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INSTITUT FÜR TIBETOLOGIE
UND BUDDHISMUSKUNDE
UNIVERSITÄTSCAMPUS AAKH, HOF 2
SPITALGASSE 2-4, A-1080 WIEN
AUSTRIA, EUROPE

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Some Remarks on the Rise of the *bhikṣuṇīsamgha* and on the Ordination Ceremony for *bhikṣuṇīs* according to the Dharmaguptaka *Vinaya*

The present article is based on the *Dharmaguptakavinaya* or *Caturvargavinaya* (四分律), one of the five *Vinayas* that survived in its Chinese translation (*Taishō Shinshū Daizōkyō*, Vol.22, No.1428, translated by Buddhayaśas in the beginning of the fifth century AD)¹, and the most widely spread and most influential *Vinaya* in China. T.1428 consists of three parts: (1) a twofold detailed explanation of the rules of the *Prātimokṣa*² (*Bhikṣuvibhaṅga* and *Bhikṣuṇīvibhaṅga*), (2) twenty *skandhakas* (chapter, section) that regulate the monastic life in detail, and (3) some appendices including historic information. Throughout the article, the findings of T.1428 have been compared with the other Chinese *Vinayas*, with the Pali *Vinaya*, and with the *Bhikṣuṇīvibhaṅga* of the Mahāsāṃghika-Lokottaravāda School.

Although it is evident from the present studies of the *Vinaya* literature, that the orders of monks and nuns (*bhikṣu-* and *bhikṣuṇīsamgha*) are highly structuralized communities, possessing many rules to be kept and formal acts to be performed; and that these organizations gradually came into being (first the *bhikṣusamgha*, and later the *bhikṣuṇī-*

1. The other *Vinayas* are: *Mahīśāsakavinaya* T.1421, *Mahāsāṃghikavinaya* T.1425, *Sarvāstivādavinaya* T.1435, *Mūlasarvāstivādavinaya* T.1442 up to and including T.1459 (because of its size, the *Mūlasarvāstivādavinaya* was not edited into one work, but consists of a number of different works). Of the latter *Vinaya*, also a Tibetan translation exists.

Closely related to the *Mahāsāṃghikavinaya*, is the *Bhikṣuṇīvibhaṅga* of the Mahāsāṃghika-Lokottaravāda School*, a text written in a transitional language between Prakrit and Sanskrit (ROTH, G., 1970, pp. lv-lvi). Apart from these texts, the *Vinaya* transmitted by the Theravāda School survived in the original Pali language. Finally, many Sanskrit fragments have been found. An excellent survey of the *Vinaya* literature is given by YUYAMA, A., 1979.

* Hereafter M.-L.

2. The *prātimokṣa* is a list of offenses against the prescriptions of the order with an indication of the punishment to be meted out to those who commit them. There is a list of prescriptions for monks and one for nuns. For the Dharmaguptaka School, the *prātimokṣa* for monks is to be found in T.1429 (a compilation from T.1428 by Huai-su (634-707 AD)** and in T.1430 (a translation of a Sanskrit original by Buddhayaśas, to be dated in the beginning of the fifth century AD)**; the *prātimokṣa* for nuns is to be found in T.1431 (compiled from T.1428 by Huai-su (634-707 AD)**.

** Cf. YUYAMA, A., 1979, pp. 33-34.

samgha), a careful reading of T.1428, compared with the other extant *Vinayas* – Chinese, Pali and Sanskrit³ – has revealed the exact ‘theoretical’ career of a nun, and has given us evidence concerning the exact position of a novice (*śrāmaṇerī*), a probationer (*śikṣamānā*) and a nun (*bhikṣuṇī*) in the *bhikṣuṇīsamgha*, concerning the origin of the *śikṣamānā* period, and concerning the age of a married woman to become a probationer and a nun, and has also enabled us to add some new elements in solving the problems of the five robes of a nun, the *mānatva* period for *bhikṣuṇīs*, and the interpretation of the Chinese term 度 in the sense of ‘to admit’.

I. The rise of the order of bhikṣuṇīs and the organization of the ordination ceremony

The chapter concerning the *bhikṣuṇīs* (*Bhikṣuṇīskandhaka*) in T.1428⁴ informs us how the order of *bhikṣuṇīs* came into being, and how an ordination into the new order has to be organized (the “ordination ceremony”).

