite for Agreement to Summer Retreat takes place on the 15th day after the posadha ceremony. See also Wilson (1984–1989: 231–234) for the Vinaya calendar according to which the MSV divides the year into six seasons. However, as this passage shows, the MSV (also) knows a division into five seasons, which is different from the division into three seasons that is followed by the Theravādins in accordance with the Vedic system. The six seasons are common in the MSV Vinaya rituals practiced in contemporary Tibetan Buddhism.

289 Uj II.iii.3.2.
IV The Four Kinds of Principle Guidelines to be Observed by Bhikṣuṇīs

IV.i The Three Supports of Life (trayo niśrayāḥ)

IV.i.1 Introduction

Then the three supports should be announced. ‘You, by the name of so-and-so, please listen. The Bhagavān, the Tathāgata, the Arhat, the Samyak-sambuddha, who knows and sees, has taught the following three supports for bhikṣuṇīs who have gone forth and fully ordained. If bhikṣuṇīs rely on these, this is their going forth, full ordination, and bhikṣuṇīhood in the well-spoken Dharmavinaya. What are the three?’

IV.i.2.1 Niśraya

‘Among robes, those from a heap of rags are appropriate and easy to obtain. If bhikṣuṇīs rely on these, that would be their bhikṣuṇīhood, going forth, and full ordination in the well-spoken Dharmavinaya. Will you, Venerable, by the name of so-and-so, from today onward for as long as you live, be contented with robes from a rag heap?’ She should reply, ‘Yes, I will be contented with them.’ ‘If a surplus is obtained, you may also accept silk, cotton, prāvāra cloth, thin or fine cotton, cloth made from hempen

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291 R/VP 124 (23b).
292 Uj III.i.1 has accordingly bhikṣubhāvah (Kanjur H 'dul ba, ka, 80b3, D 'dul ba, ka, 58a5; dge slong gi dngos po). Härtel (1956: 87) om. this introduction.
293 Cf. Uj III.i.2.1.
294 Tib. chos gos, Skt. cīvarāḥ.
295 Tib. bgo ba, Skt. prāvāra. According to MW, an upper or outer garment, cloak, mantle.
296 Not in Skt. Mvy 5875 seng ras (veṣṭaka) Mvy 8985 seng ras (viralikā). In Skt. here: amśukā. Cf. BSHD.
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plant, raw silk, āmilā cloth, somilā cloth, cloth of dark maroon silk, fine Kāśi cloth, fine linen, fine dukāla cloth, fine koṭambaka cloth, and any other appropriate cloth obtained from the samgha or from an individual in moderate measure. Do you fully commit to such a state? To this she should reply: ‘I fully commit.’

IV.i.2.2 Niśraya 2

‘You, by the name of so-and-so, please listen. Among [types of] food, alms food (piṇḍapāta) is appropriate and easy to obtain. If bhikṣuṇīs rely on that, this becomes their bhikṣuṇīhood, going forth, and full ordination in the well-spoken Dharmavinaya. Will you, Venerable, by the name of so-and-so, from today onward for as long as you live, be contented with alms food?’ She should reply, ‘Yes, I will be contented with it.’ ‘If a surplus is obtained, you may accept boiled rice, pap, gruel, regularly offered [food],’

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297 Tib. ldum bu sha na’i gos, also sha na’i ras, Skt. sānaka, Mvy 9160.
298 Tib. srin pa / srin bu, Skt. kauśeya. Mvy 4846 srin bu (kṛmī) – worm, insect. We follow here the Skt.
299 Tib. so mi la, Skt. āmilā; Mvy 9172 ras a mi la – be’u ras yug chen.
300 Tib. so mi la, Skt. somilā; cf. Mvy 9175 be’u phrug, be’u phrag (saumilakā).
303 Tib. zar ma’i phra mo, Skt. kṣomakasūkṣma (better known as kṣaumakasūkṣma); Mvy 9161 zar ma’i ras (kṣaumaka). Cf. BSHD: kṣomaka.
304 Tib. rtswa du kā la phra mo, Mvy 9162: dukūla’i ras; Skt. dukūlakasūkṣma, i.e., made of the inner bark of the dukūla plant.
305 Tib. ras ko tam ba ka phra mo, Skt. koṭambakasūkṣma, Mvy 9163: koṭambaka, Tib. kotamba’i ras.
306 Tib. mngon du yi dam bca’ ba, Skt. abhisambhotsyase.
307 Here Tibetan gnas corresponds not to niśraya, as it had above, but to sthānam.
308 Cf. Uj III.i.2.2.
309 Tib. ’bras chan, Skt. bhakta.
310 Tib. skyo ma, Skt. tarpaṇa.
311 Tib. thug pa, Skt. (ya)vāgūpāna.
312 Tib. rtag [re ‘khor], Skt. naiyaka; cf. Mvy 5762. Only Derge adds here: ’phral la bos pa’i am | spags pa’i am | lnga ston nam. Tib. ’phral la bos pa; Mvy 5764
given away on the feast of the eighth lunar day, \(^{313}\) food of the fourteenth lunar day, \(^{314}\) and food of the fifteenth lunar day, (i.e., full moon), \(^{315}\) and any other appropriate alms food obtained by the samgha or by an individual, in moderate measure. Do you fully commit to such a state?’ To this she should reply: ‘I fully commit.’

**IV.i.2.3 Niśraya 3\(^{316}\)**

‘You, by the name of so-and-so, please listen. Herbal decoction \(^{317}\) is appropriate and easy to obtain. If bhikṣunīs rely on that, this becomes their bhikṣunīhood, going forth, and full ordination in the well-spoken Dharmavinaya. Will you, Venerable, by the name of so-and-so, from today onward for as long as you live, be contented with medicine made by

\[^{313}\] Tib. brgyad ston, Skt. āṣṭamika; cf. Mvy 5758.

\[^{314}\] Tib. bcu bzhi ston, Skt. cāturdaśika; cf. Mvy 5759.

\[^{315}\] Not in Skt. Tib. nya ston, Skt. pāncadaśika; cf Mvy 5760.

\[^{316}\] Cf. Uj III.i.2.4.

\[^{317}\] Tib. bkus pa’i sman, Skt. pūtimuktabhaisajya. MW pūtimukta: voiding excrement. BSHD pūtimukta = Pali pūtimutta, “interpreted even by Pali comms. as containing mutta = Skt. mūtra, urine; this is prob. a late and secondary interpretation, suggested by pūti-; it seems unlikely in MN i.316.24 pūtimuttam nānābhesajjehi samsaṭṭham; BHS prob. has the true form), a medicinal decoction, of herbs acc. to the apparent mg. of Tib., Chin., and Jap. on Mvy; one of the four niśraya, g.v., or requisites of the Buddhist monk: Mvy 8673; 9435 (misdefined in BR); Bhīk 23a.4.”
boiling?\(^{318}\) She should reply, ‘Yes, I will be contented with it.’ ‘If a surplus is obtained, you may accept:

1) ghee,\(^{319}\)
2) sesame oil,\(^{320}\)
3) honey,\(^{321}\)
4) \textit{phāṇīta} obtained from sugarcane,\(^{322}\)
5) root medicine,\(^{323}\)
6) stalk medicine,\(^{324}\)
7) leaf medicine,\(^{325}\)
8) flower medicine,\(^{326}\)
9) fruit medicine,\(^{327}\)
10) morning [medicine],\(^{328}\)
11) evening [medicine].\(^{329}\)

\(^{318}\) Tib. \textit{bkus te bor ba’i sman}, Mvy 8673, \textit{sman bkus te bor ba}, Skt. \textit{pūtimuktabhaiṣajya}.


\(^{320}\) Tib. \textit{’bru mar}, Skt. \textit{taila}.


\(^{322}\) Tib. \textit{bu ram}, Skt. \textit{phāṇīta}, MW: the inspissated juice of the sugar cane and other plants, Mvy 5696 \textit{guḍā}, MW: sugar which forms itself into lumps, dry sugar, treacle, molasses, first thickening of the juice of the sugar-cane by boiling. A more precise definition is given by Kieffer-Pülz (2013). In her Lost Gaṅṭhipadas, II, 1135, note 8, 1137–1140, she goes into great detail, what \textit{phāṇīta} is about.

\(^{323}\) Tib. \textit{rtsa ba’i sman}, Skt. \textit{mūlabhaiṣajya}.

\(^{324}\) Tib. \textit{sdong bu’i sman}, Skt. \textit{gandabhaiṣajya}, Mvy 6223 \textit{sdong bu = danda}.

\(^{325}\) Tib. \textit{lo ma’i sman}, Skt. \textit{patrabhaiṣajya}, Mvy 6225 \textit{lo ma = viṭapa}.

\(^{326}\) Tib. \textit{me tog gi sman}, Skt. \textit{pūsūbhaiṣajya}, Mvy 6235 \textit{me tog = puspa}.


\(^{328}\) Tib. \textit{snga dro ba}, Skt. \textit{kālika}, MW: seasonable, Mvy 8247 \textit{pūrvāhṇa}, MW the earlier part of the day.

12) weekly [medicine], 330
13) life-long [medicine], 331
and any other appropriate medicine obtained by the samgha or by an individual, in moderate measure. Do you fully commit to such a state? ’To this she should reply, ‘I fully commit.’

IV.ii The Eight Infractions Leading to Exclusion from the Samgha 332

IV.ii.1 Introduction

IV.ii.1.1 Result of Making Effort and Engaging in Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān, the Tathāgata, the Arhat, the Samyaksambuddha, who knows and sees, has taught the following eight infractions (Tib. ltung ba’i chos brgyad, Skt. aṣṭau patanīyā dharmāḥ) 333 for bhikṣuṇīs who have gone forth and fully ordained. If a bhikṣuṇī makes effort and engages 334 in any of these 335 activities, 336 immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramaṇī. 337 She will no longer be a daughter of the Śākya (śākyaputrīyā). 338 Her bhikṣuṇīhood will be lost. Her [status as

330 Tib. bdun pa’i [sman], Skt. sāptāhika.
331 Tib. mam ’sho’i bar du, yāvajīvaka.
332 R/VP (23b–29b). Cf. Uj III.ii.1.1. For bhikṣus there are only four infractions (Tib. ltung bar ’gyur ba’i chos bzhī, Skt. catvāraḥ patanīyā dharmāḥ).
333 Sch 261 MS Kṣūdr-v(Bhī) 23 b3
334 Tib. brtun cing byed pa.
335 Tib. gang yang rung, Skt. anyatamānyatama, BHSD adj. = anyatarānyatara = one or another.
336 Tib. gnas, Skt. sthāna.
337 Tib. dge sbyong ma, Skt. śramaṇī. This is the female form of śramaṇa and is not to be confused with śrāmaṇerī, the short form of śrāmaṇerikā (Tib. dge tshul ma).
338 Tib. śākya’i sras mo, Skt. śākyaputrīyā.
a] śramaṇī will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramaṇī.’

IV.ii.1.2 Simile

‘Just as when a palmyra tree has had its top cut off, there will be no more chance to turn green, sprout, expand, flourish, or reach full growth.’

IV.ii.1.3 Repetition of Result of Wrong Conduct

‘Likewise, if a bhikṣuṇī makes effort or engages in any of these eight activities, immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākya. Her bhikṣuṇīhood will be lost. Her śramaṇīhood will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramaṇī.’

339 Tib. med pa’o, Skt. dhvasyate.
340 Tib. bsrubs pa’o, Skt. mathita. Our translation takes the sense from the Sanskrit, since mathita has a primary meaning of churned or stirred up, which is the meaning of bsrubs pa, but can also mean destroyed. Cf. MW.
341 Tib. ltung ba’o, Skt. patita.
342 Tib. phas pham pa, which here translates Skt. parājita. See note below for more details. For bhikṣus, in Uj III.ii.1.1 the term is rendered as ltung bar pham par gyur pa. Cf. Härtel (1956: 89): Skt. parājita.
343 Tib. skal ba med pa, Skt. abhavya.
344 Cf. Uj III.ii.1.2.
345 In the Skt. the phrase “What are the eight?” (cf. below) comes here. But the Tibetan places the question slightly below, at IV.ii.2.1.1.
IV.ii.2 List of the Eight Infractions (Patanīyā Dharmāḥ)

IV.ii.2.1 Patanīya-Dharma 1

IV.ii.2.1.1 Wrong Conduct, and Benefit of Its Abandonment

‘You, by the name of so-and-so, please listen. What are the eight? The Bhagavān has criticized desire in many different ways: It is grasping; desire is attachment, desire is attraction, desire is [intent on what is]

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346 See above, IV.ii.1.1, p. 244 note 332 and p. 245 note 341, and below p. 261 note 441. Sch 261 MS Kṣudr-v(Bhī) 23 b3 has patanīyā dharmma em. patanīyā dharma. The term, more common today, pārājika, occurs in our Sanskrit text for the first time in IV.ii.2.7 Patanīya-Dharma 7, while in Tibetan, above at IV.ii.1.1, p. 145) ltung ba’i chos bryad (aṣṭau patanīyādhrmanyā) and phas pham pa both occur, but there phas pham pa translates not the Skt. term pārājika, but parājita, which we have rendered in English as “defeated.”

347 Cf. Uj III.ii.1.1.

348 Tib. ‘dod pa smad pa, Skt. kāmā vigarhitā.

349 The handling of this list in the Tibetan translations of the Bhikṣuṇīkarmavācanā and the Bhikṣukarmavācanā differs in interesting ways. In the Sanskrit equivalents to both, we have a series of compounds all having kāma as its first term. The translators of the Bhikṣuṇīkarmavācanā apparently construed these compounds as karmadhāraya compounds, that is to say, as appositional. Thus, the Tibetan has ‘dod pa ni chags pa’o | ‘dod pa ni sms pa’o | ‘dod pa ni sdbus pa’o etc, whereas in the corresponding passage in the Bhikṣukarmavācanā, the same kāma compounds were construed by the Tibetan translators as fourth-case tatpuruṣa. Cf. Uj III.ii.2.1 ‘dod pa la zhen pa dang | ‘dod pa la ’chums pa dang | ‘dod pa la lhag par zhen pa ni. There are also notable discrepancies in the terms that comprise the two lists. The Sanskrit of the Bhikṣukarmavācanā contains a subset of those terms appearing in the Bhikṣuṇīkarmavācanā and these same Sanskrit terms are translated differently into Tibetan in the Bhikṣukarmavācanā as compared to the Bhikṣuṇīkarmavācanā. For the Skt. in the Bhikṣukarmavācanā, cf. Härtel (1956: 80).

350 Tib. ‘dzin pa’o. There does not appear to be Sanskrit equivalent to this term in the list.

351 Tib. ‘dod pa ni chags pa’o, Mvy 2123 bdag tu chags pa, bdag la chags pa (ātmasneha). BSHD: desire for lust, Mvy 2123 ’dod pa la ’dun pa (kāmacchanda). Skt. differs: kāmasneha, Mvy sneha 4616 snum pa’m gsher ba.

352 Tib. ‘dod pa ni sms pa’o.
attractive,\textsuperscript{353} desire is abiding [with the object],\textsuperscript{354} desire is fixation,\textsuperscript{355} [and] desire is extreme attachment.\textsuperscript{356}

‘[The Bhagavān] has praised the giving up of desire,\textsuperscript{357} [its] abandonment,\textsuperscript{358} [its] extinction,\textsuperscript{359} the freedom from desire,’\textsuperscript{360} the rising above it,\textsuperscript{361} [its] thorough pacification,\textsuperscript{362} [and its] cessation.\textsuperscript{363} He praised, encouraged others to praise, extolled, and acclaimed [it]. Therefore, from today onward, you by the name of so-and-so should not gaze at\textsuperscript{364} a man with attachment in your mind, nor even look at him with attachment, not to mention forming a couple and engaging in non-celibate conduct, that is to say, sexual intercourse.

**IV.ii.2.1.2 Specification**

‘The Bhagavān has also said, “If a bhikṣuṇī who is staying with [other] bhikṣuṇīs who are observing the same precepts, and then without either returning her precepts, without disclosing that her precepts are weakened,
engages in non-celebate conduct, that is to say, sexual intercourse, even with an animal;\footnote{The Sanskrit indicates that the quote closes here, which appears to be confirmed by the Bhikṣuṇīprātimokṣasūtra. Our reading of this rather challenging (if not convoluted) passage in Tibetan draws heavily on the much clearer formulation in the Sanskrit. Cf. first pārājika: If a bhikṣuṇī engages in the impure conduct of sexual activity, even with an animal, then that bhikṣuṇī commits a pārājika and is expelled [from the order]. Kanjur D 4 (’dul ba), ta, Dge sloop ma’i so sror thea pa’i mdo (Bhikṣuṇīprātimokṣasūtra), 46a2–4, reads similarly, but words it differently: yang dge sloop ma gang dge sloop ma rams dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul zhin | bslab pa nyams par ma byas par mi tshangs par spyod pa ’khrig pa’i chos bsten na tha na dud ’gro’i skye gnas su skyes pa dang lhan cig kyang rung ste | dge sloop ma de phas pham par gyur pa yin pas gnas par mi bya’o (cf. Tsomo 1996: 80–81 pārājika no. 1: “If a bhikṣuṇī who is dwelling in accordance with the training together with the bhikṣuṇīs contravenes the training, disregards the training, and unchastely engages in sexual activities, even with an animal, that bhikṣuṇī commits a pārājika and is expelled from the order.”)}

**IV.ii.2.1.3 Result of Wrong Conduct and Simile**

**IV.ii.2.1.3.1 Result of Wrong Conduct**

‘if a bhikṣuṇī makes effort or engages in any such activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākya. Her bhikṣuṇīhood will be lost. Her [status as a] śramaṇī will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramaṇī.

**IV.ii.2.1.3.2 Simile**

‘Just as when a palmyra tree has had its top cut off, there will be no more chance to turn green, sprout, flourish, or expand.

**IV.ii.2.1.4 The Admonition to Abandon such Conduct**

‘Likewise, if a bhikṣuṇī makes effort and engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a
bhikṣuṇī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākya. Her bhikṣuṇīhood will be lost. Her [status as a] śramaṇī will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramaṇī. From today onward do not behave [like this]. Do not make effort or engage [in such activity]. Abandon such conduct, and swiftly 366 make efforts to protect your mind, using recollection and mindfulness.

IV.ii.2.1.5 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.ii.2.2 Patanīya-Dharma 2

IV.ii.2.2.1 Wrong Conduct 367

‘You, by the name of so-and-so, please listen. The Bhagavān has criticized stealing in many different ways. He has praised, encouraged others to praise, extolled, and acclaimed the giving up of stealing. Therefore, from today onward, you by the name of so-and-so should not take with the intention of stealing even the husk of a sesame seed that has not been given [to you] by another person, let alone [something worth] five māṣās368 or more than five māṣās.

IV.ii.2.2.2 Specification 369

‘The Bhagavān also said, “If a bhikṣuṇī, whether staying in a village or in a secluded place, takes something that has not been given by others, in what would be considered to be stealing, taking whatever amount of something not given that would lead to her arrest by a king or minister, and then to her being

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366 Tib. smyur du, Skt. tīvraś.
367 Cf. Uj III.ii.2.2.1.
369 Cf. Uj III.ii.2.2.2.
executed, chained, or banished, with the words, ‘Hey you, you are a thief. You are ignorant. You are a fool. You are a thief.’”

**IV.ii.2.2.3 Result of Wrong Conduct and Admonition to Abandon It**

‘Likewise, if a bhikṣunī makes effort or engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣunī. She will no longer be a śrāmanī. She will no longer be a daughter of the Śākya.’ … Repeat as above, up to … ‘Make efforts to protect your mind, using recollection and mindfulness.’

**IV.ii.2.2.4 Vow**

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

**IV.ii.2.3 Patanīya-Dharma 3**

**IV.ii.2.3.1 Wrong Conduct**

‘You, by the name of so-and-so, please listen. The Bhagavān has criticized killing in many different ways. He has praised, encouraged others to praise, extolled, and acclaimed the giving up of killing. Therefore, from today onward, you, by the name of so-and-so, should not intentionally kill living beings, even an ant or [other] small insects, let alone a human being or a developing human body.’

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370 Tibetan repeats rku ba. (kye khyod ni rku ba’o | mi shes pa | blun pa’o | rku ba’o). The Sanskrit does not repeat the term translated twice by rku ba, but uses synonyms: Skt. bhoḥ puruṣa cauro si bā(lo si mā)dho si steyo sīti. Note that RLS leaves out the second rku ba, perhaps considering it a repetition. The first and the fourth in Tibetan are rku ba, while the first and the fourth in Skt. are caura and steya. Note the use of masculine endings.

371 Tib. grog sbur, Skt. kuntapiṇīka.

372 Tib. mi’am mi lus su gyur pa, Skt. manusyo vā manuṣyavigraha. BSHD ‘one that has human form’ somewhat broader than manuṣya (including at least the human embryo). See Pāli Vin III 73.21–23, Suttavibhaṅga III.3, cf. Horner (1938–1966:
IV.ii.2.3.2 Specification

‘The Bhagavān also said: “If a bhikṣuṇī deliberately kills a human being or a developing human body with her own hands, or gives a person a weapon, seeks an assassin for that person,373 encourages someone to die or praises the advantages of death to someone, by saying, ‘Hey, what is the point of such an evil, filthy, and miserable374 life? Hey, better that you die than live,’ if, deliberately and calculatedly, in different ways, she urges someone to die or praises the advantages of death to a person, and by such means the person dies.’375

IV.ii.2.3.3 Result of Wrong Conduct and Admonition to Abandon It

‘In such a way, if a bhikṣuṇī makes effort or engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākya. Her bhikṣuṇīhood will be lost.’ … Repeat as above, up to … ‘Make efforts to protect your mind, using recollection and mindfulness.’

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373 Tib. mtshon thogs pa gyerba, Skt. śastrādhāraka. BSHD: assassin.
374 Tib. sdug (chags), Skt. dur.
IV.ii.2.3.4 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.ii.2.4 Patanīya-Dharma 4

IV.ii.2.4.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān has criticized lying in many different ways. He has praised, encouraged others to praise, extolled, and acclaimed the giving up of lying. Therefore, you, by the name of so-and-so, please listen. If you should not deliberately tell a lie even for fun, there is no need to mention falsely claiming (possession of) superhuman faculties even though not having any of them at all.

IV.ii.2.4.2 Specification

IV.ii.2.4.2.1 Lie about having Superhuman Faculties or Special Qualities

‘The Bhagavān also said that “if a bhikṣunī who is not clairvoyant, who is not all-knowing, should claim to have superhuman faculties that she lacks and of which she has none, [or] the special qualities of a truly noble being, knowledge, vision, or direct contact, saying, ‘I know this, I see that,’ and when asked what, should reply, ‘I know suffering. I know its origin. I know cessation and the path,’ and when asked, ‘what do you see?’ [should reply], ‘I see gods. I see nāgas, yakṣas, garuḍas, gandharvas, kimnara, mahoraga, piśacas, pretas, kumbhāṇḍa, and kaṭapūtanas.”’

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376 Tib. ’phags pa’i khyad par chud pa, Skt. alamāryaviśeṣādhiṣṭāna.

377 The Tibetan editions RSL add here: ‘Deities see me too. Nāgas, yakṣas, garuḍas, gandharvas, kimnara, mahoraga, piśacas, pretas, kumbhāṇḍa, and kaṭapūtanas also see me.’ This is not attested in our Sanskrit BhīKāVā. For a list of names of devas, nāgas, and other beings (lha dang klu la sogs pa’i ming), see Mvy 3215–3225. Another list can be found at Mvy 4753 (yi dbags (dags) su gtogs pa’i ming la), including Mvy 4754: yi dbags, yi dags (preta), 4755 kumbhāṇḍa (grul bum), and 4756 piśāca (sha za).
IV.iia.2.4.2.2 Lie about Hearing the Sound of Gods and Other Beings

‘I hear the sound of the gods. I hear the sounds of nāgas, yakṣas, garuḍas, gandharvas, kiṁnaras, mahoragas, piśacas, pretas, kumbhāṇḍas, and Katapūtanas.378 I go to see the gods. I also go to see the nāgas, yakṣas, garuḍas, gandharvas, kiṁnaras, mahoragas, piśacas, pretas, kumbhāṇḍas, and Katapūtanas. The gods also come to see me. The nāgas, yakṣas, garuḍas, gandharvas, kiṁnaras, mahoragas, piśacas, pretas, kumbhāṇḍas, and Katapūtanas come to see me, too. I talk with the gods. I am always speaking to them. I exchange pleasantries379 with them. I constantly stay with them. I talk with the nāgas, yakṣas, garuḍas, gandharvas, kiṁnaras, mahoragas, piśacas, pretas, kumbhāṇḍas, and Katapūtanas. I am always speaking to them. I exchange pleasantries with them. I constantly stay with them.380 The nāgas, yakṣas, garuḍas, gandharvas, kiṁnaras, mahoragas, piśacas, pretas, kumbhāṇḍas, and Katapūtanas talk with me. They are always speaking to me. They exchange pleasantries with me. They constantly stay with me.’381

IV.iia.2.4.2.3 Lie about Having Attained 21 Kinds of Perception

Likewise, although one has no such attainment, to say ‘I have attained

1. the perception382 of impermanence,383

378 As above, RLS add here: ‘The deities also hear my voice. The nāgas, yakṣas, garuḍas, gandharvas, kiṁnaras, mahoragas, piśacas, pretas, kumbhāṇḍas, and Katapūtanas hear my voice, too.’

379 Tib. so sor dga’ bar byed – lit. to delight each other; cf. Jā: dga’ bar byed – to make glad, to delight. Skt. sammodayati.

380 Again, the Tibetan RLSD editions add here: “The deities also talk with me. They are always speaking to me. They exchange pleasantries with me. They constantly stay with me.” This is not attested by our Sanskrit manuscript.

381 The Tibetan RLS editions read “The nāgas … stay with me” which is not attested by our Sanskrit manuscript and also found in a slightly different reading in the JKQD editions.

