

II.i.2 Differentiation Between the Early and the Later Procedure of Full Ordination

“Mahāprajāpatī Gautamī⁵ and the five hundred Śākya women⁶ went forth and then were fully ordained and attained bhikṣuṇīhood by accepting the *gurudharmas*. Other women should proceed in stages.”⁷

II.ii Introductory Steps, Refuge and Upāsikā Precepts

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

II.ii.1.1 Whom and How to Approach

[A woman] who wishes to go forth⁸ should approach any *bhikṣuṇī*. That [*bhikṣuṇī*] should interrogate her regarding obstructive conditions [for

⁵ The Tibetan translation differs from the Sanskrit here, where it says “*gautamī-pramukhānām*,” *pramukha* = “headed by,” the corresponding expression in Tibetan autochthonous literature would be: *gau ta mī gtso 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 śākya mo lnga brgya rnamis 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 Mahāprajāpatī 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 Mahāprajāpatī Gautamī and others, they have left the worldly life and have become fully ordained by accepting the *gurudharmas* and have thereby attained bhikṣuṇīhood. As far as other women are concerned, they should [also] gradually (*rim gyis*) attain the state of a *bhikṣuṇī* 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 Ordination:) Aufnahme (in die buddhistische Glaubensgemeinschaft; cf. Härtel

ordination]⁹ and accept her. Having accepted her, she should give her the triple refuge¹⁰ and the five precepts (*śikṣāpada*)¹¹ of a lay woman.¹² What are the three refuges? Buddha, Dharma, and Saṃgha.¹³

II.ii.1.2 List of the Five Upāsikā Precepts

What are the five precepts? Fully refraining from killing living beings,¹⁴ and fully refraining from stealing,¹⁵ engaging in sexual misconduct,¹⁶ lying,¹⁷

(1956: 58). Mvy 8714 *rab tu byung ba* (*pravrajita*); SWTF: *pra-vrajita* pp. (aus dem Hausleben in die Hauslosigkeit fortgezogen, den asketischen Lebenswandel begonnen habend; m. Asket, Mönch.

⁹ Tib. *bar chad kyi chos mams*, Skt. *āntarāyikā dharmāḥ*. They are listed below in III.i.1.3.2. For a list of the *āntarāyika-dharmas* for monks, see Chung (2011: 149–151). Cf. BHSD: *āntarāyika* (= *ant°*).

¹⁰ Tib. *skyabs gsum*, Skt. *triśaraṇa*. Mvy 8688 *skyabs gsum du 'gro ba* (*triśaraṇa-gamana*). Going to the triple refuge marks admission to the Buddhist community.

¹¹ Tib. *bslab pa'i gzhi lnga*, Skt. *pañca upāsikāśikṣāpāpadāni*. Mvy 7008 *bslab pa'i gzhi* (*śikṣāpada*, nt.). Cf. BHSD. Mvy 8725 *dge bsnyen ma* (*upāsikā*).

¹² For a similar passage in the *Bhikṣukarmavācanā*, see Chung (2011: 81) II.i.1, i.e., Uj II.i.1.

¹³ There is no Pāli parallel in Cv X for the bestowal of the *upāsikā*, *sāmaṇerī*, and *sikkhamānā* precepts.

¹⁴ Tib. *srog gcod pa rab tu spangs pa*, Skt. *prāṇātīpātāt prativratīḥ*.

¹⁵ Tib. *ma byin par len pa*, Skt. *adattādānāt prativratīḥ*. Lit. to take the ungiven. Mvy 1688: *ma sbyin par len pa spong ba*, Skt. *adattādānād viratīḥ*.

¹⁶ Tib. *'dod pas log par g.yem pa*, Skt. *kāmamithyācārād prativratīḥ*. Mvy 1689 *'dod pas log par g.yem pa spong ba* (*kāmamithyācārād viratīḥ*) – abstention from misconduct out of [sexual] desire; *g.yem pa* = *mithyācaryā* – misconduct.

¹⁷ Tib. *brdzun du smra ba*, Skt. *mṛṣāvādāt prativratīḥ*. Lit. untruthful speech. Mvy 8696 *brdzun du smra ba spong ba*, Skt. *mṛṣāvāda-viratīḥ*

and intoxication¹⁸ from beer, wine, or liquor,¹⁹ which is a state of carelessness.²⁰

II.ii.2 Taking Threefold Refuge and Acceptance as Upāsikā

II.ii.2.1 Beginning of the Actual Rite

Therefore, refuge and the precepts should be given.²¹ [Skt. After she has made three circumbulations,] first let her bow to the Teacher,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:

¹⁸ Lit. non-conscientiousness or carelessness.

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. *surāmaireyamadyapramādashānāt prativiratīḥ*. 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 *surāmaireyamadyapramādashānāt prativiratīḥ*: 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 (*pramādashāna*).

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.

²¹ Cf. Härtel (1956: 64 § 20).