1) The eight rules that may not be transgressed

The *Bhikṣuṇīskandhaka*^{4*} starts with the well-known story of Mahā-prajāpatī Gautamī, Buddha’s stepmother, who, together with five hundred Śākya women asks the Buddha for permission to go forth into the homeless state and to follow the law proclaimed by the Buddha. At first, Buddha refuses, because the presence of women threatens to destroy the law. Later, Mahāprajāpatī, her hair cut off and wearing the *kaṣāya* clothes⁵, goes to see the Buddha again, and, together with five hundred Śākya women, she weeps outside the monastery where Buddha remains. When the disciple Ānanda sees them, he decides to help them to convince Buddha. At first Buddha refuses again. However, when Ānanda asks whether women have the capacities to become an *arhat*, He answers in the affirmative and, after Ānanda again asked Him to let the women go forth, He finally accepts them to become nuns, *provided that*

3. We use ‘Sanskrit’ to refer to the transitional language used in the *Bhikṣuṇī-vibhaṅga* of the M.-L. School: cf. ROTH, G., 1970, pp. lv-lvi.
4. T.1428, pp. 922c6-930c5: 比丘尼犍度, *bhikṣuṇīskandha(ka)* (cf. NAKAMURA, H., *BGD*, p. 327: 犍度, chien-tu, and 犍度, chien-tu, as a phonetic rendering of the Skt. *skandha(ka)*, chapter).
5. *Kaṣāya* (MONIER-WILLIAMS, M., *SED*, p. 265: “red, dull red, yellowish red”) refers to the color of the garments of a monk or a nun. Hence it also was used to indicate the garments themselves. Concerning the color of the garments: see HEIRMAN, A., 1995: 11-13.

they accept eight rules⁶ that will make the *bhikṣuṇīsamgha* dependent upon the monks. These eight rules that may never be transgressed⁷ are:

(1) Even though a *bhikṣuṇī* has been ordained for one hundred years, she has to rise when she meets a *bhikṣu* who has been newly ordained, she has to pay obeisance to him and has to offer him a place to sit.⁸

6. Pali *garudhamma* (OLDENBERG, H., *Vinaya Piṭakam*, Vol.II, p. 256ff.); *Bhikṣuṇīvibhaṅga* of the M.-L. School: *gurudharma* (ROTH, G., 1970, p. 16, §12).
7. See T.1428, p. 923a27: “八盡形壽不可過法”, eight rules that may not be transgressed during the whole lifetime. They are explained from p. 923a28 up to and including p. 923b18.

These eight rules differ slightly from *Vinaya* to *Vinaya*. The most important differences with T.1428 (*D*) are: OLDENBERG, H., *Vinaya Piṭakam*, Vol.II, p. 255: the eight rules coincide with the rules in *D*; the only difference is that, according to the Pali *Vinaya*, the nuns should not only ask the monks for instruction every half month, but should also ask for the date of the *uposatha* ceremony (see *D*, rule 6); T.1421, p. 185c20-29: the eight rules coincide with the rules in *D*; the only difference is that, according to T.1421, a nun who has committed a *saṃghāvaśeṣa* offense, not only has to undergo the *mānatva* discipline in the two orders (*bhikṣusamgha* and *bhikṣuṇīsamgha*), but also has to be rehabilitated in the two orders (see *D*, rule 5); T.1425, pp. 471b1-476b11: the third rule of *D* is not to be found; the *Vinaya* has another rule, that is only to be found in the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and not in any other *Vinaya*: a nun should not receive donations before these donations have been presented to a monk; the other rules essentially coincide with the rules in *D*, the only differences are that, according to T.1425, a nun not only has to undergo the *mānatva* penance after having committed a *saṃghātīseṣa* offense, but also after having transgressed a *gurudharma* (see *D*, rule 5), and that the nuns should not only ask the monks for instruction every half month, but should also ask for the date of the *poṣadha* ceremony (see *D*, rule 6); *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 16-72, §§12-110: the third rule of *D* is not to be found; the *Vinaya* has another rule that is only to be found in T.1425, and not in any other *Vinaya*: a nun should not receive donations, before these donations have been presented to a monk; the other rules essentially coincide with the rules in *D*; T.1435, p. 345c8-18: the third rule of *D* is not to be found; the *Vinaya* has another rule: the nuns must ask the monks for instruction in the *Sūtra*, *Vinaya* and *Abhidharma*; the other rules coincide with the rules in *D*. It is to be noted, however, that the sixth rule in T.1435 explicitly says that the nuns have to ask for instruction in the eight *gurudharmas*. The latter coincides with the sixth rule in *D*; T.1451, p. 351a1-25: the eight rules coincide with the rules in *D*; the only difference is that, according to T.1451, the nuns not only have to perform the ordination ceremony in both the orders, but also the ceremony of the going forth has to be performed in both the orders (see *D*, rule 4).