382 Tib. ’du shes, here = mngon sum du rtog pa. Skt. saṁjñā

2. the perception that impermanence is suffering, 384
3. the perception of no-self in suffering, 385
4. the perception of the disagreeable in food, 386
5. the perception that there is nothing enjoyable in the whole world, 387
6. the perception of defects, 388
7. the perception of abandonment, 389
8. the perception of being free from desire, 390
9. the perception of cessation, 391
10. the perception of death, 392

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384 Tib. mi rtag pa la sdug bsngal bar ’du shes, Skt. duḥkhasaṃjñā, cf. Mvy 1238 sdug bsngal shes pa (duḥkhajñāna).
387 Tib. ’jig rten thams cad la mi mos par, Skt. sarvaloke ‘nabhiratisaṃjñā, Pā. sabba-loke anabhiriti-saññā. Mvy 7007 ’jig rten thams cad la mgon par mi dga’ ba’i ’du shes (sarva-loke ‘nabhirati-saṃjñā). Cf. Nyanatiloka’s Buddhist Dictionary: ‘contemplation on disinterestedness regarding the whole world’, described in A. X., 60 in the following words: “If, Ānanda, the monk gives up his tenacious clinging to the world, his firm grasping and his biases and inclinations of the mind, and turns away from these things, does not cling to them, this, Ānanda, is called the contemplation on disinterestedness regarding the whole world.”
388 Tib. nyes pa’i dmigs su ’gyur bar ’du shes, Skt. ādīnavasaṃjñā; cf. Mvy 7309 nyes dmigs (ādīnavaḥ).
389 Tib. spang bar ’du shes, Skt. prahāṇasaṃjñā.
390 Tib. ’dod chags dang bral bar ’du shes, Skt. virāgasamjñā.
391 Tib. ’gog par ’du shes, Skt. nirodhasaṃjñā; cf. Mvy 1500, 1988 ’gog pa’i snyoms par ’jug pa (nirodhasamāpatti), ecstasy with entire ceasing and stopping. See also Mvy 1491 snyoms par ’jug pa’i ming (samāpattināmāni). Nyanatiloka’s Buddhist Dictionary: nirodha-samāpatti: ‘attainment of extinction’ (S. XIV, 11), also called saṃānā-vedayita-nirodha, ‘extinction of feeling and perception’.
11. the perception of impurity,\textsuperscript{393}
12. the perception of [a corpse] becoming (dark) blue,\textsuperscript{394}
13. the perception of its becoming full of pus,\textsuperscript{395}
14. the perception of its becoming putrid,\textsuperscript{396}
15. the perception of its being decomposed by worms,\textsuperscript{397}
16. the perception of its being swollen,\textsuperscript{398}
17. the perception of its being devoured by worms,\textsuperscript{399}
18. the perception of its becoming red,\textsuperscript{400}
19. the perception of its being torn asunder,\textsuperscript{401}
20. the perception of its skeleton,\textsuperscript{402} [and]
21. the perception of realizing emptiness.’\textsuperscript{403}

\textsuperscript{393} \textit{Tib. mi gtsang bar ‘du shes}, Skt. \textit{aśubhasamjñā}; cf. Mvy 1155 \textit{mi sdug pa bsgom pa (aśubhabhāvanā)}, meditation of ugliness. Cf. Nyanatiloka’s Buddhist Dictionary: “vipallāsa: ‘perversions’ or ‘distortions’. – ‘There are four perversions which may be either of perception (saññāvipallāsa), of consciousness (citta v.) or of views (ditthi-v.). And which are these four? To regard what is impermanent (anicca) as permanent; what is painful (dukkha) as pleasant (or happiness-yielding); what is without a self (anattā) as a self; what is impure (ugly: asubha) as pure or beautiful’ (A. IV, 49). – See Manual of Insight, by Ledi Sayadaw (WHEEL 31/32). p.5.’

\textsuperscript{394} \textit{Tib. rnam par sngos par ‘du shes}, Skt. \textit{vinīlakasamjñā}; cf. Mvy 1156 \textit{vinīlakasamjñā}.

\textsuperscript{395} \textit{Tib. rnam par rnags par ‘du shes}, no Skt. Cf. Mvy 1157, \textit{vidhūtikasamjñā}, Mvy also: \textit{vipūtikasamjñā}.

\textsuperscript{396} \textit{Tib. rnam par rul bar ‘du shes}, Skt. \textit{vipūyakasamjñāyā}; cf. Mvy 1157 \textit{vipūyakasamjñāyā}.

\textsuperscript{397} \textit{Tib. rnam par bus gzhigs par ‘du shes}, Skt. \textit{vipaṭumakasamjñā}; cf. Mvy 1158.


\textsuperscript{399} \textit{Tib. rnam par zos par ‘du shes}, Skt. \textit{vikhyāditakasamjñā}; cf. Mvy 1161, MW.

\textsuperscript{400} \textit{Tib. rnam par dmar bar ‘du shes}, Skt. \textit{vilohitakasamjñā}; Mvy 1160.

\textsuperscript{401} \textit{Tib. rnam par ‘thor bar du shes}, Skt. \textit{vikṣiptakasamjñā}; Mvy 1162.

\textsuperscript{402} \textit{Tib. rus gong du ‘du shes}, Skt. \textit{asthisamjñā}; Mvy 1164.

\textsuperscript{403} \textit{Tib. stong pa nyid du so sor rtogs par ‘du shes}, Skt. \textit{śūnyatāpratyavekṣaṇasamjñā}; cf. Mvy 113 \textit{so sor rtog pa’i ye shes (pratyavekṣaṇasamjñā)}.
IV.ii.2.4.2.4 Lie about Having Attained the Four Levels of Meditative Absorption and other Realms

Likewise, although one has no such attainment, to say, ‘I have attained the first level of meditative absorption,’ the second, third, fourth, lovingkindness, compassion, sympathetic joy, equanimity, the sphere of infinite space, the sphere of infinite consciousness, the sphere of not-the-slightest, the sphere of having neither perception nor non-perception.

IV.ii.2.4.2.5 Lie to Have Attained Different Levels of Realization

Likewise, although one has no such attainment, to say, ‘I have attained

1. fruit of stream entering,
2. fruit of once-returning,
3. fruit of non-returning,
4. magical power,

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404 This refers to within the physical or material realm (rūpadhātu).
405 The opposite of envy or schadenfreude.
406 Tib. nam mkha’ mtshas skyes mchad, Skt. ākāśānantyāyatana. Mvy 3110. This and each of the next three items are the four formless realms. For the four names, cf. Mvy 3109.
407 Tib. nam shes mtshas skyes mchad, Skt. vijñānānantyāyatana; Mvy 3111.
408 Tib. cung zad med pa’i skye mchad, Skt. ākiñcanyāyatana; Mvy 3112 ci yang med pa’i skye mchad.
409 Tib. ’du shes med ’du shes med min skyes mched rnam so, Skt. naivasamjñānāsamjñāyatana. Mvy 3113.
411 Tib. lan gcig phyir ’ong ba’i ’bras bu, Skt. sakṛdāgāmipphala, Pā. sakadāgāmipphala.
412 Tib. phyir mi ’ong ba’i ’bras bu, Skt. anāgāmipphala, Pā. anāgāmipphala. The Tibetan RLS editions add here “fruit of arhatship.” Tib. dgra bcom pa nyid kyi ’bras bu. This term is not listed here in the Sanskrit.
413 Tib. rdzu ’phrul gyi yul, Skt. ṛddhīviśaya, Pā. iddhividhā. Cf. Nyanatiloka’s Buddhist Dictionary: abhiṣṇā: The six ‘higher powers’, or supernormal knowledge’s, consist of five mundane (lokiya, q.v.) powers attainable through the utmost perfection in mental concentration (samādhi, q.v.) and one supermundane (lokuttara, q.v.) power attainable through penetrating insight (vipassanā, q.v.),
5. divine ear\(^{414}\)
6. mind reading\(^{415}\)
7. remembrance of former existences\(^{416}\)
8. death and transmigration\(^{417}\) and birth\(^{418}\)
9. extinction of contaminants\(^{419}\)
10. arhat[ship]\(^{420}\)
11. meditation of the eight liberations\(^{421}\) [and]
12. liberation from both parts\(^{422}\)

IV.ii.2.4.3 Result of Wrong Conduct and Simile

IV.ii.2.4.3.1 Result of Wrong Conduct

‘Any bhikṣuṇī who makes effort or engages in any such activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākyas. Her bhikṣuṇīhood will be lost. Her [status as a] śramaṇī will also be

\[\text{i.e. extinction of all cankers (āsavakkhaya; s. āsava), in other words, realization of Arahatship or Holiness.}\]

\(^{414}\) Tib. rdzu ’phrul gyi rna ba, Skt. divya-śrotra, Pā. dibba-sota.
\(^{415}\) Tib. gzhan gyi sems shes pa, Skt. cetaḥparyāya, Pā. ceto-pariya-ṇāna.
\(^{416}\) Tib. sngon gyi gnas, Skt. pūrvarnivāsa, Pā. pubbe-nivāsānussattā.
\(^{417}\) Tib. shi ’pho ba, Skt. cyuti.
\(^{418}\) Tib. skye ba, Skt. upapāda.
\(^{419}\) Tib. zag pa zad pa, Skt. āsravakṣaya, Pā. āsavakkhaya.
\(^{420}\) Tib. dgra bcom pa, Skt. arhat, Pā. arahant. The syntax of the Sanskrit varies slightly, reading here arhan aham asmi.
\(^{421}\) Tib. rnam par thar pa brgyad la sgom pa, Skt. aṣṭavimokṣadhyāyī, Pā. aṭṭhavimokkha. For a list of the eight, see Nyanatiloka’s Buddhist Dictionary: vimokkha.
\(^{422}\) Tib. cha gnyis las rnam par gröl ba, Skt. ubhayatobhāgavimukta, Pā. ubhato-bhāga-vimutta. Cf. Nyanatiloka’s Buddhist Dictionary: ubhato-bhāga-vimutta: liberated in two ways, namely, by way of all eight absorptions (jhāna, q.v.) as well as by the supermundane path (sotāpatti, etc.) based on insight (vipassanā, q.v.).
lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramaṇī.’

**IV.iI.2.4.3.2 Simile**

‘Just as when a palmyra tree has had its top cut off, there will be no more chance to turn green, sprout, flourish, or expand.’

**IV.iI.2.4.4 The Admonition to Abandon such Conduct**

‘Therefore, if a bhikṣuṇī makes effort or engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākya. Her bhikṣuṇīhood will be lost. Her [status as a] śramaṇī will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramaṇī. From today onward, do not behave [like this]. Do not make effort or engage [in such activity]. Abandon such conduct, and swiftly make efforts to protect your mind, using recollection and mindfulness.’

**IV.iI.27.4.5 Vow**

‘You will not engage in any such conduct, will you?’ She should reply, ‘I will not engage [in them].’

**IV.iI.2.5 Patanīya-Dharma 5**

**IV.iI.2.5.1 Wrong Conduct**

‘You, by the name of so-and-so, please listen. The Bhagavān has said, “If a bhikṣuṇī, while aroused,\(^{423}\) has physical contact, with a male who is

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\(^{423}\) Cf. BSHD *avaśruta*, f. tā, (sexually) lustful.
aroused, touching [anywhere between] her eyes and her knees, and is thoroughly touched, and she does so gladly.’

IV.ii.2.5.2 Result of Wrong Conduct and Admonition to Abandon It

‘if a bhikṣunī makes effort or engages in such an activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣunī. She will no longer be a śramanī. She will no longer be a daughter of the Śākya.’ … Repeat as above [in 2.4.4], up to … ‘Make efforts to protect your mind, using recollection and mindfulness.’

IV.ii.2.5.3 Vow

‘You will not engage in any such conduct, will you?’ She should reply, ‘I will not engage [in them].’

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424 Tib. dge slong ma chags bzhin du chags nas skyes pa dang lhan cig. The Sanskrit makes clearer than does the Tibetan that both the woman and the man must be aroused: bhikṣunī avaśrutā avaśrutena puruṣena Lit. an aroused bhikṣunī with an aroused male.

425 Tib. dga’ bar tshor, Skt. svīkuryād.

426 Tib. śākya’i sras mo ma yin no zhes bya ba nas | brtun cing mi ’jug pa dang | mi spyod par spong ba la smyur te sens srungs la | dran pa dang | bag yod pa dang | brtson pa ’i bar du sbyar ro. In EKŚ(D) the section abbreviated zhes bya ba nas ... bar du sbyar ro (corresponding to Skt. pūrvavad yāvat) is given in its full extent. Above, e.g., in IV.ii.2.2.3, it reads slightly differently: “snga ma bzhin te ... bar du sbyar ro.”
IV.ii.2.6 Patanīya-Dharma 6

IV.ii.2.6.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān said, “If a bhikṣunī, while aroused, uses suggestive speech with a male who is aroused, plays with him, laughs, acts haughty, races him, brushes bodies with him, arranges a place, a time or secret signals, and

427 Tib. rtse ba’i tshig rtse ba. It is debatable what Sanskrit term the Tibetan is translating here. The Tibetan does not match the order of our Sanskrit manuscript. The uncertainty faced in attempting to map the Tibetan on to the Sanskrit is compounded by the fact that there is a minor text omission in this passage. In some cases, it may be that the Tibetan here is giving a more detailed depiction of what is alluded to in the Sanskrit terms. For example, the Skt. samkilikilāyed (BSHD “making happy noises together”) may be glossed here with Tib. rtse ba’i tshig rtse ba but the dregs pa (below) may also be serving this function, i.e. playing hard to get.

428 Tib. lhan cig tu. Skt. sārdham. Unlike the corresponding phrase in the 5th patanīya-dharma, the Sanskrit here includes sārdham. The Tibetan in both cases reads either lhan cig or lhan cig tu.

429 Tib. rtse ba. Skt. saṃkṛiḍet.

430 Tib. dgod pa, Skt. saṃcagghet.

431 Tib. dregs pa. It is unclear whether this Tibetan is translating any of the Sanskrit verbs in this list and, if so, which one. Cf. Mvy 7338 dregs pa (garvita).

432 Tib. rgyug pa. Here too, it is unclear whether this Tibetan is translating any of the Sanskrit verbs in this list and, if so, which one. Cf. Mvy 4952 rgyug (dhāvaiti); BSHD dhāvita – running.

433 Tib. lus la ’tshog par byed pa. Skt. It is similarly unclear whether this Tibetan is translating any of the Sanskrit verbs in this list and, if so, which one.

434 Tib. stan, Skt. uddeśa. Cf. Waldschmidt (1926: 77) which has yul phyogs.

435 Tib. dus ’dor (ba). Coming as this does in the list of three nouns governed by a single verb – in uddeśam nimittam saṃketam kūryad for bstan tam dus ’dor ram mtshan ma ’dzugs pa – it would appear that dus ’dor appears to correspond to Skt. samketa. Cf ’dor ba in the sense of rgyab pa in Já. However, the missing passage ends with kṣiped which could also correspond to ’dor (ba).

436 Tib. mtshan ma ’dzugs pa. See note above.
gladly accepts a man coming or going, and through these [measures], she lies down in a place where she surrenders herself as a woman to a man.

IV.ii.2.6.2 Result of Wrong Conduct and Admonition to Abandon It

‘If a bhikṣuṇī makes effort or engages in such eightfold activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣuṇī. She will no longer be a śramanī. She will no longer be a daughter of the Śākya.’ … Repeat as above, up to … ‘Make efforts to protect your mind, using recollection and mindfulness.’

IV.ii.2.6.3 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.ii.2.7 Patanīya-Dharma 7

IV.ii.2.7.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān said: “If a bhikṣuṇī knew that another bhikṣuṇī had previously committed a defeat (Tib. phas pham pa, Skt. pārājika) and was thus someone not entitled to live

437 skyes pa’ongs sam | song yang rung dga’ bar tshor (ba). We are taking dga’ bar tshor as translating svākūryād, as above.
439 Tib. skyes pa’i dbang du bud med gyur, Skt. strī puruṣasya vaśānu gā bhavati.
440 This differs slightly from the earlier wording at IV.ii.2.5.2 “śākya’i sras mo ma yin no zhes bya ba nas | brtun cing.” The Tibetan reads here: “śākya’i sras mo ma yin pa nas | gang brtun cing.” As above in EKŚ(D) the section abbreviated zhes bya ba nas … bar du sbyar ro (corresponding to Skt. pūrvavad yāvat) is given in its full form.
441 Based on the pattern established by the previous six infractions, we would expect to find here the term pataniya dharma (Tib. ltung ba’i chos). This confirms what becomes clear from further usage, that pataniya dharma (Tib. ltung ba’i chos) and pārājika (Tib. phas pham pa) are used interchangeably and are effectively
with the monastic community (asāṃvāsyā) and then after [the latter] bhikṣunī had either passed away, left the order, or run away somewhere, [that former] bhikṣunī were then to say, ‘Noble Ones, I had known previously that this bhikṣunī had committed such a defeat and that she had become unsuitable to stay with.’”

IV.ii.2.7.2 Result of Wrong Conduct and Admonition to Abandon It

‘If a bhikṣunī makes effort or engages in such activity of concealing a misdeed, immediately upon making such effort and engaging in it, she will no longer be a bhikṣunī. She will no longer be a śramaṇī. She will no longer be a daughter of the Šākya.’ … Repeat as above, up to … ‘Make efforts to protect your mind, using recollection and mindfulness.’

IV.ii.2.7.3 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

synonyms. The Sanskrit term pārājika is attested for the first time here (Sch 267 MS Kṣudr-ν(Bhī) 28b1). Cf. Introduction to Chap. 3, p. 87. However, in our Tibetan text phas pham pa already occurred in IV.ii.1.1, IV.ii.1.3, IV.ii.2.1.3.1, IV.ii.2.1.4, IV.ii.2.4. 3.1, and IV.ii.2.4.4, but there it translated the Skt. term parājita which we have rendered in English as “defeated.” However, in Tibetan the phas pham par gyur ba’i chos bzhī appears as catvārah pārājikā dharmāḥ in Mvy 8358, and pham par gyur ba is given as the translation of parājita at Mvy 9132. The number four refers to the four pārājikas of a bhikṣu. Four of those are shared with bhikṣunīs, while the bhikṣunīs have an additional four pārājikas.

III.i.1.3.2, āntarāyika dharma no. 36: “You are not someone who is not entitled to live [with the order], are you?” Skt. āsāṃvāsika, Tib. mi gnas pa / gnas par mi bya ba, Mvy 8758.

Tib. slar babs par gyur pa, Skt. vibhrāntā – lit.: wandered off. Cf. Tsedroen (2016, 195 note 58) renders “dge slong mas bslab pa phul te babs pa las” as “after a bhikṣunī renounced her training and descended [from her state of being a bhikṣunī].”

Tib. kha na ma tho ba, Skt. avadya.

As above in EKŚ(D) the section abbreviated zhes bya ba nas ... bar du shyar ro (corresponding to Skt. pūrvavad yāvat) is given in its full form.
Chapter 3: Manual for Bhikṣuṇī Ordination

IV.i.2.8 Patanīya-Dharma 8

IV.i.2.8.1 Introduction and Wrong Conduct if not Abandoned after Admonishment by the Bhikṣuṇī Saṃgha up to Three Times

IV.i.2.8.1.1 Introduction

‘You, by the name of so-and-so, please listen. The Bhagavān also said: “If a bhikṣuṇī knows [Skt. and sees] that a bhikṣu has been suspended through an act of exclusion (Skt. utkṣepaṇaṅkarman, Tib. spangs par ’gyur ba ’i las) that had been performed by the [Skt. entire] assembly of the bhikṣu samgha, and [she knows] that the [Skt. entire] assembly of the bhikṣuṇī saṃgha had also reached an agreement not to pay respect to him, yet when he has already backed down, and is showing deference to the members of the

447 Tib. sdom pa bcas pa, Skt. saṃvrī saṃmata.
448 Tib. de skra langs pa dang | nyal bzhin du (lit., “with hair that had stood up and is [now] lying [back] down”). Skt. utkacaprakacam. This odd and highly colloquial phrase appears to refer to having one’s hackles raised, and then calming or settling them back down. We are opting to retain a vaguely physical metaphor without forcing it into an overly literal parallel. For the Pāli parallel and a detailed explanation, see Kieffer-Pülz’s Review on Yamagiwa’s Tibetan text edition and German translation of the Pāṇḍūlohitakavastu (2008: 111): “Disziplinarverfahren werden gegen Mönche angestrengt, die im Widerspruch zu den Regeln des Vinaya agieren. Diese sind daher erregt bzw. aufgeregt, was durch das Bild der zu Berge stehenden Haare ausgedrückt wird (utkacaprakaca, ‘diejenigen, deren Haare gesträubt sind, deren Haare zu Berge stehen’). Diese Streitereien werden, indem das entsprechende Disziplinarverfahren gegen sie angestrengt wird, gezähmt oder beruhigt, d.h. das gesträubte Haar legt oder glättet sich.” (Disciplinary proceedings will be taken against monks who act contrary to the rules of the Vinaya. They are therefore agitated or excited, which is expressed by the image of hair standing on end (utkacaprakaca, “those whose hair is bristled, whose hair stands on end”. These disputes are tamed or calmed, i.e. the bristled hair is tamed or straightened, by bringing the appropriate disciplinary proceedings against them.)
449 Tib. dge ’dun rnam pa spu nyal bar byed. Skt. roma pātayantam. (Lit., made hair lie back down toward the samgha). Very unlike the use of the phrase to let one’s hair down in English, this Sanskrit phrase means to show deference or to cool down one’s anger. Kieffer-Pülz (2008: 111) states that roma pātayanti
saṃgha and submitting\textsuperscript{450} to them, displaying reverence,\textsuperscript{451} and staying within the boundary of the community asking for forgiveness, if, despite knowing this, she speaks to him,

**IV.ii.2.8.1.2 Wrong Conduct**

"saying: ‘Noble One, do not back down and show deference to the members of the saṃgha and submit to them. Do not display reverence. Do not stay within the boundary of the community asking for forgiveness either. Noble One, I will provide you with whatever you need, so that you want for nothing in terms of alms bowl, robes, strainer, drinking bowl, belt, [material] for [Skt. teaching], studying, reciting, engaging in yoga or meditation,’” \textsuperscript{452} the bhikṣuṇīs should admonish that bhikṣuṇī, saying,\textsuperscript{453}

**IV.ii.2.8.1.3a Admonishment by the Bhikṣuṇī Saṃgha**

"‘Noble One, the [Skt. entire] assembly of the bhikṣu saṃgha has suspended that bhikṣu through an act of exclusion (Skt. utkṣepaṇakarman). The [Skt. entire] assembly of the bhikṣuṇī saṃgha has reached an agreement not to pay respect to him. He has backed down and is showing deference to the members of the saṃgha and submitting to them, displaying reverence, and staying within the boundary of the community asking for forgiveness. Knowing this, you should not say to him:

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\textsuperscript{450} Tib. ‘byung bar ’jug. Skt. niṣvaraṇaṃ pravarttayantam.
\textsuperscript{451} Tib. phyang byed par ston “to show or make a show of paying reverence,” Skt. samīcīṃ upadarsayantam.
\textsuperscript{452} Tib. klog pa dang | kha ton dang | rnal ’byor yid la bya ba. The Skt. adds uddeśena to this list of activities, uddeśena pā[thena svādhyāyena yogena] ma(nasi)kāreṇa. It also suggests that yoga and ma(nasi)kāra are to be taken as two activities. The Tibetan omits the dang (“and”) between them in its list.

\textsuperscript{453} Tib. dge slong ma de la dge slong ma rnums kyis ’di skad du bsgo shig.
IV.ii.2.8.1.3b Specification of Wrong Conduct after

“‘Noble One, do not back down, and show deference to the members of the samgha and submit to them. Do not display reverence. Do not stay within the boundary of the community asking for forgiveness either. Noble One, I will provide you with whatever you need, so that you want for nothing in terms of alms bowl, robes, strainer, drinking bowl, belt, [material] for [Skt. teaching], studying, reciting, engaging in yoga or meditation.”

IV.ii.2.8.1.3c Admonishment up to Three Times

“‘Noble sister, stop speaking in this way, following somebody who has been excluded.’ The bhikṣunīs should instruct this bhikṣunī by saying this. If she gives up [that behavior], that is good. If she does not, she should be admonished and instructed as many as two or even three times so that she abandons the matter. If she gives in, that is good. If she does not, but follows the suspended bhikṣu,

IV.ii.2.8.2 Result of Wrong Conduct and Admonition to Abandon It

‘Having made effort or engaged in such an activity, immediately upon making such effort and engaging in it, she will no longer be a bhikṣunī. She will no longer be a śramaṇī. She will no longer be a daughter of the Śākya.’ … Repeat as above, up to … ‘Make efforts to protect your mind, using recollection and mindfulness.’

IV.ii.2.8.3 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’
IV.iii The Eight Gurudharmas to be Observed for Life

IV.iii.1 Introduction

‘You, by the name of so-and-so, please listen. The following eight gurudharmas have been taught by the Bhagavān, the Tathāgata, the Arhat, the Samyaksambuddha, who knows and sees, for bhikṣunīs who have gone forth and fully ordained, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe them for life.

IV.iii.2 List of the Eight Gurudharmas

IV.iii.2.1 Gurudharma 1

‘What are the eight? You, by the name of so-and-so, after a woman has received the going forth and higher ordination from the bhikṣus, she should understand well that she has attained bhikṣunīhood. This, so-and-so, is the first gurudharma established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.2 Gurudharma 2

‘Bhikṣunīs should seek the teacher’s instruction from the bhikṣus every half month. This, so-and-so, is the second gurudharma established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.3 Gurudharma 3

Bhikṣunīs should not enter rainy-season retreat in a residence where there are no bhikṣus. This, so-and-so, is the third gurudharma established for

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454 R/VP (29b–31a).
455 As noted in the previous occurrence of this passage, the Sanskrit here could alternatively be read to mean: “You, by the name of so-and-so, the going forth, higher ordination, and bhikṣunīhood should be expected by a woman from bhikṣus.”
women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.4 Gurudharma 4

When bhikṣuṇīs are concluding their stay in the rainy-season retreat, they should perform the pravāraṇā in both saṃghas, with regard to three points: what they have seen, heard, or suspected. This, so-and-so, is the fourth gurudharma established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.5 Gurudharma 5

When a bhikṣu has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle, a bhikṣuṇī should not reproach or remind him [of that]. Bhikṣuṇīs are not permitted to reproach or remind a bhikṣu who has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle. However, it is not prohibited for bhikṣus to reproach or remind bhikṣuṇīs, who have failings in their discipline, failings in their view, failings in their behavior or failings in their lifestyle. This, so-and-so, is the fifth gurudharma established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.6 Gurudharma 6

A bhikṣuṇī should not revile456 a bhikṣu. She should not antagonize him. She should not upbraid him.457 It is not permitted for bhikṣuṇīs to revile, antagonize or upbraid a bhikṣu. This, so-and-so, is the sixth gurudharma established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

456 Here the Tibetan reads kha ngan mi bya ba, unlike the previous two formulations of this gurudharma, I.3.4.6 and I.3.7.6, which had read tshig ngan par mi smras ba.

