



Carola Roloff

# The Buddhist Nuns' Ordination in the Tibetan Canon



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Series Editors:

Steffen Döll | Michael Zimmermann



Numata Center  
for Buddhist Studies

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Possibilities of the Revival of the Mūlasarvāstivāda  
Bhikṣuṇī Lineage

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Cover image: Depiction of the Buddhist nun Palmo (Tib. Dge slong ma Dpal mo), part of an Avalokiteśvara thangka painting (approx. 17th century).

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 (\*Mahāprajāpatīgautamīvastu) and the Manual for Buddhist Nuns' Ordination (\*Bhikṣunyupasampadājñapti). 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 bhikṣuṇī 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.”<sup>1</sup> 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. *bhikṣuṇī*)<sup>2</sup> 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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<sup>1</sup> 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).

<sup>2</sup> MvY 8718 *dge slong ma* (*bhikṣuṇī*).

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 Guṇaprabha 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 *Abhidharmakośabhāṣya*. 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 Guṇaprabha 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 *bhikṣuṇī* 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 *\*Bhikṣuṇīvastu*,<sup>3</sup> found in the *Kṣudrakavastu* within the Tibetan Kanjur? What new perspectives might come to light when we examine the procedures and precedents regarding *bhikṣuṇī* 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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<sup>3</sup> Sometimes also referred to as *\*Bhikṣuṇīskandhaka*. The term “*skandhaka*” instead of “*vastu*” (Tib. *gzhi*) cannot be found in the Mvy 9100–9116. The term *\*Bhikṣuṇīvastu* 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 *Bhikṣuṇīvastu* 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 bsdis pa* (*Vinayasamgraha*), compiled by Kyad par bshes gnyen, D4105 (*'dul ba*), *nu* 88a1–268a7: However, here the term seems to refer to a *bhikṣuṇī* from whom something arises (98a5, 253b4).

English translation of the so-called *Bhikṣuṇīkarmavācanā*,<sup>4</sup> or more precisely, the Chapter on Mahāprajāpatī Gautamī (\*Mahāprajāpatīgautamī-vastu)<sup>5</sup> (chapter 2) and the *Manual for Buddhist Nuns' Ordination* (\*Bhikṣuṇyupasampadājñapti)<sup>6</sup> (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 *Mūlasarvāstivādavinaya* (where these are available), while noting major variation from the

<sup>4</sup> 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 *sangha* in general, 2. general term for actions, 3. concerning *jñaptidvitīya-* and *jñapticaturtha-karma*, general name for the *jñapti* 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 *jñapti* 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-ksudrakavastu, 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 “BhīKaVa”. 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 \*Bhikṣuṇīvastu 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 Bhikṣuṇīkarmavācanā 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 *bhikṣuṇīs*, such as the biweekly *poṣadha* rite, as well as the rites to commence and conclude the rainy-season retreat, respectively.

<sup>5</sup> 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.I.1.1 note 6.

<sup>6</sup> Although Mvy reads *jñāpti*, this appears to be a hybrid form for *jñapti*. Cf. BHSD *jñāpti* = *jñapti*. In this publication (in contrast to some of my previous) the standard adopted is *jñapti*, following our Skt. manuscript “Bhikṣuṇī-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.<sup>7</sup> The translation work was divided among numerous translators. Those bearing the primary responsibility were the Indian *upadhyāyas* Vidyākaraprabha and Dharmāśrīprabha and the Tibetan Lo tsā ba bande dPal 'byor. Hence dPal 'byor, the chief translator of the *Kṣudraka*, was a contemporary of both.<sup>8</sup> 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.

<sup>7</sup> 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 *Vinayakṣudrakavastu*, and in the language of Tibet '*Dul ba phran tshegs kyi gzhi*” (*tha*, 1a1); vol. 11 (*da*) D 6 is entitled: *Phran tshegs kyi gzhi* (*da*, 1a1), i.e. *Kṣudrakavastu*.

<sup>8</sup> Cf. Skorupski (1985: 22).

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.<sup>9</sup> 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 Guṇaprahba's *Vinayasūtra* and its Tibetan translation as the basis for their translations of Vinaya terminology.<sup>10</sup> In the *Kṣudraka* in particular, in several cases the vocabulary differs from the standards laid down in the Mvy.<sup>11</sup> 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*

<sup>9</sup> Cf. Herrmann-Pfandt (2008: xvii).

<sup>10</sup> Cf. Tsedroen (1992: 57–62, 71–72). For more details see Seyfort Ruegg (1998), Pagel (2007) and Maurer (2018).

<sup>11</sup> For example, Skt. *saṅghāṭī* 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.<sup>12</sup>

The manuscript was initially obtained in India by August Hoernle at the end of the 19<sup>th</sup> century. It seems to stem from Nepal and may be dated as early as the 11<sup>th</sup> century.<sup>13</sup> This supports Skilling's suggestion that the Mūlasarvāstivāda *bhikṣuṇī* lineage was present in the Kathmandu Valley up to that time.<sup>14</sup> A partially abbreviated translation of this Sanskrit *Bhikṣuṇīkarmavācanā* 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 *bhikṣuṇī* ordination is based on collating 13 different Kanjur editions of the Tibetan translation of the *Bhikṣuṇīkarmavācanā* section in the *Vinayakṣudrakavastu* ('Dul ba phran tshegs kyi gzhi), that largely corresponds to the Sanskrit fragment of the *Bhikṣuṇīkarmavācanā*, 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.)

<sup>12</sup> 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 *Bhikṣuṇī-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).

<sup>13</sup> 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.

<sup>14</sup> Skilling (1993–1994: 35).

Along with a critical edition of the Tibetan, this present publication includes an annotated English translation of the Tibetan *Bhikṣuṇīkarmavācanā* or more precisely the *\*Mahāprajāpatīgautamīvastu* and the *Manual for Buddhist Nuns' Ordination* (*\*Bhikṣuṇyupasampadājñapti*) 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* (*\*Bhikṣuṇyupasampadājñapti*) with the *Manual for Buddhist Monks' Ordination* (*Bhikṣūpasampadājñapti*) 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 *\*Bhikṣuṇyupasampadājñapti* 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 *\*Bhikṣuṇyupasampadājñapti* in which one finds that many of the Vinaya terms are rendered with different Tibetan terminology than are found in the actual *\*Bhikṣuṇyupasampadājñapti* 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 *\*Bhikṣuṇyupasampadājñapti* differ from both the *Bhikṣūpasampadājñapti* 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 *\*Bhikṣunīyupasampadājñapti* 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<sup>15</sup> while the respective parallel to the *\*Bhikṣunīyupasampadājñapti* in the *Ekottarakarmaśataka* in its Chinese translation is to be found in T. 1453.<sup>16</sup> The śrāmaṇerikā-, śikṣamāṇā- and bhikṣuṇī ordination rites are missing from the *Bhikṣuṇīkarmavācanā* in Chinese T. 1451[24]. Although most of the *\*Bhikṣunīyupasampadājñapti* 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 *\*Bhikṣuṇīvastu* (especially *Bhikṣuṇīkarmavācanā*) including a survey of the literature on the critical edition of Vinaya texts in the Kanjur and on the *\*Vinayaksudrakavastu* (*Tib.* 'Dul ba phran tshegs 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’

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

<sup>16</sup> Cf. List of Chinese Texts by Taishō Number given by Silk (2008: 337–338).

'gyur pe cin par ma tshal pa (both published by Koyama, Shinagawa ku, Tokyo, Japan: Digital Preservation Society (DPS) and kindly provided during a visit in the Library of the Columbia University in New York City).

Finally, a decision was made to sample-collate thirteen Kanjur editions (LRTNHSZFKJBD) for the first five folios of the *Bhiksūṇīkarmavācanā* (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,<sup>17</sup> 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 *Bhiksūṇyupasampadā-jñapti*. Seven Kanjur editions (RLSKQD) 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.

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<sup>17</sup> 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 Thems spang ma editions.

We found excessive divergence among Kanjur editions, and against the Sanskrit, in the section concerning obstructive conditions (Tib. *bar chad kyi chos nams*, 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 *Bhiksūṇīkarmavācanā* (\**Mahā-prajāpatīgautamīvastu* and \**Bhiksūṇyupasampadājñapti*) in the *Kṣudraka-vastu* are as follows:<sup>18</sup>

<sup>18</sup> 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 *Ekottarakarmaśataka* 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

L	London Shel dkar	(‘dul ba), <i>bam po</i> 37–38, <i>na</i> , 21a8–50b7
R	Rgyal rtse	(‘dul ba), <i>bam po</i> 37–38, <i>na</i> , 19a6–45b1
T	Tōyō bunko	(‘dul ba), <i>bam po</i> 37–38, <i>na</i> , 20a4–48a5
N	Snar thang	(‘dul ba), <i>bam po</i> 37–38, <i>da</i> , 326b5–360b2
H	Lha sa	(‘dul ba), <i>bam po</i> 36–37, <i>da</i> , 150b5–182a6
S	Stog	(‘dul ba), <i>bam po</i> 37–38, <i>tha</i> , 146a4–178a5
Z	Shey	(‘dul ba), <i>bam po</i> 37–38, <i>tha</i> , 154b1–188b4
F	Phu brag	(‘dul ba), <i>bam po</i> 31–32, <i>tha</i> , 124a6–149a6
Q	Peking 1737	(‘dul ba), <i>bam po</i> 36–37, <i>ne</i> , 97a6–116a2
K	K’ang hsi	(‘dul ba), <i>bam po</i> 36–37, <i>phe-be</i> , 378a7–15a8
	Peking 1684/92	
J	Jang sa tham	(‘dul ba), <i>bam po</i> 36–37, <i>da</i> , 99a1–118b1
B	Berlin <sup>19</sup>	(‘dul ba), <i>bam po</i> 36–37, <i>na-pa</i> , 360b8–12a6
D	Derge	(‘dul ba), <i>bam po</i> 36–37, <i>da</i> , 100a3–120b1
Dpe	Dpe bsdur ma	(‘dul ba), <i>bam po</i> 36–37, vol. 11, 240.8–290.13

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 *\*Bhikṣunyupasampadājñapti* 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:

URL: <<https://www.istb.univie.ac.at/kanjur/rktsneu/sigla/>> (2019–03–18).

<sup>19</sup> 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 Mahāprajāpatī has become a *bhikṣuṇī*, 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 *bhikṣuṇī* does not constitute a *sangha*, it would be incorrect to refer to this text as the foundation history of the *bhikṣuṇī sangha*. Rather, the *\*Mahāprajāpatīgautamīvastu* is most precisely described as an account of the first *bhikṣuṇī* ordination. As we shall see from the text that follows the *\*Mahāprajāpatīgautamīvastu*, in the MSV it is only in connection with this subsequent text – *\*Bhikṣuṇyupasampadājñapti* – that a *bhikṣuṇī sangha*, i.e., a community of at least four *bhikṣuṇīś*, comes into being. Therefore, the rites regarding full ordination for women can best be understood in the context of both the *\*Mahāprajāpatīgautamīvastu* and *\*Bhikṣuṇyupasampadājñapti*. 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 *\*Bhikṣuṇyupasampadājñapti*.

L	London Shel dkar	(‘dul ba), <i>bam po</i> 37, na, 21a8–28a4/28b2
R	Rgyal rtse	(‘dul ba), <i>bam po</i> 37–38, na, 19a6–25a5/25b3
T	Tōyō bungo	(‘dul ba), <i>bam po</i> 37, na, 20a4–27a1/27a8
N	Snar thang	(‘dul ba), <i>bam po</i> 37, da, 326b5–334a7/334b6
H	Lha sa	(‘dul ba), <i>bam po</i> 36, da, 150b5–158a1/158a7
S	Stog	(‘dul ba), <i>bam po</i> 37, tha, 146a4–153a4/153b3
Z	Shey	(‘dul ba), <i>bam po</i> 37, tha, 154b1–161b5/162a5
F	Phu brag	(‘dul ba), <i>bam po</i> 31, tha, 124a6–130a8/130b6
Q	Peking 1737	(‘dul ba), <i>bam po</i> 36, ne, 97a6–101b8/102a5
K	K’ang hsi	(‘dul ba), <i>bam po</i> 36–37, phe, 378a7–385a4/385b3
	Peking 1684/92	
J	Jang sa tham	(‘dul ba), <i>bam po</i> 36–37, da, 99a1–103b5/104a2
B	Berlin	(‘dul ba), <i>bam po</i> 36–37, na, 360b8–367a4/367b2
D	Derge	(‘dul ba), <i>bam po</i> 36, da, 100a3–104b5/105a2
Dpe	Dpe bsdur ma	(‘dul ba), <i>bam po</i> 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* (*Ekottarakarmaśataka*) is provided, which the Tibetan tradition ascribed to Gunaprabha and that accordingly is part of the *Tanjur*:

D Derge 4118 ('dul 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 *Ekottarakarmaśataka* in its Chinese translation T. 1453<sup>20</sup> are also provided.<sup>21</sup> No Chinese parallel to the *Kṣudrakavastu* exists from the Śrāmaṇerikā precepts onward.

### 1.3 Acknowledgements

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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 *Bhiksūṇikarmavācanā* (\**Mahāprajāpatīgautamīvastu* and \**Bhiksūṇy-upasampadāññapti*) with the Chinese parallel passages.

<sup>20</sup> Cf. List of Chinese Texts by Taishō Number given by Silk (2008: 337–338).

<sup>21</sup> 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-Pülz 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 Tséring 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. Tséring 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.<sup>22</sup> 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

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<sup>22</sup> 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.<sup>1</sup>

### 2.1 The First Bhikṣuṇī Saṅgha 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 *gurudharmas*. 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.<sup>2</sup>

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<sup>1</sup> 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).

<sup>2</sup> 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<sup>3</sup> 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<sup>4</sup> | btsa<sup>5</sup> zhugs pa dang dge slong mas<sup>6</sup> | yongs su dris pa<sup>7</sup> smras<sup>8</sup> pa'o | las rnams dag kyang bya ba ste | slar babs pa yi<sup>9</sup> dge slong ma |<sup>10</sup> (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.

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 *bhikṣunī* 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 (*buddhavacana*) and thus cannot simply dismiss any of its contents on a philological, historical or any other basis.

<sup>3</sup> See “Introduction to the Tibetan text edition” in the “Introduction” above.

<sup>4</sup> mdor na] FQKJBD : sdom ni LRTNHSZ

<sup>5</sup> btsa'] THSZQKJBD: btsa LRN : tsa F

<sup>6</sup> mas] QKJBD : ma LRTNHSF : dang Z

<sup>7</sup> dris pa] LRTNHSZQKJBD : zhugs par F

<sup>8</sup> smras] QKJBDLRTNHS : smra Z

<sup>9</sup> babs pa yi] LRTNHSZQKJD : 'babs pa'i F : babs pa yid B

<sup>10</sup> 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.

## I.1

### I.1.1

sangs rgyas bcom ldan 'das ser skyā'i gnas shing n+ya gro dha'i<sup>11</sup> kun dga' ra<sup>12</sup> ba na bzhugs te<sup>13</sup> | de nas<sup>14</sup> gau ta mī<sup>15</sup> skyē<sup>16</sup> dgu'i bdag mo chen mo<sup>17</sup> śākyā<sup>18</sup> mo lnga brgya dang lhan cig tu<sup>19</sup> bcom ldan 'das gang na<sup>20</sup> ba der dong ste<sup>21</sup> phyin pa dang<sup>22</sup> bcom ldan 'das kyi<sup>23</sup> zhabs la mgo bos<sup>24</sup> phyag 'tshal te phyogs gcig<sup>25</sup> tu 'khod do || phyogs gcig<sup>26</sup> tu 'khod nas | gau ta mī<sup>27</sup> skyē dgu'i bdag mo chen mo<sup>28</sup> la bcom ldan 'das kyis chos kyi gtam yang dag par bstan | yang dag par bskul<sup>29</sup> | yang dag par gzengs bstod<sup>30</sup> | 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

<sup>11</sup> gro dha'i] LRTNHSZQKJBD : kro ta'i F

<sup>12</sup> ra] LRTNHSZFKJD : om. ra B

<sup>13</sup> te] LRTNHSZQKJBD : ste F

<sup>14</sup> nas] LRTNHSZQKJBD : om. nas F

<sup>15</sup> gau ta mī] QJD : go'u ta mi LRTH : go'u ta ma NF : 'go'u ta mi SZ : gau ta ma'i KB

<sup>16</sup> skyē] LRTNHSZQKJBD : skyed F

<sup>17</sup> chen mo] LRTNHSZQKJBD : om. chen mo F

<sup>18</sup> śākyā] LRTNHSZJBDF : śākyā QK

<sup>19</sup> tu] LRTNHSZQKJBD : om. tu F

<sup>20</sup> gang na ba] QKJD : ga la ba LRTNHSZF : gdan pa B

<sup>21</sup> ste] LRTNHSZQKJBD : F de

<sup>22</sup> phyin pa dang] SZFQKJBD : phyin nas LRTNH

<sup>23</sup> kyi] LRTNHSZQKJBD : F kyis

<sup>24</sup> mgo bos] LRTNHSZFD : abbr. mgos QKJB

<sup>25</sup> gcig] LRTNHSZQKJBD : cig F

<sup>26</sup> gcig] LRTNHSZQKJBD : cig F

<sup>27</sup> 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

<sup>28</sup> skyē dgu'i bdag mo chen mo] LRTNHSZQKJBD : F skyed dgu'i bdag mo chen po

<sup>29</sup> yang dag par bskul] HSZFKJD : om. yang dag par bskul LRTN

<sup>30</sup> gzengs bstod] DHSZ : gzeng bstod LRTJB : bzeng bstod NK : bzengs bstod do F : bzeng bstod te Q

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 kyi<sup>31</sup> gtam gyis yang dag par bstan | yang dag par bskul<sup>32</sup> | yang dag par gzengs<sup>33</sup> bstod | yang dag par dga’ bar<sup>34</sup> byas te cang mi gsung ba dang | gau ta mī<sup>35</sup> skye<sup>36</sup> dgu’i bdag mo chen mo stan las langs te bcom ldan ’das gang na<sup>37</sup> ba de<sup>38</sup> logs su thal mo sbyar te phyag ’tshal nas<sup>39</sup> bcom ldan ’das la ’di skad ces gsol to || btsun pa de ste<sup>40</sup> bud med<sup>41</sup> kyis dge sbyong gi<sup>42</sup> ’bras bu bzhi ’thob<sup>43</sup> pa’i skabs mchis na bud med rnams<sup>44</sup> legs par bshad<sup>45</sup> pa’i chos<sup>46</sup> ’dul ba la rab tu byung ste bsnyen par<sup>47</sup> rdzogs nas dge slong ma’i dngos po spyod cing bud med rnams<sup>48</sup> bcom ldan ’das kyi drung na tshangs par spyad<sup>49</sup> 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;

<sup>31</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>32</sup> bskul] LRTNHSZQKJBD : skul F

<sup>33</sup> gzengs] HSZD : gzeng LRTNJ : bzengs F : bzeng QKB

<sup>34</sup> bar] LRTNHSZFQJBD : *om.* bar K

<sup>35</sup> gau ta mī] QJBD : go’u ta mi LRT : go’u ta ma’i N : go’u ta mi’i H : ’go’u ta mi SZ : go’u ta ma F : gau ta ma’i K

<sup>36</sup> skye] LRTNHSZFQKJD : *om.* skye B

<sup>37</sup> gang na] QKJBD : ga la LRTNHSZF

<sup>38</sup> de] SZFQKJBD : der LRTNH

<sup>39</sup> nas] LRTNHSZQKJBD : te F

<sup>40</sup> ste] LRTNHSZQKJBD : te F

<sup>41</sup> bud med] BD : *add.* rnams LRTNHSZFQKJ

<sup>42</sup> gi] LRTNHSZQKJBD : gis F

<sup>43</sup> ’thob] RQKJBD : thob LTNHSZF

<sup>44</sup> bud med rnams] LRTNHSZQKJBD : *add.* kyis F

<sup>45</sup> bshad] RQKJBD : gsungs LTNHSZF

<sup>46</sup> chos] LRTNHSZFD: *add.* kyi QKJB

<sup>47</sup> bsnyen par] LRTNHSZQKJBD : snyen pa F

<sup>48</sup> bud med rnams] HSZFQKJBD : *add.* kyis LRTN

<sup>49</sup> spyad] LRTNHSZQKJBD : spyod F

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'i<sup>50</sup> bdag mo chen mo la 'di skad ces bka' stsal to | | gau ta mī<sup>51</sup> khyod<sup>52</sup> 'di ltar khyim mi<sup>53</sup> mo'i gos dkar po gyon la nam<sup>54</sup> 'tsho'i<sup>55</sup> bar du de 'ba' zhig pa la<sup>56</sup> yongs su<sup>57</sup> rdzogs pa | yongs su dag pa<sup>58</sup> yongs su<sup>59</sup> byang bar<sup>60</sup> tshangs par<sup>61</sup> spyad<sup>62</sup> pa spyod cig dang | khyod la yun ring po'i don dang | phan pa dang | bde bar 'gyur ro<sup>63</sup> || (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 mī<sup>64</sup> skye dgu'i bdag mo chen mos<sup>65</sup> lan gnyis lan gsum du yang bcom ldan 'das la 'di skad ces gsol to | | btsun pa de ste bud med kyis<sup>66</sup> dge sbyong

<sup>50</sup> skye dgu'i] LRTNHSZKJBD : skye dgu' Q : skyed dgu'i F

<sup>51</sup> gau ta mī] QJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F : gau ta ma'i K

<sup>52</sup> khyod] LRTNHSZQKJBD : khyed F

<sup>53</sup> khyim mi mo'i] FQKJD : khyim pa mo'i LRTNHSZ : khyim mo'i B

<sup>54</sup> la nam] LRTNHSZFQKJD : lan ma B

<sup>55</sup> 'tsho'i] LRTNHSZQKJBD : mtsho'i F

<sup>56</sup> zhig pa la] QD : shig pa la KJB : om. pa LRTNHSZ : om. la F

<sup>57</sup> yong su] RTNHSZQKJBD : abbr. yongsu LF

<sup>58</sup> yongs su dag pa] LRTNHSZQKJBD : om. yongs su dag pa F

<sup>59</sup> yong su] RTNHSZQKJBD : abbr. yongsu LF

<sup>60</sup> bar] FQKJD : ba TNHSZ : pa LR

<sup>61</sup> par] LRTNHSZQKJBD : pa F

<sup>62</sup> spyad] LRTNHSZQKJBD : spyod F

<sup>63</sup> 'gyur ro] LRTNHSZQKJBD : F abbr. 'gyuro.

<sup>64</sup> gau ta mī] QJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F : gau ta ma'i K

<sup>65</sup> mos] LRTNHSZQKJBD : pos F

<sup>66</sup> kyis] HQJD : gyis KB : rnams LRTNSZ : rnams la F

gi<sup>67</sup> 'bras bu bzhi 'thob<sup>68</sup> pa'i skabs mchis na bud med rnames legs par gsungs pa'i chos<sup>69</sup> 'dul ba la rab tu byung ste bsnyen par rdzogs nas<sup>70</sup> dge slong ma'i dngos por<sup>71</sup> spyod cing bud med rnames bcom ldan 'das kyi<sup>72</sup> drung na<sup>73</sup> tshangs par spyad pa<sup>74</sup> spyod du<sup>75</sup> gsol zhes<sup>76</sup> gsol pa dang (L 22 a2–5; R 19b7–20a1; T 20 b6–21 a1; N 327 b1–3; H 151 a7–b3; S 146 b6–147 a2; Z 155 a4–6; F 124 b7–125 a1; QK 97 b5–7; K 379a2–5; J 99a8–b2; B 361 b1–4; D 100 b2–4; Dpe 241.9–15; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b15–17)

### I.1.5

bcom ldan 'das kyis<sup>77</sup> lan gnyis lan<sup>78</sup> gsum du yang gau ta mī<sup>79</sup> skye dgu'i bdag mo chen mo la gau ta mī<sup>80</sup> khyod 'di ltar khyim mi<sup>81</sup> mo'i gos dkar po<sup>82</sup> gyon la<sup>83</sup> nam 'tsho'i<sup>84</sup> bar du de 'ba' zhig pa la<sup>85</sup> yongs su<sup>86</sup> rdzogs pa |

<sup>67</sup> gi] LRTNHSZQKJBD : gis F

<sup>68</sup> 'thob] RQKJBD : thob LTNHSZF

<sup>69</sup> chos] LRTNHSZD : add. kyi QKJB : om. chos F

<sup>70</sup> rab tu byung ste bsnyen par rdzogs nas] LRTNHSZQKJBD : rab tu snyen par rdzogs nas rab tu byung ste F

<sup>71</sup> por] QKJBD : po LRTNHSZF

<sup>72</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>73</sup> na] SZFQKJBD : du LRTNH

<sup>74</sup> spyad pa] LRNHSZQKJBD : om. spyad pa T : spyod pa F

<sup>75</sup> spyod du] LRTNHSZQKJBD : spyad du F

<sup>76</sup> gsol zhes] TNHSZFQKJBD : om. gsol zhes LR

<sup>77</sup> kyis] LRTNHSZQKJBD : om. kyis K

<sup>78</sup> lan] LRTNHSZQKJBD : om. lan F

<sup>79</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>80</sup> gau ta mī] QKJD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F : gau tu mī B

<sup>81</sup> mi] FQKJBD : pa LRTNHSZ

<sup>82</sup> dkar po] RNHSZFQKJBD : dkar mo T : kar mo L

<sup>83</sup> gyon la] LRTNHSZQKJD : kyon la B : gon ba F

<sup>84</sup> 'tsho'i] LRTNHSZJBD : mtsho'i FQK

<sup>85</sup> zhig pa la] LQBD : zhig la TNHSZF : shig la R : shig pa la KJ

<sup>86</sup> yong su] LRTNHSZQKJBD : F abbr. yongsu

yongs su dag pa | yongs su byang bar tshangs par<sup>87</sup> spyad pa spyod cig dang  
 | khyod la yun ring po'i<sup>88</sup> don dang | phan pa dang bde bar 'gyur ro<sup>89</sup> ||  
 zhes bka' stsal pa dang<sup>90</sup> de nas gau ta mī<sup>91</sup> skye dgu'i bdag mo chen mo<sup>92</sup>  
 bcom ldan 'das kyis<sup>93</sup> lan gsum du ma gnang<sup>94</sup> ba dang | bcom ldan 'das  
 kyi<sup>95</sup> zhabs la mgo bos<sup>96</sup> phyag 'tshal<sup>97</sup> nas bcom ldan 'das kyi<sup>98</sup> drung nas  
 dong ngo<sup>99</sup> || (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 skyā'i gnas na<sup>100</sup> ji srid dgyes kyi<sup>101</sup> bar du  
 bzhugs nas lhung bzed dang chos gos bsnams te | yul na di ka<sup>102</sup> gang na ba  
 der rgyu zhing<sup>103</sup> gshegs pa dang<sup>104</sup> | gau ta mī<sup>105</sup> skye dgu'i bdag mo chen

<sup>87</sup> tshangs par] HSZFQKJBD : *om.* tshangs par LRTN

<sup>88</sup> po'i] NHFQKJBD : por LRTSZ

<sup>89</sup> 'gyur ro] RTNHSZQKJBD : LF *abbr.* 'gyuro

<sup>90</sup> dang] LRTNHFQKJBD : *om.* dang SZ

<sup>91</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>92</sup> mo] QKJBD : mos LRTNHSZF

<sup>93</sup> kyis] FQKJBD : *add.* lan gnyis LRTNHSZ

<sup>94</sup> gnang] LRTNHSZQKJBD : snang F

<sup>95</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>96</sup> mgo bos] LRTNHSZFD : *abbr.* mgos QKJB

<sup>97</sup> 'thsal] FQKJBD : byas LRTNHSZ

<sup>98</sup> kyi] LRTNUHSZQKJBD : kya Q : kyis F

<sup>99</sup> drung nas dong ngo] QKJBD : drung nas song ngo LRTNHSZ : drung na song  
 ngo F

<sup>100</sup> na] LRTNHSZQKJBD : nas B

<sup>101</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>102</sup> na di ka] SZQKJBD : na ti ka LRTNHF

<sup>103</sup> zhing] LRTNHSZQKJBD : zhang Q

<sup>104</sup> gshegs pa dang] LRTNHFQKJBD : gshegs du bya'o SZ

<sup>105</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

mos<sup>106</sup> bcom ldan 'das ser sky'a'i<sup>107</sup> gnas na ji srid dgyes kyi<sup>108</sup> bar du bzhugs  
 nas lhung bzed dang chos gos bsnams<sup>109</sup> te | yul na di ka<sup>110</sup> gang na ba der  
 rgyu zhing gshegs par<sup>111</sup> thos so || de ltar thos pa dang śākyā mo lṅga brgya  
 dang lhan cig tu rang<sup>112</sup> gis mgo<sup>113</sup> bregs te chos gos bgos so || mgo bregs  
 shing<sup>114</sup> sbyar ma gyon te bcom ldan 'das kyi<sup>115</sup> dgongs mal du rjes bzhin  
 'brang zhing dong ngo<sup>116</sup> || de nas bcom ldan 'das kyis<sup>117</sup> yul bri dži<sup>118</sup> nas  
 ljongs rgyu zhing nā di kar<sup>119</sup> byon te nā di ka'i gu ji'i<sup>120</sup> gnas na bzhugs so<sup>121</sup>  
 || de nas gau ta mī<sup>122</sup> skye dgu'i bdag mo chen mo<sup>123</sup> lus ngal | lus chad |  
 lus dub ste<sup>124</sup> | rdul gyis lus la phog<sup>125</sup> bzhin du<sup>126</sup> bcom ldan 'das ga la ba  
 der song ste phyin pa dang | bcom ldan 'das kyi<sup>127</sup> zhabs la mgo bos<sup>128</sup>

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<sup>106</sup> bdag mo chen mos] LRTNHSZQKJBD : bdag mos F

<sup>107</sup> sky'a'i] LRTNHSZQKJBD : skye'i F

<sup>108</sup> kyi] LRTNHSZQKJBD : gyi Q : kyis F

<sup>109</sup> bsnams] LRTNHSZFKJBD : bsnabs Q

<sup>110</sup> na di ka] HSZQKJBD : na ti ka LRTNF

<sup>111</sup> par] QKJBD : pa LRTNHSZF

<sup>112</sup> rang] LRTNHSZQKJBD : rangs F

<sup>113</sup> mgo] LRTNHSZQKJBD : add. bo F

<sup>114</sup> bgos so || mgo bregs shing] QKJBD : om. LRTNHSZF

<sup>115</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>116</sup> ngo] LRTNHSZQKJBD : om. ngo F

<sup>117</sup> kyis] LRTNHSZ : kyi FQKJBD Here the Derge reading kyi seems to be wrong,  
 because Bcom ldn 'das 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.

<sup>118</sup> bri dži] D : bri dži LRTNHSZJB : bri rdzi FQ : bra rdzi K

<sup>119</sup> nā di kar] em. : na di kar LRTNHSZQKJD : ni di kar B : na ti kar F

<sup>120</sup> 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  
 dži ka'i SZ : na ka'i T : na ka'i kun dži ka'i LRN : na di ka'i ku dži ka'i H

<sup>121</sup> bzhugs so] LRTNHSZQKJDB : abbr. bzhugso F

<sup>122</sup> gau ta mī] QKJD : go'u ta mi TLNHR : 'go'u ta ma SZ : go ta mī B : go'u ta ma  
 F

<sup>123</sup> mo] LRTNHSZQKJBD : mos F

<sup>124</sup> ste] LRTNHSZQKJBD : te F

<sup>125</sup> phog] LRTNHSZQKJBD : add. pa F

<sup>126</sup> du] om. du F

<sup>127</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>128</sup> mgo bos] LRTNHSZFD : abbr. mgos QKJB

phyag 'tshal te phyogs gcig<sup>129</sup> tu 'khod do<sup>130</sup> | | phyogs gcig<sup>131</sup> tu 'khod<sup>132</sup>  
nas gau ta mī<sup>133</sup> skye dgu'i<sup>134</sup> bdag mo chen mo ni bcom ldan 'das kyis chos  
kyi gtam gyis<sup>135</sup> yang dag par bstan | yang dag par bskul | yang dag par  
gzengs<sup>136</sup> bstod | yang dag par dga' bar byas te | rnam grangs du mar chos  
kyi<sup>137</sup> gtam<sup>138</sup> yang dag par bstan | yang dag par bskul | yang dag par  
gzengs<sup>139</sup> bstod | yang dag par dga' bar byas te cang mi gsung bar<sup>140</sup> bzhugs  
pa dang<sup>141</sup> | (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 mī<sup>142</sup> skye dgu'i bdag mo chen mo<sup>143</sup> stan las langs te | bcom ldan  
'das gang<sup>144</sup> na ba der<sup>145</sup> thal mo sbyar te phyag 'tshal nas<sup>146</sup> bcom ldan 'das  
la 'di skad ces gsol to | | btsun pa de ste bud med rnames<sup>147</sup> kyis dge sbyong

<sup>129</sup> gcig] LRTNHSZFJBD : cig QK

<sup>130</sup> do] HSZFKQJBD : te LRT : de N

<sup>131</sup> gcig LRTNHSZJBD : cig QFK

<sup>132</sup> 'khod] LRTNHSZFJBD : mkhod QK

<sup>133</sup> gau ta mī] QKJDB : go'u ta mi LRTNH : go'u ta ma F : 'go'u ta ma SZ

<sup>134</sup> dgu'i] LRTNHSZFJBD: dgu QK

<sup>135</sup> gtam gyis] LRTNHSZQKJBD : tam F

<sup>136</sup> gzengs] HSZFB : gzeng LRTNJ : bzeng QK

<sup>137</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>138</sup> gtam] FQKJBD : add. gyis LRTNHSZ

<sup>139</sup> gzengs] HSZBD : gzeng LRTNQKJ : bzengs F

<sup>140</sup> gsung bar] RTNHSZQKJBD : gsungs par LF

<sup>141</sup> cang mi gsung bar bzhugs pa dang] LRTNHSZFQKBD : om. cang mi gsung bar  
bzhugs pa dang J

<sup>142</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>143</sup> mo] NQKJBD : mos LRTHZSF

<sup>144</sup> gang] LRTNHSZQKJBD : ga F

<sup>145</sup> der] SZFQKJBD : add. logs su LRTNH

<sup>146</sup> nas] LRTNHSFQKJBD : te Z

<sup>147</sup> bud med rnames] LTNHSZF : om. rnames RQKJBD. Skt. *māṭṛgrāmasya*.

gi<sup>148</sup> 'bras bu bzhi 'thob<sup>149</sup> pa'i skabs mchis na bud med rnams legs par gsungs pa'i chos<sup>150</sup> 'dul ba la rab tu byung ste<sup>151</sup> | bsnyen<sup>152</sup> par rdzogs nas dge slong ma'i dngos po<sup>153</sup> spyod cing bud med rnams bcom ldan 'das kyi<sup>154</sup> drung na tshangs par spyad<sup>155</sup> pa spyod du gsol zhes gsol pa dang | (L 22 b8–23 a3; R 20b3–5; T 21 b4–7; N 328 b1–4; H 152 a7–b2; S 147 b5–148 a1; Z 156 a2–5; F 125 b4–7; Q 98 a6–7; K 380a1–4; J 100a2–4; B 362 a7–b1; D 101 a4–6; Dpe 242.20–243.5; Sch 242 MS Kṣudr-v(Bhī) 3 a1–2; T. 1451[24] 350b24–27)

### I.2.3

bcom ldan 'das kyis gau ta mī<sup>156</sup> skye dgu'i bdag mo chen mo<sup>157</sup> la | gau ta mī<sup>158</sup> khyod<sup>159</sup> 'di ltar 'di bzhin du nam 'tsho'i<sup>160</sup> bar du mgo<sup>161</sup> bregs te sbyar ma gyon la<sup>162</sup> nam 'tsho'i<sup>163</sup> bar du<sup>164</sup> de<sup>165</sup> 'ba' zhig<sup>166</sup> yongs su

<sup>148</sup> gi] LRTNHSZQKJBD : gis F

<sup>149</sup> 'thob] RQKJBD : thob LTNHSZF

<sup>150</sup> chos] LRTNHSZFB : add. kyi QKJ

<sup>151</sup> ste] LRTNHSZFJD : te QKB

<sup>152</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>153</sup> po] QKJBD : por LRTNHSZF

<sup>154</sup> kyi] LRTNHSZJD : kyis FQKB

<sup>155</sup> spyad] LRTNHSZQKJBD : spyod F

<sup>156</sup> gau ta mī] BD QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>157</sup> chen mo] LRTNHSZFKQKJBD : om. chen mo F

<sup>158</sup> gau ta mī] BD QKJBD : go'u ta mi LRTNH : SZ 'go'u ta ma : go'u ta ma F

<sup>159</sup> khyod] LRTNHSZQKJBD : add. kyis F

<sup>160</sup> 'tsho'i] RTNHSZJD : mtsho'i LFQKB

<sup>161</sup> mgo] LRTNHSZQKJBD : F add. bo

<sup>162</sup> gyon] LRTNHZQKJBD : byin S : gon te F

<sup>163</sup> 'tsho'i] LRTNHSZFJD : mtsho'i QKB

<sup>164</sup> nam 'tsho'i bar du] QKJBD : om. nam 'tsho'i bar du LRTNHSZF

<sup>165</sup> de] LRTNHSZQKJBD : add. la F

<sup>166</sup> 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 *brahmācarya*”. But here 'ba' zhig seems to be understood as an adverb to the verb spyod pa, in the sense of “to practice purely.”

rdzogs pa | yongs su<sup>167</sup> dag pa<sup>168</sup> dang<sup>169</sup> | yongs su<sup>170</sup> byang bar tshangs pa<sup>171</sup> spyad pa spyod<sup>172</sup> 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 mī<sup>173</sup> 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<sup>174</sup> 'bras bu<sup>175</sup> bzhi 'thob<sup>176</sup> pa'i skabs mchis na bud med rnams legs par gsungs pa'i chos 'dul ba<sup>177</sup> la rab tu byung zhing bsnyen<sup>178</sup> par rdzogs nas dge slong ma'i dngos por spyod cing | bud med rnams bcom ldan 'das kyi<sup>179</sup> drung na tshangs par spyad pa<sup>180</sup> spyod du gsol | zhes de skad<sup>181</sup> 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)

<sup>167</sup> yong su] RTNHSZQKJBD : *abbr.* yongsu LF

<sup>168</sup> dag pa] LRTNHSZFQKJD : dga' B

<sup>169</sup> dang] RFQKJBD : *om.* dang LTNHSZ

<sup>170</sup> yongs su] RTNHSZJD : *om.* yongs su QKB : *abbr.* yongsu LF

<sup>171</sup> par] LRTNHSZFQBD : pa KJ. Cf. Dpe bar

<sup>172</sup> spyad pa spyod] LRTNHSZQKJBD : spyod pa spyad F

<sup>173</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>174</sup> gi] LRTNHSZQKJBD : gis F

<sup>175</sup> 'bras] LRTNHSZFQKJD : *om.* 'bras B

<sup>176</sup> 'thob] RQKJBD : thob LNTHSZF

<sup>177</sup> chos 'dul ba] LRTNHSZD : chos 'dul F : chos kyi 'dul ba QKJB

<sup>178</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>179</sup> kyi] LRTNHSZQKBD : kyis LFJ

<sup>180</sup> spyad pa] LRTNHSZFQKJD : spyod pa B : *om.* spyad pa F

<sup>181</sup> de skad] RHSQKJBD : *add.* ces LTNZF

## I.2.5

bcom ldan 'das kyis<sup>182</sup> lan gnyis<sup>183</sup> lan gsum du yang gau ta mī<sup>184</sup> skye dgu'i bdag mo chen mo la<sup>185</sup> | gau ta mī<sup>186</sup> khyod kyis<sup>187</sup> 'di ltar 'di bzhin du nam 'tsho'i<sup>188</sup> bar du mgo<sup>189</sup> bregs te sbyar ma gyon<sup>190</sup> la de 'ba' zhig<sup>191</sup> yongs su rdzogs pa dang<sup>192</sup> | yongs su dag pa dang<sup>193</sup> | yongs su byang bar<sup>194</sup> tshangs par spyad pa<sup>195</sup> spyod cig dang | khyod la<sup>196</sup> yun ring po'i don dang phan pa dang bde bar 'gyur ro | (L 23 a7–b1; R 21a1–3; 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)

<sup>182</sup> kyis] LRTNHSFQKJBD : kyi Z

<sup>183</sup> gnyis] LRTNHSZFQKJD : add. dang B

<sup>184</sup> gau ta mī] ZQKJBD : go'u ta mi LRTNH : 'go'u ta ma S : go'u ta ma F

<sup>185</sup> gau ta mī skye dgu'i bdag mo chen mo la] LRTNHSFQKJBD : om. gau ta mī skye dgu'i bdag mo chen mo la Z

<sup>186</sup> gau ta mī QKJBD : go'u ta mi LRTNH : SZ 'go'u ta ma : F go'u ta ma

<sup>187</sup> kyis] LRTNHSZFQKJBD : gyis K

<sup>188</sup> 'tsho'i] LRTNHSZFJBD : mtsho'i QK

<sup>189</sup> mgo] LRTNHSZQKJBD : add. bo F

<sup>190</sup> gyon] LRTNHSZQKJBD : gon F

<sup>191</sup> zhig] LRTNHSZFQKBD : shig J. Cf. note 166.

<sup>192</sup> rdzogs pa dang] LRTNHSZQKJBD : rdzogs par, om. dang F

<sup>193</sup> dag pa dang] LRTNHSZQKJBD : dag par, om. dang F

<sup>194</sup> bar] RTNHSZQKJBD : par L : om. bar F

<sup>195</sup> spyad pa] LRTNHSZQKJBD : spyod par F

<sup>196</sup> khyod la] LRNHSZFQKJBD : T add. yun la

## I.3

### I.3.1

#### I.3.1.1

gau ta mī<sup>197</sup> skye<sup>198</sup> dgu’i bdag mo chen mo<sup>199</sup> la lan gnyis<sup>200</sup> lan gsum<sup>201</sup> du bcom ldan ’das kyis ma gnang<sup>202</sup> ba dang phyi rol gyi sgo khang gi<sup>203</sup> phyogs gcig tu ’dug ste ngu zhing mchi<sup>204</sup> ma ’byin to<sup>205</sup> | | (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(Bhī) 3 b1–2; T. 1451[24] 350c1–2)

#### I.3.1.2

tshe dang ldan pa kun dga’ bos gau ta mī<sup>206</sup> skye dgu’i bdag mo chen mo phyi rol gyi<sup>207</sup> sgo<sup>208</sup> khang gi<sup>209</sup> phyogs gcig tu<sup>210</sup> ’dug nas ngu zhing<sup>211</sup> mchi ma byung<sup>212</sup> ba mthong ngo | | de ltar mthong ba dang | gau ta mī<sup>213</sup> skye dgu’i

<sup>197</sup> gau ta mī] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F

<sup>198</sup> skye] SZQKJBD : skies LRTNHF

<sup>199</sup> chen mo] LRTNHSKJD : chen po F : chen mos Z : *om.* chen mo QB

<sup>200</sup> lang gnyis] LRTNHSZQKJBD : *om.* lan gnyis F

<sup>201</sup> gsum] FQKJBD : *add.* gyi bar LRTNHSZ

<sup>202</sup> gnang] THSZFQKJBD : gtang LRN

<sup>203</sup> gi] LTNHSZQKJBD : *om.* gi R : gis F

<sup>204</sup> mchi] LRTNHSZFKJBD : ’chi Q

<sup>205</sup> to] HQKJDB : te LRTNSZF

<sup>206</sup> gau ta mī] : go’u ta mi LRTNH : ’go’u ta ma SZ : ge’u ta ma F

<sup>207</sup> gyi] LRTNHSZQKJBD : *om.* gyi F

<sup>208</sup> sgo] LRTNHSZFKQKJD : sko B

<sup>209</sup> gi] LRTNHSZQKJBD : gis F

<sup>210</sup> phyogs gcig tu] LRTNHSZQKJBD : *abbr.* phyogs F

<sup>211</sup> zhing] LRTNHSZFKQJBD : *om.* zhing K

<sup>212</sup> byung] LRTNSZQKJBD : phyung H : dbyung F

<sup>213</sup> gau ta mī] QKJBD : go’u ta mi LRTH : go’u ta ma’i N : ’go’u ta ma SZ : ge’u ta ma F

bdag mo<sup>214</sup> chen mo la gau ta mī<sup>215</sup> khyod ci'i phyir na<sup>216</sup> phyi rol gyi<sup>217</sup> sgo khang gi phyogs gcig tu 'dug la ngu<sup>218</sup> zhing mchi ma 'byin<sup>219</sup> ces<sup>220</sup> 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<sup>221</sup> pa'i chos<sup>222</sup> 'dul ba la<sup>223</sup> rab tu byung nas bsnyen<sup>224</sup> par<sup>225</sup> rdzogs te dge slong ma'i<sup>226</sup> dngos por ma gnang ngo<sup>227</sup> || (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)

<sup>214</sup> mo] LRTNHSZQKJBD : *add.* la F

<sup>215</sup> gau ta mī] LRTNHSZFQKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F

<sup>216</sup> na] LRTNHSZQKJBD : *om.* na F

<sup>217</sup> gyi] LRTNHSZQKJBD : gyis F

<sup>218</sup> ngu] LRTNHSZFQKJD : du B

<sup>219</sup> 'byin] LRTNHSZFQKJBD : *add.* pa F

<sup>220</sup> ces] LRTNHFQKJBD : zhes SZ

<sup>221</sup> bshad] QKJDB : gsungs LRTNHSZF

<sup>222</sup> chos] LRTNHSZFBBD : *add.* kyi QKJ

<sup>223</sup> la] HSZFQKJBD : las LRTN

<sup>224</sup> bsnyen] LRTNHSZKJBD : snyen FQ

<sup>225</sup> par] LRTNHSZFQKJD : *om.* par B

<sup>226</sup> ma'i] LRTNHSZFKJBD : ma' Q

<sup>227</sup> gnang ngo] RTNHSZQKJBD : *abbr.* gnango FL

### I.3.1.4

gau ta mī<sup>228</sup> de lta na<sup>229</sup> sdod<sup>230</sup> cig dang ngas bcom ldan 'das la gsol lo || | |  
 (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 ldan pa kun dga'<sup>231</sup> bos bcom ldan 'das gang na<sup>232</sup> ba der  
 song ste drung du phyin pa dang<sup>233</sup> | bcom ldan 'das kyi<sup>234</sup> zhabs la mgo  
 bos<sup>235</sup> phyag 'tshal te phyogs gcig tu 'dug go | | phyogs gcig tu 'dug nas  
 tshe dang ldan pa kun dga' bos<sup>236</sup> bcom ldan 'das la btsun pa de ste<sup>237</sup> bud  
 med rnams<sup>238</sup> dge sbyong gi<sup>239</sup> 'bras bu bzhi 'thob<sup>240</sup> pa'i skabs mchis na<sup>241</sup>  
 bud med dag<sup>242</sup> legs par bshad<sup>243</sup> pa'i chos<sup>244</sup> 'dul ba la rab tu byung zhing

<sup>228</sup> gau ta mī] QKJBD : go'u ta mi LTH : go'u ta ma RN : 'go'u ta ma SZ : ge'u ta ma F

<sup>229</sup> de lta na] QJBD : de ltar LRTNSZ : de ltar na HFK

<sup>230</sup> sdod] LRTNHSZFKJBD : stod Q

<sup>231</sup> dga'] LRTNHSZFQKJD : dga'i B

<sup>232</sup> na] LRTNHSZQKJBD : la F

<sup>233</sup> dang] LRTNHSZQKJBD : *om.* dang F

<sup>234</sup> kyi] LRTNHSZQKBD : kyis FB

<sup>235</sup> mgo bos] LRTNHSZFD : *abbr.* mgos QKJB

<sup>236</sup> bos] LRTNHSZQKJBD : bo F

<sup>237</sup> ste] LRTNHSZQKJBD : te F

<sup>238</sup> bud med rnams] LRTNHSZF : *om.* rnams QKJBD. Plural matches with Sanskrit parallel.

<sup>239</sup> gi] LRTNHSZQKJBD : gis F

<sup>240</sup> 'thob] RQKJBD : thob LTNHSZ

<sup>241</sup> na] LRTNHSZFQJD : *om.* na KB

<sup>242</sup> dag] SZQKJBD : rnams LRTNH : de dag F

<sup>243</sup> bshad] QKJBD : bsungs F : gsungs LRTNHSZ

<sup>244</sup> chos] LRTNHSZFD : *add.* kyi QKJB

bsnyen<sup>245</sup> par rdzogs nas dge slong ma'i dngos por spyod<sup>246</sup> cing | bcom ldan 'das kyi drung na<sup>247</sup> bud med rnams tshangs par<sup>248</sup> spyad pa spyod du<sup>249</sup> gsol zhes de skad<sup>250</sup> 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<sup>251</sup> pa'i chos<sup>252</sup> 'dul ba la rab tu byung zhing bsnyen<sup>253</sup> par rdzogs te dge slong ma'i dngos por<sup>254</sup> ma gsol cig<sup>255</sup> | de ci'i phyir zhe na | kun dga' bo legs par bshad pa'i<sup>256</sup> chos<sup>257</sup> 'dul ba la<sup>258</sup> bud med<sup>259</sup> rab tu phyung<sup>260</sup> na chos<sup>261</sup> '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)

<sup>245</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>246</sup> spyod] LRTSFQKJBD : spyad NH

<sup>247</sup> na] LRTNHSZFQKJD : nas B

<sup>248</sup> par] LRTNHSZQKJBD : pa Z

<sup>249</sup> spyad pa spyod du] LRTNHSZQKJBD : spyod pa spyad du F

<sup>250</sup> de skad] QKJBD : add. ces F : om. de skad LRTNHSZ

<sup>251</sup> bshad] LRTNHSZQKJBD : gsungs F

<sup>252</sup> chos] LRTNHSZFD : add. kyi QKJB

<sup>253</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>254</sup> por] LRTNHSZQKJBD : pos F

<sup>255</sup> cig] LRTNHSZFQKJBD : cing K

<sup>256</sup> legs par bshad pa'i] HQKJBD : om. legs par bshad pa'i LRTNSZF

<sup>257</sup> chos] LRTNHSZFD : add. kyi QKJB

<sup>258</sup> la] LRTNHSZQKJBD : las F

<sup>259</sup> bud med] LTNHSZFQKJBD : om. bud med R

<sup>260</sup> phyung] LRTSZQKJBD : byung F : add. ba NH. Most editions have the causative form phyung (sec. pres. of 'byin pa), while Skt. has *pravrajati* here.

<sup>261</sup> chos] LRTNHSZFD : add. kyi QKJB

### I.3.2.3.1

de<sup>262</sup> 'di lta ste kun dga' bo<sup>263</sup> dper<sup>264</sup> na khyim gang na bud med mang zhing skyes pa nyung ba de na rku po<sup>265</sup> dang mi la rku ba<sup>266</sup> rnams kyis choms<sup>267</sup> par<sup>268</sup> 'gyur zhing rab tu choms<sup>269</sup> par 'gyur ro<sup>270</sup> || kun dga' bo de bzhin du chos<sup>271</sup> 'dul ba la bud med rab tu phyung<sup>272</sup> na chos<sup>273</sup> 'dul ba de<sup>274</sup> yun ring du<sup>275</sup> gnas par mi 'gyur<sup>276</sup> 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)

<sup>262</sup> de] FQKJBD : *om.* de LRTNHSZ

<sup>263</sup> bo] LRTNHSZQKJBD : 'o F

<sup>264</sup> dper] LRTNHSZFQKJD : dpor B

<sup>265</sup> po] LRTNHSZQKJBD : mo F

<sup>266</sup> rku ba] LRTNHSZQKJBD : *add.* dang F

<sup>267</sup> choms] LRTSZQKJD : chom NH : mtshon F : tshoms B

<sup>268</sup> par] LRTNHSZFQKJD : du bar B

<sup>269</sup> choms] LRTSZQKJD : chom NH : tshoms F

<sup>270</sup> 'gyur ro] RTNHSZQKJBD : *abbr.* 'gyuro LF

<sup>271</sup> chos] LRTNHSZFD : *add.* kyi QKJB

<sup>272</sup> phyung] RNQKJBD : byung LTHSZF.

<sup>273</sup> chos] LRTNHSZFD : *add.* kyi QKJB

<sup>274</sup> de] FQKJBD : 'di LRTNHSZ

<sup>275</sup> du] LRTNHSZFQKJD : *om.* du B

<sup>276</sup> gnas par mi 'gyur] QKJBD : mi gnas par 'gyur LRTNHSF : *corr.* gnas par 'gyur Z. The original reading of Z is blacked out and written over in red ink, in the sense of "the Dharma Vinaya will last long".

### 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 sā<sup>277</sup> lu phun sum tshogs pa'i zhing la ser ba'i 'khor lo mi bzad pa babs<sup>278</sup> na | 'bras sā<sup>279</sup> lu de nyid<sup>280</sup> nyams par 'gyur | rnam par nyams par 'gyur<sup>281</sup> | tshul ma yin pas ma rung<sup>282</sup> bar<sup>283</sup> 'gyur ro | | kun dga' bo de bzhin du<sup>284</sup> chos 'dul ba la bud med rab tu byung<sup>285</sup> 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 rmed<sup>286</sup> pa'i<sup>287</sup> khyim bdag bu ram<sup>288</sup> shing phun sum tshogs pa la btsa'i<sup>289</sup> nad byung na bu ram<sup>290</sup> shing dag ma rungs bar<sup>291</sup> 'gyur | chud zos par 'gyur ro<sup>292</sup> | | kun dga' bo de ltar de bzhin du<sup>293</sup> chos<sup>294</sup>

<sup>277</sup> sā] THSZD : sa LRN

<sup>278</sup> babs] LRTNHD : bab SZ

<sup>279</sup> sā] THSZD : sa LRN

<sup>280</sup> nyid] LRTNHSD : *om.* nyid Z

<sup>281</sup> rnam par nyams par 'gyur] LRTNHSD : *om.* rnam par nyams par 'gyur Z

<sup>282</sup> rung] D : rungs LRTNHSZ

<sup>283</sup> bar] ZD : par LRTNHS

<sup>284</sup> de bzhin du] D : de ltar de bzhin du LRTNHSZ

<sup>285</sup> byung] LRTNHD : phyung SZ

<sup>286</sup> rmed] RTSQKJBD : med LNZH : dmod F

<sup>287</sup> pa'i] RTFQKJBD : *add.* khyim pa'i LNHSZ

<sup>288</sup> ram] RTNHSZFQKJBD : rab L

<sup>289</sup> btsa'i] LRTNHSZQKJBD : btsa'i ba'i F

<sup>290</sup> ram] RTNHSZFQKJBD : rab L

<sup>291</sup> ma rungs bar] LRTNHSZF : ma rung par QKJBD

<sup>292</sup> 'gyur ro] LRTNHSZQKJBD : *abbr.* 'gyuro F

<sup>293</sup> du] LRTNHSZFQJBD : na K

<sup>294</sup> chos] LRTNHSZFQD : *add.* kyi KJ: *add.* gyi B

'dul ba la bud med<sup>295</sup> rab tu byung<sup>296</sup> na chos<sup>297</sup> 'dul ba 'di<sup>298</sup> yun ring<sup>299</sup> du gnas par mi 'gyur ro<sup>300</sup> | | (L 24 a7–8; R 21b7–8; T 23 a5–7; N 330 a3–5; H 153 b7–154 a2; S 149 a5–7; Z 157 a7–9; F 126 b8–27 a2; Q 99 a5–6; K 381a7–8; J 101a2–3; B 363 b3–5; D 102 a4–5; Dpe 245.9–13; Sch 244 MS Kṣudr-v(Bhī) 4 b1–2; T. 1451 [24] 350c16–19)

### I.3.3

#### I.3.3.1–2

The Chinese (T. 1451[24] 350c19–21; c21–25) has here two passages, which have no parallels in Sanskrit and Tibetan, but a parallel in the Pāli Vin II 253–254, Cv X.1.2–3, Horner 1938–1966: v.354. See also Anālayo (2016: 212). For more information, see below in the English translation section.

#### I.3.3.3

'on kyang kun dga' bo ngas bud med rnamṣ la<sup>301</sup> dgag<sup>302</sup> cing<sup>303</sup> mi<sup>304</sup> 'da' bar bya ba'i phyir<sup>305</sup> bla ma'i chos brgyad<sup>306</sup> bcas pa<sup>307</sup> la bud med kyis<sup>308</sup> nam 'tsho'i<sup>309</sup> bar du bslab par bya'o | | (L 24b1; R 21b8–22a1; T 23a7–8; N 330a5–6; H 154 a2–3; S 149 a7; Z 157 a9–157 b1; F 127 a2–3; Q 99 a6–7;

<sup>295</sup> bud med] LTNHSZFQKJBD : add. rnamṣ R

<sup>296</sup> byung] LRTNHFQKJBD : phyung SZ

<sup>297</sup> chos] LRTNHSZFD : add. kyi QKJB

<sup>298</sup> 'di] LRTNHSZQKJBD : om. 'di F

<sup>299</sup> ring] LRTNHSFQKJBD : rings Z

<sup>300</sup> gnas par mi 'gyur ro] QKJBD : mi gnas par 'gyur ro LRTNHSZ : mi gnas par 'gyur te F

<sup>301</sup> la] LRTNHSZQKJBD : om. la F.

<sup>302</sup> dgag] LRTNHSZFQKJBD : 'gag K

<sup>303</sup> cing] HQKJBD : pa'i phyir LRTNSZF

<sup>304</sup> mi] LRTNHSZFD : ma QKB

<sup>305</sup> bya ba'i] LRTNHSZQKJBD : bya'i F

<sup>306</sup> brgyad] LRTNHSZFJD : brgyad du Q : bar du KB

<sup>307</sup> The Tibetan renders the Skt. *prajñapayāmi* [sic] as ppp. *bcas pa*.

<sup>308</sup> kyis] LRTSZFQKJBD : kyi NH

<sup>309</sup> 'tsho'i] LRTNHSZJBD : mtsho'i FQK

K 381a8–381b1; J 101a3–4; B 363 b5–6; D 102 a5–6; Dpe 245.13–15; Sch 244 MS Kṣudr-v(Bhī) 4 b2–3; T. 1451[24] 350c25–27)

### I.3.3.4

de ’di lta ste kun dga’ bo khyim bdag zhing pas<sup>310</sup> dbyar ’das te ston<sup>311</sup> kyi<sup>312</sup> dus na chu bo’am yur<sup>313</sup> ba yang rung chu bcad<sup>314</sup> na chu de bgags pas<sup>315</sup> ’da’ bar mi<sup>316</sup> ’gyur ro<sup>317</sup> | | kun dga’ bo de<sup>318</sup> ltar de bzhin du bud med rnams kyi nyes pa<sup>319</sup> dgag cing mi ’da’ bar bya ba’i phyir<sup>320</sup> bla ma’i chos brgyad bca’ bar bya’o | | de la bud med rnams kyis nam ’tsho’i<sup>321</sup> bar du bslab par gyis<sup>322</sup> 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 Kṣudr-v(Bhī) 4 b3–4; T. 1451[24] 350c27–29)

<sup>310</sup> zhing pas] LRTNHSZFJBD : nyid bas Q : zhing bas K

<sup>311</sup> ston] LRTNHSZFQKJD : sngon B

<sup>312</sup> gyi] LRTNHSQKB : kyi ZJD : gyis F. Dpe 11–245.16 gyi

<sup>313</sup> yur] LRTNHSZFQKJD : yun B

<sup>314</sup> bcad] LRTNHSZQKJBD : chad F

<sup>315</sup> bgags pas] RQKJBD : ’gags pas LTNH : ’gag pas SZ : ’gag par F

<sup>316</sup> mi] HFQKJBD : *om.* mi LRTNSZ

<sup>317</sup> ’gyur ro] LRTNHSZQKJBD : abbr. ’gyuro F

<sup>318</sup> de] LRTNHSZFQJD : da KB

<sup>319</sup> kyi nyees pa] QKJBD : kyis, *om.* nyees pa RTNSZ : kyis nyees pa LH : *om.* kyi nyees pa F

<sup>320</sup> phyir] LRTNHSZF: *om.* phyir QKJBD

<sup>321</sup> ’tsho’i] LRTNHSZJBD : mtsho’i FQKB

<sup>322</sup> gyis] QKJBD : byos LRTNHSZ : bgyis F

## I.3.4

### I.3.4.1

brgyad gang zhe na | kun dga' bo dge slong rnams las<sup>323</sup> bud med rnams kyis<sup>324</sup> rab tu 'byung ba dang bsnyen<sup>325</sup> par rdzogs nas dge slong ma'i dngos por 'gyur ba<sup>326</sup> rab tu rtogs par bya'o | | kun dga' bo ngas 'di ni bud med rnams kyi<sup>327</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos dang por bcas te | de la<sup>328</sup> bud med rnams kyis<sup>329</sup> nam 'tsho'i<sup>330</sup> bar<sup>331</sup> 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-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<sup>332</sup> rnams la zla ba phyed phyed<sup>333</sup> cing ston pa'i lung<sup>334</sup> rjes su bstan pa btsal<sup>335</sup> bar bya'o | | kun dga' bo ngas 'di ni bud med rnams kyi<sup>336</sup> 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<sup>337</sup> nam 'tsho'i<sup>338</sup> bar du bslab par bya'o | | (L 24b6–8; R 22a5–7; T 23b4–6; N

<sup>323</sup> las] LRTNHSZFQJD : lus KB

<sup>324</sup> rnams kyis] LRTNHSQKJBD : rnams kyi Z : kyi F

<sup>325</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>326</sup> 'gyur ba] LRTNHSZQKJD : 'gyur bar F : om. 'gyur ba B

<sup>327</sup> kyi] LRTNHSZQKJD : kyis F : gyi B

<sup>328</sup> de la] HSZQKJBD : LRTNF om. de la

<sup>329</sup> kyis] LRTNHSZFD : kyi QKJB

<sup>330</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>331</sup> bar] LRTNHSZFQKJD : par B

<sup>332</sup> pha] LRTNHSZFQKJBD : pa T

<sup>333</sup> phyed] LRTNHSZQKJBD : add. kyi F

<sup>334</sup> lung] LRTNHSZFQKJD : lus B

<sup>335</sup> bstan pa btsal] LRTNHSZQKJBD : ston pa 'tshal F

<sup>336</sup> kyi] LRTNHSQKJBD : om. kyi Z : kyis F

<sup>337</sup> kyis] LTSZFQKJBD : kyi RNH

<sup>338</sup> '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<sup>339</sup> med pa'i gnas su dbyar tshul du mi 'jug par bya<sup>340</sup> ste | kun dga' bo ngas 'di ni bud med rnams kyi<sup>341</sup> nyes pa dgag cing mi 'da' bar bya<sup>342</sup> ba'i phyir bla ma'i chos gsum du<sup>343</sup> bcas te | de la bud med rnams kyis nam 'tsho'i<sup>344</sup> 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

kun dga' bo dge slong ma dbyar tshul du zhugs pas dge 'dun gnyis ka<sup>345</sup> la mthong ba dang thos pa dang dogs pa'i gnas gsum du skabs<sup>346</sup> dbye<sup>347</sup> bar bya ste | kun dga' bo ngas 'di ni bud med rnams kyi<sup>348</sup> nyes pa dgag cing mi 'da' bar<sup>349</sup> bya ba'i phyir bla ma'i chos bzhir<sup>350</sup> bcas te | de la bud med

<sup>339</sup> pha] LRTNQKJBD : om. pha THSZF

<sup>340</sup> bya] LRTNHSZQKJBD : mi bya F

<sup>341</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>342</sup> bar bya] LRTNHSZQKJBD : om. bar bya F

<sup>343</sup> du] LRTNHSZQKJBD : sdu F

<sup>344</sup> 'tsho'i] LRTNHSZQJD : mtsho'i FQKB

<sup>345</sup> ka] LRTNHSZQKJBD : ga F

<sup>346</sup> Skt. *pravārayitavyam*. Acc. to BHSD 385.2 *pravārayati*, “the *pravāraṇā* ceremony is to be performed;” acc. to BHSD 385.1 *pravāraṇā* is rendered as Tib. dgag bye (or dgag phye) in Mvy 8682.