8. See T.1428, p. 923a28-b2.

(2) A *bhikṣuṇī* may not scold or slander a *bhikṣu* by saying that he has broken the precepts (*śīla*), the right views (*drṣṭi*), or the right behavior (*ācāra*).⁹

(3) A *bhikṣuṇī* may not punish a *bhikṣu*, nor prevent him to join in the ceremonies of the order (such as the *poṣadha*¹⁰ or the *pravāraṇa*¹¹). A *bhikṣuṇī* may not admonish a *bhikṣu*, whereas a *bhikṣu* may admonish a *bhikṣuṇī*.¹²

(4) After having been trained in the six rules¹³ for two years as a probationer (*śikṣamāṇā*¹⁴), the ordination ceremony of a *bhikṣuṇī* has to be carried out in both *saṃghas* (i.e. first in the *bhikṣuṇīsaṃgha* and then in the *bhikṣusaṃgha*).¹⁵

9. See T.1428, p. 923b2-4.

10. This is a ceremony held every half-month by the Buddhist community in order to recite the *prātimokṣa*: see note 2. For the history of the *poṣadha* ceremony see: FRAUWALLNER, E., 1956, pp. 78-82.

11. The 'Invitation' (*pravāraṇa(ā)*) is a ceremony held by the Buddhist community at the end of the rainy season. On this occasion, every monk (and nun) is expected to invite his (her) fellow-monks (nuns) to point out his (her) wrongs, if any, whether seen, or heard or suspected. See also HORNER, I.B., *BD*, Vol.IV, p. 211, note 2: "*pavāretum*, a technical term used for a monk to 'invite' others at the end of the rains to tell him if he has been seen or heard or suspected to have committed any offences."

12. See T.1428, p. 923b4-8.

13. These are the six rules that have to be particularly taken into account by a probationer (*śikṣamāṇā*). See further pp. 45-47.

14. 式叉摩那 [shih-ch'a-mo-na], a phonetic rendering of the Sanskrit *śikṣamāṇā*: this is the present participle (fem.) of the verb *śikṣ*, *ātmanepada*, training oneself. This term is used to indicate a woman who, during two years, is undergoing a probationary course of training in order to become a nun.

15. See T.1428, p. 923b8-10.

(5) When a *bhikṣuṇī* commits a *saṃghāvaśeṣa* offense¹⁶, she has to undergo the *mānatva*¹⁷ in both orders (i.e. *bhikṣusamgha* and *bhikṣuṇī-samgha*) during half a month.¹⁸

Concerning this rule, the chapter concerning the ordination¹⁹ informs us that when a monk commits a *saṃghāvaśeṣa* offense, there are four formal acts (*karman*) which can, each time by means of a *jñapticaturthakarman*²⁰, be performed by the *saṃgha*²¹: (a) a *parivāsa* penance²²,