457 Sanskrit omits the term paribhāṣa here but includes it in the next occurrence of this list of prohibited actions in the line below.
IV.iii.2.7 Gurudharna 7

If a bhikṣunī violates a gurudharna, she should show respect to both saṃghas for half a month. This, so-and-so, is the seventh gurudharna established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.458

IV.iii.2.8 Gurudharna 8

A bhikṣunī who has been fully ordained for a hundred years should formally salute a bhikṣu who has been fully ordained that very day, praise him, stand up, place her palms together and pay respect. This, so-and-so, is the eighth gurudharna established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.459

IV.iii.3 Acceptance of the Eight Gurudharmas as Practice (Learning Method)

‘Will you observe and practice these eight gurudharmas?’ She should reply, ‘I will practice them.’

IV.iv The Four Śramaṇakārakadharmas460

IV.iv.1 Introduction

‘You by the name of so-and-so, please listen. The following four’ … here the passage above (at IV.iii.1) should be inserted up to ‘the Samyaksambuddha, who knows and sees.’

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458 This gurudharna appears in a different order as gurudharna 8 in EKŚ(D): 139b4–5.
459 This gurudharna appears in a different order as gurudharna 7 in EKŚ(D): 139b3–4.
460 Tib. *dge sbyong du byed pa’i chos bzhi, see also Mvy 8708. Schmidt proposes reconstructing this in Skt. as *catvāraḥ śramaṇakārakā dharmāḥ. R/VP 124 (31a). It appears thus in Uj. III.iii.1. Above we have the female form Skt. śramaṇī Tib. dge sbyong ma instead of Skt. śramaṇa, Tib. dge sbyong, see IV.ii.1.1, p.
IV.iv.2 The Four Qualities that Make a Śramaṇa

‘What are the four? You, by the name of so-and-so, from today onward, if someone insults you, do not insult them in return. If someone becomes angry at you, do not become angry in return. If someone beats you, do not beat them in return. If someone derides you, do not deride them in return.

IV.v The Concluding Instruction

IV.v.1 Aspiration to Ordain Fulfilled

‘You by the name of so-and-so, please listen. Earlier you said: “May I go forth in the well-spoken Dharmaśina, receive full ordination and bhikṣuṇīhood.” You had the wish, and [now you] are fully ordained. You have a female preceptor (upādhyāyikā) endowed with ethical discipline, two teachers462 endowed with ethical discipline, the [Skt. entire] assembly of the twofold samgha has instituted the jñapticaturthakarman, which is irreversible and not something to set aside, and thus you have gone forth and become fully ordained.’

244 note 337. Therefore, a reconstruction in Skt. as *catvāraḥ śramaṇī-kārakā dharmāḥ would be conceivable too. As Schmidt (1993: 271 note 388) points out, the supplement is uncertain. But the female form *dge sbyon ma du byed pa’i chos bzhi seems not to be attested in Tibetan. Therefore, a gender-neutral reading is more likely here.

461 Note, no male preceptor (upādhyāya) is mentioned. That is the reason that many contemporary Tibetan Vinaya masters are under the impression that women cannot be ordained by monks. According to their studies a *bhikṣu upādhyāya (Tib. *dge slong ma’i mkhan po) does not exist.

462 Although the Tibetan has only slob dpon, the use of the dual in Sanskrit (ācāryā-bhyāṃ) makes it clear that the reference is to two individuals, presumably an ācārya and an ācāryikā. The form leaves indeterminate the gender of the individuals.

463 Tib. phyir bya ba med pa dang | gzhag par bya ba med pas, Skt. akopyena asthā-panārḥena. The Tibetan preserves the instrumental case for this and the preceding clause, as applied in the Sanskrit, although it renders the Tibetan syntax awkward.
IV.v.2 Explanation of Equality in Religious Training

‘You, by the name of so-and-so, please listen. Anyone who is fully ordained, even if she is a bhikṣunī [fully ordained] for a hundred years, will observe the same precepts\textsuperscript{464} as one who became fully ordained today. The precepts observed by [you] who became fully ordained today, are those that are to be observed by one fully ordained for a hundred years. From today onward, you should please those who [practice] the same discipline as you, who have the same precepts as you, and who recite and read the same Prātimokṣasūtra as you. You should not displease them.

IV.v.3 Relationship with the Female Preceptor\textsuperscript{465}

From today onward, you by the name of so-and-so, should consider your female preceptor as your mother. The female preceptor will also consider you to be her daughter. From today onward for as long as you live, you should attend your female preceptor [Skt. when she is ill]. As long as she lives, the female preceptor will also attend you [Skt. when you are ill].\textsuperscript{466}

IV.v.4 Instruction on Bestowal of Respect

From today on, you by the name of so-and-so should be reverential and respectful to your teacher (Tib. bla ma, Skt. *guru)\textsuperscript{467}, your companions in

\textsuperscript{464} Tib. bsla\textipa{p}a, Skt. śīkṣā.

\textsuperscript{465} R/VP 124.

\textsuperscript{466} The Sanskrit manuscript is missing text here, at a point where Uj. has āmaraṇāya vā āvyutthānāya vā, that is, “either until he dies or until he recovers.” We may imagine that our text might also include this strong expression of the bond between a bhikṣunī and her female preceptor.

\textsuperscript{467} The term bla ma is missing from this list in the Tibetan translation in Uj. Our Tibetan clearly places bla ma in the list with the companions, elders, etc., but this does not correspond to our Sanskrit, in which the term guru only appears embedded in sagauravatayā. This latter term appears in a list of three ways in which the bhikṣunī is advised to behave henceforth: sagauravatayā sapratīśayā sabhayavaśavarttīnaya. Since the Tibetan appears to render sapratīśayā and sabhayavaśavarttīnaya (as ri mo bya ba and ’jigs pa’i dbang du bya ba, respectively) but does not have sagauravatayā, it seems possible that the term bla ma here somehow corresponds to sagauravatayā. However, bla mar bya ba would
the celibate life, your elder sisters (Tib. gnas [b]rtan ma, Skt. *sthavirā), those on a par, and your juniors.

**IV.v.5 Encouraging to Enthusiastic Effort**

You by the name of so-and-so, from today on you should receive teachings, read, do recitation, you should become learned in the aggregates, learned in the elements, learned in dependent arising, and learned in what is appropriate and what is inappropriate. You should not give up your enthusiastic efforts to achieve what you have not achieved, to master what you have not mastered, and to realize what you have not realized.

**IV.v.6 Advice for the Time after Ordination**

As for these, I have only explained to you the major precepts for training in very broad terms. As for the rest, they are taught by your ordination master, your female preceptor, those who have the same ordination master, those who have the same female preceptor as you, those with whom you can speak, those with whom you can discuss everything, those who are praised, and their friends. Listen every half month to the recitation of the Prātimokṣasūtra.


The Sanskrit manuscript ends in the middle of this paragraph.

468 The Sanskrit manuscript ends in the middle of this paragraph.
469 Tib. lung nod pa, Skt. uddiśati.
470 Tib. klogs pa, Skt. paṭhita.
471 Tib. kha ton bgyi ba, Skt. svādhyāya.
472 Tib. phung po la mkhas par byed pa, Skt. skandhakauśalam karaṇīyam.
473 Tib. skye mchod la mkhas, Skt. dhātukauśalam.
474 Tib. rten cing 'brel bar 'byung ba la mkhas, Skt. pratītyasamutpādakauśalam.
475 Tib. gnas dang gnas ma yin pa la mkhas par byed pa, Skt. sthānāsthānakauśalam.
476 Tib. de bzhin ston.
477 Mvy 2613 bstod pa (stutiḥ). saṃstutaka – affable, civil.
478 Tib. klog pa, Skt. uḍdeśā.
IV.v.7 Concluding Verses

Having been ordained in this way,
In the dispensation of the One of Supreme Wisdom,
You are now fully ordained.
In this perfect opportunity so difficult to attain
Do not let your interest wane.

Received the going forth from one who is good,
Full ordination from one who is pure.
Knowing perfectly this was taught
By the Buddha, whose name is the truth,

You, by the name of so-and-so, are fully ordained, so practice mindfully.

[*The Bhikṣunyupasampādajñapti is completed.]*

479 Tib. khom pa phun sum tshogs pa, Skt. kṣaṇasampada.
480 Tib. bzang po, Skt. prāsādika.
481 Tib. rab tu mkhyen pa, Skt. prajñānatā.
482 Tib. sangs rgyas, Skt. sambuddha.
483 Uj III.iv.8 reads: “dge slong bsnyen par rdzogs par bya ba’i cho ga rdzogs so,” while the Sanskrit parallel to this line in Uj has only “upasampādajñaptih samāptaḥ,” which could be rendered as “bsnyen par rdzogs par bya ba’i cho ga rdzogs so.” Since the last folio of the Sanskrit text of the female ordination manual is missing and the Tibetan text omits this last line, we suggest adding in Tibetan: “dge slong ma’i bsnyen par rdzogs par bya ba’i cho ga rdzogs so,” which would correspond to Sanskrit bhikṣunyupasampādajñaptih samāptaḥ. As such, we conclude the English with this line: “*The Bhikṣunyupasampādajñapti is completed.*” Following the verses concluding the ordination ritual, we have the standard opening lines setting the stage (nidāna) for a subsequent narrative.

In that story, Mahāprajāpatī requests the Buddha to rescind the eighth gurudharma. This eighth gurudharma, makes all bhikṣuṇīs the perpetual social inferiors of all bhikṣus, by stipulating that a bhikṣuṇī fully ordained for a hundred years, should salute, praise, and bow to a bhikṣu who has been fully ordained that very day. Mahāprajāpatī requests the Buddha to replace this hierarchy based on gender with a hierarchy based on seniority of ordination (cf. T. 1451 [24] 351 c25–352a24; Kanjur Dpe, vol. 11, 290.14–292.19; Pāli Vin II 257, Cv X.1.3, Horner 1938–1966: v.357–358). Then follows a short event that clarifies that not all legal proceedings have to be conducted in front of a twofold saṅgha (cf. T. 1451 [24] 352 a26–b1; Kanjur Dpe, vol. 11, 292.20–293.7; perhaps the parallel to Pāli Vin II 260, Cv X.6–7, Horner 1938–1966: v.361–362).
4 Possibilities of Reviving the Mūlaśarvāstivāda Bhikṣuṇī Lineage

In 2012 by invitation of the Department of Religion and Culture of the Central Tibetan Administration, a “high-level scholarly committee” comprising ten monk scholars – two representatives from each of the four major schools of Tibetan Buddhism and two monk scholars representing the Tibetan Nuns’ Project – gathered in Dharamsala to examine the possibility of reviving the Mūلاśarvāstivāda bhikṣuṇī lineage. Named the ‘Tibetan Gelongma Research Committee’, this group focused on finding means to ensure that the ordination of nuns be “flawless and perfect” (Tib. nyes med phun sum tshogs pa), in order that nuns in the Tibetan tradition, like monks, will become Mūlaśarvāstivādins.

During that meeting in Dharamsala I suggested two ways to generate this flawless and perfect Mūlaśarvāstivāda bhikṣuṇī vow, 1) an ordination by

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1 Parts of this Chapter were previously published in the JBE in 2016 (see Tsedroen 2016). It has been revised, updated, and newly edited.


3 According to Petra Kieffer-Pütz (2010: 217), there are three options for the revival of a bhikṣuṇī ordination within the Mūلاśarvāstivāda tradition: (1) not to revive the bhikṣuṇī saṃgha; (2) introduce the bhikṣuṇī lineage from the Dharmaguptaka tradition into the Mūlaśarvāstivāda tradition; or (3) create a new bhikṣuṇī lineage within the Mūلاśarvāstivāda tradition by having women ordained by monks. Here I am following a different list of three options that was discussed during the 4th Vinaya Masters’ Seminar on Bhikṣuṇī Ordination held by the Tibetan Department of Religion and Culture on 28/29th April 2008. Based on those discussions, in this present publication I am asking (1) whether a Mūlaśarvāstivāda bhikṣu saṃgha on its own can give bhikṣuṇī ordination; (2) whether bhikṣuṇī ordination can be given by male and female saṃghas of different orders; and (3) whether there are further options than the above two that would allow full ordination of women in the Tibetan tradition to take place. In 2008 the 16 participants – four representatives from each of the four main Tibetan Buddhist traditions – were unable to reach a consensus on the first question. There was consensus, however, on the impossibility of the second option, and in principle they were not objecting to nuns receiving Dharmaguptaka vows (email by
bhikṣus alone based on the first gurudharma, and 2) an “ecumenical” ordination by Mūlasarvāstivāda bhikṣus and Dharmaguptaka bhikṣunīs.

(1) An ordination by bhikṣus alone based on the first gurudharma

To evaluate this option, it is important to note that from a historical-critical point of view, the authenticity of the *Mahāprajāpatīgautamīvastu, especially the eight important rules (Skt. gurudharmas, Pā. garudhammas), is questionable for a number of reasons. They are rendered differently in the currently accessible Vinaya traditions. These rules subordinate nuns to monks, and the acceptance of these rules in itself constitutes Mahāprajāpatī’s ordination. In the Mūlasarvāstivādavinaya, they are pronounced at the end of full ordination (upasampadā) and must be observed as long as one remains a nun (Tsedroen & Anālayo 2013: 758). In the Pāli Vinaya, seven of the eight garudhammas correspond to the pācittiya section in the Bhikkhunī-vibhaṅga. This leads to several inconsistencies. In the Theravāda tradition, for example, the penalties for the transgression of these rules are higher than for the transgression of pācittiya offenses (Hüsken 1997: 350, 356–360). The same goes for the garudhammas in the Chinese Dharmaguptakavinaya (Heirman 1998: 21–22). Hüsken discusses in detail why the eight garudhammas must have been formulated or arranged after the completion of the pātimokkha and after the founding of the nuns’ order, and thus must be the product of a later historical development (1997: 356–360). For the other Vinayas, Chung (2006) points out that an instruction in the eight garudhammas at the end of the bhikṣunī ordination is surprisingly only recorded in the Vinayas of the Mahīśāsikas and Mūlasarvāstivādins (2006: 13). Based on this and other observations, he presents a hypothesis that nuns were initially ordained by nuns alone, which was soon prohibited, at which point the eight garudhammas were formulated. It makes sense that these rules
were laid down to prevent women from escaping male dominance or to ensure the traditional protection of women by men (Hüsken 1997: 356; Sponberg 1992: 13 “institutional androcentrism”). It is important to note that Chung, however, does not rule out that a certain number of the eight *gurudharmas*, in a coherent form, may have indeed been part of Mahāprajāpati’s ordination (2006: 14). This implication of a gradual creation process of the eight *gurudharmas* up to their “canonical fixation” as a set of eight *gurudharmas* could lead to the conclusion that Mahāprajāpati, if she is a historical figure at all, had not been the first, but merely the most famous or authoritative nun in the early order, due to her high status as sister of the queen and foster mother of Siddhārtha Gautama. As such she would have been well accepted by men and women of her time and deemed suitable to become the central character in the narratives establishing the nuns’ order.\textsuperscript{9}

O. von Hinüber (2008) takes a different avenue. Based on the *Theravāda-vinaya*, he stresses that according to the narration the Buddha himself did not ordain any nun personally but delegated this act from the very beginning to the monks (2008: 5), and argues “that the introduction of the order of nuns was indeed an event at the end of the period of early Buddhism, not too long after the death of the Buddha,” i.e., at a time when Mahāprajāpati, older than the Buddha, had already passed away. He supposes that “the controversy on the admission of nuns might have been – speaking in modern historical terms that in both these ordination narratives, Buddha Śākyamuni appears to simply entrust women to Mahāprajāpati for ordination, a fact that hints at greater practical autonomy and responsibility for the nuns’ community than comes to light elsewhere.”

\textsuperscript{9} During the “First International Congress on Buddhist Women's Role in the Saṅgha”, Hamburg (2007), Noritoshi Aramaki, Prof. em. of Buddhism (Kyoto University) proposed the thesis “that Buddhist bhikkhunīs and their saṅgha (community) in this truely ontological sense precede those and their saṅgha who had been formally ordained according to the some 300 *pātimokkha* (religious) rules and been periodically confirmed of their observance in the exclusive *uposatha* (sabbatical) ceremony of the *pabbajita-bhikkhunīs* (the ordained nuns).” In this context Aramaki raised doubt that Mahāprajāpati had been the very first bhikṣunī and emphasized the historical fact that the equality between bhiksus and bhikṣunīs with regard to being awakened to the Buddhist ontological truth is more fundamental than the latter institutional inequality between them. See also above p. 19, note 2.
The Buddhist Nuns’ Ordination in the Tibetan Canon

– between two factions, whether or not to accept a group of female ascetics and their leader” (2008: 27).

Anālayo (2008), in contrast, rejects hypostatizing the existence of nuns before Mahāprajāpatī Gautamī’s going forth and opposes von Hinüber’s thesis “that the order of nuns appears to have been founded only after the Buddha had passed away” (2008: 110). He considers von Hinüber’s approach to containing “methodological shortcomings,” because he was “restricting himself to the four Pāli Nikāyas” and not taking into account “the range of other discourses that document the existence of the order of nuns during the Buddha’s life time” (2008: 122). For a detailed list of works by scholars who have noted inconsistencies with the eight rules, see Anālayo (2011: 301).

Thus, from a historical-critical point of view, it is legitimate to ask whether it is reasonable to base the revival of the bhikṣuṇī order on a text passage such as the eight gurudharma whose authenticity is questionable. From a traditional point of view, however, the respective passage is canonical and considered to be the Word of the Buddha (buddhavacana). As such, it cannot be ignored.

The second option I suggested in order to generate a flawless and perfect Mūlasarvāstivāda bhikṣuṇī vow is:

(2) An “ecumenical” ordination by Mūlasarvāstivāda bhikṣus and Dharmaguptaka bhikṣuṇīs

Setting aside the differences about the legal procedures in the Vinaya traditions that were already discussed by Kieffer-Pülz (2010: 219–223) and Heirman (2008), this approach requires a pluralistic view on the Vinaya tradition: It requires us not only to concede that other Vinaya traditions are acceptable but also to give up the claim of one’s superiority over the other (Schmidt-Leukel 2005). Here I defend such a pluralistic approach, arguing that the claim that one’s own Vinaya tradition is superior or that it is the sole legitimate Vinaya is not a sustainable position. I further propose that a pluralistic attitude can be supported by certain passages in the Vinaya itself, to allow one to meet with other Vinaya traditions on an equal footing, “equal with equal,” par cum pari (Swidler 1987: 15).

The first approach has already been discussed in Tsedroen & Anālayo (2013), so I will briefly summarize its implications and then concentrate on
the second approach, an “ecumenical” bhikṣunī ordination by Mūlasarvāstivāda bhikṣus together with Dharmagupta bhikṣunīs.

**Tibetan text and relevant Sanskrit fragments**

Both approaches are based on the first gurudharma\(^{10}\) and are related to the concept of “ordination lineage” in Tibetan Buddhism. This complicates the matter, as we shall see, due to the various perspectives from which one might approach not only the first gurudharma, but the *eight gurudharman* in their entirety, as well as the ordination lineages. Moreover, we need to consider the fact that the *eight gurudharman* are not only part of the *Mahāprajāpatī-gautamīvastu* (see above chapter 2, I.3.4 and I.3.7), but also of the *Bhikṣu-nyupasampadājñapti* (chapter 3, IV.iii.2).

Both approaches to ordination are based on the Tibetan translation of the second part of the Bhikṣuṇikarmavācanā section in the Vinayakṣudrakavastu (*Dul ba phran tshegs kyi gzhi*), i.e., the Bhikṣuṇyupasampadājñapti, which corresponds to the respective passages partly preserved in the Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford,\(^{11}\) as well as on other primary and secondary sources. I rely on the complete Tibetan translation of this text included in this present publication to discuss the implications of my findings for the future of women who practice Tibetan Buddhism and who wish to become fully ordained.

**4.1 Mūlasarvāstivāda Nuns’ Ordination by Bhikṣus Alone**

As mentioned in chapter 3.1, the Mūlasarvāstivāda *Bhikṣuṇyupasampadājñapti* contains all stages of a woman’s ordination up to the full ordination. All the initial stages of ordination are carried out by bhikṣunīs alone, up to the point at which the twofold saṃgha is required to perform together the legal act, found at III.ii Karma in the Presence of the Twofold Saṃgha (*ubhayasaṃgha*). The actual full ordination requires the presence of a saṃgha of ten bhikṣus. Although there is still mention of a female upādhyāyikā (Tib. *mkhan mo*), she does not play an active role after the bhikṣu saṃgha has joined the saṃgha of twelve bhikṣunīs. Nor is there

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\(^{10}\) See above at the end of Chapter 3, section IV.iii.2.1.

\(^{11}\) For details on both primary sources, see the Introduction to this volume, section 1.2.2.2 Principal Texts Considered.
mention of a bhikṣu upādhyāya. As already discussed above in the introduction to chapter 3, after the bhikṣus have joined the bhikṣunī samgha (III.ii.1), the female presiding official (Tib. las byed pa’i dge slong ma; Skt. karmakārikā bhikṣunī), no longer guides the postulant through the ceremonial rites (III.i.1.1) nor is it her task to declare the karmavācanās. Instead, a male presiding official (Tib. las byed pa’i dge slong pha; Skt. karmakāraka-bhikṣu) takes over that task. At the end of the act of full ordination (III.iii), – that is, after measuring the shade, ascertaining the season and the time of the day or night – the male ritual master announces the four kinds of principle guidelines, which the newly ordained bhikṣunīs are to observe henceforth (IV), i.e. the three supports of life (Tib. gnas gsum, Skt. trayo niśrayāḥ), the eight infractions (Tib. phas pham pa brgyad, Skt. aṣṭau patanīyā dharmāḥ respectively *aṣṭau pārājikā dharmāḥ, cf. Mvy 8358), the eight important rules to be respected (Tib. bla ma’i chos brgyad, Skt. aṣṭau gurudharmāḥ), and the four principles for a recluse (Tib. dge sbyong du byed pa’i chos bzhi, Skt. catvāraḥ śramaṇa-kāraka-dharmāḥ,12 Mvy 8708).

Nevertheless, in the JBE article (Vol. 20, 2013) “The Gurudharma on Bhikṣunī Ordination in the Mūlasarvāstivāda Tradition,” together with Bhikkhu Anālayo I have shown that based on the first gurudharmā, there is clear canonical evidence that, if circumstances so require, bhikṣus can give all stages of women’s ordination, starting with the going forth and continuing all the way up to the full ordination. If these steps are performed by Tibetan Mūlasarvāstivāda bhikṣus, the newly ordained bhikṣunīs would automatically join the Mūlasarvāstivāda lineage.

According to the Tibetan translation based on the Sanskrit Bhikṣunīśāstra, the first gurudharma (IV.iii.2.1) gives the advice that “after a woman has received the going forth and higher ordination from the bhikṣus, she should understand well that she has attained bhikṣunīhood” (bud med kyis dge slong rnams las rab tu bying zhiṅg bsnyen par rdzogs nas dge slong ma’i dngos por ’gyur bar rab tu rtogs par bya’o), while the Sanskrit version reads that “the going forth, higher ordination and bhikṣunīhood should be expected by a woman from the bhikṣus” (bhikṣubhyāḥ śakāsād

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12 In the Bhikṣunīśāstra of the Mahāsāṅghika-Lokottaravādins the term appears in the female form śramaṇī-kā(kā)ra-kā dharmā (Roth 1970: 51 § 69). For the masculine form see Chung (2011: 60 note 388). See also above p. 268, note 460.
evamānīmike mātrgrāmeṇa pravrajyā upasampat bhikṣuṇībhāvaḥ pratikāṃ-

Tsedroen and Anālayo (2013: 753–760) explain that in the Bhikṣuṇī-
kārma-vācaṇā this first gurudharma appears in three different places. Here we are mainly concerned with gurudharma 1 as it appears in the third place, i.e., at the very end of the instructions for the procedure to be adopted in the full ordination of bhikṣuṇī. Although the wording is almost the same in all three places, here however, due to the placement of the gurudharma at the end of the manual for the bhikṣuṇī ordination rite, the legal implications are different. The wording in the Chinese translation of the Mūlasarvāstivāda-
vinaya in the first two places is almost the same: “The bhikṣuṇīs should seek from the bhikṣus the going forth and the full ordination, the becoming of a bhikṣuṇī.” T. 1451 (24) 351a1: 諸苾芻尼當從苾芻求出家, 受近圓, 成苾芻尼性 (repeated again at T. 1451 (24) 351b21).

The Dilemma: The Eight Gurudharmas

In the context of the first approach of nuns’ ordination, however, we are only concerned with the third kind of principle guidelines to be observed by a bhikṣuṇī: the eight important rules to be respected, i.e., the eight gurudharmas. As explained above, the dilemma posed by that kind of guideline is that from a historical point of view the authenticity of the eight gurudharmas is highly questionable. According to the traditions, however, they are canonical and appear in all Vinayas (Chung 1999; Dhammadinnā 2016: 98).

From a gender perspective, the question whether the eight gurudharmas were established to protect women or to entrench men’s power over them, is irrelevant today. At present, the rules are largely experienced as discriminatory because they subordinate the nuns to the monks and do so

14 Dhammadinnā (2016: 107) provides a further account, from Śamathadeva’s Abhidharmakośopāyikā-tīkā.
16 As Ute Hüsken has convincingly demonstrated (1997: 480, 330–333), one could argue here that not only the gurudharmas, but the entire set of Vinaya rules disadvantage nuns compared to monks. Nevertheless, for practitioners the different sets of prātimokṣa rules can be subjected to the contemporary
for no good reason. Women unattached to a male figure are no longer considered to be in a dangerous position of vulnerability, and therefore there is no ground to justify placing them under paternalistic “protection.”

In the Dharmaguptakavinaya tradition, however, the eight gurudharmas still carry weight. Even today, many Dharmaguptaka bhikṣunīs recite them at the end of their bimonthly confession ceremonies (Skt. poṣadha, Chin. busa, Tib. gso sbyong). Some contemporary Taiwanese Buddhist feminists have been the first to demand their abolition. The most dramatic attempt documented comes from the Taiwanese nun Ven. Chao Hwei. In 2001, during the opening ceremony of a conference Chao Hwei first read the eight gurudharmas out and then tore them up. As Elise DeVido (2010: 107) points out, together with her disciples, Chao Hwei supports “efforts by the government and NGOs to work toward gender equality in Taiwan.”