<sup>347</sup> dbye] LRTNHSZFQKJD : bye F

<sup>348</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>349</sup> bar] LRTNHSZQKJBD : blar F

<sup>350</sup> bzhir] LRTNHSZQKJBD : bzhi par F

rnamś kyis<sup>351</sup> nam ’tsho’i<sup>352</sup> 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<sup>353</sup> tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | ’tsho<sup>354</sup> ba nyams pa la<sup>355</sup> gleng bar<sup>356</sup> mi bya dran par mi bya ste | kun dga’ bo dge slong mas<sup>357</sup> dge slong pha la<sup>358</sup> tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | ’tsho<sup>359</sup> ba nyams pa rnamś gleng ba dang<sup>360</sup> | dran par byed pa dag mi gnang<sup>361</sup> ngo | | dge slong dag gis ni dge slong ma la<sup>362</sup> tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | ’tsho<sup>363</sup> ba nyams pa la<sup>364</sup> gleng ba dang | dran par byed pa la<sup>365</sup> dgag pa

<sup>351</sup> kyis] LRTNHSZFD : kyi QKJB

<sup>352</sup> ’tsho’i] LRTNHSZJD : mtsho’i FQKB

<sup>353</sup> pha] LRTNHSZQKJBD : add. rnamś la F

<sup>354</sup> ’tsho] LRTNHSZQKJBD : mtsho F

<sup>355</sup> la] LRTNHSZQKJBD : dang F

<sup>356</sup> bar] LTNHSZFQKJBD : R par

<sup>357</sup> dge slong mas] LRTNHSZFQKJD : om. B

<sup>358</sup> la] HQKJBD : om. la LRTNSZF

<sup>359</sup> ’tsho] LRTNHSZQKJBD: tsho Q : mtsho F

<sup>360</sup> dang] LRTNHSZQKJBD : om. dang F

<sup>361</sup> gnang] LRTNHSZQKJBD : snang F

<sup>362</sup> ma la] LRTNHSZQKJBD : om. la F

<sup>363</sup> ’tsho] LRTNHSZQKJBD : mtsho F

<sup>364</sup> la] LTNHSZFQKJBD : om. la R

<sup>365</sup> la] LRNHSZFQKJBD : om. la T

med de<sup>366</sup> | kun dga' bo ngas 'di ni<sup>367</sup> bud med<sup>368</sup> rnames kyi<sup>369</sup> nyes<sup>370</sup> pa dgag<sup>371</sup> cing mi 'da' bar bya ba'i phyir bla ma'i chos lngar<sup>372</sup> bcas<sup>373</sup> te | de la bud med rnames kyis nam 'tsho'i<sup>374</sup> 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; Z 158 a3–8; 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])

### I.3.4.6

kun dga' bo dge slong mas dge slong pha<sup>375</sup> la tshig ngan pa mi smra | khro bar mi bya<sup>376</sup> | bsdigs<sup>377</sup> par mi bya'o || kun dga' bo dge slong mas dge slong<sup>378</sup> la tshig<sup>379</sup> ngan pa<sup>380</sup> smra ba<sup>381</sup> dang | khro<sup>382</sup> ba dang | bsdigs pa<sup>383</sup> rnames<sup>384</sup> mi gnang<sup>385</sup> ste | kun dga' bo ngas 'di ni bud med rnames

<sup>366</sup> de] RFQKJBD : do LNHSZ. Instead of *la dgag pa med de*, T repeats *dag mi gnang ngo* from the previous line.

<sup>367</sup> LRNHSZQKJBD : om. 'di ni F. For T, see prior note.

<sup>368</sup> bud med] LRNHSZFQKJBD. Instead of *kun dga' bo ngas 'di ni bud med*, T repeats *dge slong dag gis ni dge slong ma la tshul khriims* from the previous line.

<sup>369</sup> kyi] LRTNHSZFQKJBD : kyi F

<sup>370</sup> nyes] LRTNHSZFQKJBD : nye QK

<sup>371</sup> dgag] LRTNHSZQKJBD : dgags F

<sup>372</sup> lngar] LRTNHSZQKJBD : lnga par F

<sup>373</sup> bcas] LRTNHSZQKJBD : bca' F

<sup>374</sup> 'tsho'i] LRTNHSZJBD : mtsho'i FQK

<sup>375</sup> pha] LRTNHSZJD : om. pha FQKB

<sup>376</sup> bya] LRTNHSZQKJBD : bya'o F

<sup>377</sup> bsdigs] HSZKQJD : sdigs LRTF : sdig N : ba sdigs B

<sup>378</sup> dge slong] FQKJBD : add. pha LRTNHSZ

<sup>379</sup> tshig] RTNHSZFQKJBD : tshigs L

<sup>380</sup> pa] LRNFQKJBD : par STZ

<sup>381</sup> smra ba] LRTNHSZFJD : mi smra ba QKB

<sup>382</sup> khro] LRTNHSZFQKJD : khyod B

<sup>383</sup> bsdigs pa] HSQKJBD : sdigs pa LRTNF : bsdigs par Z

<sup>384</sup> rnames] LRTNHSZFQKJD : om. rnames B

<sup>385</sup> gnang] RTNHSZQKJBD : add snang L : snang F

kyi<sup>386</sup> nyes pa dgag<sup>387</sup> cing mi 'da' bar bya ba'i phyir bla ma'i chos drug par<sup>388</sup> bcas te | de la bud med rnames kyis nam 'tsho'i<sup>389</sup> 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<sup>390</sup> la zla ba phyed kyi<sup>391</sup> bar du<sup>392</sup> mnyes<sup>393</sup> par bya ba spyod cig | kun dga' bo ngas 'di ni bud med rnames kyi<sup>394</sup> nyes pa dgag<sup>395</sup> cing mi 'da' bar bya ba'i phyir bla ma'i chos bdun du<sup>396</sup> bcas te | de la kun dga' bo bud med rnames kyis nam 'tsho'i<sup>397</sup> 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])

<sup>386</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>387</sup> dgag] LRTNHSZQKJBD : dgags F

<sup>388</sup> par] LRTNHSZFQKJD : bar B

<sup>389</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>390</sup> gnyis ka] 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*.

<sup>391</sup> phyed kyi] LRNHSZQKJBD : phyed phyed kyi T : phyed phyed kyiis F

<sup>392</sup> du] HSZFQKJBD : *om.* du LRTN

<sup>393</sup> mnyes] LRTNHSZFQKJD : mnyeg B

<sup>394</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>395</sup> dgag] LRTNHSZQKJBD : dgags F

<sup>396</sup> du] QKJBD : par LRTNHSZF

<sup>397</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

### I.3.4.8

kun dga' bo dge slong ma<sup>398</sup> bsnyen<sup>399</sup> par rdzogs nas lo brgya<sup>400</sup> lon pas<sup>401</sup>  
da gzod<sup>402</sup> bsnyen<sup>403</sup> par rdzogs pa'i<sup>404</sup> dge slong la tshig snyan<sup>405</sup> pa dang |  
bstod pa dang ldang ba<sup>406</sup> dang | thal mo sbyar ba dang | phyag bya ba  
bya<sup>407</sup> ste | kun dga' bo ngas 'di ni bud med rnams kyi<sup>408</sup> nyes pa dgag cing  
mi 'da' bar bya ba'i phyir bla ma'i chos brgyad du bcas te | 'di la bud med  
rnams kyis<sup>409</sup> nam 'tsho'i<sup>410</sup> bar du bslab par bya'o || (L 25b4–6; R 23a2–  
3; T 24b3–5; N 331b3–5; H 155a7–155b2; S 150 b3–5; Z 158b5–7; F 128  
a4–6; Q 100 a4–6; K 382b4–7; J 102a1–3; B 364 b7–365 a1; D 103 a3–4;  
Dpe 247.15–20; Sch 246 MS Kṣudr-v(Bhī) 6 a1–2; T. 1451[24] 351a16–19  
[different order in Chinese Tib./Skt. 3.4.8 = Chin. 3.4.6])

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

### I.3.5

kun dga' bo de<sup>411</sup> ste<sup>412</sup> gau ta mī<sup>413</sup> skye dgu'i bdag mo chen mos bla ma'i  
chos 'di brgyad la yang dag par bzung zhing<sup>414</sup> nan tan du<sup>415</sup> byas na 'di nyid

<sup>398</sup> ma] LRTNHSZQKJBD : ma'i F

<sup>399</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>400</sup> brgya] LRTNHSZQKJBD : brgyad B

<sup>401</sup> pas] FQKJBD : add. kyang LRTNHSZ

<sup>402</sup> gzod] THSZFD : bzod LRNQKJB

<sup>403</sup> bsnyen] LRTNHSZQKJBD : snyen F : bsnyed K

<sup>404</sup> pa'i] LRTNHSZQKJBD : nas F

<sup>405</sup> snyan] LRTNHSZQKJBD : bsnyen F

<sup>406</sup> ldang ba] LRTNHSZD : FQKJB ldan pa

<sup>407</sup> bya] QKJBD : om. bya LRTNHSZF

<sup>408</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>409</sup> kyis] LRTNHSZFD : kyi QKJB

<sup>410</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>411</sup> de] LRTNHSZQKJBD : da F

<sup>412</sup> ste] RTNHSZQKJBD : sde L

<sup>413</sup> gau ta mī] QLKBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>414</sup> zhing] LRTNHSZQKJBD : shig F

<sup>415</sup> du] FQKJBD : om. du LRTNHSZ

de<sup>416</sup> la rab tu byung ba’o || de nyid bsnyen<sup>417</sup> par rdzogs pa’o || de nyid dge slong ma’i<sup>418</sup> dngos<sup>419</sup> po zhes bka’ stsal pa dang | (L 25 b6–7; R 23a3–5; T 24b5–6; N 331 b5–6; H 155 b2–3; S 150 b5–6; Z 158 b8–159 a1; F 128 a6–8; Q 100 a6–7; K 382b7–8; J 102a3–4; B 365 a1–3; D 103 a4–5; Dpe 247.20–248.2; Sch 246 MS Kṣudr-v(Bhī) 6 a2–3; T. 1451[24] 351b11–13)

## I.3.6

### I.3.6.1

de nas tshe dang ldan pa kun dga’ bo<sup>420</sup> bcom ldan ’das kyis gsungs pa la mn̄gon par<sup>421</sup> dga’ ste rjes su yi rang<sup>422</sup> nas bcom ldan ’das kyi<sup>423</sup> zhabs la mgo bos<sup>424</sup> phyag ’tshal te<sup>425</sup> bcom ldan ’das kyi<sup>426</sup> drung nas<sup>427</sup> song ngo || gau ta mi<sup>428</sup> skye dgu’i bdag mo chen mo<sup>429</sup> ga la ba der dong<sup>430</sup> ste phyin pa dang | gau ta mi<sup>431</sup> 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 248.2–7; Sch 246 MS Kṣudr-v(Bhī) 6 a3–5; T. 1451[24] 351b13–15)

<sup>416</sup> de] LRTNHSZQKJBD : *om.* de F

<sup>417</sup> bsnyen] LRTNHSZJD : snyen FQKB

<sup>418</sup> dge slong ma’i] LRTNHSZF : nyes pa’i QKJDB

<sup>419</sup> dngos po] LRTNHSFQKJD : dngos po’o Z : dngos por B

<sup>420</sup> bo] LRTNHSZQKJBD : bos F

<sup>421</sup> mn̄gon par] LRTNHSZQKJBD : *om.* mn̄gon par F

<sup>422</sup> rang] LRTNHSZQKJB: rangs FD

<sup>423</sup> kyi] LRTNHSQKJBD : kyis FZ

<sup>424</sup> mgo bos] LRTNHSZFD : *abbr.* mgos QKJB

<sup>425</sup> te] LRTNHSZQKJBD : nas F

<sup>426</sup> kyi] LRTNHSZQKJD : kyis F : gyis B

<sup>427</sup> nas] LRTNHSZFJD : du QKB

<sup>428</sup> gau ta mi] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F

<sup>429</sup> mo] LRTNHSZQKJBD : pos F

<sup>430</sup> dong] QKJBD : song LRTNHSZF

<sup>431</sup> gau ta mi] QKJBD : go’u ta mi LRTNH : ’go’u ta ma SZ : go’u ta ma F

### I.3.6.2

gau ta mi<sup>432</sup> bud med rnams kyis legs par bshad<sup>433</sup> pa'i chos<sup>434</sup> 'dul ba la rab tu byung nas bsnyen<sup>435</sup> par rdzogs te<sup>436</sup> dge slong ma'i dngos por ni<sup>437</sup> gnang mod kyi<sup>438</sup> 'on kyang gau ta mi<sup>439</sup> bcom ldan 'das kyis<sup>440</sup> bud med rnams kyi<sup>441</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos brgyad bcas te | 'di la bud med rnams kyis nam<sup>442</sup> 'tsho'i<sup>443</sup> bar du bslab par bya'o || nan tan du bya'o || btsun pa kun dga' bo<sup>444</sup> bka' stsal<sup>445</sup> pa de<sup>446</sup> nyan kyis<sup>447</sup> gsung<sup>448</sup> 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)

<sup>432</sup> gau ta mī] KBD : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F gau ta ma QJ

<sup>433</sup> bshad] QKJBD : gsungs LRTNHSZF

<sup>434</sup> chos] LRTNHSZFD : add. kyi QKJB

<sup>435</sup> bsnyen] LRTNHSZKJD : snyen FQB

<sup>436</sup> te] LRTNHSZQKJBD : par bya ste F

<sup>437</sup> ni] TSZFQKJBD : om. ni LRNH

<sup>438</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>439</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

<sup>440</sup> kyis] LRTNHSZF: kyi QKJBD

<sup>441</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>442</sup> kyis nam] LRTNHSZQKJBD : om. kyis nam F

<sup>443</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>444</sup> kun dga' bo] LRTHSZKJBD : dga'o N : add. la FQ

<sup>445</sup> stsal] LRTSFQKJBD : bstsal NH

<sup>446</sup> de] LRTNHSZQKJBD : da F

<sup>447</sup> nyan kyis] JBD : nyan gyis K : nyin gyis Q : mnyan gyis LRTNSZ : mnyan gyi de H : mnyan gyis F

<sup>448</sup> gsung] RD : gsungs LTNHSZFQKJB

### I.3.7

#### I.3.7.1

gau ta mī<sup>449</sup> bcom ldan 'das kyis ni 'di skad<sup>450</sup> ces bka' stsal to || kun dga' bo dge slong las<sup>451</sup> bud med rnames kyis rab tu 'byung<sup>452</sup> ba dang bsnyen<sup>453</sup> par rdzogs te dge slong ma'i dngos por<sup>454</sup> rab tu rtogs par bya'o || gau ta mī<sup>455</sup> bcom ldan 'das<sup>456</sup> kyis 'di ni<sup>457</sup> bud med rnames kyi<sup>458</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bcas pa dang po ste | de la<sup>459</sup> bud med rnames kyis nam 'tsho'i<sup>460</sup> 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 mī<sup>461</sup> bcom ldan 'das kyis<sup>462</sup> yang bka' stsal pa | kun dga' bo dge slong rnames kyi<sup>463</sup> drung<sup>464</sup> na<sup>465</sup> dge slong mas zla ba phyed cing ston pa'i

<sup>449</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F

<sup>450</sup> skad] LRTNHSZFKJB : sked D. Dpe corrects to skad without further comment.

<sup>451</sup> las] LRTNHSZQKJD : la F : lus B

<sup>452</sup> 'byung] RQKJBD : byung LTNHSZF

<sup>453</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>454</sup> por] LRTFQKJBD : po NHSZ

<sup>455</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F

<sup>456</sup> 'das] LRTNHSZFKBD : 'dasi J

<sup>457</sup> 'di ni] LRTNHSZQKJBD : om. 'di ni F

<sup>458</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>459</sup> de la] LRTNHSZFKBD : om. de la J

<sup>460</sup> 'tsho'i ] LRTNHSZJBD : mtsho'i FQK

<sup>461</sup> gau ta mī] QKJBD : go'u ta mi TH : 'go'u ta ma LRSZ : go'u ta ma N : ge'u ta ma F

<sup>462</sup> kyis] RTNHSZFKJBD : kyi L

<sup>463</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>464</sup> drung] LRTNHSZFKJBD : drang K

<sup>465</sup> na] QKJBD : nas LNTRHSZ

lung rjes su<sup>466</sup> bstan pa<sup>467</sup> btsal<sup>468</sup> bar bya'o || gau ta mī<sup>469</sup> bcom ldan 'das kyis 'di ni bud med rnams kyi<sup>470</sup> 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'i<sup>471</sup> 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; D 103 b2–3; 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 mī<sup>472</sup> bcom ldan 'das kyis yang bka' stsal pa | kun dga' bo dge slong mas<sup>473</sup> dge slong med pa'i gnas su<sup>474</sup> dbyar tshul du ma 'jug cig<sup>475</sup> | gau ta mī<sup>476</sup> bcom ldan 'das kyis 'di ni<sup>477</sup> bud med rnams kyi<sup>478</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i<sup>479</sup> chos gsum du<sup>480</sup> bcas te | 'di<sup>481</sup> la bud med rnams kyis nam 'tsho'i<sup>482</sup> 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–

<sup>466</sup> rjes su] RTNZFQKJBD : abbr. rjesu LS

<sup>467</sup> bstan pa] LRTSZQKJBD : bstan par NH : om. bstan pa F

<sup>468</sup> btsal] LRTHSFQKJBD : tsal N

<sup>469</sup> gau ta mī] QKJBD : 'go'u ta mi L : go'u ta mi RTNH : 'go'u ta ma SZ : ge'u ta ma F

<sup>470</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>471</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>472</sup> gau ta mī] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

<sup>473</sup> dge slong mas] LRTNHSZQKJBD : om. dge slong mas F

<sup>474</sup> gnas su] RTNHSZQKJBD : abbr. gnasu LF

<sup>475</sup> cig] LRTHSFQKJBD : cing NF

<sup>476</sup> gau ta mī] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : ge'u ta ma F

<sup>477</sup> 'di ni] LRTNHSZQKJBD : ni 'di F

<sup>478</sup> kyi] LRTSQKJD : kyis NHZF : gyis B

<sup>479</sup> bla ma'i] LRTNHSZFD : om. bla ma'i QKB

<sup>480</sup> du] LRTNHSZQKJBD : tu F

<sup>481</sup> 'di] LRTNHSZQKJBD : des F

<sup>482</sup> 'tsho'i] LRTNHSZJD : FQKB mtsho'i

2; Q 100 b5–6; K 383b1–3; J 102b2–4; B 365 b3–5; D 103 b3–4; Dpe 249.2–6; Sch 247 MS Kṣudr-v(Bhī) 6 b5–7 a1; T. 1451[24] 351b21–23 summary)

### I.3.7.4

gau ta mī<sup>483</sup> bcom ldan 'das kyis yang<sup>484</sup> bka' stsal pa | kun dga' bo dbyar tshul<sup>485</sup> du zhugs<sup>486</sup> pa'i dge slong mas<sup>487</sup> dge 'dun<sup>488</sup> gnyis ka la mthong ba dang | thos pa dang | dogs pa'i gnas gsum du<sup>489</sup> skabs dbye bar bya'o | gau ta mī<sup>490</sup> bcom ldan 'das kyis<sup>491</sup> 'di ni bud med rnames kyi<sup>492</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bzhir bcas te | 'di<sup>493</sup> la bud med rnames kyis nam 'tsho'i<sup>494</sup> 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(Bhī) 7 a1–3; T. 1451[24] 351b21–23 summary)

<sup>483</sup> gau ta mī] QKJBD : LR 'go'u ta mi : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

<sup>484</sup> bcom ldan 'das kyis yang] LRTNHSZQKJBD : yang bcom ldan 'das kyis F

<sup>485</sup> tshul] LRTNHSZQKJBD : yul F

<sup>486</sup> zhugs] LRTNHSZQKJBD : bzhugs F

<sup>487</sup> dge 'dun] QKJBD : dge slong dang dge 'dun LRTNSZF : dge slong dang dge slong ma'i dge 'dun H

<sup>488</sup> dge 'dun] LRTNHSZQKJBD : add. dang F

<sup>489</sup> du] LRTNHSZQKJBD : tu F

<sup>490</sup> gau ta mī] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

<sup>491</sup> kyis] LRTNHSZFJD : kyi QK : gyi B

<sup>492</sup> kyi] LRTHZQKJD : kyis NHF : gyi B

<sup>493</sup> '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.

<sup>494</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

### I.3.7.5

gau ta mi<sup>495</sup> bcom ldan 'das kyis yang<sup>496</sup> 'di skad gsungs so<sup>497</sup> || kun dga' bo dge slong mas dge slong tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | 'tsho<sup>498</sup> ba<sup>499</sup> nyams pa la<sup>500</sup> gleng<sup>501</sup> bar<sup>502</sup> mi bya<sup>503</sup> | dran par mi bya'o | kun dga' bo dge slong mas dge slong<sup>504</sup> tshul khrims nyams pa dang | lta ba nyams pa dang<sup>505</sup> | spyod pa nyams pa dang | 'tsho<sup>506</sup> ba nyams pa la<sup>507</sup> gleng bar<sup>508</sup> bya ba dang | dran par<sup>509</sup> bya ba mi gnang ngo<sup>510</sup> | kun dga' bo<sup>511</sup> dge slong gis ni dge slong ma tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang<sup>512</sup> | 'tsho<sup>513</sup> ba nyams pa la<sup>514</sup> gleng bar byed<sup>515</sup> | dran par byed pa la<sup>516</sup> mi gnang ba<sup>517</sup> med do || gau ta mī<sup>518</sup> bcom ldan das kyis 'di ni bud med rnames kyi nyes pa

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<sup>495</sup> gau ta mī] QKJBD : 'go'u ta mi LRN : go'u ta mi TH : 'go'u ta ma SZ : go'u ta ma F

<sup>496</sup> bcom ldan 'das kyis yang] LRTNHSZQKJBD : yang bcom ldn 'das kyis F

<sup>497</sup> 'di skad gsungs so] QKJBD : bka' stsal pa LRTNHSZ : 'di skad abbr. gsungso F

<sup>498</sup> 'tsho] LRTNHSZQJD : mtsho FKB

<sup>499</sup> ba] LRTNHSZFQJBD : om. ba K

<sup>500</sup> pa la] QKJBD : pas LRTNSZF

<sup>501</sup> gleng] LRTNHSZQKJBD : glang F

<sup>502</sup> bar] LRTNHSZFQKJBD : gar B

<sup>503</sup> bya] LRTNHSZQKJBD : bya'o F

<sup>504</sup> dge slong] LRTNHSZQKJBD : om. dge slong F

<sup>505</sup> lta ba nyams pa dang] LRTNHSZQKJBD : om. lta ba nyams pa dang F

<sup>506</sup> 'tsho ba] LRTNHSZQJD : mtsho ba F : mtsho K

<sup>507</sup> nyams pa la] HQKJBD : nyams pas LRTNSZ : nyams pa dang F

<sup>508</sup> gleng bar] LRTNHSZQKJBD : glang bar mi F

<sup>509</sup> par] LRTNHZFQKJBD : pa S

<sup>510</sup> gnang ngo] RTNHSZQKJBD : abbr. gnango LF

<sup>511</sup> kun dga' bo] QKJBD : om. kun dga' bo LTRNHSZF

<sup>512</sup> dang] RTNHSZFQKJBD : da L

<sup>513</sup> 'tsho] LRTNHSZQJD : mtsho FKB

<sup>514</sup> pa la] RTNHSZQKJBD : pa dang F : pas L

<sup>515</sup> byed] LRTNHSZQKJBD : bya ba dang F

<sup>516</sup> la] LRTNHSZQKJBD : dang F

<sup>517</sup> ba] LRTNHSZQKJBD : bar F

<sup>518</sup> gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : om. gau ta mī F

dgag cing<sup>519</sup> mi ’da’ bar bya ba’i phyir<sup>520</sup> bla ma’i chos lṅga par bcas te ’di la bud med<sup>521</sup> rnams kyis<sup>522</sup> nam ’tsho’i<sup>523</sup> bar du bslab par bya’o || (L 26 b6–27 a2; R 24a2–6; T 25 b4–26 a1; N 332 b7–333 a4; H 156 b2–6; S 151 b5–152 a3; Z 160 a2–8; F 129 a5–b1; Q 100 b8–101 a4; K 383b6–384a3; J 102 b5–103a1; B 365 b7–366 a4; D 103 b6–104 a2; Dpe 249.12–250.1; Sch 247 MS Kṣudr-v(Bhī) 7 a3–b1; T. 1451[24] 351b21–23 summary)

### I.3.7.6

gau ta mī<sup>524</sup> bcom ldn ’das kyis yang bka’ stsal pa || kun dga’ bo dge slong mas dge slong la tshig ngan pa smra<sup>525</sup> bar mi bya’o<sup>526</sup> | khro bar mi bya | bsdigs<sup>527</sup> par mi bya’o<sup>528</sup> || kun dga’ bo<sup>529</sup> dge slong mas dge slong la<sup>530</sup> tshig ngan pa<sup>531</sup> smra ba dang | khro ba dang | bsdigs pa rnams<sup>532</sup> mi gnang<sup>533</sup> ste | gau ta mī<sup>534</sup> bcom ldn ’das kyis ’di ni bud med rnams kyi<sup>535</sup> nyes pa dgag cing mi ’da’ bar bya ba’i phyir<sup>536</sup> bla ma’i chos drug par bcas te | de la bud med rnams kyis<sup>537</sup> nam ’tsho’i<sup>538</sup> bar du bslab par bya’o || (L 27 a2–5; R

<sup>519</sup> cing] LRTNHSZQKJBD : *om.* cing F

<sup>520</sup> phyir] LRTNHSZQKJBD : *om.* phyir F

<sup>521</sup> med] LRTNHSZFKJBD : mad Q

<sup>522</sup> kyis] LRTNHSZQKJBD : *om.* kyis F

<sup>523</sup> ’tsho’i] LRTNHSZJD : mtsho’i QFKB

<sup>524</sup> gau ta mī] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F

<sup>525</sup> smra] LRTNHSZQJBD : smras F : mi smra K

<sup>526</sup> bya’o] QKJBD : *om.* ’o LRTNHSZF

<sup>527</sup> bsdigs] LRTNHSZQKJBD : sdig F

<sup>528</sup> bya’o] LRTNHSZQKJBD : *om.* ’o F

<sup>529</sup> kun dga’ bo] LRTNHSZQKJBD : *om.* kun dga’ bo F

<sup>530</sup> la] LRTNHSZQKJBD : ma F

<sup>531</sup> pa] NHFQJBD : par LRTSZK

<sup>532</sup> bsdigs pa rnams] LRTNHSZQKJBD : sdig rnams F

<sup>533</sup> gnang] THSZQKJBD : snang LRNF

<sup>534</sup> gau ta mī] QKJBD : ’go’u ta mi LR : go’u ta mi TNH : ’go’u ta ma SZ : go’u ta ma F

<sup>535</sup> kyi] LRTNHSQKJBD : kyis ZF

<sup>536</sup> phyir] LRTNHSZQKJBD : *add.* de las F

<sup>537</sup> kyis] RTHSZFQKJBD : kyi LN

<sup>538</sup> ’tsho’i] LRTNHSZJD : mtsho’i FQKB

24a6–8; T 26 a1–3; N 333 a4–b1; H 156 b6–157 a2; S 152 a3–5; 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)

### I.3.7.7

gau ta mī<sup>539</sup> yang bcom ldan 'das kyis<sup>540</sup> bka' stsal pa | kun dga' bo bla ma'i chos byung ba'i<sup>541</sup> dge slong mas dge 'dun<sup>542</sup> sde gnyis la zla ba phyed<sup>543</sup> phyed kyi<sup>544</sup> bar du mnyses par<sup>545</sup> spyod<sup>546</sup> do | gau ta mī<sup>547</sup> bcom ldan 'das kyis 'di ni bud med rnams kyi<sup>548</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bdun du bcas te | de la bud med rnams<sup>549</sup> kyis<sup>550</sup> nam 'tsho';<sup>551</sup> 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 b3–6; F 129 b4–6; Q 101 a6–7; K 384a6–8; J 103a3–5; B 366 a7–b1; D 104 a3–5; Dpe 250.8–12; Sch 247 MS Kṣudr-v(Bhī) 7 b3–5; T. 1451[24] 351b21–23 summary)

<sup>539</sup> gau ta mī] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

<sup>540</sup> kyis] QKJBD : add. yang LRTNHSZF

<sup>541</sup> ba'i] LRTNHSZFKJD : ba B

<sup>542</sup> 'dun] HSZFQKJBD : slong LRTN

<sup>543</sup> phyed] LRTNHSZD : om. phyed FQKJB

<sup>544</sup> kyi] LRTNHSZQKJD : kyis F : gyi B

<sup>545</sup> par] FQKJBD : add. bya ba LRTNHSZ

<sup>546</sup> spyod] LRTNHSZQJD : byed F : bcad KB

<sup>547</sup> gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

<sup>548</sup> kyi] TSZQKJD : kyis LRNHF : gyi B

<sup>549</sup> rnams] LRTNHSZQKJBD : om. rnams F

<sup>550</sup> kyis] LRTNHSZQKJBD : kyi F

<sup>551</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

### I.3.7.8

gau ta mī<sup>552</sup> bcom ldan 'das kyis<sup>553</sup> yang<sup>554</sup> bka' stsal pa | bsnyen<sup>555</sup> par rdzogs nas lo brgya lon pa'i<sup>556</sup> dge slong mas da<sup>557</sup> gzod<sup>558</sup> bsnyen par rdzogs pa'i<sup>559</sup> dge slong la<sup>560</sup> tshig snyan pa dang | bstod pa dang l dang ba<sup>561</sup> dang | thal mo sbyar ba dang | phyag bya bar bya'o || gau ta mī<sup>562</sup> bcom ldan 'das kyis 'di ni bud med rnams kyi<sup>563</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos brgyad du becas te | de la bud med rnams kyi<sup>564</sup> nam 'tsho'i<sup>565</sup> bar du bslab par bya'o<sup>566</sup> || (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(Bhī) 7 b5; T. 1451[24] 351b21–23 summary)

bcom ldan 'das kyis yang<sup>567</sup> bka' stsal pa | kun dga' bo<sup>568</sup> de ste<sup>569</sup> gau ta mī<sup>570</sup> skye dgu'i bdag mo chen mos<sup>571</sup> bla ma'i chos 'di brgyad yang dag par

<sup>552</sup> gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

<sup>553</sup> kyis] RTNHSZFKQKJBD : kyi L

<sup>554</sup> yang] HFQKJBD : om. yang LRTNSZ

<sup>555</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>556</sup> pa'i] LRTNHSZQKJBD : add. skyes bu F

<sup>557</sup> da] LRTNHSZQKJBD : om. da F

<sup>558</sup> gzod] LRTHSZJD : bzod NFQKB

<sup>559</sup> bsnyen par rdzogs pa'i] LRTNHSZQKJBD : om. bsnyen par rdzogs pa'i F : bsnyen par rdzogs pa 'di K

<sup>560</sup> la] LRTNHSZFKQKJBD : gi B

<sup>561</sup> l dang ba] LRTNHSZJD : l dan pa FQKB

<sup>562</sup> gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

<sup>563</sup> kyi] LRTNHSZFKJBD : om. 'di ni bud med rnams kyi F : gyi Q

<sup>564</sup> kyis] LRTNHSZFKJBD : kyi QK

<sup>565</sup> 'tsho'i] LRTNHSZFKJD : mtsho'i QKB

<sup>566</sup> bud med rnams kyis nam 'tsho'i bar du bslab par bya'o || HSZQKJBD : om. bud med rnams kyis nam 'tsho'i bar du bslab par bya'o || LRTNF

<sup>567</sup> yang] LRNHSZQKJBD : om. yang TF

<sup>568</sup> bo] LRTNHSZQKJBD : om. bo F

<sup>569</sup> ste] LRTNHSZQKJBD : te F

<sup>570</sup> gau ta mī] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

<sup>571</sup> mos] LRTNHSZ : mo] FQKJBD

bzung zhing nan tan<sup>572</sup> byas na de la 'di<sup>573</sup> nyid de'i rab tu byung ba'o || 'di ni bsnyen<sup>574</sup> par rdzogs pa'o || 'di ni dge slong ma'i dngos po yin no<sup>575</sup> zhes bka' stsal to || (L 27 b2–b4; R 24b4–6; T 26 a8–b2; N 333 b5–7; H 157 a7–b1; S 152 b2–b4; Z 161 a1–161 a3; F 129 b8–130 a1; Q 101 b1–2; K 384b3–384b5; J 103a7–8; B 366 b3–5; D 104 a6–7; Dpe 250.18–251.1; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451 [24] 351b21–23 summary)

## I.3.8

### I.3.8.1

btsun pa kun dga' bo bcom ldan 'das kyis bud med rnames kyi<sup>576</sup> nyes pa dgag cing mi 'da' bar<sup>577</sup> bya ba'i phyir bla ma'i chos brgyad<sup>578</sup> 'di rnames bcas te<sup>579</sup> | de la<sup>580</sup> bud med rnames kyis nam 'tsho'i<sup>581</sup> bar du bslab<sup>582</sup> par bgyi ba 'di<sup>583</sup> ni<sup>584</sup> bdag gis<sup>585</sup> ngag dang | yid dang<sup>586</sup> | spyi bos kyang mnod<sup>587</sup> 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 251.1–5; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351b23–25)

<sup>572</sup> nan tan] LRTNHSZQKJBD : add. du F

<sup>573</sup> 'di] ZQKJBD : de LRTNHSF

<sup>574</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>575</sup> yin no] LRTNHSZQKJBD : abbr. yino T : yin om. no F

<sup>576</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>577</sup> bar] RTNHSZFQKJBD : om. bar L

<sup>578</sup> brgyad] QKJBD : add. po LRTNHSZF

<sup>579</sup> te] LRTNHSZQKJBD : ste F

<sup>580</sup> de la] LRTNHSZQKJBD : om. de la F

<sup>581</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>582</sup> bslab] LRTNHSZQKJBD : slob F

<sup>583</sup> 'di] NHZQKJBD : add. dag LRTSF

<sup>584</sup> ni] LRTNSZFQKJBD : om. ni H

<sup>585</sup> gis] TSZFQKJBD : gi LRNH

<sup>586</sup> dang] LRTNHSZQKJBD : om. dang F

<sup>587</sup> mnod] LRTNHSZJD : nod F : gnod QKB

### I.3.8.2

btsun pa kun dga' bo de 'di lta<sup>588</sup> ste<sup>589</sup> | rgyal rigs kyi<sup>590</sup> bu mo'am | bram ze'i bu mo'am<sup>591</sup> | rje'u<sup>592</sup> rigs kyi bu mo'am | dmangs<sup>593</sup> rigs<sup>594</sup> kyi bu mo yang rung<sup>595</sup> rab tu bkrus pa<sup>596</sup> | rab tu byugs pa<sup>597</sup> | skra dang sen mo byad<sup>598</sup> byas pa | gos dkar po bgos pa la<sup>599</sup> kha cig gis me tog ut pa le'i<sup>600</sup> phreng<sup>601</sup> ba'am | tsam pa ka'i<sup>602</sup> phreng<sup>603</sup> ba dang | ba ri shi ka'i<sup>604</sup> phreng ba<sup>605</sup> dang | a ti mug ti'i<sup>606</sup> phreng<sup>607</sup> ba yang | rung ba<sup>608</sup> byin na des de la yid dga'<sup>609</sup> rangs<sup>610</sup> te lag pa<sup>611</sup> gnyis kyis<sup>612</sup> blangs nas<sup>613</sup> yan lag gi<sup>614</sup> mchog mgo bo<sup>615</sup> la 'jog go || btsun pa kun dga' bo de bzhin du bcom ldan 'das kyis bud

<sup>588</sup> 'di lta] LRTNHSZQKJBD : *om.* 'di lta F

<sup>589</sup> ste] LRTNHSZQKJBD : te F

<sup>590</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>591</sup> bram ze'i bu mo'am] LRTNHSZQKJBD : *om.* bram ze'i bu mo'am F

<sup>592</sup> rje'u] LRTNHSZQKJBD : rje F

<sup>593</sup> dmangs] RTHSFQKJBD : dmang LN

<sup>594</sup> rigs] LRTNHSZQKJBD : *om.* rigs F

<sup>595</sup> rung] LRTNHSZQKJBD : *om.* rung F

<sup>596</sup> pa] LRTNHSZQKJBD : *om.* pa F

<sup>597</sup> pa] LRTNHSZQKJBD : pas F

<sup>598</sup> byad] TFQKJD : byi byad LRNH : byi byed SZ : byang B

<sup>599</sup> la] HQKJBD : *om.* la LRTNSZF

<sup>600</sup> utpa la'i] LHSZQKJBD : ud pa la'i RTNF

<sup>601</sup> phreng] LRTNHFQKJBD : 'phreng SZ

<sup>602</sup> ka'i] LTNHSFQKJBD : ka li R

<sup>603</sup> phreng] LRTNHFQKJBD : 'phreng SZQ

<sup>604</sup> ba ri shi ka'i TSZKJBD : ba ri sha ka'i LRNHQ : bi ri ta ka'i F

<sup>605</sup> phreng] LRTNHKJBD : 'phreng SZFQ

<sup>606</sup> a ti mug ti'i] QKJBD : a ti mu ka ti'i LRNH : a ti mug ta'i TSZ : u di mu F

<sup>607</sup> phreng] LRTNHFQKJBD : 'phreng SZ

<sup>608</sup> ba] RZQKJBD : *om.* ba LTNHS : ste F

<sup>609</sup> dga')] QKJBD : *add.* la LRTNHSZ : *om.* dga' F

<sup>610</sup> rangs] LRTNHSFQKJBD : rang B

<sup>611</sup> lag pa] LRTNHSZQKJBD : yan lag F

<sup>612</sup> kyis] TSZFQKJBD : kyi LRNH

<sup>613</sup> nas] LRTNHSZQKJBD : te F

<sup>614</sup> gi] LRTNHSZQKJBD : gis F

<sup>615</sup> bo] FQKJBD : *om.* bo LRTNHSZ

med rnams kyi<sup>616</sup> nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos brgyad po 'di rnams bcas te<sup>617</sup> | de la bud med rnams kyis nam 'tsho'i<sup>618</sup> bar du bslab par bgyi ba 'di dag ni bdag gis<sup>619</sup> ngag<sup>620</sup> dang | yid dang<sup>621</sup> | spyi bos kyang<sup>622</sup> mnod<sup>623</sup> de<sup>624</sup> | (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 mī<sup>625</sup> skye dgu'i bdag mo chen mos bla ma'i chos rnams nyams su blangs pas na<sup>626</sup> rab tu byung zhing bsnyen<sup>627</sup> par rdzogs pa'i dge slong ma'i dngos por gnang ba de na<sup>628</sup> (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)

<sup>616</sup> kyi] LRTNHSZQKJBD : kyis F

<sup>617</sup> bcas te] LRTNHSZQKJBD : kyi F

<sup>618</sup> 'tsho'i] LRTNHSZJD : mtsho'i FQKB

<sup>619</sup> gis] TSZFQKJBD : gi LRNH

<sup>620</sup> ngag] LRTNHSZFQKJD : dag B

<sup>621</sup> yid dang] LRTNHSZQKJBD : *om.* yid dang F

<sup>622</sup> kyang] RHQKJBD : *om.* kyang LTNSZF

<sup>623</sup> mnod] LRTNHSZQKJD : nod F : mnong B

<sup>624</sup> de] FQKJBD : do LRTNHSZ

<sup>625</sup> gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

<sup>626</sup> nyams su] LRTNHSZQKJBD : *abbr.* nyamsu F

<sup>627</sup> bsnyen] LRTNHSZQKJBD : snyen F

<sup>628</sup> na] LTNHSZFQKJBD : 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*)<sup>1</sup>

Spoiled by mildew<sup>2</sup> and confirmation of thorough interrogation by a *bhikṣuṇī*.<sup>3</sup> Legal proceedings to be conducted;<sup>4</sup> a *bhikṣuṇī* who left the order.<sup>5</sup>

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

### I.1.1 Gautamī's Encounter with the Buddha in Kapilavastu

The Buddha,<sup>6</sup> the Bhagavān,<sup>7</sup> was staying in Kapilavastu in the Nyagrodha<sup>8</sup> grove. Mahāprajāpatī Gautamī, accompanied by 500 women of the Śākyā clan, then went to where the Bhagavān was, bowed with her head at the feet

<sup>1</sup> The Chinese parallel (T. 1451 [24] 350b8–9) presents a summary here that lists the contents rather differently: Admission of women. The eight Gurudharma. The nuns want a hierarchy according to seniority of ordination (cf. T. 1451 [24] 351 c25–352a24; Kanjur Dpe, vol. 11, 290.14–292.19). Not all legal proceedings have to be conducted in front of a twofold *sangha* (cf. T. 1451 [24] 352 a26–b1; Kanjur Dpe, vol. 11, 292.20–293.7). Prohibition of the re-admission of a former nun (cf. T. 1451 [24] 352 b2–20; Kanjur Dpe, vol. 11, 293.8–294.16).

<sup>2</sup> Tib. *btsa' zhugs pa*. Cf. I.3.2.3.3 *btsa'i nad* (plague of mildew).

<sup>3</sup> Tib. *dge slong mas yongs su dris pa smras pa'o*. Cf. II.iii.1.3 (Part Two).

<sup>4</sup> Tib. *las rnams dag kyang bya ba ste*.

<sup>5</sup> Tib. *slar babs pa yi dge slong ma*.

<sup>6</sup> Pāli parallel: Vin ii 253, Cūlavagga 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 Mahāsaṅgīti Tipiṭaka Buddhavasse 2500 Pāli edition 2005: <https://suttacentral.net/pli-tv-kd20/pli/ms>. See also AN 8.51.

<sup>7</sup> Mvy 2: Tib. *bcom ldan 'das*, Skt. *bhagavān*, Chin. 世尊, P. *bhagavā*. Bhikkhu Bodhi translates: the Blessed One.

<sup>8</sup> 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,<sup>9</sup> the Bhagavān advised Mahāprajāpatī Gautamī in the right way<sup>10</sup> [by means of] a dharma talk,<sup>11</sup> he instructed her in the right way, encouraged<sup>12</sup> 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.<sup>13</sup>

Mahāprajāpatī 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,<sup>14</sup> then, if it is the case that it is possible for a woman to attain the four fruits of a śramana,<sup>15</sup> please allow women to go forth and fully ordain in the well-spoken Dharmavinaya,<sup>16</sup> and then practice bhikṣunīhood and lead the way of pure life (*brahmacarya*) in the presence of the Bhagavān” Thus she spoke.

<sup>9</sup> The Chinese parallel omits repetitions such as “sitting to one side”.

<sup>10</sup> Tib. *yang dag par*. Chin. *om*.

<sup>11</sup> Chin. adds “in various ways”; cf. I.1.2.

<sup>12</sup> Tib. *gzengs bstod*.

<sup>13</sup> Chin. *om*. these two sentences, reading instead: Mahāprajāpatī, having heard the Dharma, her mind deeply filled with joy.

<sup>14</sup> Mvy 9220: Tib. *btsun pa*, Skt. *bhadanta*, Chin. 大德, P. *bhante*.

<sup>15</sup> Tib. *dge shyong gi 'bras bu bzhi*, Skt. *caturtha śrāmanya-phala* (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 śrāmanī”, not “the four fruits of a śrāmanī”, i.e., Tib. *dge shyong 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. *sakṛdāgāmin*; 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).

<sup>16</sup> Chin.: Buddhadharma instead of Dharmavinaya.

### I.1.3 The Buddha's Rejection

Then the Bhagavān said to Mahāprajāpatī: “Gautamī,<sup>17</sup> wear the white clothes of a housewife,<sup>18</sup> and practice only<sup>19</sup> in that way, as long as you live, the pure way of life, fully perfected, pure, perfectly purified.<sup>20</sup> 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 Dharmavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān.” Thus she spoke.<sup>21</sup>

### 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.<sup>22</sup>

<sup>17</sup> Chin.: The Buddha said: Mahāprajāpatī.

<sup>18</sup> Tib. *khyim mi mo*. Chin. instead of “housewife.” you should stay at home (not go forth).

<sup>19</sup> *de 'ba' zhig pa la*. Cf. Finnegan (2009, 311): practice alone.

<sup>20</sup> 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.

<sup>21</sup> No repetition in the Chinese translation. According to Heirman (personal communication, March 2011), Chinese translators abbreviate because repetitions are considered boring.

<sup>22</sup> 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. *cīvaraḥ*)<sup>23</sup> and set out on tour to the region of Nādikā.<sup>24</sup> 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.<sup>25</sup> Having heard this, [she and] the 500 women of the Śākyā clan accompanying [her]<sup>26</sup> shaved their heads by themselves<sup>27</sup> and put on robes (Tib. *chos gos*, Skt. *cīvaraḥ*). Having their heads shaved and wearing a patched garment

<sup>23</sup> Cf. below Part Two IV.i.2.1 Niśraya 1.

<sup>24</sup> 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 skyā) 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.”

<sup>25</sup> Chin. summarizes: Then Mahāprajāpatī heard that the Buddha had left.

<sup>26</sup> Note that the Pāli parallel mentions not 500, but only a number of women. Cf. Analayo (2016: 208): “Then, having heard that the Buddha had left, Mahāprajāpatī together with five hundred Śākyan women...”.

<sup>27</sup> Same in Chinese, 自 zì (by themselves), i.e., not by the master (and also not each others' head).

(Tib. *sbyar ma*, Skt. \**saṃghāṭī*),<sup>28</sup> they followed the tracks of the Bhagavān to where he had stopped overnight and went there.<sup>29</sup>

Thus, the Bhagavān wandered through the Vṛji<sup>30</sup> territory and went to Nādikā. In Nādikā he stayed in the place [called] Guji.<sup>31</sup> Then too Mahā-prajāpatī, physically [fully] exhausted, tired, weary, her body covered with dust, went to where the Bhagavān was,<sup>32</sup> 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.

<sup>28</sup> Tib. *sbyar ma*. Although the Sanskrit parallel is missing for this passage, when the term *sbyar ma* appears below, it translates *saṃghāṭī* 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 *saṃghāṭī*, which is also that given in the Mvy, 8933 *snam sbyar* (*saṃghāṭī*). 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 (*saṃghāṭī*).” According to the Vinaya, only *bhiksus* and *bhikṣuṇīs* are supposed to wear the *saṃghāṭī*. The *saṃghāṭī* 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.

<sup>29</sup> 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].”

<sup>30</sup> Cf. BHSD Vṛji (Skt. Gr.; = Pali Vajji) n. of a people and country. Cf. Roth (1970: 3–4). Chin. gives “an acacia forest” as the location (Anālayo 2016: 209).

<sup>31</sup> Perhaps a corruption of Skt. brick hall (P. *giñjakāvasatha*). Cf. *nādikāyām viharati guñjikāvasathe* in *Saṅghabhedavastu* ed. by R. Gnoli, vol. 2 (1978: 47). Cf. Lamotte, vol. III (1944–1981/2001: 1360): “Nādikā Kuñjikāvasatha (in Pāli, Nādika Giñjikāvasatha), i.e., ‘Nādikā, in the Tiled House’, a village in the land of the Vṛjis between Kotigrāma and Vaiśālī (sources C, G).” See also Vin.i.232, Anālayo (2011: 274), and Anālayo (2016: 209n 3). For details, see *giñjakāvasatha* <http://palikanon.de/namen/g/ginjakaavasatha.htm> (2019–04–06).

<sup>32</sup> 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 Mahā-prajāpatī 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 women<sup>33</sup> to attain 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.” Thus she spoke.<sup>34</sup>

### 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. *saṃghāṭī*),<sup>35</sup> the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.”<sup>36</sup>

<sup>33</sup> Tib. *bud med rnams*, in Skt. *mātrgrāmasya*, i.e. not plural, but singular *mātrgrāmāḥ*. 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*.

<sup>34</sup> For a translation from the Skt. of this passage and the following passage I.2.3 cf. Finnegan (2009: 311).

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

<sup>36</sup> Anālayo (2011: 275): “Mahāpajāpatī 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, *kevalam* is not an adverb, but an adjective in the accusative that introduces the qualifications of the *brahmacarya* as *paripūrṇa*, *pariśuddha*, and *paryavadāta*” For this reason, he contends that the *kevalam* 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 breg*

### 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 Dharmavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān” Thus she spoke.<sup>37</sup>

### 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.”<sup>38</sup>

## 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,<sup>39</sup> [Skt. she bowed with her head at his

*te shyar ma gyon la nam ’tsho’i bar du de ’ba’ zhig yongs su rdzogs pa yongs su  
dag pa dang yongs su byang bar tshangs pa spyad pa spyod cig dang khyod la yun  
ring po’i don dang phan pa dang bde bar ’gyur ro zhes bka’ tsal to.*

<sup>37</sup> No literal correspondence in Chinese.

<sup>38</sup> 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.”

<sup>39</sup> 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.]<sup>40</sup> She then remained outside, beside the entrance way,<sup>41</sup> weeping and shedding tears.<sup>42</sup>

### 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<sup>43</sup> 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<sup>44</sup> are not permitted to go forth (*pravrajyā*) in the well-spoken Dharmavinaya, attain full ordination, and bhikṣuṇīhood.”<sup>45</sup>

<sup>40</sup> 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 pratyakhyātā bhagavataḥ pādau shirasā vanditvā bhagavato ntikāt prakrāntā*, which is missing in the Tibetan translation.

<sup>41</sup> 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-kosṭhaka* (= 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).

<sup>42</sup> 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.”

<sup>43</sup> Chin. abbreviates: “Then venerable Ānanda saw her and asked:”

<sup>44</sup> 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.

<sup>45</sup> Tib. *rab tu byung nas bsnyen par rdzogs te dge slong ma'i dngos por ma gnang ngo*. Skt. *na labhate .... pravrajyām upasampadām bhikṣuṇī-bhāvam*. 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<sup>46</sup> 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.”<sup>47</sup>

#### 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.”<sup>48</sup>

<sup>46</sup> 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. *āyuṣman*), literally, endowed with long life, often applied as a kind of honorific title especially to Buddhist monks. See also BHSD: *āyuṣmāṇi*, i.e., Skt. *āyuṣman*, functions like Pāli *āvuso*.

<sup>47</sup> 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, Ananda, 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.

<sup>48</sup> 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,<sup>49</sup> a household in which there are many women and few men<sup>50</sup> is easily attacked and overwhelmed by robbers and kidnappers.<sup>51</sup> Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.<sup>52</sup>

#### 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 *gurudharmas*, 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).

<sup>49</sup> 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.

<sup>50</sup> Unlike the Sanskrit and Tibetan, the Chinese version mentions men first and then women.

<sup>51</sup> 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).

<sup>52</sup> 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<sup>53</sup> hailstorm falls on a field with fully grown *sāli* rice, the *sāli* rice will be ruined, thoroughly ruined.<sup>54</sup> Due to ill luck, it will become destroyed. Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.<sup>55</sup>

### 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.”<sup>56</sup>

### 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).

<sup>53</sup> Tib. *mi bzad pa = drag po*. Cf. *bDag yig gsar sgrigs*: *bzad – drag po la: mi bzad*.

<sup>54</sup> The Sanskrit differs here: “It is as follows: Ānanda, thunderbolts might fall on an excellent *sāli* rice field of a householder, who is a farmer, and the *sāli* rice would be ruined, thoroughly ruined.”

<sup>55</sup> 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).

<sup>56</sup> 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<sup>57</sup>

#### I.3.3.2 Debt to the Mother<sup>58</sup>

#### I.3.3.3 Purpose of the Eight Gurudharmas

“However, Ānanda, I have established<sup>59</sup> 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].<sup>60</sup>

<sup>57</sup> 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).

<sup>58</sup> 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 *duhkha* 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.

<sup>59</sup> Sanskrit has the present tense: I establish.

<sup>60</sup> ‘Containment’ here translates the Tibetan verb *dgag pa*, which in turns translates the Sanskrit *āvaraṇa*, 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 Anālayo’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<sup>61</sup> will dam the river or channel.<sup>62</sup> Because the water is contained, it will not exceed [bounds].<sup>63</sup> Accordingly, Ānanda, I will establish<sup>64</sup> eight *gurudharmas* in order to contain women’s faults<sup>65</sup> 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?<sup>66</sup>

<sup>61</sup> Literally, a farming householder – Tib. *khyim bdag zhing pa*. Skt. *kārṣaka grhapati*.

<sup>62</sup> Tib. *chu bo’am yur ba*; Skt.: *nadīmukhe vā kulyāmukhe vā* – at the mouth of the river or channel. The term *mukhe* does not appear in the Tibetan.

<sup>63</sup> 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).

<sup>64</sup> In Sanskrit as above present tense: I establish.

<sup>65</sup> 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 *Mahāsamghika-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.

<sup>66</sup> 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 *gurudharma* 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<sup>67</sup> 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<sup>68</sup> 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.”]

255.19, Cv X.1.4, Horner 1938–1966: v.355): “When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders (*dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosanghe upasampadā pariyesitabbā*).” Cf. Tsedroen & Anālayo (2013: 747).

<sup>67</sup> Tib. *rab tu rtogs par bya ba'o*.

<sup>68</sup> Skt. *pratikāñkṣitavya*. The Tibetan *rab tu rtogs pa* does not appear to be a translation of this term, or we can say, at a minimum, that it does not seem to draw on the usual understanding of its meaning. Cf. Mvy 6382 *pratikāñkṣitavyah*, Tib. *re bar bya ba 'am 'dod par bya ba 'am shes par bya ba*, whereas the attested Sanskrit that *rab tu rtogs par bya ba* translates elsewhere is *pratiyate*, according to Negi. Skt. *kāñkṣ* “to wish for, to desire” has the same meaning as *icchatī* or *es* as appearing in the corresponding Pāli Vinaya term *pariyesitabbā*, whereas the Tib. *rtogs pa* means to understand or to realize. See for example Mvy 998 *sañkalpa – yang dag pa'i rtogs pa – MW: sañkalpa – m. (ifc. f.) conception or idea or notion formed in the mind or heart, (esp.) will, volition, desire, purpose, definite intention or determination or decision or wish for (with loc., dat., or ifc.)*.

### I.3.4.2 Second Gurudharma

“Ānanda, *bhikṣuṇīs* should seek the teacher’s instruction<sup>69</sup> from the *bhikṣus*<sup>70</sup> every half month.<sup>71</sup> Ānanda, accordingly, I have established the second *gurudharma* in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.<sup>72</sup>

### I.3.4.3 Third Gurudharma

“Ānanda, *bhikṣuṇīs*<sup>73</sup> should not enter the rainy-season retreat in a residence (Tib. *gnas*, Skt. *āvāsa*<sup>74</sup>) where there are no *bhikṣus*.<sup>75</sup> Ānanda, accordingly, I have established the third *gurudharma* for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.<sup>76</sup>

<sup>69</sup> Tib. *ston pa'i lung rjes su bstan pa*; Skt. *avavādānuśāsanī* – 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 *avavādānuśāsanī* 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.”

<sup>70</sup> In Sanskrit it reads singular “from the presence of a *bhikṣu*.”

<sup>71</sup> Tib. *zla ba phyed phyed*; skt. *anvardhamāsa* (*anu-ardha-māsa*); cf. Mvy 8273: *zla ba* (*māsa*); Mvy 8196: *phyed* (*ardham*).; cf. BHSD: *anu-ardha*.

<sup>72</sup> Corresponds with *garudhamma* 3 in the Pāli Vin II 255, Cv X.1.4, Horner (1938–1966: v.354).

<sup>73</sup> Chin. *om. bhikṣuṇīs*, only: one should.

<sup>74</sup> 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.

<sup>75</sup> Tib. *dbyar tshul du mi 'jug par bya*; Skt. *varṣā upagantavyā* (is not to be approached/entered); cf. Mvy 8254: *dbyar* (*varṣā*).

<sup>76</sup> Corresponds with *garudhamma* 2 in the Pāli Vin II 255, Cv X.1.4, Horner (1938–1966: v.354).

### I.3.4.4 Fourth Gurudharma

“Ānanda, when *bhikṣuṇīs* are concluding their stay in the rainy-season retreat, they should perform the *pravāraṇā*<sup>77</sup> in both *saṅghas*, with regard to three points (*sthāna*):<sup>78</sup> 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.”<sup>79</sup>

### 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

<sup>77</sup> Pravarānā (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 *pravarānā* for *bhikṣus*, the *pravarānā* for *bhikṣuṇīs* takes place in front of both *saṅghas*. For the Theravāda tradition Hüskens states that the *pravarānā* is the only legal act that nuns perform within the monk’s order, at least in part (1997: 237). For the Mūlasarvāstivāda 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 *śikṣamānās* *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 *pravāraṇā* nt. (also °nā) is rendered as Tib. *dgag dbye* (or *dgag phye*) 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 *pravāraṇā*, neuter, and this is also recorded in BHSD, I apply the more common feminine *pravāraṇā* here, as in the Vinayavastu (cf. Wille 1990: 39).

<sup>78</sup> Cf. Chung (1998a: 151, 235, no. 4.5).

<sup>79</sup> 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).

reproach<sup>80</sup> him or remind him [of that].<sup>81</sup> 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.<sup>82</sup>

#### I.3.4.6 Sixth Gurudharma

"Ānanda, a *bhikṣuṇī* should not revile<sup>83</sup> a *bhikṣu*. She should not antagonize<sup>84</sup> 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.<sup>85</sup>

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

<sup>81</sup> From the Sanskrit literally: *na bhikṣuṇyā bhikṣuś codayitavyah smārayitavyah* – a *bhikṣu* is not to be criticized (or) reminded by a *bhikṣuṇī*.

<sup>82</sup> Chin. MSV follows a different order. In the Chinese MSV, this appears as *gurudharma* 4 (see Anālayo 2016: 213–214). In the Pāli Vin cf. *garudhamma* 7, II 255, Cv X.1.4, Horner (1938–1966: v.355).

<sup>83</sup> Tib. *tshig ngan pa mi smra ba*; Skt. *na-ākroṣṭavya*; cf. Mvy *apavāda*, Mvy 7598 – *tshig ngan pa smra ba*; SWTF *ākroṣṭa*.

<sup>84</sup> Tib. *khro bar mi bya ba*; Skt. *na roṣayitavya*; cf. Mvy 8710: *roṣitenā na pratiroṣitavya, khros kyang slar mi khro 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.

<sup>85</sup> 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 *bhikṣunī* violates<sup>86</sup> a *gurudharma*, she should show respect<sup>87</sup> to both *saṅghas* for half a month. Accordingly, Ānanda, I have established the seventh *gurudharma*<sup>88</sup> for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.<sup>89</sup>

### I.3.4.8 Eighth Gurudharma

“Ānanda, a *bhikṣunī* who has been fully ordained for a hundred years<sup>90</sup> should salute<sup>91</sup> to a *bhikṣu* who has been fully ordained that very day, praise

<sup>86</sup> 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 *adhyāpanna* (in the sense of violate).