²² Tib. *ston pa*, Skt. *śāstrī*; cf. Härtel (1956: 64). Here the Buddha is understood.

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 *ācāryikā*³¹ 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 *arhats*³² 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,

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 rnam kyī mchog dge ’dun la skyabs su mchi’o*, and this is precisely what the Skt. reads: *saṃghaṃ saraṇaṃ gacchāmi gaṇānām agryaṃ* (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,³³ 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.’³⁴

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

II.iii.1 Preparation

II.iii.1.1 Appointment of the Announcer Bhikṣuṇī

After that, appoint³⁵ an announcer (**ārocikā*) *bhikṣuṇī*³⁶ from among the *saṃgha*. The one who was appointed should ask the *bhikṣuṇī* [who admitted the candidate],³⁷ ‘Did you interrogate her on the obstructive conditions?’ If

³³ Tib. *yan lag dang po* ‘di, Skt. *prathamāṅga*; lit.: branch, limb, part (Tib. *yan lag*; Skt. *aṅga*).

³⁴ Cf. Härtel (1956: 64n6).

³⁵ Tib. *skos*, imp. of *sko ba*. Skt. *ārocayati*.

³⁶ 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*.

³⁷ In the Tibetan translation of the *BhiKaVā*, this refers to the *mkhan po* (*upādhyāya*). Cf. Uj II.ii.1.2.

she makes the announcement without having asked [this], she will be guilty of a transgression.³⁸

II.iii.1.2 Announcement (*Ārocana)

After that, the [**ārocikā*] *bhikṣuṇī* should summon the *saṃgha*,³⁹ or it would also be appropriate to announce the following in their individual quarters:⁴⁰ 'Noble female *saṃgha* members, please listen. This [person] by the name of so-and-so seeks to go forth under the female preceptor (*upādhyāyikā*)⁴¹ so-

³⁸ Tib. 'das pa dang bcas pa Skt. *sāṭisarā*, 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 *gurudharmas*, the nuns admitted many other women into the order, and thus the *bhikṣuṇīsaṃgha* grew. Finally, they approached Mahāprajāpatī, and requested that monks and nuns should venerate each other according to seniority and not according to gender. Mahāprajāpatī forwards this request to Ānanda, who asks the Buddha whether this is possible, but the Buddha declines, explaining that *brahmins* 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 **Bhikṣuṇīvastu* ends.

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

⁴⁰ Tib. *so so'i gnas khang*. Here this term appears to render the Sanskrit *anupari-gaṇikā*, 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* (*vihāroddeśaka*). Cf. Silk (2008: 102, 104, 162, 164) *gnas khang bsgo / bsko ba, vihāroddeśaka*.

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.iii.1.4, 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,⁴² [dressed in] white⁴³ with her hair unshaven, requests to go forth in the well-spoken Dharmavinaya, receive full ordination, and bhikṣuṇīhood. This [person] by the name of so-and-so, after having shaved her hair and donned the saffron-colored robes,⁴⁴ out of right⁴⁵ faith wants to go forth from home to homelessness⁴⁶ under the female preceptor⁴⁷ so-and-so.⁴⁸ Should she [be allowed to] go forth?’

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.

II.iii.1.4 Request for a Female Preceptor

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

pairs, gives *upādhyāyikā*, *upādhyāyinī*, as counterpart to *upādhyāya*. A Tibetan Vinaya commentary lists three kinds of abbots/abbesses and eight kinds of Vinaya masters. Cf. Tsedroen (1992: 124 note 97).

⁴² Tib. *khyim pa mo*, Skt. *gṛhīṇī*. No correspondence in the Mvy. Cf. SWTF *gṛhīn*.

⁴³ Tib. *khyim pa mo gos dkar mo*, Skt. *gṛhīṇī avadātavasanā* – a housewife clothed in white.

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*.

⁴⁵ Tib. *yang dag pa*, Skt. *samyak*.

⁴⁶ Tib. *khyim nas khyim med par*, Skt. *agārād anāgārikām*. 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.

⁴⁷ Here the term “*upādhyāyikā*” (Tib. *mkhan mo*) is attested in Skt.

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.

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*),⁵⁰ 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*].⁵¹

The female preceptor says, 'This is the method,' and the one who has gone forth (*pravrajitā*)⁵² replies, 'It is excellent'.⁵³

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,⁵⁴ 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.'

⁵⁰ Tib. *slob dpon ma*, Skt. *ācāryikā*. See also BHSD: *ācāryaka*, f. *ikā* (= Pali *ācariyaka*, teacher; Skt. *ācārya* plus *-ka*). Skilling (2000: 90) gives *ācāryāyini* 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 *evaṃ dvir apy evaṃ trīr 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).

⁵⁴ Tib. *nu mo*, Skt. *bhaginī*. Cf. SWTF *bhaginī* same as *bhaginikā*, "Schwester" (sister). No entry in the Mvy.