From a Vinaya legal perspective the eight gurudharmas are canonical, promulgated by the Buddha himself. This implies that the Buddha – as depicted in the Vinaya – discriminated against women. When the bhikṣunī saṅgha had grown in number, Mahāprajāpatī requested the Buddha to revise the gurudharma 8, which stipulates that even if a bhikṣunī has been fully ordained for a hundred years, she should formally salute a bhikṣu who has been fully ordained that very day, praise him, stand up, place her palms together, and pay respect (see Chapter 3, IV.iii.2.8). Mahāprajāpatī requested the Buddha to replace this with the principle of seniority regardless of gender. The Buddha refused, explaining that adherents of non-Buddhist sects would

interpretation that “the more rules the more merit” (Tib. bsod nams, Skt. puṇya). In this view, women gain an advantage in that their greater number of rules leads to generating more merit and thus potentially achieving their spiritual goals sooner. From a female practitioner’s perspective, the gurudharmas weigh more heavily because they institutionalize the subordination of the nuns’ order to the monks’ order. This can be seen today, especially in Asia, and accordingly in many places nuns sit behind monks, walk behind monks, and receive food and accommodation after them. Thus, they seem to be treated like second-class human beings. The harmful psychological consequences of such treatment are addressed by Goodwin (2012). Bhikṣunī Lozang Trinlae argues “that restoration of Mūlasarvāstivāda bhikṣunī communities by Vinaya [discipline rules] alone is most unlikely, if not entirely impossible, without a consideration of gender equality, and, by extension, social considerations and Western influence” (2010: 311).
not greet women at all. From an academic theologian’s point of view, this reason given by the Buddha seems to leave room for contextual interpretation. The Buddha did not reject the request of Mahāprajāpatī in principle, but referred to the social context, to the customs of his time, which did not allow monastic men to show respect to monastic women. That being the case, because today the customs are quite the opposite and mutual respect is required, the rule should therefore be interpreted accordingly to reflect the spirit in which it was first established by the Buddha. Actually, in contemporary Buddhist communities of all three main strands of Buddhism, we already find examples of change in the daily practices of local communities, with bhikṣus in some cases asking senior bhikṣunīs to go first or bowing to them in return.

In the Mūlasarvāstivāda tradition the eight gurudharmaś, however, are indispensable to revive the bhikṣunī order. According to the Mūlasarvāstivādavinaya, for the sake of completeness, the gurudharmaś must be announced at the end of the ceremonial upasampadā rite. From this, we can infer that as long as there were Mūlasarvāstivāda bhikṣunīs, perhaps up to the 11th or 12th century (Skilling 1993–1994: 32–40), it was the custom that at the end of each full ordination ceremony a male karmakāraka-bhikṣu instructed the newly ordained bhikṣunīs to observe the eight gurudharmaś henceforth. In other words, the nuns were not only taught to acknowledge the principle that bhikṣus is paramount but also to accept that bhikṣunīs should receive their ordination from bhikṣus (Tsedor & Anālayo 2013: 758–759). Based on this, as mentioned above, if circumstances so require, bhikṣus can give all stages of women’s ordination. Thus, for the revival of the Mūlasarvāstivāda bhikṣunī order, the first gurudharma is essential. It is the key to solving the problem of how to revive the bhikṣunī saṃgha in the Tibetan Mūlasarvāstivāda tradition.

In the context of the Mūlasarvāstivādavinaya, in the first of the eight gurudharmaś, neither the need of a twofold saṃgha for full ordination is mentioned nor the need to observe a probationary period. This reading appears to present a very early formulation of this gurudharma, when the

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bhikṣunī saṅgha had not come into existence yet. For further details, see Tsedroen & Anālayo (2013) and Jyväsjärvi (2011: 193).\(^{18}\)

Furthermore, unlike the Pāli Vinaya,\(^{19}\) the Mūlasarvāstivādinayā tells us that not only Mahāpajāpatī but also the 500 Śākya women\(^{20}\) attending her received the full ordination by accepting the eight gurudharmas (Tsering 2010: 164). From a legal perspective an ordination through accepting the eight gurudharmas is considered an “ancient rite,” Tib. sngon gyi cho ga, Skt. purākalpa (cf. Mvy 9281), and such “ancient rites” cannot be employed for present-day ordination.\(^{21}\) But – and this is very important to note – the eight gurudharmas also became a part of the “current rite,” Tib. da ltar byung ba’i

\(^{18}\) Jyväsjärvi’s English translation (2011: 518) differs here from the Sanskrit given in note 62 to her chapter 3 (2011: 193). Cf. ’Dul ba’i mdo’i ’grel pa mngon par brjod pa rang gi rnam par bshad pa (Vinayasūtravrtyabhidhānasvavyākhyāna), D 4119 (’dul ba), zhū, 50a3–5: lci ba’ichos bṛgyad po rnam brjod par bya ste/ de rnam kyang / dge slong rnam las bsnyen par rdzogs pa dang / gnyen po’i tshogs dang gdamgs ngag yongs tshol dang / dge slong med par gnas par byed pa dang / /gang du yang ni dbyar gnas khas len dang // rgud pa rnam la dge slong bskul ba dang / /khro ba med dang gsar zhugs la phyag ’tshal / /gnyis ka’i tshogs las thob bya mś pa dang // dge dbyar zhes bya ba lci ba’i chos rnam so (cf. Jyväsjärvi 518). The order of the gurudharmas in Gunaprabha’s list (nos. 4, 5, 6, and 8) deviate from the one in the Kanjur. See in this volume, Chapter 2, I.3.4.8 Eighth Gurudharma p. 75 note 93.

\(^{19}\) See Anālayo (2015): In response to Mahāpajāpatī’s question, how to proceed in relation to the Sakyan women the Buddha said: “Bhikkhus, I authorize the giving of higher ordination of bhikkhunīs by bhikkhus” (414). Furthermore “[The Buddha said]: ‘Ānanda, when Mahāpajāpatī Gotamī accepted the eight principles to be respected, then that was her higher ordination’” (415).

\(^{20}\) See Chapter 2 of this present volume, section I.3.8.1 up to Chapter 3, section II.i.2.

\(^{21}\) It is unlikely that most Buddhist nuns would be interested in becoming ordained by accepting the eight gurudharmas. There seems to be some discussion among the Tibetan śrāmaṇerikās who do not want to become fully ordained because they are afraid that, when taking full ordination, they will have to follow the eight gurudharmas henceforth, which would be disempowering to them and limit their freedom. On the other hand, some monks have allegedly stimulated concerns about such nuns’ ability to keep the full set of vows they would receive should they ordain fully, by expressing to such women the sentiment that monks themselves find it difficult to keep their 253, and that it would become even more difficult for fully ordained nuns to keep their larger set of rules. Right now, because bhikṣunīs do not exist, bhikṣus cannot break any of the Bhikṣuprātimokṣa rules related to bhikṣunīs.
cho ga, Skt. vartamānakalpa, which can or even must be applied for present-day ordination because it is the “law” that is currently in effect. As such, it must be observed. The eight gurudharmas are an integral part of the current valid gradual ordination manual and therefore gurudharma 1 remains a valid permission (Tib. gnang ba) or prescription (Tib. sgrub pa) for women to receive the going forth and the full ordination from bhikṣus when no community of bhikṣuṇīs exists. In the Mūlasarvāstivādvāda Bhikṣuṇī Lineage there is no prohibition (Tib. dgag pa) of ordination by bhikṣus alone (cf. Tsedroen & Anālayo 2013: 760). This means that in accord with the four great authorities (Tib. cher ston pa bzhi, Skt. caturmahāpadeśa) there is space for interpretation.22 The Buddha has not explicitly prohibited full ordination by bhikṣus, and such ordination further conforms with what is allowable, i.e., that bhikṣus are allowed to give full ordination when no bhikṣuṇīs are available.

4.2 Ecumenical Ordination by Mūlasarvāstivāda Bhikṣus and Dharmaguptaka Bhikṣuṇīs

In turning our attention to the second approach, we can reasonably ask: Are Tibetan Buddhists in a situation in which there is no bhikṣuṇī saṃgha? If you ask that question with regard to the Tibetan Mūlasarvāstivāda context only, the answer could be either: Yes, it is the case that a Mūlasarvāstivāda bhikṣuṇī saṃgha does not exist; the lineage is broken. Or it could be: No, although a Mūlasarvāstivāda bhikṣuṇī saṃgha does not exist right now, the lineage is not broken – it exists latently, because the monk order exists – and thus the Mūlasarvāstivāda prātimokṣa vow lineage (Tib. so sor thar pa'i sdom rgyun/ sdom brgyud) is still there, and thus the bhikṣuṇī saṃgha can be revived.23


23 For an example of what such a transmission lineage looks like, see the gSan yig of the 13th Dalai Lama which lists two Upādhyāya lineages. The second is that of H. H. the 14th Dalai Lama. It is called the Lowland Vinaya Ordination Lineage of Śāntaraksita. It starts with Buddha Śākyamuni or Śāriputra (Sha ri'i
Accepting this second answer, the next question would be, how can it be revived; by bhikṣus alone as per the approach summarized above, or by an ecumenical ordination, which we will consider now.

At the time of the Buddha, different Vinaya schools had not yet emerged. Therefore, canonical texts do not cover how to deal with a community of Buddhist bhikṣunīs existing outside the Mūlasarvāstivādavinaya tradition. Today there is a vibrant tradition of East Asian Dharmaguptaka bhikṣunīs and with their help the Theravāda bhikkhunī saṅgha has been revived (Anālayo 2013).

The Tibetan Kanjur neither uses the term “divisions between denominations” (Tib. sde pa tha dad, Skt. nikāyabheda) nor the term “other schools” (Tib. sde pa), continues with Prince Rāhula (Sras sGra gcan ’dzin), Brahmīn Rāhula (Bram ze sGra gcan ’dzin), Patron Nāgārjuna (mGon po Klu sgrub, ca. 150–250 CE), Bhāvaviveka (Legs ldan’ byed; 6th cent.), Śrīgupta (dPal sbas), Jñānagarbha (Ye shes snying po), Upādhyāya Śāntarakṣita (mKhan chen Zhi ba ‘tsho, 725–788) and then continues in more detail, generation by generation with a list of Tibetan Upādhyāyas. In 1954 the 14th Dalai Lama was ordained by his teacher Kyabje Ling Rinpoche (1903-1983), who himself had been ordained in 1923 by the 13th Dalai Lama Thub bstan rgya mtsho (1976-1933). For details see: Thub bstan rgya mtsho, Dalai Lama XIII, rGyal kun spyi gzugs yongs ’dzin chos bzhin du spyod pa du ma’i zhal snga nas dam pa’i chos kyi dbang khrid lung sogs mdo sngags zab rgyas bdu rdtsi’i rgyun khungs ldan byin rlabs kyi tshan kha ma nyams pa’i bgo skal ji snyed thob pa’i rim brgyud (gSan yig), vol. ni, 212 ff. in vol. 5 of the 7 vol. Lhasa New Zhol edition of the Collected Works (rGyal ba thub bstan rgya mtsho’i gsung ’bum), 4a7-4b7. See also Tsedroen (2008).

The author prefers to avoid the translation of nikāyabheda as “split of the nikāya”, because it has the negative connotation of saṃghabheda. In general, the term nikāya is ambiguous. Here it means group, division, school, or denomination. I follow the suggestion by Heinz Bechert to translate ‘nikāya’ with ‘denomination’: “These groupings within the Saṅgha are named in Sanskrit and Pāli as nikāya, but the translation ‘sect’ is hardly adequate ... I rather prefer using the term ‘denomination’” (2001:10). The Tibetan tradition seems to link the term “nikāyabheda” mainly with Bhāvaviveka’s respectively Bhavya’s Nikāyabhедaиvīḥaṃgavyāḥhyāna, which provides important information on the early sectarian movement in Indian Buddhism (for more details see Nattier & Prebish 1977). But the term nikāya cannot be limited to the eighteen schools, and not all of these eighteen schools have bequeathed canonical texts including a Vinaya textual corpus. In its later development, in a Vinaya context, nikāya refers not only to Vinaya school but also to the various branches of the order or monastery associations in the saṃgha (e.g., Thailand, Sri Lanka, Tibet) due to the different ordination successions or lineages within these Vinaya schools. For
According to Bechert, we also do not find the term nikāya in the canonical Vinayapiṭaka. Separate *samghas* “could make different decisions, but in each instance unanimously within their own *sīmā* or ‘boundary’. This situation is not considered a ‘split in the Order’ (*saṅghabheda*), but a nikāyabheda, i.e., the formation of separate ‘groups’ (nikāya) of monks” (2001: 12).

The first split within the early Buddhist community is said to have occurred between the Sthaviras and the Mahāsaṅghikas in 116 after the death of the Buddha (Nattier & Prebish 1977: 272). The cause of the initial schism in Buddhist history pertained to matters of Vinaya. Although there is remarkable agreement in all the schools’ categories of offenses listed in the basic monastic disciplinary text, that is, the *Prātimokṣasūtra*, one can find diversity in the minor *pāyantika-dharma* and *śaikṣa-dharma* sections which do not come under any penal section (1977: 268-269). Different source texts date the first schism by several centuries, i.e., between about one hundred years after the death of the Buddha and the mid-third century B.C.E. (Cox 2004: 502) under the auspices of King Aśoka.25 Scholars assume that the

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25 For the various lists of Buddhist schools of Indian Buddhism and their subdivisions see Lamotte (1958: 590–597). The opinion of contemporary scholars, whether the Nikāyas of Śrāvakas were philosophical-dogmatic schools or rather schools or orders with a certain Vinaya tradition, goes apart. Agreement seems to exist however in the fact that a splitting up into different Nikāyas (*nikāyabheda*) is not to be equated with *saṅghabheda* (or *saṃgharājī*), *nikāyabheda* is not an offence (Seyfort Ruegg 1985: 111-112).
earliest distinct Buddhist groups emerged through differences in ordination lineages and Vinaya. Traditional sources maintain the fragmentation of the monastic community after this initial schism into eighteen schools. Chinese pilgrims reported that monks of different doctrinal persuasion resided together, unified by the same ordination lineage and Vinaya. But “relations even among schools distinguished on the basis of monastic disciplinary code were generally not hostile” (Cox 2004: 503). Lokānanda “examines how the nikāyabheda (sectarianism) begun and wherein lies the root, since there was no saṅghabheda (schism), yet many splits were recorded” (2016: 181). He comes to the conclusion that there was “a number of minor, prototypical pupillar successions under the leadership of certain prominent disciples of the Buddha, which later became sectarianism (nikayabheda)” (2016: 184).

As Kieffer-Pülz (2010: 218) has pointed out, “a practice of reintroducing monks’ ordination from other subgroups within the same tradition is attested in the Theravāda tradition.” In Southeast Asia “we meet instances where new Nikāyas originated simply from the fact that a group of monks finds itself so remote from other members of the same Nikāya that mutual supervision of the correctness of legal procedure is no longer guaranteed” (Bechert 2001: 13) Similarly, Jackson (2010) has shown that in ancient Tibet monks who already possessed full ordination “were making special efforts to preserve one or another particularly valued ordination lineage.”

Full nun ordination, by contrast, does not yet commonly exist, and to revive it for the Mūlasarvāstivāda tradition and to introduce it into Tibetan Buddhism one must search beyond the normal places. What these sources do show for monks in the Tibetan Vinaya tradition, however, is the legitimacy of going to great trouble with – and even purposefully manipulating – the procedure of ordination for a good reason” (Jackson 2010: 214). The texts analyzed suggest “one’s existing full ordination must be formally given up before engaging in a second ordination ceremony” (2010: 214). On the other hand, Martin (2013: 247 note 20; 2016: 288 note 21) points out that the Fifth Dalai Lama received a second ordination in a different Mūlasarvāstivāda lineage without having given up his earlier ordination (Tsedoroen 2008: 209–210). Based on this historical fact, one possibility would be, to follow the example of the Theravādins taking on the challenge through new approaches by applying the dalhikamma (Skt. *dṛḍhakarman), a formal act of “reinforcement” to permit movement between nikāyas (Kieffer-Pülz 2010: 223), after full ordination by Dharmaguptaka bhikṣus and bhikṣunīs.
But regarding the ordination of nuns, contemporary Tibetan Vinaya scholars in general seem to take it for granted that an ordination by a twofold *saṃgha* requires *bhikṣus* and *bhikṣunīs* from the same tradition. But since there Mūlasarvāstivāda bhikṣunīs are not available, we need new directions, or as Noritoshi Aramaki put it during the Hamburg Congress 2007: We need to “be creative of new Buddhist cultures on our earth which are respectively unique to each of all cultural traditions” (2007: 3). He rightly asked: “Isn't it now time for us to start our concrete acts toward our contemporary universal or ‘ecumenical’ Buddhism for the coming ecological age?” (2007: 2–3). When it comes to *bhikṣu* ordination, such an approach could be traced back to the roots, because there are historic and contemporary reports of monastic rites performed by followers of different Vinaya schools.\(^{26}\) So what speaks against making an exception for nuns too?

Especially in today's increasingly pluralistic societies, it is not surprising that the question arises whether Tibetan Mūlasarvāstivāda *bhikṣus* can ask Chinese, Korean, or Vietnamese Dharma-guptaka *bhikṣunīs* to assist in fully ordaining Tibetan Buddhist śrāmaṇerikās, in the absence of Mūlasarvāstivāda *bhikṣunīs*. If they agree, would the newly ordained *bhikṣunīs* then belong to the Mūlasarvāstivāda or to the Dharmaguptaka school? It would be a vain endeavour to look for a ready-made solution for such a modern challenge in the ancient texts, as there is no ready precedent for today's endeavor.

The question of how to revive full ordination for Buddhist nuns emerged in the 1980s. Two major nuns’ orders (Theravāda and Mūlasarvāstivāda) had already ceased to exist about 800 to 1,000 years ago. Due to globalization and increasing international contact among Buddhists from all over the

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\(^{26}\) On October 10, 2011, the Gyalwang Karmapa, Orgyen Trinley Dorje, referred to a famous text by the historian Taksang Lotsawa (Stag tshang lo tsā ba, 1405–77), according to which the *bhikṣus* of different Vinaya schools who were gathered in Vikramaśīla Vihāra constituted a quorum for full ordination. For further details, see Taksang Lotsawa (2001: 78.24–79). Another precedent for multi-tradition ordination is that of Lachen Gongpa Rapsal (Bla chen Dgongs pa rab gsal). He was ordained after the wide-scale persecution of the Buddhist *saṃgha* in Tibet in the 10th Century by a *bhikṣu saṃgha* of three Tibetan and two Chinese monks (Chodron 2010). Dan Martin (2013: 242) suggests that for the time being we should settle “the date of first entry of the monks of the Lowland Tradition [Gongpa Rapsal’s vinaya descendants] into Central Tibet” for the year 978.
world, Theravāda and Tibetan Buddhists became aware that unlike their own traditions, in East Asian Buddhism the Dharmaguptaka nuns’ order still existed. Those nuns, however, belong to a different Vinaya school, neither to the Theravāda nor to the Mūlasarvāstivāda school but to the school of the Dharmaguptakas.

Although all the Vinaya traditions trace their roots back to the historical Buddha, the Dharmaguptaka nuns have a different ordination lineage, a different lineage of teachings and practice of the Vinaya. For centuries Vinaya scholars have considered these differences to be significant even if the differences among the schools are minor. Now, why do we care which lineage or Vinaya school the nuns belong to?

Lineages serve as proof of authenticity. In Tibetan Buddhism lineages are documented by drawing up chronological lists with names of certain key figures, outstanding masters, to ensure – and to prove – that the respective teaching reaches back to the Buddha himself, and is not newly created by Tibetans. To be authentic means to be genuine and credible.

Dharmaguptaka nuns have existed throughout Buddhist history, but Tibetans as well as Theravādins were not familiar with their origins and history and thus questioned the authenticity of their lineage, especially in the early years of contact with them.

Belonging to a certain Vinaya school is a question of authority. Members of each school take it for granted that only those who belong to “their” school, i.e., those who have received ordination by contemporary holders of one of their Vinaya lineage (and fulfill certain other requirements) are authorized to carry out the different kinds of monastic rites.

The basic requirements to accept disciples and to officiate at monastic rites are 1) to be fully ordained (Tib. bsnyen par rdzogs pa, Skt. upasampanna) and 2) to have the three virtues of being learned, respectable, and stable (Tib. mkąhas btsun brtan gsum). This means being learned in the Tripiṭaka, especially in the Vinaya, being free from a major offense (Tib. pham pa, Skt. pārājika) of the monastic code (Tib. so sor thar pa, Skt. prātimokṣa), and being stable in the practice of Vinaya after having trained with a senior monastic for at least ten/twelve years.27

27 For monks to advise nuns, at least twenty years are required.
This is, why although we cannot expect to find an easy solution in ancient texts, the discussion needs to be based on those ancient texts and their proper understanding using our common sense. In other words, contextual hermeneutics needs to be applied.

4.2.1 An Argument for the Validity of an Ecumenical Bhikṣuṇī Ordination

In 2012 in Dharamsala, I introduced the following heuristic hypothesis to the scholars of the Tibetan Gelongma Research Committee:

The flawless and perfect Mūlasarvāstivāda bhikṣuṇī vow can arise when it is given by a Mūlasarvāstivāda bhikṣu samgha together with a Dharma-guptaka bhikṣuṇī samgha, because:

1. If two saṃghas apply the current bhikṣuṇī ordination rite, only one vow (Tib. sdom pa; Skt. saṃvara)\(^{28}\) arises (that is the bhikṣuṇī vow) wherein the male saṃgha is paramount;

2. Although the generation of the perfect vow depends on many conditions, a prātimokṣa vow arises from its specific substantial cause (Tib. nye bar len pa’i rgyu, Skt. upādānakāraṇa) within the continuum of the ordainee. It is not transferred from outside, from the continuum of another person;

3. The school affiliation depends only on the monastic rite (Tib. las kyi cho ga, Skt. karmavidhi) followed during ordination.

In summary, why do these three premises entail the conclusion that the flawless and perfect vow can arise in this context?

The flawless and perfect bhikṣuṇī vow arises because, firstly, the Mūlasarvāstivāda male saṃgha is necessary and sufficient to make the ordination legitimate. Secondly, because the actual substantial cause of the vow does not depend on the saṃgha conferring the vow but on the person who takes the vow. The cause of the Mūlasarvāstivāda bhikṣuṇī lineage (provided it exists separately from the bhikṣu lineage) lies in the person ordained, not in

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\(^{28}\) Mvy 1608 (text erron. saṃvāra), 1632; 7010. BHSD: saṃvara, Tib. sdom pa “restraint, control, obligation, vow”. On the Tibetan term sdom pa, see also the article by Kishino (2015).
the ordainer (and his/her gender). And thirdly, in contrast to the bhikṣu ordination, in the case of the bhikṣuṇī ordination, we can have an ordination performed by a male samgha of one tradition (e.g. Mūlasarvāstivāda) together with a female samgha of another tradition (e.g. Dharmaguptaka), because bhikṣuṇīs play only a secondary role and are even completely dispensable, if not available. Provided the ritual is performed correctly, it leads to the women ordained becoming members of the monks’ (Mūlasarvāstivāda) tradition. They will receive ordination, and the perfect and flawless vow will arise.

The cause of the bhikṣuṇī vow lineage resides within the woman receiving it, and it is the Mūlasarvāstivāda ritual used during the ordination that determines the Vinaya school affiliation. Thus, all that is needed is the presence of the Mūlasarvāstivāda monks as officiants to make the ordination legitimate. Let us consider the bases and implications of these three premises:

**The First Premise**

If two samghas apply the current bhikṣuṇī ordination rite, only one vow (Tib. sdom pa, Śkt. saṃvara) arises (that is the bhikṣuṇī vow), wherein the male samgha is paramount.

The understanding of lineage from a philosophical point of view: At the heart of this reasoning lies the assumption that the bhikṣu and bhikṣuṇī vow are “of a single nature” (Tib. ngo bo gcig) or “of a single substance” (Tib. rdzas gcig) and that there is only one lineage that counts, i.e., the prātimokṣa vow lineage. In the case of two different lineages, a bhikṣu and a bhikṣuṇī one, nuns would be holders of both lineages and obtain both vows, if ordained by two samghas. If, on the other hand, the bhikṣuṇī lineage existed independently from the bhikṣu lineage, bhikṣus would not be involved in generating or validating the bhikṣuṇī lineage; it would be sufficient for the ordination to be conferred by bhikṣuṇīs alone.

One argument against the possibility of reviving the Mūlasarvāstivāda bhikṣuṇī order is that the “stream of the bhikṣuṇī vow” (Tib. dge slong ma’i sdom rgyun), i.e., the bhikṣuṇī ordination lineage, has already been broken

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30 Not only different by name (Tib. ming tha dad), but also different by meaning (Tib. don tha dad).
once and for all. Consequently, women would have to wait for the next Buddha. Nuns, however, have always been dependent on bhikṣus since the very beginning. Thus, a bhikṣuṇī lineage is not distinct from the bhikṣu lineage, because bhikṣuṇī ordinations never took place without bhikṣus. But they did take place without bhikṣuṇīs throughout Buddhist history, not only at the time of the Buddha (see Anālayo 2015: 413–415), but also when transmitted to China (Heirman 2001), in the later history of the Korean bhikṣuṇīs (I. Chung 2007), and also in the history of the Taiwanese bhikṣuṇīs (DeVido 2010: 16). Full ordinations of women are usually performed with the help of senior bhikṣus who are well learned in the Vinaya. A bhikṣuṇī ordination lineage consisting of bhikṣuṇīs alone does not exist. The only stable factor in bhikṣuṇī ordination has always been the participation of bhikṣu saṃghas.

In autumn 2011, when I conducted field research in India, the nuns of Jangchub Choeling Nunnery in Mundgod and the late Ven. Geshe Lobsang Palden (1935–2016) – at that time the abbot of Sera Je Monastery in Bylakuppe – organized two all-day Vinaya symposia in their convents in order to give me the opportunity to discuss the bhikṣuṇī ordination with leading Vinaya scholars of the three main Gelegpa monastic universities. Over four days, Tibetan nun scholars and I met with more than 20 leading Vinaya scholars from all six colleges of the three main Tibetan Gélugpa monasteries: Sera, Drepung and Ganden.

We wanted to find out how exactly they understood the concept of a bhikṣuṇī lineage. Did Mahāprajāpatī have such a lineage? Another question discussed was the status of those women in India who for centuries were fully ordained by a twofold saṃgha of ten bhikṣus and twelve bhikṣuṇīs. Did they obtain one or two vow lineages? Finally we inquired into the status of those first bhikṣuṇīs who in ancient times were ordained by bhikṣus alone (“by means of a bhikṣu karman” in Clarke 2010: 235).