<sup>87</sup> Tib. *mnyes par bya ba*. Although the Mvy 2394 has Skt. *ārāgayati* for *mnyes par byed pa*, note that the Skt. has here *māṇāpya* (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 Guṇaprabha’s handbooks as the basis for their Vinaya entries (cf. Roloff 1992: 57–62, 71–72).

<sup>88</sup> The Chin. MSV, unlike the Skt. and Tib. parallels, seems not to have “*gurudharma*.” Cf. Heirman (2002: 96n4) “rule of respect,” Anālayo (2016: 214) “a rule to be confessed to the community.” Cf. Chung (1999: 229).

<sup>89</sup> 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: 135–136n 52) disagrees with Hüskens (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 Bhikkhunīvibhaṅga,” and that there is “a contradiction here within the Vinaya regulations as the penalty for a Pācittiya offence does not include the imposition of *māṇatta*, which is part of the penalty for a Saṅghādisesa offence.” Heirman disagrees with Hirakawa (1982: 85n63) “who is of the opinion that Mūla, T. 1451, p. 351a20–22, imposes a *māṇatva* 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).

<sup>90</sup> Skt. *varṣaśata* = 100 years.

<sup>91</sup> Tib. *tshig snyan pa ... bya bar bya*, Skt. *abhivādāna ... karmma*; cf. Mvy 1786: *gus par smra ba (abhivādāna)*.

him, stand up, place her palms together, and show him respect.<sup>92</sup> Ānanda, accordingly, I have established the eighth *gurudharma* for women, in order to contain women's faults and to prevent the exceeding [of bounds]. Women should observe it for life.<sup>93</sup>

### I.3.5 The Eight Gurudharmas as Means of Ordination

“Ānanda, if Mahāprajāpatī Gautamī accepts<sup>94</sup> and keeps these eight *gurudharmas* assiduously, in that case, that itself will be her going-forth (*pravrajyā*), that itself will be her full ordination (*upasampadā*), that itself will be her bhikṣuṇīhood.” Thus he spoke.<sup>95</sup>

<sup>92</sup> The Sanskrit reads *abhvādanavandanapratyuthānāñjalisāmūcīkarmma kartavyam*: greet him, salute him, rise up, place palms together, and praise him.

<sup>93</sup> Chin. MSV follows a different order. In the Chinese MSV, this appears as *gurudharma* 6 (see Ānalayo 2016: 214). In the Pāli Vin cf. *garudhamma* 1, II 255, Cv X.1.4, Horner (1938–1966: v.354). Here, the Chinese has a second summary, Uddāna 2 (*antaroddāna*), see Ānalayo (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 Gunaprabha’s *Vinayasūtra*, cf. Bapat & Gokhale (1982: 53.14): (604) *gurudharmārocanam* || *aṣṭau gurudharmā ārocayitavyāḥ* | *te punah-* “*upasariṇpad bhikṣubhyāḥ* | *pratipakṣam cāvavādaparyeṣṭīḥ* || *nā ’bhikṣuka āvāse* | *kutraci varṣopagamanam ca* || *bhikṣorāpa tsucodanam* | *aroṣṇam vandanā ca navakasya* || *ubhayaganāt māṇāpyam* | *pravāraṇā ceti gurudharmāḥ* ||” See also Bapat & Gokhale (1982: xl). For the E-text of Gunaprabha’s *Vinayasūtra* in Sanskrit, see GRETL Göttingen Register of Electronic Texts in Indian Languages see:

[http://gretil.sub.uni-goettingen.de/gretil/1\\_sanskri/4\\_rellit/buddh/bsu058\\_u.htm](http://gretil.sub.uni-goettingen.de/gretil/1_sanskri/4_rellit/buddh/bsu058_u.htm) (2019–04–24). Note that the order in Gunaprabha’s *Vinayasūtra* follows the Skt. and Tib. MSV, but omits *gurudharma* 8 (*abhivādana*), i.e., to speak kind words to a newly ordained *bhikṣu*.

<sup>94</sup> Tib. *yang dag par bzung* has as its Sanskrit parallel *samādaya*. Because the *yang dag par* is routinely used to translate the Sanskrit prefix *sam-*, it is not here rendered separately in English.

<sup>95</sup> Pāli omits *pravrajyā* here. See Pāli Vin II 255, Cv X.1.4, Horner (1938–1966: v.355).

## 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 *gurudharmas* 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.”<sup>96</sup>

## 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 *bhiksus*, 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 *bhiksus* every half month.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of

<sup>96</sup> 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.<sup>97</sup>

### 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:<sup>98</sup> 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.

<sup>97</sup> The Chinese MSV here summarizes the remaining *gurudharmas* (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).

<sup>98</sup> 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 *bhikṣuṇīs* to revile, antagonize, or upbraid a *bhikṣu*. Ānanda, I do not permit a *bhikṣuṇī* 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 *bhikṣuṇī* violates a *gurudharma*, she should show respect to both *saṅghas* 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 *bhikṣuṇī* 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 Bha<sup>99</sup>gavān 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 (*upasam-padā* that itself will be her *bhikṣuṇīhood*.’ Thus he spoke.”

<sup>99</sup> Here starts a gap in the Skt. text. Cf. Sch 248 MS Kṣudr-v(Bhī) 8 missing. R/VP 123: “Fol. 8 (missing) contained the end of Ānanda’s report to Mahāprajāpatī (the eighth Gurudharma) and a text corresponding to Culla, x, 1.” Cf. Pāli Vin II 255–256, Cv X.1.4–6, Horner (1938–1966: v.355).

## 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.”<sup>100</sup>

### I.3.8.2 Metaphor of a Flower Garland

“It is as follows: Ānanda: Any girl (*kanyā*)<sup>101</sup> from the royal caste (*kṣatriya*), a brahmin girl, a girl from the merchant caste (*vaiśa*), or a girl from the commoners’ caste (*sūdra*), 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 (*aitmukta*) garland,<sup>102</sup> 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

<sup>100</sup> 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).

<sup>101</sup> 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.

<sup>102</sup> The elements of this description are reminiscent of a Hindu wedding rite. Michaels (1998: 128) describes, for example, a *svayamvara* (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.”<sup>103</sup>

#### I.4 The Buddha's Consent to Mahāprajāpatī's Higher Ordination

Since Mahāprajāpatī Gautamī accepted the *gurudharmas*, the Bhagavān gave her permission<sup>104</sup> to go forth and become a fully ordained *bhikṣuṇī*.<sup>105</sup>

<sup>103</sup> For the shorter Pāli parallel, see Vin II 255–256, Cv X.1.5, Horner (1938–1966: v.355).

<sup>104</sup> Cf. subtitle of this passage in the Pāli Vinaya: *bhikkhuniūpasampadānūjānanam*, i. e., permission for *bhikkhuni* ordination.

<sup>105</sup> 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 *gurudharma* I.3.7.8), Mahāprajāpatī's acquiescence (I.3.8), her joyful acceptance of the eight *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 *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 *garudhammas* (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 *dhamma* and discipline” the *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*),<sup>1</sup> the *Manual for Bhikṣuṇī Ordination* (\**Bhikṣuṇyupasāmpadājñapti*) 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); *Bhikkhunīkkhandhaka* (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.<sup>2</sup>

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<sup>1</sup> 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 Härtel (1956: 50–92). In his introduction, Härtel 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).

<sup>2</sup> 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 Vinaya-vastu have their equivalents in the \**Vinayakṣudrakavastu*: 1) *Kṣudraka*; 2) *Bhikṣuṇī*; 3) *Ācāra*; 4) *Pañcasatikasaṃgṛti*; and 5) *Saptaśatikasaṃgṛti*.”

The *Manual for Bhikṣuṇī 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 *Bhikṣuṇīkarmavācanā*, as described above in the Introduction.<sup>3</sup>

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 Bhikṣuṇī Ordination in the Tibetan *Mūlasarvāstivādavinaya*

The Mūlasarvāstivāda \**Bhikṣuṇyupasampadājñapti*<sup>4</sup> contains all stages of a woman's ordination up to full ordination. For ease of navigation, a brief

<sup>3</sup> Bendall (1903) published fragments of a Sanskrit manuscript containing portions of a *Bhikṣuṇīkarmavācanā*. 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 MSV 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 \**Bhikṣuṇyupasampadājñapti*. 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).

<sup>4</sup> 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 *upsampādajñaptiḥ*, "*upasampāda*" is most likely to be emended *upasampadājñapti* and refers to the text section from II.iii onwards (cf. Oskar von Hinüber 2014: 105). Similarly, the actual \**Bhikṣuṇyupasampadājñapti* starts with section "III Full Ordination (Upasampadā)". 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 *jñapti* 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 *upasampadājñapti* to the present text for *bhikṣuṇī*'s ordination, not to mention its problematic spelling *upasampādajñapti*, 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. *triṇi śaranagamanāni*) and acceptance of the five precepts of a lay woman (Tib. *dge bsnyen ma'i bslab pa'i gzhi lṅga*, Skt. *pañca upāsikāśikṣāpadāni*)

## II.iii

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

## II.iv

The provision for a probationer (Tib. *dge slob ma*, Skt. *śikṣamāṇā*, Mvy 8721),<sup>5</sup> i.e., provision for the six precepts and the six subordinate precepts (Tib. *chos drug*<sup>6</sup> *dang rjes su 'brang ba'i chos drug*<sup>7</sup> *gi bslab pa*, Skt. *saddharmāḥ ṣadānudharmāḥ śikṣāḥ*)<sup>8</sup>

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

<sup>5</sup> 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 *brahmacaryopasthānasamvṛti* from the *bhikṣuṇīsaṅgha*. 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).

<sup>6</sup> Cf. Mvy 9320: Tib. *chos drug*, Skt. *ṣaddharmāḥ*.

<sup>7</sup> Cf. Mvy 9321: Tib. *rjes su mthun pa'i chos drug*, Skt. *ṣadānudharmāḥ*.

<sup>8</sup> 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).

### III

The provision for full ordination (Tib. *bsnyen par rdzogs pa*, Skt. *upasampadā*)

#### III.i

Granting of consent by the *bhiksuniśamgha* to the *śikṣamāṇā* to practice as a celibate, i.e., to proceed for full ordination (Tib. *tshangs par spyod pa la rim gror bya ba'i sdom pa*, Skt. *brahmacaryopasthānasamvṛti*)<sup>9</sup>

#### III.ii

Full ordination by both kinds of *saṃgha* (Tib. *dge 'dun sde gnyis ka las bsnyen par rdzogs pa*, Skt. *ubhayasaṃghād upasampadā*)

<sup>9</sup> In *Las brgya rtsa gcig pa* (*Ekottarakarmaśataka*), Tanjur, D 4118, ('dul ba), *wu*, 122b7: Tib. *tshangs par spyod pa la nye bar gnas pa'i sdom pa*. According to Kieffer-Pülz (2010: 218) the respectively Skt. term *brahmacaryopasthānasamvṛti* corresponds with Pā. *vutṭhānasammuti* ("Erlaubnis zur Aufnahme," i.e., "agreement as to ordination") or respectively with *vutṭhāpanasammuti*, 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 *brahmacaryopasthānasamvṛti* as "permission regarding the foundation of celibacy." According to Guṇaprabha, "full ordination here means celibacy" (Jyväsjärvi 2011: 517). Cf. Sections on Nuns in the *Vinayasūtravṛttiabhidhānasvavyākhyāna* ('Dul ba'i mdo'i 'grel pa mnong par brjod pa rang gi rnam par bshad pa), D 4119 ('dul ba), *zhu*, 49b2: 'dir *bsnyen par rdzogs pa ni tshangs par spyod pa'o*. Thus, *brahmacaryopasthānasamvṛti* is not an ordination, nor does Tib. *sdom pa*, here translate the Skt. *saṃvṛti*, meaning "vow" in the sense of Skt. *saṃvara*. 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. *saṃvṛti*, 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 spyod pa la nye bar gnas pa'i sdom pa* (Skt. *brahmacaryopasthānasamvṛti*) is one such *sdom pa* (Skt. *saṃvṛti*) 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 (*brahmacarya*)."

It bears mention that the actual full ordination of a *bhiksuni* is performed by both *samghas*, i.e., by a *samgha* of at least ten *bhikṣus* and a *samgha* of at least twelve *bhiksuni*s 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. *anuśrāvanā*)<sup>10</sup> 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*).<sup>11</sup>

### III.iii

This means that although all the first stages of ordination are carried out by *bhiksuni*s alone, the actual full ordination requires the presence of a *samgha* 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 samgha* has joined the *samgha* of twelve *bhiksuni*s. However, no mention is made of a *bhikṣu upādhyāya*. After the *bhikṣus* have joined the *bhiksuni samgha*,<sup>12</sup> the female presiding official (Skt. *karmakārikā bhiksuni*; 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

<sup>10</sup> Although the Sanskrit term *anuśrāvanā* 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 [*samgha*] act (Tib. *las*, Skt. \**karman*) should be instituted as follows”. Mvy 8663 *las brjod pa* (*karmavācanā*).

<sup>11</sup> Pāli *ñatticatutthakamma*. See, for example, below section III.ii.4.1.-4.3 Actual Act of Full Ordination before the Twofold Samgha. 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): “(*ñatticatutthakamma*) *jñapticaturtham karma*: Der Beschluss (*karma*) als Viertes vom Antrag her: *jñaptiyāḥ* (Abl.) *caturtham karma*”; Hazra (1988: 169); Chung (1998a: 28).

<sup>12</sup> The *Bhiksuniyupasampadājñapti* does not clearly state who joins whom, but according to the *Las brgya rtsa gcig pa* (*Ekottarakarmaśataka*), Tanjur, D 4118 (*'dul ba*), *wu*, 129a7 a gathering of the *bhiksuni samgha* (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. *[yul] mtha' khob*, Skt. *pratyanta*, 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 slong pha*) who performs this function.<sup>13</sup>

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<sup>14</sup> that the newly ordained *bhikṣuṇīs* must observe thereafter. These are:

<sup>13</sup> See Guṇaprabha in his auto-commentary to the *Vinayasūtra* D 4119 ('dul ba), *zhu*, 48a1–7. In the English translation from the Sanskrit, Jyväsjärvi quotes first Guṇaprabha'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 (*karmakartr*). 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 blta 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 rtogs 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.*

<sup>14</sup> 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 niśrayāḥ*).
2. The Eight Infractions Leading to Exclusion from the Saṅgha (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. *catvārah śramaṇakāraka-dharmāḥ*).<sup>15</sup>

Finally, it follows a concluding instruction.

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<sup>15</sup> Härtel (1956: 91, §41): “soweit ich feststellen kann, eine Eigenheit der Mūlasarvāstivādins” (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 tshegs kyi gzhi* (*Vinayakṣudrakavastu*)

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

#### II \**Bhikṣuṇyupasampadājñapti*

##### II.i

###### II.i.1

###### II.i.1.1

sangs rgyas bcom ldan ’das la tshe dang ldn pa u pā lis<sup>1</sup> btsun pa bcom ldn ’das kyis ni de ste gau ta mī<sup>2</sup> skye dgu’i bdag mo chen mos bla ma’i chos brgyad yang dag par bzung 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 gzhan pa’i bud med rnams ji ltar rab tu byung zhing 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)

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<sup>1</sup> u pā li] JD : utpa lis RL : u pa lis S : utpa la’i KQ

<sup>2</sup> gau ta mī] JKQD : ’go’u ta mi RL : ’go’u ta ma S

### II.i.2

bcom ldan 'das kyis bka' stsal pa | u pā li<sup>3</sup> bud med gzhan ni rim<sup>4</sup> bzhin du rab tu dbyung zhing 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 lṅga 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.3

bcom ldan 'das kyis bud med gzhan ni rim<sup>5</sup> bzhin du rab tu dbyung<sup>6</sup> zhing bsnyen par rdzogs par byos shig ces bka' stsal na dge slong dag gis ji lta bu<sup>7</sup> rim<sup>8</sup> bzhin du bya ba mi shes nas de lta bur gyur pa dge slong dag<sup>9</sup> 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)

<sup>3</sup> u pā li] JKQD : u pā li'i Q : udpa li RL : u pa li S

<sup>4</sup> rim] JD : rims RLSKQ

<sup>5</sup> rim] JKQD : rims RLS

<sup>6</sup> dbyung] JKQD : byung LRS. Cf. Jā 390: *dbyung ba*, fut., and in C. secondary form to the pres. *'byin pa*. Jā 396: *'byin pa*, pf. imp. *phyung*, fut. (in C. also pres.) *dbyung Ld.* \**phin-che*, trs. of *'byung ba*. Jā 524 distinguishes between *rab tu 'byin pa* – to receive or admit into a religious order – and *rab tu 'byung ba* – to enter into a religious community, to take orders. Jā 397: *'byung ba* 1. vb., pf. imp. *byung* (intrs of *'byin pa*) to come out, to emerge.

<sup>7</sup> bu] JKQD : bur RLS

<sup>8</sup> rim] JD : rims RLSKQ

<sup>9</sup> dag] SJKQKD : om. RL

## II.i.2

gau ta mī<sup>10</sup> skye dgu'i bdag mo chen mo<sup>11</sup> la sog pa śākyā mo lṅga brgya rnams ni bla ma'i chos rnams khas blangs pas rab tu byung zhing bsnyen par rdzogs te dge slong ma'i dngos por gyur to<sup>12</sup> | bud med<sup>13</sup> gzhan ni rim bzhin bya ste<sup>14</sup> (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<sup>15</sup> yang rung<sup>16</sup> rab tu 'byung<sup>17</sup> bar 'dod pa zhig gi<sup>18</sup> drung du 'ongs nas<sup>19</sup> des bar chad<sup>20</sup> kyi chos<sup>21</sup> rnams dris la gzung bar bya'o || bzung<sup>22</sup> nas skyabs<sup>23</sup> gsum dang | dge bsnyen<sup>24</sup> ma'i bslab pa'i gzhi lṅga byin cig | skyabs<sup>25</sup> gsum gang zhe na | sangs rgyas dang | chos dang | dge 'dun

<sup>10</sup> gau ta mī] JKQD : 'go'u ta mi RL : 'go'u ta ma S

<sup>11</sup> chen mo] RSJKQD : om. L

<sup>12</sup> to] LRTNHSZQKJBD : ro F

<sup>13</sup> bud med] LRNSZFQKJBD : add. dag T

<sup>14</sup> bya ste] RLS : byas te JKQD

<sup>15</sup> la] JKQD : om. RLS

<sup>16</sup> rung] JKQD : add. ba la RLS

<sup>17</sup> 'byung] JKQD : byung RLS Dpe. Mvy 8714 rab tu byung ba (*pravrajita*).

<sup>18</sup> 'dod pa zhig] RLS : add. gi JKQD

<sup>19</sup> nas] RLSJD : na KQ

<sup>20</sup> chad] RLSJQD : tshad K

<sup>21</sup> chos] RSJKQD : om. L

<sup>22</sup> bzung] RLSJD : gzungs K : gzung Q

<sup>23</sup> skyabs] JKQD : add. su 'gro ba RLS

<sup>24</sup> bsnyen] RLSJD : snyen KQ : Mvy 8724, 8725 dge bsnyen, dge bsnyen ma – *upāsaka, upāsikā*.

<sup>25</sup> skyabs] JQD : add. su 'gro ba RLS

no || (R 25 b3–4, L 28 b2–4, S 105 b3–5, J 104 a2–3, K 385 b3–5, Q 102a5–6, D 105 a2–3; Dpe 252.11–15; Sch 248 MS Kṣudr-v(Bhī) 9 a1–3; T. 1451 [24] 351c10–12; Uj II.i.1;<sup>26</sup> ~ EKŚ(D) 117b3–118a4; ~ T. 1453[24] 459c17–20)

## II.ii.1.2

bslab pa'i gzhi Inga<sup>27</sup> gang zhe na | srog gcod pa rab tu spangs pa dang | ma byin par len pa dang | 'dod pas<sup>28</sup> log par g.yem pa dang | brdzun<sup>29</sup> du smra ba dang | chang dang 'bru'i khu ba myos par<sup>30</sup> 'gyur ba<sup>31</sup> bag med pa'i gnas rab tu spangs shing chang dang 'bru'i khu ba myos pa<sup>32</sup> bag med pa'i gnas las<sup>33</sup> rab tu spangs pa'o ||<sup>34</sup> (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; ~ EKŚ(D) 117b3–118a4; ~ T. 1453[24] 459c17–20)

<sup>26</sup> Uj is a parallel to the Mūlasarvāstivāda *Bhiksukarmavācanā* edited by Jin-il Chung (2011), to which we shall make reference where relevant.

<sup>27</sup> Inga] LSJD : om. KQ

<sup>28</sup> 'dod pas] SJKQD : 'dod pa LR Dpe.

<sup>29</sup> brdzun] LSJD : rdzun KQ, Dpe. Mvy 1691 rdzun du smra ba spong ba – *mṛṣāvādāt* prativirati; Mvy 8696 brdzun du smra ba spong ba – *mṛṣāvādavirati*.

<sup>30</sup> par] JKQD : pa RLS

<sup>31</sup> 'gyur ba] JKQD : om. RLS

<sup>32</sup> pa] JKQD : par 'gyur ba RLS

<sup>33</sup> las] JKQD : om. RLS

<sup>34</sup> pa'o || RLS : pa 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 *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 gzhi sbyin par bya'o ||  
 thog mar<sup>35</sup> ston pa la phyag byed du chug<sup>36</sup> shig<sup>37</sup> | de nas dge slong ma gang  
 gis skyabs su 'gro ba dang | bslab pa'i gzhi sbyin pa de la phyag 'tshal zhing  
 thal mo sbyor du chug<sup>38</sup> 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 a8–  
 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; ~ EKŚ(D) 118a4–5; ~ T. 1453[24]  
 459c20–28).

### II.ii.2.2

'phags ma dgongs shig | bdag ming 'di zhes bgyi ba nam 'tsho'i<sup>39</sup> bar du  
 rkang pa<sup>40</sup> gnyis kyi nang na gtso bo sangs rgyas la skyabs su mchi'o<sup>41</sup> ||  
 'dod chags dang bral ba'i nang na mchog<sup>42</sup> dam pa'i chos la skyabs su  
 mchi'o<sup>43</sup> || mang po'i nang na mchog dge 'dun la skyabs su mchi'o || bdag ji  
 srid 'tsho'i bar du dge bsnyen mar 'phags pas<sup>44</sup> gzung du gsol<sup>45</sup> | 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

<sup>35</sup> thog mar] JKQD : thog ma LRS

<sup>36</sup> Cf. ZHD list of verbs: 'jug pa td., bcug pa, gzhug pa, chug.

<sup>37</sup> shig] LJKQD: cig S

<sup>38</sup> chug] LJKQD : bcug LRS

<sup>39</sup> 'tsho'i] RLSJD : nam mtsho'i KQ

<sup>40</sup> pa] JKQD : om. RLS

<sup>41</sup> mchi'o] RLSJK : 'chi'o QD

<sup>42</sup> mchog] JKQD : om. RLS

<sup>43</sup> mchi'o] RLSJKD : 'chi'o Q

<sup>44</sup> 'phags mas] S : 'phags pas RLD

<sup>45</sup> bdag ji srid 'tsho'i bar du dge bsnyen mar 'phags pas gzung du gsol] RLSD : om.  
 JKQ

MS Kṣudr-v(Bhī) 9a5–9b1; T. 1451 [24] 351c12–16; ~ Uj II.i.2; ~ EKŚ(D) 118 a5–6; ~ T. 1453[24] 459c20–28)

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,<sup>46</sup> 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<sup>47</sup> dgongs shig | ji ltar<sup>48</sup> ’phags pa dgra bcom pa de dag gis nam ’tsho’i<sup>49</sup> bar du srog gcod pa spangs<sup>50</sup> shing srog gcod pa las rab tu spangs pa de bzhin du | bdag ming ’di zhes bgyi ba yang deng gi nyin par<sup>51</sup> nas bzung<sup>52</sup> ste | nam ’tsho’i<sup>53</sup> 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<sup>54</sup> rjes su slob bo || rjes su sgrub bo || rjes su bgyid do<sup>55</sup> || (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-

<sup>46</sup> 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.

<sup>47</sup> ma] RLSQD : pa JK

<sup>48</sup> ji ltar] JD : ji lta ji ltar RLS : ’di ltar KQ

<sup>49</sup> ’tsho’i] RLSJD : mtsho’i KQ

<sup>50</sup> spangs] D : rab tu spangs RLSJKQ

<sup>51</sup> nyin par] JKQD : nyi ma RLS

<sup>52</sup> bzung] SJKQD : gzung RL

<sup>53</sup> ’tsho’i] RLSJD : mtsho’i KQ

<sup>54</sup> bslab pa’i] D : bslabs pa’i JKQ : bslab pa la RLS

<sup>55</sup> bgyid do] JKQD : bgyi’o RLS ||

v(Bhī) 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 de<sup>56</sup> dag gis nam 'tsho'i<sup>57</sup> bar du ma byin par len pa dang | 'dod pas<sup>58</sup> log<sup>59</sup> 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 nas<sup>60</sup> bzung<sup>61</sup> ste | nam 'tsho'i bar du ma byin par len pa dang | 'dod pas<sup>62</sup> log par g.yem pa dang | brdzun du smra ba dang |]<sup>63</sup> bag med pa'i gnas spangs shing | chang dang 'bru'i khu ba myos pa bag med pa'i gnas nas<sup>64</sup> slar log ste | bdag yan lag Inga po 'dis<sup>65</sup> 'phags pa dgra bcom pa de dag gi bslab pa'i<sup>66</sup> rjes su slob<sup>67</sup> bo || rjes su sgrub<sup>68</sup> bo || rjes su bgyid do<sup>69</sup> || 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<sup>70</sup> || (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

<sup>56</sup> de] RLSJKD : da Q

<sup>57</sup> 'tsho'i] RLSJD : mtsho'i KQ

<sup>58</sup> pas] JKQD : pa RLS

<sup>59</sup> log] RLSJK : leg Q

<sup>60</sup> nyi ma nas] S : mnyi ma nas RL : nyi gnyis D

<sup>61</sup> bzung] SD : gzung RL

<sup>62</sup> 'dod pas] D : pa RL : pa la S

<sup>63</sup> [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.

<sup>64</sup> nas] JKQD : las RLS

<sup>65</sup> 'dis] JKQD : add. | bdag RLS

<sup>66</sup> bslab pa'i] D : bslabs pa'i JKQ; bslab pa la RLS

<sup>67</sup> slob] RSJD : bslob LKQ

<sup>68</sup> sbgrub] JKQD : bsgrub RLS

<sup>69</sup> bgyid do] JKQD : bgyi'o RLS

<sup>70</sup> 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 || RLSD : om. slob dpon mas thabs yin no | zhes brjod par bya'o || dge bsnyen mas legs so zhes brjod par bya'o JKQ ||

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<sup>71</sup>

### II.iii.1

#### II.iii.1.1

de nas dge 'dun gyi nang du sgrogs pa'i dge slong ma<sup>72</sup> skos<sup>73</sup> shig | gang bskos pa des kyang dge slong ma<sup>74</sup> de la khyod kyis 'di la bar chad kyi chos dris sam zhes dris shig | ma dris par bsgrag<sup>75</sup> 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 khang<sup>76</sup> du yang rung 'di skad du<sup>77</sup> sgrogs shig | gson cig 'phags pa'i<sup>78</sup> dge 'dun ma rnams ming 'di zhes bgyi ba 'di mkhan mo ming 'di zhes bgyi ba las rab tu

<sup>71</sup> No correspondence in the Chin. MSV, but compare to the Chinese *Ekottara-karmaśataka* T. 1453[24] 460 a10–b28.

<sup>72</sup> dge slong ma] SJKQD : dge slong RL

<sup>73</sup> skos] KQD : bskos RLSJ

<sup>74</sup> dge slong ma] SJKQD : dge slong RL

<sup>75</sup> bsgrag] D : bsgrags S : grags JKQ : bskrags RL

<sup>76</sup> khang] RLSJKD : bar Q

<sup>77</sup> du] JKQ : om. RLS : skrad du Q

<sup>78</sup> pa'i] JKQD : ma'i RLS

byung<sup>79</sup> bar 'tshal te<sup>80</sup> | khyim pa mo<sup>81</sup> gos dkar mo<sup>82</sup> skra ma bregs pa las legs par bshad pa'i chos<sup>83</sup> 'dul ba la<sup>84</sup> rab tu byung zhing bsnyen par rdzogs te dge slong<sup>85</sup> ma'i dngos por gsol na | ming 'di zhes bgyi ba 'di skra bregs shing gos ngur smrig<sup>86</sup> bgos nas yang dag par dad pas khyim nas khyim med par mkhan mo ming 'di zhes bgyi ba las rab tu 'byung na<sup>87</sup> ci<sup>88</sup> rab tu byung shig<sup>89</sup> 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<sup>90</sup> na'o zhes smros shig | de ste 'di bzhin smra<sup>91</sup> na ni legs | 'on te ma smras na<sup>92</sup> '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)

<sup>79</sup> byung] JKQD: dbiyung RLS

<sup>80</sup> mkhan mo ming ... byung bar 'tshal te] RLSD : *om.* JKQ

<sup>81</sup> khyim pa mo] RLSD : khyim pa mo'I JKQ

<sup>82</sup> moj] RLSJKQ : po D

<sup>83</sup> chos] RLSD : *add.* kyi JKQ

<sup>84</sup> la] JKQD : las RLS

<sup>85</sup> zhing bsnyen par rdzogs te dge slong] JKQD : *om.* RSL

<sup>86</sup> smrig] SJKQD : RL rmrig

<sup>87</sup> 'byung na || JKQ : *add.* de yang bar chad kyi chos rnams yongs su dag go zhes mo nyid mchi na RLSD : The addition found in RLSD is also missing from the Skt. Thus we follow JKQ here.

<sup>88</sup> ci] RLS : *add.* 'di JKQD

<sup>89</sup> shig] RLSJKQD : zhig S

<sup>90</sup> dag] JKQD : *add.* pa RLS

<sup>91</sup> smra] JKQD : smras RLS

<sup>92</sup> na] JKQD : *add.* ni RLS

### 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<sup>93</sup> mkhan mor gsol te | slob dpon ma<sup>94</sup> 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 bzlas | tshig gsum pa la mkhan mo mkhan mo las zhes brjod par bya'o | mkhan mos thabs yin<sup>95</sup> 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<sup>96</sup> pa'i dge slong ma la skra 'breg<sup>97</sup> par gsol cig | des kyang nu mo skra breg<sup>98</sup> gam zhes dris shig | de ste breg go zhes smra<sup>99</sup> na bregs shig<sup>100</sup> | de ste ma yin no zhes smra<sup>101</sup> na 'di nas song<sup>102</sup> 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)

<sup>93</sup> la] RLJKQD : las S

<sup>94</sup> ma] RLJKQD : mas S

<sup>95</sup> yin] RLJKQD : add. no S

<sup>96</sup> '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).

<sup>97</sup> 'breg] em. breg RLSJKQD

<sup>98</sup> breg] RSJKQD

<sup>99</sup> smra] SJKQD : smras RL

<sup>100</sup> breggs shig] RLS : breg JKQD

<sup>101</sup> smra] SJKQD : smras RL

<sup>102</sup> song] JKQD : add. zhig RLS

### II.iii.1.6

dge slong dag bdag<sup>103</sup> gis skra 'breg<sup>104</sup> pa'i dge slong mas de ltar<sup>105</sup> mngon du spyad<sup>106</sup> pa'i chos bcas te | skra 'breg<sup>107</sup> pa'i dge slong mas 'di ltar grang<sup>108</sup> bar gyur<sup>109</sup> na chu dron mos<sup>110</sup> khrus bya'o || 'on te tsha bar gyur pa'i tshe na<sup>111</sup> chu grang<sup>112</sup> 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-v(Bhī) 11 a1–3; ~EKŚ(D) 119 b1–2; ~T. 1453[24] 460a27–b1)

### II.iii.1.7

de nas skad cig gcig la<sup>113</sup> lus kyi chu bskams<sup>114</sup> te sham thabs gyon cig | sham thabs bskon pa na | mtshan ma med pa'am | mtshan gnyis pa'am | gle 'dams<sup>115</sup>

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

<sup>104</sup> 'breg] D : 'dreg RLSJKQ

<sup>105</sup> de ltar] RLSD : *om.* JKQ

<sup>106</sup> spyad] RLSD : spyod JKQ

<sup>107</sup> 'breg] D : bregs RL : 'dreg JKQS

<sup>108</sup> grang] LSJKQD : grangs R

<sup>109</sup> gyur] RLSJD : 'gyur KQ

<sup>110</sup> mos] RLS : pos JKQD

<sup>111</sup> na] SJKQD : *om.* RL

<sup>112</sup> grang] SJKQD : grangs RL

<sup>113</sup> la] JKQD : *om.* RLS

<sup>114</sup> bskams] RLSJD : skams KQ

<sup>115</sup> gle 'dams] SJD : gleng dams RL : glen 'dams KQ

pa ma yin nam zhes mo<sup>116</sup> mtshan brtag par bya'o | skra 'breg<sup>117</sup> pa'i dge slong mas de ltar mngon du spyad<sup>118</sup> pa'i chos bcas pa yang dag par blangs<sup>119</sup> 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(Bhī) 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<sup>120</sup> 'tshal du bcug | de'i 'og tu mkhan mo la phyag 'tshal<sup>121</sup> du bcug ste | mdun du tsog pur<sup>122</sup> '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<sup>123</sup> dam pa'i<sup>124</sup> chos la skyabs su mchi'o || mang po'i nang na mchog dge 'dun la skyabs su mchi'o || bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas śākyā thub pa śākyā seng ge śākyā'i rgyal po gtso bo de rab tu byung ba'i rjes su<sup>125</sup> bdag rab tu byung<sup>126</sup> ste khyim pa'i rtags spang<sup>127</sup> ngo | rab tu byung ba'i rtags yang dag par len to || de bzhin du lan gnyis lan gsum

<sup>116</sup> mo] JKQD : *om.* RLS

<sup>117</sup> 'breg] D : 'dreg RLSJKQ

<sup>118</sup> spyad] RLSJKD : spyod Q

<sup>119</sup> blangs] RLSJKD : langz Q

<sup>120</sup> phyag] RLS : *om.* D

<sup>121</sup> phyag 'tshal] em. 'tshal : 'tshal RLSD

<sup>122</sup> tsog pur] RLD : tsog tsog pur S

<sup>123</sup> nang na mchog] add. mchog em. (based on the reading in II. ii. 2.2 mchog dam pa'i (JKQD) and in accordance with Sanskrit *śreṣṭham*) : nang na RLSD

<sup>124</sup> pa'i] RLD : pa S

<sup>125</sup> su] RLD : la S

<sup>126</sup> byung] D : 'byung RLS

<sup>127</sup> spang] D : spong RLS

du<sup>128</sup> bzlas | mkhan mos thabs yin no zhes brjod par bya'o || rab tu byung  
 mas legs so zhes brjod par bya'o || (R 27 a5–b2; L 30 a8–b5; S 155 b2–7;  
 JKQ *om.*; D 106 a5–b2; Sch 251 MS Kṣudr-v(Bhī) 11 a5–b4; ~ EKŚ(D) 119  
 b3–7; ~ T. 1453[24] 460b8–14)

### II.iii.2.2

de nas mkhan mos dge tshul ma'i bslab pa'i gzhi 'bogs<sup>129</sup> pa'i dge slong  
 ma<sup>130</sup> gsol cig | gang la gsol ba des ston pa la phyag 'tshal du chug<sup>131</sup> la mdun  
 du tsog<sup>132</sup> pur zhog ste thal mo sbyor du chug la skyabs su 'gro ba dang<sup>133</sup>  
 dge tshul ma'i bslab pa'i gzhi rnames phog cig<sup>134</sup> |

'phags ma dgongs shig |<sup>135</sup> bdag ming 'di zhes bgyi ba nam 'tsho'i bar du |  
 rkang gnyis kyi nang na gtso bo sungs rgyas la skyabs su mchi'o || 'dod chags  
 dang bral ba'i nang na mchog<sup>136</sup> dam pa';<sup>137</sup> 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 mas 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 || (R 27 b2–6; L 30 b–31 a2; S 155 b7–156 a4; J 105 a3–5 ; K 387 a5–  
 8; Q 103 a5–6; D 106 b2–b5; Sch 251 MS Kṣudr-v(Bhī) 11 b4–5 and partial  
 text gap; ~ EKŚ(D) 119 b7–120 a4)

<sup>128</sup> du] S : *om.* RLD

<sup>129</sup> 'bogs] RLSD : 'bog JKQ

<sup>130</sup> dge slong ma] JKQD : *add.* la RLS

<sup>131</sup> chug] JKQD : bcug RLS

<sup>132</sup> tsog] SJKQD : RL tshog

<sup>133</sup> skyabs su 'gro ba dang] RLSD : *om.* JKQ

<sup>134</sup> cig] RLS : shig JKQD

<sup>135</sup> 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 oculi* after the phrase '*phags ma dgongs shig*.

<sup>136</sup> nang na mchog] *add.* mchog *em.* : nang na RLSD. See above II.iii.2.1.

<sup>137</sup> 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 gzhi bcu byin cig<sup>138</sup> | 'phags ma dgongs shig | ji ltar 'phags  
 pa dgra bcom pa de dag gis nam 'tsho'i<sup>139</sup> 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 bzung ste<sup>140</sup> nam 'tsho'i<sup>141</sup> bar du srog gcod<sup>142</sup> pa spangs te  
 srog gcod pa las slar ldog<sup>143</sup> go ||

bdag yan lag dang po<sup>144</sup> 'dis ji ltar 'phags pa dgra bcom pa de dag gis<sup>145</sup>  
 bslab<sup>146</sup> pa'i rjes su slob bo || rjes su sgrub<sup>147</sup> po || rjes su bgyid do ||

gzhan yang ji ltar 'phags pa dgra bcom pa de dag gis nam 'tsho'i<sup>148</sup> bar du  
 ma byin par len pa dang | mi tshangs par spyod pa dang | brdzun<sup>149</sup> 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<sup>150</sup> ba dang | dri  
 dang byug pa dang | kha dog<sup>151</sup> 'chang ba rnams dang | mal stan mthon po

<sup>138</sup> de nas bslab pa'i gzhi bcu byin cig] RLSD : *om.* JKQ

<sup>139</sup> 'tsho'i] RLSD : mtsho'i JKQ

<sup>140</sup> ste] RLSD : te JKQ

<sup>141</sup> 'tsho'i] RLSD : mtsho'i JKQ

<sup>142</sup> gcod] LSJKQD : gead R

<sup>143</sup> ldog] JKQD : log RLS

<sup>144</sup> po] RLSD : pos JKQ

<sup>145</sup> gis] JKQD : gi RLS

<sup>146</sup> bslab] RLSD : bslabs JKQ

<sup>147</sup> sgrub] JKQD : bsgrub RLS

<sup>148</sup> 'tsho'i] RLSD : mtsho'i JKQ

<sup>149</sup> brdzun] RLSD : rdzun JKQ

<sup>150</sup> 'phreng] RLSD : phreng JKQ

<sup>151</sup> dog] RLSJKD : tog K

dang mal stan chen po dang | dus ma yin par<sup>152</sup> bza<sup>153</sup> ba dang | gser dngul blang<sup>154</sup> ba rnames spangs te | gser dngul blang ba las slar log pa de bzhin du bdag ming 'di zhes bgyi bas kyang deng gi dus 'di<sup>155</sup> nas<sup>156</sup> bzung ste | nam 'tsho'i<sup>157</sup> 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<sup>158</sup> ba bag med par 'gyur<sup>159</sup> ba'i gnas dang<sup>160</sup> | glu dang | gar dang | brdung ba dang | 'phreng<sup>161</sup> ba dang | dri dang byug pa dang | kha dog 'chang ba rnames dang | mal stan<sup>162</sup> mthon po dang mal stan chen po dang | dus ma yin par<sup>163</sup> bza<sup>164</sup> ba dang | gser<sup>165</sup> dngul blang<sup>166</sup> ba dag spangs nas gser dngul blang ba las slar log ste<sup>167</sup> |

<sup>152</sup> par] JKQD : pa'i RLS

<sup>153</sup> bza'] RLSD : za JKQ

<sup>154</sup> blang] JKQSD : blangs RL

<sup>155</sup> 'di] JKQSD : *om.* RL

<sup>156</sup> nas] RLSJQD : na K

<sup>157</sup> 'tsho'i] RLSD : mtsho'i JKQ

<sup>158</sup> 'gyur] JKQD : gyur RLS

<sup>159</sup> 'gyur] JKQD : gyur RLS

<sup>160</sup> dang] RSJKQD : nas L

<sup>161</sup> 'phreng] SQD : phreng LJKQ : phrang R

<sup>162</sup> stan] LSJKQD : bstan R

<sup>163</sup> par] JKQD : pa'i RLS

<sup>164</sup> bza'] RLSD : za JKQ

<sup>165</sup> gser] JKQLD : *add.* dang RS

<sup>166</sup> blang] JKQLSD : blangs R

<sup>167</sup> ste] JKQD : go RLS

bdag yan lag bcu po 'dis<sup>168</sup> ji ltar 'phags pa dgra bcom pa de dag gis<sup>169</sup>  
bslab<sup>170</sup> pa'i rjes su slob bo<sup>171</sup> || rjes su bsgrub bo<sup>172</sup> || rjes su bgyid do ||<sup>173</sup>

lob dpon mas thabs yin no zhes brjod par bya'o || dge tshul mas legs so zhes  
brjod par bya'o ||<sup>174</sup>

(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<sup>175</sup>

### II.iv.1

de ste khyim du<sup>176</sup> gnas pa lo bcu lon pa'am gzhon nu ma<sup>177</sup> lo bewa<sup>178</sup>  
brgyad 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<sup>179</sup> || nyung<sup>180</sup> 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

<sup>168</sup> 'dis] SQJKD : 'di RL

<sup>169</sup> gis] JKQD : gi RLS

<sup>170</sup> bslab] RLSD : bslabs JKQ

<sup>171</sup> slob bo] RLSD : bslob po JK : slob ba'o Q

<sup>172</sup> bsgrub bo] RLSKD : sgrub bo JKQ

<sup>173</sup> 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

<sup>174</sup> lob dpon mas thabs yin no zhes brjod par bya'o || dge tshul mas legs so zhes brjod  
par bya'o || ] RLSD : om. JKQ

<sup>175</sup> No correspondence in the Chin. MSV, but compare to the Chinese *Ekottara-*  
*karmaśātaka* T. 1453[24] 460 b29–461 a17.

<sup>176</sup> du] JKQD : na RLS

<sup>177</sup> ma] RLSD : om. JKQ

<sup>178</sup> bewa] JKQD : bco RLS

<sup>179</sup> do] JKQD : de RLS

<sup>180</sup> nyung] RLJKQD : rung S

por<sup>181</sup> 'dug ste thal mo sbiyor du bcug nas} <sup>182</sup> (R 28 a8–b2; L 31 b5–b8; S 157 a1–4; J 105 b3–5; K 388 a1–4; Q 103 b5–7; D 107 a4–6; Dpe 258.2–8; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 120 b5–121 a6; ~ T. 1453[24] 460 b29–c1)

## 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<sup>183</sup> 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 || } <sup>184</sup> (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<sup>185</sup> mkhan mor gsol te | slob dpon ma<sup>186</sup> 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

<sup>181</sup> por] RLJKQD : pur S

<sup>182</sup> {mkhan mor ... bcug nas}] RLSD : *om.* JKQ

<sup>183</sup> 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.

<sup>184</sup> {de ste mkhan mo yin na ni 'di 'bzhin gsol lo || dgongs shig mkhan mo bdag ming 'di zhes bgyi ba mkhan mo la<sup>184</sup> 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

<sup>185</sup> ma la] H (according to Dpe Notes p. 862 for p. 258 note 8) : mas S : las RLD

<sup>186</sup> ma] RLD : S mas

zhes brjod par bya'o | slob mas legs so zhes brjod par bya'o || }<sup>187</sup> (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<sup>188</sup> bslab pa'i sdom pa gsol bar bya'o || gson cig 'phags ma'i dge 'dun rnams | bdag ming 'di<sup>189</sup> zhes bgyi bas don gyi slad du mtshan nas smos te | mkhan mo ming<sup>190</sup> 'di zhes bgyi ba las<sup>191</sup> rab tu rdzogs par 'tshal<sup>192</sup> na | bdag ming 'di zhes bgyi ba<sup>193</sup> mkhan mo mtshan<sup>194</sup> '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 bcu lon pa'am gzhon nu ma lo bcwa<sup>195</sup> brgyad lon<sup>196</sup> te | chos drug dang rjes su 'brang ba'i chos drug gi bslab pa thugs<sup>197</sup> brtse ba can brtse ba'i slad du stsal du<sup>198</sup> gsol te<sup>199</sup> | 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)

<sup>187</sup> {de ste ... zhes brjod par bya'o || } RLSD : *om.* JKQ

<sup>188</sup> de nas] RLSD : *om.* JKQ

<sup>189</sup> 'di] RLSKJD : *om.* Q

<sup>190</sup> ming] RLSD : *om.* JKQ

<sup>191</sup> 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 occurs a second time on folios 158.b7–160.a4, presumably as an erratum.

<sup>192</sup> 'tshal] RLSD : btsal JKQ

<sup>193</sup> ba] RLJKQD : *om.* S

<sup>194</sup> mtshan] RLJKQD : mchan S

<sup>195</sup> bcwa] JKQD : bco RLS

<sup>196</sup> lon] SJKQD : *om.* lon RL

<sup>197</sup> thugs] RLSD : *om.* thugs JKQ

<sup>198</sup> stsal du] LJD : *om.* stsal du RS : stsal tu KQ

<sup>199</sup> te] JKQD : to RLS

## II.iv.2.3

### II.iv.2.3.1

<sup>200</sup>de'i 'og tu dge slong ma gcig gis gsol ba thob la las byos shig | gson cig | 'phags ma'i dge 'dun ma rnames ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bawa<sup>201</sup> brgyad lon te | mkhan mo ming 'di zhes bgyi bas<sup>202</sup> 'phags ma'i dge 'dun ma las lo gnyis su chos drug dang rjes su 'brang ba'i chos drug<sup>203</sup> gsol na | de 'phags ma'i dge 'dun gyis<sup>204</sup> dus la bab cing bzod na 'phags ma'i dge 'dun ma rnames kyis gnang<sup>205</sup> la | 'phags ma'i dge 'dun ma rnames kyis ming 'di zhes bya ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bawa<sup>206</sup> brgyad ma ste | mkhan mo ming 'di zhes bgyi bas | dge slong ma'i dge 'dun las<sup>207</sup> lo gnyis su chos drug dang rjes su 'brang ba'i<sup>208</sup> chos drug gi bslab pa<sup>209</sup> stsol<sup>210</sup> cig | 'di ni gsol ba'o || (R 29 a2–6; L 32 a8–b4; S 157 b4–158 a1; J 105 b7–106 a2; K 388 b1–5; Q 104 a2–4; D 107 b4–6; Dpe 259.5–15; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 b6–122 a2; ~ T. 1453[24] 460 c14–19)

### II.iv.2.3.2

las ni 'di bzhin du bya'o || gson cig 'phags ma'i dge 'dun ma rnames ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bawa<sup>211</sup> brgyad ma ste | mkhan mo ming 'di zhes bgyi bas<sup>212</sup> 'phags ma'i dge 'dun

<sup>200</sup> This section is repeated in S 159 a2–6, presumably as an erratum.

<sup>201</sup> bawa] JD : RLS bco

<sup>202</sup> mkhan mo ming 'di zhes bgyi bas] RLS : om. JKQD

<sup>203</sup> drug] RLSJQD : add. gi K

<sup>204</sup> gyis] RLSD : JKQ gyi

<sup>205</sup> gnang] RLD : gnong SQ : gnod JK

<sup>206</sup> bawa] QJD : bco RLS

<sup>207</sup> mkhan mo ming 'di zhes bgyi bas | dge slong ma'i dge 'dun las] RLSD : om. JKQ

<sup>208</sup> 'brang ba'i] RLSJD : om. (lacuna) 'brang ba'i Q

<sup>209</sup> bslab pa] RLSDJQ : om. K

<sup>210</sup> stsol] RLSDJQ : bstsol K

<sup>211</sup> bawa] JKD : bcvo Q : bco RLS

<sup>212</sup> mkhan mo ming 'di zhes bgyi bas] RLSD : om. JKQ

ma<sup>213</sup> las lo gnyis su chos drug<sup>214</sup> dang rjes su 'brang ba'i chos drug gi bslab pa gsol na | de'i slad du<sup>215</sup> 'phags ma'i dge 'dun mas<sup>216</sup> ming<sup>217</sup> 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bawa<sup>218</sup> brgyad ma<sup>219</sup> ste | mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las<sup>220</sup> lo gnyis su chos drug dang rjes su 'brang ba'i chos 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 bawa<sup>221</sup> brgyad ma ste mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las<sup>222</sup> chos drug dang rjes su 'brang ba'i chos drug gi bslab pa stsal bar<sup>223</sup> 'phags ma'i dge 'dun rnams gang bzod pa ni cang<sup>224</sup> ma gsungs<sup>225</sup> shig<sup>226</sup> | mi bzod pa rnams ni gsungs<sup>227</sup> 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; ~ EKŚ(D) 122 a2–5; ~ T. 1453[24] 460 c19–27)

<sup>213</sup> dge 'dun ma] RLSJKQ : om. ma D

<sup>214</sup> chos drug] RLJKD : 'brang ba'i chos drug Q : chos drug pa S

<sup>215</sup> de'i slad du] RLSQD : om. de'i slad du JKQ

<sup>216</sup> mas RLSJKQD. The petition is made of the *saṅgha* not by the *saṅgha* 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.

<sup>217</sup> ming] RLSKQD : mi de J

<sup>218</sup> bawa] JKQ : bwo Q : bco RLS

<sup>219</sup> ma] RLSJD : lon KQ. Note that KQ deviates here from J.

<sup>220</sup> mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las] RLSQD : om. JKQ

<sup>221</sup> bawa] KQD : bco RLSJ

<sup>222</sup> mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las] RLS : om. JKQD

<sup>223</sup> stsal bar] JKQD : stsol na S : bstsol na RL

<sup>224</sup> cang] RLSJQD : cing K

<sup>225</sup> gsungs] em. : gsung RLSJKQD

<sup>226</sup> shig] RLJKQD : zhig S

<sup>227</sup> gsungs] LJKQS : gsung RD

### II.iv.2.3.3

ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa dang<sup>228</sup> | gzhon nu ma lo bcwa<sup>229</sup> brgyad ma ste<sup>230</sup> chos drug dang rjes su 'brang ba'i chos drug 'phags ma'i dge 'dun rnams kyis bstsal te<sup>231</sup> | '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<sup>232</sup> zhib tu<sup>233</sup> 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(Bhī) 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<sup>234</sup> gang zhe na | gcig pu grong du mi 'gro dang<sup>235</sup> | chu bo<sup>236</sup> pha rol mi rgal<sup>237</sup> lo || skyes pa dag dang reg mi bya | skyes pa dang yang gnas mi gcig<sup>238</sup> | smyan<sup>239</sup> du 'gyur ba mi bya ste | kha na ma tho mi bcab bo || 'di ni de bzhin gshegs pa yis<sup>240</sup> | gsung rab kyis<sup>241</sup> 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

<sup>228</sup> dang] JKQD : pa'am RLS

<sup>229</sup> bcwa] JKD : bco RLS : bcwo Q

<sup>230</sup> ste] JKQD : add. mkhan mo ming 'di zhes bgyi bas | dge slong ma'i dge 'dun las RLS

<sup>231</sup> bstsal te] em. : tsal te RLSJKQD (F reads bstsal to.)

<sup>232</sup> drug] RLSD : om. JKQ

<sup>233</sup> zhib tu] SJKD : gang du RL

<sup>234</sup> chos drug] RLS : drug JKD

<sup>235</sup> dang] JKQD : ba RLS

<sup>236</sup> chu bo] SJKD : chu'o RL

<sup>237</sup> rgal] SJ;D : rgol RL

<sup>238</sup> gcig] RLSJD : cig KQ

<sup>239</sup> smyan] RLSJQD : spyan K

<sup>240</sup> yis] JKQD : yi RLS

<sup>241</sup> kyis] em. (according to F, Dpe and H) : kyi RLSJKQD

a4–5; Dpe 260.10–13; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 122 b1–2; ~ T. 1453[24] 461 a2–9)

### II.iv.2.4.2

rjes su 'brang ba'i chos drug gang zhe na | gser la sogs pa mi gzung<sup>242</sup> ste | gsang ba'i spu ni breg mi bya | sa yang brko<sup>243</sup> bar mi bya zhing<sup>244</sup> | glen pas<sup>245</sup> rtswa<sup>246</sup> sngon mi gcad<sup>247</sup> do || byin len ma byas zas mi bza'<sup>248</sup> | gzhag<sup>249</sup> pa rnams ni bza<sup>250</sup> mi bya<sup>251</sup> || 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)

<sup>242</sup> gzung] RLS : bzung JKQD

<sup>243</sup> brko] SJKD : rko RL : brgo Q

<sup>244</sup> zhing] JKQD : ste RLS

<sup>245</sup> glen pas] JKQD : sen mos S : sems mo RL

<sup>246</sup> rtswa] SJD : rtsa RLKQ

<sup>247</sup> gcad] SJKQD : gcod RL

<sup>248</sup> bza'] RSJD : za KQ

<sup>249</sup> gzhag] JKQD : bzhag RLS

<sup>250</sup> bza'] RLSJD : za KQ

<sup>251</sup> bya] RLSJQD : za K

**III<sup>252</sup>****III.i****III.i.1****III.i.1.1**

nam lo gnyis su chos drug dang | rjes su 'brang ba'i chos drug gis<sup>253</sup> bslab<sup>254</sup>  
 par gyur na | de nas<sup>255</sup> tshangs par spyod pa la rim gror bya ba'i sdom pa  
 sbyin par bya'o || thog mar mkhan mos chos gos lnga dang | lhung bzed  
 shoms la | gsang<sup>256</sup> ba ston pa dang | las byed pa'i dge slong ma gsol cig | (R  
 29 b8–30 a2; L 33 a8–b2; S 158 b5–7; J 106 b1–2; K 389 b2–4; Q 104 b4–5;  
 D 108 a6–7; Dpe 260.18–21; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D)  
 122 b6–123 a2; ~ T. 1453[24] 461 a18–20)

**III.i.1.2.1**

de'i 'og tu dge slong ma'i dge 'dun ma rnams 'dus shing 'khod pa dang |  
 nyung na yang dge slong ma bcu gnyis 'dus pa'i 'khor la lan gsum du phyag  
 byas nas mkhan mor gsol ba byas te | (R 30 a2–3; L 33 b2–3; S 160 a3–4, J  
 106 b2–3; K 389 b4–5; Q 104 b5–6; D 108 a7–b1; Dpe 261.1–3; Sch 251 MS  
 Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 123 a2–5; ~ T. 1453[24] 461 a20–26)

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

<sup>253</sup> gis] gis JKD : ni RLS

<sup>254</sup> bslab] RLJD : bslabs SKQ

<sup>255</sup> de nas] JKqD : des RLS

<sup>256</sup> gsang] LSJKQD : gsad R

### III.i.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 mo<sup>257</sup> bdag gi mkhan mor gyur cig | mkhan mo las<sup>258</sup> bsnyen par rdzogs par gsol lo<sup>259</sup> || (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.1.2.3

de ste slob dpon ma la yang<sup>260</sup> 'di skad du gsol bar<sup>261</sup> bya'o || slob dpon ma dgongs shig | bdag ming 'di zhes bgyi ba slob dpon ma las mkhan mor gsol te | slob dpon ma<sup>262</sup> 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.1.3

de nas chos gos rnames byin gyis brlab<sup>263</sup> par bya'o || mkhan mo dgongs shig | bdag ming 'di zhes bgyi ba'i chos gos 'di sbyar mar byin gyis brlab ste<sup>264</sup> | byas pa ruzogs pa'i chos gos kun tu spyad pa'o || de bzhin lan gnyis lan gsum du bya'o<sup>265</sup> | 'di<sup>266</sup> bzhin du stod g.yogs dang | bar du bgo<sup>267</sup> ba dang | ku su

<sup>257</sup> mo] JQD : mos RLS

<sup>258</sup> mkhan mo las] RLJQD : mkhan mos (*lacuna* la) S

<sup>259</sup> lo] SJQD : *om.* lo RL

<sup>260</sup> la yang] JD : yin na yang S : yang RL

<sup>261</sup> bar] RLS : ba JD

<sup>262</sup> ma] JD : mas RLS

<sup>263</sup> brlab] RLSJKD : bslab Q

<sup>264</sup> brlab ste] RLS : brlabs te JKD : bslabs te Q

<sup>265</sup> du bya'o] RL : du'o S : *om.* du bya'o JKQD

<sup>266</sup> 'di] LSJKQ : de R

<sup>267</sup> bgo] RLSJ : go Q

la<sup>268</sup> dang | rngul gzan<sup>269</sup> rnames byin gyis brlab<sup>270</sup> bo || (R 30 a6–8; L 33 b6–8; S 160 b1–2; J 106 b5–7; K 390 a1–3; Q 104 b8–105 a1; D 108 b3–4; Dpe 261.10–15; Sch 251 MS Kṣudr-v(Bhī) 15a1–2; ~ EKŚ(D) 123 b1–125 a1; ~ T. 1453[24] 461 b2–26)

### III.i.1.1.4

de nas lhung bzed dge slong ma'i dge 'dun ma la bstan to || dge slong ma<sup>271</sup> dag gis lhung bzed bzang ngo<sup>272</sup> 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.1.1.5

de nas lhung bzed byin gyis brlab ste<sup>273</sup> | mkhan mo dgongs shig | bdag ming 'di zhes bgyi ba'i lhung bzed 'di ni drang strong<sup>274</sup> gi snod de | bslang ba'i snod<sup>275</sup> du byin gyis brlab<sup>276</sup> bo || bza' bar kun tu spyad do<sup>277</sup> || de bzhin lan gnyis lan gsum mo<sup>278</sup> || (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)

<sup>268</sup> ku sū la ka] *em.* : khu sul JQD : bu sul K : shing dpung bcad S : shing nga dpung chad RL

<sup>269</sup> rngul gzan] SD : rngul zan RL : rdul zan JKQ

<sup>270</sup> brlab] SJKD : bslab RL

<sup>271</sup> ma] SJKQD : *om.* ma RL

<sup>272</sup> ngo] RLSJD : bzang po KQ

<sup>273</sup> brlab ste] RLS : brlabs te JKD : rlabs te Q

<sup>274</sup> strong] RLSJKQ : srang D

<sup>275</sup> snyod] RLSJQD : gnod K

<sup>276</sup> brlab] RLSJKD : bslab Q

<sup>277</sup> spyad do] JKQD : spyod pa'o RLS

<sup>278</sup> mo] JKQD : du'o RLS

### III.i.1.2

#### III.i.1.2.1

de'i 'og tu thos pa'i gnas nas<sup>279</sup> spangs<sup>280</sup> nas mthong ba'i gnas su thal mo sbyar la<sup>281</sup> mang po 'dus pa<sup>282</sup> logs su ston la zhog shig<sup>283</sup> | de nas las byed pa'i dge slong mas ming 'di zhes bya ba'i gsang ba ston par su la gsol zhes<sup>284</sup> smros shig | gang bskos<sup>285</sup> pa des kyang bdag<sup>286</sup> ming 'di zhes bgyi ba'o<sup>287</sup> 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 nas<sup>288</sup> las byed pa'i dge slong mas thog mar<sup>289</sup> dad<sup>290</sup> par byos shig | ming 'di zhes bya ba khyod<sup>291</sup> mkhan mo ming 'di zhes bya ba ste | ming 'di zhes bya ba'i gsang ba ston par dad<sup>292</sup> dam<sup>293</sup> | de ste<sup>294</sup> dad na des<sup>295</sup> dad do<sup>296</sup> zhes smros shig | (R 30 b4–5; L 34 a5–6; S 160 b6–7; J 107 a2; K 390 a8–

<sup>279</sup> nas] RLJKQD : *om.* nas S

<sup>280</sup> spangs] RSJKQD : spang L

<sup>281</sup> la] RSKQD : ba L

<sup>282</sup> pa] JKQD : pa'i RLS

<sup>283</sup> zhog shig] RLJKQD : zhog cig

<sup>284</sup> zhes] RLSQ : *om.* zhes JD

<sup>285</sup> bskos] RLJKQD : brkos S

<sup>286</sup> bdag] RLS : *om.* JKQD

<sup>287</sup> bgyi ba'o] RLJKQD : bgyi'o S

<sup>288</sup> de nas] JKQD : des RLS

<sup>289</sup> mar] JKQD: ma RLS

<sup>290</sup> dad] RLSD : dang KQ

<sup>291</sup> khyod] RLS : *om.* khyod JKQD

<sup>292</sup> dad] RLSD : dang KQ

<sup>293</sup> dam] RLS : de JQKD

<sup>294</sup> ste] JKQD : *om.* ste RLS

<sup>295</sup> des] RLSQD : nges JK

<sup>296</sup> dad do] RLSJQD : dang ngo K

b1; Q 105 a4–5; D 108 b6–7; Dpe 262.3–6; Sch 252 MS Kṣudr-v(Bhī) 15b1–3; ~EKŚ(D) 125 a6–b2; ~T. 1453[24] 461 c6–7)

### III.i.1.2.3

de nas las byed pa'i dge slong mas gsol ba | nyi tshe<sup>297</sup> byos shig | gson cig 'phags ma'i<sup>298</sup> dge 'dun ma rnams | mkhan mo ming 'di zhes bgyi ste | ming 'di zhes bgyi ba'i<sup>299</sup> gsang ste ston par<sup>300</sup> ming 'di zhes bgyi ba<sup>301</sup> dad na<sup>302</sup> | de ste 'phags ma'i dge 'dun ma rnams kyi<sup>303</sup> dus la bab cing bzod na | 'phags ma'i dge 'dun ma rnams kyis gnong<sup>304</sup> shig<sup>305</sup> dang | 'phags ma'i dge 'dun ma rnams mkhan mo ming 'di zhes bgyi ste |<sup>306</sup>ming 'di zhes bgyi ba la gsang ba ston te<sup>307</sup> | 'di<sup>308</sup> 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)

<sup>297</sup> nyi tshe] S : nye tse RL. Note that S and RL deviate here.