16. Skt. *saṃghāvaśeṣa*, Pali *saṃghādisesa*, M.-L. School: *saṃghātiśeṣa*, 'remainder in the order'. These offenses lead to a temporary exclusion from the order. They include such offenses as acting as a go-between, slandering, conferring the ordination to a thief, remaining without the company of other *bhikṣuṇīs*, staying together with a man, creating disputes, and so on.
17. This is a kind of penance: EDGERTON, F., *BHSD*, p. 429: "... ; it thus appears that, according to both northern and southern tradition, this penance consisted in, or at least involved, some kind of ceremonial homage paid by the culprit to the general community of monks. This can be interpreted as supporting the apparent etym., *māna-tva*, condition of (paying) respect." In T.1428 the *mānatva* penance is explained on pp. 896b25-906a8. For references concerning the other *Vinayas*, see FRAUWALLNER, E., 1956, pp. 109-111.
18. See T.1428, p. 923b10-12.
19. T.1428, pp. 779a6-816c4 (受戒韃度).
20. This is a formal act in which the motion is fourfold (cf. LAMOTTE, É, 1988, p. 56). It is one of the formal acts that can be performed by the *saṃgha* in taking decisions. These acts can be a *jñaptikarman*, a *jñaptidvītyakarman*, or a *jñapticaturthakarman*: EDGERTON, F., *BHSD*, p. 244, s.v. *jñapti*: "...; there are three forms in which the motion may be made, (1) isolated, simple motion, not followed by a separate question as to whether the monks (or nuns) present approve, (2) accompanied (followed) by a single such formal question, called *jñapti-dvītyam*, (3) accompanied by three such questions, called *jñapti-caturtha*."
21. See T.1428, p. 801a4-7: 若應與波利婆沙當與波利婆沙應與本日治當與本日治應與摩那埵當與摩那埵應與出罪當與出罪: if one has to give the *parivāsa* (波利婆沙 [po-li-p'o-sha], see note 22), then one ought to give the *parivāsa*. If one has to give 'the correcting from the beginning' (本日治, Pali *mulāya paṭikassana*, see note 23), then one ought to give 'the correcting from the beginning'. If one has to give the *mānatva* (摩那埵 [mo-na-to], see note 17), then one ought to give the *mānatva*. If one has to give the rehabilitation (出罪, *ābarhaṇa*, see note 24), then one ought to give the rehabilitation.
22. EDGERTON, F., *BHSD*, p. 329: "(Skt., period of residence; Pali id. in technical sense) period of probation to which certain monks are subjected, as a disciplinary measure, for concealment of a *saṃghāvaśeṣa* offense." In T.1428 the *parivāsa* is explained on pp. 896b25-906a8. For references concerning the other *Vinayas*, see FRAUWALLNER, E., 1956, pp. 109-111.

(b) ‘a correcting from the beginning’²³, (c) a *mānatva* penance^{17*}, (d) ‘a taking away the offense’ (= rehabilitation)²⁴. Further information on these *karmans* is found in two chapters of T.1428: the chapter concerning persons²⁵ and the chapter concerning probation²⁶. In case of a *parivāsa* penance (a), a *bhikṣu* has to ask the *bhikṣusamgha* three times to impose upon him this penance, which is then given to him by the *bhikṣusamgha*, by means of a *jñapticatorthakarman*.²⁷ The period of the *parivāsa* penance corresponds to the period during which the *bhikṣu* concealed the *saṃghāvaśeṣa* offense. During this period, many restrictions are imposed upon the monk. The most important of these are: he cannot participate in the formal acts leading to *parivāsa*, *mānatva* or rehabilitation; he cannot confer the ordination or give guidance to a newly ordained monk; he cannot take care of a novice; he cannot give instruction to the *bhikṣuṇīs*; he cannot punish *bhikṣus*; and he may not be honored by the other *bhikṣus*. Every half-month, a *bhikṣu* who undergoes a *parivāsa* penance, has to remind the *bhikṣusamgha* that he is in such a condition.²⁸ If, during the *parivāsa* period, the *bhikṣu* commits another *saṃghāvaśeṣa* offense, he has to be told to start again from the beginning of the *parivāsa* period. In case of such ‘a correcting from the beginning’ (b), the *bhikṣu* has, again, to ask the *bhikṣusamgha* three times to impose upon him this penance, which is then given to him by the *bhikṣusamgha*, by means of a *jñapticatorthakarman*.²⁹ When a *bhikṣu* has completed the *parivāsa* period, the *saṃgha* imposes upon him the *mānatva* period (c), which lasts for six nights. Again, this penance is

23. Pali: *mulāya paṭikassana*; RHYS DAVIDS, T.W. and STEDE, W., *PED*, p. 392, s.v. *paṭikassana*: “drawing back, in phrase *mūlaya p.* “throwing back to the beginning, causing to begin over & over again”.”