The Vinayottaragrantha (‘Dul ba gzhung dam pa) states that if a śikṣamāṇā is ordained through the legal act of a bhikṣu, she is deemed to have been fully ordained, even though those who fully ordained her committed a minor infraction.

“Venerable, if a probationer (Tib. dge slob ma, Skt. śikṣamāṇā) is ordained through the legal act of a bhikṣu, is she deemed to have been fully ordained?”
“Upāli, [she] is deemed to have been fully ordained, but those who ordained [her] commit a minor infraction.”

Tibetan:

*btsun pa dge slob ma dge slong gi las kyis bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi 'am /

*u pā li bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa rnams ni 'das pa dang bcas pa'o //

Does such a bhikṣuṇī have a vow lineage? In Sera, although all scholars were sure that she has a lineage, the Vinaya scholars were in disagreement as to whether it was a bhikṣu or a bhikṣuṇī lineage. Finally, Geshe Rinchen Ngödrup, who had been one of the speakers at the International Congress on Buddhist Women’s role in the Saṃgha in 2007, and in 2012 had represented the Tibetan Nuns in the Gelongma committee, said: “Whether the person to be fully ordained obtains the vow or the vow lineage of a bhikṣu or bhikṣuṇī has to be decided from the aspect of whether at the time when the actual vow arises the person to be ordained is a man or a woman. It cannot be decided from the aspect whether the person who gives the ordination is a male or female saṃgha member.” At the end, all geshes present agreed that this is probably correct.

This implies that the gender of the conferring party is not the deciding factor. The main cause of the bhikṣuṇī vow and the vow lineage lies in the person to be ordained not in the ordainer.

Monks have always been ordained by monks. Male ordination lineages do not list every monk ordained, and certainly not for the period that the vow was transmitted in India. Rather, the lineages consist of upadhyāyas, who became key figures in the transmission of Vinaya through their function as

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31 Kanjur D 7 ('dul ba), na, 240a2–3. Cf. Clarke (2010: 234–235) and Tsering (2010: 168–169). As Clarke correctly points out, “It is important to note here that we are not told by whom the ordination is performed. Is it performed solely by monks or is it performed by both saṅghas?” (2010: 235). But in this discussion in Sera it was clear that we were discussing a bhikṣuṇī upasampada performed solely by a bhikṣu saṃgha by means of a bhikṣu karman.

32 Tib. sdom rgyun ni bsnyen rdzogs bsgrub bya pho mo’i cha nas dngos gzhī’i sdom pa skye tshe dge slong pha ma’i sdom pa’am sdom rgyun bzhag dgos pa red ma gtogs sgrub byed dge ’dun pho mo’i cha nas ma red.
ordination masters. A crucial figure is the first Tibetan monk in each lineage and the name of the upadhyāya who ordained him. For India, the Tibetan bhikṣu ordination lineage starts, for example, with the Buddha or his disciple Śāriputra, whereas the Dharmaguptaka bhikṣu ordination lineage starts with Buddha Śākyamuni or his disciple Upāli.

By contrast, what might a bhikṣuṇī ordination lineage look like? It could start either with Buddha Śākyamuni, if the ordination masters are recorded or, if those who were ordained are recorded, it could start with Mahāprajāpatī Gautamī, the first Buddhist nun. According to the Pāli Vinaya other women were ordained by bhikṣus alone. But neither the names of those bhikṣus who ordained other women are transmitted nor are the names of those other women. Thus it seems anachronistic and disingenuous to ask contemporary Dharmaguptaka bhikṣuṇīs for the record of an exact bhikṣuṇī ordination lineage consisting of bhikṣuṇīs only and reaching back to the Buddha himself to prove the authenticity of their lineage. According to the texts that have come down to us, a full-fledged ordination by bhikṣuṇīs alone never existed.

An exception is the case of Saṃghamittā, daughter of King Aśoka and founder of an order of bhikkhunīs in Sri Lanka around 230 B.C.E. Bhikkhunī Dhammapālā is recorded as her uppajhāyā and Ayupalā as her ācāriyā (Lamotte 1958: 251).

Similary the Dharmaguptaka bhikṣuṇī lineage is documented in the Pi-ch’iu-ni chuan-shu, the Complete Records of the Biographies of Bhikṣuṇīs,33 with the biography of Chu Ching-chien (ca. 292–ca. 361).34 She “received the tonsure [required for all who leave the household life], cast off secular garb, and accepted the ten fundamental precepts from the instructor … Chishan from Kashmir.” “There were twenty-four other women of like mind, and together they established Bamboo Grove Convent” at Lo-yang (Tsai


In 317 the Kashmiri master Chi-shan returned to Kashmir. Forty years later, in the year 357 C.E., Ching-chien and the others, four altogether, became Buddhist nuns by accepting, from the Assembly of monks only, the obligation to observe all the monastic rules. Ching-chien is thus the first of the Buddhist nuns in China” (1994: 19). The ordination of these first four bhikṣunīs was given based on “a karmavācanā (list of procedures) and of a prātimokṣa (list of rules) of the Mahāsāṃghika School,” although there is no evidence of the spread of these works, “the search for disciplinary rules for the bhikṣunīsaṃgha (community of nuns) continued . . . An important step for the bhikṣunīsaṃgha in China was the translation of a Sarvāstivāda bhikṣunīprātimokṣa in 379–380 in Ch’ang-an” (Heirman 2001: 275).

This shows that in those early times, the lines between the different Vinaya schools were often blurred. The school the ordination masters belonged to is not always clearly mentioned. The texts used for monastic rites may have come from different schools, as such texts were hard to obtain. Practitioners were often glad to get hold of any text at all to be able to continue with their practice and the spread of the dharma. Otherwise it may have taken years, and life is short.

“The question, however, whether an ordination only held before the bhikṣusamgha is valid, remained” (Heirman 2001: 276). There is no mention that these first nuns received the śikṣamāṇā precepts [from monks]. Given the context, we have to assume that the ordination procedure applied was the same as for monks, i.e., after going forth and receiving the ten precepts of a novice, which are the same for men and women, four śrāmaṇerikās obtained full ordination (upasampadā) in front of monks alone, and thus the first Chinese bhikṣunīsaṃgha was founded.

However, the validity of their bhikṣunī ordination, which had been set up by the foreign Buddhist monk T’an-mo-chieh-to 35 in 357 C.E., was challenged by the contemporary Chinese monk Shih Tao-ch’ang (Tsai 1994: 19). Some 70 years later, in 429 C.E. it was further thrown into question by “eight nuns from Ceylon” who came to the capital on the foreign boat of captain Nan-t’i from Sri Lanka (Tsai 1994: 53). The nuns stayed at the

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35 According to Skilling (1993/94: 36) the ordination was presided by a Kashmiri monk named Dharmagupta. This is a possible and common reconstruction from “T’an-mo-chieh-to” (曇摩羯多), also transcribed as “Tanmojiemo”. It is not clear who he might be.
Luminous Blessing Convent. The doubt they had expressed regarding the validity of previous ordinations was reported to the famous central Asian missionary monk Guṇavarman (367–431) who answered: “The precepts originally arose in the big community. If the original conditions are not fulfilled, this is no hindrance for ordination, as in the case of Gautamī [sic, read Gautami].”³⁶ Three biographies of eminent nuns – Hui-kuo (no. 14; ca. 364–433), Seng-kuo (no. 27; b. 408), and Pao-hsien (no. 34; 401–477) – deal with the question of whether the first Chinese nuns were truly nuns, and whether the ritual had been carried out in the proper way.³⁷

The first bhikṣuṇī in China listed in vol. 2 of the Complete Records of the Biographies of Bhikṣūṇīs is the Buddhist nun Hui-kuo (ca. 364–433).³⁸ In the year 429, after the Sri Lankan nuns had raised their doubt about the validity of the ordination of the Chinese nuns, “Hui-kuo, Ching-yin and others of Luminous Blessings convent” consulted Guṇavarman about the situation (Tsai 1994: 62). One of the questions raised with him was whether “by permitting women to receive the rules from the Assembly of monks only” an offense had been committed (1994: 37). Guṇavarman replies, if they had not been trained [as a śikṣāmāṇā] for two years, one may speak of an offense. At the same time, however, he makes clear that exceptions are possible, but “the correct view is that, if there is an established assembly present, one cannot but go along with all the requirements.” Furthermore, the biography of Seng-kuo, a disciple of the nun Hui-ts’ung of Kuang-ling on the north bank of the Yangtze River northeast of the capital tells us that “she herself had a few doubts” too. Therefore, she asked Guṇavarman whether it would be possible to go through the ritual a second time. Thereupon Guṇavarman replied “receiving the monastic obligations a second time is of greater benefit than receiving them only once” (1994: 54).

Finally, about the years 432–434 C.E.,³⁹ Hui-kuo, Seng-kuo, and the others were ordained in Nanking by a bhikṣu and a bhikṣuṇī saṃgha headed

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³⁷ Cf. Tsai 1994: 9, 37, 54, 62–63. For further details see Heirman (2010: 64).
³⁹ There is some confusion of the dating. Tsai (1994: 37), in the biography of Hui-kuo gives the „ninth year (432)” and in the biography of Seng-kuo “the tenth year (433)” (Tsai 1994: 54), while Stache-Rosen, following the monks’ biography of Guṇavarman in a collection of biographies known as in Hui-Chiao's
by the bhikṣu Saṃghavaranman, an expert on Abhidharma and Vinaya and successor of the Kashmiri master Gunavarman and the Sri Lankan senior bhikṣuṇī Devasarā. Ann Heirman points out that among other things, Gunavarman is known for his translation of the Szu-fen pi-ch’iu-ni chie-mo-fa (T. 1434), a karmavācanā text for nuns of the Dharmaguptaka School, and that therefore S. Lévi and É. Chavannes share the view that Gunavarman probably advocated an ordination according to the rules of this school (Heirman 2001: 276).

There is divergence among the accounts of the number of nuns who traveled from Sri Lanka to China. As one story has it, Devasarā had been invited to China with two other senior bhikṣuṇīs, to head the quorum of eight bhikṣuṇīs who had arrived from Sri Lanka some years earlier. Those nuns had not yet attained the right age and lacked the quorum of ten persons. Therefore, Gunavarman advised them to learn the local language. After Devasarā and the other two nuns arrived, they performed the bhikṣuṇī re-ordination as planned by Gunavarman, who had passed away, before he could do so. The other version reads:

[Four years later] in the tenth year (433), Nan-t’i, the ship captain, brought eleven more nuns from Sri Lanka, including one named


Cf. Thu’u bkwan (1985: 427): “Although it is reported that the Singhalese Bhikṣuṇī Devasarā and eleven bhikṣuṇīs from India [sic] travelled to China, I do not know whether a bhikṣuṇī vow lineage arose from them or not.” (singha la’i de slong ma de ba sa rā sogs rgya gar nas dge slong ma bcu phrag gcig rgya yul du byon pa’i lo rgyus ’dug kyang, de dag las brgyud pa’i dge slong ma’i sdom rgyun byung ma byung ma shes so).

For the Chinese characters, see Tsai (1994: 54, 134n94, 166).

Cf. Thu’u bkwan (1985: 427): “Although it is reported that the Singhalese Bhikṣuṇī Devasarā and eleven bhikṣuṇīs from India [sic] travelled to China, I do not know whether a bhikṣuṇī vow lineage arose from them or not.”


Tessara. The first group of nuns, who by this time had become fluent in Chinese, requested Sanghavarman to preside over the ritual for bestowing the monastic rules on women at the ceremonial platform in Southern Grove Monastery. That day more than three hundred women accepted once again the full monastic obligation [this time from both the Assembly of Monks and the Assembly of Nuns]. (Tsai 1994: 54)

Thus, the “double ordination” by a bhikṣu saṅgha and a bhikṣuṇī saṅgha was established in East Asia in approximately 432–434, under the guidance of the bhikṣu Samghavarman and the bhikṣuṇī Devasarā. This order still exists not only in mainland China, but in Taiwan, Vietnam, Korea, and many other countries as well.

For the Tibetan tradition thus far no detailed records of a Mūlasarvāstivāda śrāmanerikā or bhikṣuṇī lineage are known, although there exist individual accounts of śrāmanerikās and bhikṣuṇīs in Tibet.44 Most texts simply refer either to a mkhan brgyud, a lineage of [male] upādhyāyas, or to a “stream of prātimokṣa vows” (Tib. so sor thar pa’i sdom rgyun; abbr. so thar sdom rgyun), i.e., a prātimokṣa vows lineage. Sometimes one also finds the term “bhikṣu prātimokṣa vow lineage” (Tib. dge slong pa’i so sor thar pa’i sdom rgyun) or “bhikṣu ordination lineages” (Sobisch 2010: 250) but so far I have not encountered any reference to a separate vow lineage of nuns (bhikṣuṇīs), probationary nuns (śikṣamāṇās), novice monks (śrāmaneras), novice nuns (śrāmanerikās), lay men (upāsakas), or lay women (upāsikās).45 If the lineage of novices or laity is separate from that of the bhikṣus and was important on its own, one might have expected to find some discussion of it.

This indicates that, on the one hand, the bhikṣus are the authoritative holders of prātimokṣa lineages and, on the other hand, there is a special importance to prātimokṣa, namely in the context of the Three Vows-Theories that is unique to Tibetan Buddhism and central to it.46 The Three Vows are:

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45 Tib. *dge slong ma’i, dge slob ma’i, dge tshul pha’i, dge tshul ma’i, dge bsnyen pha’i ’ang dge bsnyen ma’i sdom rgyun.
46 For a detailed comparative study of this topic and the major traditions from the 12th through the 19th centuries, see Sobisch (2002).
the \textit{prātimokṣa} vow (Tib. \textit{so sor thar pa’i sdom pa}),\footnote{Cf. Cutler \\& Newland (2004: 265): “The seven types of vows of individual liberation are listed according to the person receiving the vows: ….”} the \textit{bodhisattva} vow (Tib. \textit{byang chub sms dpa’i sdom pa}), and the mantra vow (Tib. \textit{gsang sngags kyi sdom pa}). The \textit{prātimokṣa} vow, also referred to as individual liberation vow, consists of seven types of which the \textit{bhikṣu} vow is considered the superior.

As a Vinaya scholar one may never expect a “separate vow lineage” of \textit{sīkṣamāṇās}, \textit{śrāmaṇeras}, \textit{śrāmaṇerikās}, \textit{upāsakas}, or \textit{upāsikās}, simply because these people may not be supposed to confer vows upon others. But this is exactly what is disputed among Tibetan scholars, at least nowadays in the living tradition. For there are several well respected and high-ranking Tibetan teachers, who are not (or no more) \textit{bhikṣus}, though confer all three vows, i.e., \textit{prātimokṣa} vows (\textit{upāsaka} and \textit{upāsikā} vows), \textit{bodhisattva} vows and \textit{mantra} vows. Furthermore, for centuries, Tibetan \textit{bhikṣus} confer on women not only \textit{upāsikā}, but also \textit{śrāmaṇerikā} vows. But because monks and nuns are not allowed to live under the same roof, convents have developed where the \textit{śrāmaṇerikās} are staying on their own, often headed by one monk who is referred to as abbot \textit{(mkhan po)}. Tibetan history is unclear on when and by whom the first \textit{śrāmaṇerikās} became ordained.

Thus, it seems that anyone who has taken at least one of the seven types of individual liberation vows is considered a holder of a \textit{prātimokṣa} vow but is not necessarily authorized to confer the respective \textit{prātimokṣa} vows. According to Gelugpa mainstream opinion you have to be a \textit{bhikṣu} or \textit{bhikṣunī} to study and teach the Vinaya, and to confer \textit{prātimokṣa} vows to others. But it seems to be controversial whether one or the other is authorized to confer all seven types of \textit{prātimokṣa} vows, and whether a lay person can confer the lay precepts.

If the gender of the person ordaining is not the deciding factor, and if the main cause of the \textit{bhikṣunī} vow and the vow lineage lies in the person to be ordained and not in the ordainer, the answer should be that either a \textit{bhikṣu} or a \textit{bhikṣunī}, could give all seven vows, although this of course is not the usual procedure. Monks and nuns are not supposed to stay under the same roof, but to live separately in male and female communities where they train under two slightly different sets of \textit{prātimokṣa} rules.
Chapter 4: Possibilities of Reviving the Mūlasarvāstivāda Bhikṣuṇī Lineage

If at some point there were no bhikṣus left, but only bhikṣunīs, the question might arise whether nuns would be authorized to ordain bhikṣus in order to restore the bhikṣu lineage. This would be more difficult than the other way round because we have no textual evidence for such a case. However, the Abhidharmakośabhāṣya (Chos mgon pa’i mdzod kyi bshad pa) explains that in substance or in essence the vow of a bhikṣunī does not differ from that of a bhikṣu.48 This is in line with a famous quote from the Vinayottaragrantha, in which Upāli asks the Buddha:

“Venerable, if at the time of full ordination [a man] changes sex, is [that person] deemed to have been fully ordained?” The Buddha replies: “[That person] is deemed to be ordained. Transfer [her] in the midst of the bhikṣunīs.”

Tibetan:

48 D 4090 (mgon pa), ku, 176b1–3, gnas bzhi pa, las bstan pa, in relation to verse IV.14b–c: “In substance [the prātimokṣa vows] are of four types. The vow of the bhikṣu, the vow of the śrāmaṇera, the vow of the upāsaka, and the vow of the upavāsastha (Tib. bsnye gnas pa). Each prātimokṣa vow presents distinct characteristics. In substance there are these four, because [in substance] the vow of the bhikṣunī does not differ from the vow of the bhikṣu; the vows of the śikṣamāṇā and the śrāmaṇerikā do not differ from the vow of the śrāmaṇera; and the vow of the upāsikā does not differ from that of the upāsaka.” Why is this? The name changes with the sex. (rdzas su rnam pa bzhi yin no || dge slong gi sdom pa dang | dge tshul gyi sdom pa dang | dge bsnyen gyi sdom pa dang | bsnyen gnas kyi sdom pa’o || de ltar nas sor thar pa’i sdom pa ni mtshan nyid so sor nges pa’i phyir rdzas nyid du rnam pa de bzhi yin te | dge slong gi sdom pa las ni dge slong ma’i sdom pa gzhana yin no || dge tshul gyi sdom pa las kyang dge slob [em. slob : slong D] ma dang | dge tshul ma’i sdom pa gzhana ma yin no || dge bsnyen gyi sdom pa las kyang dge bsnyen ma’i sdom pa gzhana ma yin no || ji ltar shes she na | mtshan las ming ni ’pho ba’i phyir. The Sanskrit text corresponding to the quoted Tibetan translation reads: aṣṭadhā prātimokṣākhyah bhikṣusamvaro bhikṣunīsamanvaro śrāmaṇerasamanvaro śrāmaṇerisuṣaṇamvaro ṣaṇasamvarah upāsakasamvara upāṣikāsamanvara upavāsasamvararśa/ eṣo ’ṣṭavidhasamvarah prātimokṣasamanvara ityākhyāte/ nāmata eṣo ’ṣṭavidhah/ dravyastu catuvādha/ bhikṣusamvarah śrāmaṇerasamvara upāsakasamvara upavāśa- samvararśa/ ityēṣa catuvādhaḥ prātimokṣasamvarastu dravyātah/ pratiniyatalaṣaṇavātā/ bhikṣusamvarādbhikṣunīsamvaro nānyah śrāmaṇerasamvarācā/ śikṣamāṇāśrāmaṇerisamvaro/ upāsakasamvarādupāṣikāsamanvaro nānyah/ kathā jñāyate/ liṅgato nāmasam- cārāt (Pradhan 1975: 205–206). See also Pruden (1991: 581), and Bapat and Gokhale (1982: xli).
It is striking, however, that unlike the Pāli source (Vin. III 35, 12–24) that Kieffer-Pülz kindly provided in preparation of the Hamburg Congress 2007 (source: Background / Objectives > Material no. 5 Gender Transformation in the Vinayaπitaka of the Theravadins:
https://www.congress-on-buddhist-women.org/fileadmin/files/GenderTransformation3a_01.pdf (2019–08–26), the Tibetan Kanjur version does not explicitly raise the question as to what happens when a woman changes sex. But perhaps this reverse question was not felt to be important, because from a male perspective when a woman becomes a man, everything is as usual. Kieffer-Pülz (2015–16: 6, note 19) notes (with reference to Hülsen 1997: 66, Kieffer-Pülz 2015: 228 f. and Sujato 2012: 127 note 39) that she is leaving “the sex change rules aside here.” For our discussion, however, it is important to note that the ‘Dul ba gzhung dam pa (Vinayottara-grantha), D 7 (‘dul ba), pa, 219a3–6, states: “Bhadanta, the Bhagavān said that after a bhikṣuṇī has renounced her training, it is not appropriate to grant her once more full ordination to become a bhikṣuṇī; those who once again grant going forth or full ordination to any [former] bhikṣuṇī, come to a minor infraction (Tib. nyes byas, Skt. duṣkṛta). But in case they grant going forth and full ordination to a bhikṣuṇī, after she has renounced her training and descended [from being a bhikṣuṇī], even if she is fully ordained, isn’t there an offense to those?’ The Blessed One said: ‘There is. It is like this: If after a bhikṣuṇī has renounced her training and descended [from her status as a bhikṣuṇī], going forth and full ordination are granted to the one who changed sex, [i.e., to one who is now a man], there is no offense.” (btsun pa | bcom ldan ’das kyis dge slong mas bslab pa phul nas | slar dge slong ma’i dangos por bsnyen par rdzogs su mi rung ste | dge slong ma gang dag gis slar rab tu phyung ngam | bsnyen par rdzogs par byas na | de dag nyes pa dang bcas so | zhes gsungs na | dge slong mas bslab pa phul te babs pa las | de de dag gis rab tu byung zhing bsnyen par rdzogs par bgyis na/ bsnyen par rdzogs pa yang langs la | de dag la yang nongs par mi ’gyur ba mchis sam | bcom ldan ’das kyis bka’ sras pa | yod de | de ’di ltar | dge slong ma de bslab pa phul te babs pa las | de’i mtshan ’phos te mtshan ’phos par gyur pa de | rab tu byung zhing bsnyen par rdzogs par byas na | nyes par mi ’gyur ro). It seems that this statement neither refers to a bhikṣuṇī nor to a lay woman, but to one who is now a man, who had formerly been a bhikṣuṇī who renounced the training and left the order, and then changed sex. But unlike in the Theravāda tradition, in the Mūlasarvāstivāda tradition “formal renunciation” does not only exist for monks, but also for nuns (cf. Kieffer-Pülz 2015–2016: 9, 24): Pārājika (Tib. pham pa) 1, respectively pataniya-dharma (Tib. phas pham pa) 1, as announced at the end of the Bhikṣuṇyupa-sampadājñapti, refers to a bhikṣuṇī who neither renounced the training, nor revealed that her training has been weakened (Tib. bslab pa ma phul lam bslab
Today all schools of Tibetan Buddhism seem to accept that prātimokṣa vows (from their second moment onward) are avijñaptirūpa (Tib. rnam par rig byed ma yin pa’i gzugs),50 imperceptible form. Whether one becomes a monk or a nun depends on the physical basis (Tib. lus rten). The ordination rituals prescribe how the candidate’s sexual identity is to be confirmed by examining the reproductive organs (see Chapter 3, II.iii.1.6). After their ordination, monks and nuns are advised to follow one of the two gender-specific monastic codes. Ambiguous gender is seen as an impediment (Tib. bar chad kyi chos, Skt. āntarāyika dharma) to ordination.51 If one changes sex, no re-ordination is required – the person just changes the community (saṃgha). Why then is a male saṃgha seen as ranking first? On this question the living Tibetan tradition keeps two standard replies ready:

1. The male body is superior;

2. The male saṃgha is senior (Tib. bslab pa rgn pa) to the female saṃgha because the bhikṣu saṃgha was founded first.

At the time of the Buddha, Buddhist women already questioned this gender-biased hierarchy. Mahāprajāpatī suggested that monks and nuns show respect to each other, regardless of gender.52 The Buddha rejected her appeal making the concession to the expectations of Indian society at that time, that women need to be placed under male authority. Furthermore, ordination by bhikṣus alone is considered valid, although ordination by bhikṣūnis alone is
considered invalid.\textsuperscript{53} Thus, at present, \textit{de facto} and \textit{de jure} the bhikṣu \textit{saṃgha} is considered first in rank.

The Second Premise

Although the generation of the flawless and perfect vow depends on many conditions, a prātimokṣa vow arises from its specific substantial cause (Tib. \textit{nye bar len pa’i rgyu}, Skt. \textit{upādānakāraṇa}) within the continuum of the ordainee. It is not transferred from outside, from another person’s continuum.

The formulation of the second premise is standard Tibetan doctrine. Tsong-khapa states in his \textit{Essence of the Ocean of Vinaya} (‘\textit{Dul ba rgya mtsho’i snying po})\textsuperscript{54} that there are two ways of characterizing the nature of prātimokṣa vows: it is either a kind of form or the continued intention to abandon non-virtue. Form (Tib. \textit{gzugs}, Skt. \textit{rūpa}, Mvy 1859) cannot be substantially caused by mind. Thus renunciation (Tib. \textit{nges par ’byung ba}, Skt. \textit{niiryāta}) can only be the substantial cause of a prātimokṣa vow when accepted as the continued intention to abandon non-virtue.\textsuperscript{55} Tsonawa Sherab Zangpo (Tib. \textit{Mtsho sna ba Shes rab bzang po}) explains in his ‘\textit{Dul ba mtsho tīk (ka}, 15a1–3) that three kinds of causal motivation (Tib. \textit{rgyu’i kun slong}) are needed to generate a prātimokṣa vow: (1) the wish to take it (Tib. \textit{len par

\textsuperscript{53} This is at least what is generally assumed. According to Geshe Rinchen Ngödrup (personal communication in Bodhgayā on December 13, 2014) the MSV (\textit{karmavastu}) does not explicitly state that the bhikṣunī vow would not arise when given by a bhikṣunī \textit{saṃgha} alone. The conclusion that the ordination would not be valid can only be deduced from the first \textit{gurudharma}, which says that the going forth and the full ordination have to be received from the \textit{bhikṣus}.