<sup>298</sup> ma'i] RLSKQ : pa'i JD

<sup>299</sup> zhes bgyi ba'i] SJKQD : zhes bya ba'i RL

<sup>300</sup> par] JKQD : pa RLS

<sup>301</sup> zhes bgyid ba] SJKQD : zhes pa RL

<sup>302</sup> dad na] SJKQD : dang RL

<sup>303</sup> kyi] JKQD : kyis RLS

<sup>304</sup> gnong] RLSKD : gnod JQ

<sup>305</sup> shig] RLSJD : zhig S

<sup>306</sup> JKQD : add. dge slong ma'i ming 'di zhes bgyi ba 'di RL : add. dge slong ma ming 'di zhes bgyi ba 'di S

<sup>307</sup> te] JKQD: to RLS

<sup>308</sup> '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<sup>309</sup> chug<sup>310</sup> 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 kyis 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<sup>311</sup> bud med dam | bud med do |<sup>312</sup>
2. khyim du<sup>313</sup> gnas pa lo bcu gnyis pa'am | gzhon nu ma lo nyi shu  
 tshang ngam | tshang ngo ||
3. khyod kyi<sup>314</sup> chos gos lnga dang lhung bzed du<sup>315</sup> ldan nam | ldan no  
 ||
4. khyod kyi pha ma<sup>316</sup> dang khyim thab rnams gson<sup>317</sup> nam<sup>318</sup> |

<sup>309</sup> sbyar] : sbyor RSL

<sup>310</sup> chug] : chud L

<sup>311</sup> khyod] RLSJD : khyed KQ

<sup>312</sup> JKQD : *add.* bud med kyi dbang po dang ldan nam | ldan no RLS

<sup>313</sup> du] JKQD : na RLSJ

<sup>314</sup> khyod kyi] JKQD : *om.* khyod kyi RLS

<sup>315</sup> du] JKQD : rnams dang RLS

<sup>316</sup> pha ma] JKQD : pha dang ma RLS

<sup>317</sup> gson] RLJKQD : gsod S

<sup>318</sup> nam] JKQD : *add.* | no RLS

5. pha dang ma<sup>319</sup> dang khyo<sup>320</sup> rnames kyis gnang ngam<sup>321</sup> | <sup>322</sup>
6. bran mo ma yin nam |
7. phrogs pa ma yin nam<sup>323</sup> |
8. btsongs pa ma yin nam |<sup>324</sup>
9. rnyed btson ma yin nam |<sup>325</sup>
10. rtsod<sup>326</sup> pa med<sup>327</sup> dam | <sup>328</sup>
11. gzhan gyis<sup>329</sup> chags pa med dam |
12. sprul pa ma yin nam | <sup>330</sup>
13. rgyal po la gtses pa ma yin nam |
14. rgyal po dang 'khon<sup>331</sup> 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 byas sam byed du bcug pa ma yin nam |
17. mi srun<sup>332</sup> pa ma yin nam |
18. mya ngan gyis gdungs pa ma yin nam |

<sup>319</sup> pha dang ma] RLJKQD : ma dang pha S

<sup>320</sup> khyo] RLJKD : khyod SQ

<sup>321</sup> gnang ngam] RSJKQD : om. L

<sup>322</sup> JKQD : add. gnang ngo | RLS

<sup>323</sup> phrogs pa ma yin nam] JKQD : brkus pa ma yin nam RLS

<sup>324</sup> btsongs pa ma yin nam] RLS : rnyed pa ma yin nam/btsongs pa yin nam : JKQD

<sup>325</sup> rnyed btson ma yin nam] RLS : om. JKQD

<sup>326</sup> rtsod] RLJKQD : btsod S

<sup>327</sup> med] SJKQD : om. R : med (inserted as correction) L

<sup>328</sup> RLS : add. rkus pa ma yin nam JD : add. brkus pa ma yin nam KQ

<sup>329</sup> gyis] em. (in accordance with H) : gyi RLSJKQD

<sup>330</sup> sprul pa ma yin nam] JKQ : add. dud 'gro ma yin nam RLSD

<sup>331</sup> 'khon] RLSD : khon JKQ

<sup>332</sup> 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<sup>333</sup> '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<sup>334</sup> gnas pa ma yin nam |
35. so sor gnas pa ma yin nam |
36. mi gnas pa ma yin nam |

(R 31 a2–b2; L 34 b3–35 a4; S 161 a5–b6; J 107 a6–b3; K 390 b7–391 b1; Q 105 b1–6; D 109 a3–7; Dpe 262.17–263.14; Sch 253 MS Kṣudr-v(Bhī) 16 a2–b2; ~ EKŚ(D) 125 b6–126 a5; ~ T. 1453[24] 461 c17–462 a3)

<sup>333</sup> khrag] JKQD : *om.* khrag RLS

<sup>334</sup> 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<sup>335</sup> zhes smra na |
38. ci khyod kyis da ltar rab tu byung nas<sup>336</sup> khyod kyis<sup>337</sup> tshangs par  
spyod pa yang dag par<sup>338</sup> spyad dam | spyad do<sup>339</sup> |
39. khyod kyis dge slong ma'i dge 'dun las lo gnyis su chos drug dang  
rjes su 'brang ba'i chos drug<sup>340</sup> bslab pa gsol tam<sup>341</sup> | 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 ||<sup>342</sup>
41. khyod la gzhan gyi lon<sup>343</sup> mang yang rung | nyung yang rung chags  
pa med dam<sup>344</sup> |

<sup>335</sup> byung ngo] RLS : byung JKQD

<sup>336</sup> nas] JKQD : ngam | byung ngo RLS. See also below III.ii.3.4 no. 38.

<sup>337</sup> khyod kyis] JKQD : ci khyod kyis RLS

<sup>338</sup> par] RLSJKD : pa Q

<sup>339</sup> spyad do] RLS : om. JKQD

<sup>340</sup> drug] JKQD : add. gi RLS

<sup>341</sup> tam] RLJKQD : lam S

<sup>342</sup> RLS : 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) : om. JD) rnams byas sam | bgyis so || khyod kyis dge slong  
ma'i dge 'dun rnams kyi sems grus (grus] D : gus JKQ) par byas sam | grus (grus]  
D : gus JKQ) par bgyis so || bar chad kyi chos rnams 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.

<sup>343</sup> lon] D : om. lon JKQ : bu lon RLS

<sup>344</sup> dam] JKQD : add. med do RLS

42. khyod kyi<sup>345</sup> ming ci | khyod kyi<sup>346</sup> mkhan mo'i ming ci | bdag gi ming ni<sup>347</sup> '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<sup>348</sup> nyon cig | bud med kyi lus la gnod par 'gyur ba lus kyi nad 'di 'dra ba yod de | de 'di ita ste |

1. mdze dang |
2. 'bras dang |
3. shu ba dang |
4. phol mig dang<sup>349</sup> |
5. tshad pa dang |
6. sha bkra can dang |
7. rkong pa<sup>350</sup> dang |
8. klog pa dang |
9. rab tu g.ya' ba<sup>351</sup> dang |
10. skyigs bu dang |

<sup>345</sup> kyi] JKD : kyis RL : gyi Q : *om.* kyi S

<sup>346</sup> kyi] RLSJKD : gyi Q

<sup>347</sup> ni] JD : *om.* ni RLSKQ

<sup>348</sup> zhes bya ba] SJKQD : zhes bgyi ba RL

<sup>349</sup> phol mig dang] JKQD : in RLS *phol mig* is listed further down after *rkom po / rkong pa dang*.

<sup>350</sup> rkong pa] RLS : *rkom po* JKQD

<sup>351</sup> g.ya' ba] RLS : *g.yan pa* JKQD

11. skyugs pa dang |
12. gzhang 'brum dang |
13. rims dang |
14. zad pa<sup>352</sup> dang |
15. myos pa dang |<sup>353</sup>
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<sup>354</sup> nad dang |
24. rkang 'bam dang |
25. mtshan par rdol ba dang |
26. skran<sup>355</sup> dang |
27. khrag nad dang<sup>356</sup> |
28. mkhris pa dang |
29. rkub 'brum dang |<sup>357</sup>
30. yan lag tsha ba dang |

<sup>352</sup> zad pa] RLS : za ngad D : za dad JKQ

<sup>353</sup> myos pa dang] JKQ : add. chu bgags pa dang] D : add. chu bsgags pa dang RLS

<sup>354</sup> po'i] RLJKQD : mo'i S

<sup>355</sup> skran] RLD : add. pa S

<sup>356</sup> {mtshan par rdol ba dang | skran dang | khrag nad dang} RLSD : om. JKQ

<sup>357</sup> rkub 'brum dang | ] JKQ : add. lhog pa dang RLSD

31. rtsib logs tsha ba dang |
32. rus pa zhig<sup>358</sup> pa dang |
33. rims drag po dang<sup>359</sup> |
34. rims zhag gcig<sup>360</sup> pa dang |
35. zhag gnyis pa dang |
36. zhag gsum pa dang |
37. zhag bzhi<sup>361</sup> pa dang |
38. rims nyin re dang<sup>362</sup> |
39. 'dus pa'i rims dang |
40. rtag pa'i rims dang |
41. rims ldang dub pa dang<sup>363</sup> |

khyod kyi lus la 'di lta bu'i lus kyi nad dang | lus la gnod par 'gyur ba<sup>364</sup> |  
gzhān dag med dam<sup>365</sup> |

(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-v(Bhī) 16 b5–17 a3; ~ EKŚ(D) 126 b2–6; ~ T. 1453[24] 462 a7–14)

<sup>358</sup> zhig] RLS : zhigs JKQD

<sup>359</sup> rims drag po dang] RLSD : *om.* JKQ

<sup>360</sup> gcig] RLSJD : cig KQ

<sup>361</sup> bzhi] RLSJKQ : gzhi D

<sup>362</sup> rims nyin re dang] RLSD : *om.* JKQ

<sup>363</sup> rims ldang dub pa dang] RLSD : *om.* JKQ

<sup>364</sup> lus la gnod par 'gyur ba] JKQD : *om.* RLS

<sup>365</sup> 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<sup>366</sup> bar gyur na | gsang ste ston pas ji ltar bdag gis khyod la dris pa de bzhin du dge 'dun gyi nang du yang<sup>367</sup> smros shig ces bsgo la | 'dir 'dug ste ma bos<sup>368</sup> 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<sup>369</sup> | bdag gis<sup>370</sup> ming 'di zhes bgyi ba la<sup>371</sup> bar chad kyi chos rnambs bstan cing dris na | yongs su dag go zhes nyid mchi<sup>372</sup> 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)

<sup>366</sup> gtsang] RLJKD : btsang Q : gtang S

<sup>367</sup> yang] SJKQD : *om.* yang RL

<sup>368</sup> bos] RLSJQD : 'ong K

<sup>369</sup> 'phags ma] JKQD : *add.* dag RLS

<sup>370</sup> gis] JKQD : *om.* gis RLS

<sup>371</sup> ba la] JKQD : bas S : ba RL

<sup>372</sup> mchi] RLSJQD : 'chi K

### III.i.2.1.2

dge slong ma<sup>373</sup> thams cad kyis kyang de ste yongs su dag par gyur na tshur shog<sup>374</sup> ces smros shig | de ltar smras na ni legs | ma smras<sup>375</sup> 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<sup>376</sup> 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<sup>377</sup> bsnyen par rdzogs par 'tshal te | de yang bdag ming 'di zhes bgyi ba 'phags ma'i dge 'dun ma rnams las<sup>378</sup> tshangs par spyod pa skyed pa'i sdom pa gsol gyis<sup>379</sup> don gyi slad du mtshan nas smos te | mkhan mo ming 'di zhes bgyi ste<sup>380</sup> | 'phags ma'i dge 'dun gyis bdag ming 'di zhes bgyi ba la tshangs par spyod<sup>381</sup> pa skyed pa'i sdom pa gsol cig | brtse ba can brtse ba'i<sup>382</sup> phyir ro || de bzhin lan gnyis lan gsum mo<sup>383</sup> || (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)

<sup>373</sup> ma] JKQD : *om.* ma RLS

<sup>374</sup> shog] JKQD : *add.* cig S : *add.* shog RL

<sup>375</sup> ma smras] RLSJD : ma smra K : mi smra Q

<sup>376</sup> spyod] JK : spyad RLS

<sup>377</sup> las] JK : *add.* dge 'dun las RLS

<sup>378</sup> las] JK : la RLS

<sup>379</sup> gyis] SKQ : kyis JD : cig RL

<sup>380</sup> ste] JKQD : *add.* (*erroneous repetition*) don gyi slad du mtshan nas smos te | mkhon mo RLS

<sup>381</sup> spyod] JKQD : spyad RLS

<sup>382</sup> brtse ba'i] JKQD : brtse bar bgyi ba'i RLS

<sup>383</sup> 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<sup>384</sup> | gson cig  
 'phags ma'i dge 'dun ma<sup>385</sup> rnam | ming 'di zhes bya<sup>386</sup> ba ming 'di zhes  
 bgyi ba las bsnyen par rdzogs par 'tshal te | ming 'di zhes bgyi ba 'di 'mkhan  
 mo<sup>387</sup> ming 'di zhes bgyi ba<sup>388</sup> ste | phags ma'i dge 'dun ma rnam las tshangs  
 par spyad<sup>389</sup> pa skyed pa'i sdom pa gsol na | de ste 'phags ma'i dge 'dun ma  
 rnam kyi<sup>390</sup> dus la bab cing bzod na | 'phags ma'i dge 'dun<sup>391</sup> rnam kyi  
 gnong<sup>392</sup> shig<sup>393</sup> | bdag ming 'di zhes bgyi ba<sup>394</sup> dge 'dun gyi nang du bar  
 chad kyi<sup>395</sup> chos 'di<sup>396</sup> '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  
 kyi ma 'dzem par byung ba la ni byung zhes<sup>397</sup> 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–

<sup>384</sup> Cf. EKŚ(D) 127 b1 gsol ba 'ba' zhig gi las bya'o.

<sup>385</sup> dge 'dun ma] RLJKQD : *om.* ma S

<sup>386</sup> zhes bya ba] SJKQD : *om.* bya RL

<sup>387</sup> mo] S : mo'i RLJKQD

<sup>388</sup> bgyi ba] JKQD : *om.* ba RLS

<sup>389</sup> spyad] SD : spyod RLKQ

<sup>390</sup> kyi] LJKQ : kyi RS

<sup>391</sup> dge 'dun] RLS : *add.* ma JKQ

<sup>392</sup> gnong] SJKQ : gnang RL

<sup>393</sup> shig] JKQ : zhig dang RLS

<sup>394</sup> ba] JKQ : bas RLS

<sup>395</sup> kyi] RLSJKD : gyi Q

<sup>396</sup> 'dri] RLSJQD : 'dra K

<sup>397</sup> zhes] JKQD : *add.* smros RLS

4; K 393 a4–6; Q 106 b6–7; D 110 a7–b1; Dpe 266.4–7; Sch 255 MS Kṣudr-v(Bhī) 17 b5–18 a1; ~ EKŚ(D) 127 a7–b6)

### 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<sup>398</sup> gnod pa dang gzhan yang<sup>399</sup> med dam | des<sup>400</sup> 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<sup>401</sup> byos shig | gson cig 'phags ma'i dge 'dun ma rnams | ming 'di zhes bgyi ba 'di mkhan mo<sup>402</sup> ming 'di zhes bgyi ba las<sup>403</sup> bsnyen par rdzogs par 'tshal te | khyim na gnas pa lo bcu gnyis lon<sup>404</sup> pa'am | gzhon nu ma lo nyi shu tshang la | chos gos Inga dang lhung bzed du yang ldan | bar chad<sup>405</sup> kyi chos rnams kyang yongs su gtsang ngo zhes bdag nyid mchi ste | ming 'di zhes bgyi ba 'di 'mkhan mo<sup>406</sup> ming 'di zhes bgyi ste | 'phags ma'i dge 'dun ma rnams las<sup>407</sup> tshangs par spyad<sup>408</sup> pa skyed pa'i sdom pa gsol na

<sup>398</sup> kyis] JDQ : gyis Q : kyi RLS

<sup>399</sup> yang] RLSD : kyang JKQ

<sup>400</sup> des] SJKQ : *om.* des RL

<sup>401</sup> ba] RLJKQD : bar S

<sup>402</sup> mkhan mo] RLSD : *om.* mkhan mo JKQ

<sup>403</sup> ba las] JKQD : bas dge 'dun las RLS

<sup>404</sup> lon] RL : *om.* SJKQD

<sup>405</sup> ldan | bar] RLSJQD : ldan par tshad K

<sup>406</sup> mo] RLS : mo'i JKQD

<sup>407</sup> las] SJKQD : la RL

<sup>408</sup> spyad] RLSJD : spyod KQ

| de ste<sup>409</sup> 'phags ma'i dge 'dun ma rnams kyis<sup>410</sup> dus la bab cing bzod na  
 'phags ma'i dge 'dun ma rnams kyis gnong<sup>411</sup> la | 'phags ma'i dge 'dun ma  
 rnams kyis<sup>412</sup> ming 'di zhes bgyi ba la<sup>413</sup> mkhan mo<sup>414</sup> ming 'di zhes bgyi ste  
 | de la tshangs par spyad<sup>415</sup> pa skyed pa'i sdom pa stsol cig | mkhan mo<sup>416</sup>  
 ming 'di zhes bgyi ste<sup>417</sup> | 'di ni gsol ba'o || (R 32 b8–33 a4; L 36 b3–8; S  
 163 a7–b4; J 108 b5–8; K 393 a7–b5; Q 106 b7–107 a3; D 110 b2–5; Dpe  
 266.9–20; Sch 255 MS Kṣudr-v(Bhī) 18 a2–5; ~ EKŚ(D) 128 b7–129 a3; ~  
 T. 1453[24] 462 b9–18)

### 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 'di<sup>418</sup> mkhan mo<sup>419</sup> ming 'di zhes bgyi ba las<sup>420</sup> bsnyen par  
 rdzogs par 'tshal te | khyim na gnas pa lo bcu gnyis pa'am | gzhon nu ma lo  
 nyi shu<sup>421</sup> tshang<sup>422</sup> la chos gos lnga dang lhung bzed du yang ldan<sup>423</sup> | bar  
 chad kyi<sup>424</sup> chos rnams<sup>425</sup> kyang gtsang ngo zhes bdag nyid mchi ste | ming  
 'di zhes bgyi ba 'di ni<sup>426</sup> 'mkhan mo ming 'di zhes bgyi ste | 'phags ma'i dge

<sup>409</sup> ste] RLSJQD : steng K

<sup>410</sup> kyis] RLS : kyi JKQD

<sup>411</sup> gnong] SJKQD: gnang RL

<sup>412</sup> kyis] RLS : kyi JKQD

<sup>413</sup> la] RLS : *om.* JKQD

<sup>414</sup> mo] RLS : mo'i JKQD

<sup>415</sup> spyad] RLSJD : spyod KQ

<sup>416</sup> mo] *em.* : mo'i JKQD

<sup>417</sup> mkhan mo'i ming 'di zhes bgyi ste] JKQD : *om.* RLS

<sup>418</sup> 'di] SJKQD : la RL

<sup>419</sup> mkhan mo] RLS : *om.* JKQD

<sup>420</sup> zhes bgyi ba las] JKQD : zhes bgyi bas dge 'dun las RLS

<sup>421</sup> shu RLS : shur JKQD

<sup>422</sup> tshang] SJKQD : *add.* pa RL

<sup>423</sup> ldan] SJKQD : *add.* la RL

<sup>424</sup> kyi] RSJKD : gyi Q

<sup>425</sup> rnams] RLS : *om.* JKQD

<sup>426</sup> ni] JKQD : *om.* RLS

'dun ma rnams la tshangs par spyad<sup>427</sup> pa skyed pa'i sdom pa gsol na | 'phags ma'i dge 'dun ma rnams kyis ming 'di zhes bgyi ba la<sup>428</sup> mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad<sup>429</sup> pa skyed pa'i sdom pa gsol na | 'phags ma'i dge 'dun ma<sup>430</sup> rnams las ming 'di zhes bgyi ste<sup>431</sup> | mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad<sup>432</sup> pa skyed pa'i sdom pa stsal bar gang la<sup>433</sup> bzod pa de dag ni cang<sup>434</sup> ma gsungs<sup>435</sup> shig<sup>436</sup> | gang la<sup>437</sup> mi bzod pa de dag ni gsungs<sup>438</sup> 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 kyis<sup>439</sup> ming 'di zhes bgyi ba<sup>440</sup> la mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad pa<sup>441</sup> skyed pa'i sdom pa stsal te | 'phags ma'i dge 'dun ma rnams kyis 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)

<sup>427</sup> spyad] RLSJD : spyod KQ

<sup>428</sup> la] JKQD : 'di RLS

<sup>429</sup> spyad] RLSD : spyod KQ

<sup>430</sup> 'phags ma'i dge 'dun ma] JKQD : 'phags ma RLS

<sup>431</sup> ste] JKQD : ba 'di RLS

<sup>432</sup> spyad] RLSJD : spyod KQ

<sup>433</sup> la] SJQD : *om.* RL

<sup>434</sup> cang] RLSJKD : bcad Q

<sup>435</sup> gsungs] RLJ : gsung SKQD

<sup>436</sup> shig] RJKQD : zhig S

<sup>437</sup> la] JKQD : *om.* RLS

<sup>438</sup> gsungs] RLSJKQ : gsung D

<sup>439</sup> kyis] RLSJKD : gyis Q

<sup>440</sup> zhes bgyi ba] RLJKQD : zhes pa S

<sup>441</sup> spyad] RLSJD : spyod KQ

### III.ii

#### III.ii.1

de'i 'og tu dge slong pha'i dge 'dun thams cad 'dus shing 'khod de<sup>442</sup> | nyung na yang dge slong gi grangs bcu'i 'khor dang | dge slong ma thams cad 'dus shing 'khod la<sup>443</sup> nyung na yang dge slong ma bcu gnyis kyi<sup>444</sup> 'khor du las byed pa'i dge slong pha'i mdun du rtswa<sup>445</sup> chun po'am | stan khong<sup>446</sup> 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 rnam | bdag ming 'di zhes bgyi ba don gyi slad du | mtshan nas smos te mkhan mo<sup>447</sup> ming 'di zhes bgyi ba dge 'dun sde gnyis ka<sup>448</sup> las<sup>449</sup> bsnyen par rdzogs par 'tshal te | bdag ming 'di zhes bgyi ba<sup>450</sup> dge 'dun sde<sup>451</sup> gnyi ga<sup>452</sup> 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 dbyung bar gsol | btsun pa'i dge 'dun

<sup>442</sup> de] SJKQD : do RL

<sup>443</sup> la] SJKQD : pa RL

<sup>444</sup> kyi] RLJKD : Q gyi.

<sup>445</sup> rtsva] SJD : rtsa RLKQ

<sup>446</sup> khong] RLSJD : khongs KQ

<sup>447</sup> mo] RLS : mo'i JKQD

<sup>448</sup> dge 'dun sde gnyis ka] RLS : om. JKQD

<sup>449</sup> Skt. *ubhayasamghād*

<sup>450</sup> ba] JKQD : add. don gyi slad du mtshan nas smos te | mkhan mo ming 'di zhes bgyi bas | RLS

<sup>451</sup> sde] RLSD : om. JKQ

<sup>452</sup> gnyi ga] JKQD : gnyis ka RLS :

gnyi gas<sup>453</sup> bdag rjes su gzung<sup>454</sup> bar gsol | btsun pa'i dge 'dun gnyi gas<sup>455</sup> bdag la thugs brtse<sup>456</sup> 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

#### III.ii.3.1

de'i 'og tu las byed pa'i dge slong phas gsol ba gyis shig | gson cig btsun pa'i dge 'dun gnyi ga'i<sup>457</sup> rnams | ming 'di zhes bgyi ba<sup>458</sup> 'di mkhan mo ming 'di zhes bgyi bas<sup>459</sup> bsnyen par rdzogs par 'tshal te | ming 'di zhes bgyi ba 'di mkhan mo ming 'di zhes bgyi ste | dge 'dun<sup>460</sup> gnyi ga<sup>461</sup> las bsnyen par rdzogs par gsol na | de ste dge 'dun gnyi ga'i<sup>462</sup> dus la bab cing bzod na dge 'dun gnyi gas<sup>463</sup> gnong shig<sup>464</sup> | bdag gis 'di la dge 'dun gnyi ga'i<sup>465</sup> nang du mkhan mo ming 'di zhes bgyi bas ming 'di zhes bgyi ba la<sup>466</sup> bar chad kyi chos rnams 'dri<sup>467</sup> 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

<sup>453</sup> gnyi gas] D : gni kas J : gnyis kas RLSKQ

<sup>454</sup> gzung] RLSJD : bzung KQ

<sup>455</sup> gnyi gas] D : gni kas JQ : gnyis kas RLSK

<sup>456</sup> brtse] RLSJD : rtse KQ

<sup>457</sup> gnyi ga'i rmams] JQD : gnyis ka'i rnams K : gnyis ka rnams LS : gnyis rnams R

<sup>458</sup> bgyi ba RLJKQD : S bya ba.

<sup>459</sup> bas] RLS : ba la JKQD; add. dge 'dun sde gnyis ka las RLS

<sup>460</sup> dge 'dun] JKQD : add. sde RLS

<sup>461</sup> gnyi ga] JQD : gnyis ka RSK : gnyis L

<sup>462</sup> gnyi ga'i] JQD : gnyis ka'i RLSK

<sup>463</sup> gnyi gas] JQD : gnyi kas K : gnyis kas RLS

<sup>464</sup> shig] JKQD : shig dang RL : zhig dang S

<sup>465</sup> gnyi ga'i] JD : gnyis ka'i RLS : gnyis ga'i Q : gni ka'i K

<sup>466</sup> mkhan mo ming 'di zhes bgyi bas ming 'di zhes bgyi ba la] RLS : om. JKQD

<sup>467</sup> 'dri] JKQD : dri RLS

268.7–9; Sch 256 MS Kṣudr-v(Bhī) 19 a4–19 b1; ~ EKŚ(D) 129 b6–130 a2;  
~ T. 1453[24] 462 c13–19)

### III.ii.3.2

ming 'di zhes bya ba khyod nyon cig | 'di ni khyod kyi<sup>468</sup> 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<sup>469</sup> ba la ni<sup>470</sup> byung zhes bya<sup>471</sup> | 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 ||<sup>472</sup>
2. khyim na gnas pa lo bcu gnyis dang<sup>473</sup> | 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 kyis<sup>474</sup> gnang ngam | gnang ngo ||
6. bran mo ma yin nam |
7. phrogs pa<sup>475</sup> ma yin nam |
8. rnyed btson<sup>476</sup> ma yin nam |

<sup>468</sup> kyi] RLSJKD : gyi Q

<sup>469</sup> byung] RLSJKD : 'byung Q

<sup>470</sup> ni] SJKQD : *om.* RL

<sup>471</sup> bya] JKQD : *om.* RLS

<sup>472</sup> do] JKQD : *add.* bud med kyi dbang po dang ldan nam | ldan no RLS

<sup>473</sup> dang] JKQD : sam RLS

<sup>474</sup> kyis] RLSJKD : gyis Q

<sup>475</sup> phrogs pa] JKQD : brkus pa RLS

<sup>476</sup> rnyed btson] RLS : rnyed pa JKQD

9. btsongs pa ma yin nam |
10. rtsod pa med dam |<sup>477</sup>
11. chags pa<sup>478</sup> med dam |
12. sprul pa ma yin nam |<sup>479</sup>
13. rgyal po la<sup>480</sup> gtses<sup>481</sup> 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<sup>482</sup> ma yin nam |
18. mya ngan gyis<sup>483</sup> 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 khtag<sup>484</sup> 'dzag pa ma yin nam |
24. khtag med pa ma yin nam |

<sup>477</sup> rtsod pa med dam] *em.* : brtsod pa med dam RL : btsongs pa med dam S : *om.* JKQD

<sup>478</sup> chags pa] JKQD : gzhan gyi chags pa RLS

<sup>479</sup> sprul pa ma yin nam] JKQD : *add.* dud 'gro ma yin nam RLS

<sup>480</sup> po la] RLS : po'i JKQD

<sup>481</sup> gtses] LSD : gces RJQ | btses K

<sup>482</sup> srun] RLSJKD : bsrun KQ

<sup>483</sup> kyi] RLSJKD : gyi Q

<sup>484</sup> khtag] JKQD : *om.* khtag RLS

25. mtshan ma tsam<sup>485</sup> yod pa<sup>486</sup> 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<sup>487</sup> 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<sup>488</sup> 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 |

<sup>485</sup> tsam] SJKQD : can RL

<sup>486</sup> yod pa] JKQD : du gyur pa RLS

<sup>487</sup> kyis] RLSJKD : gyis Q

<sup>488</sup> rkun] JKQD : rku thabs su RLS

38. ci khyod da ltar<sup>489</sup> rab tu byung nas<sup>490</sup> khyod kyis tshangs par spyad<sup>491</sup> pa yang dag par spyad dam | spyad do |<sup>492</sup>
39. ci khyod kyis dge slong ma'i dge 'dun gyis lo gnyis su chos drug dang | rjes su 'brang ba'i chos drug<sup>493</sup> bslab pa byin nam | byin no |
40. khyod kyis lo gnyis su chos drug dang rjes su 'brang ba'i chos drug<sup>494</sup> bslab pa<sup>495</sup> bslabs sam | bslabs so ||
41. khyod la dge slong ma'i dge 'dun gyis tshangs par spyad<sup>496</sup> pa skyed<sup>497</sup> 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<sup>498</sup> sems mgu bar<sup>499</sup> byas sam | mgu bar<sup>500</sup> byas<sup>501</sup> so ||
44. bar chad kyi chos rnams las yongs su dag gam | yongs su dag go ||

<sup>489</sup> da ltar] RLSJKD : de ltar Q

<sup>490</sup> 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 pravrajitā* by Ridding and la Vallée Poussin. Also, similar passages for *bhikṣus* in the *Pravrajyāvastu* and the Skt *Upasampadājñapti* (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 brahmacharya. So the reading “rab tu byung ngam | byung ngo | ci” is not supportless.

<sup>491</sup> spyad] JKQD : spyod RLS

<sup>492</sup> spyad do] RLS : om. JKQD

<sup>493</sup> drug] JKQD : add. gi RLS

<sup>494</sup> drug] JKQD : add. gi RLS

<sup>495</sup> pa] JKQD : add. la RLS

<sup>496</sup> spyad pa] RLSJKD : spyod Q

<sup>497</sup> skyed] SJKQD : spyod RL

<sup>498</sup> rnams kyi] JKQD : om. RLS

<sup>499</sup> mgu bar] RLS : gus par JKQD

<sup>500</sup> mgu bar] RLS : gus par] JKQD

<sup>501</sup> byas] RL : bgyis SJKQD

45. khyod la gzhan gyi bu lon<sup>502</sup> mang yang rung | nyung yang rung  
chags pa med dam<sup>503</sup> |
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<sup>504</sup> de | de 'di lta ste |

1. mdze dang |
2. 'bras dang |
3. shu ba dang |
4. phol mig dang |
5. tshad<sup>505</sup> pa dang |
6. sha bkra can dang |
7. rkong pa<sup>506</sup> dang |
8. klog<sup>507</sup> pa dang |
9. rab tu g.ya' ba dang |
10. skyugs pa dang |

<sup>502</sup> bu lon] RLSD : *om.* JKQ

<sup>503</sup> dam] JKQD : *add.* med do RLS

<sup>504</sup> gnod par 'gyur ba lus kyi nad 'di 'dra ba yod] JKQD : 'di 'dra ba'i lus kyi nad  
gnod pa yod RLS

<sup>505</sup> tshad] RLJQD : tshang K : tshe S

<sup>506</sup> rkong pa] RLS : rkong po JKQD

<sup>507</sup> klog] RLS : glog JKQD

11. gzhang<sup>508</sup> 'brum dang |
12. skyigs bu dang |
13. rims dang |
14. zad pa<sup>509</sup> dang |
15. myos<sup>510</sup> pa dang |
16. ngal ba dang<sup>511</sup> |
17. mgo g.yung<sup>512</sup> dang |<sup>513</sup>
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<sup>514</sup> dang |
25. mtshan par rdol ba dang |
26. skran dang |
27. khtag nad dang<sup>515</sup> |

<sup>508</sup> gzhang] RLQD : zhang S

<sup>509</sup> zad pa] RLS : za ngad JKQD

<sup>510</sup> myos] SJKQD : mos RL

<sup>511</sup> ngal ba dang] SJKQD : *om.* RL

<sup>512</sup> g.yung] JD : yung KQ : yung ba RL : spung S

<sup>513</sup> dang] *em.* : *add.* tshad pa dang] SJKQD : *add.* tshang pa dang RL. *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.

<sup>514</sup> 'bam] SJKQD : bam RL

<sup>515</sup> {mtshan par rdol ba dang | skran dang | khtag nad dang} RLSD : *om.* JKQ

28. mkhris pa dang |  
 29. rkub 'brum dang |<sup>516</sup>  
 30. yan lag tsha ba dang |  
 31. rtsib logs tsha ba dang |  
 32. rus pa zhig<sup>517</sup> pa dang |  
 33. rims drag po dang<sup>518</sup> |  
 34. rims zhag gcig pa dang |  
 35. gnyis pa dang |  
 36. gsum pa dang |  
 37. bzhi pa dang |  
 38. rims nyin re ba dang<sup>519</sup> |  
 39. 'dus pa'i rims dang |  
 40. rims ldang dub pa dang<sup>520</sup> |  
 41. rtag pa'i rims dang |

khyod kyi lus la<sup>521</sup> 'di lta bu'i lus kyi nad dang<sup>522</sup> | lus la gnod par 'gyur ba dang | de las gzhan kyang<sup>523</sup> med dam | de la<sup>524</sup> khyod kyi yang dag par<sup>525</sup> 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)

<sup>516</sup> rkub 'brum dang | ] JKQ : add. lhog pa dang RLSD

<sup>517</sup> rus pa zhig] RLS : rus pa zhigs JKQ : rus bzhigs D

<sup>518</sup> rims drag po dang] RLSD : om. JKQ

<sup>519</sup> rims nyin re ba dang] RLSD : om. JKQ

<sup>520</sup> rims ldang dub pa dang] RLSD : om. JKQ

<sup>521</sup> khyod kyi lus la] JKQD : om. RLS

<sup>522</sup> dang] JKQD : om. RLS

<sup>523</sup> kyang] JKQD : yang RLS

<sup>524</sup> la] RLS : las JKQD

<sup>525</sup> par] RLS : pa JKQD

'dul ba phran tshegs kyi gzhi<sup>526</sup> | bam po sum bcu rtsa bdun pa<sup>527</sup> (R 35 b1; L 39 a8; S 166 a6; J 111 a1; K[be gnyis] 2a1–2; Q 109 a1; D 112 a7–b1; Dpe 271.3)

### 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<sup>528</sup> rnames | ming 'di zhes bgyi ba 'di mkhan mo<sup>529</sup> ming 'di zhes bgyi ba dge 'dun gnyi ga<sup>530</sup> las bsnyen par rdzogs par 'tshal te |<sup>531</sup> bud med khyim na gnas pa lo bcu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | 'di'i<sup>532</sup> chos gos lnya dang lhung bzed du yang ldan<sup>533</sup> | 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 | 'dis lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi<sup>534</sup> bslab pa yang bslabs | dge slong ma'i dge 'dun ma rnames kyis 'di la chos gsum gyis tshangs par spyad pa skyed pa'i sdom pa yang byin | dge slong ma'i dge 'dun rnames kyis 'di la bya ba rnames kyang sngon du byas zin | dge slong ma'i dge 'dun rnames kyis sems mnyes par byas<sup>535</sup> zin | bar chad kyi chos rnames kyang<sup>536</sup> gtsang ngo zhes bdag nyid

<sup>526</sup> gzhi] RLSJKD : bzhi Q

<sup>527</sup> 'dul ba phran tshegs kyi gzhi | bam po sum bcu rtsa bdun pa] JKQD : 'dul ba phra mo'i dngos po || bam po so brgyad pa RLS

<sup>528</sup> gnyi ga] JKQD : gnyis ka RLS

<sup>529</sup> mkhan mo] RLSD : om. JKQ

<sup>530</sup> gnyi ga] D : gnyis ka RLS : om. dge 'dun gnyi ga JKQ

<sup>531</sup> 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 gsol te | bud med kyang lags | bud med kyi dbang po dang (dang] RLD : add. yang) ldan RLSD

<sup>532</sup> 'di'i] RLSD : om. JKQ

<sup>533</sup> pha ma dang ... legs par spyad] RLSD : om. JKQ

<sup>534</sup> gi] RLS : om. JKQD

<sup>535</sup> byas RLS : byin JKQD

<sup>536</sup> kyang] RLS : om. JKQD

mchi na | ming 'di zhes bgyi<sup>537</sup> ba 'di mkhan mo ming 'di zhes bgyi ste | dge 'dun gnyi ga<sup>538</sup> las bsnyen par rdzogs par gsol na | de ste dge 'dun gnyi ga'<sup>539</sup> dus la bab cing bzod na | dge 'dun<sup>540</sup> gnyis kas gnong<sup>541</sup> la | dge 'dun gnyis kas ming 'di zhes bgyi ba 'di mkhan mo<sup>542</sup> ming 'di zhes bgyi ste bsnyen par rdzogs par gsol<sup>543</sup> 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 ka<sup>544</sup> rnames | ming 'di zhes bgyi ba 'di mkhan mo<sup>545</sup> ming 'di zhes bgyi ba<sup>546</sup> gnyis ga'i dge 'dun las<sup>547</sup> bsnyen par rdzogs par 'tshal te<sup>548</sup> | bud med kyang lags | bud med kyi dbang po dang yang ldan<sup>549</sup> | bud med khyim na gnas pa lo bcu gnyis sam | gzhon nu ma lo nyi shur<sup>550</sup> yang<sup>551</sup> tshang ste | 'di la chos gos lnya dang lhung

<sup>537</sup> bgyi] JKQD : bya RLS

<sup>538</sup> gnyi ga] JKQD : gnyis ka RLS

<sup>539</sup> gnyi gas] JKQD : gnyis kas RLS

<sup>540</sup> dge 'dun] JKQD : add. sde RLS

<sup>541</sup> gnong] SJKQD : gnang RL

<sup>542</sup> mo] RLS : mo'i JKQD

<sup>543</sup> gsol] RLD : mdzod SJKQ

<sup>544</sup> gnyis ka] RLS : gnyi ga'i JKQD

<sup>545</sup> mo] RLS : mo'i JKQD

<sup>546</sup> ba] SJKQD : bas RL

<sup>547</sup> 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

<sup>548</sup> '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

<sup>549</sup> bud med kyang lags | bud med kyi dbang po dang yang ldan] RLSD : om. JKQ

<sup>550</sup> shur] JQKD : shu RLS

<sup>551</sup> yang] RKQD : om. RLS

bzed du yang<sup>552</sup> ldan<sup>553</sup> | dge slong ma'i dge 'dun gyis 'di la lo gnyis<sup>554</sup> su chos drug dang rjes su 'brang ba'i chos drug<sup>555</sup> bslab pa<sup>556</sup> phog ste | 'dis<sup>557</sup> lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi bslab pa la<sup>558</sup> yang bslabs | dge slong ma'i dge 'dun rnams kyis 'di la<sup>559</sup> tshangs par spyad<sup>560</sup> pa skyed pa'i sdom pa yang byin | dge slong ma'i dge 'dun gyis 'di la bya ba';<sup>561</sup> rnams kyang sngon du<sup>562</sup> byas zin | 'dis<sup>563</sup> 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 kyi<sup>564</sup> ming 'di zhes bgyi ba 'di mkhan mo<sup>565</sup> ming 'di zhes bgyi ste | dge 'dun gnyi gas bsnyen par rdzogs par mdzad na | tshe dang ldan pa rnams<sup>566</sup> ming 'di zhes bgyi ba 'di mkhan mo ming 'di zhes bgyi ste | dge 'dun gnyi gas bsnyen par rdzogs par mdzad de<sup>567</sup> | dge 'dun gnyi gas bzod cing gnang na<sup>568</sup> cang ma gsung shig | gang la<sup>569</sup> mi

<sup>552</sup> yang] RLSD : *om.* JKQ

<sup>553</sup> ldan] 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

<sup>554</sup> gnyis] LSJQKD : beu gnyis R

<sup>555</sup> drug] JKQD : *add.* gi RLS

<sup>556</sup> bslab pa] JQD : *om.* pa K : *add.* yang RLS

<sup>557</sup> 'dis] JKQD : 'di RL : 'di la S

<sup>558</sup> la] JKQD : *om.* la RLS

<sup>559</sup> la] JKQD : *om.* la RLS

<sup>560</sup> spyad] RLSJD : spyod KQ

<sup>561</sup> ba'i] JKQD : ba RLS

<sup>562</sup> du] RLS : de JKQD

<sup>563</sup> 'dis] RLS : bdag gis JKQD

<sup>564</sup> dge 'dun rnams kyi] JD : dngos por gsol na | de'i slad du RLS : dge 'dun rnams kyang KQ

<sup>565</sup> mo] RLS : mo'i JKQD

<sup>566</sup> rnams] JKQD : *add.* las RLS

<sup>567</sup> de] JKQD : par RL : pa S

<sup>568</sup> dge 'dun gnyi gas bzod cing gnang na] JQD (bas na K) : gang dag bzod pa de dag ni RL (gang la S)

<sup>569</sup> gang la] JKQD : gang dag RLS

bzod pa dag ni<sup>570</sup> gsungs<sup>571</sup> shig | 'di ni las dang po'i tshig ste | de bzhin du las kyi<sup>572</sup> tshig rnames lan gnyis lan gsum du smra bar bya'o || (R 36 a1–b3; L 40 a2–b5; S 167 a1–b3; J 111 a6–b4; K 3 b3–4a8; Q 109 a6–b4; D 112 b6–113 a5; Dpe 272.3–273.6; Sch 258–259 MS Kṣudr-v(Bhī) 21 a4–b4; ~ EKŚ(D) 131 b4–132 a3; ~ T. 1453[24] 463 a1–12)

### III.ii.4.3

ming 'di zhes bgyi ba mkhan mo<sup>573</sup> ming 'di zhes bgyi ba<sup>574</sup> ste | dge 'dun gnyi gas bsnyen par rdzogs par mdzad de | dge 'dun gnyi gas bzod cing gnang bas<sup>575</sup> 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 a12–14)

## III.iii

### III.iii.1

de nas grib ma gcal bar bya'o || dge slong ma dag gis ring po<sup>576</sup> ring pos<sup>577</sup> grib ma gcal<sup>578</sup> ba dang | bcom ldan 'das kyis shing lcug ma ring zhing ring pos grib ma gcal bar<sup>579</sup> 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<sup>580</sup> pas

<sup>570</sup> dag ni] JKQD : de dag ni RLS

<sup>571</sup> gsungs] JKQS : gsung RLD

<sup>572</sup> kyi] SJKQD : kyis RL

<sup>573</sup> mo] RLSJD : mo'i KQ

<sup>574</sup> ba] JQD : om. ba RLSK

<sup>575</sup> bas] RLJKQD : om. bas S

<sup>576</sup> po] RLJKQD : por S

<sup>577</sup> pos] RLSDQ : bas JKQ

<sup>578</sup> gcal] RLSJKD : gcol Q

<sup>579</sup> 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

<sup>580</sup> bzhi] SJKQD : RL gzhi

gcol cig | shing bu ji srid pa de tsam la skyes bu zhes bya'o || (R 36 b4–6; L 40 b6–8; S 167 b5–6; J 111 b5–6; K 4 b2–4; Q 109 b5–6; D 113 a6–b1; Dpe 273.8–13; Sch 259 MS Kṣudr-v(Bhī) 21 b5–22 a2; ~ EKŚ(D) 132 a4–5; ~ T. 1453[24] 463 a14)

### III.iii.2

de'i 'og tu dus tshod rig par byos shig | dgun gyi dus<sup>581</sup> 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<sup>582</sup> zhag gcig go || dus ring po ni}<sup>583</sup> 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<sup>584</sup> dang po dang | skya rengs<sup>585</sup> bar ma dang | skya rengs<sup>586</sup> tha ma<sup>587</sup> 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<sup>588</sup> | 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<sup>589</sup> | 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

<sup>581</sup> rig par byos shig | dgun gyidus] RLSJD : rig nas mar me mdzad kyis sa dag gi dus K

<sup>582</sup> nyin] SJKQD : *om.* RL

<sup>583</sup> 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

<sup>584</sup> rengs] SD : reng RLJKQ

<sup>585</sup> rengs] SD : reng RLJKQ

<sup>586</sup> rengs] SD : reng RLJKQ

<sup>587</sup> tha ma] RLSJKD : da tha ma Q

<sup>588</sup> nyi ma ma phyed pa dang] JKQD : *om.* RLS

<sup>589</sup> nyi ma ma nub pa dang | nyi ma nub pa dang] RLS : nyi ma nub pa dang | nyi ma ma nub pa dang JKQD

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<sup>590</sup>

### 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<sup>591</sup> mkhyen cing gzigs te | 'di lta bur<sup>592</sup> 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<sup>593</sup> pa'i chos<sup>594</sup> 'dul ba la rab tu byung<sup>595</sup> 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<sup>596</sup> rdul khrod pa ni rung ba dang mod pa<sup>597</sup> ste | gang<sup>598</sup> la gnas na dge slong ma legs par bshad pa'i chos<sup>599</sup> 'dul ba la rab tu byung

<sup>590</sup> No correspondence in the Chin. MSV, but compare to the Chinese *Ekottara-karmaśataka* T. 1453[24] 463 a15–465 a19.

<sup>591</sup> des] JKQD : *om.* RS

<sup>592</sup> 'di lta bur] JKQD : 'di ltar RS

<sup>593</sup> bshad] JKQD : gsungs RS

<sup>594</sup> chos] RLSD : *add.* kyi JKQ

<sup>595</sup> byung] RJKQD : 'byung S

<sup>596</sup> du] JKQD : na RLS

<sup>597</sup> mod pa] RLSJD : mang ba KQ. Tib. parallel to Uj III.i.2.1 reads: rung ba mnyed kyang sla ba ste. Myv 2656 *sulabhah* – mnyed sla ba'am mod pa.

<sup>598</sup> gang] SJKQD : ga RL

<sup>599</sup> chos] RLSD : *add.* kyi JKQ

zhing<sup>600</sup> 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'i<sup>601</sup> bar du chog par dad dam | des dad do zhes smros shig | lhag par rnyed<sup>602</sup> na dar ram | ras sam | bgo<sup>603</sup> ba'am | seng ras sam | ldum bu sha na'i gos sam | srin pa'am<sup>604</sup> | ras a mi la'am | so mi la'am | la ba'i kha dog srin bu smug po 'dra ba'am | kā shi ka'i<sup>605</sup> phra mo'am | zar ma'i phra mo'am | rtswa<sup>606</sup> du gu la ka<sup>607</sup> phra mo'am | ras ko tam ba ka<sup>608</sup> phra mo rnams te | gang gzhan yang<sup>609</sup> rung ba'i gos dge 'dun las rnyed dam gang zag las kyang rung<sup>610</sup> ste | de dag las khyod kyis long la tshod<sup>611</sup> zin par gyis shig | ci de 'dra ba'i gnas la<sup>612</sup> mngon<sup>613</sup> du yid<sup>614</sup> dam 'cha' 'am | des kyang mngon<sup>615</sup> du yid<sup>616</sup> dam bca'o<sup>617</sup> 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)

<sup>600</sup> zhing] RLSD : *om.* JKQ

<sup>601</sup> 'tsho'i] RLSJKD : mtsho'i Q

<sup>602</sup> rnyed] RLSJ : snyed KQ : byed D

<sup>603</sup> bgo] D: gro RLS : bsgo

<sup>604</sup> srin pa'am] JD : srin bu'am KQRLS

<sup>605</sup> kā shi ka'i] *em.* : ka shi ka'i RLSJKQD

<sup>606</sup> rtswa] SD : rtsa RLKQ

<sup>607</sup> du kū la] *em.* : gu la ka JKQD : ku la RLS

<sup>608</sup> ka] RLSD : ka'i JKQ

<sup>609</sup> yang] RLSD : kyang JKQ

<sup>610</sup> rung] RLSJD : rungs KQ

<sup>611</sup> tshod] RLSJQD : chod Q

<sup>612</sup> la] JKQD : *om.* RLS

<sup>613</sup> mngon] JKQD : sngon RLS

<sup>614</sup> yid] RLKQ : yi SJD

<sup>615</sup> mngon] JKQD : sngon RLS

<sup>616</sup> yid] RLQ : yi SJKD

<sup>617</sup> bca'o] JKQD : 'cha'o RLS

### IV.i.2.2

ming 'di zhes bya ba khyod nyon cig | zas kyi nang na bsod snyoms<sup>618</sup> ni rung  
 ba mod pa ste | de la gnas na dge slong ma legs par bshad pa'i chos<sup>619</sup> 'dul ba  
 la rab tu byung<sup>620</sup> zhing bsnyen par rdzogs te | dge slong ma'i dngos por 'gyur  
 ro | bsod snyoms kyi<sup>621</sup> zas kyis<sup>622</sup> ming 'di zhes bya ba khyod deng<sup>623</sup> nas  
 nam 'tsho'i<sup>624</sup> bar du chog par dad dam | des dad do zhes smros shig | lhag  
 par rnyed na 'bras chan<sup>625</sup> nam | skyo ma'am | thug pa'am<sup>626</sup> | rtag<sup>627</sup> pa'i am  
 | mgon du bos pa'i am<sup>628</sup> | brgyad pa'i am | bcu bzhi pa'i am<sup>629</sup> | nya ston  
 rnam<sup>630</sup> kyi ste | gang gzhan yang<sup>631</sup> rung ba'i bsod snyoms dge 'dun las sam  
 | gang zag las<sup>632</sup> rung ste | de dag las kyang khyod kyis long la tshod zin par  
 gyis shig | ci 'di 'dra ba'i gnas la yi dam 'cha' 'am | des kyang yi dam bca'o<sup>633</sup>  
 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)

<sup>618</sup> bsod snyoms] JKQD : *add.* pa RLS

<sup>619</sup> chos] RD : *add.* kyi SJKQ

<sup>620</sup> byung] RLJKQD : 'byung S

<sup>621</sup> kyi] JKQD : pa'i RLS

<sup>622</sup> kyis] SJKQD : *om.* RL

<sup>623</sup> deng] RLSJKD : dang Q

<sup>624</sup> 'tsho'i] RSJKD : mtsho'i Q

<sup>625</sup> chan] RSJKD : chen Q

<sup>626</sup> thug pa'am] JKQD : *add.* Inga ston nam] RLS

<sup>627</sup> rtag] RLSJKD : rta Q

<sup>628</sup> mgon du bos pa'i am || RLSJKQ : *add.* 'phral la bos pa'i am | spags pa'i am |  
 Inga ston nam] D

<sup>629</sup> pa'i am SD : pa'am JKQ : 'am RL

<sup>630</sup> nya ston rnam] JKQD : nya ston nam RLS : *add.* 'phral la bos pa'am | spags pa  
 rnam RL : *add.* 'phral la bos pa'i 'phags pa rnam S

<sup>631</sup> yang] RLSD : kyang JKQ

<sup>632</sup> gang zag las] JKQD : *add.* kyang RLS

<sup>633</sup> 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 slong ma<sup>634</sup> legs par bshad pa’i chos<sup>635</sup> ’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 nas<sup>636</sup> 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 | sdong 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 | bdun pa’i dang | nam ’tsho’i bar du’o<sup>637</sup> | de lta bu la sogs te gzhan yang<sup>638</sup> rung ba’i sman dag dge ’dun las sam | gang zag las rnyed kyang rung ste | de dag las kyang khyod kyis long la tshod rig par gyis shig | ci ’di ’dra ba’i gnas la mngon<sup>639</sup> du yi dam ’cha’ ’am | des kyang yi dam bca’o<sup>640</sup> 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 par<sup>641</sup> dge slong ma la ltung

<sup>634</sup> ma] JKQD : mas RLS

<sup>635</sup> chos] RJKQD : add. kyi S

<sup>636</sup> deng nas] JKQD . add. bzung nas RLS

<sup>637</sup> du’o | ] JKQD : du RLS

<sup>638</sup> yang] RLSD : kyang JKQ

<sup>639</sup> mngon] JKQD : sngon RLS

<sup>640</sup> bca’o JKQD : ’cha’o RLS

<sup>641</sup> par] JKQD : pa’i RLS

ba'i chos<sup>642</sup> brgyad gsungs te | dge slong mas gnas de la gang yang<sup>643</sup> rung  
ste | brtun<sup>644</sup> cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma  
yin | śākyā'i sras mo ma yin no || dge slong ma'i dngos po med par 'gyur |  
dge sbyong ma'i yang med par 'gyur te<sup>645</sup> med pa'o || bsrubs pa'o || ltung  
ba'o || phas pham pa ste | de la dge sbyong mar slar dbiyung 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)

#### IV.ii.1.2

'di lta ste shing ta la'i<sup>646</sup> mgo bcad pa bzhin te | sngon por mi 'gyur | mi skye  
| mi rgyas | mi 'phel lo || cher skyer<sup>647</sup> skal ba med pa<sup>648</sup> (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<sup>649</sup> de brgyad las gang yang rung | gnas  
de brgyad la brtun<sup>650</sup> cing byas na de la brtun<sup>651</sup> cing byas ma thag tu dge  
slong ma ma yin | dge sbyong ma ma yin | śākyā'i sras mo ma yin no<sup>652</sup> || 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

<sup>642</sup> chos] JKQD : add. 'di RLS

<sup>643</sup> gang yang] JKQD : gnas pas kyang RLS

<sup>644</sup> brtun] JKQD : rtun RL : stun S

<sup>645</sup> te] JKQD : ro RLS

<sup>646</sup> ta la'i] SJKQD : tā la'i RL

<sup>647</sup> syker] JKQD : skye ba'i RLS

<sup>648</sup> med pa] JKQD : S med pa'i : om. RL

<sup>649</sup> Jā gnas 5. (cf. the Latin locus) object.