\textsuperscript{54} Tsong kha pa (72 a3–4): \textit{nges ’byung bsam pa’i rgyu byas nas || gzhan gnod gzhi dang bcas pa las || ldog pa de yang lus ngag las || gzugs can yin zhes ’dod pa dang || spong ba’i sens pa rgyun chags pa || sa bon dang bcas pa yin no zhes || ’dod pa’i tshul ni rnam pa gnyis “It is, with thought of renunciation acting as cause, to turn away from harming others and the basis [for harming others]. Our higher and lower schools have two modes of assertion: that it is form, being \textit{karma} of body and speech; or that it is the continued will to abandon [non-virtue] together with its seeds.” For a detailed discussion of the various positions of various Indian Buddhist tenets on the nature of prātimokṣa vows, see (Sobisch 2002: 36–49, 311).

\textsuperscript{55} Among Tibetan Vinaya scholars it seems to be undisputed that vows at the desire realm level have form. See Jamgöṅ Kongtrul Tayé (1998: 87).
'dod pa); (2) the understanding that one has attained it (Tib. ‘thob par shes pa); and most importantly; (3) a stable intention to transcend suffering (Tib. mya ngan las ‘das pa’i bsam pa brtan po). In this regard he also refers to the Vinayasūtraṭīkā where Dharmamitra says that “without a stable intention to transcend suffering the vow will not arise.” Therefore, Tibetan Buddhist ordination masters emphasize that generating the vow mainly depends on the ordainee’s attitude. The vow is not something transferred from outside; it does not come, for example, from the preceptor’s continuum. Rather, the main cause that generates the vow – whilst depending on many other causes and conditions – is renunciation.

The Third Premise

The school affiliation depends on the monastic rite (Tib. las kyi cho ga, Skt. karmavidhi) followed during ordination.

The third premise is based on the assumption that there are many inner and outer causes and conditions of the generation of flawless and perfect prātimokṣa vows. What makes one specifically a Mūlasarvāstivāda nun is the fact that one was ordained according to the Mūlasarvāstivāda monastic rite. There are many essential elements required for full ordination, which are explained in the monastic rites for bhikṣu and bhikṣuṇī ordination. Tsonawa concludes that there are seven differences between the bhikṣu and bhikṣuṇī ordination ritual. Neither the bhikṣu nor the bhikṣuṇī ordination ritual explicitly states

56 That is niryāta (Tib. nges par ’byung ba), the thought of definite emergence from the cycle of existence, i.e., renunciation.

57 D 4120 (’dul ba), ’u, 1b1–yu, 388a7: mya ngan las ‘das pa’i bsam pa brtan po med par sdom pa mi skye bas skyabs su ’gro bas mya ngan las ‘das pa bsam pa brtan po sgrub par byed de “Generate a stable intention to transcend suffering by taking refuge, because without a stable intention to transcend suffering the vow will not arise.” Cf. Mtsho na ba (ka, 15b3–4).

58 Mtsho na ba (ka, 12b2ff), based on the Abhidharmakośabhāṣya, D 4090 (mngon pa), ku, 86a discusses the nature of prātimokṣa vows in relation to the six causes, the five results, and the four conditions.


60 Mtso na ba (ka, 119a3).
that the ten *bhikṣus* or twelve *bhikṣunīs* have to belong to the Mūlasarvāstivāda school.

So, today, in a multi-ethnic and multicultural society, the question is whether in exceptional cases “visiting *bhikṣus*” (Tib. *glo bur du ’ongs pa,*\(^6^1\) Skt. *āgantuka,* Mvy 8746), or respectively visiting *bhikṣunīs* from a different Vinaya school could step in to assist in ordination, if the required number of resident monastics is insufficient.\(^6^2\) The Tibetan *Mūlasarvāstivādavinaya* distinguishes between one who belongs to a different communion (Tib. *tha dad [du] gnas pa / so sor gnas pa,* Skt. *nānāsaṃvāsika/*~kā; cf. Mvy 8757) and one who belongs to the same communion (Tib. *gzhī mthun par gnas pa,* Skt. *samānasaṃvāsika*).\(^6^3\) Monks who belongs to the same communion can

\(^6^1\) Tib. also: *blo bur du ’ongs pa.* Cf. Kieffer-Pülz (1992: 366); Hu-von Hinüber (1994: 440–441). Thus, the *Posadhavastu* does not only mention the possibility of performing the *posadha* rite together with visiting monks, but it indicates that it is a mistake not to wait for their arrival. In the context of reviving full ordination for Buddhist women H. H. the 14th Dalai Lama expressed many times the idea that he cannot imagine that Atiśa, who did not belong to the Mūlasarvāstivāda but to the Mahāsāṃghika-Lokottaravāda Vinaya school, never joined a *posadha* ceremony. It is recorded that Atiśa never introduced the Mahāsāṃghika-Lokottaravāda Vinaya, because this would have been against the decree not to spread other Vinayas aside from the Mūlasarvāstivāda in Tibet (Tsering 2010: 168; Powers & Templeman 2012: 223–224), but it seems that as of yet we do not have information whether he joined into the bi-monthly and annual rainy season retreats.

\(^6^2\) To avoid possible misunderstandings, as mentioned above, this does not mean that *nikāyas* of different Vinaya schools are attested at the time of the Buddha, but there seem to have been precursors, groups of monks who received ordination from different disciples of the Buddha and lived separately from each other, temporarily or even permanently, in different regions of ancient India. And since interaction such as mutual visits between these groups is evident, today the *saṃgha* could decide that based on this, interaction between the different Vinaya schools is also possible if there is agreement on the purpose and way of approach.

\(^6^3\) Regarding the *nānāsaṃvāsika/*~kā, see Edgerton, BHSD, s.v.: “one who lives apart (from the generality of monks or nuns); under restrictions which bar him or her from certain rights of association (such as participating in the uposatha along with the rest).” According to Petra Kieffer-Pülz (personal communication 22.10.2019) that is only partly true. A *nānāsaṃvāsika* is suspended, but he is not under restriction which bar him from certain rights, this applies to monks under probation (*pārivāsika*), cf. Kieffer-Pülz (1992: 43). The *nānāsaṃvāsika/*~kā has nothing at all to do with the community that suspended him/her. If this person
be either, resident monks (Tib. gnyug mar gnas pa, Skt. naivāsika, Mvy 8745) or visiting monks (Tib. glo bur du ’ongs pa, Skt. āgantuka, Mvy 6937). An early 15th century Tibetan monastic constitution differentiates between two

remains in his/her position, he/she will never have anything to do with it again. Härtel (1956: 79 note 6) adds that this term refers to a person under suspension, someone who has committed a saṃghāvaśeṣa offense (Tib. lhag ma) and undergoes mānāpya respectively parivāsa (Tib. spo ba, Mvy 8649). Only a monk who has committed a saṃghāvaśeṣa offense and has been dealt with by the community can undergo the probation or mānāpya. This presupposes that the monk who committed the offence acknowledges it. If a monk does not acknowledge having committed an offence he can be suspended by the community. Thus, the two things mentioned above do not go together. Either a monk does not acknowledge his offence and is suspended, and thus is a nānāsaṃvāsaka, or he acknowledges his offences, and is then dealt with according to the rules, then he is not a nānasamvāsika. To be a nānasamvāsikā is also one of the impediments, i.e., an obstructive condition for ordination. In relation to women the Sanskrit term nānasamvāsikā is translated as so sor gnas pa in Tibetan. See Chapter 3 in this volume, III.i.1.3.2, question 35, Kanjur D 6 (’dul ba), da, 109a7, Sch 253 Kṣudr-v(Bhī) 16 b2. Bhikṣuṇīvinayavibhaṅga Kanjur D 5 (’dul ba), ta, 133a2–3: “tha dad du gnas pa de dag la zhes bya ba ni so sor gnas pa la’o.” Hu-von Hinüber (1994: 369) understands the term nānasamvāsika as “zeitweilig aus dem Orden ausgeschlossen” (suspended from the order) as distinct from asamvāsika (Tib. mi gnas pa | gnas par mi bya pa, Mvy 8758), “gänzlich aus dem Orden ausgeschlossen” (entirely expelled from the order) (369 note 9). Kieffer-Pülz (1992: 53) points out that according to (later) traditional Theravādavinaya interpretation, nānasamvāsika also refers to somebody who [due to a different Vinaya interpretation] opted out of a legal community. Every Theravāda monk considers himself samānasamvāsika in regard to his own legal community, whereas he considers monks of other legal communities as nānasamvāsika. However, it seems that in contemporary Theravāda practice, there are various understandings of the meaning of the respective terms (samāna)samvāsika (Tib. gzhi mthun par gnas pa), asamvāsika (Tib. mi gnas pa / gnas par mi bya pa) and nānasamvāsika (Tib. tha dad du gnas pa / so sor gnas pa). Clarke (2009: 124) questions that asamvāsa is equivalent to ‘expulsion.’ He discusses three terms from a list in the Upālipariprcchā, part of the Uttara-grantha of the MSV: 1. asamvāsika (mi gnas pa), 2. one who is in communion elsewhere (nānasamvāsika; so sor gnas pa), and 3. one who has previously committed a [grave] offence (sngar nyes pa byung ba). These terms, their various definitions these terms have changed in earlier and later times in India as well as in Tibet need further research. Cf. below p. 310 note 73 and 74.
different kinds of students or monks: gzhi pa (āvāsika\(^{64}\)) – present, resident as opposed to byes pa – foreign, non-residents, i.e., traveler, visitor.\(^{65}\) In ancient Tibet as well as today in Tibetan monasteries in Indian exile, it is very common that monks of the same or from other Vinaya schools, e.g. from India, Mongolia, China, and today also from Taiwan and Korea, are visiting monasteries for many years. How to behave correctly when visiting foreign monasteries is part of monastic training in all traditions and rooted in the Vinaya itself.

For example, in the Poṣadhavastu, D 1 (’dul ba), ka, 148b4–5, Upāli asks the Buddha:\(^{66}\)

“Venerable, if resident monks hear that visiting monks, skilled in Sūtra, skilled in Vinaya, and skilled in Mātṛkā\(^{67}\) are coming, how should they behave toward these [visiting scholars]?”

Tibetan:

\[
\text{btsun pa ’di lta ste dge slong gnyug mar gnas pa dag gis dge slong glo bur ba mdo sde ’dzin pa dang } \mid \text{ ’dul ba ’dzin pa dang } \mid \text{ ma mo ’dzin pa dag mchi’o zhes thos na } \mid \text{ de dag gis de dag la ji ltar bsgrub bar bgyi.}
\]

And the Buddha replies:

“Upāli, for the benefit of the visiting monks, skilled in Sūtra, skilled in Vinaya, and skilled in Mātṛkā, the (resident) monks should go out

\(^{64}\) Negi: Tib. gzhi pa, Skt. āvāsika; BHSD: resident? (in a monastery; said of a monk) or possibly servant. In Tibetan gzhi pa could be an abbreviation of gzhi mthun pa gnas pa.


\(^{67}\) The Tibetan translation of the MSV Uttaragrantha (’Dul ba gzhung dam pa) has 12 sections. Section 10 is the “Ma lta bu (The Summary [of] Vinaya Topics); Skt. Mātṛkā,” (Clarke 2015: 80). But here in this context Mātṛkā (Tib. ma mo) refers to the Abhidharma. Cf. Anālayo (2014b: 20–21): “The account of the first sangīti in the MSV does not explicitly mention the Abhidharma, although it reports that on this occasion Mahākāśyapa recited the mātrkā(s).”
[a distance of] up to two and a half yojanas\(^68\) to receive them with umbrellas (Skt. *chatra*), victory banners (Skt. *dhvaja*), and flags (Skt. *patākā").”

Tibetan:

\[
\text{nye bar 'khor | dge slong de dag gis dge slong glo bur ba mdo sde 'dzin pa dang | 'dul ba 'dzin pa dang | ma mo 'dzin pa dag gi don du dpag tshad phyed dang gsum du gdugs dang | rgyal mtshan dang | ba dan la sogs pa dag gis bsu bar bya'o | (148 b5–6)}
\]

This could be interpreted as a clear advice to practice hospitality\(^69\) and to show respect to visiting monks.\(^70\) Today, for example, leading senior Dharma-gupta nuns, skilled in the Tripitaka and experienced in functioning as ordination masters in Taiwan, have offered to come to India to conduct śikṣamāṇā ordination for Mūlasarvāstivāda śrāmaṇerikās. They even offered to follow the Mūlasarvāstivāda śikṣamāṇā rite rather than the Dharmagupta rite because the former rite also exists in Chinese translation, and a comparison of the Mūlasarvāstivāda śikṣamāṇā precepts with their Dharmagupta bhikṣuṇī precepts has shown that they keep all the precepts of the former. The question is whether this kind offer can be accepted in order to revive the Mūlasarvāstivāda bhikṣuṇī order?

In 2012, during my meeting with the Vinaya research committee in Dharamsala, I voiced the opinion that in general it should be possible for Dharmagupta bhikṣuṇīs to assist during full ordinations. Although there are minor differences between the various Vinayapiṭakas, I think that there is no difference regarding the nature of the vows (Tib. *sdom pa*, Skt. *samvara*)

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\(^{68}\) About 18.5 kilometers.

\(^{69}\) Cf. Hu-von Hinüber (1994: 229) who stresses that the Buddha stipulated hospitality and respect toward visiting Vinaya experts.

\(^{70}\) A Vinaya may be used narrowly only to refer to the people who live according to it, and when it comes to legal matters is understood to refer only to monks or nuns of the same Vinaya school. Nevertheless, when Buddhists in contemporary societies weigh the harms and benefits, they may decide to interpret this advice of the Buddha in a more inclusive manner, and so practice hospitality and show respect to followers of other Vinaya schools, and not only to visiting monks of the same Vinaya tradition. Alternatively, one could argue that Vinayas do not discuss what monks of other Vinaya traditions do and thus do not describe how they must be received, thus apply only to one’s own followers. This is a matter of viewpoint.
of the followers of different Vinaya traditions. As shown using the example of gender reassignment, the bhikṣu and bhikṣuṇi vows are of the same nature or substance. Otherwise a person who has undergone a change of sex would need to be newly ordained. On the basis of this, I argue that the nature of the vows of Buddhist monks and nuns of different Vinaya traditions are comparable.71 Obviously, different Vinayas have developed their tradition-specific characteristics, but in essence all of them reach back to the same source, which is the Buddha himself and the first monastic community. For the Buddha, the most important thing seems to have been that his followers live in concord and support one another.

School affiliation mainly depends on place, time, language, and the preceptors (Tib. mkhan po, Skt. upādhyāya) along with the instructors (Tib. slob dpon, Skt. ācārya).72 But following a different Vinaya school does not

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71 As mentioned above, Kishino (2015) has shown that sdom pa does not mean “vow”, but rather “permission”. According to the current state of research, it appears that among mainstream Buddhist schools only Tibetan Buddhism has developed the concept of prātimokṣa vow (so sor thar pa’i sdom pa). If, as some scholars assume, the common understanding of “vow” in Tibet is ultimately due to a misunderstanding of this term, the fact remains that Tibetan Buddhist view has been shaped by this assumption and concept of prātimokṣa vow for centuries. Nevertheless, it seems that the term “prātimokṣasamvara” is of Indian origin. Seyfort Ruegg (1985: 121 note 54) remarks that according to the Śilapaṭala of the Bodhisattvabhūmi, p. 138, some Bodhisattvas observe the Prātimokṣasamvara of a Bhikṣu. See also Zimmermann (2013) referring to “saṃvaraśīla: taking upon oneself the self-discipline consisting of formal disciplinary rules (prātimokṣasamvarasamādāna)” (2013: 874): “The first category, saṃvaraśīla, corresponds in this scheme to the traditional prātimokṣa rules, a central and old part of the Vinaya regulations (though different in its content from the traditional set)” (2013: 880). If one wants to bring about a change for women practicing in this tradition, one must think one’s way into the tradition and start from the same assumptions, i.e., one needs to understand their way of Vinaya understanding. This requires provisionally sharing their assumptions, even if one finds historical or linguistic reasons to rebut them. Many Tibetan Buddhist nuns, who wish for full ordination just as do their Theravāda sisters would like to practice according to the Mūlasarvāstivāda tradition. A solution is required for this.

72 The MSV Tibetan tradition refers to five kinds of ācāryas (śrāmaṇerācārya, rahonuśāsaka, karmakāraka, niśrayadāyaka, pāṭhācārya) and two kinds of upādhyāyas, the preceptor or abbot who allows entering the monastic life and the preceptor who allows full ordination. This list does not include the female counterparts. See Kanjur D 1 (‘dul ba), ka, 48 b5–49 a1: “bcom ldan ’das kyis bka’ stsal pa | slob dpon ni lnga | mkhan po ni gnyis so | slob dpon lnga gang zhe
necessarily imply discord with other schools. This does not refer to discord in the sense of a friction, but to the traditional convention that followers of different monastic codes cannot legally perform any ecclesiastic act together that is then recognized as valid by the members of their respective schools. Traditionally it would be considered a “mix” of two Vinaya traditions (cf. Hüskens & Kieffer-Pülz 263).

But followers of different traditions may also be in concord, which is one of the basic conditions for the validity of a Buddhist monastic legal act and was an overarching Buddhist principle right from the beginning. According to the traditional convention, followers of different monastic codes cannot legally perform any ecclesiastic act together that is then recognized as valid by the members of their respective schools. Traditionally it would be considered a “mix” of two Vinaya traditions (cf. Hüskens & Kieffer-Pülz 263).

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to the Tibetan Vinaya, a *saṃgha* in concord (Tib. *dge 'dun mthun pa*73, Skt. *samagra-saṃgha*) is defined as a chapter (Tib. *sde*, Skt. *ṣaṃkāya*) consisting of four or more monks agreeing in view and behavior.74 Thus, the question in today’s context is whether and how *saṃghas* of different *nīkāyas* of different Vinaya schools could agree in view and behavior, and thus could carry out a valid ecclesiastical act together. As Lamotte (1958: 518–519) has shown,

Nikāyas do not necessarily originate as the result of schism. ... Generally, there was no violent opposition between the adaptors of the

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74 See ZHD: *dge 'dun mthun pa: bzhi sde yan chad kyi btsun pa lta spyod mtshungs pa*. As Uwe Hartmann remarks in Buswell’s *Encyclopedia of Buddhism*, “Nikāya also denotes an ordination lineage that allows the joint performance of legal acts of the Buddhist order (saṃgha).” For a definition in the *Saṃghabhedavastu* of the MSV see Kanjur (*Dge 'dun gyi dbyen gyi gzhi*) D 1 (‘dul ba), nga, 297a6–7: “dge *'dun mthun pa ni gang lags ’di itar chos la chos kyi ’du shes dang, mthun pa la mthun pa’i ’du shes kyis las rnaṁs byed na ’di ni dge *'dun mthun pa zhes bya’o*” (What does *saṃghasāmagrī* mean? [The Buddha] said: It is like this: The saṃgha is in unanimity when he perceives as dharma what is dharma, perceives as unanimity what is unanimity, and acts accordingly). In a commentary related to a different section of the *Vinayavastu*, the *Pravrajyāvastu*, we find another, more technical definition. Kalyāṇamitra (Dge legs bshes gyen) states in his *Vinayavastuttikā* (“*Dul ba gzi règya cher ’grel pa*), Tanjur D 4113 (“*dul ba*), tsu, 244b3-5 that the *saṃgha* is in concord (Tib. *mthun pa*, Skt. *samanuyuja*) when all bhikṣus within a boundary (Tib. *mshams*, Skt. *sima*) are either present or have given their consent for carrying out a monastic rite such as an *upasampadā*. If it is not possible to gather the entire *saṃgha*, a quorum may convene in a “[small] monastic boundary” (Tib. *dkyil ’khor*, Skt. *mandalaka*). See also p. 211 note 156 and p. 228 note 250. Thus, it becomes clear that depending on the context the term *dge *'dun mthun pa* has different meanings.
various sects. They all considered one another as disciples of the Śākya, enjoying the same rights and prerogatives. … Relations were cordial and easy between the members of the different sects: a bhikṣu on his travels had the right to stay at Buddhist establishments he encountered on his journey; he was certain to be welcome as a guest and treated according to the rules of monastic courtesy, and no one would ask him for his personal opinions. … The formation of the sects was due mainly to the geographical extension of the community over the entire Indian territory.

What we have seen is that, in general, people from one nikāya are not forbidden to participate in the ordination of someone from another nikāya. We have also seen that the Buddha explicitly advised showing respect to visiting monks from other nikāyas, which tells us that there can be interaction between nikāyas. The next question would be whether ecumenical ordination could be one such possible interaction. I will argue that in exceptional cases, if there is good reason, it is not only admissible but even the duty of nikāyas of different Vinaya schools to cooperate with and support each other.

4.2.2 Recapitulating the Second Approach (Ecumenical Ordination)

In summary, the flawless and perfect bhikṣunī vow can be generated by the second approach for the following reasons:

1. Because the bhikṣu sangha is considered first in rank and because whether one obtains the bhikṣu or bhikṣunī vow does not depend on the gender of those conducting the ordination rite but on the gender of the person who receives the vow. Although the lineage of the nuns is that of the monks, due to legal regulations, full ordination should not be given by monks alone, unless there is reason for an exception;

2. Because whether or not the vow arises depends mainly on the attitude of the candidate, i.e., from their wish to receive it, the understanding that one has attained it, and most importantly, a stable attitude of renunciation;

3. Because becoming (or not) a Mūlasarvāstivāda bhikṣunī depends on whether or not the bhikṣunī ordination rite (Skt. bhikṣunyupasaṃpadājñāpti) is that of the Mūlasarvāstivāda school and whether the
minimum of three leading monks joining the nuns’ community for the full ordination belong to the Mūlasarvāstivāda saṃgha.

Because all Vinaya traditions trace their roots back to the historical Buddha, it should be safe to assume that the ordination lineages of different schools are of a single nature or substance. It follows that under present circumstances it would be appropriate for monastics of other Vinaya traditions to step in and complement the resident saṃgha for the sake of performing a saṃgha act. Before an ecumenical ordination could take place, however, it would be necessary to reach agreements on how to proceed and ensure that everyone involved has a clear understanding of the process and of the precise purpose of this saṃgha act. Because different Vinaya schools would be involved and in order to uphold each and every tradition, such questions would need to be raised in intensive dialogues, discussed and answered prior to proceeding with the ordination. Coming together in such a constellation would only be required once in order to revive the Buddhist nuns’ order of the Mūlasarvāstivāda tradition.

As already mentioned, such an approach would require a pluralistic view. It would not suffice merely to concede that other Vinaya traditions have value. Any claim for superiority of one’s own Vinaya tradition would have to be renounced and one would have to meet with other traditions on an equal footing. If an ecumenical ordination is conducted and both the monastic rite and the bhikṣu saṃgha are Mūlasarvāstivāda, and the accompanying Dharmaguptaka bhikṣu and bhikṣunī saṃgha agree, in my view, a perfect

75 It should be noted that the ordination lineage of H.H. the Dalai Lama and all the monks who were ordained by him reaches back to an ordination by three Tibetan (Mūlasarvāstivāda) monks and two Chinese (Dharmaguptaka) monks (Chodron 2010: 183–190). As Chodron points out, in 709, Tang emperor Zhongzong issued an imperial edict declaring that all monastics must follow the Dharmaguptaka, “and since then Dharmaguptaka has been the sole Vinaya tradition followed throughout China, areas of Chinese cultural influence, as well as in Korea and Vietnam” (2010: 188–189). Cf. Wangyal (2006).

76 Like the Mūlasarvāstivāda tradition, the Dharmaguptakavinaya holds that the main authority lies with the bhikṣus. Therefore, for full ordination of a woman, perhaps a Mūlasarvāstivāda bhikṣu saṃgha should submit a formal request to a leading Dharmaguptaka bhikṣu, skilled in Sūtra, skilled in Vinaya and skilled in Mātṛkā, to kindly send a group of Dharmaguptaka bhikṣunīs, skilled in Sūtra, skilled in Vinaya and skilled in Mātṛkā to assist for a Mūlasarvāstivāda women’s ordination.
Mūlasarvāstivāda vow would arise, depending on the Vinaya hermeneutics applied, i.e., on the way how practitioners interpret and apply the Vinaya in contemporary circumstances in relation to a matter not discussed at the time of the Buddha, because different Vinaya schools seem not to have existed at his time.\(^77\)

4.2.3 Further Rules and Regulations to be Considered

From a Vinaya legal point of view, however, the issue is even more complicated. Although this is not explained in the ordination rite itself, according to the Karmavastu, the Mūlasarvāstivādavinaya section “Formal Act Matters,” participants are subjected to several rules and regulations that must be complied with in order to execute a valid samghakarman.\(^78\)

For example, the preparation of samghakarmans always begins with sprinkling the place with water, sweeping the place, arranging the seats, and so forth. The monastic community is summoned by the sound of striking a gandhī wood, the questions to be answered are submitted, and so forth. The most important point is for the act to be complete (Tib. tshang ba) and flawless (Tib. ma nor ba), and that the way of acting, the words, and the sequence should be without disorder (Tib. ma ’khrugs pa). Whether a legal act comes about and is thus considered to be valid or effective (Tib. las chags pa) depends on many conditions.\(^79\) The governing condition is that the saṃgha be in concord or in agreement. By this is understood that the saṃgha must have three special qualities (Tib. dge ’dun khyad par gsum ldan) or fulfill three principles (Tib. chos gsum ldan tshang dgos pa): (1) the quorum must be complete in number (a minimum of four, depending on the requirements for the respective legal act); (2) the members who complement

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\(^77\) For detailed scriptural reasoning, see Tsedroen & Anālayo (2013: 760–765).

\(^78\) For a summary, see, for example, Sera Jetsun Choekyi Gyaltsen (158a5–161a5).

\(^79\) As Hüsken & Kieffer-Pülz (2012) show, during the Hamburg Congress 2007 it became evident that saṃgha acts such as women’s ordination can be perceived either as a legal act or as a ritual of initiation. In my observation, the Theravāda tradition seems to understand a saṃgha act as a legal act, whereas the focus of Tibetan Buddhism is more on ritual in terms of its potency or efficacy to generate the vow (saṃvara), which in this view produces merit (Tib. bsod nams, Skt. puṇya) day and night, up to the end of the life, the ceasing of the physical aggregate (Tib. gzugs kyi phung po, Skt. rūpaskandha).
the quorum must have the necessary virtues;\textsuperscript{80} and (3) the quorum must be free of the two discords, i.e., a) the discord of not attending the gathering, and b) the discord of leaving (without permission).\textsuperscript{81} One of the many necessary virtues is that the samgha members need to stay within the same monastic boundary (Tib. mtshams, Skt. sīmā).\textsuperscript{82} Furthermore, to be suitable to function as the preceptor or as the resident teacher (Tib. gnas kyi bla ma), the respective bhikṣus (or bhikṣunīs) need to meet certain individual qualifications.\textsuperscript{83} Like the resident teacher, the preceptors need to be:

1. Venerable (Tib. btsun pa), i.e., have pure ethics, have not been stained by a major offense,
2. Steadfast (Tib. brtan pa), i.e., have ten (in the case of men) or twelve (in the case of women) years of uninterrupted monastic standing after full ordination,
3. Learned (Tib. mkhas pa) in the Vinaya, the Tripiṭaka and the twenty-one groups with five characteristics each (Tib. lnga phrugs nyer gcig po gang rung dang ldan pa),
4. Helpful (Tib. phan ’dog pa) in twelve ways such as being compassionate, patient and so forth.\textsuperscript{84} Among these it is said that the teacher

\textsuperscript{80} This means that the monks or nuns performing the act must be free from certain defects and must meet certain criteria. Among these are the virtues of not adhering to bad views (Tib. sdig lta can ma yin pa), not being temporarily removed from their rank (Tib. sa gzhan na gnas pa ma yin pa), not living apart (Tib. tha dad du gnas pa ma yin pa), living or staying within the same boundary (Tib. mtshams nang der yod pa yin pa) and being of the same sex (Tib. mtshan mthun pa).

\textsuperscript{81} In this context it is mentioned that for a bhikṣu with seven qualities (Tib. dge slong chos bdun ldan) it is additionally necessary to have no discordant or conflicting behavior (Tib. der ma zad spyod lam mi mthun pa ma yin pa gcig kyang dgos so).

\textsuperscript{82} For the rules of sīmā according to the Mūlasarvāstivādins, see Kieffer-Pülfz (1992: 363–433) and on the term sīmā 1992: 371-380.

\textsuperscript{83} Sera Jetsun Choekyi Gyaltse (31a6ff). Cf. Mtsho na ba (ka, 66a7ff).

\textsuperscript{84} Mtsho na ba (ka, 66b4): phan ’dogs kyi yan lag ni chos bcu gnyis te | snying rje bzod ldan nang ’khor dag pa dang | phan ’dogs gnyis brtson mthshan mthun lta ba dag | smra shes don go shes pa rang bzhin gnas | lus ni tha ma las ni rang bzhin gnas | zhes gzung ngo (Helpfulness is said to be of twelve kinds: being
and the person ordained must share the same view on discipline. According to Śākyaprabha (ca. 7th century) that means:

[Both] must regard a particular transgression to the rules (such as drinking alcohol) to be a transgression, i.e., both must view that which interferes with the monastic training as detrimental to spiritual growth. Conversely, if, for example, the aspirant believes that killing a fetus is not a basis for incurring a downfall, his view is discordant (ita ba tha dad) with that of the ceremonial master (CTHSN, f. 155b3) (as cited in Jamgön Kongtrul Tayé 1998: 338–339).

Most geshes seem to agree that a monastic rite is flawless and perfect (Tib. cho ga nyes med phun sum tshog pa) when (1) the words are in accordance with the rite and (2) the two disharmonies are absent, which in turn means (a) the number [of saṃgha members] is complete,85 and (b) the additional [saṃgha members] are suitable.

If one prefers to follow the second approach of an ecumenical ordination, then one has to determine what exactly is meant by the absence of the two disharmonies or what is meant by being in concord and sharing the same views.

We have already discussed the need for sharing the same view (Tib. ita ba mthun pa, Skt. samānadṛṣṭi)86 concerning the interpretation of the Vinaya rules and the necessity to live or stay within the same monastic boundary, either as a resident or as a visiting monk or nun to perform monastic rites compassionate and patient, maintaining close ties with pure companions, making effort in the two helpful activities, sharing the same sex and same views, being eloquent or articulate, being understanding and sound of mind, having a natural human body and holding the established rank within the saṃgha).


86 On samānadṛṣṭi (gleicher Ansicht sein), see Hu-von-Hinüber (1994: 489) who cites Panglung (1981: 178) and Chang (1957: 99) implying that sharing the same view refers to sharing fundamental Buddhist views such as the existence of future lives and the possibility of attaining arhatship. But in the context of Vinaya, what matters is that the monks in the monastery to be visited are samānadṛṣṭi, i.e., of the same view. By this is meant that they hold the same Vinaya interpretation and do not argue, because only then can a karman be performed together.
together. In this context, it becomes important to know whether and which saṃgha acts resident and visiting monks or nuns can perform together.

According to Kieffer-Pülz (1992: 365–66), visiting monks are not allowed to participate in the legal act of determination and announcement of the great boundary (Tib. mtshams chen po, Skt. mahaṭṭī sīmā) or the small boundary (Tib. tshams bu chung, Skt. khudḍalikā sīmā). Nevertheless, together with the rest of the saṃgha visiting monks must be present when the boundary marks (Tib. mtshan ma, Skt. nimitta) are announced (1992: 387). Furthermore, there is a regulation that monks staying within the same boundary – whether short-term residents (Tib. gnas pa, Skt. āvāsika) or permanent residents (Skt. naivāsika, Tib. gnyug mar gnas pa) – should wait

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87 For a brief explanation of monastic boundaries, see Kieffer-Pülz (2010: 221–222), and for one on the differences between a great and a small boundary in accordance with the Mūlasarvāstivādavinaya, see Kieffer-Pülz (1992: 371–375). The small boundary is located within the great boundary. It allows a small saṃgha to perform legal acts which do not require the participation of the whole saṃgha while the rest of the community present in the great boundary may carry on with their daily routines.


89 For a definition, see Kieffer-Pülz (1992: 365–366). Härtel (1956: 96) understands Skt. āvāsika, Tib. gnas pa, as “zufällig anwesend,” i.e., occasionally present, someone who happens to be present, which implies a nearness to the Tibetan Term glo bur du ’ongs pa, Skt. āgantuka. Jä undertands glo bur du ’ongs pa as “new comer,” but it also has the connotation of someone who arrives spontaneously, a visitor. I therefore understand “gnas pa zhes bya ba ni dus thug ngur gnas pa” as: “dweller/someone being in means: someone who stays for a short time.” “Staying for a short time” can refer to someone who stays temporarily or to someone who has only recently initiated a longer stay, in the sense of “newcomer.” Such a person may become a permanent resident or leave after some time. Jonathan Silk (2008: 150–151) discusses different uses and dimensions of the meaning of the term āvāsika. See also Bapat & Gokhale (1982: xliii): “temporary visiting Bhikṣus (āvāsikā),” Clarke (2009: 130–131) points out that there is a distinction between a local or host saṃgha and a guest saṃgha that has not been sufficiently appreciated: “As for the term saṅgha, there are six types of saṅgha: 1) a saṅgha of [a group of ] four people; 2) a saṅgha of more than this; 3) a present saṅgha; 4) the saṅgha of the four quarters; 5) a host (or local) saṅgha; and 6) a guest saṅgha (dge ’dun zhes bya ba ni dge ’dun la rnam pa drug ste | bzhī’i tshogs kyi dge ’dun dang | de las lhag pa ’i dge ’dun dang | mngon sum du nye bar ’khod pa’i dge ’dun dang | phyogs bzhī’i dge ’dun dang | gnyug mar gnas pa’i dge ’dun dang | glo bur du lhag pa’i dge ’dun no).” The same can be found in ’Dul ba bsdus pa (Vinayasamgraha) D Tanjur 4105, nu, 200b1–2.
for each other instead of conducting the bi-monthly confession ceremony (Tib. gso sbyong; Skt. poṣadha) separately. That is to say, they must conduct the legal act of confession ceremony together.\textsuperscript{90}

From the context, it seems clear that “sharing the same view” does not necessarily refer to sharing the same interpretation of Vinaya rules, but first of all refers to the absence of quarrel, squabble, conflict of opinion, discord and dispute.\textsuperscript{91} What is pivotal is that no saṃgha member raises a formal objection in the case of differing views.

As mentioned above, at the time of the Buddha, there was not a plurality of Vinaya schools. Rather, resident and visiting monks belonged to the same Vinaya school. In consequence the Vinaya itself does not make any explicit statement as to how the different Vinaya schools could or should relate to each other in today’s context. This is a question of exegesis and as such the issue is a touchstone for contemporary Buddhism.

**Can Visiting Monks or Nuns Participate in Saṃgha Acts of Different Vinaya Schools?**

Against this background the question is raised whether today visiting monks who neither belong to the same Tibetan Buddhist ordination lineage nor to the same community (on a permanent basis) can or even must join saṃgha acts such as the bimonthly confession ceremony of the hosting Vinaya school. For example, there are many monks from the Vietnamese, Korean, or Taiwanese Dharmaguptakavinaya tradition who study in one of the three main Gelugpa institutions of Sera, Drepung, and Ganden Monastery in South India. Do they join the bimonthly poṣadha ceremony and the annual rainy season retreat (Tib. dbyar gnas; Skt. varṣā), or must they convert first, i.e., return their precepts and become re-ordained in the Tibetan tradition? What happens on these days, what happens during the rite to end the rainy season retreat (Tib. dgag dbye; Skt. pravāraṇā)? Do visiting monks participate or not?

In October 2012, when I attended the meeting of the Gelongma committee at Sarah Institute in Dharamsala, I did not raise this particular question but a

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\textsuperscript{91} For details, see Kanjur D 1 (’dul ba), ka, 220a5–b1. For the Sanskrit parallel with its German translation, see Hu-von Hinüber (488–489).
simpler one, i.e., whether monks of different Tibetan Buddhist ordination lineages can perform the *posadha* ceremony together. This question was inspired by observations made over the last decades when – during huge Tibetan Buddhist events like the Great Prayer Festival (Tib. *smon lam chen mo*) – monks, regardless of their different Gelugpa monastic communities, gather and perform the *posadha* ceremony together. Most Tibetan monks do not even know their exact lineage, they just know who ordained them and that it is Mūlasarvāstivāda. Therefore, I raised this question with the Vinaya experts of the Gelongma committee, comprising monks of the four different major schools of Tibetan Buddhism living together during their three-month research stay. I was told they could perform a joint *posadha* ceremony, even holding different *Mūlasarvāstivādavinaya* lineages.93

Geshe Rinchen Ngödrup, one of the committee members, explained that according to the Vinaya, after having gathered in one place, it is not permitted to perform the *posadha* ceremony separately. After permission has been given, it can be performed together. Even if the monks do not agree in their views, according to the MSV, the *karman* (legal act) is considered valid (Tib. *las chags pa*), provided no member of the community raises any objection.94

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93 For an article on the different Tibetan Vinaya lineages, see Martin (2016).
94 Cf. report given by the Gelongma Research Committee (2013: 330) that met in 2012 at Sarah College: “*las kyi cho ga byed pa’i tshe don la lta ba mi mthun kyang rang gi lta ba mi brjod pa dang dad pa ’bul na mthun pa yin min sogs gyi dpyad gzi’* – analysis, whether there is unanimity/concord (Tib. *mthun pa*, Skt. *samagra*) or not, when at the time of ceremonial rites – even if the *saṃgha* members do not share the same view – those having a different view do not express it and give confidence. To give confidence to each other (Tib. *gcig gis gcig la dad pa byin pa*) means to give permission (Tib. *gnang ba*, Skt. *samunajñā*, Mvy 6620). Similar to Tib. *gnang ba sbyin pa* (see Kieffer-Pülz 1992: 410, 369). For the term *samagra-saṃgha* or *saṃghasāmagrī* (Tib. *dge ’dun mthun pa*), Pā. *samghasāmaggī*, i.e., unanimity of the *saṃgha* cf. Härtel (1956: 111–112, “Einmütigkeit der Gemeinde”). See also Bechert, who states that the Pāli word *samagga*, i.e., ‘complete’ within a particular *sīmā* – “has been misunderstood by most translators as meaning ‘living in harmony,’ a translation which may be correct in other contexts, but not in these Vinaya passages. In a relevant definition which is found in various passages of the *Vinayapiṭaka*, *sammagga* is explained by *samānasamvāsaka* and *samānasīmāya ṭhito*. While the latter term
Karman\textsuperscript{s} become invalid only if the boundary has not been properly established first.

**Can Dharmaguptaka Nuns Practicing Tibetan Buddhism Convert to the Mūlasarvāstivāda School?**

Another question at stake is whether those Tibetan, Himalayan and/or Western nuns who live according to the Tibetan tradition but were fully ordained in the Dharmaguptaka tradition\textsuperscript{95} could “convert” to become Mūlasarvāstivāda nuns, and if so, how to do this.

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\textsuperscript{95} Cf. Bhikṣu Thich Quang Ba, founding abbot of Van Hanh Monastery, Canberra (Australia), ordained 1974, stated during the Hamburg Congress 2007 in front of H.H. the Dalai Lama: “If you require the participation of senior bhikṣunīs from other nikāya traditions or bhikṣunīs ordained in other traditions but following the Tibetan tradition, I believe there are many who are more than happy to assist.” (Dalai Lama XIV 2010: 258). Hüskens & Kieffer-Püll (2012: 260–261) raise the question of re-ordination for those nuns who fully ordained in the Dharmaguptaka tradition but follow the Tibetan tradition. The question of re-ordination of nuns in the Mūlasarvāstivāda tradition in general, not in that particular case, was a controversial issue during the Vinaya conference in Dharamsala in 1998. One Tibetan scholar pointed out that one of the impediments to women’s ordination is to have been previously ordained, whereas men may be re-ordained up to three times. It should be added here that Guṇaprabha’s *Vinayasūtra* classifies the question of having been previously gone forth as one of six impediments that specially concern female candidates, cf. D 4117 (’dul ba, wu, 11b4; Jyväsjärvi (2011: 519). Bapat & Gokhale (1982: xl) render this: “When she has already become an ascetic (in some other school).” Whether such an impediment exists, has to be verified by asking the candidate: “Have you been gone forth previously?” (Tib. sngon rab tu byung ba
In this context a senior Theravāda monk stated that in his view it would be sufficient for Tibetan Buddhist Dharmaguptaka bhikṣunīs who strive to become Mūlasarvāstivāda bhikṣunīs to declare in front of a Tibetan Buddhist bhikṣu samgha that from now on they will follow the Mūlasarvāstivāda-vinaya code of rules and henceforth belong to the same Vinaya school. For this, he was referring to Anālayo (2013: 323), who explains that:

In the Vinaya, the notion of being of a “different community,” nānasamvāsa, refers to a case of disagreement about the rules. . . . The status of being nānasamvāsa thus comes into existence because of a yin nam). This question not only occurs in the list for women, but also in the list for men, as can be found in the Pravrajyāvastu (Rab tu ‘byung ba’i gzhī), cf. Chung (2011: 91, § II.iii.1.3.3); Härtel (1956: 80, no. 35). For nuns, the *Bhikṣunyupasampadājñapti* reads: “Had you gone forth previously?” (Tib. ci khyod sngon rab tu byung ba ma yin nam, Skt. kaccit tvam pūrvaṃ pravrajitā), cf. Chapter 3 of this volume, section III.i.1.3.3, question 37, Kanjur D 6 (*’dul ba*), da. 109a7; Sch 253 Kṣudr-v(Bhit) 16 b2. This question is missing from the first list of impediments for admission of men in the Las braya rtsa gcig pa (Ekottarakarmaśataka), D 4118 (*’dul ba*), wu. 101a5–b5 (cf. Chung 2011: 82 note 6), but does occur further down in the list of impediments for full ordination of monks. The full passage reads as follows (D 1, ka. 54b4–6): “[The instructor] should ask: ‘You are not one who had gone forth previously?’ If he says ‘I have already gone forth,’ one should [further] ask him: ‘You are not one that had committed any of the four offenses (Tib. ltung ba, Skt. āpatti) from among the pārājikas? Or, in the event, that you descended, had you properly returned the training?’ If he answers: ‘I had committed an offense,’ one has to tell him: ‘Well then, depart!’ If he says: ‘I had not committed [such an offense],’ one should ask him: ‘Are you one who is now going forth?’ If he answers: ‘I am going forth,’ one should ask him: ‘Will you keep pure conduct/celibacy (brahmacarya) well?’ (khyod sgon rab tu byung ba ma yin nam zhes dri bar bya’o | | gal te byung ngo zhes zer na khyod la pham par ’gyur ba bzhi las ltung ba gang yang rung ba zhi byung ba ma yin nam | khyod ’bab pa na bslab pa legs par phul lam zhes dri bar bya’o | | gal te ltung ba byung ngo zhes zer na | | ’o na song shig ces brjod par bya’o | | gal te ma byung ngo zhes zer na | | ji ltar khyod da ltar rab tu byung ba yin nam zhes dri bar bya’o | | gal te bdag rab tu byung ba yin zhes zer na | khyod kyis tshangs par spyod pa legs par spyad dam zhes dri bar bya’o). The difference is that women are only asked whether they had previously gone forth or not and if so, they have to depart. In general, having gone forth is one of the requirements for becoming fully ordained. Thus, here the question refers to a different case. As we will see below there seem to be cases in which re-ordination of bhikṣunīs are allowed, when no offense or return of training is involved, to gain certainty or to clear doubt (see also above p. 317 note 91).
dispute about the interpretation of the rules. Therefore it can be resolved by settling the dispute. Once there is agreement in relation to the interpretation of the Vinaya rules, those who were \textit{nānasaṃvāsa} become again \textit{samānasamvāsa}, part of the same community.

This raises the question of whether Tibetan bhikṣus consider those bhikṣuṇīs who are practicing in the Tibetan tradition and have taken their full ordination in the Dharmaguptaka tradition to be \textit{nānāsaṃvāsika/–kā}{96} (cf. Anālayo 2013: 323–325), and if so, whether they could become again \textit{samānasamvāsika/–kā} by such a declaration or by a \textit{karman} settling a dispute (Tib. \textit{zhi bar byed pa}) on interpretation of Vinaya rules.

In the Tibetan translation of the \textit{Poşadhavastu} (Tib. \textit{Gso sbyong gi gzhi}) two ways of regaining the \textit{samānasamvāsi}ka status are explained:

Bhikṣus, there are the two ways of regaining the \textit{samānasamvāsi}ka status. What are the two? Either one declares oneself on one’s own to be of the same community, or one is reinstituted by the community [after one had been suspended by the community for not seeing an offense].{97}

Tibetan:

\[
dge slong dag gnyis po ’di dag ni mthun par gnas pa yin te | gnyis gang zhe na | gang zhiig bdag nyid kyis bdag nyid mthun pa’i gnas su bzhag pa dang | gang zhiig dge ’dun gyis chos kyis bzhag pa’o.
\]

Although currently there is no dispute on interpretation of \textit{Vinaya} rules, the question arises whether one of these two \textit{saṃgha} acts could be applied to the situation confronting us today. The second does not apply because there is no record of the Dharmaguptakas being suspended by the Mūlasarvāstivādins. From a historical point of view, the Dharmaguptaka school came into existence before the Mūlasarvāstivāda school. Thus, the Dharmaguptaka school cannot have split off from the Mūlasarvāstivāda school due to a dispute between two early communities.

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96 As mentioned above, according to Anālayo and on p. 304 note 63, there are Theravāda monks who consider themselves \textit{samānasamvāsi}ka concerning their legal community, whereas they consider monks of other legal communities as \textit{nānāsaṃvāsi}ka.

97 Kanjur D 1 (’dul ba), ga, 127a3.
The question is whether Dharmaguptaka nuns, despite practicing in the Tibetan tradition, could declare themselves on their own to be of the same Vinaya school as the Tibetan Mūlasarvāstivāda monks. In this context, during a personal communication the leading Tibetan Vinaya expert Geshe Rinchen Ngödrup did indicate that should nuns like myself who have received ordination in the Dharmaguptaka tradition from bhikṣus alone express doubt as to whether, for example, they had been ordained properly, in his view, based on a passage in the Bhikṣunīvinayavibhaṅga they could be re-ordained by bhikṣus alone in the Mūlasarvāstivāda tradition.⁹⁸

For this we have not only canonical evidence, but also a precedent. As already mentioned above, around the years 432–434 a re-ordination of bhikṣuṇīs took place in China: Nuns were ordained by monks alone. When nuns from Sri Lanka arrived and stayed with them for about six years, doubts arose among the Chinese nuns, as to whether their ordination had involved an offense, and thus they asked Guṇavarman whether re-ordination were possible. He confirmed that receiving the ordination a second time would,

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⁹⁸ That re-ordination of nuns is allowed if doubts are involved is based on the Tibetan Bhikṣunīvinayavibhaṅga as pointed out by the Gelongma Research Committee (Kanjur H (’dul ba), ta, 354a7–354b3): “snga bsnyen rdzogs kyi cho ga byas zin kyang slar yang bsnyen par rdzogs pa’i cho ga byed chog pa” (permission to perform the upasampadā rite again although the upasampadā rite has already been performed before” (2013: 205). This fact was unknown at the time of the Hamburg Congress 2007. Kanjur D 5 (’dul ba), ta, 256a1–2 reads: “In case there is no absolute certainty as to right or wrong, a period of demotion (Tib. (sa) spo ba, Skt. parivāsa) should be imposed, or [the bhikṣuṇī] should be fully ordained again” (gal te ma tshang na sa spo bar bya ba’am | slar yang bsnyen par rdzogs par bya’o). Perhaps this is a supplement peculiar to the Mūlasarvāstivāda BhīVinVibh commentary on pāyattika (Tib. ltung byed) 77: “If a bhikṣuṇi knowingly fully ordains an unmarried woman who has not reached the age of twenty, she commits a pāyattika” (yang dge slong ma gang shes bzhin du bud med khyim so ma bzung ba lo nyi shu ma lon pa bsnyen par rdzogs par byed na ltung byed do). For a comparison, see Waldschmidt (1926: 140); Roth (1970: 238–240); Hirakawa (1992: 296–299); Hüsken (1997: 265–266). Tsomo (1996: 110) needs correction. Panglung (1982: 166) states that the 180 pātayantikas are outlined in 28 groups. But although 180 is the correct number of the pāyattikas in the Tibetan Mūlasarvāstivāda Bhikṣunīprātimokṣasūtra, according to the index given in Dpe bsdur ma (’dul ba), vol. 9, the BhīVinVibh seems to consist of only 165 pāyattikas. This needs thorough investigation (see above p. 308 note 72). For the Dpe bsdur ma version of the commentary, see vol. 9, pp. 601–606 (ltung byed drug pa’i gnyis pa ’chad pa, no.*57).
indeed, be of benefit. There is no mention that they would have to return their vows before taking them a second time. On the contrary, the biography of the nun Pao-hsien (no. 34; 401–477) clearly states that “[Gunavarman] had not said that the first transmission to China, from the Assembly of Monks only, was invalid. He had said, rather, that the second transmission [that included the Assembly of Nuns] was augmenting the good value of the obligation that had already been received” (Tsai 1994: 63).

There is a third option. Instead of performing an ecumenical ordination, one could follow the example of the Bodhgayā ordinations 1998, wherein after the Dharmaguptaka ordination has been conducted in front of both kinds of samgha, Theravāda bhikkhus “have had the function of what in the modern tradition is known under the technical term of dalṭhikamma, literally ‘making strong’. This refers to a formal act through which a bhikkhu or a group of bhikkhus ordained elsewhere gain the recognition of a particular community of which he or they wish to be part” (Anālayo 2013: 324).

A first gesture in this direction had already been made by the Dalai Lama when he stated in Hamburg in 2009: “There are already nuns within the Tibetan tradition who have received the full bhikṣunī vow according to the Dharmaguptaka lineage and who we recognize as fully ordained” (Dalai Lama XIV 2010: 279). But although they are recognized as bhikṣunīs, they are still Dharmaguptaka nuns and thus must follow a different Vinaya than the Tibetan monks. Supposing there were at least twelve Tibetan or Himalayan bhikṣunīs who have been ordained in the Dharmaguptaka tradition, would it be possible for them to declare in front of a Mūla-sarvāstivāda bhikṣu samgha that from now on they wish to be part of the Mūla-sarvāstivādavinaya school? Or alternatively, could they be ordained a second time by Mūlasarvāstivāda bhikṣus alone, with this ceremony being considered their conversion to the Mūlasarvāstivādavinaya school? The answer to these questions can only be reconstructed by reflecting on the various procedural and other issues involved. We will not find a ready-made solution to this 21st century question in the ancient texts. It requires interpretation according to today’s context, as well as competent bhikṣus, well-learned in the Vinaya and willing to assume responsibility, who have the approval and support of their respective monastic communities.
4.3 Historic Decision Taken by the “12th Religious Conference of the Four Major Schools of Tibetan Buddhism and the Bon Tradition”

After about 30 years of research and discussion on the matter, on June 20, 2015, the “12th Religious Conference of the Four Major Schools of Tibetan Buddhism and the Bon Tradition,”\(^99\) organized by the Department of Religion and Culture, announced the following decision on “Agenda item 2” during its closing ceremony, which was attended by the Dalai Lama and the head Lamas of all the major schools of Tibetan Buddhism. From the minutes:\(^{100}\)

\[
gros gzhi gnyis pa | chos tshogs thengs bcu gcig pa’i gros chod dgongs don 2012 lor btsugs pa’i dge slong ma’i nyams zhib tshogs chung nas bton pa’i “bod du dar ba’i gzhi thams cad yod par smra ba’i luogs la dge slong ma slar gso yod med dpyad gzhi lung gi bang mdzod”\(^{101}\) ces pa’i snyan thor gnang phyogs ji dge bka’bsdur gnang rgyu |
\]

Agenda item 2

As decided in accord with the intention of the “11th Religious Conference,”\(^{102}\) in 2012, a Vinaya Research Committee had gathered and published [their findings] under the title Treasury on the matter to be analyzed, i.e., whether the bhikṣuṇī [vow/ ordination lineage?] can be

\(^{99}\) From here on, referred to simply as “12th Religious Conference.”

\(^{100}\) The following youtube link of a Tibetan TV report (sequence 19–22 mins.) in Tibetan language was viewed on:
https://www.youtube.com/watch?v=ZODCi1G6k7U (2019–08–26). The respective text from the Tibetan minutes read out at this conference was received from the Tibetan Nuns Project on August 7, 2015.

\(^{101}\) Title of the report by the Gelongma Research Committee.