<sup>650</sup> brtun] JKQD : rtun RLS

<sup>651</sup> brtun] JKQD : rtun RLS

<sup>652</sup> 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 chags<sup>653</sup> pa'o || 'dod pa ni sems pa'o || 'dod pa ni sdug pa'o<sup>654</sup> || 'dod pa<sup>655</sup> ni gnas so || 'dod pa ni gdon mi za<sup>656</sup> ba'o || 'dod pa ni shin tu chags pa ste<sup>657</sup> | 'dod pa spangs pa ni sos sor bsngags pa'o<sup>658</sup> | slar bskur ba'o<sup>659</sup> |<sup>660</sup> zad pa'o || 'dod chags dang bral ba'o || 'phags pa'o || rnam par zhi ba'o || nub pa'o zhes bstod pa'o<sup>661</sup> || bstod du 'jug go || bsngags so || bsgrags pa yin 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 blta na gnyis sprad<sup>662</sup> cing mi tshangs par spyod pa 'khrig pa'i<sup>663</sup> chos su spyad<sup>664</sup> 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–

<sup>653</sup> chags] RLS : mi sdug JKQ

<sup>654</sup> 'dod pa ni sdug pa'o] RLS : *om.* 'dod pa ni sdug pa'o JKQ

<sup>655</sup> 'dod pa] RLJKQD : 'dod 'dod pa S

<sup>656</sup> za] SJKQD : bza' L : bza R

<sup>657</sup> ste] JKQD : pa'o RLS

<sup>658</sup> 'dod pa spangs pa ni sos sor bsngags pa'o] JD : 'dod pa bsngags pa ni so sor spangs pa'o KQ : 'dod pa ni bsngags pa so sor spangs pa'o RLS

<sup>659</sup> bskur] JD : bskugs KQ ; skyugs RLS

<sup>660</sup> JKQD] : *add.* bsam pa'o RL : *add.* bsal ba'o S

<sup>661</sup> pa'o] JKQD : *om.* pa'o RLS

<sup>662</sup> gnyis kyis gnyis phrad] RLSKQ : gnyis sprad JD

<sup>663</sup> 'khrig pa'i] JK : 'khrog pa'i D : rgyo ba'I RLS

<sup>664</sup> spyad] JKQD : spyod RLS

4; D 114 b5–115 a1; Sch 261–262 MS Kṣudr-v(Bhī) 24 a2–5; ~ EKŚ(D) 133 b3–5; ~ T. 1453[24] 463 b21–c5)

#### IV.ii.2.1.2

bcom ldan 'das kyis gsungs pa | yang dge slong ma<sup>665</sup> dge slong ma dang lhan cig tu bslab pa mtshungs pa<sup>666</sup> mnyam par gyur pa las bslab pa ma phul lam<sup>667</sup> | bslab pa stobs chung ngam | ma bshams par mi tshangs par spyod pa 'khrig pa'i<sup>668</sup> chos byas na chung du na<sup>669</sup> 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<sup>670</sup> | brtun cing<sup>671</sup> byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'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<sup>672</sup> pa'o || bsrubs pa'o || ltung ba'o || phas pham pa ste | dge slong<sup>673</sup> mar slar dbiyung 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)

<sup>665</sup> dge slong ma] SJKQD : dge ma R : dge bsnyen ma L

<sup>666</sup> pa] RLSD : *om.* pa JKQ

<sup>667</sup> lam] JKQD : la RLS

<sup>668</sup> 'khrig pa'i] JKQD : rgyo ba'I RLS

<sup>669</sup> na] RLSD : *om.* na JKQ

<sup>670</sup> brtun cing byas na] JKQD : rtun cing byas na S : *om.* rtun cing byas na RL

<sup>671</sup> brtun cing] JKQD : rtun cing RL : dge slong mas rtun cing S

<sup>672</sup> med] JKQD : de med RLS

<sup>673</sup> slong] JKQD : sbyong RLS

### IV.ii.2.1.3.2

'di lta ste | shing ta<sup>674</sup> la'i mgo bcad pa bzhin<sup>675</sup> sngon por mi rung<sup>676</sup> | skyer mi rung | 'phel zhing rgyas par mi rung ste<sup>677</sup> | (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<sup>678</sup> cing byas na | de brtun de<sup>679</sup> byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'i sras mo ma yin | dge slong ma'i dngos po med par 'gyur | dge sbyong ma'i dngos po yang<sup>680</sup> med par 'gyur te | med pa'o || bsrubs pa'o || ltung ba'o || phas pham pa ste | dge sbyong mar slar<sup>681</sup> dbyung du med do || de la khyod kyis deng phan chad mi spyod pa dang | brtun<sup>682</sup> cing mi 'jug pa dang | mi spyod par spong ba<sup>683</sup> la smyur<sup>684</sup> te sems 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)

<sup>674</sup> ta] RLJKQD : rta S

<sup>675</sup> bzhin] SJKQD : *add.* du RL

<sup>676</sup> rung] JKQD : rung ste ORLS

<sup>677</sup> mi rung ste] JKQD : mi 'gyur te RLS

<sup>678</sup> brtun] JKQD : rtun RLS

<sup>679</sup> de brtun de] JKQD : de rtun cing byas te byas te RLS

<sup>680</sup> yang] JKQD : *om.* yang RLS

<sup>681</sup> slar] RLSD : *om.* slar JKQ

<sup>682</sup> brtun] JKQD : rtun RLS

<sup>683</sup> spong] JKQD : spyod RLS

<sup>684</sup> smyur] JKQD : myur RLS

### IV.ii.2.1.5

ci nas<sup>685</sup> '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<sup>686</sup> rnam grangs du ma las kyang<sup>687</sup> ma byin par len pa ni rnam par smad do<sup>688</sup> | ma byin par len pa spangs pa ni bstod do || bstod du 'jug go<sup>689</sup> | bsngags so<sup>690</sup> || bsgrags pa yin gyis deng<sup>691</sup> phan chad ming 'di zhes bya ba khyod rku<sup>692</sup> ba'i sems kyis pha rol po'i ma byin par til gyi phub ma tsam<sup>693</sup> yang mi blang na | mā sha<sup>694</sup> Inga'am | mā sha<sup>695</sup> Inga las 'das<sup>696</sup> pa lta ci smos<sup>697</sup> (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)

<sup>685</sup> nas] RLS : gnas JKQD

<sup>686</sup> kyis] RLSJD : kyi KQ

<sup>687</sup> kyang] JKQD : *om.* RLS

<sup>688</sup> do] JKQD : de RLS

<sup>689</sup> bstod du 'jug go] SD : stod du 'jog go RL : *om.* JKQ

<sup>690</sup> bsngags so] RLSD : bsgrags so JKQ

<sup>691</sup> deng] SJKQD : de RL

<sup>692</sup> rku] RLSJQD : *add.* kyi K

<sup>693</sup> phub ma tsam] KQ : phub ma na JD : phub pa tsam RLS

<sup>694</sup> mā sha] D : ma sha JKQ : ma sha ka RS : sha ka L

<sup>695</sup> mā sha] D : ma sha JKQ : *om.* RLS

<sup>696</sup> 'das] JKQD : lhag RLS

<sup>697</sup> smos] RLSJKD : mos Q

### IV.ii.2.2.2

bcom ldan 'das kyis kyang<sup>698</sup> gsungs pa | dge slong ma<sup>699</sup> grong na 'dug pa'am | dben pa na<sup>700</sup> 'dug pa yang rung | gzhan gyis ma byin par rku bar grags pa blangs na ni<sup>701</sup> ci<sup>702</sup> tsam ma byin par blangs pas de rgyal po'am | blon pos kyang rung bzung<sup>703</sup> nas bsad pa dang | bcing ba dang | spyugs pa yang<sup>704</sup> rung de la 'di skad ces zer ro || kye khyod ni rku ba'o<sup>705</sup> | mi shes pa | blun pa'o<sup>706</sup> || rku ba'o<sup>707</sup> (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 su<sup>708</sup> brtun<sup>709</sup> cing byas na | des<sup>710</sup> brtun<sup>711</sup> cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'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)

<sup>698</sup> kyang] RLJKQD : *om.* S

<sup>699</sup> ma] JKQD : mas RLS

<sup>700</sup> dben pa na] JKQD : dben par L : dbyen par R : dbye na S

<sup>701</sup> ni] JKQD : *om.* ni RLS

<sup>702</sup> ci] RLJKQD : ji S

<sup>703</sup> bzung] SJKQD : gzungs RL

<sup>704</sup> spyugs pa yang] JKQD : spyugs kyang S : spyug kyang RL

<sup>705</sup> ba'o] JKQD : ba RLS

<sup>706</sup> pa'o] RLJKQD : po'o S

<sup>707</sup> rku ba'o] JKQD : *om.* RLS

<sup>708</sup> su] JKQD : *om.* RLS

<sup>709</sup> brtun] JKQD : rtun RLS

<sup>710</sup> des] JKQD : de RLS

<sup>711</sup> brtun] JKQD : rtun RLS

### IV.ii.2.2.4

ci nas<sup>712</sup> '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<sup>713</sup> || srog gcod<sup>714</sup> pa spangs pa la bstod do || bstod<sup>715</sup> du 'jug go<sup>716</sup> || bsngags so<sup>717</sup> || 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<sup>718</sup> na | mi'am mi<sup>719</sup> lus su gyur pa lta la<sup>720</sup> 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<sup>721</sup> su gyur pa yang rung | bsams nas rang gi lag gis srog bcad pa dang<sup>722</sup> | de la

<sup>712</sup> nas] RLS : gnas JKQD

<sup>713</sup> do] JKQD : de RLS

<sup>714</sup> gcod] RLSJD : bcod Q

<sup>715</sup> bstod] SD : stod RL

<sup>716</sup> bstod du 'jug go] RLSD : *om.* JKQ

<sup>717</sup> bsngags so] RLSD : bsgrags so JKQ

<sup>718</sup> gcad] RLSJD : bcad KQ

<sup>719</sup> mi lus] JD : mi'i KQRRLS

<sup>720</sup> lta la ci] JKQD : lta ci RLS

<sup>721</sup> lus] JKQSD : rigs RL

<sup>722</sup> geod dam] RLS : bcad pa dang JKQD

mtshon byin nam | de la mtshon thogs pa gnyer tam<sup>723</sup> | de la 'chi ba<sup>724</sup> bskul<sup>725</sup> tam<sup>726</sup> | de la 'chi ba'i yon tan bsngags kyang<sup>727</sup> de 'di<sup>728</sup> 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 bas ches shi na<sup>729</sup> legs so zhes sems la bsam<sup>730</sup> | sems la brtags pa bzhin<sup>731</sup> rnam grangs du mar 'chi bar de la bskul tam<sup>732</sup> | des 'chi ba'i yon tan bsngags kyang rung ste | de yang de lta bu'i thabs kyis<sup>733</sup> dus byas<sup>734</sup> 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<sup>735</sup> cing byas na | de brtun<sup>736</sup> cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'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<sup>737</sup> 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)

<sup>723</sup> tam] RLSJQD : ram S

<sup>724</sup> 'chi ba] JKQD : *add.* la RLS

<sup>725</sup> bskul] JKQD : skul RLS

<sup>726</sup> tam] RLJKQD : lam S

<sup>727</sup> kyang] JKQD : *add.* rung RLS

<sup>728</sup> de 'di] JKQD : de la 'di RLS

<sup>729</sup> shi na] RLSJQD : shin tu K

<sup>730</sup> bsam] RLSD : bsams JKQ

<sup>731</sup> sems la brtags pa bzhin] JKQ : sems la brtun cing D : sems rtun zhing R : sems rtun shing : L sems rtun cing S

<sup>732</sup> bskul tam] D : skul lam S : skul tam RL

<sup>733</sup> thabs kyis] JD : thabs shig gis S : thabs zhig gis RL : thabs shig KQ

<sup>734</sup> dus byas] RLSD : dus dus byas J : 'dus byas KQ

<sup>735</sup> brtun] JKQD : rtun RLS

<sup>736</sup> brtun] JKQD : rtun RLS

<sup>737</sup> 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 nyon cig | brdzun du smra ba ni bcom ldan 'das kyis rnam grangs du ma las kyang rnam par smad de | brdzun du smra ba spangs pa la<sup>738</sup> bstod do || bstod du 'jug go<sup>739</sup> || bsngags so<sup>740</sup> || bsgrags pa yin gyis | ming 'di zhes bya ba khyod nyon cig | chung ngu<sup>741</sup> na rtsed mo'i phyir yang shes bzhin pa'i brdzun mi smra bar bya na | med la kun med bzhin du mi'i bla ma'i chos<sup>742</sup> 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 | yang<sup>743</sup> gang yang dge slong ma mngon du mi shes | kun tu mi shes shing med la | kun med bzhin du mi'i bla ma'i chos kyi sgrub pa 'phags pa'i khyad par chud par<sup>744</sup> shes pa'am | mthong ba'am |

<sup>738</sup> la] JKQD : ni RLS

<sup>739</sup> bstod du 'jug do] RLSD : *om.* JKQ

<sup>740</sup> bsngags so] RLSD : bsgrags so JKQ

<sup>741</sup> ngu] JKQD : RLS du

<sup>742</sup> bla ma'i chos] JKQD : chos bla ma RLS

<sup>743</sup> yang] QD : *om.* RLS

<sup>744</sup> 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<sup>745</sup> ngo zhes zer ba las ci shes zhe<sup>746</sup> na | sdug bsngal shes so<sup>747</sup> | kun 'byung ba dang | 'gog pa dang | lam shes so<sup>748</sup> | ji<sup>749</sup> 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<sup>750</sup> dang | grul<sup>751</sup> bum dang<sup>752</sup> | lus srul po mthong ngo ||<sup>753</sup> (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<sup>754</sup> dang | grul bum dang | lus srul po rnams kyi sgra thos so ||<sup>755</sup>

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<sup>756</sup> 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

<sup>745</sup> mthong] : thong RL

<sup>746</sup> zhe] : she SRLJKQ

<sup>747</sup> so] : om. RLS

<sup>748</sup> so] : om. RLS

<sup>749</sup> ji] JQD : ci RLSK

<sup>750</sup> yi dags] RSQD : yi dwags L

<sup>751</sup> grul bum] RSQD : grub bum L

<sup>752</sup> yi dags dang | grul bum dang] RLSD : om. JKQ

<sup>753</sup> mthong ngo || ] JKQ : add. lha rnams 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

<sup>754</sup> yi dags] RSJKQD : yi dwags L

<sup>755</sup> thos so || ] JKQ : lha rnams 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

<sup>756</sup> yi dags] RSJKQD : yi dwags L

dang | mi'am ci dang | lto 'phye chen po dang | sha za dang<sup>757</sup> | yi dags<sup>758</sup>  
 dang | grul bum dang | lus srul po rnams kyang bdag la blta ba'i phyir 'ong  
 ngo || lha rnams dang<sup>759</sup> lhan cig tu<sup>760</sup> 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 dang<sup>761</sup> | mi'am ci  
 dang | lto 'phye chen po dang | sha za dang | yi dags<sup>762</sup> dang | grul bum dang  
 | lus srul po rnams kyis<sup>763</sup> lhan cig tu smra'o || kun tu smra'o<sup>764</sup> || so sor dga'  
 bar byed || rtag tu<sup>765</sup> lhan cig tu 'dug go ||<sup>766</sup> klu dang | gnod sbyin dang |  
 {nam mkha' lding dang | dri za dang | lto 'phye chen po dang | mi'am ci  
 dang}<sup>767</sup> | sha za dang | yi dags<sup>768</sup> dang | grul bum dang | lus srul po rnams  
 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)

<sup>757</sup> sha za dang] RLSD : *om.* JKQ

<sup>758</sup> yi dags] RSJKQD : yi dwags L

<sup>759</sup> dang] SJKQD : kyang RL

<sup>760</sup> tu] JKQD : *om.* RLS

<sup>761</sup> dri za dang | nam mkha' lding dang] JKQD : nam mkha' lding dang | dri za dang  
 RLS

<sup>762</sup> yi dags] RSJKQD : yi dwags L

<sup>763</sup> kyis] JKQD : dang RLS

<sup>764</sup> kun tu smra'o] SJKQD : *om.* RL

<sup>765</sup> tu] RLSD : par JKQ

<sup>766</sup> 'dug go || ] JKQ : add. lha rnams kyang bdag dang lhan cig tu smra'o || kun tu  
 smras so (smras so) RLD : smra'o S) || so sor dga' bar byed | rtag par (par] RLD  
 : tu S) lhan cig tu 'dug go || RLSD

<sup>767</sup> 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

<sup>768</sup> 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<sup>769</sup> | sdug bsngal ba la bdag med par<sup>770</sup> '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 par<sup>771</sup> sngos<sup>772</sup> par 'du shes | rnam par rnags par 'du shes<sup>773</sup> | rnam par<sup>774</sup> rul bar<sup>775</sup> 'du shes | rnam par<sup>776</sup> 'bus gzhigs par<sup>777</sup> 'du shes | rnam par bam bar 'du shes<sup>778</sup> | rnam par zos par 'du shes | rnam par<sup>779</sup> dmar bar 'du shes | rnam par 'thor<sup>780</sup> bar 'du shes | rus gong du<sup>781</sup> 'du shes | stong pa nyid du so sor<sup>782</sup> rtogs par<sup>783</sup> 'du shes<sup>784</sup> | (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)

<sup>769</sup> 'du shes] SJKQD : *om.* 'du RL

<sup>770</sup> par] RLJKQD : pa'i S

<sup>771</sup> rnam par] RLSD : *om.* JKQ

<sup>772</sup> sngos] RLD : bsngos S : sngo JKQ

<sup>773</sup> rnam par rmags par 'du shes] RLSD : *om.* JKQ

<sup>774</sup> rnam par] RLSD : *om.* JKQ

<sup>775</sup> rul bar] JKQD : bam par RLS

<sup>776</sup> rnam par] RLSD : *om.* JKQ

<sup>777</sup> 'bus gzhigs par] RLSD : 'bus bza' bar JKQ

<sup>778</sup> rnam par bam bar 'du shes] D : bam par 'du shes JKQ : *om.* RLS

<sup>779</sup> rnam par] RLSD : *om.* JKQ

<sup>780</sup> rnam par 'thor] RLSD : rnam par bral JKQ

<sup>781</sup> rus gong du] : rus par JKQ

<sup>782</sup> so sor] RLSD : *om.* JKQ

<sup>783</sup> par] JKQD : pa'i RLS

<sup>784</sup> 'du shes] JKQD : *add.* thob bo RLS

#### IV.ii.2.4.2.4

ma thob bzhin du ngas thob bo zhes zer ba<sup>785</sup> bsam gtan dang po dang | gnyis pa dang | gsum pa dang | bzhi 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 rnams 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<sup>786</sup> zhugs pa'i 'bras bu dang | lan gcig<sup>787</sup> phyir 'ong ba'i<sup>788</sup> 'bras bu dang | phyir mi 'ong ba'i 'bras bu dang<sup>789</sup> | rdzu 'phrul gyi yul dang | rdzu 'phrul gyi<sup>790</sup> rna ba dang | gzhan gyi sems shes pa dang | sngon gyi gnas dang<sup>791</sup> | shi 'pho ba<sup>792</sup> dang | skye ba dang | zag pa zad pa dang | dgra bcom pa dang<sup>793</sup> rnam par thar pa brgyad 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)

<sup>785</sup> zer ba] LRSD : *om.* JKQ

<sup>786</sup> du] RLSKD : tu JQ

<sup>787</sup> gcig] D : cig JKQRLS

<sup>788</sup> 'ong ba'i] RLJKQD : ldog pa'i S

<sup>789</sup> dang] JKQD : *add.* dgra bcom pa nyid kyi 'bras bu dang | RLS

<sup>790</sup> rdzu 'phrul gyi] JKQD : lha'i RLS

<sup>791</sup> sngon gyi gnas dang] RLSD : *om.* JKQ

<sup>792</sup> 'chi pho ba] RLS : shi pho *om.* ba JKQD

<sup>793</sup> dang | ] JKQD : *om.* RLS

### IV.ii.2.4.3

#### IV.ii.2.4.3.1

de 'dra ba'i gnas la dge slong mas brtun<sup>794</sup> cing byas na des brtun<sup>795</sup> cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'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 || bsrubs 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 ta<sup>796</sup> 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 de<sup>797</sup> 'dra ba la dge slong mas brtun<sup>798</sup> cing byas na | des brtun<sup>799</sup> cing<sup>800</sup> byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'i sras mo ma yin | dge slong ma'i dngos po med par 'gyur | dge sbyong ma'i dngos po<sup>801</sup> med par 'gyur te med pa'o || bsrubs<sup>802</sup> pa'o || ltung ba'o || phas

<sup>794</sup> brtun] JKQD : rtun RLS

<sup>795</sup> brtun] JKQD : rtun RLS

<sup>796</sup> ta] SJKQD : tā RL

<sup>797</sup> de] RLSD : *om.* JKQ

<sup>798</sup> brtun] JKQD : rtun RLS

<sup>799</sup> brtun] JKQD : rtun RLS

<sup>800</sup> cing] RLSQD : te J

<sup>801</sup> dngos po] RLJKQD : *add.* yang S

<sup>802</sup> bsrubs] LSJKQD : bsrub R

pham pa ste | dge sbyong mar slar dbyung du med do || de la<sup>803</sup> khyod kyis<sup>804</sup>  
 deng phan chad mi spyod pa dang | brtun<sup>805</sup> cing mi 'jug pa dang | mi spyod  
 par spong<sup>806</sup> ba la smyur te<sup>807</sup> sems srungs<sup>808</sup> 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 la<sup>809</sup> 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; ~  
 T. 1453[24] 464 a5–20)

#### 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 ma<sup>810</sup> chags bzhin du chags nas skyes pa dang lhan cig mig<sup>811</sup>  
 man chad | pus mo yan chad reg cing<sup>812</sup> 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)

<sup>803</sup> la] DJKQ : las RLS

<sup>804</sup> kyis] JKQD : *om.* RLS

<sup>805</sup> brtun] JKQD : rtun RLS

<sup>806</sup> spong ba] JK: spong spong ba L

<sup>807</sup> smyur te] SJD : myur te RL : myur du KQ

<sup>808</sup> srungs] RD : bsrungs LSJKQ

<sup>809</sup> la] RLSJD : *om.* KQ

<sup>810</sup> dge slong ma] RLSD : dge sbyong ma. JKQ

<sup>811</sup> mig] RLSKQ : *om.* JD

<sup>812</sup> cing] SJKQD : cig RL

### IV.ii.2.5.2

dge slong mas 'di 'dra ba'i gnas la brtun<sup>813</sup> cing byas na | de brtun te<sup>814</sup> byas ma thag tu dge slong ma ma yin | dge sbyong ma<sup>815</sup> ma yin | śākyā'i sras mo ma yin no zhes bya ba nas | brtun<sup>816</sup> cing mi 'jug pa dang | mi spyod par spong ba la smyur<sup>817</sup> te sems srungs<sup>818</sup> 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-(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-(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 ldan '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<sup>819</sup> | dgod pa dang | dregs pa dang | rgyug pa dang | lus la 'tshog<sup>820</sup> par byed pa dang | stan nam<sup>821</sup> | dus<sup>822</sup> 'dor ram | mtshan ma 'dzugs

<sup>813</sup> brtun] JKQD : rtun RLS

<sup>814</sup> de brtun te] JKQD : de rtun de RL: des rtun te S

<sup>815</sup> dge sbyong ma] RLSJKD : dge slong ma Q

<sup>816</sup> brtun] JKQD : rtun RLS

<sup>817</sup> smyur] SJKQD : RL myur

<sup>818</sup> srungs] RLJKQ : bsrungs SD

<sup>819</sup> rtse ba'i tshig rtse ba dang] RLS : brda'i tshig dang | rtse ba dang JKQD

<sup>820</sup> 'tshog] SD : 'tshogs RL : 'chog Q

<sup>821</sup> stan nam] S : stan tam RL : bstan tam] JKQD

<sup>822</sup> dus] JKQD : lus RLS

pa dang | skyes pa 'ongs sam | song yang rung dga' bar tshor na de<sup>823</sup> '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 brtun<sup>824</sup> cing byas na<sup>825</sup> des brtun<sup>826</sup> te byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'i sras mo ma yin pa nas | gang brtun<sup>827</sup> cing mi 'jug pa dang | mi spyod par spong ba la smyur<sup>828</sup> te sems srungs ba<sup>829</sup> 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)

<sup>823</sup> de] RLSD : *add.* dang JKQ

<sup>824</sup> brtun] JKQD : rtun RLS

<sup>825</sup> na] SJQD : RLK nas

<sup>826</sup> brtun] JKQD : rtun RLS

<sup>827</sup> brtun] JKQD : rtun RLS

<sup>828</sup> smyur] SJKQD : myur RL

<sup>829</sup> srung ba] RLS : srungs JD : bsrungs 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 ma<sup>830</sup> zhig gis sngon phas pham pa byung zhing mi gnas par gyur pa dge slong ma zhig gis shes kyang des gang gi tshe shi<sup>831</sup> bar gyur pa'am | slar babs<sup>832</sup> par gyur<sup>833</sup> 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 pham<sup>834</sup> 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 dang<sup>835</sup> bcabs pa<sup>836</sup> de 'dra ba'i gnas la brtun<sup>837</sup> cing byas na | des brtun te<sup>838</sup> byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'i sras mo ma yin pa nas snga ma bzhin te | mi spyod dam | mi spyod do<sup>839</sup> || skyo ba dang | rab tu bsam<sup>840</sup> 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)

<sup>830</sup> dge slong ma] JKQD : *add.* dge slong ma RLS

<sup>831</sup> shi] JKQD : 'chi RLS

<sup>832</sup> babs] RSJKQD : bab L

<sup>833</sup> par gyur] RLSD : *om.* JKQ

<sup>834</sup> pham] RLSJQD : *add.* pa K

<sup>835</sup> kha na ma tho ba] RLS : *add.* dang JKQD

<sup>836</sup> bcabs] RLSJD : bcas pa JQ

<sup>837</sup> brtun] JQKD : rtun RLS

<sup>838</sup> brtun te] JQKD : rtun cing RLS

<sup>839</sup> mi spyod do] JKQD : des mi spyod do RLS

<sup>840</sup> 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<sup>841</sup> gsungs pa | gang yang dge slong mas 'di ltar dge slong pha<sup>842</sup> dge slong gi dge 'dun 'dus pas<sup>843</sup> spangs par 'gyur<sup>844</sup> ba'i las byas | dge slong ma'i dge 'dun 'dus par gyur pas<sup>845</sup> kyang de la phyag mi ster bar<sup>846</sup> sdom pa bcas par gyur nas | de skra langa pa dang | nyal bzhin du<sup>847</sup> dge 'dun rnam la sru nyal bar byed | 'byung bar 'jug | phyag byed par ston | mtshams<sup>848</sup> kyi nang na 'dug<sup>849</sup> cing bzod pa gsol bar shes bzhin du de la 'di skad ces<sup>850</sup> 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)

<sup>841</sup> kyang] JQD : *om.* RLSK

<sup>842</sup> pha] JKQD : phas RLS

<sup>843</sup> pas] JKQRLS : pa D

<sup>844</sup> 'gyur] JKQD : gyur RLS

<sup>845</sup> 'dus par gyur pas] RLSD : 'dus pa rmams kyis JKQ

<sup>846</sup> bar] JKQD : ba'i RLS

<sup>847</sup> bzhin du] JKQD : *om.* du RLS

<sup>848</sup> mtshams] RLSJQD : 'tshams K

<sup>849</sup> nang na 'dug] JKQD : nang du 'jug RLS

<sup>850</sup> ces] JKQD : *om.* RLS

### IV.ii.2.8.1.2

'phags pa khyod skra nyal ba dang | langs bzhin du dge 'dun rnams<sup>851</sup> la spu nyal ba dang | 'byung bar 'jug pa<sup>852</sup> yang ma byed cig | phyag byed par ston pa dang | mtshams<sup>853</sup> kyi nang na 'dug cing bzod pa gsol ba<sup>854</sup> yang ma byed cig | bdag gis 'phags pa khyod kyi lhung bzed<sup>855</sup> dang | chos gos dang | dra ba dang | phor bu dang | ska rags dang | klog pa dang | kha ton<sup>856</sup> dang | rnal 'byor yid la bya ba dang | 'phags pa la ci dang cis brel bar gyur pa de dang<sup>857</sup> de dag thams cad kyis mi brel<sup>858</sup> bar byed pa'i dge slong ma de la dge slong ma rnams kyis 'di skad du bsgo shig<sup>859</sup> | (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 ma<sup>860</sup> khyod<sup>861</sup> 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 kyang<sup>862</sup> de la phyag mi bya ba'i sdom pa bcas pa<sup>863</sup> yin te | dge slong pha de skra langs pa dang nyal bzhin du<sup>864</sup> 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

<sup>851</sup> rnams] RLD : *om.* JKQS

<sup>852</sup> pa] JKQD : par RLS

<sup>853</sup> mtshams] RLSJQD : 'tshams K

<sup>854</sup> ba] JKQD : bar RLS

<sup>855</sup> bzed] RLSJKD : 'zed Q

<sup>856</sup> ton] RLSJQD : don K

<sup>857</sup> de dag] JKQD : *om.* RLS

<sup>858</sup> brel] RLSJKD : bral Q

<sup>859</sup> 'di skad du bsgo shig] JD : 'di skad du sgos shig K : 'di skad du smros shig Q : 'di skad sgo shig RL : 'di skad sgo zhig S

<sup>860</sup> ma] RLJKQD : pa S

<sup>861</sup> khyod] RLSD : khyed JKQ

<sup>862</sup> kyang] SJKQD : *om.* RL

<sup>863</sup> bcas pa] JKQD : stsal ba RLS

<sup>864</sup> RLS *om.* du.

'phags ma khyod kyis 'di skad ces ma smra shig<sup>865</sup> | (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.2.8.1.3b

'phags pa khyod skra nyal ba dang langz bzhin du dge 'dun la spu nyal ba dang 'byung bar 'jug pa yang<sup>866</sup> ma byed cig | phyag byed par ston pa dang | mtshams<sup>867</sup> kyi nang na 'dug cing bzod par<sup>868</sup> gsol bar yang ma byed cig dang | bdag gis khyod la kun sbyar te | lhung bzed dang | chos gos dang | dra<sup>869</sup> ba dang | phor bu dang | ska rags dang | klog pa dang | kha ton<sup>870</sup> dang | rnal 'byor yid la bya ba dang | ci dang cis 'phags pa khyod la brel bar gyur<sup>871</sup> 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)

#### IV.ii.2.8.1.3c

'phags ma khyod kyis<sup>872</sup> spangs pa'i rjes su<sup>873</sup> 'jug pa'i tshig gis<sup>874</sup> lam de<sup>875</sup> lta bu thong shig ces | dge slong ma de la de lta bur dge slong ma rnams kyis bsgo ste | don de slar btang na ni legs | de ste ma btang na lan gnyis lan gsum gyi bar du bsgo zhing ston cig | don de slar spang ba'i phyir lan gnyis lan

<sup>865</sup> shig] RL : S zhig.

<sup>866</sup> pa yang] JKQD : par *om. yang* RLS

<sup>867</sup> mtshams] SJKQD : mtsham RL

<sup>868</sup> par] JKQD : pa RLS

<sup>869</sup> dra] RLJKQD : dru S

<sup>870</sup> ton] SJKQD : don RL

<sup>871</sup> bar gyur] RLSQD : *om. JKQ*

<sup>872</sup> kyis] JKQD : *om. RLS*

<sup>873</sup> rjes su] JKQD : *om. RLS*

<sup>874</sup> gis] JKQD : gi RLS

<sup>875</sup> de] JKQD : 'di RLS

gsum du bsgo zhing bstan pa las | don de slar btang<sup>876</sup> na ni legs | de ste ma btang<sup>877</sup> 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 Ita bu'i gnas su brtun<sup>878</sup> cing byas na de brtun<sup>879</sup> cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākyā'i sras mo ma yin pa nas snga ma bzhin te<sup>880</sup> | rab tu bsams pas kun tu bsrungs te<sup>881</sup> 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 Ita 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)

<sup>876</sup> btang] RLSJD : gtang KQ

<sup>877</sup> btang] RLSJD : gtang KQ

<sup>878</sup> brtun] JKQD : rtun RLS

<sup>879</sup> brtun] JKQD : rtun RLS

<sup>880</sup> te] JKQD : add. mi spyod dam | mi spyod do | skyo ba dang RLS

<sup>881</sup> 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<sup>882</sup>  
 mkhyen cing gzigs te de bzhin gshergs 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'i chos su becas  
 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<sup>883</sup> dge slong rnams  
 las rab tu byung zhing bsnyen par rdzogs nas dge slong ma'i dngos por 'gyur  
 bar rab tu rtogs<sup>884</sup> 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 becas te | de la bud med rnams kyis<sup>885</sup> 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

<sup>882</sup> bcom ldan 'das] JKQD : add. des RLS

<sup>883</sup> kyis] JKQD : kyi RLS

<sup>884</sup> rtogs] RLSJKQ : rtags K

<sup>885</sup> kyis] RLSD : kyi JKQ

bla ma'i chos gnyis su<sup>886</sup> bcas te | de la bud med rnams kyis nam 'tsho'i bar du bslab par bya'o || (R 43 b4–6; L 48 b3–5; S 176 a2–3; J 117 a2–3; K 13 a2–4; Q 114 b3–4; D 119 a1–2; Dpe 286.21–287.4; Sch 269 MS Kṣudr-v(Bhī) 30 a1–3; ~ EKŚ(D) 139 a2–3; ~ T. 1453[24] 464 c6–7)

### IV.iii.2.3

dge slong pha<sup>887</sup> med pa'i gnas su dge slong ma<sup>888</sup> dbyar tshul du ma 'jug shig<sup>889</sup> | 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 a3–5; J 117 a3–4; K 13 a4–6; Q 114 b4–5; D 119 a2–3; Dpe 287.4–8; Sch 269 MS Kṣudr-v(Bhī) 30 a3–4; ~ EKŚ(D) 139 a4; ~ T. 1453[24] 464 c7–8)

### 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<sup>890</sup> 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; D 119 a3–5; Dpe 287.8–12; Sch 269 MS Kṣudr-v(Bhī) 30 a4–5; ~ EKŚ(D) 139 a5–6; ~ T. 1453[24] 464 c8–9)

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<sup>886</sup> su] JQKD : par RLS

<sup>887</sup> pha] JKQD : *om.* RLS

<sup>888</sup> ma] JKQD : mas RLS

<sup>889</sup> shig] RLJQKD : cig S

<sup>890</sup> rnams] RSJKQD : rnams rnams 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 ma<sup>891</sup> gleng shig<sup>892</sup> | dran par ma byed cig | dge slong mas dge slong pha tshul khrims las nyams sam | lta ba las<sup>893</sup> nyams sam | spyod pa las<sup>894</sup> nyams sam | 'tsho ba las<sup>895</sup> nyams kyang rung gleng zhing dran par byed pa mi gnang ngo || dge slong phas ni dge slong mas<sup>896</sup> tshul khrims nyams sam | lta ba nyams sam | spyod pa nyams sam | 'tsho ba nyams pa la gleng ba dang dran par byed<sup>897</sup> pa la mi gnang ba med de<sup>898</sup> || 'di ni<sup>899</sup> 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 pa<sup>900</sup> 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

<sup>891</sup> ma] JKQD : mi RLS

<sup>892</sup> shig | ] JKQD : zhing RLS

<sup>893</sup> las] JKQD : *om.* RLS

<sup>894</sup> las] JKQD : *om.* RLS

<sup>895</sup> las] JKQD : *om.* RLS

<sup>896</sup> mas] JKQD : ma RLS

<sup>897</sup> byed] RLSJKD : byad Q

<sup>898</sup> de] JKQD : do RLS

<sup>899</sup> 'di ni] JKQD : *om.* RLS

<sup>900</sup> pa] JKQD : add. ni RLS

288.1–5; Sch 270 MS Kṣudr-v(Bhī) 30 b3–4; ~ EKŚ(D) 139 b1–3; ~ T. 1453[24] 464 c9–10)

#### IV.iii.2.7

dge slong ma la bla ma'i chos shig<sup>901</sup> byung na | des dge 'dun gnyi ga la zla  
ba phyed<sup>902</sup> kyi bar du<sup>903</sup> yid dga'<sup>904</sup> bar bya ba spyod cig | ming 'di zhes bya  
ba bcom ldan 'das kyis 'di ni bud med rnames la dgag cing mi 'da' bar bya  
ba'i phyir bla ma'i chos bdun du bcas te | de la bud med rnames 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 c10–11)

#### 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<sup>905</sup> la tshig snyan<sup>906</sup> pa dang | bstod pa dang | ldang ba<sup>907</sup>  
dang | thal mo sbyar ba dang | phyag bya ba byas<sup>908</sup> te || ming 'di zhes bya ba  
bcom ldan 'das kyis 'di ni bud med rnames la nyes pa<sup>909</sup> dgag cing mi 'da' bar  
bya ba'i phyir bla ma'i chos brgyad du bcas te | de la bud med rnames 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 c11)

<sup>901</sup> shig] SD : zhig RLJKQ

<sup>902</sup> phyed] RLSJD : phyed phyed KQ

<sup>903</sup> bar du] RLSJKD : bar chu Q

<sup>904</sup> dga'] JKQD : mgu RLS

<sup>905</sup> dge slong] JKQD : *add.* pha RLS

<sup>906</sup> snyan] JKQD : snyen RLS

<sup>907</sup> ldang ba] RLSJD : ldan pa KQ

<sup>908</sup> byas] JKQD : bya RLS

<sup>909</sup> 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 kyis bzhi po 'di dag  
 ni<sup>910</sup> snga ma bzhin te | yang dag par rdzogs pa'i sangs rgyas kyis shes pa'i<sup>911</sup>  
 bar du sbyar<sup>912</sup> 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 shig<sup>913</sup> | rdeg<sup>914</sup> pa la slar mi  
 rdeg<sup>915</sup> | '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)

<sup>910</sup> ni] RLSD : *om.* JKQ

<sup>911</sup> shes pa'i] JKQD : zhes bya ba'i RLS

<sup>912</sup> sbyar] RLSJD : sbyor KQ

<sup>913</sup> shig] RLJKQD : zhig S

<sup>914</sup> rdeg] JKQD : RLS brdeg

<sup>915</sup> rdeg] JKQD : RLS brdeg

## IV.v

### IV.v.1

ming 'di zhes bya ba khyod nyon cig | khyod sngon 'di ltar bdag legs par bshad pa'i chos<sup>916</sup> 'dul ba la rab tu byung zhing bsnyen<sup>917</sup> par rdzogs nas dge slong ma'i dngos por shog shig<sup>918</sup> ces smon<sup>919</sup> pa de ni khyod rab tu byung zhing bsnyen par rdzogs te | mkhan mo tshul khrims dang ldan<sup>920</sup> pa dang | slob dpon tshul khrims dang ldan pa dang | dge 'dun gnyi ga tshogs shing<sup>921</sup> 'dus pas | gsol ba dang bzhi'i las kyis<sup>922</sup> phyir bya ba med pa dang | gzhag<sup>923</sup> par bya ba med pas<sup>924</sup> rab tu byung zhing bsnyen par rdzogs so<sup>925</sup> || (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 cig<sup>926</sup> | gang bsnyen par rdzogs nas lo brgya lon pa'i dge slong mas<sup>927</sup> bslab<sup>928</sup> pa de ni deng bsnyen par rdzogs pas kyang

<sup>916</sup> chos] RSD : *add.* kyi JQ : *add.* kyis K

<sup>917</sup> bsnyen] RLJKQD : snyen S

<sup>918</sup> shig] RLJKQD : cig S

<sup>919</sup> smon] JKD : smyon Q : sbron RLS

<sup>920</sup> ldan] RLSJKD : ltan Q

<sup>921</sup> shing] RLS : *om.* JKQD

<sup>922</sup> bzhi'i las kyis] RLSD : bzhi dang | las kyi] JKQ

<sup>923</sup> gzhag] SJRKQD : gzhan RL

<sup>924</sup> med pas] RLSD : med pa dang | JKQ

<sup>925</sup> rab tu byung zhing bsnyen par rdzogs so] RLSD : *om.* JKQ

<sup>926</sup> ming 'di zhes bya ba khyod nyon cig] RLSD : *om.* JKQ

<sup>927</sup> mas] RLSJD : ma'i KQ

<sup>928</sup> bslab] RLJKD : bslabs S

de la<sup>929</sup> bslab par bya'o || gang deng<sup>930</sup> bsnyen par rdzogs pas<sup>931</sup> bslab<sup>932</sup> pa<sup>933</sup> de<sup>934</sup> bsnyen par rdzogs nas lo brgya lon pas kyang de bslab par bya'o || gang tshul khrims mtshungs par bslab pa mthun<sup>935</sup> pa dang | so sor thar pa'i mdo kha ton<sup>936</sup> 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 mor<sup>937</sup> '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 byas<sup>938</sup> shing | bla ma dang tshangs pa<sup>939</sup> mtshungs par spyod pa<sup>940</sup> dang | gnas rtan

<sup>929</sup> la] JKQD : *om.* RLS

<sup>930</sup> deng] RLSJD : de K

<sup>931</sup> pas] RLSJD : *add.* dang KQ

<sup>932</sup> bslab] JKQD : bslabs RLS

<sup>933</sup> pa] RLSJKD : *om.* Q

<sup>934</sup> de] JKQD : *add.* la RLS

<sup>935</sup> mthun] SD : 'thun RLJKQ

<sup>936</sup> ton] SJKQD : don L : dog R

<sup>937</sup> mor] JKQD : mo'i RLS

<sup>938</sup> byas] RLSJD : byos KQ

<sup>939</sup> pa] SJKQD : par RL

<sup>940</sup> spyod] RLSJD : spyad pa KJQ

ma dang | bar ma dang | gsar bu rnams la ri mo<sup>941</sup> 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(Bhī) 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<sup>942</sup> gyis shig | phung<sup>943</sup> 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<sup>944</sup> chud pa khong du chud pa'i phyir | mngon du ma byas pa mngon du bya ba'i phyir brtson 'grus ma gtang<sup>945</sup> shig<sup>946</sup> | (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(Bhī) Text end missing; ~ EKŚ(D) 140 b2–4; ~ T. 1453[24] 464 c29–465 a7–10)<sup>947</sup>

#### IV.v.6

'di dag ni ngas khyod la chen po'i che ba rnams<sup>948</sup> bslab pa'i gzhir bshad do || gzhan ni khyod kyi<sup>949</sup> slob dpon<sup>950</sup> dang | mkhan mo dang | slob dpon goig pa dang | mkhan mo gcig pa dang | smra ba dang | kun tu<sup>951</sup> smra ba dang |

<sup>941</sup> mo] JKQD : mor RLS

<sup>942</sup> ton] SJKQD : don RL

<sup>943</sup> phung] RLSJKD : phong Q

<sup>944</sup> ma] RSJKQD : *om.* L

<sup>945</sup> gtang] SJKQD : btang RL

<sup>946</sup> shig] RLJKQD : zhig S

<sup>947</sup> From here onward the Sanskrit manuscript is not preserved. Cf. R/VP 124: “Fol. 32 missing.”

<sup>948</sup> 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

<sup>949</sup> kyi] RLJKQD : kyis S

<sup>950</sup> slob dpon] RLSJKD : bslob dpon Q

<sup>951</sup> tu] JKQ : du D : *om.* RLS

bstod pa dang | mdza' ba dag gis kyang de bzhin<sup>952</sup> 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 ||  
da<sup>953</sup> ni bsnyen par khyod rdzogs te ||  
khom pa phun sum tshogs rnyed dka' ||  
'di la skyo bar<sup>954</sup> ma byed<sup>955</sup> cig ||  
bzang mo<sup>956</sup> las ni rab tu byung ||  
yongs su dag las<sup>957</sup> 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)

<sup>952</sup> de bzhin] JKQD : add. du RLS

<sup>953</sup> da] RLSJQD : de K

<sup>954</sup> skyo] RLSJKD : skye Q

<sup>955</sup> byed] : gyur K

<sup>956</sup> mo] RLJKQD : mos S

<sup>957</sup> 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 Bhikṣuṇīsamgha

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

##### II.i.1.1 Upāli’s Question

Venerable Upāli<sup>1</sup> asked the Buddha, the Bhagavān: “Venerable, [you,] the Bhagavān, said, ‘If Mahāprajāpatī Gautamī accepts and keeps the eight *guru-dharma*s 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?”<sup>2</sup>

<sup>1</sup> 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).

<sup>2</sup> For a major difference in the Pāli Vinaya, see Cv X.2.1, Horner (1938–1966: v.356–357): Bhikkhuniupasampadānujānam. Here Mahāprajāpati, not Upāli, asks the Buddha how she should proceed about the other sākiya women (“*kathāham, bhante, imāsu sākiyāniśu 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, bhikkhūhi bhikkhuniyo upasampādetun*” ti (Vin II 257.7) – “I prescribe (or: allow), *bhikkhus*, that the *bhikkhus* should ordain *bhikkhuniś*” (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 Mahāprajāpati was really ordained at all, not having been ordained by bhikkhus. Mahāprajāpati reports this to the Buddha, who confirms through Ānanda: “Ānanda, at the time that the eight important rules were accepted by the Gotamid, Pajāpati, the Great, that was her ordination.” (Horner 1938–1966:

### II.i.1.2 The Buddha's Reply

The Bhagavān said, “Upāli, other women should receive going forth and be fully ordained in stages.”<sup>3</sup>

### 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.<sup>4</sup> When the *bhikṣus* asked the Bhagavān about this, the Bhagavān replied:

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v.357) – “Yadaggena ānanda mahāpajāpatigotamiyā atṭha garudhammā paṭigghahitā, tad eva sā upasampannā” ’ti (Vin II 257.23). The various Vinaya traditions admit of considerable diversity in this account. For translations of this passage in texts of seven different Vinaya traditions, see Anālayo (2016: 183–234). For the Mahāsāṃghika-Lokottaravādin in Sanskrit, see Roth (1970: 19–21, §§ 15–18).

<sup>3</sup> 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 bhikkhunīsaṅghe visuddhāya bhikkhusaṅghe upasadan” ti. (Pāli Vin II 271.34, Cv X.17, Horner 1938–1966: v.375).

<sup>4</sup> 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 *Bhikṣukarmavācanā*, see Chung (2011: 81) II.i.1: *Upasampadājñaptih* (= Uj). The term *upasampadājñapti* 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

“Mahāprajāpatī Gautamī<sup>5</sup> and the five hundred Śākyā women<sup>6</sup> went forth and then were fully ordained and attained bhikṣuṇīhood by accepting the *gurudharmas*. Other women should proceed in stages.”<sup>7</sup>

## II.ii Introductory Steps, Refuge and Upāsikā Precepts

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

#### II.ii.1.1 Whom and How to Approach

[A woman] who wishes to go forth<sup>8</sup> should approach any *bhikṣuṇī*. That [*bhikṣuṇī*] should interrogate her regarding obstructive conditions [for

<sup>5</sup> 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 gtsö 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 śākyā mo lnga brgya rnams ni*.

<sup>6</sup> 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.

<sup>7</sup> EKŚ(D Tanjur) 117b2–3 reads: Concerning the 500 women of the Śākyā 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.

<sup>8</sup> 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]<sup>9</sup> and accept her. Having accepted her, she should give her the triple refuge<sup>10</sup> and the five precepts (*sikṣāpada*)<sup>11</sup> of a lay woman.<sup>12</sup> What are the three refuges? Buddha, Dharma, and Saṅgha.<sup>13</sup>

### II.ii.1.2 List of the Five Upāsikā Precepts

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

(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.

<sup>9</sup> 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°).

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

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

<sup>12</sup> For a similar passage in the *Bhiksukarmavācanā*, see Chung (2011: 81) II.i.1, i.e., Uj II.i.1.

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

<sup>14</sup> Tib. *srog gcod pa rab tu spangs pa*, Skt. *prāṇātipātāt prativratiḥ*.

<sup>15</sup> Tib. *ma byin par len pa*, Skt. *adattādānāt prativiratiḥ*. Lit. to take the ungiven. Mvy 1688: *ma shbyin par len pa spong ba*, Skt. *adattādānād viratiḥ*.

<sup>16</sup> Tib. *'dod pas log par g.yem pa*, Skt. *kāmamithyācārād prativiratiḥ*. Mvy 1689 *'dod pas log par g.yem pa spong ba* (*kāmamithyācārād viratiḥ*) – abstention from misconduct out of [sexual] desire; *g.yem pa* = *mīthyācaryā* – misconduct.

<sup>17</sup> Tib. *brdzun du smra ba*, Skt. *mṛṣāvādāt prativiratiḥ*. Lit. untruthful speech. Mvy 8696 *brdzun du smra ba spong ba*, Skt. *mṛṣāvāda-viratiḥ*

and intoxication<sup>18</sup> from beer, wine, or liquor,<sup>19</sup> which is a state of carelessness.<sup>20</sup>

## 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.<sup>21</sup> [Skt. After she has made three circumambulations,] first let her bow to the Teacher,<sup>22</sup> [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:

<sup>18</sup> Lit. non-conscientiousness or carelessness.

<sup>19</sup> 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. *surāmaireyamadyapramādashthānāt 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 *surāmaireyamadyapramādashthānāt prativiratiḥ*: 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 (*pramādashthāna*).

<sup>20</sup> 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.

<sup>21</sup> Cf. Härtel (1956: 64 § 20).

<sup>22</sup> 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,<sup>23</sup> may I please<sup>24</sup> have your attention. [Skt. From today onward,] for as long as I live,<sup>25</sup> I, by the name of so-and-so take refuge in the Buddha, [Skt. the Bhagavān], the foremost<sup>26</sup> among human beings.<sup>27</sup> I take refuge in the holy Dharma,<sup>28</sup> the supreme among [those teachings] freeing from desire. I take refuge in the Samgha, the supreme among the many [communities].<sup>29</sup> I request the Noble One to accept<sup>30</sup> me as an *upāsikā* for as long as I live.’ This should be [repeated] a second and third time. Then the ācāryikā<sup>31</sup> 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*<sup>32</sup> 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,

<sup>23</sup> Tib. ‘phags ma, Skt. āryikā; cf. BHSD and SWTF: āryikā.

<sup>24</sup> Tib. dgongs shig Skt. samanvāhara. Cf. Lokesh Chandra dgongs pa.

<sup>25</sup> The phrase Skt. *divasam upādāya* – from today onward – is omitted from the Tibetan. (Tibetan equivalent: *deng gi nyin par nas*).

<sup>26</sup> Tib. mchog; Mvy 2521 mchog (*agra*).

<sup>27</sup> Lit. among bipeds.

<sup>28</sup> Tib. *dam pa'i chos*, Skt. *saddharma*; Mvy 1325 *dam pa'i chos* (*saddharma*).

<sup>29</sup> 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: *saṃgham saranam gacchāmi gaṇānām agryam* (I take refuge in the *saṃgha*, the supreme among communities).

<sup>30</sup> Härtel (1956: 50) translates here “betrachte mich” (look at me).

<sup>31</sup> 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).

<sup>32</sup> Tib. ‘phags pa dgra bcom pa, Skt. ārya arhat.

fully refrain from killing living beings. And by means of this first precept,<sup>33</sup> 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.’<sup>34</sup>

## 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<sup>35</sup> an announcer (\*ārocikā) *bhikṣuṇī*<sup>36</sup> from among the *saṃgha*. The one who was appointed should ask the *bhikṣuṇī* [who admitted the candidate],<sup>37</sup> ‘Did you interrogate her on the obstructive conditions?’ If

<sup>33</sup> Tib. *yan lag dang po 'di*, Skt. *prathamāṅga*; lit.: branch, limb, part (Tib. *yan lag*; Skt. *aṅga*).

<sup>34</sup> Cf. Härtel (1956: 64n6).

<sup>35</sup> Tib. *skos*, imp. of *sko ba*. Skt. *ārocayati*.

<sup>36</sup> 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*.

<sup>37</sup> 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.<sup>38</sup>

### II.iii.1.2 Announcement (\*Ārocana)

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

<sup>38</sup> 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 *gurudharmas*, the nuns admitted many other women into the order, and thus the *bhikṣuṇīsamgha* 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 *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* (*Kēn-pēn 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.

<sup>39</sup> By striking the *gandī* wooden block/beam, as is common. Sobkovyak (2015).

<sup>40</sup> Tib. *so so'i gnas khang*. Here this term appears to render the Sanskrit *anupari-ganikā*, 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*, *vihārōddeśaka*.

<sup>41</sup> 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,<sup>42</sup> [dressed in] white<sup>43</sup> 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,<sup>44</sup> out of right<sup>45</sup> faith wants to go forth from home to homelessness<sup>46</sup> under the female preceptor<sup>47</sup> so-and-so.<sup>48</sup> Should she [be allowed to] go forth?’

### II.iii.1.3 Assent by the Samgha

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.<sup>49</sup> [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).

<sup>42</sup> Tib. *khyim pa mo*, Skt. *gr̥hiṇī*. No correspondence in the Mvy. Cf. SWTF *gr̥hinī*.

<sup>43</sup> Tib. *khyim pa mo gos dkar mo*, Skt. *gr̥hiṇī avadātavasanā* – a housewife clothed in white.

<sup>44</sup> Tib. *gos ngur smrig*, Skt. *kāśāyāñi vastrāñi* – saffron-colored robes. Note that *kāśāya* is also translated reddish, or brown-red (cf. MW). LCh: *ngur smig* – *kāśāya*.

<sup>45</sup> Tib. *yang dag pa*, Skt. *samyak*.

<sup>46</sup> 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.

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

<sup>48</sup> 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.

<sup>49</sup> 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*),<sup>50</sup> 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*].<sup>51</sup>

The female preceptor says, ‘This is the method,’ and the one who has gone forth (*pravrajitā*)<sup>52</sup> replies, ‘It is excellent’.<sup>53</sup>

### 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,<sup>54</sup> 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.’

<sup>50</sup> 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.

<sup>51</sup> 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.

<sup>52</sup> 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.

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

<sup>54</sup> Tib. *nu mo*, Skt. *bhagini*. Cf. SWTF *bhagini* same as *bhaginikā*, “Schwester” (sister). No entry in the Mvy.

### II.iii.1.6 Taking a Bath

“Bhikṣus,<sup>55</sup> I have instructed<sup>56</sup> that the haircutting *bhikṣuṇī* [proceed] in accordance with the necessary activities.<sup>57</sup> 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.”<sup>58</sup>

### II.iii.1.7 Confirming Sex and Providing with Robes and Alms bowl<sup>59</sup>

“Then, just at the moment when the water on her body has dried, the undergarment<sup>60</sup> should be put on. When putting on the undergarment, the

<sup>55</sup> 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.

<sup>56</sup> 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 ... prajñāpayāmī* (I instruct); Tib. *bdag gis ... bcas te*. Jā: *bcas pa* – originally pf. of ‘cha’ *ba*, little used.

<sup>57</sup> Tib. *mngon du spyad pa'i chos*, Skt. *āsamudācārikān dharmān*. BHSD: *āsamudācārika* adj., with dharma, (rule) applying to customary behavior. Lokesh Chandra 2007: *āsamudācārika* – *kun tu spyod pa*; *āsamudācārikān dharmān* – *kun tu spyod pa'i chos dag*.

<sup>58</sup> 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.”

<sup>59</sup> 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.

<sup>60</sup> 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 referred to as *sham thabs*, while in the Vinaya

characteristics indicating female sex should be examined<sup>61</sup> by asking: ‘Do you lack genitals?’<sup>62</sup> Do you have both [male and female] genitals?’<sup>63</sup> Do you have conjoined genitals?’<sup>64</sup>

[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.”

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context it is known as *mhang 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* (*mhang 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.

<sup>61</sup> 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).

<sup>62</sup> 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): *avyaññjanā*.

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

<sup>64</sup> Tib. *gle 'dams pa*, Skt. *sambhinnavañjanā*. Cf. Mvy 8927 in a list of terms from the Pravrajyāvastu: *gle 'dams pa*, *sle gdams pa* (*sambhinnavañjanā*); Mvy 9514 in a list of diseases: *gle 'thams pa*, *gle gdams pa* (*sambhinnavañjanam*). 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 (*sambhinnavañjanā*, *gle 'dams*), a woman whose anus and vagina are conjoined” (2017: 434–435).

Then, if they are pure, they should be given saffron robes (*kāśāya vastra*)<sup>65</sup> by the female preceptor, and then given *pravrajyā* starting from going for refuge.]<sup>66</sup>

If the haircutting *bhikṣuṇī* does not correctly implement the prescribed necessary activities, she will be guilty of a transgression.<sup>67</sup>

## II.iii.2 The Actual Process of Going Forth (Pravrajyā) and Acceptance as Śrāmaṇerikā

### II.iii.2.1 Refuge and Intent to Become a Renunciate

Then<sup>68</sup> comes the actual process of going forth.<sup>69</sup> 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:<sup>70</sup> ‘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 Saṅgha, the supreme among the many

<sup>65</sup> Corresponds with Tib. *gos ngur smrig*. Cf. Uj. II.ii.1.3.

<sup>66</sup> 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.

<sup>67</sup> This sentence appears earlier in the Skt, in what is here section II.iii.1.6.

<sup>68</sup> Cf. Uj II.ii.2.1 elaborates here: “After that comes the actual process of going forth, beginning with taking refuge.”

<sup>69</sup> Tib. *de nas rab tu byung ba nye bar bsgrub par bya ste ....* Cf. Negi *nye bar bsgrub par bya – upanayet, rab tu byung ba nye bar bsgrub par bya – pravrajyāmupanayet*.

<sup>70</sup> Cf. Wilson (1985: 88).

[communities]. The Bhagavān,<sup>71</sup> the Tathāgata,<sup>72</sup> the Arhat,<sup>73</sup> the Samyaksambuddha<sup>74</sup> Śākyamuni,<sup>75</sup> the Śākyas lion,<sup>76</sup> the Principle King<sup>77</sup> of the Śākyas<sup>78</sup> – following him, who has gone forth, I [too] will go forth, giving up the signs of a householder.<sup>79</sup> 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<sup>80</sup> replies, ‘It is excellent.’<sup>81</sup>

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

The female preceptor should appoint a *bhikṣunī* to bestow the śrāmaṇerikā<sup>82</sup> precepts [Skt. That *bhikṣunī* should ask her, ‘Have you been asked about the obstructive conditions?’<sup>83</sup> If she accepts her without asking, she will be guilty of a transgression.]

<sup>71</sup> Tib. *bcom ldan 'das*, Skt. *bhagavān*. Mvy 2 *bcom ldan 'das* (*bhagavān*), Cf. BHSD: victorious(ly) passed beyond.

<sup>72</sup> Tib. *de bzhin gshegs pa*, Skt. *tathāgata*. Mvy 3 *de bzhin gshegs pa* (*tathāgata*). Cf. BHSD: thus gone or come.

<sup>73</sup> Tib. *dgra bcom pa*, Skt. *arhant*. Mvy 4 *dgra bcom pa* (*arhan*). Cf. BHSD: *ar(a)hant*, etymologically rendered: having conquered the enemy.

<sup>74</sup> Tib. *yang dag par rdzogs pa'i sangs rgyas*, Skt. *samyaksambuddha*. Mvy 5 *yang dag par rdzogs pa'i sangs rgyas* (*samyaksambuddha*). BHSD: a perfectly enlightened one, a Buddha. Cf. Mvy 1302 and Mvy 1.

<sup>75</sup> Tib. *śākyā thub pa*, Skt. *śākyamuni*.

<sup>76</sup> Tib. *śākyā seng ge*, Skt. *śākyasīnha*.

<sup>77</sup> Tib. *rgyal po gtso bo*; Skt. *adhirāja*.

<sup>78</sup> Tib. *śākyā'i rgyal po gtso bo*, Skt. *śākyadhirāja*.

<sup>79</sup> Although one would expect to find the female form here, the Tibetan and Sanskrit read simply *khyim pa'i rtags* (*grhilinga*). Contrast to the above passage at II.iii.1.2 where we find the feminine forms of Skt. *grhinī*, Tib. *khyim pa mo*.

<sup>80</sup> Tib. *rab tu byung ma*, Skt. *pravrajitā*.

<sup>81</sup> This sentence is missing from the Sanskrit, though Schmidt indicates an ellipsis showing repetition.

<sup>82</sup> Tib. *dge tshul ma*, Skt. *śrāmaṇerikā*. Mvy 8720 *dge tshul ma* (*śrāmaṇerikā*).

<sup>83</sup> 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].

<sup>84</sup>[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,<sup>85</sup> 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.<sup>86</sup> I take refuge in the Saṅgha, 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.’

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.

<sup>84</sup> 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).

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

<sup>86</sup> 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 skyā Ngag dbang chos ldan (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*),<sup>87</sup> the formula (\**pada*),<sup>88</sup> the time of day,<sup>89</sup> and also the season should be announced.<sup>90</sup>

<sup>87</sup> 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'o//* (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. *aṅguli*, 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-purusha) 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.”

<sup>88</sup> 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 gzhan 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, utupamāṇam ācikkhitabbam, divasabhaṅgo ācikkhitabbo, saṅgīti ācikkhitabba*). 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, dveporisā*”. On “the formula” Horner (124n1) notes “*sangīti*, chanting together”. Thus “*rtsa ba*” may mean “*tshig rkang*” (Skt. *pada*), i.e., one line in the verse of a stanza, or a formula.

<sup>89</sup> Each 24-hour daily cycle is divided into several portions. For details, see below III.iii.3 Ascertaining the Time of Day.

<sup>90</sup> 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,<sup>91</sup> [4] lying and [5] intoxication from beer, wine or liquor, which is a state of carelessness, [6] singing,<sup>92</sup> dancing,<sup>93</sup> and beating [drums],<sup>94</sup> [7] [wearing] garlands,<sup>95</sup> perfume,<sup>96</sup> lotion,<sup>97</sup> and makeup,<sup>98</sup> [8] [using] high and large beds,<sup>99</sup> [9]

<sup>91</sup> Tib. *mi tshangs par spyod pa*. Mvy 8364 *mi tshangs spyod* (*abrahmacarya*) lit. impure behavior. The opposite of *tshangs (pa) spyod (pa)*, BHSD *brahmacarya* – chastity. Although the broad reference is to the adoption of sexual abstinence, there is much discussion in the commentarial tradition as to the precise definition of this precept. To indicate that the term requires further definition, we employ the term “unchaste behavior.” Cf. Härtel (1956: 72 note 1) who notes regarding *abrahmacarya* that in taking these ten precepts – unlike the third of the five lay precepts taken before – one does not only commit to refraining from *kāmamithyācāra* (“außerehelichem Geschlechtsverkehr”, i.e., extramarital intercourse, etc.), but from any sexual intercourse.

<sup>92</sup> Tib. *glu*. Mvy 480 *glu (samgīti)*.

<sup>93</sup> Tib. *gar*. Mvy 5045 *gar (tāṇḍava)*.

<sup>94</sup> Tib. *gar dang brdung*. fut. of *rdung ba*, td. *brdungs, brdung, rdungs* ZHD: *rnga rdungs* – beat the drum. Nowadays the common wording is: *glu gar rol mo*. Cf. Härtel (1956: 72) who has in Skt. *nṛtyagītavādītra*, i.e., dancing (*nṛtya*), singing (*gīta*), music(al performance) (*vādītra*).

<sup>95</sup> Tib. *phreng ba*; Mvy 6116 *phreng ba (mālya)*, also Mvy 8698 as one of the *bslab pa'i gzhi bryad*, i.e., one of the eight precepts (*śikṣāpadāni*). Cf. Härtel (1956: 72): *mālagandhavilepanavarṇakadhāraṇa*: “Tragen von Kränzen, Parfümen, Schminke” (wearing wreaths, perfumes, make-up).

<sup>96</sup> Tib. *dri*. Mvy 1861 *dri (gandha)*.

<sup>97</sup> Tib. *byug pa*. Mvy 6114 *byug pa (vilepana)*.

<sup>98</sup> Tib. *kha dog*. Mvy 8698 *kha dog (varṇa)*, lit. color.

<sup>99</sup> Tib. *mal stan mthon po dang mal stan chen po*. Cf. Härtel (1956: 72): *uccāśayanamahāśayana*: (Gebrauch) von hohen und breiten Betten, i.e. (use of) high and wide beds. Mvy *khri stan thon po dang khri stan chenpo spong ba (uccāśayanamahāśayana-virati)*.

eating at improper times,<sup>100</sup> and [10] accepting gold and silver,<sup>101</sup> 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 śrāmanerikā 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 *dharma*s and the six subordinate *dharma*s<sup>102</sup>, either to someone who has reached the age of ten years living in a household (Tib. *khyim na gnas pa*; Skt. *grhoṣīṭā*<sup>103</sup>) or to an unmarried woman (Tib. *gzhon nu ma*; Skt. *kumārikā*)<sup>104</sup> who has reached the

<sup>100</sup> Tib. *dus ma yin par bza' ba*. Cf. Härtel (1956: 72): *akālabhojana*. Mvy 8700 *dus ma yin pa'i zas spong ba* (*vikāla-bhojana-virati*).

<sup>101</sup> Tib. *gser dang blang ba*. Cf. Härtel (1956: 72): *jātarūparajatapratigraha*. Mvy 8403 has *gser dang dang la reg pa* (*jātarūparajatasparśa*).

<sup>102</sup> Tib. *chos drug dang rjes su 'brang ba'i chos drug gi bslab pa*, Skt. *śad dharmmāḥ ṣaḍ anudharmmāḥ śikṣā*. Although here due to the missing folios the terms are not attested in Skt., they occur again below in III.i.1.3.3. Sch 253 MS Kṣudr-v(Bhī) 16b4 reads: *ṣaṭsu dharmmeṣu ṣaṭsv anudharmmeṣu śikṣā*. Cf. Mvy 9320 *chos drug* (*saḍdharmāḥ*); Mvy 9321 *rjes su 'thun pa'i chos drug* (*ṣaḍanudharmāḥ*).

<sup>103</sup> Although the term *grhoṣīṭā* 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 dharma*s). Kieffer-Pülz (2005: 234) understands *grhoṣīṭā* as 'married woman' ("verheiratete Frau"): "gr̥ha + uṣita. 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.

<sup>104</sup> 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* (*kumāri*). As Kieffer-Pülz points

age of eighteen years,<sup>105</sup> they should be given as follows: Convene a *bhikṣuṇī* *samgha* and ask [its members] to sit down. Have the [*śrāmanerikā*] make prostrations to the gathered assembly<sup>106</sup> of at least twelve *bhikṣuṇīs*, and tell her to squat in front of the senior<sup>107</sup> *bhikṣuṇī* and ask for a female preceptor. Have her make prostrations to the female preceptor and squat, placing her palms together.

out, Gunaprabha also uses the term *kumārikā*, in his *Vinayasūtra* 53, and in addition cites ‘*kumārikābhūtā*’ from the *Bhikṣunīvibhangā* of the Mūlasarvāstivādin. Kieffer-Pülz notes that it is possible that ‘*kumārikā*’ is a later development of *kumārikābhūtā* (2005: 234 note 113).

<sup>105</sup> Sch 253 18a3 *grhoṣitā dvādaśavarṣā* and *kumārikā paripūrṇavimśativarṣā*. Lamotte, vol. II (1944-1981/2001: 665) understands the twelve years of a *grhoṣitā* not as years of age, but as years of being married: “There are two kinds of *śikṣamāṇā*: i) those who take the six rules when they are young girls of eighteen years of age (*paripūrṇāśatadaśa kumārikā*); ii) those who take the six rules when they are women having ten years of married life (*grhoṣitā 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 *grhoṣitā* had to be married for twelve years first, before she could enter the biennial training as a *śikṣamāṇā*, it would require a minimum age of 22–24 years (2005: 226).

<sup>106</sup> Tib. ‘*khor*, Skt. *pāriṣada*.

<sup>107</sup> Tib. *rgan pa*, Skt. missing (gap in the ms). Mvy 2434 *rgan pa* (*jyeṣṭha*), i.e., senior/ longest-serving. SWTF *jyeṣṭha* mfn. vorzüglichste(r), oben an 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*),<sup>108</sup> [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 receive<sup>109</sup> the permission to train<sup>110</sup> 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

<sup>108</sup> 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.

<sup>109</sup> 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.

<sup>110</sup> Tib. *bslab pa'i sdom pa*, Skt. missing (gap in the ms.). Cf. Mvy 7010 *sdom pa* (*saṃvara*), 7675 *sdom pa* (*saṃkalanam*), 9363 *sdom pa chags* (*saṃvararūḍha*) (*saṃvarakūṭa*, *saṃvararūṭa*). Here most probably as below Sch 268 MS Kṣudr-v (Bhī) 29 a2–4 “*saṃvṛti*.” See also BHSD: *saṃvṛti* 1. in the sense of *saṃvara* noted only Sūtrāl.iv.4 *śila-*°*tiḥ*. For a fuller discussion of this term, and our reasons for translating it thus, see above in III.i.1.1 General Remarks.

should address her as ‘female preceptor’. The female preceptor says, ‘This is the method,’ and the female disciple<sup>111</sup> 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<sup>112</sup> under [the one whose name] I utter for the purpose [of correctly identifying her, namely]:’<sup>113</sup> 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*s and the six subordinate *dharma*s. 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*s and the six subordinate *dharma*s. I request [the] compassionate, for the sake of compassion, to grant me [the precepts].’ This should be done a second and third time.

<sup>111</sup> Tib. *slob ma*, Skt. missing (gap in the ms.). Myv 8737: *slob ma* (*śiṣya*). According to MW, the female form should be as expected *śiṣyā*. Entry for the female form in SWTF missing.

<sup>112</sup> 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.

<sup>113</sup> Tib. *don gyi slad du*, also to be found at the beginning of long mandala 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 *guruviṇī* or *upādhyāyikā*, her complete name is mentioned. See comparative table in Wei-Chun (2006: 39) quoting the Chin. translation of the EKS 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 Bhikṣuṇīsaṃgha

### 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:<sup>114</sup> ‘Please listen. Noble female *saṃgha* members,<sup>115</sup> this [śrāmaṇerikā] 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 *dharma*s and the six subordinate *dharma*s, under the female preceptor named so-and-so. If the moment is right and the noble female *saṃgha* agrees to it, may the noble female *saṃgha* members grant [their] permission and may the noble female *saṃgha*

<sup>114</sup> 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. *jñaptidvitīyakarma*, cf. Mvy 8661). The Mvy lists three/four kinds of *saṃgha* acts: 8659 *muktičā-jñāpti* (*gsol ba gcig pu*), 8660 *jñāptikarma* (*gsol ba'i las*), 8661 *jñāptidvitīya* (*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 “*Bhiksūṇikarmavācanā*.” 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 rnams rgyas par dbye na brgya rtsa gcig yod cing, de thams cad bsdus na gsol ba 'ba' zhig gi las dang gsol ba dang gynis kyi las dang gsol ba dang bzhi'i las te gsum du 'du 'o* (If one divides the acts of the *bhikṣu saṃgha* at length, there are 101. If one summarizes all of them, there are three: 1. *muktičā-jñāptikarman*, 2. *jñāptidvitīyakarman*, 3. *jñāpticaturthakarman*). Cf. Chung (1998a: 23). According to the Dharmaguptaka, one gets the allowance to become a Śikṣamāṇā with a *jñāpticaturthakarman* as do the Mahāśāṅghika and Sarvāstivādin, whereas the Mūlasarvāstivādin (and also the Mahīśāsaka and the Theravādin) perform a *jnaptidvitīyakarman* (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.

<sup>115</sup> In the current debates on reviving the female *saṃgha* in the Tibetan tradition, there are Tibetan monk scholars who claim that there is no mention of a female *saṃgha* 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 rnams*.

members grant the two years of training in the six *dharma*s and six subordinate *dharma*s under the female preceptor named so-and-so, from the *bhikṣuṇīsaṅgha* to this [śrāmaṇerikā] 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 [*saṅgha*] act (Tib. *las*, Skt. \**karman*<sup>116</sup>) should be instituted as follows: 'Please listen. Noble female *saṅgha* members, this [śrāmaṇerikā] 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 *saṅgha* the two years of training in the six *dharma*s and the six subordinate *dharma*s, under the female preceptor named so-and-so. For her sake, noble female *saṅgha*, since this [śrāmaṇerikā] 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 saṅgha* the two years of training in the six *dharma*s and the six subordinate *dharma*s, under the female preceptor named so-and-so, those female *saṅgha* members who agree that this [śrāmaṇerikā] 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 *dharma*s and six subordinate *dharma*s by the *bhikṣuṇī saṅgha*, 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 [śrāmaṇerikā] 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 *dharma*s and six subordinate *dharma*s by the noble female *saṅgha* members. The noble female *saṅgha* members have agreed and granted permission, by remaining silent.<sup>117</sup> Therefore, it is

<sup>116</sup> Mvy 8663 *las brjod pa* (*karmavācanā*). For a discussion of the translation of the terms *karman* and *karmavācanā*, see Introduction p. 4 note 4, as well as Hu-von Hinüber (1994: 200–209) and Chung (1998a: 30–32).

<sup>117</sup> Tib. *cang mi gsung bas*. Lit. by not saying anything.

accepted accordingly.' Then the six *dharma*s and six subordinate *dharma*s 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<sup>118</sup>

What are the six? [1] Not to go into a village<sup>119</sup> alone. [2] Not to swim across a river.<sup>120</sup> [3] Not to touch male persons. [4] Not to stay<sup>121</sup> alone with a male,

<sup>118</sup> Cf. Guṇaprabha in his auto-commentary to the *Vinayasūtra*, VinSūV, (Gokhale & Bapat 1982: 52): *ṣad dharmāḥ katame | naikākinī pravrajet mārgam | nadīpāraṇ na saṃtare | | na spr̥set puruṣam, tena | na ekāgāre saha svapet | | sāṃcaritram tu no kuryāt | avadyam chādayen na ca | |.* (English: What are the six *dharma*s? 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 rtsa ba'i dge slong ma'i so sor thar pa'i mdo'i 'grel pa* (*Āryasarvāstivādimūlabhiksūṇīprātimokṣasūtravṛtti*) 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.*

<sup>119</sup> 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.

<sup>120</sup> Here, our text is consistent with the *Vinayasūtra* (*nadīpāraṇ na saṃtare*) but differs from the aforementioned commentary on the *Bhiksūṇīprātimokṣasūtravṛtti*, 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* (*Bhiksūṇīprātimokṣasūtra*), 6a2: *yang dge slong ma gang gcig pu chu klung gi pha rol du rgal na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dan bcas pa ste dge 'dun lhag ma'o* (cf. Tsomo 1996: 85 *saṅghāvāśeṣa* no. 9: "If a bhiksūṇī crosses a river alone, then she commits a *saṅghāvāśeṣa* on the first offense."

<sup>121</sup> Here, again our text differs slightly from both the *Vinayasūtra* and the *Bhiksūṇīprātimokṣasūtravṛtti*. 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.<sup>122</sup> The Tathāgata has proclaimed these six *dharmas* in his discourses.<sup>123</sup>

#### II.iv.2.4.2 The Six Subordinate Dharmas<sup>124</sup>

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,<sup>125</sup> and [4] not to cut green<sup>126</sup> 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.

<sup>122</sup> Tib. *kha na ma tho mi bcab bo*, Skt. missing (gap in the ms.). Lit. censurable / blameworthy [action]. See also BHSD: *avadya-* confirmed by Tib. *kha na ma mtho ba*. Mvy 7237 *kha na ma mtho ba dang bcas (pa)* (*sāvadya*). In the case of a *bhikṣuṇī*, this refers to the concealing of a *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 *pārājika* no. 7, and Tsomo (1996: 82).

<sup>123</sup> Tib. *gsung rab*, Skt. missing (gap in the ms.). Mvy 1433 *gsung rab (pravacana)*.

<sup>124</sup> Cf. VinSūV, p. 52: *ṣaḍ anudharmāḥ katame | jātarūpam na grhṇīyāt | na guhye roma sātayet | | na khanet prthivīm cāpi | na cchindyāt haritam tṛṇam | | nāpratigrāhitam svādet | svādet saṃnīhitam 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 'Phags pa thams cad yod par smra ba'i rtza ba'i dge slong ma'i so sor thar pa'i mdo'i 'grel pa (Āryasarvāstivādimūlabhikṣuṇīprātimokṣasūtravṛtti), D 4112, Tanjur ('dul ba), tsu, 133b4–5: *rjes su mthun pa'i chos drug ni gser dngul la reg par mi bya ba dang, gsang 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 zas mi bza' ba'o.*

<sup>125</sup> Cf. Tibetan BhīPrā *pātayantika* offense no. 56 (Tsomo 1996: 106).

<sup>126</sup> The Tibetan term is rendered in several different ways (*glen pas*, *sen mos*, *sems mo*) in the various editions, likely reflecting the difficulty in construing the Sanskrit. Nevertheless, it has no counterpart in either the *Vinayasūtra* or the *Bhikṣuṇīprātimokṣasūtravṛtti*, both of which indicate that the reference is to green grass (Skt. *haritam tṛṇam*, Tib. *rtswa sngon mo*).

### III Full Ordination (Upasampadā)

#### III.i The Process of Granting the Consent to Practice as a Celibate (*brahmaccaryopasthānasamvṛti*)

##### III.i.1 Preparation

###### III.i.1.1 Outfitting the Candidate (Upasampatprekṣinī)<sup>127</sup> 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 *dharma*s and the six subordinate *dharma*s, she should be given the \**brahmaccaryopasthāna-samvṛti*.<sup>128</sup> First the female preceptor should prepare the five robes and the alms bowl and appoint a private instructor<sup>129</sup> and a presiding official.<sup>130</sup>

<sup>127</sup> Schmidt (1993: 76) has in his Index the masculine forms *upasampatprekṣa* 17b1 and *upasampatprekṣin* 17b4; 18a2/3; b1; 19a2, 5; 20b5; 21a5. However, we find in these places the following female forms: 17b1 *upasampatprekṣā* (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 *upasampatprekṣinī*. Cf. Uj II.iii.1.1.1, Tib. *bsnyen par rdzogs par 'tshal* (*ba*), see also cf. Uj II.iii.2.1.3b.

<sup>128</sup> Cf. above p. 84 note 9. As Kishino (2015) has shown, *brahmaccaryopasthāna-samvṛti* signifies the female *saṅgha*'s consent that the postulant is physically eligible for full ordination. I agree with Kieffer-Püllz (2010: 218–219 note 4) that *brahmaccaryopasthānasamvṛti* corresponds to the Theravāda tradition's *vutṭhānasammuti*, “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 *vutṭhānasammuti* from the *bhikkhuni* *saṅgha* 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 *brahmaccarya-samvṛti*. 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 *bhikṣuṇī* 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” (*ekatoupasampannā*) is mentioned. This term is introduced after women to be fully ordained were ashamed when *bhikkhus* questioned them about twenty-four things (*catuvisati 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 (*ekatoupasampannā*) and having cleared herself (in regard to the hindrances) in the *bhikkhunīsaṅgha* (“*anujānāmi, bhikkhave ekatoupasampannāya bhikkhunīsaṅghe visuddhāya bhikkhusaṅghe upasampadan iti*” 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 paṭhamam anusāsivā pacchā 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 *sangha*, 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 *sangha*.” (“*anujānāmi bhikkhave ekamantam anusāsivā saṅghamajjhe antarāyike dhamme pucchitum*” Pāli Vin II 272.6–8, Cv X.17, cf. Horner 1938–1966: v.376). In any case, *brahmacaryopasthānasamvṛti* is not equivalent to ordination in the order of the nuns.

<sup>129</sup> Tib. *gsang ba ston pa*; Skt. missing (gap in the ms). But the term occurs again further down: III.i.1.2.3 *raho'nuśāsikā* (15b3) – female private instructor. This refers to the interviewer who inquires whether the candidate fulfills all the conditions for full ordination. Some of the questions are very intimate as we will see below. Cf. Mvy 8730 *gsang ste ston pa* (*raho'nuśāsaka*). Likewise, Negi. BHSD *raho'nuśāsaka*, f. °*ikā* – instructor in private. Cf. III.i.1.2.1, Sch 252 note 136 and MS Kṣudr-v(Bhī) 15b1 *rahasyaṇuśāsikā* (BHSD derivation from *rahasya* – adj. secret; n. secret (doctrine) + *anuśāsana* n. instruction? = *rahasya anuśāsikā*). The word would be more likely analyzed as follows: *rahasi* (*rahas*, locative singular and ind. "privately, in secret") + *anuśāsikā* (cf. Schmidt's note 136). If the first half was *rahasya*, the compound would be *rahasyaṇuśāsikā*.

<sup>130</sup> Tib. *las byed pa'i dge slong ma* Skt. missing (gap in the ms). But the term occurs again further down. Cf. III.i.1.2.1, Sch 252 MS Kṣudr-v(Bhī) 15b3 *karmma-kārikayā*. Cf. Mvy 3832, 8729 *las byed pa* (*karmakara*, *karmakāraka*). BHSD: “*karmakāraka*, m., or °*ikā*, f., the presiding officer at an assembly of monks or nuns before which a *jñapti*, q.v., is presented; he or she presents the *jñapti*, and the following *karmavācanā*.” Negi: *las byed pa* – *karmakāraka*; *las byed pa mo* – *karmakārikā*. In the contemporary tradition, this is also known as *las kyi slob dpon* (*\*karmācāryikā*), but Negi gives neither a reference for *las kyi slob dpon*

### III.i.1.1.2 Choosing a Female Preceptor (*upādhyāyikā*)

#### III.i.1.1.2.1 Gathering of the Bhikṣuṇīsamgha

After that, the members of the *bhikṣuṇī samgha* assemble and take their seats. [The *śikṣamāṇā*] 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 preceptor<sup>131</sup> (*upādhyāyikā*), [the *śikṣamāṇā*] 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

*ma* nor for *slob dpon ma*. See also below p. 225 note 246 my remark to *brahma-caryopasthānasamṝti* (III.i.2.3.1).

<sup>131</sup> 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 *śikṣamāṇā* 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 *śikṣamāṇā* 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 *śikṣamāṇā* 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<sup>132</sup> by the female preceptor.’<sup>133</sup>

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<sup>132</sup> Tib. *bsnyen par rdzogs pa*, Skt. missing (gap in the ms). Mvy 8715 *bsnyen par rdzogs pa (upasampanna)*. Negi: Tib. *bsnyen par rdzogs pa*: 1. Skt. *upasam-pādanam*; 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-upasamпадā* – self ordination, *ehibhikṣukāya-upasampadā* – ‘bhikṣu, come here’ ordination, *daśavargena-upasamпадā* – ordination by a group of ten, *pañcavargena-upasamпадā* – ordination by a group of five); *upasampanna*, adj. ordained (as a monk). This list of four is 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): “*Pathamam upajjhām gāhāperabbā* (First she should be invited to choose a woman preceptor (*upajjhā*)). 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 Vutṭhāpana at Aranya Bodhi 29 August 2010. While both Pāli texts read: “*Pavattinī me, ayye, hohi*” (May you be my Pavattinī, Ayyā), the first translates into English, “Oh Venerable One, may you be my Upajjhāya therī,” while the second translates, “May you be my preceptor, Venerable.” Kieffer-Pülz (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.

<sup>133</sup> In EKŚ(D) in case of an *upādhyāyikā* (*mkhan mo*) and *ācāryikā* (*slob dpon ma*) the *karmavācanās* 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 ltar gsol ba bya ste | mkhan mo la phyag ’tshal du bcug nas | mdun du stan nang tshangs can la sogs pa'i steng du ci bder ’dug tu bcug ste | thal mo sbyar du bcug 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 bgyi ba ’phags ma la mkhan mor gsol gyis*

### III.i.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<sup>134</sup> by the ācāryikā as female preceptor.’ This [is to be repeated] a second and third time.

### III.i.1.3 Sanctioning<sup>135</sup> the Five Robes

Then the robes should be sanctioned: <sup>136</sup> ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so am going to sanction this outer

| 'phags ma bdag gi mkhan mo mdzad du gsol | 'phags ma mkhan mos bsnyen par rdzogs par bgyi'o || de bzhin du lan gnyis lan gsum du bzlas | tshig gsum pa la mkhan mo zhes brjod par bya'o || mkhan mos thabs yin no zhes brjod par bya'o | | slob mas legs so zhes brjod par bya'o || de ni mkhan mor gsol ba'o. See also UJ II.iii.1.1.2.2.

<sup>134</sup> 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.’

<sup>135</sup> R/VP 124 translates “Benediction” of the cloth and the bowl (15a). SWTF: *adhiṣṭhā* 1 – in Besitz nehmen, in Gebrauch nehmen, behalten (to take in possession, to take in use, to keep); Mvy 4264 *byin brlabs pa* (*adhiṣṭhāna*). Cf. Härtel (1956: 74 § 32); BHSD: *adhiṣṭhāna*. Bhīk 15a1 aham ... ādhiṣṭhāmi I take (formal) possession. Acc. to Geshe Thubten Ngawang (personal communication, 1996), *byin gyis brlab pa* means also: to convert, to transfer, to change into. In the Tibetan Vinaya context ‘*byin gyis 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 ‘*byin gyis brlab*.’ 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’.

<sup>136</sup> UJ II.iii.1.1.3.1a reads here: *de'i 'og tu mkhan po rang gis de la chos gos gsum byin gyis 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<sup>137</sup>. The sewing of this robe is complete, and it is fit for use.<sup>138,139</sup> [She should state this] similarly a second and third time. ‘I am likewise going

<sup>137</sup> Tib. *sbyar ma*, Skt. *saṅghāṭī*, lit. robe stitched together [from pieces]; Mvy 8933 *snam sbyar* (*saṅghāṭī*). It has 9–25 stripes (cf. Tsedroen 1992: 20–23).

<sup>138</sup> Tib. *byas pa rdzogs pa'i chos gos kun tu spyad pa*, Skt. *kṛtāpariniṣṭhitāñ cīvaraṁ kalpikaṁ pāribhogikām*, cf. BHSD: *pāribhogika* – fit for use, of articles for personal use, specifically for a nun’s robe: *cīvaraṁ kalpikaṁ pāribhogikām* (= *chos gos kun tu spyad pa*). *kṛtāpariniṣṭhita* (= *byas pa rdzogs pa*): quite perfect, accomplished.

<sup>139</sup> Uj 1.1.3.1a continues: *gal te re shig* [read: *zhig*] *chos gos dras shing drubs pa dag yod na de lta na legs te*. Cf. Härtel (1956: 74, 75 § 32).

to sanction the inner upper robe,<sup>140</sup> the lower robe,<sup>141</sup> the breast covering,<sup>142</sup> and the sweat cloth<sup>143</sup><sup>144</sup>,

### III.i.1.4 Verification of the Alms bowl

Next the alms bowl<sup>145</sup> is to be shown to the *bhikṣunīsaṅgha* [Skt. saying: ‘Venerables, may I please have your attention. This alms bowl is not too

<sup>140</sup> 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 zhig ste, snam phran bdun dang, glegs bu phyed dang gsum pa, tshad snam sbyar dang 'dra la, deng sang yongs grags su chos 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 śrāmaṇeras as well as *bhikṣus*; it has seven “*samghāṭī*” – stripes, two and a half patches (*glegs bu*) [per stripe], and its size is similar to the size of the *samghāṭī*. Nowadays, outside the context of monastic rituals, the tradition simply refers to it as *chos gos*).

<sup>141</sup> 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).

<sup>142</sup> 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: *kusula[ka] n*. Brusttuch (tucker).

<sup>143</sup> Tib. *rngul gzan*, Skt. *saṅkakṣikā*. Mvy 8936 *rngul gzan* (*saṅkakṣikā*); BHSD (p. 544): *saṅkakṣikā* – 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 *saṅkakṣikā*, see Hinüber & Anālayo (2017).

<sup>144</sup> 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).

<sup>145</sup> 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.<sup>146,147</sup> All] the *bhikṣuṇīs* should say: ‘The alms bowl is good.’

### III.i.1.1.5 Sanctioning the Alms bowl<sup>148</sup>

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:<sup>149</sup> ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so sanction this sage’s bowl<sup>150</sup> for use as a begging bowl.<sup>151</sup> 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.<sup>152</sup> 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

<sup>146</sup> Lit. too white.

<sup>147</sup> Cf. Härtel (1956: 76).

<sup>148</sup> Cf. Uj II.iii.1.1.5: *tato 'dhiṣṭhātavyam evañ ca punar adhiṣṭhātavyam*. 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.*

<sup>149</sup> Cf. Härtel (1956: 76).

<sup>150</sup> Tib. *drang srong gi snod*, Skt. *rśibhājana*. Cf. Mvy 4130 *drang srong lhung ba* (*rśipatana*). Cf. Tsedroen (2016, 225 note 102: *drang srong ma* – female form of Tib. *drang srong ba*, Skt. *rśabha*.

<sup>151</sup> Tib. *bslang ba'i snod*, Skt. *bhiksabhājana*. Not in Mvy.

<sup>152</sup> 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 mn̄gon 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.<sup>153</sup> '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-jñapti*)

Then the *karmakārikā bhikṣunī* should file a sole motion:<sup>154</sup> 'Members of the noble female *saṅgha*, 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 *saṅgha* considers the moment to be right, may the members of the noble female *saṅgha* grant their permission. She will privately instruct [the *śikṣamāṇā*] so-and-so with so-and-so as female preceptor.' This is the motion.

<sup>153</sup> Acc. to Jä *dad pa* is a secondary form of *'dod pa*. Uj reads instead *spro ba*. Both have forms of *utsāh* as their Skt. equivalents.

<sup>154</sup> Tib. *gsol ba nyi tshe*, Skt. *muktikā jñapti*. Mvy 8659 *gsol ba gcig pu* (*muktikājñapti*); Cf. LCh Skt–Tib. 499: *muktikā*. Cf. BHSD: *jñapti*, for (always in Mvy, but nowhere else) *jñāpti*, f. (= Pali *ñatti*), 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 *jñapti*, 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 sogs *gsol ba* kho na las brjod pa med pas *gsol ba 'ba' zhig pa'i las zhes bya'o* (*muktikājñaptikarma*: as explained in the Vinaya [acts] such as appointing a *raho* '*nuśāsikā* through a sole motion without *karmavācanā* are called *muktikājñaptikarma*'); source given in note 3: *dge slong gi rnam 'byed*, i.e. *Bhikṣuvibhaṅga*). For Pāli parallel, see Upasak (1975: 101–102): *ñatti* (may be with or without *kammavācā*; *ñatti-kamma*: That *kamma* of the *saṅgha* which requires only the 'formal-resolution' or the *ñatti* (and not the *kammavācā* along with it) is known as *ñattikamma*.

### 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<sup>155</sup>

<sup>156</sup> Then the private instructor should have [the *śikṣamāṇā*] 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.<sup>157</sup> 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.<sup>158</sup>

#### III.i.1.3.2 Interrogation Concerning the Obstructive Conditions (*āntarāyika dharmas*)<sup>159</sup>

1. ‘Are you a woman (*strī*)?’ ‘I am a woman.’<sup>160</sup>

<sup>155</sup> Cf. Uj II.iii.1.3.1.

<sup>156</sup> Note that at the beginning of Uj II.iii.1.3.1 the Tibetan adds: *de'i 'og tu gsang stet ton 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. *kuḍḍalikā sīmā*). The instructor has to leave the *sīmā* so that the other *saṅgha* 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 *mahatī 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 *kuḍḍalikā sīmā* (Tib. *mtshams bu chung*)

<sup>157</sup> Härtel coincides with the BhīKaVā except that the order is reversed: *ayam te bhūtakālo yam te satyakālo* (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*.

<sup>158</sup> Pāli Vin II 272.33–273.1, Cv X.17, cf. Horner (1938–1966: v.377).

<sup>159</sup> Cf. R/VP 124 (16a–17a). Cf. Uj II.iii.1.3.2.

<sup>160</sup> 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 BhīKaVā.

2. 'Have you reached the age of twelve, in the case of someone living in a household (*gr̥hośitā*) 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<sup>161</sup> and mother [Skt. or]<sup>162</sup> your husband<sup>163</sup> alive?'<sup>164</sup>
5. 'Do you have permission from your father and mother or your husband?'<sup>165</sup>
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 (*āhṛtikā*)<sup>166</sup>, are you?'
8. 'You are not someone who has been sold (*vikrītikā*),<sup>167</sup> are you?'

<sup>161</sup> Note that the Tibetan changes the order. The Skt. lists first the mother, then the father.

<sup>162</sup> 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.

<sup>163</sup> 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 mātāpitārau svāmi vā jīvati*. Thus, the sense is: Are your parents alive or is your husband alive?

<sup>164</sup> RLS add.: They are alive.

<sup>165</sup> RSJKQD add.: I have permission.

<sup>166</sup> 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 *āhṛtikā* as their equivalent. The clearest Tibetan gloss on the term comes in the Kalyāṇamitra (Dge legs bshes gynen), *Vinayavastuṭikā* ('*Dul ba gzhi rgya cher 'grel pa*'), Tanjur D 4113 ('*dul ba*'), tsu, 249b3 *brkus pa zhes bya ba ni gzhān gyi rgyal srid 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 *āhṛtikā* (*āhṛtaka*) indicates an unfree laborer, based, in large part, on this *Vinayavastuṭikā* 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?).*

<sup>167</sup> Tib. *btsongs pa*.

9. ‘You are not a pawn (*prāptikā*),<sup>168</sup> are you?’
10. ‘You are not someone who has offered herself as a servant in lieu of payment of a loan (*vaktavyikā*),<sup>169</sup> are you?’
11. ‘You are not desired by anyone, are you?’<sup>170</sup>
12. ‘You are not a magical apparition, are you?’<sup>171</sup>
13. ‘You are not in service to the king, are you?’<sup>172</sup>
14. ‘You do not bear a grudge against the king, do you?’<sup>173</sup>
15. ‘You are not someone who acts to harm the king, are you?’<sup>174</sup>

<sup>168</sup> Tib. *rnyed btson*. Sch 253 MS Kṣudr-v(Bhī) 16 a4 continues with *mā vikṛtikā | mā prāptikā | mā vaktavyikā*. The Tibetan editions vary, appearing either as *rnyed pa ma yin nam/ btsongs pa ma yin nam/ rtsod pa med dam* (JKQD), or *btsongs pa ma yin nam/ myed btson ma yin nam/ rtsod pa me dam* (RLS). 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 vikṛtako*. 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*).

<sup>169</sup> Tib. *rtsod pa med dam*. We base our translation of this term on the gloss given in the *Vinayavastuṭikā* (‘*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 bsgos pa’o*. JKQD add here (b)rkus pa ma yin nam. See *antarāyika-dharma* 9 (alternative RLS reading to *phrogs pa*).

<sup>170</sup> 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 gzhān gyi chags pa med dam*.

<sup>171</sup> Tib. *sprul pa*, Skt. *nirmitikā*. RLS 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 nāgah* (You are not a nāga?), 32. *mā paśuh* (You are not an animal?).

<sup>172</sup> Tib. *rgyal po la gtses pa ma yin nam*. The BhīKaVā continues with four questions related to the king: *mā rājabhaṭī | mā rājakilviṣakāriṇī | mā rājāpathya-karmmakāriṇī | mā tvayā rājāpathyaṁ karmaṇa kṛtam vā kāritam vā*. Similarly, Härtel (1956: 79 no. 12–15). Meanwhile, Uj reads: *rgyal pos bkrabs pa ma yin nam*.

<sup>173</sup> Tib. *rgyal po dang ’khon pa ma yin nam*. But Uj reads: *rgyal po la bsdigs pa ma yin nam*.

<sup>174</sup> 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?’<sup>175</sup>
17. ‘You are not vicious, are you?’<sup>176</sup>
18. ‘You are not overcome with grief, are you?’<sup>177</sup>
19. ‘You are not pregnant, are you?’
20. ‘You do not lack genitals, do you?’<sup>178</sup>
21. ‘You do not have both [male and female] genitals (*ubhaya-vyañjanā*),<sup>179</sup> 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?’<sup>180</sup>
25. ‘You do not have ambiguous sexual characteristics, do you?’<sup>181</sup>
26. ‘You have not seduced a *bhikṣu*, have you?’
27. ‘You have not killed your father, have you?’<sup>182</sup>

<sup>175</sup> Tib. *khyod kyiś rgyal po la gnod pa'i las byas sam byed du bcug pa ma yin nam*.

<sup>176</sup> Tib. *mi srun pa ma yin nam*. Skt *candā*.

<sup>177</sup> 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).

<sup>178</sup> Tib. *mtshan med pa*. Different from above II.iii.1.7 the Skt. ms. has here *avyañjanā*, which is not attested elsewhere, also not in NWS. Härtel (1956: 79 no. 17) has instead “*śānthakah*” (misspelled *sandha*) which he translates as impotent. Here asexual or lacking genitals by birth seems to be meant. No Mvy entry for *avyañjanā*. PW: *avyañjana* Adj. (f. *ā*) “bartlos, ohne Pubes Spr. 765” (beardless, without pubic hair). Uj reads: *za ma ma yin nam*. Mvy 8774 has *za ma* (*sandha*). PW: *sandha* Adj. (f. *ī*) zeugungsunfähig; m. Eunuch und Zweiter GAUT. VASIṢṭHA 14,2. *yoni* f. die vulva eines Weibes, das weder Regeln noch Brüste hat (infertile; m. Eunuch und Second GAUT. VASIṢṭHA 14,2. *yoni* f. the vulva of a woman who has neither rules nor breasts).

<sup>179</sup> Tib. *mtshan gnyis pa*. Mvy 8775 has the masculine form: *mtshan gnyis pa* (*ubhayavyañjanāḥ*). Härtel (1956: 79 no. 18) has instead “*pandakah*” 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* (*pandaka*). PW: *Eunuch, ein Impotenter* (eunuch, an impotent).

<sup>180</sup> Cf. BHSD: *alohinī* – a woman who does not menstruate Mvy 8929.

<sup>181</sup> Mvy 8930. Cf. BHSD *naimittikī*.

<sup>182</sup> 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*<sup>183</sup>), are you?’
32. ‘You have not gone over to the *tīrthikās*, have you?’<sup>184</sup>
33. ‘You are not a notorious bandit, are<sup>185</sup> you?’
34. ‘You are not one who lives by theft, are you?’<sup>186</sup>
35. ‘You are not someone who one who lives apart (*nānāsaṃvāsikā*), are you?’<sup>187</sup>
36. ‘You are not someone who is not entitled to live [with the order] (*asaṃvāsikā*), are you?’<sup>188</sup>

<sup>183</sup> Tib. *mu stegs can*, Skt. *tīrthikā*.

<sup>184</sup> Cf. BHSD *avakrāntaka*, also °*ika*, f. °*ikā*. Mvy 8759, Bhīk 16b2.

<sup>185</sup> 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 caurām dhvajabaddhakām pravrājayed yuh upasainipādayeyurvā*). See also Mvy 8799 *chom rkun por grags pa* (*cauro dhvaja-baddhaka*).

<sup>186</sup> Tib. *rkun gnas pa ma yin nam*] JKQD : *rku 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-saṃvāsika*, f. °*kā* lit. a thief(-like) inhabitant. Literally “one who belongs to a communion by theft.”

<sup>187</sup> Skt. *nānāsaṃvāsika*/~*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 *saṃghāvaśea* and undergoes “*mānatrā*”. As far as I know *mānatrā* is not attested in Sanskrit and assume Härtel means *mānatva* (Tib. *mu bar bya ba* Mvy 8652 *mānāpya*, °*tvā*) or respectively *parivāsa* (Tib. *spo ba* Mvy 8649; for concealment of a *saṃghāvaśea*). 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 *nānāsaṃvāsika*/~*kā* by disciplinary measures incurred to them, is only one of three possibilities to become *nānāsaṃvāsika*/~*kā*.

<sup>188</sup> Tib. *mi gnas pa*. Härtel (1956: 79, no. 23, 79 note 7). BSHD: being denied the right of living with the order. Cf. Tsedroen (2016: 202–203n69): *asaṃvāsika* (Tib. *mi gnas pal/ gnas par mi bya ba*, Mvy 8758).

### III.i.1.3.3 Interrogation Concerning Additional Matters<sup>189</sup>

37. ‘Had you gone forth previously?’<sup>190</sup> 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],’<sup>191</sup> then ask:
38. ‘Have you now gone forth and practiced chastity well?’<sup>192</sup> ‘I have.’
39. ‘Have you requested the two years’ training in the six *dharma*s and the six subordinate *dharma*s from the *bhikṣuṇī saṅgha*?’ ‘I have requested it.’
40. ‘Have you trained for two years in the six *dharma*s and the six subordinate *dharma*s?’ ‘I have trained.’<sup>193</sup>
41. ‘You do not owe any debts to anyone, whether much or little, do you?’<sup>194</sup>
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

<sup>189</sup> Cf. Uj II.iii.1.3.3.

<sup>190</sup> This seems to indicate that in ancient times, *pravrajyā* and *upasampadā* were the same and that the practice of ordaining in stages, with *śrāmaṇerikā* and *śikṣamāṇī* 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).

<sup>191</sup> See also Uj II.iii.1.3.3.

<sup>192</sup> Härtel (1956: 80, no. 38) (Skt. same): “Du bist den rechten Keuschheitswandel gewandelt?”

<sup>193</sup> 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 *bhikṣuṇī sangha* bestow on you the *brahmacaryopasthānasamvr̥ti*?’ ‘They bestowed it.’ ‘Have the required preliminary acts been done by the *bhikṣuṇī saṅgha*?’ ‘They have been done.’ ‘Have you behaved respectfully toward the *bhikṣuṇī saṅgha*?’ ‘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.

<sup>194</sup> 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.ii.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.<sup>195</sup>

### III.i.1.3.4 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:<sup>196</sup>

1. leprosy (*mdze, kuṣṭha*)<sup>197</sup>
2. goiter ('bras, *gandā*)<sup>198</sup>
3. exanthema (*shu ba, kiṭibha*)<sup>199</sup>
4. leukoderma (*phol mig, kilāsa*)<sup>200</sup>
5. ringworm (*tshad pa, dadrū*)<sup>201</sup>
6. scabies (*sha bkra, kacchū*)<sup>202</sup>
7. itching (*rkong pa, kandū*)<sup>203</sup>

<sup>195</sup> In the repetition of this list at III.ii.3.3 below, this appears as number 46.

<sup>196</sup> 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.

<sup>197</sup> Härtel (1956: 80) translates into German: “schwarzer Aussatz.”

<sup>198</sup> Jä: esp. larger swellings in the groin; Härtel (1956: 80): “skrophulöse Geschwulst.”

<sup>199</sup> Härtel (1956: 80): “Narbengeschwulst (Keloid).”

<sup>200</sup> Härtel (1956: 80): “weißer Aussatz.”

<sup>201</sup> *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*, *dadrūṇa*, 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 capititis), “Herpes tonsurans.”

<sup>202</sup> Härtel (1956: 80 no. 7): Krätze.

<sup>203</sup> LCh *kandū – khyi mgo*. See also *mgo*.

8. carbuncle (*klog pa/glog pa, rajata*)<sup>204</sup>
9. psoriasis (*rab tu g.ya' ba, vicarcikā*)<sup>205</sup>
10. labored breathing (*skyigs bu, hikkā*)<sup>206</sup>
11. vomiting, nausea (*skyugs pa, charddi*)
12. hemorrhoids (*gzhang 'brum, arśāṇsi*)<sup>207</sup>
13. infection or epidemic (*rims, jvara*)<sup>208</sup>
14. pulmonary consumption (*zad pa, kṣaya*)<sup>209</sup>
15. insanity (*myos pa*)<sup>210</sup>
16. fatigue (*ngal ba, klama*)<sup>211</sup>

<sup>204</sup> 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 Jä = *lhog pa* – carbuncle.

<sup>205</sup> 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*).

<sup>206</sup> 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.

<sup>207</sup> BSHD: *arśāṅgi*, refers to Mvy 9518 and Bhīk 17a1. Cf. Mvy 9518 *arśāṅgi*; *arśāṅgikuṣṭam*: *gzhang 'grum*; *zhang 'brum*. Härtel (1956: 81 no. 25) *arśāṇsi* Hämorrhoiden. Not in Wille (1990: 150–151).

<sup>208</sup> 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*.

<sup>209</sup> In Skt. no. 15 as stated in the comparative concordance in Wille 1990: 150). Härtel (1956: 81 no. 13): “Schwindsucht.” MW: *phthisis pulmonalis*.

<sup>210</sup> 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-rodha*).

<sup>211</sup> Same (no. 16) acc. to Wille (1990: 150). Mvy 7337, 9522 *ngal ba (klama)*. Härtel (1956: 81, no. 29): “Schwäche, Müdigkeit.” MW: fatigue, exhaustion, languor, weariness.

17. dizziness (*rmong bu, bhrama*)<sup>212</sup>
18. asthma (*dbugs mi bde ba, śvāsa*)<sup>213</sup>
19. phlegm, mucus (*lud pa, kāsa*)<sup>214</sup>
20. dehydration (*skem pa, śoṣa*)<sup>215</sup>
21. epilepsy (*brjed byed, apasmāra*)<sup>216</sup>
22. paralysis ('*jas pa*)<sup>217</sup>
23. jaundice (*dkar po'i nad, pāṇḍuroga*)<sup>218</sup>
24. elephantiasis (*rkang 'bam, ślīpada*)<sup>219</sup>

<sup>212</sup> 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*.

<sup>213</sup> 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.

<sup>214</sup> The Sanskrit has here and in the later iteration of this list “*kāsa*” Härtel (1956: 81, no. 14): *kāsa* “Husten.” NWS: *kāsa* <Ved, o.S.> Subst m Husten. AV 5,22,10. *kāsa* = Instr. <Hillebrandt 1885: 82>.

<sup>215</sup> *skem pa em* : *skyem pa*. Wille (1990: 150): *śoṣa*. MW: *śoṣa* – (act of) drying up, desiccation, dryness, pulmonary consumption. Härtel (1956: 81, no. 16): “Auszehrung,” 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.

<sup>216</sup> Härtel (1956: 81, no. 17): “Epilepsie.”

<sup>217</sup> 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 BhīKaVā) 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.

<sup>218</sup> Härtel (1956: 81, no. 20): “Bleichsucht.” Mvy 9512 *skya lba ba, skya rba ba skyasba ba* (*pāṇḍuroga*). MW: *pāṇḍuroga*: “yellow disease,” jaundice. Note that the later list presents this as *nad dkar po*.

<sup>219</sup> Lit. swollen leg(s). Härtel (1956: 81, no. 28) “Elephantasis.” MW same as Skt. ms.: *ślīpada*. Mvy 9521: *rkang 'bam* (*ślīpāda*). Mvy 8792 gives alternatively Skt. *śilīpadī*. Not in Wille (1990: 150–151).

25. genital fistula (*mtshan par rdol ba, bhagandara*)<sup>220</sup>
  26. tumor (*skran*)<sup>221</sup>
  27. blood disease (*khrag nad*)<sup>222</sup>
  28. excessive bile disorder (*mkhris pa, raktapitta*)<sup>223</sup>
  29. anal pustules (*rkub 'brum*)<sup>224</sup>
  30. burning sensation (*yan lag tsha ba, anigadāha*)<sup>225</sup>
  31. burning pain in the side (*rtsib logs tsha ba, pārśvadāha*)<sup>226</sup>
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<sup>220</sup> Skt. *bhagam̄dara* no. 25. Cf. Mvy 9517 *bhagam̄dara*, Mvy 9516 *bhasmakah*. Härtel (1956: 81, no. 24): “*bhagam̄dara* – Mastdarmfistel.” MW: “lacerating the vulva,” a *fistula* in the *pudendum muliebre* or in the *anus*. Cf. Jä: *rdol ba*, Med. *rdol gnyan* “fistula, gonorrhea.” Jä *mtshan* 2. Med. genitals. Perhaps *rectovulvar fistula*. Not in Wille (1990: 150–151).

<sup>221</sup> Not in Skt., also not in Wille (1990: 150–151). Mvy 9511 *skran* (*gulma*). Härtel (1956: 81, no. 22): “*gulmam* – Unterleibstumor.” MW: m. a chronic enlargement of the spleen or any *glandular* enlargement in the abdomen (as that of the mesenteric gland). Tib. *skran* (DM) *nang sha skran gyi ming*. Utpal 27.3. SRZT 33. ‘cancer.’ Dhongthog. Text 7, 12, 15, 36, 53. Lag-len 275.5. See also *khrag skran*. *mi dang srog chags kyi lus po'i zungs ci rigs tshad las 'das par 'phel ba las gong bur 'dril ba'i nad rigs shig gi ming ste, mang che ba ni sgrim che ba'i spyod lam dang zas rtsub 'gyur can, lus la zhugs pa'i skye ldan gzhan bcas kyis bskyed pa yin*. Bod kyi sman gzhung du de la rigs bco brgyad yod par bshad. Dag-yig.

<sup>222</sup> Not in Skt., also not in Wille (1990: 150–151). Mvy 9529 *khrag nad* (*rudhira*). Härtel (1956: 81, no. 23): “Blutkrankheit.”

<sup>223</sup> Skt. *raktapitta* no. 24. Cf. Mvy 4022 *mkhris pa* (*pitta*). Not in Härtel, but *pittam* in Uj II.iii.1.3.4. In the Tib. parallel “*mkhris nad*,” MW: n. “bile-blood,” a part. disturbance of the blood caused by bile, *plethora*, spontaneous hemorrhage from the mouth or nose. Neither *raktapitta* nor *pitta* in Wille (1990: 150–151).

<sup>224</sup> Not in Skt., also not in Wille (1990: 150–151). Tib. *rkub* – *anus*, Mvy 4008 *rkub (buli)*, 4573 *rkub* (*pāyu*). Jä *'brum pa* – pustule, pox. See above *gzhang 'brum*.

<sup>225</sup> 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* (*anigadāha*) – BHSD: body-burn. Same in Wille (1990: 151 no. 27 in BhīKaVā, but actually no. 26)

<sup>226</sup> Härtel (1956: 81, no. 31): “Seitenbrennen,” Mvy 9524 *rtsigs logs tsha ba* (*pārśvadāha*). Same in Wille (1990: 151 no. 28 in BhīKaVā, but actually no. 27).

32. broken bone (*rus pa zhig pa, asthibheda*)<sup>227</sup>
  33. virulent fever (*rims drag po*)<sup>228</sup>
  34. fever lasting a day (*rims zhag gcig pa, ekāhika*)<sup>229</sup>
  35. fever lasting two days (*zhag gnyis pa, dvaitīyaka*)<sup>230</sup>
  36. fever lasting three days (*zhag gsum pa, traitīyaka*)<sup>231</sup>
  37. fever lasting four days (*zhag bzhi pa, cāturthaka*)<sup>232</sup>
  38. daily fever (*rims nyin re*)<sup>233</sup>
  39. serious fever arising from imbalance of all three humors ('*dus pa'i rims, sāmnipātika*)<sup>234</sup>
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<sup>227</sup> Härtel (1956: 81, no. 32): “Knochenbruch.” Mvy 9525 *rus pa la zug pa, rus pa zug pa (asthibheda)*. Same in Wille (1990: 151 no. 29 in BhīKaVā but actually no. 28).

<sup>228</sup> Not in this formulation of the Skt. list but it does appear as *prajvara* in the subsequent at III.ii.3.5. Mvy 9530 *rim drag po (prajvara)*. BSHD: virulent contagious disease, doubtless a fever. Cf. Uj II.iii.1.3.4: “*jvaraḥ prajvaraḥ ekāhiko dvitīyakaḥ tṛtīyakaś caturthakah sāmnipātikah satatajvara viṣamajvaraḥ*.” 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).

<sup>229</sup> Härtel (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).

<sup>230</sup> Härtel (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).

<sup>231</sup> Härtel (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).

<sup>232</sup> Härtel (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).

<sup>233</sup> Not in Skt., also not in Wille (1990: 150–151).

<sup>234</sup> Härtel (1956: 81, no. 39): *sāmnipāta (-jvara)*” Aus einer Störung aller drei Grundsäfte (*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* (*sāmnipātajvara*) which, if coming in quite a pronounced form, is either incurable or curable with

40. constant fever (*rtag pa'i rims, satatajvarah*)<sup>235</sup>
41. intermittent chronic fever (*rims ldang dub pa*<sup>236</sup>)

Do you have any such diseases or any other physical conditions?<sup>237</sup>

### III.i.1.3.5 Instruction by the Private Instructor to Come for Interrogation in the Midst of the Samgha<sup>238</sup>

If she turns out to be completely free, the private instructor should instruct her: ‘You should reply in the midst of the *sangha* 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 Āyurveda 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*).

<sup>235</sup> 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).

<sup>236</sup> Not in Skt. Härtel (1956: 81, no. 38): “Wechselfieber” (= malaria). Mvy 9536 *rim mi (b)zad pa* (*viśamajvara*). Not in Wille 1990 (150–151).

<sup>237</sup> 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 evaṇrūpāḥ kāye kāyikā ābādhāḥ samvidyante 'nye vā*. Cf. Schmidt (1993: 254n157).

<sup>238</sup> Cf. Uj II.iii.1.3.5.

### **III.i.2 Actual Process of Granting the Consent to Practice as a Celibate (*brahmacaryopasthānasamvṛti*)**

#### **III.i.2.1 Request for Brahmacaryopasthānasamvṛti**

##### **III.i.2.1.1 Request by the Private Instructor to Let the Candidate Enter<sup>239</sup>**

Then, standing in the central aisle, the private instructor should say: ‘Listen noble ones,<sup>240</sup> 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 Samgha<sup>241</sup>**

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 *brahmacaryopasthānasamvṛti* (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 *brahmacaryopasthānasamvṛti* 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 *brahmacaryopasthānasamvṛti* from the noble female

<sup>239</sup> Cf. Uj II.iii.2.1.1.

<sup>240</sup> Skt. noble *saṃgha*.

<sup>241</sup> Cf. Uj II.iii.2.1.2.

*saṃgha*. May the compassionate for the sake of compassion [grant<sup>242</sup> it].’ This should be done a second and third time.

### III.i.2.2 Interrogation Concerning the Obstructive Conditions in the Midst of the Samgha

#### III.i.2.2.1 Motion by the Karmakārikā for Interrogation Concerning the Obstructive Conditions in the Midst of the Samgha

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 [*sikṣamāṇā*] 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 Samgha Concerning the Obstructive Conditions<sup>243</sup>

‘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.’<sup>244</sup>

<sup>242</sup> Tib. *gsol cig*. Cf. Jä *gsol ba*, *mtshan gsol ba*, also: to give a name.

<sup>243</sup> R/WP 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.

<sup>244</sup> 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]<sup>245</sup> 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 Brahmaccaryopasthānasamvr̥ti

#### III.i.2.3.1 Motion by the Presiding Official for Brahmaccaryopasthānasamvr̥ti<sup>246</sup>

Then she should make the [following] motion. ‘Noble female *sangha* 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<sup>247</sup> 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

<sup>245</sup> From III.i.1.3.2 to III.i.1.3.4.

<sup>246</sup> Tib. *tshangs par spyod pa la rim gror bya ba'i sdom pa*, also Tib. *tshangs par spyod pa la nye bar gnas pa'i sdom pa*, D 4118, ('dul ba), *wu*, 122b7. According to Kieffer-Pülz (2010: 218) the respective Skt. term *brahmacaryopasthānasamvr̥ti* corresponds with Pā. *vutthānasammuti* (“Erlaubnis zur Aufnahme,” i.e., “agreement as to ordination”) or respectively with *vutthāpanasammuti*, cf. (Hüsken 1997: 254, 260, 268, 418–419). Similarly, Roth (1970: 30) understands Skt. *upasthāpana-sammuti* as consent [to the female candidate] to enter into the ordination proceedings. Jyväsjärvi (2011: 514) understands the term as “permission regarding the foundation of celibacy.” According to Guṇaprabha, “full ordination here means celibacy” (517). Cf. Sections on Nuns in the *Vinayasūtravṛ̥ty-abhidhāna-svavyākhyāna* ('Dul ba'i mdo'i 'grel pa mngon par brjod pa rang gi rnam par bshad pa), D 4119 ('dul ba), *zhu*, 49b2: 'dir bsnyen par rdzogs pa ni *tshangs par spyod pa'o*. *Brahmacaryopasthānasamvr̥ti* is neither an ordination nor does Tib. *sdom pa*, Skt. *saṃvṛti* here mean “vow” in the sense of Skt. *saṃvara*. For a detailed study of the term, see (Kishino 2015). Cf. Tsedroen (2016: 174n17). See further discussion of this terminology above, p. 84 note 9.

<sup>247</sup> Note: It is two years later now. In the previous stage of ordination, the *śrāmaṇerikā* 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 *brahmacaryopasthānasamvṛti* 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 *brahmacaryopasthānasamvṛti* 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 (*brahmacaryopasthānasamvṛti*). 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.]<sup>248</sup>

<sup>248</sup> 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 *karmā* (*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 *brahmacaryopasthānasamvṛti* 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 BhīKaVā manuscript, and the Tibetan translation is ambiguous on this point. It is clear from the Sanskrit BhīKaVā that for the *brahmacaryopasthānasamvṛti*, 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 *samgha* members grant their consent to practice as a celibate (*brahmacaryopasthānasamvr̄ti*) to this [śikṣamāṇā] with the name so, under the female preceptor so-and-so. By remaining silent, the *samgha* of female noble ones has agreed and granted its permission. I hereby declare it so.”

Tsewang Nyima (Tshe-dbang-nyi-ma 2009: 835) published in Dharamsala reflects this (mis)understanding of the requirements for conferring *brahmacaryopasthānasamvr̄ti*: *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 lnga 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 dgnos 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 khriṃs so*] *dge slob ma'i sdom pa dge tshul ma dang bsnyen rdzogs kyi bar du lo gnyis su gtso bor spyad dgos kyang/de phan gtong ba min te/ rgya cher 'grel las/de spyad pa'i dus 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 *bhikṣuṇī* 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-dvitīya-karman* by twelve *bhikṣuṇīs*. [The candidate] is just called “celibate” without receiving a new vow (Tib. *sdom pa*), because the *bhikṣuṇī* vow [read: śikṣamāṇā 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 *bhikṣuṇī* vow, an intermediate discipline which is of one substantial type with the śikṣamāṇā vow.] Although the śikṣamāṇā vow has to be mainly practiced for a period of two years between the [time as a] śrāmanerikā 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 gzhugs*, Skt. *vrata*)” does not degenerate: *de spyad pa'i dus ni lo gnyis so// lo gnyis las lhag na yang de phyin chad brtul zhugs de nyams par mi 'gyur la, de phyin chad mi bsrung bar bya ba'ang min no.* Jä Tib. *brtul gzhugs*, Skt. *vrata*. MW renders *vrata* as “observance, vow.” Cf. BHSD *vrata-pada* (Pā. *vata-pada*).*

### III.ii Karma in the Presence of the Twofold Samgha (*ubhaya-samgha*)<sup>249</sup>

#### III.ii.1 Gathering of the Twofold Samgha in Separate Boundaries

Then, after the entire *bhikṣusamgha*, comprised of at least ten *bhikṣus*, has gathered and been seated within a small boundary (Tib. *'khor*, Skt. *maṇḍalaka*),<sup>250</sup> and the entire *bhikṣunīsamgha*, comprised of at least twelve *bhikṣunīs*,<sup>251</sup> 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. *vīṇḍaka*) or on a hollow cushion (Tib. *khong tshangs can*, Skt. *masūrikā*);<sup>252</sup> join her palms together, and request full ordination from the twofold *saṅgha*.<sup>253</sup>

<sup>249</sup> R/WP 124 (18b–21b).

<sup>250</sup> Cf. Kieffer-Pilz (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.”

<sup>251</sup> 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/miha' 'khob 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' khob*, Skt. *pratyanta*), five or more are permissible.”

<sup>252</sup> 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.”

<sup>253</sup> Tib. *dge 'dun gnyis ka las*, Skt. *ubhayasamghād*. Had it been two *saṅghas*, strictly speaking one would expect to find the Sanskrit in the dual, i.e. *ubhayasamghābhyaṁ*. The use of the singular suggests instead a single *saṅgha* of both groups or both sexes. The question as to whether the *saṅgha* 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 Upasampadā in the Presence of the Twofold Saṅgha

‘Venerable members of the twofold *saṅgha*.<sup>254</sup> I, by the name of so-and-so am an applicant seeking full ordination<sup>255</sup> 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 *saṅgha*. Venerable members of the twofold *saṅgha*, please fully ordain me. Venerable members of the twofold *saṅgha*, please raise me up.<sup>256</sup> Venerable members of the twofold *saṅgha*, please take care of me. Venerable members of the twofold *saṅgha*, 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: “śr̥notu bhadantā ubhayasaṅgha” – Eng. “Venerables (plural), may the twofold *saṅgha* (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 *ubhayasaṅgha*, the Tibetan translates *ubhayasaṅgha* as both *dge 'dun sde gnyis* (two communities of the *saṅgha*) or *dge 'dun gnyis ka* (both *saṅghas*), thus preserving the ambiguity (or furthering the confusion). Moreover, the *bhikṣuṇī saṅgha* also functions on its own as a *saṅgha*, grammatically at least, as of course does the *bhikṣu saṅgha*. We will translate *ubhayasaṅgha* as twofold *saṅgha*, whether the Tibetan has *dge 'dun gnyis ka* (both *saṅghas*) or *dge 'dun sde gnyis* (two communities of the *saṅgha*).

<sup>254</sup> Skt. *bhadantā ubhayasaṅgha*. Tibetan here has *btsun pa'i dge 'dun gnyi ga'i rnams* or *btsun pa'i dge 'dun gnyi rnams* in variant readings.

<sup>255</sup> The Skt. noun *upasampatprekṣinī* (applicant for full ordination) is rendered in Tibetan in verbal form as *bsnyen par rdzogs par 'tshal (ba)*.

<sup>256</sup> Tib. *bdag dbyung bar gsol*, Skt. *ullūmpatu mām*. BSHD: *ullūmpati, ullūmpatu*. Cf. Pāli, Bhikkhunī Vuṭṭhāpana Bodhinyana Monastery 22nd October 2009: 6: *Ullūmpatu mam, ayye, saṅgho anukampam upādāya* “May the Saṅgha raise me up out of compassion.”

### **III.ii.3 Interrogation Concerning the Obstructive Conditions in the Midst of the Twofold Saṅgha**

#### **III.ii.3.1 Motion by the Karmakāraka-bhikṣu for Interrogation Concerning the Obstructive Conditions in the Midst of the Twofold Saṅgha**

After that the *karmakāraka-bhikṣu* should make the motion (*jñapti*): ‘Venerable members of the twofold *saṅgha*, 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 *saṅgha*. If the moment is right and the twofold *saṅgha* agrees to it, may the twofold *saṅgha* grant its permission. I, by the name of so-and-so will interrogate [her] about the obstructive conditions in the midst of the twofold *saṅgha*.’ 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 Saṅgha**

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 (*gr̥hosiṭā*) 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 (*āhṛtikā*),<sup>257</sup> are you?’
8. ‘You are not a pawn (*prāptikā*),<sup>258</sup> are you?’
9. ‘You are not someone who has been sold (*vikrītikā*),<sup>259</sup> 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?’<sup>260</sup>
12. ‘You are not a magical apparition, are you?’<sup>261</sup>
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?’<sup>262</sup>
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?’

<sup>257</sup> Tib. *phrogs pa*. Alternative reading: *brkus pa*.

<sup>258</sup> Tib. *myed btson*. 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.

<sup>259</sup> 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.

<sup>260</sup> As in the previous iteration of this list, this has no Sanskrit equivalent.

<sup>261</sup> 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.

<sup>262</sup> 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 one 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 two years’ training in the six *dharma*s and the six subordinate *dharma*s from the *bhikṣuṇī saṅgha*?’ ‘I have requested it.’
40. ‘Have you trained for two years in the six *dharma*s and the six subordinate *dharma*s?’ ‘I have trained.’
41. ‘Did the *bhikṣuṇī saṅgha* bestow on you the *brahmacaryopasthāna-saṃvṛti*?’ ‘They bestowed it.’<sup>263</sup>
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.’<sup>264</sup>

<sup>263</sup> 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.

<sup>264</sup> 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?’<sup>265</sup>  
 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.’<sup>266</sup>

### III.ii.3.5 Interrogation Concerning Diseases in the Midst of The Twofold Samgha

‘You by the name of so-and-so, please listen. A woman’s body can be harmed by diseases such as the following:<sup>267</sup>

1. leprosy (*mdze, kuṣṭha*)
2. goiter ('bras, *gandā*)
3. exanthema (*shu ba, kiṭibha*)
4. leukoderma (*phol mig, kilāsa*)
5. ringworm (*tshad pa, dadrū*)
6. scabies (*sha bkra, kacchū*)
7. itching (*rkong pa, kandū*)
8. carbuncle (*klog pa/glog pa, rajata*)
9. psoriasis (*rab tu g.ya' ba, vicarcikā*)
10. vomiting, nausea (*skyugs pa, charddi*)
11. hemorrhoids (*gzhang 'brum, arśāñsi*)
12. labored breathing (*skyigs bu, hikkā*)
13. infection or epidemic (*rims, jvara*)
14. pulmonary consumption (*zad pa, kṣaya*)

<sup>265</sup> This question appeared as number 41 in the previous list.

<sup>266</sup> This question appeared as number 42 in the previous list.

<sup>267</sup> 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*)<sup>268</sup>
16. fatigue (*ngal ba, klama*)
17. dizziness (*mgo g.yung, bhrama*)<sup>269</sup>
18. phlegm, mucus (*lud pa, kāsa*)
19. asthma (*dbugs mi bde ba, śvāsa*)
20. dehydration (*skem pa, śoṣa*)<sup>270</sup>
21. epilepsy (*brjed byed, apasmāra*)
22. paralysis ('*jas pa*)<sup>271</sup>
23. jaundice (*nad dkar po, pāṇḍuroga*)<sup>272</sup>
24. elephantiasis (*rkang 'bam, ślipada*)
25. genital fistula (*mtshan par rdol ba, bhagandara*)<sup>273</sup>
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, anigadāha*)
31. burning pain in the side (*rtsib logs tsha ba, pārśvadāha*)

<sup>268</sup> 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.

<sup>269</sup> In contrast to this iteration, previously we had *rmong bu* apparently in lieu of *mgo g.yung* translating *bhrama*.

<sup>270</sup> In the earlier list, this appeared as *skyem pa*.

<sup>271</sup> 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*'.

<sup>272</sup> In the earlier list this appears as *dkar po'i nad*.

<sup>273</sup> 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 zhig pa, asthibheda*)
33. virulent fever (*rims drag po, prajvara*)
34. fever lasting a day (*rims zhag gcig pa, ekāhika*)
35. fever lasting two days (*zhag gnyis pa, dvaitīyaka*)
36. fever lasting three days (*zhag gsum pa, traitīyaka*)
37. fever lasting four days (*zhag gbzhi pa, cāturthaka*)
38. daily fever (*rims nyin re ba*)
39. serious fever arising from imbalance of all three humors ('*dus pa'i rims, sāṃnipātika*)
40. intermittent chronic fever (*rims ldang dub pa*)<sup>274</sup>
41. constant fever (*rtag pa'i 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 Saṅgha

#### 275 III.ii.4.1 Motion before the Twofold Saṅgha for Full Ordination

Next, the *bhikṣu* who files the motions (Tib. *gsol ba byed pa'i dge slong*, Skt. *jñaptikāraka*) should make the [following] motion, and then institute the act:

<sup>274</sup> Compared to the order of the previous list, these last two conditions are inverted.

<sup>275</sup> Here, in the Tibetan editions, a new section of the *Vinayakṣudrakavastu* ('*Dul 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 '*Dul ba phran tshegs kyi gzhi*', while RLS read '*Dul ba phra mo'i 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 Kuijper 2009: 128). Furthermore, there is a Tibetan saying: *le'u ka ya(r) blta* (for first *le'u* 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 (*le'u*),

'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*. This [candidate] by the name of so-and-so, with so-and-so as female preceptor, requests 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.<sup>276</sup> The *bhikṣuṇī saṃgha* has granted her the two years of training in the six dharmas and the six subordinate *dharma*s, and she has trained for two years in the training of the six *dharma*s and the six subordinate *dharma*s. The *bhikṣuṇī saṃgha* has given her the *brahmacaryopasthānasamnyṛti* by means of the three *dharma*s.<sup>277</sup> The required preliminary acts have been done by the *bhikṣuṇī saṃgha*, the *bhikṣuṇī saṃgha* 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 *saṃgha*. If the moment is right and the twofold *saṃgha* agrees to it, may the twofold *saṃgha* grant its permission. May the twofold *saṃgha* 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.

<sup>276</sup> 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.

<sup>277</sup> 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 *brahmacaryopasthānasamnyṛti*. For an enumeration of three *dharma*s 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.<sup>278</sup> The *bhikṣuṇī saṃgha* has granted her the two years of training in the six *dharma*s and the six subordinate *dharma*s, and she has trained for two years in the training of the six *dharma*s and the six subordinate *dharma*s. The *bhikṣuṇī saṃgha* has given her the *brahmacaryopasthānasamvṛti* [Skt. by means of the three *dharma*s].<sup>279</sup> 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<sup>280</sup> 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 *karmavācanā*. 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.”

<sup>278</sup> 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.

<sup>279</sup> Here different from III.ii.4.1. Tib. *om. “chos gsum gyis.”*

<sup>280</sup> Tib. *tshe dang ldan pa rnams*, Skt. *āyuṣmantah*.