\(^{102}\) The wording of that decision (on agenda item 7) is as follows: “For the past many years research has been done on the bhikṣuṇī lineage. The outcome has been published in a series of books. As it is clear from this [research’s outcome], the Mūlasarvāstivāda bhikṣuṇī lineage does not exist. Also concerning the bhikṣuṇī lineages of other schools, doubts about a pure source have not been utterly overcome or demolished. Based on this, in order to settle the matter, the Department of Religion and Culture will form a subcommittee of experts with Vinaya holders, representing all the traditions, to reach a conclusion as to whether there is or is not a method to revive the bhikṣuṇī lineage and to make a clear statement.”
revived in the Mūlasarvāstivāda tradition spread in Tibet. The [outcome of the] discussion on this virtuous issue is recorded as follows:

gros chod gnyis pa |
kha} da bar chos tshogs rnams su bka’ bsdur dang de bzhin ’brel yod khag nas nyams bzhib gnang ba sogs byung yod kyang | bod du dar ba’i gzhi thams cad yod par smra ba’i damchos ’dul ba’i lugs la dge slong ma sgrub thabs yod med kha tshon chod pa’i thag gcod cig gnang thabs dka’ bar brten | dge slong ma sgrub thabs kyi gnad don ’di nyid mu mthud nar ’gyangs su ma gtong bar bsnyen par rdzogs par ’dod pa’i btsun ma so so’i thugs ’dod bzhin chos srung sde pa’i lugs kyi dge slong ma’i sdom pa blangs na ’grigs pa’i mang mos byung |

Decision [on agenda item] 2:

2.1 Although [the issue has been] discussed in the [“Religious] Conferences” up to now and research has been done accordingly, it is difficult to reach a clear decision on whether there is a way to ordain bhikṣunīs in the noble Dharma Vinaya tradition of the Mūlasarvāstivāda, which spread to Tibet. Thus, in order to avoid any further delay with regard to the matter of ordination of bhikṣunīs, the majority approved that it is alright if nuns, in accordance with their individual wish become fully ordained, take the bhikṣunī vow in the Dharmaguptaka tradition.

kha} de ltar byung tshe sde pa de’i lugs kyi las chog sogs ’dul ba’i gzhung rnams bod skad du phab bsgyur dang | gso sbyong tshugs stangs sogs gzhi gsum gyi las rnams kyang lugs de dang mthun par tshad ldan yong ba dang | dge bsnyen ma nas dge slong ma’i bar gyi bslab tshigs rnams kyang de’i lugs ltar bslang rgyu yod pa gnang rgyu |

2.2 At the time when this transpires, the karmavācanās (rite manuals) and other texts of this [Dharmaguptaka Vinaya] school as well as the respective Vinaya commentaries are to be translated into the Tibetan language. Also the saṃgha acts related to the three [most relevant] skandhakas [of the Vinayavastu] and signify monastic life such as how to perform the poṣadha (confession) should be made available in a proper, fully-characterized way in accordance with that tradition then. Also the precepts from an upāsikā up to a bhikṣunī should be given in the way they are received in that [Dharmaguptaka] tradition.
2.3 Because a report was submitted stating that in the Svastika Bon tradition the vow lineage of a bhikṣuṇī (Tib. Gelongma) or Drangsrong-ma does exist, this fact has been noted.

4.3.1 Implications of the Decision Taken at the Conference

At first glance, the decision merely seems to confirm the status quo, because the Dalai Lama had already stated during the Hamburg Congress in 2007:

One thing we can do now is to translate the three primary monastic activities (poṣadha, varṣā, and pravāraṇā) from the Dharmagupta lineage into Tibetan and encourage the Tibetan bhikṣuṇīs to do these practices as a bhikṣuṇī saṃgha. (Dalai Lama XIV 2010: 279)

The significance of the decision by the “12th Religious Conference,” however, should not be underestimated.

The major breakthrough in this decision is the acknowledgement of the validity of the East Asian Dharmaguptaka bhikṣuṇī ordination lineage. By acknowledging that Tibetan nuns could be ordained in the Dharmagupta tradition, the participants have conceded that it is a reliable lineage. This development is new, highly significant, and differs from the position held during their last “11th Religious Conference” in 2011, when they were still casting doubt on the validity of the ordination lineage of the Dharmagupta

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103 Tib. drang srong ma – female form of Tib. drang srong, Skt. ṛṣī. Roesler (2015: 435) explains that in Bon monasticism the Vinaya (’dul ba) has several grades or stages of ordination, where the full ordination comprises 250 vows for monks and 350 or 360 for nuns: “Fully ordained monks and nuns are called drang srong and drang srong ma, a term that is used in Tibetan translations from the Sanskrit to render Sanskrit ṛṣī,” a sage.

104 Among Tibetans, it is still controversial whether or not Bon is to be considered distinct from Tibetan Buddhism. Although it traces its history back to pre-Buddhist practices, it shares a common set of beliefs, practices and canonical literature with Tibetan Buddhism. In 1988 the Dalai Lama “declared that Bon should be regarded as one of the five major religious traditions of Tibet, along with the four Buddhist orders” (Powers & Templeman 2012: 101).
nuns, stating “with regard to the bhikṣunī lineages of other schools, doubts with regard to a pure source have not been utterly overcome or demolished.”

Also, considering that the Tibetan canon was closed in the 14th century, at the time of Bu-ston (Bu ston Rin chen grub, 1290–1364), and that during the time of King Tri Ralpachen (Khri Ral pa can, r. 815–838) a decree had been issued not to spread other Vinayas aside from the Mūlasarvāstivāda in Tibet, a major step has been taken in deciding that the Vinaya of the Dharmaguptakas will be added to the Tibetan canonical texts, i.e., the Kanjur and Tanjur. This falls in line with a more comprehensive plan: In January 2011, during the “Tengyur Translation Conference” at the Central University of Tibetan Studies (CUTS) in Sarnath/Varanasi, the Dalai Lama proposed to “collect all the texts from the Asian canons (Chinese, Korean, Pali, Sanskrit, Tibetan) and make sure that the texts missing in one are included in another.” The Dalai Lama repeatedly expressed the wish to have the early discourses of the Buddha, the Pāli Sūtras translated into Tibetan.

Should the Dharmaguptaka bhikṣunī practice be further introduced in Tibetan Buddhism, this would be a major step toward recognizing other Buddhist traditions on an equal footing.

4.3.2 Shortcomings of the Decision

Nonetheless, no logical conclusions have been drawn regarding the restoration of the nuns’ ordination lineage in the Mūlasarvāstivāda school, despite decades of efforts and research initiated by the Dalai Lama, who exhorted scholars to find possibilities for restoring bhikṣunī ordination.

During the congress in 2007 in Hamburg, the Dalai Lama stated (2010: 268):

First of all, I just want to make clear that we all accept and recognize as bhikṣuṇīs those Tibetans and Westerners who have received Dharmaguptaka bhikṣuṇī ordination. This is not the issue. The issue is to find the way to ordain bhikṣuṇīs that is in accordance with the Mūlasarvāstivāda-vinaya texts.

This hope was reconfirmed in a letter by H.H. the Dalai Lama directed to the Committee for Bhikṣuṇī Ordination in the Tibetan Buddhist Tradition, dated January 20, 2013, which states:

As one individual, I do not have the authority to institute the bhikshuni ordination in the Tibetan community. This is an issue for the sangha collectively to decide. However, I have long encouraged the convening of an international meeting of the sangha to discuss the issue. In preparation for that, it would be good if Tibetan bhikṣus were to agree upon a way in which the Mūlasarvastivāda bhikṣuṇī ordination could be given.

Furthermore, in 2007, the Dalai Lama had also stated (2010: 268–269):

I can institute that the Tibetan bhikṣuṇīs ordained in the Dharmaguptaka tradition meet in groups to perform the three saṅgha rituals. . . . I can have the appropriate texts for the Dharmaguptaka versions of these three saṅgha rituals translated from Chinese into Tibetan immediately and encourage the Tibetan bhikṣuṇīs to begin doing these practices as a community. With the support of the other bhikṣus here, I can say that much; no one will oppose that.

Thus, the official decision taken by the “12th Religious Conference” that despite all the successful research submitted, “it is difficult” to reach a clear decision, is unfortunate. Moreover, the choice of “de dka’ las khag po ’dug” is telling, because in its Tibetan colloquial version this wording carries the meaning of something that is not only difficult but not possible, something you cannot or do not want to do. The conference was supposed to decide how to revive the Mūlasarvāstivāda bhikṣuṇī order and by which approach. It did not do so.

Why is this important?

Most of those novice nuns who are interested in full ordination want their own teachers to be involved in their ordination, and do not want to receive an ordination in a culture and a linguistic setting not familiar to them. After decades of research, since about 1980, the heads of the traditions were unable to decide how these nuns should proceed. It is therefore unreasonable to expect these nuns, many of whom have not had access to higher education in the Vinaya and most of whom are uncertain whether they have the support of their male teachers, to decide on their own how to proceed.

Moreover, it is unclear how the women ordained as Tibetan Dharma-guptaka bhikṣunīs would subsequently undertake karmas that require the cooperation of bhikṣus. Would they be done with Mūlasarvāstivāda bhikṣus? If yes, which Vinaya will be used? If so, will all bhikṣus agree to do it, or may they opt out saying that this is a different Vinaya tradition, and that the bhikṣunīs should get bhikṣus from East Asian countries to help them?

The decision taken in June 2015 by the “12th Religious Conference” that Tibetan Buddhist novice nuns can decide on their own to take ordination in the East Asian Dharmaguptaka tradition carries great weight. With that decision the majority of the Buddhist leaders present were agreeing to introduce the bhikṣunī lineage from the Dharmaguptaka tradition into Tibetan Buddhism. It remains unclear, though, how Tibetan bhikṣus of the Mūlasarvāstivāda tradition will relate to the Tibetan Dharmaguptaka bhikṣunīs on a day-to-day practical level.

Whether in the end, the Mūlasarvāstivāda bhikṣunī practice will be revived in the Karma Kagyü tradition headed by the Gyalwang Karmapa, Ogyen Trinley Dorje, or the Dharmaguptaka bhikṣunī practice will be further introduced into the other traditions of Tibetan Buddhism, this decision was a major step toward recognizing other Buddhist traditions on an equal footing, and thus a true sign of a growing pluralist attitude toward other Buddhist traditions. Therefore, irrespective of its shortcomings, it should be regarded as a great success and an important milestone.

4.4 Prospects

Now, much hope lies with the Karmapa as well as with other Buddhist leaders and with Tibetan Buddhist novice nuns who are bold enough to act on this decision.
On January 24, 2015, during the Second Ārya Kṣemā Winter Dharma Gathering at Tergar Monastery in Bodhgayā, the 17th Karmapa, Orgyen Thrinle Dorje, made the announcement that he would take concrete steps toward restoring nuns’ vows in the Tibetan Buddhist tradition. It seems that he is planning to opt for the ecumenical approach to ordination, beginning with the conferral of the novice ‘getsulma’ (śrāmanerikā) and training ‘śikṣamāṇā’ nun’s vows, conferred with the assistance of a special contingent of nuns from the Dharmaguptaka tradition. This would lay the necessary framework leading to ‘gelongma’ or ’bhikṣuṇī’ full nun’s vows.

Among Tibetan Vinaya scholars, as is known, it is controversial whether ordination by bhikṣus alone would be valid. So far no majority has been achieved on this first approach. Obviously in line with this view, the Karmapa argues that because there are no bhikṣuṇī vows in the Mūla-sarvāstivāda tradition, one cannot speak of proper śrāmanerikā vows either, and therefore it is difficult to say that there is a truly ordained saṃgha of women who have gone forth within the Tibetan tradition.

This statement has caused some resentment around the globe, but it could also be taken as an example of a typical hard-eghed Tibetan philosophical debate. As mentioned above, there is clear canonical evidence that, if circumstances so require, bhikṣus can give all stages of women’s ordination, starting with the going forth and reaching all the way up to the full ordination. On the other hand, according to the bhikṣuṇī ordination rite, the going forth and the precepts of a lay woman, of a novice, and of a probationer should be given by bhikṣuṇīs. In the Tibetan tradition, however, for over a millenium, the female lay and novice precepts have been given by bhikṣus. This raises the question of legitimacy. When this practice is based on the same Vinaya

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108 On January 24, 2015 he said “beginning next year” (2016). But on January 15, 2016, during the Third Ārya Kṣemā Winter Dharma Gathering in Bodhgayā when discussing the issue of ordination of nuns, he indicated that although he had hoped to initiate the process of giving bhikṣuṇī ordination that year (2016), it had to be postponed for a variety of reasons. Source: https://kagyuoffice.org/the-gyalwang-karmapa-teaches-on-bodhichitta-and-discusses-bhikshuni-ordination-plans/ (2019–08–26)

109 For further details, see the report on the Karmapa’s official website: Source: https://kagyuoffice.org/gyalwang-karmapa-makes-historic-announcement-on-restoring-nuns-ordination/ (2019–08–26)

110 Ibid.
commentaries which exceptionally allow bhikṣus to give  śikṣamāṇā and bhikṣuṇī ordination, shouldn’t they be implemented consistently? The same reasoning that is applied in justifying the granting of lower ordination to women by bhikṣus would apply to the granting of high ordination to women by bhikṣus, yet that tradition has preferred not to apply that reasoning and instead keep women restricted to a lower level of ordination.

While pointing out the hypocrisy in that inconsistency, the solution the Karmapa proposed instead is to have bhikṣuṇīs ordained by a twofold saṃgha (ubhayasaṃgha) of ten Mūlaśarvāstivāda bhikṣus and twelve Dharma-guptaka bhikṣuṇīs two years later.\[^{111}\]

During a meeting with the Karmapa on August 28, 2015 in Bonn, Germany, he confirmed that the decision of the “12th Religious Conference” had not affected his plans. He said he would continue to take concrete steps toward restoring nuns’ vows in Tibetan Buddhism through the second approach. At that time, the Karmapa was planning to invite nuns from the Dharmaguptaka tradition to confer the upāsikā, śrāmanerikā and śīkṣamāṇā vows.\[^{112}\] Two years later, leading monks of the Karma Kagyü tradition were expected to confer the Mūlaśarvāstivāda bhikṣuṇī vows together with the Dharmaguptaka nuns, after the latter have given the brahmaçaryopasthāna. The ordination was planned to be carried out in the Chinese language, and translation would have been provided. For the detailed planning he announced he would soon set up a committee. Furthermore, he stated that he would like to utilize a bhikṣuṇī ordination manual included in the Collected Works by the 8th Karmapa Mi bskyod rdo rje (1507–1554) (’Dul ba’i las chog mthong ba don ’grub).\[^{113}\]

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\[^{111}\] Personal communication with the Karmapa on October 10, 2011, as well as with Geshe Rinchen Ngödrup on August 14, 2015.

\[^{112}\] On August 30, at the end of his teachings in Bonn, the Gyalwang Karmapa stated that in January or February 2016, the annual Kagyü Mönlam (Kagyü Prayer festival) would take place with many monks attending, and thereafter the nuns’ Winter Dharma Gathering would take place, and that he was making efforts for the full ordination of nuns to take place at that time, probably in March. In December 2015, the timing of the 3rd Arya Kshema Winter Dharma Gathering had been changed from after the Kagyü Mönlam to before the Tibetan New Year celebrations to be held from January 14 to February 3, 2016.

\[^{113}\] My thanks go to Damchö Diana Finnegan for this information. It is available as a printed excerpt in Tibetan, (accessed 1 October 2016):
The first approach, an ordination by bhikṣus alone, no longer seemed to be an option for him, because the majority of the decision-makers would not accept it. At times when ordinations were given by monks alone, in the 13th to 15th centuries, this led to harsh criticism.114 The Karmapa does not want this history to be repeated, and therefore chooses a different way in hopes of avoiding such social backlash.115

For the future of Tibetan Buddhist monasticism, much is riding on how the first Tibetan bhikṣunīs conduct themselves. Setting up strong nuns’ orders will set strong precedents. This is why the Karmapa wants to start it in an organized way, and not leave it up to the nuns as individuals. He has also said that great emphasis will be placed on the training of these bhikṣunīs.

A further major step toward full ordination for Tibetan Buddhist nuns was taken on March 10 and 11, 2017 at the Mahābodhi Stūpa in Bodhgayā, when in the presence of the Gyalwang Karmapa nineteen women from six different nunneries of the Karma Kagyü tradition received śrāmaṇerikā precepts from Dharmaguptaka bhikṣuni masters from the Nan Lin Vinaya Nunnery in Taiwan. At the conclusion of the rite, one of the new śrāmaṇerikās, Tsunmo Tsultrim Sangpo, stated in front of the Karmapa: “On behalf of all the shramaneris, I would like to say that we have the great hope that we will be able to take the shramaneri, shikshamana, and bhikshuni vows in succession

http://www.namsebangdzo.com/ dul_wa_i_las_chog_mthong_bas_don_grub_p/9788189017583.htm. I am also grateful to Alexander Schiller (University of Vienna), who called my attention to a text with the very similar title ‘Dul ba’i las chog mthong ba don ldan by Phyogs las mam par rgyal ba’i lha. A scan of the latter is available with the Tibetan Buddhist Resource Center, 1 volume; 67 folios, W00KG03994. [s.n.], [s.l.]. [n.d.]. It is a rare dBu med manuscript discovered in the PRC, scanned in 2001. According to the colophon, the text traces back to the 3rd Karmapa Rang byung rdo rje (1284–1339), but it is missing from his new Collected Works 2006 (W30541).


115 In 2015 Ulrike Roesler (435) pointed out that “the Bonpos have their own version of the story about how the monastic ordination lineage survived in Tibet during the decline of monasticism in the ninth to tenth centuries.” She further remarks that the Vinaya of the Bon tradition is “much more than just another version of the Mūlasarvāstivāda Vinaya,” (441) and that “we have to acknowledge that it is attested later than the Tibetan Buddhist Vinaya.” (445)
and be able to restore the *bhikshuni* vow within the Mulasarvastivadin tradition.”

To which the Karmapa replied:

In general, the shramaneri vow is available in all four Buddhist traditions of Tibet, but this morning, a special shramaneri vow was given. Why is it special? Because this vow is the preliminary step to restoring the bhikshuni ordination in our tradition. And the reason it is so important to restore these vows is that according to the standpoint of the Vinaya, all of the vows that women can take should be given by bhikshunis and all the vows that men can take should be given by bhikshus.

In Tibetan Buddhism, however, we have not had a continuous lineage of bhikshunis, so bhikshus have taken their place and given vows to women. It is rather difficult to say that this is completely in accord with the meaning and intent of the vinaya. For that reason, so that women can actually take vows, bhikshunis are indispensable. We need women to become bhikshunis. This is why it is so important to restore the bhikshuni vow.

It seems that since then, no progress has been made. The reason may be that in October 2017 the Karmapa left for the United States where he is believed to have been residing since that time. On 21 January 2019, on the last day of the 36th Kagyu Monlam, the Karmapa reported via webcast that a new passport [from the Commonwealth of Dominica] had been issued for him, and that once he received it, his old document, his Indian Identity Certificate became invalidated. Although he had applied for a visa to return to India in October 2018, he explained that he was still waiting for a response from the authorities.

Although Tibetan Buddhist šrāmaṇerikās may have preferred to receive all stages of ordination from their leading Tibetan male Vinaya masters, in the long run and on a global level, the decision to include the centuries-long practical experience of Dharmaguptaka *bhikṣunīs* in the learning process will prove to be valuable. However, for Tibetan nuns who do not belong to the


Karma Kagyū tradition – unless their teachers encourage them in a similar way – their wait for the opportunity to take full ordination in the Dharmaguptaka tradition may be long indeed.

For women in the West practicing in the Tibetan tradition, it may be less crucial whether they become ordained in the Dharmaguptaka or the Mūlasarvāstivāda tradition. Thus, it may be helpful to have a clear decision on which of the two options to take when pursuing nuns’ ordination. If they are interested in full ordination, such guidelines will assist as they evaluate where to direct their attention and interest when it comes to Vinaya practice.

Due to the decisions taken by the 12th Religious Conference and by the Karmapa, the acceptance of Dharmaguptaka bhikṣuṇīs will further grow in Tibetan Buddhism. This will continue once the nuns’ teachers have access to the relevant texts in their own Tibetan language and can study the similarities and differences between the two Vinaya traditions, the Mūlasarvāstivāda and the Dharmaguptaka.

It is a good sign that nowadays dialogue on Vinaya not only takes place among nuns but now also among monks. The nuns officially began networking on this issue during the “First International [Sakyadhita] Conference on Buddhist Nuns” in 1987118, the monks during the “International Conference on Vinaya,” organized by the CUTS, January 17–19, 2011. Another dialogue, carried out on the level of Sri Lankan and Tibetan Buddhist leaders, is being referred to as “an historic conclave” organized by the International Buddhist Confederation (IBC) in New Delhi on March 18 and 19, 2015.119 Considering that dialogue cannot take place between traditions but only between persons, the various initiatives will increasingly bear fruit on an individual level and help build trust in order to learn from each other, which in turn will fertilize the discourse also on an institutional level.

The Tibetan dialogue among the Buddhists of the four major traditions and the Bon tradition has also grown over the years. On December 29, 2011, during my stay at the CUTS in Sarnath, I had the opportunity to meet with

118 URL: http://sakyadhita.org/conferences/1st-si-con.html (2019–08–26). During that conference, the author of this article had been elected to become the head of the Vinaya Research Committee (cf. Tsedroen 1991).

one of the leading Bonpo scholars of the Department of Bon Sampradaya Shastra. It was through him that I found out that Bon monks keep 250 precepts, whereas nuns keep 360 precepts. The number of precepts is very similar to the numbers Tibetan Mūlasarvāstivāda monks (253) and nuns (364) keep. In the Bon tradition today, which has spread widely in Amdo and Kham but not in Central Tibet (namely Ú-tsang and Ngari), all stages of women’s ordination are given by Bonpo bhikṣus alone. Some contemporary Tibetan Buddhist monk scholars seem to assume that Bon was patterned after Buddhist samgha and thus is emulating it and not “authentic.”
Annex

Appendix 1

Table 1: Text Editions from the Tibetan Canon (Kanjur)

Considered for the sample collation (Part 1, *Mahāprajāpatīgautamīvastu* as well as for the editions of the text edition Part 2 (*Bhikṣuṇyupasamāpaddājñāpti*):

The editions 1–7 (LRTNHSZ) belong to the Thems spangs ma tradition (Western group / branches), the editions 9–13 (QKJB) to the Tshal pa tradition (Eastern group / branches). The Derge edition is based on the ’Jang sa tham block print from the Tshal pa tradition but contains numerous emendations according to the Thems spangs ma tradition. The Phu brag edition could not be clearly assigned to either of the two traditions on the basis of the evaluated data. The compilation in the latest edition of Dpe bsdur ma (Beijing 2006–2009) is largely based on Derge and takes into account the readings of seven other editions. It was not included in the apparatus of the edition presented here.

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<td>London Shel dkar</td>
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<td><em>bam po</em> 37–38, na</td>
<td>1</td>
<td>21a8–28a4</td>
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<td>Rgyal rtse</td>
<td>R</td>
<td><em>bam po</em> 37–38, na</td>
<td>2</td>
<td>19a6–25a5</td>
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<td>Tōyō bunko</td>
<td>T</td>
<td><em>bam po</em> 37–38, na</td>
<td>3</td>
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Abbreviations

ACIP Asian Classics Input Project
AN Aṅguttara-nikaya
App. Apparatus
B Berlin edition
Bhīk BhīKaVā(R/VP)
BhīKaVā Bhikṣunīkarmavācanā
BhīKaVā(R/VP) C. M. Ridding, L. de La Vallée Poussin “A Fragment of the Sanskrit Vinaya. Bhikṣunīkarmavācanā,” BSOS I,3 (1920), 123–143 [= R/VP]
BhīPrā Bhikṣunīprātimokṣasūtra
BhīVinVibh Bhikṣunīvinayavibhaṅga
BSOS Bulletin of the School of Oriental Studies, University of London, London
Chin. Chinese
Cv Cullavagga
CUTS Central University of Tibetan Studies
D Derge edition
DM Dan Martin’s Tibetan Vocabulary Version April 14, 2003 as given in The Tibetan to English Translation Tool, version 3.3.0 compiled on 4-May-2006 11:46 PM.
Dpe Bka’ ’gyur Dpe bsdur ma edition
EKŚ Ekottarakarmaśataka
F Phu brag edition
H Lha sa edition
IABS International Association of Buddhist Studies
IBC International Buddhist Confederation
J Jang sa tham edition
K K’ang hsi edition
L London Shel dkar edition
LCh Lokesh Chandra
MSV *Mūlasarvāstivādavinaya*
MūSarv Mūlasarvāstivāda
<table>
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<tr>
<th>Abbreviation</th>
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<tr>
<td>N</td>
<td>Snar thang edition</td>
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<td>NWS</td>
<td>Kumulatives Nachtragswörterbuch des Sanskrit (NWS), Cumulative Supplementary Sanskrit Dictionary, a joint project funded by the German Research Foundation (DFG), carried out by the Department of Indology and the Institute of Computer Science at the Martin Luther University Halle-Wittenberg and the Department of Indology and Tibetology at the Philipps University Marburg: <a href="https://nws.uzi.uni-halle.de/">https://nws.uzi.uni-halle.de/</a></td>
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<td>O.T.</td>
<td>= Old Tibetan (both Dunhuang and brda’-rnying [early Phyi-dar] vocabulary, nota bene), cf. DM</td>
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<td>Pāli</td>
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<td>Skt.</td>
<td>Sanskrit</td>
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The Buddhist Nuns’ Ordination in the Tibetan Canon


Tōyō bunko edition

Tib. Tibetan


Z Shey edition

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Online Bibliography in Connection with the Project

Thanks to the DFG overhead funds at my disposal, a bibliography on the subject “Buddhist Nuns’ Ordination in the Tibetan Canon” could be compiled from this budget. This project was especially supported by the librarian Birte Plutat, who in 1993 concluded her master thesis on “Ordained Women in Buddhism”. The undertaking of this project deemed necessary, because only a part of the literature was published independently and thus accessible via library catalogues and specialist databases. It contains about 1,400 titles, partly with the full texts. The large amount of data required thematic sorting. A project-specific system was developed specifically for this purpose. The bibliography was created and maintained in a database for sustainable maintenance and usability. The decision was made in favour of the literature management system Citavi, as this program convinces by its scope of performance and user friendliness. The creation of the bibliography included the following task packages:

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- Incorporation of literature references into a Citavi database
- Development of a topic-specific system and indexing of the content of the titles in the database.
- Maintenance of existing full texts and addition of Open Access publications, especially from the Internet

The publication of the bibliography on the Internet – an alphabetical and a systematically sorted list of the relevant titles – is accessible on the pages of the Numata Center for Buddhism Studies and the following URL: <https://www.buddhismuskunde.uni-hamburg.de/projekte/women-in-buddhism/nuns-ordination> (2020–11–23).
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