### III.iii End of the Act of Full Ordination (*upasampadā*)

#### III.iii.1 Measuring the Shadow<sup>281</sup>

Then the shadow should be measured.<sup>282</sup> The *bhikṣunīs* used a very long [Skt. vine<sup>283</sup>] to measure the shadow. The Bhagavān said, “Do not measure the shadow with a very long vine.” When they measured with their feet,<sup>284</sup> 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.’<sup>285</sup>

#### III.iii.2 Ascertaining the Season<sup>286</sup>

After that the season should be announced. These are winter, spring, rainy season, the period of shorter rains,<sup>287</sup> 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].<sup>288</sup>

<sup>281</sup> 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.

<sup>282</sup> Tib. *gcal ba*. Skt. *māpayitvya*; *grib ma gcal bar bya'o* and imperative *gcol cig*. From the context and the Sanskrit equivalent, it is clear, that the term should indicate measuring. But according to Jä, *gcal ba* – to spread, display, lay out. However, see also Jä: *'jal 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 *'jal ba*.

<sup>283</sup> Tib. *om*. but includes it in the next line (*shing lcug ma*). Mvy 4232 *'khri shing ngam lcug(s) ma (latāvallī)*.

<sup>284</sup> Tib. *rkang pa*, Skt. *pāda*.

<sup>285</sup> Tib. *skyes bu*, Skt. *puruṣa*.

<sup>286</sup> 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.

<sup>287</sup> Tib. *zad pa*; cf. MW: *mṛtvārṣika* – the period of the short rains (which cease within 24 hours).

<sup>288</sup> 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<sup>289</sup>

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 *saṅgha* 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 *poṣadha* 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.

<sup>289</sup> Uj II.iii.3.2.

## IV The Four Kinds of Principle Guidelines to be Observed by Bhikṣuṇīs<sup>290</sup>

### IV.i The Three Supports of Life (*trayo niśrayāḥ*)<sup>291</sup>

#### 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-saṃbuddha, 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<sup>292</sup> in the well-spoken Dharmavinaya. What are the three?’

#### IV.i.2.1 Niśraya 1<sup>293</sup>

‘Among robes,<sup>294</sup> 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,<sup>295</sup> thin or fine cotton,<sup>296</sup> cloth made from hempen

<sup>290</sup> Cf. Tsedroen & Anālayo (2013: 758).

<sup>291</sup> R/VP 124 (23b).

<sup>292</sup> 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.

<sup>293</sup> Cf. Uj III.i.2.1.

<sup>294</sup> Tib. *chos gos*, Skt. *cīvarāḥ*.

<sup>295</sup> Tib. *bgo ba*, Skt. *prāvāra*. According to MW, an upper or outer garment, cloak, mantle.

<sup>296</sup> Not in Skt. Mvy 5875 *seng ras* (*veṣṭaka*) Mvy 8985 *seng ras* (*viralikā*). In Skt. here: *anṣukā*. Cf. BSHD.

plant,<sup>297</sup> raw silk,<sup>298</sup> āmilā<sup>299</sup> cloth, somilā cloth,<sup>300</sup> cloth of dark maroon silk,<sup>301</sup> fine Kāśi<sup>302</sup> cloth, fine linen,<sup>303</sup> fine dukūla cloth,<sup>304</sup> fine koṭambaka cloth,<sup>305</sup> and any other appropriate cloth obtained from the *sangha* or from an individual in moderate measure]. Do you fully commit<sup>306</sup> to such a state<sup>307</sup>? To this she should reply: ‘I fully commit.’

#### IV.i.2.2 Niśraya 2<sup>308</sup>

‘You, by the name of so-and-so, please listen. Among [types of] food, alms food (*pindapāta*) 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,<sup>309</sup> pap,<sup>310</sup> gruel,<sup>311</sup> regularly offered [food],<sup>312</sup> food

<sup>297</sup> Tib. *ldum bu sha na'i gos*, also *sha na'i ras*, Skt. śāṇaka, Mvy 9160.

<sup>298</sup> Tib. *srin pa / srin bu*, Skt. kauṣeya. Mvy 4846 *srin bu* (*kṛmi*) – worm, insect. We follow here the Skt.

<sup>299</sup> Tib. *ras a mi la*, Skt. āmilā; Mvy 9172 *ras a mi la – be'u ras Yug chen*.

<sup>300</sup> Tib. *so mi la*, Skt. somilā; cf. Mvy 9175 *be'u phrug, be'u phrag* (*saumilakā*).

<sup>301</sup> Tib. *la ba'i kha dog srin bu smug po 'dra ba*, Skt. kṛmivarnā. MW: *kṛmi*: a silk worm, lac (red dye caused by insects). BSHD: *kṛmivarnā*.

<sup>302</sup> Tib. *kaśika'i phra mo*, Skt. kāśisūksma. Kāśi refers to Varānasī. Cf. Mvy 9176 *yul ka sha'i ka'i ras phran* (*kāśisūksma*). Cf. BSHD: *kāśika, kāśikā*.

<sup>303</sup> Tib. *zar ma'i phra mo*, Skt. kṣomakasūkṣma (better known as kṣaumakasūkṣma); Mvy 9161 *zar ma'i ras* (*kṣaumaka*). Cf. BSHD: *kṣomaka*.

<sup>304</sup> Tib. *rtswa du kū la phra mo*, Mvy 9162: *dukūla'i ras*; Skt. *dukūlakasūkṣma*, i.e., made of the inner bark of the *dukūla* plant.

<sup>305</sup> Tib. *ras ko tam ba ka phra mo*, Skt. koṭambakasūkṣma, Mvy 9163: *ko(t)ṭambaka*, Tib. *kotamba'i ras*.

<sup>306</sup> Tib. *mngon du yi dam bca' ba*, Skt. abhisāñghotsyase.

<sup>307</sup> Here Tibetan *gnas* corresponds not to *niśraya*, as it had above, but to *sthānam*.

<sup>308</sup> Cf. Uj III.i.2.2.

<sup>309</sup> Tib. *'bras chan*, Skt. *bhakta*.

<sup>310</sup> Tib. *skyo ma*, Skt. *tarpana*.

<sup>311</sup> Tib. *thug pa*, Skt. *(ya)vāgūpāna*.

<sup>312</sup> Tib. *rtag [re 'khor]*, Skt. *naityaka*; cf. Mvy 5762. Only Derge adds here: *'phral la bos pa'i'am | spags pa'i'am | inga ston nam*. Tib. *'phral la bos pa*; Mvy 5764

given away on the feast of the eighth lunar day,<sup>313</sup> food of the fourteenth lunar day,<sup>314</sup> and food of the fifteenth lunar day, (i.e., full moon),<sup>315</sup> and any other appropriate alms food obtained by the *sangha* 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<sup>316</sup>

'You, by the name of so-and-so, please listen. Herbal decoction<sup>317</sup> 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

*'phral la bos pa* (*autpātika*): food offered by sudden invitation; Tib. *spags pa*; Mvy 5765 *sbags pa* (*pinda*; *utpiṇḍa*): food offered in order to do [*pūjā* for ancestors offering]; *pīṇḍa*, Tib. *Inga ston*; Mvy *Inga ston* (*pāñcamika*): food given away on the feast of the fifth lunar day. In India, on the fifth days of certain months in the lunar calendar, such as the *nāga pāñcamī*, the custom is to make ritual food offerings, called *pīṇḍa*. The *pīṇḍa* offering is made of dough that is pressed inside one hand and thus has the shape of the five fingers. This can also be understood from the context, because the first three in the Derge list refer to different kinds of food, no. 4–6 refer to invitations to special meals, and no. 9–12 to special dates. So these listed between the two categories are applicable to both, i.e., to special invitation and specific time.

<sup>313</sup> Tib. *brgyad ston*, Skt. *āṣṭamika*; cf. Mvy 5758.

<sup>314</sup> Tib. *bcu bzhi ston*, Skt. *cāturdaśika*; cf. Mvy 5759.

<sup>315</sup> Not in Skt. Tib. *nya ston*, Skt. *pāñcadaśika*; cf Mvy 5760.

<sup>316</sup> Cf. UJ III.i.2.4.

<sup>317</sup> Tib. *bkus pa'i sman*, Skt. *pūtimuktabhaiṣajya*. 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 nānāhesajjehi saṃsaṭṭam*; 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); Bhik 23a.4."

boiling?’<sup>318</sup> She should reply, ‘Yes, I will be contented with it.’ ‘If a surplus is obtained, you may accept:

- 1) ghee,<sup>319</sup>
- 2) sesame oil,<sup>320</sup>
- 3) honey,<sup>321</sup>
- 4) *phāṇita* obtained from sugarcane,<sup>322</sup>
- 5) root medicine,<sup>323</sup>
- 6) stalk medicine,<sup>324</sup>
- 7) leaf medicine,<sup>325</sup>
- 8) flower medicine,<sup>326</sup>
- 9) fruit medicine,<sup>327</sup>
- 10) morning [medicine],<sup>328</sup>
- 11) evening [medicine].<sup>329</sup>

<sup>318</sup> Tib. *bkus te bor ba'i sman*, Mvy 8673, *sman bkus te bor ba*, Skt. *pūtimuktabhaiṣajya*.

<sup>319</sup> Tib. *mar*, Skt. *sarpis*; Mvy 5682: *mar* (*ghṛta*). MW: ghee. Ghee is a form of clarified butter.

<sup>320</sup> Tib. *'bru mar*, Skt. *taila*.

<sup>321</sup> Tib. *sbrang rtsi*, Skt. *madhu*, Mvy 5726, 5836.

<sup>322</sup> Tib. *bu ram*, Skt. *phāṇita*, MW: the inspissated juice of the sugar cane and other plants, Mvy 5696 *guḍa*, 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 Gaṇṭhipadas, II, 1135, note 8, 1137–1140, she goes into great detail, what *phāṇita* is about.

<sup>323</sup> Tib. *rtsa ba'i sman*, Skt. *mūlabhaiṣajya*.

<sup>324</sup> Tib. *sdong bu'i sman*, Skt. *gaṇḍabhaiṣajya*, Mvy 6223 *sdong bu* = *daṇḍa*.

<sup>325</sup> Tib. *lo ma'i sman*, Skt. *patrabhaiṣajya*, Mvy 6225 *lo ma* = *viṭapa*.

<sup>326</sup> Tib. *me tog gi sman*, Skt. *puṣpabhaiṣajya*, Mvy 6235 *me tog* = *puṣpa*.

<sup>327</sup> Tib. *'bras bu'i sman*, Skt. *phalabhaiṣajya*, MW: *phala* – fruit.

<sup>328</sup> Tib. *snga dro ba*, Skt. *kālika*, MW: seasonable, Mvy 8247 *pūrvāḥṇa*, MW the earlier part of the day.

<sup>329</sup> Tib. *phyi dro ba*, Skt. *yāmika*, Mvy 8249 *phyi dro*, Skt. *aparāḥṇa*.

- 12) weekly [medicine],<sup>330</sup>
- 13) life-long [medicine],<sup>331</sup>

and any other appropriate medicine obtained by the *saṅgha* 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 Saṅgha<sup>332</sup>

### 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 bryad*, Skt. *aṣṭau patanīyā dharmāḥ*)<sup>333</sup> for *bhikṣuṇīs* who have gone forth and fully ordained. If a *bhikṣuṇī* makes effort and engages<sup>334</sup> in any of these<sup>335</sup> activities,<sup>336</sup> immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*.<sup>337</sup> She will no longer be a daughter of the Śākyas (*śākyaputriyā*).<sup>338</sup> Her *bhikṣuṇīhood* will be lost. Her [status as

<sup>330</sup> Tib. *bdun pa'i [sman]*, Skt. *sāptāhika*.

<sup>331</sup> Tib. *rnam 'tsho'i bar du, yāvajīvaka*.

<sup>332</sup> R/VP (23b–29b). Cf. Uj III.ii.1.1. For *bhikṣus* there are only four infractions (Tib. *ltung bar 'gyur ba'i chos bzhi*, Skt. *catvārah patanīyā dharmāḥ*).

<sup>333</sup> Sch 261 MS Kṣudr-v(Bhī) 23 b3

<sup>334</sup> Tib. *brtun cing byed pa*.

<sup>335</sup> Tib. *gang yang rung*, Skt. *anyatamānyatama*, BHSD adj. = *anyatarānyatara* = one or another.

<sup>336</sup> Tib. *gnas*, Skt. *sthāna*.

<sup>337</sup> Tib. *dge sbhyong 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*).

<sup>338</sup> Tib. *śākyā'i sras mo*, Skt. *śākyaputriyā*.

a] śramanī will also be lost. She will be lost,<sup>339</sup> destroyed,<sup>340</sup> fallen,<sup>341</sup> and completely defeated.<sup>342</sup> It will not be possible to reinstate her as a śramanī.'

#### IV.ii.1.2 Simile

'Just as when a palmyra tree has had its top cut off, there will be no more chance<sup>343</sup> to turn green, sprout, expand, flourish, or reach full growth.'<sup>344</sup>

#### IV.ii.1.3 Repetition of Result of Wrong Conduct

'Likewise, if a bhikṣunī 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 bhikṣunī. She will no longer be a śramanī. She will no longer be a daughter of the Śākyas. Her bhikṣunīhood will be lost. Her [status as a] śramanī will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a śramanī.'<sup>345</sup>

<sup>339</sup> Tib. *med pa'o*, Skt. *dhvasyate*.

<sup>340</sup> 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.

<sup>341</sup> Tib. *ltung ba'o*, Skt. *patita*.

<sup>342</sup> 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. *parajita*.

<sup>343</sup> Tib. *skal ba med pa*, Skt. *abhavya*.

<sup>344</sup> Cf. UJ III.ii.1.2.

<sup>345</sup> 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<sup>346</sup>

#### IV.ii.2.1.1 Wrong Conduct, and Benefit of Its Abandonment<sup>347</sup>

'You, by the name of so-and-so, please listen. What are the eight? The Bhagavān has criticized desire<sup>348</sup> in many different ways.<sup>349</sup> It is grasping;<sup>350</sup> desire is attachment,<sup>351</sup> desire is attraction,<sup>352</sup> desire is [intent on what is]

<sup>346</sup> 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 brygad* (*aṣṭau patanīyādharmāḥ*) 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."

<sup>347</sup> Cf. Uj III.ii.2.1.1.

<sup>348</sup> Tib. '*dod pa smad pa*, Skt. *kāmā vigarhitā*.

<sup>349</sup> The handling of this list in the Tibetan translations of the *Bhiksūṇīkarmavācanā* 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 *Bhiksūṇīkarmavācanā* 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 sems pa'o* || '*dod pa ni sdug 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.2.2.1 '*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 *Bhiksūṇīkarmavācanā* and these same Sanskrit terms are translated differently into Tibetan in the *Bhikṣukarmavācanā* as compared to the *Bhiksūṇīkarmavācanā*. For the Skt. in the *Bhikṣukarma-vācanā*, cf. Härtel (1956: 80).

<sup>350</sup> Tib. '*dzin pa'o*'. There does not appear to be Sanskrit equivalent to this term in the list.

<sup>351</sup> 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 *snūm pa'm gsher ba*.

<sup>352</sup> Tib. '*dod pa ni sems pa'o*.

attractive,<sup>353</sup> desire is abiding [with the object],<sup>354</sup> desire is fixation,<sup>355</sup> [and] desire is extreme attachment.<sup>356</sup>

‘[The Bhagavān] has praised the giving up of desire,<sup>357</sup> [its] abandonment,<sup>358</sup> [its] extinction,<sup>359</sup> the freedom from desire,<sup>360</sup> the rising above it,<sup>361</sup> [its] thorough pacification,<sup>362</sup> [and its] cessation.<sup>363</sup> 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<sup>364</sup> 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,

<sup>353</sup> Tib. *'dod pa ni sdug pa'o*. Skt. *kāmaprema*. Lokesh Chandra *sdug pa*.

<sup>354</sup> Tib. *'dod pa ni gnas so*, Skt. *kāmālaya*, Härtel: “das Lust-Haften,” MW *ālaya* – dwelling.

<sup>355</sup> Tib. *'dod pa ni gdon mi za ba'o*, Skt. *kāmaniyanti*, Härtel: “das Lust-Gebundensein”, MW *niyata* – fastened, tied. Skt. desire fixed / tied to the object. Cf. Mvy 522 *gdon mi za bar* (*niyata*), Jä *gdon mi za bar* – undoubtedly, indubitably.

<sup>356</sup> Tib. *'dod pa ni shin tu chags pa ste*, Skt. *kāmādhayavasāna*, Härtel: “Lust-Bemühung,” desire with perseverance.

<sup>357</sup> Tib. *'dod pa spangs pa ni sos sor bsngags pa'o*, Skt. *kāmānām prahānam ākhyātām*.

<sup>358</sup> Tib. *slar bskur ba'o*, Skt. *pratinilīsargo*, Mvy *pratinilīsarga = nges par spangs pa*. Skt. *vyantībhāvāḥ* being removed, Mvy 7042 *mthar byed pa*, Härtel “Beseitigung.”

<sup>359</sup> Tib. *zad pa'o*, Skt. *kṣaya*, Härtel “Zerstörung.”

<sup>360</sup> Tib. *'dod chags dang bral ba'o*, Skt. *virāga*, MW: passionless, Mvy 973 *virāganisṛita*, Härtel “Austreibung der Leidenschaft.”

<sup>361</sup> Tib. *'phags pa'o*. In Tib. *'phags pa*, differs from Skt. *nirodha* which would normally appear in Tib. as *'gog pa*. Härtel “Vernichtung.”

<sup>362</sup> Tib. *rnam par zhi ba'o*, *vyupaśama*, Mvy 7668, cf. BSHD, Härtel “Beendigung.”

<sup>363</sup> Tib. *nub pa'o*, Skt. *astāṅgama*, BSHD *astāṅgama* used as synonym for *nirodha*, disappearance, cessation. Härtel “Untergang.”

<sup>364</sup> LCh: Tib. *mig tshugs su brtag pa*, Skt. *anumiśalocanām nirikṣya*.

engages in non-celibate conduct, that is to say, sexual intercourse, even with an animal;<sup>365</sup>

#### **IV.ii.2.1.3 Result of Wrong Conduct and Simile**

##### **IV.ii.2.1.3.1 Result of Wrong Conduct**

'if a *bhikṣunī* makes effort or engages in any such 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 Śākyas. Her *bhikṣunī*hood 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 *bhikṣunī* makes effort and engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a

<sup>365</sup> The Sanskrit indicates that the quote closes here, which appears to be confirmed by the *Bhikṣunīprātimokṣasūtra*. 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 *bhikṣunī* engages in the impure conduct of sexual activity, even with an animal, then that *bhikṣunī* commits a *pārājika* and is expelled [from the order]. Kanjur D 4 ('dul ba), ta, *Dge slong ma'i so sor thar pa'i mdo* (*Bhiksunipratimokshasutra*), 46a2–4, reads similarly, but words it differently: *yang dge slong ma gang dge slong ma rnams dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul zhing | bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos bstsen na tha na dud 'gro'i skye gnas su skyes pa dang lhan cig kyang rung ste | dge slong ma de phas pham par gyur pa yin pas gnas par mi bya'o* (cf. Tsomo 1996: 80–81 *pārājika* no. 1: "If a *bhikṣunī* who is dwelling in accordance with the training together with the *bhikṣunī*s contravenes the training, disregards the training, and unchastely engages in sexual activities, even with an animal, that *bhikṣunī* commits a *pārājika* and is expelled from the order.")

*bhikṣunī*. 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 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<sup>366</sup> 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<sup>367</sup>

‘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 *māṣās*<sup>368</sup> or more than five *māṣās*.

##### IV.ii.2.2.2 Specification<sup>369</sup>

‘The Bhagavān also said, “If a *bhikṣunī*, 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

<sup>366</sup> Tib. *smyur du*, Skt. *tīvras̄*.

<sup>367</sup> Cf. Uj III.ii.2.2.1.

<sup>368</sup> Cf. Härtel (1956: 90).

<sup>369</sup> 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.’”<sup>370</sup>

#### **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 *śramaṇī*. She will no longer be a daughter of the Śākyas.’ ... 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,<sup>371</sup> let alone a human being or a developing human body.<sup>372</sup>

<sup>370</sup> 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. *bhoh purusa cauro si bā(lo si mū)dhō si steyo sūti*. 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.

<sup>371</sup> Tib. *grog sbur*, Skt. *kuntapipilika*.

<sup>372</sup> Tib. *mi'am mi lus su gyur pa*, Skt. *manuṣyo 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,<sup>373</sup> 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 miserable<sup>374</sup> 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.”<sup>375</sup>

#### 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 Śākyas. Her bhikṣuṇīhood will be lost.’ ... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’

i.126): *manussaviggaho nāma yam mātukucchismim paṭhamam cittam uppannam paṭhamam viññānam pātubhūtam yāva marañakālā, ethantare eso manussaviggaho nāma* (*Human being means: from the mind’s first arising, from (the time of) consciousness becoming first manifest in a mother’s womb until the time of death, here meanwhile he is called a human being*). The Tib. parallel to Uj III.ii.2.3.1 has “... *mi’am mir chags pa.*” Cf. Jä *mingal du chags pa* – to be produced in the womb, as the fetus is. The five stages of embryonic development (Tib. *mingal gyi gnas skabs lnga*) are summarized in the *Abhidharmaśabhaśya*, D 4091 (*mgong pa*), khu, 172b4–5: *nur nur po* (*kalala*), *mer mer po* (*arbuda*), *nar nar po* (*peśin*), *gor gor po* (*ghana*), *rkang lag ’gyugs pa* (*prāśākhā*). For more details see Robert Kritzer’s *Garbhāvakraṇtiśūtra: The Sūtra on Entry into the Womb* based on the *Kṣudrakavastu* of the *Mūlasarvāstivādavinaya* (2014). Look also for Skt. *garbh’avasthā* or *garbhāvasthā* (Tib. *mingal gyi gnas skabs*). For the respective *pārājika* 3, see in the *Mūlasarvāstivāda Bhikṣuṇīprātimokṣasūtra* (Tsomo 1996: 81).

<sup>373</sup> Tib. *mtshon thogs pa* *gyerba*, Skt. *śastrādhāraka*. BSHD: assassin.

<sup>374</sup> Tib. *sdug* (*chags*), Skt. *dur*.

<sup>375</sup> *dus byed pa* – *kāla kriyā* – (DM) *shi ’phos pa*. Btsan-lha. to die. A Sanskritism from *kālaṇī kr*. Roesler in Facets 161.

#### 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,<sup>376</sup> 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*, *garudas*, *gandharvas*, *kiṇṇaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanās*.<sup>377</sup>

<sup>376</sup> Tib. *'phags pa'i khyad par chud pa*, Skt. *alamāryaviśeṣādhigama*.

<sup>377</sup> The Tibetan editions RSL add here: ‘Deities see me too. *Nāgas*, *yakṣas*, *garudas*, *gandharvas*, *kiṇṇaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanās* 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.ii.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*, *kimnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*.<sup>378</sup> I go to see the gods. I also go to see the *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kimnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*. The gods also come to see me. The *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kimnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas* come to see me, too. I talk with the gods. I am always speaking to them. I exchange pleasantries<sup>379</sup> with them. I constantly stay with them. I talk with the *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kimnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*. I am always speaking to them. I exchange pleasantries with them. I constantly stay with them.<sup>380</sup> The *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kimnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas* talk with me. They are always speaking to me. They exchange pleasantries with me. They constantly stay with me.<sup>381</sup>

#### IV.ii.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 perception<sup>382</sup> of impermanence,<sup>383</sup>

<sup>378</sup> As above, RLS add here: 'The deities also hear my voice. The *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kimnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *katapūtanas* hear my voice, too.'

<sup>379</sup> Tib. *so sor dga' bar byed* – lit. to delight each other; cf. Jä: *dga' bar byed* – to make glad, to delight. Skt. *sammodayati*.

<sup>380</sup> Again, the Tibetan RLS 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.

<sup>381</sup> 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.

<sup>382</sup> Tib. *'du shes*, here = *mngon sum du rtog pa*. Skt. *saṃjñā*

<sup>383</sup> Tib. *mi rtag pa'i 'du shes thob pa*, Skt. *anityasamjñā*, Pā. *anicca-saññā*, cf. Mvy 1191 *mi rtag pa* (*anitya*).

2. the perception that impermanence is suffering,<sup>384</sup>
3. the perception of no-self in suffering,<sup>385</sup>
4. the perception of the disagreeable in food,<sup>386</sup>
5. the perception that there is nothing enjoyable in the whole world,<sup>387</sup>
6. the perception of defects,<sup>388</sup>
7. the perception of abandonment,<sup>389</sup>
8. the perception of being free from desire,<sup>390</sup>
9. the perception of cessation,<sup>391</sup>
10. the perception of death,<sup>392</sup>

<sup>384</sup> Tib. *mi rtag pa la sdug bsngal bar 'du shes*, Skt. *duḥkhasaṃjñā*, cf. Mvy 1238 *sdug bsngal shes pa* (*duḥkhajñāna*).

<sup>385</sup> Tib. *sdug bsngal ba la bdag med par 'du shes*, Skt. *duḥkhe anātmasaṃjñā*; cf. Pā. *anattā-saññā*,<sup>385</sup> cf. Mvy 1193 *bdag med pa* (*anātmaka*).

<sup>386</sup> Tib. *zas la mi mthun par 'du shes*, Skt. *āhāre pratikūlaśaṃjñā*, Pā. *āhāre patikkūla-saññā*, cf. Mvy 7006.

<sup>387</sup> Tib. *'jig rten thams cad la mi mos par*, Skt. *sarvaloke 'nabhiraṭisaṃjñā*, Pā. *sabba-loke anabhiraṭi-saññā*. Mvy 7007 *'jig rten thams cad la mngon par mi dga' ba'i 'du shes* (*sarva-loke 'nabhiraṭi-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."

<sup>388</sup> Tib. *nyes pa'i dmigs su 'gyur bar 'du shes*, Skt. *ādīnavasaṃjñā*; cf. Mvy 7309 *nyes dmigs (ādīnavah)*.

<sup>389</sup> Tib. *spang bar 'du shes*, Skt. *prahāṇasaṃjñā*.

<sup>390</sup> Tib. *'dod chags dang bral bar 'du shes*, Skt. *virāgasamaṃjñā*.

<sup>391</sup> Tib. *'gog par 'du shes*, Skt. *nirodhasaṃjñā*; cf. Mvy 1500, 1988 *'gog pa'i snyoms par 'jug pa* (*nirodhasaṃpatti*), ecstasy with entire ceasing and stopping. See also Mvy 1491 *snyoms par 'jug pa'i ming* (*saṃpattināmāni*). Nyanatiloka's Buddhist Dictionary: *nirodha-saṃpatti*: 'attainment of extinction' (S. XIV, 11), also called *saññā-vedayita-nirodha*, 'extinction of feeling and perception'.

<sup>392</sup> Tib. *'chi bar 'du shes*, Skt. *maraṇasaṃjñā*, Pā. *maraṇāsaññā*; cf. Mvy 2236 *'chi ba'i sdug bsngal* (*maraṇaduḥkka*).

11. the perception of impurity,<sup>393</sup>
12. the perception of [a corpse] becoming (dark) blue,<sup>394</sup>
13. the perception of its becoming full of pus,<sup>395</sup>
14. the perception of its becoming putrid,<sup>396</sup>
15. the perception of its being decomposed by worms,<sup>397</sup>
16. the perception of its being swollen,<sup>398</sup>
17. the perception of its being devoured by worms,<sup>399</sup>
18. the perception of its becoming red,<sup>400</sup>
19. the perception of its being torn asunder,<sup>401</sup>
20. the perception of its skeleton,<sup>402</sup> [and]
21. the perception of realizing emptiness.<sup>403</sup>

<sup>393</sup> Tib. *mi gtsang bar* 'du shes, Skt. *asubhasamjñā*; cf. Mvy 1155 *mi sdug pa bsgom pa* (*asubhabhāvanāḥ*), 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."

<sup>394</sup> Tib. *rnam par sngos par* 'du shes, Skt. *vinīlakasamjñā*; cf. Mvy 1156 *vinīlakasamjñā*.

<sup>395</sup> Tib. *rnam par mags par* 'du shes, no Skt. Cf. Mvy 1157, *vidhūtikasamjñā*, Mvy also: *vipūtikasamjñā*.

<sup>396</sup> Tib. *rnam par rul bar* 'du shes, Skt. *vipūyakasamjñāyā*; cf. Mvy 1157 *vipūyakasamjñāyā*.

<sup>397</sup> Tib. *rnam par 'bus gzhigs par* 'du shes, Skt. *vipātumakasamjñā*; cf. Mvy 1158.

<sup>398</sup> Tib. *rnam par bam bar du shes*, Skt. *vyādhmātakasamjñā*; cf. Mvy 1159.

<sup>399</sup> Tib. *rnam par zos par* 'du shes, Skt. *vikhyaāditakasamjñā*; cf. Mvy 1161, MW.

<sup>400</sup> Tib. *rnam par dmar bar* 'du shes, Skt. *vilohitakasamjñā*; Mvy 1160.

<sup>401</sup> Tib. *rnam par 'thor bar du shes*, Skt. *vikṣiptakasamjñā*; Mvy 1162.

<sup>402</sup> Tib. *rus gong du* 'du shes, Skt. *asthisamjñā*; Mvy 1164.

<sup>403</sup> Tib. *stong pa nyid du so sor rtogs par* 'du shes, Skt. *śūnyatāpratyavekṣaṇasamjñā*; cf. Mvy 113 *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,<sup>404</sup> the second, third, fourth, lovingkindness, compassion, sympathetic joy,<sup>405</sup> equanimity, the sphere of infinite space,<sup>406</sup> the sphere of infinite consciousness,<sup>407</sup> the sphere of not-the-slightest,<sup>408</sup> the sphere of having neither perception nor non-perception.’<sup>409</sup>

#### 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,<sup>410</sup>
2. fruit of once-returning,<sup>411</sup>
3. fruit of non-returning,<sup>412</sup>
4. magical power,<sup>413</sup>

<sup>404</sup> This refers to within the physical or material realm (*rūpadhātu*).

<sup>405</sup> The opposite of envy or schadenfreude.

<sup>406</sup> Tib. *nam mkha' mtha' yas skye mched*, Skt. *ākāśānantyāyatana*. Mvy 3110. This and each of the next three items are the four formless realms. For the four names, cf. Mvy 3109.

<sup>407</sup> Tib. *rnam shes mtha' yas skye mched*, Skt. *vijñānānantyāyatana*; Mvy 3111.

<sup>408</sup> Tib. *cung zad med pa'i skye mched*, Skt. *ākiñcanyāyatana*; Mvy 3112 *ci yang med pa'i skye mched*.

<sup>409</sup> Tib. *'du shes med 'du shes med min skye mched rnams so*, Skt. *naivasamjñānāsanjñāyatana*. Mvy 3113.

<sup>410</sup> Tib. *rgyun du zhugs pa'i 'bras bu*, Skt. *śrotāpattiphala*, Pā. *sotāpattiphala*. Cf. Nyanatiloka's Buddhist Dictionary: *ariya-puggala*.

<sup>411</sup> Tib. *lan gcig phyir 'ong ba'i 'bras bu*, Skt. *sakṛdāgāmiphala*, Pā. *sakadāgāmiphala*.

<sup>412</sup> Tib. *phyir mi 'ong ba'i 'bras bu*, Skt. *anāgāmiphala*, Pā. *anāgāmiphala*. 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.

<sup>413</sup> Tib. *rdzu 'phrul gyi yul*, Skt. *rddhivisaya*, Pā. *iddhividha*. Cf. Nyanatiloka's Buddhist Dictionary: *abhiññā*: The six ‘higher powers’, or supernormal knowledge’s, consist of five mundane (*lokiya*, q.v.) powers attainable through the utmost perfection in mental concentration (*saṃādhi*, q.v.) and one supermundane (*lokuttara*, q.v.) power attainable through penetrating insight (*vipassanā*, q.v.),

5. divine ear,<sup>414</sup>
6. mind reading,<sup>415</sup>
7. remembrance of former existences,<sup>416</sup>
8. death and transmigration,<sup>417</sup> and birth,<sup>418</sup>
9. extinction of contaminants,<sup>419</sup>
10. arhat[ship],<sup>420</sup>
11. meditation of the eight liberations,<sup>421</sup> [and]
12. liberation from both parts.<sup>422</sup>

#### 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

i.e. extinction of all cankers (*āsavakkhaya*; s. *āsava*), in other words, realization of Arahatship or Holiness.

<sup>414</sup> Tib. *rdzu 'phrul gyi rna ba*, Skt. *divya-śrotra*, Pā. *dibba-sota*.

<sup>415</sup> Tib. *gzhan gyi sems shes pa*, Skt. *cetaḥparyāya*, Pā. *ceto-pariya-ñána*.

<sup>416</sup> Tib. *sngon gyi gnas*, Skt. *pūrvanivāsa*, Pā. *pubbe-nivāsānussati*.

<sup>417</sup> Tib. *shi 'pho ba*, Skt. *cyuti*.

<sup>418</sup> Tib. *skye ba*, Skt. *upapāda*.

<sup>419</sup> Tib. *zag pa zad pa*, Skt. *āsravakṣaya*, Pā. *āsavakkhaya*.

<sup>420</sup> Tib. *dgra bcom pa*, Skt. *arhat*, Pā. *arahant*. The syntax of the Sanskrit varies slightly, reading here *arhan aham asmi*.

<sup>421</sup> Tib. *rnam par thar pa brgyad la sgom pa*, Skt. *aṣṭavimokṣadhyāyī*, Pā. *atṭhavimokkha*. For a list of the eight, see Nyanatiloka’s Buddhist Dictionary: *vimokkha*.

<sup>422</sup> Tib. *cha gnyis las rnam par grol 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*.<sup>423</sup>

#### **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 Śākyas. Her *bhikṣuṇī*hood 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,<sup>423</sup> has physical contact, with a male who is

<sup>423</sup> Cf. BSHD *avaśruta*, f. tā, (sexually) lustful.

aroused,<sup>424</sup> touching [anywhere between] her eyes and her knees, and is thoroughly touched, and she does so gladly,<sup>425</sup>

#### IV.ii.2.5.2 Result of Wrong Conduct and Admonition to Abandon It

‘if a *bhikṣuṇī* makes effort or engages in such an 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 Śākyas.’ ... Repeat as above [in 2.4.4], up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’<sup>426</sup>

#### 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].’

<sup>424</sup> 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: *bhikṣuṇī avaśrutā avaśrutena puruṣena* Lit. an aroused *bhikṣuṇī* with an aroused male.

<sup>425</sup> Tib. *dga' bar tshor*, Skt. *svīkuryād*.

<sup>426</sup> Tib. *śākyā'i sras mo ma yin no zhes bya ba nas | brtun cing mi 'jug pa dang | mi spyod par spong ba la smyur te sems srungs la | dran pa dang | bag yod pa dang | brtson pa'i bar du sbyar ro*. In EKS(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 *bhikṣuṇī*, while aroused, uses suggestive speech<sup>427</sup> with<sup>428</sup> a male who is aroused, plays with him,<sup>429</sup> laughs,<sup>430</sup> acts haughty,<sup>431</sup> races him,<sup>432</sup> brushes bodies with him,<sup>433</sup> arranges a place,<sup>434</sup> a time<sup>435</sup> or secret signals,<sup>436</sup> and

<sup>427</sup> 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. *sanyakilikilāyed* (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.

<sup>428</sup> Tib. *lhan cig tu*. Skt. *sārddham*. Unlike the corresponding phrase in the 5<sup>th</sup> *patanīya-dharma*, the Sanskrit here includes *sārddham*. The Tibetan in both cases reads either *lhan cig* or *lhan cig tu*.

<sup>429</sup> Tib. *rtse ba*. Skt. *saṃkṛīdet*.

<sup>430</sup> Tib. *dgod pa*, Skt. *saṃcagghet*.

<sup>431</sup> 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*).

<sup>432</sup> 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* (*dhāvati*); BSHD *dhāvita* – running.

<sup>433</sup> 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.

<sup>434</sup> Tib. *stan*, Skt. *uddeśa*. Cf. Waldschmidt (1926: 77) which has *yul phyogs*.

<sup>435</sup> Tib. *dus 'dor (ba)*. Coming as this does in the list of three nouns governed by a single verb – in *uddeśam nimittam samketam kūryad* for *bstan tam | dus 'dor ram | mtshan ma 'dzugs pa* – it would appear that *dus 'dor* appears to correspond to Skt. *saṃketa*. Cf. *'dor ba* in the sense of *rgyab pa* in Jä. However, the missing passage ends with *ksiped* which could also correspond to *'dor (ba)*.

<sup>436</sup> Tib. *mtshan ma 'dzugs pa*. See note above.

gladly accepts a man coming or going,<sup>437</sup> and through these [measures], she lies down in a place<sup>438</sup> where she surrenders herself as a woman to a man,’<sup>439</sup>

#### **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 *śramaṇī*. She will no longer be a daughter of the Śākyā.’” ... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’<sup>440</sup>

#### **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*)<sup>441</sup> and was thus someone not entitled to live

<sup>437</sup> *skyes pa 'ongs sam | song yang rung dga' bar tshor (ba)*. We are taking *dga' bar tshor* as translating *svikūryād*, as above.

<sup>438</sup> Tib. *phyogs der lus phab*, Skt. *pradeśe pañja + + + kṣiped*. Schmidt (1993: 266n317) suggests *pañja(rāṇa pari)kṣiped*.

<sup>439</sup> Tib. *skyes pa'i dbang du bud med gyur*, Skt. *strī puruṣasya vaśānugā bhavati*.

<sup>440</sup> This differs slightly from the earlier wording at IV.ii.2.5.2 “śākyā'i sras mo ma yin no zhes bya ba nas | brtun cing.” The Tibetan reads here: “śākyā'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. *pūrvavād yāvat*) is given in its full form.

<sup>441</sup> Based on the pattern established by the previous six infractions, we would expect to find here the term *patanīya dharma* (Tib. *ltung ba'i chos*). This confirms what becomes clear from further usage, that *patanīya dharma* (Tib. *ltung ba'i chos*) and *pārājika* (Tib. *phas pham pa*) are used interchangeably and are effectively

with the monastic community (*asamvāsyā*)<sup>442</sup> and then after [the latter] *bhikṣuṇī* had either passed away, left the order,<sup>443</sup> or run away somewhere, [that former] *bhikṣuṇī* were then to say, ‘Noble Ones, I had known previously that this *bhikṣuṇī* 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 *bhikṣuṇī* makes effort or engages in such activity of concealing a misdeed,<sup>444</sup> 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.’ ... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’<sup>445</sup>

#### 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-v(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 bzhi* appears as *cavārah 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 *bhikṣuṇīs*, while the *bhikṣuṇīs* have an additional four *pārājikas*.

<sup>442</sup> 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. *āsamvāsika*, Tib. *mi gnas pa / gnas par mi bya ba*, Mvy 8758.

<sup>443</sup> 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 *bhikṣuṇī* renounced her training and descended [from her state of being a *bhikṣuṇī*].”

<sup>444</sup> Tib. *kha na ma tho ba*, Skt. *avadya*.

<sup>445</sup> 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.

## IV.ii.2.8 Patanīya-Dharma 8

### IV.ii.2.8.1 Introduction and Wrong Conduct if not Abandoned after Admonishment by the Bhikṣuṇī Samgha up to Three Times

#### IV.ii.2.8.1.1 Introduction

‘You, by the name of so-and-so, please listen. The Bhagavān also said: “If a *bhikṣunī* knows [Skt. and sees] that a *bhikṣu* has been suspended through an act of exclusion (Skt. *utkṣepaṇakarman*, Tib. *spangs par 'gyur ba'i las*)<sup>446</sup> that had been performed by the [Skt. entire] assembly of the *bhikṣu samgha*, and [she knows] that the [Skt. entire] assembly of the *bhikṣuṇī samgha* had also reached an agreement<sup>447</sup> not to pay respect to him, yet when he has [already] backed down,<sup>448</sup> and is showing deference<sup>449</sup> to the members of the

<sup>446</sup> Cf. Hirakawa (1982: 126) and Upasak (1975: 370–380).

<sup>447</sup> Tib. *sdom pa bcas pa*, Skt. *saṃvṛti saṃmata*.

<sup>448</sup> Tib. *de skra lang 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-Püllz’s Review on Yamagiwa’s Tibetan text edition and German translation of the *Pāṇḍulohitakavastu* (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 glättert 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.)

<sup>449</sup> Tib. *dge 'dun rnams la 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-Püllz (2008: 111) states that *roma pātayanti*

*saṅgha* and submitting<sup>450</sup> to them, displaying reverence,<sup>451</sup> 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 *saṅgha* 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,’”<sup>452</sup> the *bhikṣuṇīs* should admonish that *bhikṣuṇī*, saying,<sup>453</sup>

#### IV.ii.2.8.1.3a Admonishment by the Bhiksuni Samgha

“‘Noble One, the [Skt. entire] assembly of the *bhikṣu saṅgha* has suspended that *bhikṣu* through an act of exclusion (Skt. *utkṣepaṇakarman*). The [Skt. entire] assembly of the *bhikṣuṇī saṅgha* has reached an agreement not to pay respect to him. He has backed down and is showing deference to the members of the *saṅgha* 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:

corresponds to the Pāli expression *lomam pāteti* and that the *Samantapāśādikā* explains *lomam pātentī* as follows: ‘Sie lassen das Haar fallen, bedeutet: sie sind solche mit ‘gefallenem’ (d.h. nicht mehr gesträubtem) Haar; das bedeutet, sie gehen mit den Mönchen konform’ (*lomam pātentīti pannalomā honit, bhikkhū anuvattantīti attho*).’ (They let the hair fall, meaning: they are those with ‘fallen’ (i.e. no longer ruffled) hair; that is, they agree with the monks).

<sup>450</sup> Tib. ‘byung bar ’jug. Skt. *nihsaraṇam pravarttayantam*.

<sup>451</sup> Tib. *phyag byed par ston* “to show or make a show of paying reverence,” Skt. *saṁcīṭi upadarśayantam*.

<sup>452</sup> 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 svādhyaṇyena 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.

<sup>453</sup> Tib. *dge slong ma de la dge slong ma mams 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 *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.”

#### **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 *bhikṣuṇīs* should instruct this *bhikṣuṇī* 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 *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākyas.’ ... 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<sup>454</sup>

### 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 *bhikṣuṇīs* 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 bhikṣuṇīhood.<sup>455</sup> 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

‘Bhikṣuṇīs 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

Bhikṣuṇīs should not enter rainy-season retreat in a residence where there are no *bhikṣus*. This, so-and-so, is the third *gurudharma* established for

<sup>454</sup> R/VP (29b–31a).

<sup>455</sup> 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 bhikṣuṇīhood 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 *sanghas*, 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 revile<sup>456</sup> a *bhikṣu*. She should not antagonize him. She should not upbraid him.<sup>457</sup> 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.

<sup>456</sup> 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*.

<sup>457</sup> 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 Gurudharma 7

If a *bhikṣuṇī* violates a *gurudharma*, she should show respect to both *sanghas* for half a month. This, so-and-so, is the seventh *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.<sup>458</sup>

### IV.iii.2.8 Gurudharma 8

A *bhikṣuṇī* 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 *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.<sup>459</sup>

## 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 Śramaṇakārakadharmas<sup>460</sup>

### 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 Samyaksam̄buddha, who knows and sees.'

<sup>458</sup> This *gurudharma* appears in a different order as *gurudharma* 8 in EKŚ(D): 139b4–5.

<sup>459</sup> This *gurudharma* appears in a different order as *gurudharma* 7 in EKŚ(D): 139b3–4.

<sup>460</sup> Tib. \**dge sbyong du byed pa'i chos bzhi*, see also Mvy 8708. Schmidt proposes reconstructing this in Skt. as \**catvārah 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 Dharmavinaya, 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,<sup>461</sup> two teachers<sup>462</sup> endowed with ethical discipline, the [Skt. entire] assembly of the twofold *saṅgha* has instituted the *jñapticaturthakarman*, which is irreversible and not something to set aside,<sup>463</sup> and thus you have gone forth and become fully ordained.’

244 note 337. Therefore, a reconstruction in Skt. as *\*catvārah śramaṇī-kārakā dharmāḥ* would be conceivable too. As Schmidt (1993: 271 note 388) points out, the supplement is uncertain. But the female form *\*dge sbiyong ma du byed pa'i chos bzhi* seems not to be attested in Tibetan. Therefore, a gender-neutral reading is more likely here.

<sup>461</sup> 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.

<sup>462</sup> Although the Tibetan has only *slob dpon*, the use of the dual in Sanskrit (*ācāryā-bhyām*) 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.

<sup>463</sup> Tib. *phyir bya ba med pa dang | gzhag par bya ba med pas*, Skt. *akopyena asthāpanārhena*. 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<sup>464</sup> 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<sup>465</sup>

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].<sup>466</sup>

#### 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*)<sup>467</sup>, your companions in

<sup>464</sup> Tib. *bslab pa*, Skt. *śikṣā*.

<sup>465</sup> R/WP 124.

<sup>466</sup> The Sanskrit manuscript is missing text here, at a point where Uj. has *āmarañāya 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.

<sup>467</sup> 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 sabhayavaśavartinyā*. Since the Tibetan appears to render *sapratīśayā* and *sabhayavaśavartinyā* (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,<sup>468</sup> 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,<sup>469</sup> read,<sup>470</sup> do recitation,<sup>471</sup> you should become learned in the aggregates<sup>472</sup>, learned in the elements,<sup>473</sup> learned in dependent arising,<sup>474</sup> and learned in what is appropriate and what is inappropriate.<sup>475</sup> 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,<sup>476</sup> 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,<sup>477</sup> and their friends. Listen every half month to the recitation<sup>478</sup> of the *Prātimokṣasūtra*.

make more sense for *sagauravatayā*, cf. Jä: *bla mar byed pa* – to esteem highly, to honour.

<sup>468</sup> The Sanskrit manuscript ends in the middle of this paragraph.

<sup>469</sup> Tib. *lung nod pa*, Skt. *uddiśati*.

<sup>470</sup> Tib. *klogs pa*, Skt. *pathita*.

<sup>471</sup> Tib. *kha ton bgyi ba*, Skt. *svādhyāya*.

<sup>472</sup> Tib. *phung po la mkhas par byed pa*, Skt. *skandhakauśalam karaṇīyam*.

<sup>473</sup> Tib. *skye mched la mkhas*, Skt. *dhātukauśalam*.

<sup>474</sup> Tib. *rten cing 'brel bar 'byung ba la mkhas*, Skt. *pratīyasamutpādakauśalam*.

<sup>475</sup> Tib. *gnas dang gnas ma yin pa la mkhas par byed pa*, Skt. *sthānāsthānakauśalam*.

<sup>476</sup> Tib. *de bzhin ston*.

<sup>477</sup> Mvy 2613 *bstod pa (stutih). samstutaka* – affable, civil.

<sup>478</sup> Tib. *klog pa*, Skt. *uddeśa*.

#### 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<sup>479</sup> so difficult to attain  
Do not let your interest wane.

Received the going forth from one who is good,<sup>480</sup>  
Full ordination from one who is pure.  
Knowing perfectly,<sup>481</sup> this was taught  
By the Buddha,<sup>482</sup> whose name is the truth,

You, by the name of so-and-so, are fully ordained, so practice mindfully.

[\*The *Bhikṣuṇyupasampādajñapti* is completed.]<sup>483</sup>

<sup>479</sup> Tib. *khom pa phun sum tshogs pa*, Skt. *kṣaṇasampada*.

<sup>480</sup> Tib. *bzang po*, Skt. *prāsādika*.

<sup>481</sup> Tib. *rab tu mkyen pa*, Skt. *prajñānatā*.

<sup>482</sup> Tib. *sangs rgyas*, Skt. *sambuddha*.

<sup>483</sup> 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 “*upasampādajñaptiḥ samāptah*,” 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 *bhikṣuṇyupasampādajñaptiḥ samāptah*. As such, we conclude the English with this line: “\*The *Bhikṣuṇyupasampādajñapti* 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 *bhiksūnī* the perpetual social inferiors of all *bhikṣus*, by stipulating that a *bhikṣunī* 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 Mūlasarvāstivāda Bhikṣuṇī Lineage<sup>1</sup>

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 Mūlasarvāstivāda *bhikṣuṇī* lineage.<sup>2</sup> 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 Mūlasarvāstivādins.

During that meeting in Dharamsala I suggested two ways<sup>3</sup> to generate this flawless and perfect Mūlasarvāstivāda *bhikṣuṇī* vow, 1) an ordination by

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<sup>1</sup> Parts of this Chapter were previously published in the JBE in 2016 (see Tsedroen 2016). It has been revised, updated, and newly edited.

<sup>2</sup> Source: <http://www.phayul.com/news/article.aspx?id=31850> (2019–08–25).

<sup>3</sup> According to Petra Kieffer-Pülz (2010: 217), there are three options for the revival of a *bhikṣuṇī* ordination within the Mūlasarvāstivāda tradition: (1) not to revive the *bhikṣuṇī samgha*; (2) introduce the *bhikṣuṇī* lineage from the Dharmaguptaka tradition into the Mūlasarvāstivāda tradition; or (3) create a new *bhikṣuṇī* lineage within the Mūlasarvāstivāda 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 Mūlasarvāstivāda *bhikṣu samgha* on its own can give *bhikṣuṇī* ordination; (2) whether *bhikṣuṇī* ordination can be given by male and female *sanghas* 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 *bhikṣuṇīs*.

(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*),<sup>4</sup> is questionable for a number of reasons. They are rendered differently in the currently accessible Vinaya traditions.<sup>5</sup> These rules subordinate nuns to monks,<sup>6</sup> 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 *gurudharmas* 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).<sup>7</sup> For the other Vinayas, Chung (2006) points out that an instruction in the eight *gurudharmas* at the end of the *bhikṣuṇī* 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 *gurudharmas* were formulated.<sup>8</sup> It makes sense that these rules

Thupten Tsiring, DRC dated May 7, 2008), a decision officially taken in 2015, as will be discussed below.

<sup>4</sup> See above Chapter 2, section 1.3.4. Cf. BHSD: *gurudharma* m. (= Pali *garudhamma*), *important rule of conduct*.

<sup>5</sup> Hirakawa (1982: 48); Hüsken (1997: 258); Heirman (1997: 35); Chung (1999).

<sup>6</sup> Hüsken (1997); Finnegan (2009: 321); Anālayo (2016: 95 note 12, 110–111, 180); Dhammadinnā (2016: 91).

<sup>7</sup> See also Hirakawa (1982: 37) and I. Chung (1999: 87–88).

<sup>8</sup> This possibility has also been expressed by Damchö Diana Finnegan (2010: 197) based on the narratives on nuns in the MSV: “We may also be surprised to see

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 Mahāprajāpatī’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 Mahāprajāpatī, 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.<sup>9</sup>

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 Mahāprajāpatī, 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 Mahāprajāpatī for ordination, a fact that hints at greater practical autonomy and responsibility for the nuns’ community than comes to light elsewhere.”

<sup>9</sup> 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 truly 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 Mahāprājapati 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.

– 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 *gurudharmas* 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-Püllz (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” *bhikṣuṇī* ordination by Mūlasarvāstivāda *bhikṣus* together with Dharmagupta *bhikṣuṇīs*.

### Tibetan text and relevant Sanskrit fragments

Both approaches are based on the first *gurudharma*<sup>10</sup> 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 gurudharmas* in their entirety, as well as the ordination lineages. Moreover, we need to consider the fact that the *eight gurudharmas* are not only part of the *\*Mahāprajāpatī-gautamīvastu* (see above chapter 2, I.3.4 and I.3.7), but also of the *\*Bhikṣuṇyupasampadājñapti* (chapter 3, IV.iii.2).

Both approaches to ordination are based on the Tibetan translation of the second part of the *Bhikṣuṇīkarmavācanā* 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,<sup>11</sup> 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 *bhikṣuṇīs* alone, up to the point at which the twofold *sangha* is required to perform together the legal act, found at III.ii Karma in the Presence of the Twofold Samgha (*ubhayasamgha*). The actual full ordination requires the presence of a *sangha* 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 sangha* has joined the *sangha* of twelve *bhikṣuṇīs*. Nor is there

<sup>10</sup> See above at the end of Chapter 3, section IV.iii.2.1.

<sup>11</sup> For details on both primary sources, see the Introduction to this volume, section 1.2.2 Principal Texts Considered.

mention of a *bhikṣu upādhyāya*. As already discussed above in the introduction to chapter 3, after the *bhikṣus* have joined the *bhikṣuṇī samgha* (III.ii.1), the female presiding official (Tib. *las byed pa'i dge slong ma*; Skt. *karmakārikā bhikṣuṇī*), 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 *bhikṣuṇīs* 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. *catvārah śramana-kāraka-dharmāḥ*,<sup>12</sup> Mvy 8708).

Nevertheless, in the *JBE* article (Vol. 20, 2013) “The *Gurudharma* on *Bhikṣuṇī* Ordination in the Mūlasarvāstivāda Tradition,” together with Bhikkhu Anālayo I have shown that based on the first *gurudharma*, 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 Mūlsarvāstivāda *bhikṣus*, the newly ordained *bhikṣuṇīs* would automatically join the Mūlasarvāstivāda lineage.

According to the Tibetan translation based on the Sanskrit *Bhikṣuṇīkarmavācanā*, 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 *bhikṣuṇīhood*” (*bud med kyis dge slong rmams las rab tu byung zhing 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 *bhikṣuṇīhood* should be expected by a woman from the *bhikṣus*” (*bhikṣubhyah śakāsād*

<sup>12</sup> In the *Bhikṣuṇīvinaya* of the Mahāsāṅghika-Lokottaravādins the term appears in the female form *śramanī-ka(kā)rakā dharmā* (Roth 1970: 51 § 69). For the masculine form see Chung (2011: 60 note 388). See also above p. 268, note 460.

*evaṁnāmike māṭṛgrāmeṇa pravrajyā upasampat bhikṣuṇībhāvah pratikāmkṣitavya).*<sup>13</sup>

Tsedroen and Anālayo (2013: 753–760) explain that in the *Bhiksūṇī-karmavācanā* this first *gurudharma* appears in three different places.<sup>14</sup> 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).<sup>15</sup>

### *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 *bhiksūṇī*: 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<sup>16</sup> because they subordinate the nuns to the monks and do so

<sup>13</sup> Cf. Tsedroen and Anālayo (2013: 758–759).

<sup>14</sup> Dhammadinnā (2016: 107) provides a further account, from Śamathadeva’s *Abhidharmakośopāyikā-tīkā*.

<sup>15</sup> Cf. Tsedroen and Anālayo (2013: 746).

<sup>16</sup> As Ute Hüskens 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 *bhikṣuṇīs* recite them at the end of their bimonthly confession ceremonies (Skt. *poṣadha*, Chin. *busa*, Tib. *gso shyong*). 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 *bhikṣuṇī samgha* had grown in number, Mahāprajāpatī requested the Buddha to revise the *gurudharma* 8, which stipulates that even if a *bhikṣuṇī* 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. *pūṇya*). 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). Bhikṣuṇī Lozang Trinlae argues “that restoration of Mūlasarvāstivāda *bhikṣuṇī* 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.<sup>17</sup> 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 *gurudharmas*, however, are indispensable to revive the *bhikṣunī* order. According to the *Mūlasarvāstivādavinaya*, for the sake of completeness, the *gurudharmas* 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 *gurudharmas* 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* (Tsedroen & 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 saṅgha* in the Tibetan Mūlasarvāstivāda tradition.

In the context of the *Mūlasarvāstivādavinaya*, in the first of the eight *gurudharmas*, neither the need of a twofold *saṅgha* 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

<sup>17</sup> See Kanjur D 6 ('*dul ba*), *da*, 121a1–b1. Cf. Gyatso (43 note 17); for the Pāli Vinaya cf. Hüsken (1997: 347, 359). See also above p. 272, IV.v.7 Concluding Verses note 480.

*bhikṣuṇī samgha* had not come into existence yet. For further details, see Tsedroen & Anālayo (2013) and Jyväsjärvi (2011: 193).<sup>18</sup>

Furthermore, unlike the Pāli Vinaya,<sup>19</sup> the *Mūlasarvāstivādavinaya* tells us that not only Mahāprajāpatī but also the 500 Śākyas women<sup>20</sup> 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.<sup>21</sup> 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*

<sup>18</sup> 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 mn̄gon par brjod pa rang gi rn̄am par bshad pa (*Vinayasūtravṛttiyabhidhānasvavyākhyāna*), D 4119 (’dul ba), zhu, 50a3–5: *lci ba’i chos bryagd po rnams brjod par bya ste/de rnams kyang / dge slong rnams las bsnyen par rdzogs pa dang / gnyen po’i tshogs dang gdams ngag yongs tshol dang //dge slong med par gnas par byed pa dang //gang du yang ni dbyar gnas khas len dang //rgud pa rnams la dge slong bskul ba dang //khro ba med dang gsar zhugs la phyag ’tshal//gnyis ka’i tshogs las thob bya min pa dang //dgag dye zhes bya ba lci ba’i chos rnams so (cf. Jyväsjärvi 518). The order of the *gurudharmas* in Guṇaprabha’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.*

<sup>19</sup> See Anālayo (2015): In response to Mahāpajāpatī’s question, how to proceed in relation to the Sakyas 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).

<sup>20</sup> See Chapter 2 of this present volume, section I.3.8.1 up to Chapter 3, section II.i.2.

<sup>21</sup> 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 śrāmanerikās 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 *bhikṣuṇīs* do not exist, *bhikṣus* cannot break any of the *Bhiksупrātimokṣa* rules related to *bhikṣuṇīs*.

*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 *Mūlasarvāstivādavinaya* 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.<sup>22</sup> 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 samgha*? 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 samgha* does not exist; the lineage is broken. Or it could be: No, although a Mūlasarvāstivāda *bhikṣuṇī samgha* 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 tharpa'i sdom rgyun/ sdom brgyud*) is still there, and thus the *bhikṣuṇī samgha* can be revived.<sup>23</sup>

<sup>22</sup> In 2007, during the Hamburg congress, Geshe Rinchen Ngödrup pointed out that “actions that Buddha did not specifically disallow during his lifetime, but which accord with Buddha’s intentions, are to be allowed” (2010: 260–261). Cf. Kieffer-Püllz (2010: 225); Hüsken & Kieffer-Püllz (2012: 259); Anālayo (2014a: 13); Lamotte, vol. I (1944–1981/2001: 82).

<sup>23</sup> 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 Śāntarakṣita. 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 samgha* has been revived (Anālayo 2013).

The Tibetan Kanjur neither uses the term “divisions between denominations” (Tib. *sde pa tha dad*, Skt. *nikāyabheda*)<sup>24</sup> nor the term “other schools”

bu), continues with Prince Rāhula (Sras sGra gcan 'dzin), Brahmin 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 bdud rtsi'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).

<sup>24</sup> The author prefers to avoid the translation of *nikāyabheda* as “split of the *nikāya*”, because it has the negative connotation of *samghabheda*. 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 *Nikāyabhedavibhāṅgavyākhyāna*, 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 *saṅgha* (e.g., Thailand, Sri Lanka, Tibet) due to the different ordination successions or lineages within these Vinaya schools. For

(Tib. *sde pa gzhan dag*, Skt. *nikāyāntariyā*, Mvy 5149). According to Bechert, we also do not find the term *nikāya* in the canonical Vinayapitaka. Separate *saṅghas* “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.<sup>25</sup> Scholars assume that the

the Theravāda, especially Heinz Bechert (2001), has done intensive research on the different *nikāyas*. For the Tibetan tradition see, for example, Seyfort Ruegg (1985) and Heimböhl (2013). In Tibetan Buddhism, in a Vinaya context, *sde* or *sde pa* (*nikāya*) does not refer solely to the eighteen schools (*sde pa bco brgyad*) of Indian Buddhism, but also to different Mūlasarvāstivāda Vinaya communities. As Heimböhl (2013: 213), points out: “Among the four teaching transmissions that Śākyasīrī is acknowledged to have introduced to Tibet, it was his Vinaya tradition that became embodied by the Jo gdan tshogs sde bzhi. His monastic ordination lineage in particular was passed down through the abbots of these four communities and thereby found its way into different schools of Tibetan Buddhism.” Also for Buddhism in general, Lokānanda (2016: 181) suggests “that there were merely, indeed, a series of *bhedas* (separation) within the Buddhist monastic system, fraternity-style splits or pupillary successions. Nikāyas (sects) eventually gave birth to *nikāyabhedas* (sectarianism) due to certain precursorial and prototypical activities of the monastics – a perspective that counters the *saṅghabheda* (schism) long believed in by Buddhologists.”

<sup>25</sup> 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 *saṅgharājī*), *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 *sarighabheda* (schism), yet many splits were recorded” (2016: 181). He comes to the conclusion that there was “a number of minor, prototypical pupillary 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 (Tsedroen 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 *dalhīkamma* (Skt. \**dr̥dhakarman*), a formal act of “reinforcement” to permit movement between *nikāyas* (Kieffer-Pülz 2010: 223), after full ordination by Dharmaguptaka *bhiksus* 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 *saṅgha* requires *bhikṣus* and *bhikṣuṇīs* from the same tradition. But since there Mūlasarvāstivāda *bhikṣuṇīs* 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.<sup>26</sup> 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 Dharmaguptaka *bhikṣuṇīs* to assist in fully ordaining Tibetan Buddhist *śrāmaṇerikās*, in the absence of Mūlasarvāstivāda *bhikṣuṇīs*. If they agree, would the newly ordained *bhikṣuṇīs* 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

<sup>26</sup> On October 10, 2011, the Gyalwang Karmapa, Orgyen Trinley Dorje, referred to a famous text by the historian Taktsang 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 Taktsang 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 *saṅgha* in Tibet in the 10th Century by a *bhikṣu saṅgha* 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. *upasampadā*) and 2) to have the three virtues of being learned, respectable, and stable (Tib. *mkhas btsun brtan gsum*). This means being learned in the Tripitaka, 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.<sup>27</sup>

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<sup>27</sup> 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 Dharmaguptaka *bhikṣuṇī samgha*, because:

1. If two *saṃghas* apply the current *bhikṣuṇī* ordination rite, only one vow (Tib. *sdom pa*; Skt. *saṃvara*)<sup>28</sup> 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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<sup>28</sup> Myv 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 *bhikṣunī* ordination, we can have an ordination performed by a male *saṅgha* of one tradition (e.g. Mūlasarvāstivāda) together with a female *saṅgha* of another tradition (e.g. Dharmaguptaka), because *bhikṣunīs* 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 *bhikṣunī* 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 *saṅghas* apply the current *bhikṣunī* ordination rite, only one vow (Tib. *sdom pa*, Skt. *saṃvara*) arises (that is the *bhikṣunī* vow), wherein the male *saṅgha* 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 *bhikṣunī* 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.<sup>29</sup> In the case of two different<sup>30</sup> lineages, a *bhikṣu* and a *bhikṣunī* one, nuns would be holders of both lineages and obtain both vows, if ordained by two *saṅghas*. If, on the other hand, the *bhikṣunī* lineage existed independently from the *bhikṣu* lineage, *bhikṣus* would not be involved in generating or validating the *bhikṣunī* lineage; it would be sufficient for the ordination to be conferred by *bhikṣunīs* alone.

One argument against the possibility of reviving the Mūlasarvāstivāda *bhikṣunī* order is that the “stream of the *bhikṣunī* vow” (Tib. *dge slong ma'i sdom rgyun*), i.e., the *bhikṣunī* ordination lineage, has already been broken

<sup>29</sup> Cf. Tsedroen & Anālayo (2013: 761); Chodron (2010: 193).

<sup>30</sup> 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 *bhikṣunī* lineage is not distinct from the *bhikṣu* lineage, because *bhikṣunī* ordinations never took place without *bhikṣus*. But they did take place without *bhikṣunīs* 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 *bhiksuniś* (I. Chung 2007), and also in the history of the Taiwanese *bhiksuniś* (DeVido 2010: 16). Full ordinations of women are usually performed with the help of senior *bhikṣus* who are well learned in the Vinaya. A *bhikṣunī* ordination lineage consisting of *bhikṣunīs* alone does not exist. The only stable factor in *bhikṣunī* ordination has always been the participation of *bhikṣu samghas*.

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 *bhikṣunī* ordination with leading Vinaya scholars of the three main Gelugpa 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 Gelugpa monasteries: Sera, Drepung and Ganden.

We wanted to find out how exactly they understood the concept of a *bhikṣunī* lineage. Did Mahāprajāpāṭī have such a lineage? Another question discussed was the status of those women in India who for centuries were fully ordained by a twofold *saṅgha* of ten *bhikṣus* and twelve *bhikṣunīs*. Did they obtain one or two vow lineages? Finally we inquired into the status of those first *bhikṣunīs* 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."<sup>31</sup>

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 Saṅgha 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 *saṅgha* member."<sup>32</sup> 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

<sup>31</sup> Kanjur D 7 ('dul ba), *na*, 240a2–3. Cf. Clarke (2010: 234–235) and Tsiring (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 saṅgha* by means of a *bhikṣu karman*.

<sup>32</sup> Tib. *sdom rgyun ni bsnyen rdzogs bsgrub bya pho mo'i cha nas dngos gzhi'i sdom pa skye tshe dge slong pha ma'i sdom pa'am sdom rgyun bztag 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 Mahāprajāpātī 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 Samghamittā, 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 *upajjhāyā* and Ayupalā as her *ācāriyā* (Lamotte 1958: 251).

Similarly the Dharmaguptaka *bhikṣuṇī* lineage is documented in the *Pi-chiu-ni chuan-shu*, the *Complete Records of the Biographies of Bhikṣuṇīs*,<sup>33</sup> with the biography of Chu Ching-chien (ca. 292–ca. 361).<sup>34</sup> 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

<sup>33</sup> Fo-chiao Publ., Taipei, 1988. Fa-kuang Library no. 10620: 1. *Pi-chiu-ni chuan* (*Biographies of Bhikṣuṇīs*), compiled by Pao-ch’ang (sixth century); 2. *Hsu Pi-chiu-ni chuan* (*The Sequel Biographies of Bhikṣuṇīs*) compiled by Chen-hua (1911–). For an English translation of the tables of content of the two texts, see <https://www.congress-on-buddhist-women.org/29.0-&L=0%7C.html> (2020–11–27). The Committee of Western Bhikṣuṇīs submitted these texts, mainly provided by Ven. Heng-ching Shih, together with her publication “Lineage and Transmission: Integrating the Chinese and Tibetan Orders of Buddhist Nuns” (2000) and further materials to His Holiness the Dalai Lama on 13 April 2006.

<sup>34</sup> Cf. Tsai (1994: 17–19).

1994: 17–18). 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 *bhikṣunīś* 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 *bhikṣunī-saṃgha* 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 *śrāmanerikās* 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<sup>35</sup> 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

<sup>35</sup> 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” (曇摩彌多), 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 Gautami [sic, read Gautamī].”<sup>36</sup> 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.<sup>37</sup>

The first *bhikṣuṇī* in China listed in vol. 2 of the *Complete Records of the Biographies of Bhikṣuṇīs* is the Buddhist nun Hui-kuo (ca. 364–433).<sup>38</sup> 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 Gunavarman 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). Gunavarman replies, if they had not been trained [as a śikṣamāṇī] 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 Gunavarman whether it would be possible to go through the ritual a second time. Thereupon Gunavarman 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.,<sup>39</sup> Hui-kuo, Seng-kuo, and the others were ordained in Nanking by a *bhikṣu* and a *bhikṣuṇī saṅgha* headed

<sup>36</sup> Stache-Rosen (1973: 22).

<sup>37</sup> Cf. Tsai 1994: 9, 37, 54, 62–63. For further details see Heirman (2010: 64).

<sup>38</sup> Cf. Tsai (1994: 36–38, biography no. 14).

<sup>39</sup> 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* Samghavarman, an expert on Abhidharma and Vinaya and successor of the Kashmiri master Guṇavarman and the Sri Lankan senior *bhikṣuṇī* Devasarā<sup>40</sup> (Pā. Tessara<sup>41</sup> or Chin. T'ieh-so-lo<sup>42</sup>). Ann Heirman points out that among other things, Guṇavarman 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 Guṇavarman 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, Guṇavarman advised them to learn the local language.<sup>43</sup> After Devasarā and the other two nuns arrived, they performed the *bhikṣuṇī* re-ordination as planned by Guṇavarman, 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

"Lives of Eminent Monks" (T 2059 Kao Seng Chuan), gives the "tenth year of the Yuan Chia period" (434). Cf. Skilling (1993–1994: 47n127).

<sup>40</sup> Cf. Thu'u bkwan (1985: 427): "Although it is reported that the Singhalese Bhiksuni Devasarā and eleven bhiksuni from India [sic] travelled to China, I do not know whether a bhiksuni vow lineage arose from them or not." (*singha la'i de slong ma de ba sa rā sog srgya 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 sdrom rgyun byung ma byung ma shes so.*)

<sup>41</sup> For the Chinese characters, see Tsai (1994: 54, 134n94, 166).

<sup>42</sup> On T'ieh-so-lo, see Stache-Rosen (1973: 46n72): "Tie-so-lo (Mathews, Dictionary Nos. 6332, 5459, 4099) is rendered by Lohasara in Franke: Geschichte, Vol. III, p. 268, and by Tissala in R. Shih: Kao Seng Tschouan, p. 138." According to Sujato (personal correspondence May 2, 2006) there is a Sinhalese name 'Tissara', which is a poetic variant of Skt. 'hamsa', swan. Based on "Chinese accounts at T50, No. 2059, p. 342, b11–c7; T50, No. 2063, p. 939, c6–p. 940, a3; and T50, No. 2063, p. 941, a8–b2," however, he suggests the rendering Ayyā Sārā instead of Tessara, and also suggests Devasarā instead of Devasarā (Sujato 2012: 11).

<sup>43</sup> Stache-Rosen (1973: 22–24, 36).

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 śrāmaṇerikā or *bhikṣuṇī* lineage are known, although there exist individual accounts of śrāmaṇerikās and *bhikṣuṇīs* in Tibet.<sup>44</sup> 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 pha'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 (*śikṣamāṇīs*), novice monks (śrāmaṇeras), novice nuns (śrāmaṇerikās), lay men (*upāsakas*), or lay women (*upāsikā*).<sup>45</sup> 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.<sup>46</sup> The Three Vows are:

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<sup>44</sup> See Skilling (1993/94: 36); Tsedroen (2008: 206–207); Roloff (2009: 276, 287, 299).

<sup>45</sup> 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*.

<sup>46</sup> For a detailed comparative study of this topic and the major traditions from the 12th through the 19th centuries, see Sobisch (2002).

the *prātimokṣa* vow (Tib. *so sor thar pa'i sdom pa*),<sup>47</sup> the *bodhisattva* vow (Tib. *byang chub sems dpa'i sdom pa*), and the *mantra* vow (Tib. *gsang sngags kyi sdom pa*). The *prātimokṣa* vow, also referred to as individual liberation vow, consists of seven types of which the *bhikṣu* vow is considered the superior.

As a Vinaya scholar one may never expect a “separate vow lineage” of *śikṣamāṇas*, *śrāmaneras*, *śrāmanerikās*, *upāsakas*, or *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) *bhikṣus*, though confer all three vows, i.e., *prātimokṣa* vows (*upāsaka* and *upāsikā* vows), *bodhisattva* vows and *mantra* vows. Furthermore, for centuries, Tibetan *bhikṣus* confer on women not only *upāsikā*, but also *śrāmanerikā* vows. But because monks and nuns are not allowed to live under the same roof, convents have developed where the *śrāmanerikās* are staying on their own, often headed by one monk who is referred to as abbot (*mkhan po*). Tibetan history is unclear on when and by whom the first *śrāmanerikās* 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 *prātimokṣa* vow but is not necessarily authorized to confer the respective *prātimokṣa* vows. According to Gelugpa mainstream opinion you have to be a *bhikṣu* or *bhikṣuṇī* to study and teach the Vinaya, and to confer *prātimokṣa* vows to others. But it seems to be controversial whether one or the other is authorized to confer all seven types of *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 *bhikṣuṇī* vow and the vow lineage lies in the person to be ordained and not in the ordainer, the answer should be that either a *bhikṣu* or a *bhikṣuṇī*, 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 *prātimokṣa* rules.

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<sup>47</sup> Cf. Cutler & Newland (2004: 265): “The seven types of vows of individual liberation are listed according to the person receiving the vows: ....”

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 *Abhidharmaśabdhāśya* (*Chos mn̄gon 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*.<sup>48</sup> This is in line with a famous quote from the *Vinayottaragrāntha*, 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:

<sup>48</sup> D 4090 (*mn̄gon 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 bzhin yin te | dge slong gi sdom pa las ni dge slong ma'i sdom pa gzhān ma yin no || dge tshul gyi sdom pa las kyāng dge slob [em. slob : slong D] ma dang | dge tshul ma'i sdom pa gzhān ma yin no || dge bsnyen gyi sdom pa las kyāng dge bsnyen ma'i sdom pa gzhān 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 bhikṣusamvaraḥ bhikṣunīsamvarah śikṣamāṇāsamvaraḥ śrāmaṇerasamvaraḥ śrāmaṇerīsamvaraḥ upāsakasamvaraḥ upāsikāsamvaraḥ upavāsasamvaraśca/ eṣo ṣṭavidhasamvaraḥ prātimokṣasamvaraḥ ityākhyāyate/ nāmata eṣo ṣṭavidhāḥ/ dravyatstu caturvidhāḥ/ bhikṣusamvaraḥ śramajerasamvaraḥ upāsakasamvaraḥ upavāsasamvaraśca/ ityesā caturvidhāḥ prātimokṣasamvarastu dravyatāḥ/ pratiniyatālakṣaṇatvāt/ bhikṣusamvaraḥ bhikṣunīsamvaraḥ nānyāḥ śrāmaṇerasamvaraḥ acca śikṣamāṇāśrāmaṇerīsamvaraḥ upāsakasamvaraḥ upāsikāsamvaraḥ nānyāḥ/ kathām jñāyate/ lingato nāmasam-cārāt* (Pradhan 1975: 205–206). See also Pruden (1991: 581), and Bapat and Gokhale (1982: xli).

*btsun pa/ bsnyen par rdzogs kar mtshan 'phos na/ bsnyen par rdzogs pa zhes bgyi'am/ bsnyen par rdzogs pa zhes bya ste/ dge slong ma'i nang du spos shig*<sup>49</sup>

<sup>49</sup> Kanjur D 7 ('dul ba), *na*, 240 b4–5. 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 *Vinayapitaka* of the Theravadins: [https://www.congress-on-buddhist-women.org/fileadmin/files/GenderTransformation3a\\_01.pdf](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 Hüsken 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* (*Vinayottaragrantha*), 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 dngos 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 lags la | de dag la yang nongs par mi 'gyur ba mchis sam | bcom ldan 'das kyis bka' stsal 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 *patanīya-dharma* (Tib. *phas pham pa*) 1, as announced at the end of the *Bhiksunyupa-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. *mam par rig byed ma yin pa'i gzugs*),<sup>50</sup> 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.<sup>51</sup> 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 rgan 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. Mahāprajāpāti suggested that monks and nuns show respect to each other, regardless of gender.<sup>52</sup> 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 *bhikṣuṇīs* alone is

*pa stobs chung ngam ma bshams pa*, Skt. *śikṣām apratyākhyāya śikṣādaurbalyam*; Kanjur D 6 ('dul ba), da, 115a1; Sch 261–262 Kṣudr-v(Bhī) 24 a5–24 b1). Similarly, the *Bhikṣuṇīprātimokṣasūtra* as given in Dpe bsdur ma ('dul ba), vol. 9, p. 7, speaks about a *bhikṣuṇī* who has not renounced the training, not damaged [the training] (*blsab pa ma phul bslab pa nyams par ma byas pa*). Cf. Hirakawa (1982: 103).

<sup>50</sup> Cf. Myv 1912 *mam par rig (par) byed (pa) ma yin pa (avijñapti)*; Hirakawa (1973: 56); *avijñapti* (*mam par rig byed ma yin pa*); Pruden (1991: i.63, 67–68, ii.562, 567–593); Sobisch (2002: 40–42): non-information (*avijñaptirūpa*). For the relevance of this understanding see below Chapter 4.2.1 The Second Premise.

<sup>51</sup> See Chapter 3, III.i.1.3.2 obstructive condition (*āntarāyika dharma* no. 1, 20, 21, 22 (same in III.i.2.2.3, and in III.ii.3.3))

<sup>52</sup> Kanjur D 6 ('dul ba), da, 120 b1–121 b1.

considered invalid.<sup>53</sup> Thus, at present, *de facto* and *de jure* the *bhikṣu samgha* 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. *nye bar len pa'i rgyu*, Skt. *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 *Essence of the Ocean of Vinaya* ('*Dul ba rgya mtsho'i snying po*)<sup>54</sup> 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. *gzugs*, Skt. *rūpa*, Mvy 1859) cannot be substantially caused by mind. Thus renunciation (Tib. *nges par 'byung ba*, Skt. *niryāta*) can only be the substantial cause of a *prātimokṣa* vow when accepted as the continued intention to abandon non-virtue.<sup>55</sup> Tsonawa Sherab Zangpo (Tib. *Mtsho sna ba Shes rab bzang po*) explains in his '*Dul ba mtsho tīk* (ka, 15a1–3) that three kinds of causal motivation (Tib. *rgyu'i kun slong*) are needed to generate a *prātimokṣa* vow: (1) the wish to take it (Tib. *len par*

<sup>53</sup> This is at least what is generally assumed. According to Geshe Rinchen Ngödrup (personal communication in Bodhgayā on December 13, 2014) the MSV (*karmavastu*) does not explicitly state that the *bhikṣuṇī* vow would not arise when given by a *bhikṣuṇī samgha* alone. The conclusion that the ordination would not be valid can only be deduced from the first *gurudharma*, which says that the going forth and the full ordination have to be received from the *bhikṣus*.

<sup>54</sup> Tsong kha pa (72 a3–4): *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 sems pa rgyun chags pa || sa bon dang bcas pa yin no zhes || 'dod pa'i tshul ni mām 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 *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).

<sup>55</sup> Among Tibetan Vinaya scholars it seems to be undisputed that vows at the desire realm level have form. See Jamgön 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*).<sup>56</sup> 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.”<sup>57</sup> Therefore, Tibetan Buddhist ordination masters emphasize that generating the vow mainly depends on the ordainee’s attitude.<sup>58</sup> 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.<sup>59</sup> Tsonawa concludes that there are seven differences between the *bhikṣu* and *bhikṣuṇī* ordination ritual.<sup>60</sup> Neither the *bhikṣu* nor the *bhikṣuṇī* ordination ritual explicitly states

<sup>56</sup> That is *niryāta* (Tib. *nges par 'byung ba*), the thought of definite emergence from the cycle of existence, i.e., renunciation.

<sup>57</sup> 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).

<sup>58</sup> 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.

<sup>59</sup> Jamgön Kongtrul Tayé (1998: 95–97) explains ten elements for *bhikṣu* ordination.

<sup>60</sup> 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*,<sup>61</sup> 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.<sup>62</sup> 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. *gzhi mthun par gnas pa*, Skt. *saṃānasāṃvāsika*).<sup>63</sup> Monks who belongs to the same communion can

<sup>61</sup> Tib. also: *blo bur du 'ongs pa*. Cf. Kieffer-Püllz (1992: 366); Hu-von Hinüber (1994: 440–441). Thus, the *Posadhadvastu* does not only mention the possibility of performing the *poṣadha* 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 *poṣadha* 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 (Tsiring 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.

<sup>62</sup> 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 *sangha* 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.

<sup>63</sup> 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-Püllz (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-Püllz (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 *samghāvašeṣa* offense (Tib. *lhag ma*) and undergoes *mānāpya* respectively *parivāsa* (Tib. *spo ba*, Mvy 8649). Only a monk who has committed a *samghāvašeṣa* offence 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 *nānāsañvāsaka*, or he acknowledges his offences, and is then dealt with according to the rules, then he is not a *nānāsañvāsika*. To be a *nānāsañvāsikā* is also one of the impediments, i.e., an obstructive condition for ordination. In relation to women the Sanskrit term *nānāsañvāsikā* 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. *Bhikṣunīvinayavibhaṅga* 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 *nānāsañvāsika* as "zeitweilig aus dem Orden ausgeschlossen" (suspended from the order) as distinct from *asañvāsika* (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, *nānāsañvāsika* also refers to somebody who [due to a different Vinaya interpretation] opted out of a legal community. Every *Theravāda* monk considers himself *sañvāsika* in regard to his own legal community, whereas he considers monks of other legal communities as *nānāsañvāsika*. However, it seems that in contemporary *Theravāda* practice, there are various understandings of the meaning of the respective terms (*sañvāsika* (Tib. *gzhi mthun par gnas pa*), *asañvāsika* (Tib. *mi gnas pa* / *gnas par mi bya pa*) and *nānāsañvāsika* (Tib. *tha dad du gnas pa* / *so sor gnas pa*). Clarke (2009: 124) questions that *asañvāsa* is equivalent to 'expulsion.' He discusses three terms from a list in the *Upālipariprcchā*, part of the *Uttaragraṇṭha* of the MSV: 1. *asañvāsika* (*mi gnas pa*), 2. one who is in communion elsewhere (*nānāsañvāsika*; *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* (*āvāśika*<sup>64</sup>) – present, resident as opposed to *byes pa* – foreign, non-residents, i.e., traveler, visitor.<sup>65</sup> 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 *Poṣadhadhvastu*, D 1 ('*dul ba*), *ka*, 148b4–5, Upāli asks the Buddha:<sup>66</sup>

“Venerable, if resident monks hear that visiting monks, skilled in Sūtra, skilled in Vinaya, and skilled in Māṭr̥kā<sup>67</sup> are coming, how should they behave toward these [visiting scholars]?”

Tibetan:

*btsun pa 'di lta ste dge slong gnyug mar gnas pa dag gis dge slong glo bur ba mdo sde 'dzin pa dang | 'dul ba 'dzin pa dang / ma mo 'dzin pa dag mchi'o zhes thos na | 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 Māṭr̥kā, the (resident) monks should go out

<sup>64</sup> Negi: Tib. *gzhi pa*, Skt. *āvāśika*; 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*.

<sup>65</sup> 'Jigs med grags pa (d. ca. 1450) (1987). *rGyal rtse chos rgyal gyi rnam par thar pa dad pa'i lo thog dngos grub kyi char 'bebs*. Biography of Rab brten kun bzang 'phags (1389–1442), ruler of the Nyang valley (Gyantse). [Hsi Ning (Zi ling)] (Province Qinghai): Bod ljongs mi dmangs dpe skrun khang (Publishing House of the People of the Autonomous Region Tibet), p. 189. See Roloff (2003: 119).

<sup>66</sup> Cf. Hu-von Hinüber (1994: 354–355).

<sup>67</sup> The Tibetan translation of the MSV *Uttaragrantha* ('*Dul ba gzhung dam pa*) has 12 sections. Section 10 is the “Ma Ita bu (The Summary [of] Vinaya Topics); Skt. Māṭr̥kā,” (Clarke 2015: 80). But here in this context Māṭr̥kā (Tib. *ma mo*) refers to the Abhidharma. Cf. Anālayo (2014b: 20–21): “The account of the first *sāṅgīti* in the MSV does not explicitly mention the Abhidharma, although it reports that on this occasion Mahākāśyapa recited the *māṭr̥kā(s)*.”

[a distance of] up to two and a half *yojanas*<sup>68</sup> to receive them with umbrellas (Skt. *chatra*), victory banners (Skt. *dhvaja*), and flags (Skt. *patākā*)."

Tibetan:

*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 sogz pa dag gis bsu bar bya'o ||* (148 b5–6)

This could be interpreted as a clear advice to practice hospitality<sup>69</sup> and to show respect to visiting monks.<sup>70</sup> Today, for example, leading senior Dharmaguptaka 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 śrāmāṇerikās. They even offered to follow the Mūlasarvāstivāda *śiksamāṇā* rite rather than the Dharmaguptaka rite because the former rite also exists in Chinese translation, and a comparison of the Mūlasarvāstivāda *śikṣamāṇā* precepts with their Dharmaguptaka *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 Dharmaguptaka *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. *saṃvara*)

<sup>68</sup> About 18,5 kilometers.

<sup>69</sup> Cf. Hu-von Hinüber (1994: 229) who stresses that the Buddha stipulated hospitality and respect toward visiting Vinaya experts.

<sup>70</sup> 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 *bhikṣunī* 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.<sup>71</sup> 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*).<sup>72</sup> But following a different Vinaya school does not

<sup>71</sup> 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 Śīlapaṭala of the *Bodhisattvabhūmi*, p. 138, some Bodhisattvas observe the Prātimokṣasamvara of a Bhikṣu. See also Zimmermann (2013) referring to “*sañvaraśīla*: taking upon oneself the self-discipline consisting of formal disciplinary rules (*prātimokṣasañvarasamādāna*)” (2013: 874): “The first category, *sañvaraśīla*, 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.

<sup>72</sup> The MSV Tibetan tradition refers to five kinds of *ācāryas* (*śrāmanerācārya*, *rahonuśāsaka*, *karmakāraka*, *niśrayadāyaka*, *pāthācārya*) 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-Püllz 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

*na | dge tshul gyi slob dpon dang | gsang ste ston pa dang | las byed pa dang | gnas  
sbyin pa'i slob dpon dang | klog pa'i slob dpon no || ... 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.* See also Mvy 8727, 8728, 8729, 8730, 8731, and 8732. A definition for the *upādhyāyikā* (Tib. *mkhan mo*) is given in the *Bhikṣuṇīvinayavibhaṅga*, Kanjur (*Dge slong ma'i 'dul bar rnam par 'byed pa*) D 5 ('*dul ba*), ta, 249a6: “*mkhan mo ni | tshul khriṃs dang ldan pa mang du thos pa yin no*” (*upādhyāyikā*: somebody endowed with ethical discipline and very learned). The female term *ācāryikā* (Tib. *slob dpon ma*) occurs in the *bhikṣuṇī* ordination manual but is not further explained. At the suggestion of Petra Kieffer-Püllz, I undertook to read all those passages in the Tibetan version of the *Bhikṣuṇīvinayavibhaṅga* (Kanjur D 5, Dpe vol. 9, Tib. *Dge slong ma'i 'dul bar rnam par 'byed pa*) that relate to the various stages of Buddhist women's ordination, to find more details on the role of the *upādhyāyikā*. This turned out to be a very difficult and time-consuming task, because especially in the field of the 180 expiation-offenses (Tib. *ltung byed kyi chos*, Skt. *pāyattikadharma*), the *Bhikṣuṇīprātimokṣasūtra* (Kanjur D 4, Dpe vol. 9, Tib. *Dge slong ma'i so sor thar pa'i mdo*) and the *Vibhaṅga* do not match. For a long time, it was questioned whether the *Bhikṣuṇīvinayavibhaṅga* belongs to the Mūlasarvāstivādins at all, cf. Claus Vogel (1985), Tsedroen (1992: 56). But as Shayne Clarke reported during the Numata Conference “Buddhist Nuns in India” (2011), we seem to be confronted with two or even three different regional branches of the *Mūlasarvāstivādins*. For more details, see Clarke (2018). A table of concordance of the respective rules that need to be considered in this context has been published by Kishino (2015: 185). In summary, I have to admit, that upon initial review, I could not find any helpful hints to clarify the exact role of the *upādhyāyikā* beyond what has been shown in the study above. One would need to study the canonical texts along with the respective Vinaya commentaries which appear in the Tanjur and later Tibetan Vinaya commentaries. And that would be a new research project in itself.

to the Tibetan Vinaya, a *saṅgha* in concord (Tib. *dge 'dun mthun pa*<sup>73</sup>, Skt. *samagra-saṅgha*) is defined as a chapter (Tib. *sde*, Skt. \**nikāya*) consisting of four or more monks agreeing in view and behavior.<sup>74</sup> Thus, the question in today's context is whether and how *saṅghas* of different *nikāyas* 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 adapt[s] of the

<sup>73</sup> Mvy 9269: Skt. *saṃagra*, Tib. *'thun pa, mthun pa*; Mvy 5318: Skt. *saṃagra*, Tib. *tshogs pa'am mthun ba*. Kieffer-Pülz (1992: 471) lists *saṃagra* (*sāmagrī*) and “*saṃgra saṅgha*” in one entry in the index. Whereas *sāmagrī* is a noun, *saṃgra* is an adjective, as Kieffer-Pülz renders it “Vollzähligkeit” (365) and “vollzählig” (370), i.e., completeness and complete in number. Cf. Mvy 2009: *sāmagrī*, Tib. *'du 'phrod dam tshogs pa* (assemblage, congregation). Gnoli (1978: 271) has the compound “*saṅghasāṃagrī*”. Same in Negi's entry for *dge 'dun mthun pa* referring to BCA 10.42 Tib. *rtag tu dge 'dun mthun pa dang | dge 'dun don yan 'grub par shog*, Skt. *nityān syāt saṅghasāṃagrī saṅghakārya ca sidhyatu*. Steinkellner's translation in Schmidt-Leukel: “May the community's (*saṅgha*) integrity last forever, and may the community's affairs be successful” (2019: 504).

<sup>74</sup> 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 (*saṅgha*).” For a definition in the *Saṅghabheda-vastu* 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 ltar chos la chos kyi 'du shes dang, mthun pa la mthun pa'i 'du shes kyis las rnams byed na 'di ni dge 'dun mthun pa zhes bya'o*” (What does *saṅghasāṃagrī* mean? [The Buddha] said: It is like this: The *saṅgha* 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 gynen) states in his *Vinayavastuṭikā* ('*Dul ba gzhi rgya cher 'grel pa*), Tanjur D 4113 ('*dul ba*), *tsu*, 244b3–5 that the *saṅgha* is in concord (Tib. *mthun pa*, Skt. *samanuyujya*) when all *bhiksus* within a boundary (Tib. *mtshams*, Skt. *sīma*) 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 *saṅgha*, a quorum may convene in a “[small] monastic boundary” (Tib. *dkyil 'khor*, Skt. *maṇḍalaka*). 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 Śākyas, 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 *bhikṣuṇī* vow can be generated by the second approach for the following reasons:

1. Because the *bhikṣu samgha* is considered first in rank and because whether one obtains the *bhikṣu* or *bhikṣuṇī* 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 *bhikṣuṇī* depends on whether or not the *bhikṣuṇī* ordination rite (Skt. *bhikṣuṇyupasampadajñapti*) is that of the Mūlasarvāstivāda school and whether the

minimum of three leading<sup>75</sup> monks joining the nuns' community for the full ordination belong to the Mūlasarvāstivāda *saṅgha*.

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 *saṅgha* for the sake of performing a *saṅgha* 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 *saṅgha* 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 saṅgha* are Mūlasarvāstivāda, and the accompanying Dharmaguptaka *bhikṣu* and *bhikṣuṇī saṅgha* agree,<sup>76</sup> in my view, a perfect

<sup>75</sup> 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).

<sup>76</sup> 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 saṅgha* should submit a formal request to a leading Dharmaguptaka *bhikṣu*, skilled in Sūtra, skilled in *Vinaya* and skilled in Māṭrīkā, to kindly send a group of Dharmaguptaka *bhikṣuṇīs*, skilled in Sūtra, skilled in *Vinaya* and skilled in Māṭrīkā 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.<sup>77</sup>

#### *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 *saṅghakarman*.<sup>78</sup>

For example, the preparation of *saṅghakarmans* 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 *gaṇḍī* 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.<sup>79</sup> The governing condition is that the *saṅgha* be in concord or in agreement. By this is understood that the *saṅgha* 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

<sup>77</sup> For detailed scriptural reasoning, see Tsedroen & Anālayo (2013: 760–765).

<sup>78</sup> For a summary, see, for example, Sera Jetsun Choekyi Gyaltsen (158a5–161a5).

<sup>79</sup> As Hüskens & Kieffer-Püllz (2012) show, during the Hamburg Congress 2007 it became evident that *saṅgha* 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 *saṅgha* 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. *pūṇya*) 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;<sup>80</sup> 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).<sup>81</sup> One of the many necessary virtues is that the *sangha* members need to stay within the same monastic boundary (Tib. *mtshams*, Skt. *sīmā*).<sup>82</sup> Furthermore, to be suitable to function as the preceptor or as the resident teacher (Tib. *gnas kyi bla ma*), the respective *bhikṣus* (or *bhikṣuṇīs*) need to meet certain individual qualifications.<sup>83</sup> 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 Tripitaka and the twenty-one groups with five characteristics each (Tib. *Inga 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.<sup>84</sup> Among these it is said that the teacher

<sup>80</sup> 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 gzhān 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*).

<sup>81</sup> 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*).

<sup>82</sup> For the rules of *sīmā* according to the Mūlasarvāstivādins, see Kieffer-Püll (1992: 363–433) and on the term *sīmā* 1992: 371–380.

<sup>83</sup> Sera Jetsun Choekyi Gyaltsen (31a6ff). Cf. Mtsho na ba (*ka*, 66a7ff).

<sup>84</sup> 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 mtshan 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. 7<sup>th</sup> 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 (*lta 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 *sangha* members] is complete,<sup>85</sup> and (b) the additional [*sangha* 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. *lta ba nthun pa*, Skt. *samānadr̥ṣṭi*)<sup>86</sup> 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 *sangha*.

<sup>85</sup> Cf. above p. 310 note 73. For a detailed discussion on the term completeness [of the assembly], in German „Vollzähligkeit (Pā. *sāmaggī*, Skt. *sāmagrī*)”, see Kieffer-Pülz (1992: 65–66) and Hu-von Hinüber (1994: 219–223).

<sup>86</sup> On *samānadr̥ṣṭi* (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 *samānadr̥ṣṭi*, 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 *saṅgha* 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. *mahātī sīmā*) or the small boundary (Tib. *tshams bu chung*, Skt. *khuḍdalikā sīmā*).<sup>87</sup> Nevertheless, together with the rest of the *saṅgha* visiting monks must be present when the boundary marks (Tib. *mtshan ma*, Skt. *nimitta*)<sup>88</sup> are announced (1992: 387). Furthermore, there is a regulation that monks staying within the same boundary – whether short-term residents (Tib. *gnas pa*, Skt. *āvāśika*)<sup>89</sup> or permanent residents (Skt. *naivāśika*, Tib. *gnyug mar gnas pa*) – should wait

<sup>87</sup> 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 *Mūlasarvāstivādavinyāsa*, see Kieffer-Pülz (1992: 371–375). The small boundary is located within the great boundary. It allows a small *saṅgha* to perform legal acts which do not require the participation of the whole *saṅgha* while the rest of the community present in the great boundary may carry on with their daily routines.

<sup>88</sup> Kieffer-Pülz (1992: 380).

<sup>89</sup> For a definition, see Kieffer-Pülz (1992: 365–366). Härtel (1956: 96) understands Skt. *āvāśika*, 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 thung 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 *āvāśika*. See also Bapat & Gokhale (1982: xliii): “temporary visiting Bhiksus (*āvāśikā*).” Clarke (2009: 130–131) points out that there is a distinction between a local or host *saṅgha* and a guest *saṅgha* 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 | bzhi'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 bzhi'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 shbyong*; Skt. *poṣadha*) separately. That is to say, they must conduct the legal act of confession ceremony together.<sup>90</sup>

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.<sup>91</sup> What is pivotal is that no *saṅgha* 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 Saṅgha 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 *saṅgha* acts such as the bimonthly confession ceremony of the hosting Vinaya school. For example, there are many monks from the Vietnamese, Korean, or Taiwanese *Dharmaguptakavinya* 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

<sup>90</sup> See Hu-von Hinüber (1994: 13, 467, 473, 477).

<sup>91</sup> 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 *poṣadha* 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,<sup>92</sup> gather and perform the *poṣadha* 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 *poṣadha* ceremony, even holding different *Mūlasarvāstivādavinaya* lineages.<sup>93</sup>

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 *poṣadha* 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.<sup>94</sup>

<sup>92</sup> On the decentralized structure of monastic communities and their autonomy, see (Hu-von Hinüber 1994: 19–20).

<sup>93</sup> For an article on the different Tibetan *Vinaya* lineages, see Martin (2016).

<sup>94</sup> 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 sog sgyi dpyad gzhi*” – analysis, whether there is unanimity/concord (Tib. *mthun pa*, Skt. *saṃagra*) 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. *saṃuṇḍī*, Mvy 6620). Similar to Tib. *gnang ba sbiyin pa* (see Kieffer-Pülz 1992: 410, 369). For the term *saṃagra-saṃgha* or *saṃghasāmagṛī* (Tib. *dge 'dun mthun pa*), Pā. *sanghasāmagṛī*, i.e., unanimity of the *saṃgha* cf. Härtel (1956: 111–112, “Einmütigkeit der Gemeinde”). See also Bechert, who states that the Pāli word *saṃagga*, 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 *Vinayapitaka*, *sammaga* is explained by *saṃānasamvāsaka* and *saṃānasīmāya thito*. While the latter term

*Karmans* become invalid only if the boundary has not been properly established first.

### Can Dharmaguptaka Nuns Practicing Tibetan Buddhism Convert to the *Mūlasarvāstivādavinaya* 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<sup>95</sup> could “convert” to become Mūlasarvāstivāda nuns, and if so, how to do this.

clearly refers to the fact that the monks must assemble in one and the same *sīmā*, the first term has a different meaning in the Vinaya texts. It refers to the fact that *nānāsaṃvāsakā bhikkhū* (i.e., *bhikkhus* belonging to different congregations) may not participate in the same *vinayakammās*. Monks become *nānāsaṃvāsaka* by three conditions, viz. (1) by disciplinary measures incurred to them, (2) by different views concerning disciplinary rules, and (3) by different views concerning *vinayakammās*. These conditions allow the formation of separate Saṅghas. It follows that *samānasāṃvāsaka* and *nānāsaṃvāsaka* are terms which do not refer to absolute conditions of the relevant congregations, but depend on the point of view, i.e. a monk would always consider his own congregation as *samānasāṃvāsaka* monks, those with whom he would not perform common *vinayakammās*, however, as *nānāsaṃvāsakabхikkhū*” (Bechert 2001: 11–12).

<sup>95</sup> 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 *bhikṣuṇīs* from other *nikāya* traditions or *bhikṣuṇīs* 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-Pülz (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 saṅgha* 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,” *nāna-saṃvāsa*, refers to a case of disagreement about the rules. . . . The status of being *nāna-saṃvāsa* 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 gzhi*), cf. Chung (2011: 91, § II.iii.1.3.3); Härtel (1956: 80, no. 35). For nuns, the \**Bhiksūnyupasampadājñapti* reads: “Had you gone forth previously?” (Tib. *ci khyod sngon rab tu byung ba ma yin nam*, Skt. *kaccit tvañ pūrvam 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(Bhī) 16 b2. This question is missing from the first list of impediments for admission of men in the *Las bryga 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 sngon 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 zhig 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 *nānāsaṃvāsa* become again *samānaśaṃvāsa*, 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 *nānāsaṃvāsika/～kā*<sup>96</sup> (cf. Anālayo 2013: 323–325), and if so, whether they could become again *samānaśaṃvāsika/～kā* by such a declaration or by a *karman* settling a dispute (Tib. *zhi bar byed pa*) on interpretation of *Vinaya* rules.

In the Tibetan translation of the *Posadhadhvastu* (Tib. *Gso sbyong gi gzhi*) two ways of regaining the *samānaśaṃvāsika* status are explained:

Bhikṣus, there are the two ways of regaining the *samānaśaṃvāsika* status. What are the two? Either one declares oneself on one's own to be of the same community, or one is reinstated by the community [after one had been suspended by the community for not seeing an offense].<sup>97</sup>

Tibetan:

*dge slong dag gnyis po 'di dag ni mthun par gnas pa yin te | gnyis gang zhe na | gang zhig bdag nyid kyis bdag nyid mthun pa'i gnas su bzhag pa dang | gang zhig dge 'dun gyis chos kyis bzhag pa'o.*

Although currently there is no dispute on interpretation of *Vinaya* rules, the question arises whether one of these two *saṅgha* 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.

<sup>96</sup> As mentioned above, according to Anālayo and on p. 304 note 63, there are Theravāda monks who consider themselves *samānaśaṃvāsika* concerning their legal community, whereas they consider monks of other legal communities as *nānāsaṃvāsika*.

<sup>97</sup> 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 *Bhikṣuṇīvinayavibhaṅga* they could be re-ordained by *bhikṣus* alone in the Mūlasarvāstivāda tradition.<sup>98</sup>

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,

<sup>98</sup> That re-ordination of nuns is allowed if doubts are involved is based on the Tibetan *Bhikṣuṇīvinayavibhaṅga* 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 *bhikṣuṇī* 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); Hüskens (1997: 265–266). Tsomo (1996: 110) needs correction. Panglung (1982: 166) states that the 180 *pāyayantikas* are outlined in 28 groups. But although 180 is the correct number of the *pāyattikas* in the Tibetan Mūlasarvāstivāda *Bhikṣuṇīprātimokṣasūtra*, 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 *sangha*, Theravāda *bhikkhus* “have had the function of what in the modern tradition is known under the technical term of *dalhīkamma*, 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 *bhikṣuṇī* vow according to the Dharmaguptaka lineage and who we recognize as fully ordained” (Dalai Lama XIV 2010: 279). But although they are recognized as *bhikṣuṇīs*, 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 *bhikṣuṇīs* who have been ordained in the Dharmaguptaka tradition, would it be possible for them to declare in front of a Mūlasarvāstivāda *bhikṣu sangha* that from now on they wish to be part of the *Mūlasarvāstivādavinaya* school? Or alternatively, could they be ordained a second time by Mūlasarvāstivāda *bhiksus* 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 *bhiksus*, 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,”<sup>99</sup> 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:<sup>100</sup>

*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 lugs la dge slong ma slar gso yod med dpyad gzhi lung gi bang mdzod"<sup>101</sup> 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,”<sup>102</sup> 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

<sup>99</sup> From here on, referred to simply as “12th Religious Conference.”

<sup>100</sup> 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.

<sup>101</sup> Title of the report by the Gelongma Research Committee.

<sup>102</sup> 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 |*

*ka} 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 dam chos '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 *bhikṣuṇīs* 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 *bhikṣuṇīs*, the majority approved that it is alright if nuns, in accordance with their individual wish become fully ordained, take the *bhikṣuṇī* 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 *saṅgha* 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 *bhikṣuṇī* should be given in the way they are received in that [Dharmaguptaka] tradition.

*ga} g.yung drung bon gyi lugs la drang srong ma'am dge slong ma'i  
sdom rgyun yod pa snyan seng byung bas blo nges byung |*

2.3 Because a report was submitted stating that in the Svastika Bon tradition the vow lineage of a bhikṣuṇī (Tib. Gelongma) or Drangsōng-ma<sup>103</sup> does exist, this fact has been noted.<sup>104</sup>

#### 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 sangha*. (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 Dharmaguptaka 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

<sup>103</sup> Tib. *drang srong ma* – female form of Tib. *drang srong*, Skt. *r̥ṣi*. 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 *r̥ṣi*,” a sage.

<sup>104</sup> 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,<sup>105</sup> 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.”<sup>106</sup> 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):

<sup>105</sup> Cf. Tsering (2010: 168); Powers & Templeman (2012: 223–224). See also above p. 304 note 61.

<sup>106</sup> Tsadra Foundation > Tengyur Translation Conference 2011: <http://tsadra-wp.tsadra.org/2011/01/25/tengyur-translation-conference-2011/> (2019–09–01). For the complete conference material, see:

The American Institute of Buddhist Studies (AIBS) at Columbia University in the City of New York > Online Resources > Translation Conference <http://www.aibs.columbia.edu/conference.html> (2019–08–26)

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 *Mūlasarvāstivādavinaya* 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,<sup>107</sup> 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 *bhikshus* were to agree upon a way in which that the *Mūlasarvastivada bhikshuni* 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 “12<sup>th</sup> 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?

<sup>107</sup> Source: <http://www.bhiksuniordination.org/> (2019–08–26)

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 Dharmaguptaka *bhikṣunīs* would subsequently undertake *karmans* 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 *bhikṣuṇī* 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 *bhikṣuṇī* practice will be revived in the Karma Kagyü tradition headed by the Gyalwang Karmapa, Ogyen Trinley Dorje, or the Dharmaguptaka *bhikṣuṇī* 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<sup>108</sup> 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' (*śrāmaṇerikā*) and training 'śikṣamāṇī' 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 '*bhikṣunī*' full nun's vows.<sup>109</sup>

Among Tibetan Vinaya scholars, as is known, it is controversial whether ordination by *bhiksus* alone would be valid. So far no majority has been achieved on this first approach. Obviously in line with this view, the Karmapa argues<sup>110</sup> that because there are no *bhikṣunī* vows in the Mūla-sarvāstivāda tradition, one cannot speak of proper *śrāmaṇerikā* vows either, and therefore it is difficult to say that there is a truly ordained *saṅgha* 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-edged Tibetan philosophical debate. As mentioned above, there is clear canonical evidence that, if circumstances so require, *bhiksus* 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 *bhikṣunī* ordination rite, the going forth and the precepts of a lay woman, of a novice, and of a probationer should be given by *bhikṣunīs*. In the Tibetan tradition, however, for over a millennium, the female lay and novice precepts have been given by *bhiksus*. This raises the question of legitimacy. When this practice is based on the same *Vinaya*

<sup>108</sup> 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 *bhikṣunī* 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-bhikshumi-ordination-plans/> (2019-08-26)

<sup>109</sup> 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)

<sup>110</sup> 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 *sangha* (*ubhayasamgha*) of ten Mūlasarvāstivāda *bhikṣus* and twelve Dharmaguptaka *bhikṣuṇīs* two years later.<sup>111</sup>

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 *śikṣamāṇā* vows.<sup>112</sup> Two years later, leading monks of the Karma Kagyü tradition were expected to confer the Mūlasarvāstivāda *bhikṣuṇī* vows together with the Dharmaguptaka nuns, after the latter have given the *brahmacaryopasthāna*. 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*).<sup>113</sup>

<sup>111</sup> Personal communication with the Karmapa on October 10, 2011, as well as with Geshe Rinchen Ngödrup on August 14, 2015.

<sup>112</sup> 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.

<sup>113</sup> 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.<sup>114</sup> The Karmapa does not want this history to be repeated, and therefore chooses a different way in hopes of avoiding such social backlash.<sup>115</sup>

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 *bhikṣuṇī* 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](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 rnam 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).

<sup>114</sup> Cf. Tsering & Russel (1986/2002); Tsedroen (2008: 207); Schneider (2012: 115).

<sup>115</sup> 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.”<sup>116</sup> 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.<sup>117</sup>

Although Tibetan Buddhist *śrāmaṇerikās* 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 *bhikṣuṇīs* in the learning process will prove to be valuable. However, for Tibetan nuns who do not belong to the

<sup>116</sup> Source: <<https://kagyuoffice.org/history-in-the-making-the-first-step-toward-full-ordination-for-tibetan-buddhist-nuns/>> (2019–08–26)

<sup>117</sup> Source: <https://www.buddhistdoor.net/news/karmapa-says-no-action-from-india-on-pending-visa-application> (2019–08–26)

Karma Kagyü 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 *bhikṣunīs* 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 1987<sup>118</sup>, 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.<sup>119</sup> 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

<sup>118</sup> 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).

<sup>119</sup> <http://www.buddhistdoor.net/news/dialogue-on-vinaya-conclave-in-india-unites-sri-lankan-and-tibetan-buddhists> (2019–08–26).

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 Ü-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 *sangha* 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 (*Bhiksūnyupasamṇpadā-jñapti*):

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.

Kanjur edition	Sigla	Volume ( <i>'dul ba</i> )	App. Part 1	Folios Part 1	App. Part 2	Folios Part 2
London Shel dkar	L	<i>bam po</i> 37–38, <i>na</i>	1	21a8– 28a4	2	28a4– 50b7
Rgyal rtse	R	<i>bam po</i> 37–38, <i>na</i>	2	19a6– 25a5	1	25a5– 45b1
Tōyō bunko	T	<i>bam po</i> 37–38, <i>na</i>	3	20a4– 27a1	–	27a1– 48a5
Snar thang	N	<i>bam po</i> 37–38, <i>da</i>	4	326b5– 334a7	–	334a7– 360b2
Lha sa	H	<i>bam po</i> 36–37, <i>da</i>	5	150b5– 158a1	–	158a1– 182a6
Stog	S	<i>bam po</i> 37–38, <i>tha</i>	6	146a4– 153a4	3	153a4– 178a5

Shey	Z	<i>bam po</i> 37–38, <i>tha</i>	7	154b1– 161b5	-	161b5– 188b4
Phu brag	F	<i>bam po</i> 31–32, <i>tha</i>	8	124a6– 130a8	-	130a8– 149a6
Peking 1737	Q	<i>bam po</i> 31–32, <i>tha</i>	9	97a6– 101b8	6	101b8– 116a2
K'ang hsi Peking 1684/92	K	<i>bam po</i> 36–37, <i>phe-be</i>	10	<i>phe</i> 378a7– 385a4	5	<i>phe</i> 385a4– <i>be</i> 15a8
'Jang sa tham	J	<i>bam po</i> 36–37, <i>da</i>	11	99a1– 103b5	4	103b5– 118b1
Berlin	B	<i>bam po</i> 36–37, <i>na-pa</i>	12	<i>na</i> 360b8– 367a4	-	<i>na</i> 367a4– <i>pa</i> 12a6
Derge (sDe-dge)	D	<i>bam po</i> 36–37, <i>da</i>	13	100a3– 104b5	7	104b5– 120b1
Dpe bsdur ma	Dpe	<i>bam po</i> 36–37, vol. 11	-	240.8– 251.18	-	251.18– 290.13

Table 2: Concordance Obstructive Conditions (*Āntarāyika-Dharmas*)

List	Concerning living conditions	Kanjur Editions						BhuKaVā Chung 2011: 91	BhīKaVā Sch 253	BhīKaVā Sch 257
No.		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
1	bud med - RLS add bud med kyi dbang po dang ldan pa	1	1	1	1	1	1	1 (skyes pa) + 2 (syes pa'i dbang po dang ldan pa)	1	1
2	khyim du/na gnas pa lo bcu gnyis pa'am   gzhon nu ma lo nyi shu tshang pa	2	2	2	2	2	2	3 (lo nyi shu lon pa)	2	2
3	chos gos lnga dang lhung bzed du ldn pa	3	3	3	3	3	3	4 (chos gos gsum dang lhung bzed tshang pa)	3	3
4	pha ma dang khyim thab (rnams) gson pa	4	4	4	4	4	4	5 (pha ma gson pa)	4	4
5	pha dang ma dang khyo rnams/ khyim thab kyis gnang pa	5	5	5	5	5	5	6 (pha mas gnang pa)	5	5
6	bran mo	6	6	6	6	6	6	7 (bran ma)	6	6
7	phrogs pa (JKQD) / brkus pa (RLS)	7	7	7	7	7	7	8 (brkus pa)	8	7
8	btsongs pa	9	9	8	9	8	9	11	9	8
9	rnyed btson (RLS) / rnyed pa (JKQD)	8	8	9	8	9	8	9 (rnyed btson)	10	-
10	rtsod pa (III.i.1.3: JKQD add (b)rkus pa; III.ii.3: S om. btsod pa (sic) and has btsongs pa twice, JKQD om. rtsod pa)	10	-	10	10	10	10	10 (rtsod pa can)	11 (cf. 7)	9
11	(gzhan gyis) chags pa	11	10	11	11	11	11	-	-	-



List	1. Concerning living conditions	Kanjur Editions						BhuKaVā Chung 2011: 91	BhiKaVā Sch 253	BhiKaVā Sch 257
No.		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1,3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
31	mu stegs can	31	30	31	31	31	31	24	31	28
32	mu stegs can du 'gro ba	32	31	32	32	32	32	25 (mu stegs can zhugs pa)	32	29
33	rkun po'i rgyal mtshan can	33	32	33	33	33	33	17 (chom rkun par grags pa)	33	30
34	rkun gnas pa / rku thabs su gnas pa	34	33	34	34	34	34	21 (rku thabs su gnas pa)	34	31
35	so sor gnas pa	35	34	35	35	35	35	22 (tha dad du gnas pas)	35	32
36	mi gnas pa	36	35	36	36	36	36	23 (gnas par mi bya ba)	36	33
	Before granting brahmacaryopa- sthānasamvīti III.i.1,3 and before granting upasampadā							Before granting upasam- padā		
37	sngon rab tu byung ba	37	37	37	37	37	37	35	37	34
38	da ltar rab tu byung nas tshangs par spyod pa yang dag par spyad pa	38	38	38	38	38	38	38 da ltar rab tu byung nas tshangs par spyod pa legs par spyad pa	38	35
39	dge slong ma'i dge 'dun gyis lo gnyis su chos drug dang rjes su chos drug bslab pa gsol pa (second list: byin pa)	39	39	39	39	39	39	-	39	36
40	lo gnyis su chos drug dang rjes su chos drug gi bslab pa bslabs pa	40	40	40	40	40	40	-	40	37

List	1. Concerning living conditions	Kanjur Editions						BhuKaVā Chung 2011: 91	BhiKaVā Sch 253	BhiKaVā Sch 257
No.		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
41	dge slong ma'i dge 'dun gyis tshangs par spyad pa skyed pa'i sdom pa phog gam	-	41	-	41	-	41	-	-	38
42	dge slong ma'i dge 'dun gyis sngar bya ba'i las rnames byas pa	-	42	-	42	-	42	-	-	39
43	dge slong ma'i dge 'dun rnames kyi sems mgu bar byas pa	-	43	-	43	-	43	-	-	40
44	bar chad kyi chos rnames las yongs su dag pa	-	44	-	44	-	44	-	-	41
45	gzhān gyi lon mang yang rung nyung yang rung chags pa	41	45	41	45	41	45	33 bu lon mang yang rung nyung yang rung cung zad chags pa	41	42
46	khyod kyi ming ci   khyod kyi mkhan mo'i ming ci	42	46	42	46	42	46	39 khyod kyi ming ci   khyod kyi mkhan po'i ming ci	42	43
List	2. Concerning diseases									
No.										
1	mdze	1	1	1	1	1	1	1	1	2
2	'bras	2	2	2	2	2	2	2	2	1
3	shu ba	3	3	3	3	3	3	27	3	3
4	phol mig	4	4	7	4	4	4	3	4	4
5	tshad pa	5	5	4	5	5	5	-	5	5
6	sha bkra	6	6	5	6	6	6	5	6	6

List	2. Concerning diseases									
No.		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
7	rkong pa / rkom po	7	7	6	7	7	7	-	7	7
8	klog pa / glog pa	8	8	8	8	8	8	8 (glog pa)	8	8
9	rab tu g.ya' ba	9	9	9	9	9	9	8 (g.ya' ba)	9	9
10	skyigs bu	10	12	10	12	10	12	29	10	10
11	skyugs pa	11	10	11	10	11	10	38 (skyug bro ba)	11	11
12	gzhang 'brum	12	11	12	11	12	11	4 ('brum phran)	12	12
13	rims	13	13	13	13	13	13	17	13	13
14	zad pa	14	14	14	14	14	14	-	14	15
15	myos pa - RLSD add. at III.i.1.3 chub(s)gags pa/gags pa	15	15	15	15	15	15	39 (chu bgags pa)	-	-
16	ngal ba (RL om. in III.ii.3)	16	16	16	S16	16	16	40	15	16
17	rmong bu / mgo g.yung	17	17	17	R16	17	17	-	16	17
18	dbugs mi bde ba	18	19	18	19	18	19	31	17	19
19	lud pa	19	18	19	18	19	18	30	18	18
20	skem pa	20	20	20	20	20	20	11	19	20
21	brjed byed	21	21	21	21	21	21	12	20	21
22	'jas pa	22	22	22	22	22	22	-	-	-
23	dkar po'i nad / nad dkar po	23	23	23	23	23	23	-	22	23
24	rkang 'bam	24	24	24	24	24	24	15 (rkang bam)	23	24
25	mtshan par rdol ba	-	-	25	25	25	25	16	25	26
26	skran	-	-	26	26	26	26	34	-	-
27	khrag nad	-	-	27	27	27	27	35	-	-
28	mkhris pa	25	25	28	28	28	28	36	24	25
29	rkub 'brum - RLSD add lhog pa dang	26	26	29	29	29	29	37 (gzhang 'brum) + 32	-	-

List	2. Concerning diseases									
No.		JKQ III.i.1. 3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
30	yan lag tsha ba	27	27	30	30	30	30	33 (yan lag tu zug pa) / 41 (lus tsha ba)	26	27
31	rtsib logs tsha ba	28	28	31	31	31	31	42 (rtsib log tsha ba)	27	28
32	rus pa zhig pa	29	29	32	32	32	32	43 (rus pa la zug pa)	28	29
33	rims drag po	-	-	33	33	33	33	18	-	14
34	rims zhag gcig pa	30	30	34	34	34	34	19 (rims nyin gcig pa)	29	30
35	(zhag) gnyis pa	31	31	35	35	35	35	20 (nyin gnyis pa)	30	31
36	(zhag) gsum pa	32	32	36	36	36	36	21 (nyin gsum pa)	31	32
37	(zhag) bzhi pa	33	33	37	37	37	37	22 (nyin bzhi pa)	32	33
38	rims nyin re	-	-	38	38	38	38	24 (rims nyin re ba)	-	-
39	dus pa'i rims	34	34	39	39	39	39	23 ('dus pa)	33	34
42	rtag pa'i rims	35	35	40	41	40	41	25	34	35
43	rims ldang dub pa	-	-	41	40	41	40	26	-	-

## Abbreviations

ACIP	Asian Classics Input Project
AN	Aṅguttara-nīkaya
App.	Apparatus
B	Berlin edition
Bhīk	BhīKaVā(R/VP)
BhīKaVā	<i>Bhikṣuṇīkarmavācanā</i>
BhīKaVā(R/VP)	C. M. Ridding, L. de La Vallée Poussin “A Fragment of the Sanskrit Vinaya. Bhiksunīkarmavācanā,” BSOS I,3 (1920), 123–143 [= R/VP]
BhīPrā	<i>Bhikṣuṇīprātimokṣasūtra</i>
BhīVinVibh	<i>Bhikṣuṇīvinayavibhaṅga</i>
BHSD	Edgerton, Franklin: <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , vol. 2: Dictionary (First Published: New Heaven 1953). Reprinted Delhi: Motilal BanarsiDass 1985.
Blan	<i>Blang-dor Gsal-bar Ston-pa'i Drang-thig Dwangs Shel Me-long</i> by Sde-srid Sangs-rgyas-rgya-mtsho + 16 other texts. Sonam Drakpa (Dolanji: 1979), cf. DM
BSOS	<i>Bulletin of the School of Oriental Studies</i> , University of London, London
Chin.	Chinese
Cv	<i>Cullavagga</i>
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
EKS	<i>Ekottarakarmaśataka</i>
F	Phu brag edition
H	Lha sa edition
IABS	International Association of Buddhist Studies
IBC	International Buddhist Confederation
J	Jang sa tham edition
Jä	H. A. Jäschke, <i>A Tibetan-English Dictionary</i> with Special Reference to the Prevailing Dialects, to which is added an English-Tibetan Vocabulary. London: Routledge & Kegan Paul 1881.
K	K'ang hsi edition
Kṣudr-v(Bhī)	Kṣudr-v(Bhī) = M. Schmidt, “ <i>Bhikṣuṇī-Karmavācanā</i> : Die Handschrift Sansk. c.25(R) der Bodleian Library Oxford,” Studien zur Indologie und Buddhismuskunde, Festgabe für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992, hg. R. Grünendahl, J.-U. Hartmann, P. Kieffer-Pülz, Bonn 1993 (Indica et Tibetica, 22), p. 239–288.
L	London Shel dkar edition
LCh	Lokesh Chandra
MSV	<i>Mūlasarvāstivādavinaya</i>
MūSarv	<i>Mūlasarvāstivāda</i>
Mvy	<i>Mahāvyutpatti</i> ( <i>Bye brag tu rtogs par byed pa chen po</i> ) and <i>Mahāvyutpatti Indexes</i> , ed. Ryōzaburō Sakaki, 2 vols. Kyōto: Shingonshū Kyōto Daigaku 1916–1925 (3rd Reprint 1965).
MW	Monier Monier-Williams, <i>A Sanskrit-English Dictionary</i> , Oxford 1899

N	Snar thang edition
NWS	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>
O.T.	= Old Tibetan (both Dunhuang and brda'-rnying [early Phyi-dar] vocabulary, nota bene), cf. DM
Pā.	Pāli
Pāli Vin	<i>Vinayapiṭaka</i> , ed. H. Oldenberg, 5 vols., London 1879–1883 (PTS)
Q	Peking edition
R	Rgyal rtse edition
R/VP	C. M. Ridding, L. de La Vallée Poussin “A Fragment of the Sanskrit Vinaya. Bhiksunīkarmavācanā”, BSOS I,3 (1920), 123–143 [= BhīKaVā(R/VP)]
S	Stog
Sch	Schmidt 1993
Skt.	Sanskrit
SWTF	= <i>Sanskrit Wörterbuch der buddhistischen Texte aus den Turfan-Funden</i> , started by Ernst Waldschmidt, ed. Heinz Bechert, processed by Georg von Simson and Michael Schmidt, Göttingen 1973ff. The project ended 2017. Details in German language only: < <a href="https://adw-goe.de/forschung/abgeschlossene-forschungsprojekte/aka-demienprogramm/sanskrit-woerterbuch/">https://adw-goe.de/forschung/abgeschlossene-forschungsprojekte/aka-demienprogramm/sanskrit-woerterbuch/</a> > (04.04.2019)

- T. Taishō edition or *Taishō Shinshū Daizōkyō*, J. Takakusu, K. Watanabe (eds.), Tōkyō, 1924–1935. A digital database provided by CBETA (Chinese Buddhist Electronic Text Association)
- T Tōyō bunko edition
- Tib. Tibetan
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- Z Shey edition
- ZHD = Tshig mdzod chen mo. Zhang Yisum, ed. 1984. *Bod rgya tshig mdzod chen mo (Great Tibetan-Chinese Dictionary)*, Chin. Zàng-Hàn dà cídiǎn. 3 vols. Beijing: Mi rigs dpe skrun khang (Nationalities Publishing House).

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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:

- Research of the published literature in the relevant catalogues and specialist databases – currently until July 2017
- 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).



The Bhikṣuṇīkarmavācanā Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford



3a



3b



4a



4b



5a

5b



6a



6b



7a



7b



9a



9b

१०८  
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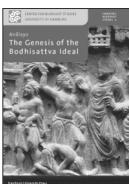
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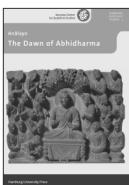
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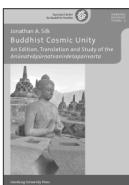
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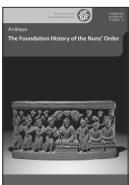
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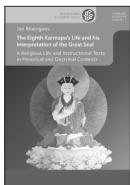
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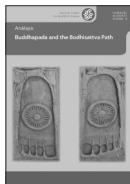
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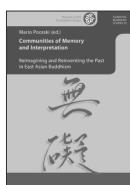
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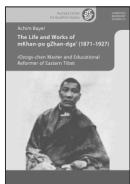
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