24. Cf. NAKAMURA, H., *BGD*, p. 672: 出罪, the rehabilitation of a *bhikṣu*, Pali *abbhāna*; WOGIHARA, U., *BW*, p. 199: *ābarhaṇa* [Pali *abbhāna*], with as Chinese rendering: 出却.

25. T.1428, pp. 896b25-903c19 (人撻度): this chapter entirely concerns the regulations concerning the four formal acts that can be performed when a *bhikṣu* commits a *saṃghāvaśeṣa* offense.

26. T.1428, pp. 904a6-906a8 (覆藏撻度): this chapter concerns the restrictions imposed upon a *bhikṣu* who is undergoing the *pārivāsa* or the *mānatva* penances.

27. See T.1428, p. 896b26-c17.

28. See T.1428, pp. 904a7-906a1.

29. See T.1428, pp. 896c17-897a14.

given to him by means of a *jñapticaturthakarman*, after the *bhikṣu* asked it three times to the *saṃgha*.³⁰ The restrictions imposed upon the *bhikṣu* during this *mānatva* period are the same as those during the *parivāsa* period. The only difference is that the *bhikṣu* now daily has to inform the *bhikṣusamgha* that he is undergoing the *mānatva* penance.³¹ Finally, the order can readmit the *bhikṣu* by a rehabilitation. This rehabilitation (d) is conferred to him by means of a *jñapticaturthakarman*, after the *bhikṣu* asked for this three times.³²

In case a *bhikṣu* did not conceal the *saṃghāvaśeṣa* offense, he does not have to undergo a *parivāsa* period, but the *mānatva* penance is immediately imposed upon him. When he commits another *saṃghāvaśeṣa* offense during this *mānatva* period, he has to start again from the beginning. After this period, the *saṃgha* can rehabilitate the *bhikṣu*.³³

In these chapters concerning persons and concerning probation, no indications are given whether or not this also applies to *bhikṣuṇīs*. It is only from the fifth rule (*gurudharma*) for *bhikṣuṇīs*, mentioned in the *Bhikṣuṇīskandhaka*^{4*} of T.1428, that we can deduce that a *bhikṣuṇī* has to undergo the *mānatva* penance in both the *saṃghas* during half a month, and not during six nights as this is the case for the *bhikṣus*. The *karmavācanā*³⁴ for *bhikṣuṇīs* of the Dharmaguptaka School, T.1434, pp. 1068b14-1069a1, however, clearly mentions this period of half a month, and gives further details concerning this point: the latter text adds that a *bhikṣuṇī* has to undergo this penance even after having concealed the *saṃghāvaśeṣa* offense, and that she has to present herself daily before both the *saṃghas*.

Also, since the *parivāsa* penance is closely related to the *mānatva* penance, it is striking that in the eight rules for *bhikṣuṇīs* in T.1428, there is no mentioning of this *parivāsa* penance, while there is a special rule for the *mānatva* penance. This is also the case in the other *Vinayas*.³⁵

30. See T.1428, p. 897a14-b16.

31. See T.1428, p. 906a2-8.

32. See T.1428, p. 897b16-c24.

33. See T.1428, pp. 897c25-898c7.

34. *Karmavācanā* is the name of a text containing a list of acts and ceremonies to be performed in the order.

35. OLDENBERG, H., *Vinaya Piṭakam*, Vol.II, p. 255, rule 5; Sanskrit* *Bhikṣuṇī-vibhaṅga* of the M.-L. School, ROTH, G., 1970, p. 63, §93, rule 5 (apart from mentioning *mānatva*, it is further said that a *bhikṣuṇī* has to ask for rehabilitation

In the Pali *Vinaya*, information concerning the *mānatva* penance is to be found in two different chapters. 1) In the chapter concerning the nuns³⁶, the eight rules (P. *garudhamma*) to be followed by the nuns are enumerated. The fifth of these *garudhammas* says that a nun who has committed a *saṃghādisesa*³⁷ offense, has to undergo a *mānatta*³⁸ penance lasting for a fortnight in both the orders. 2) In the chapter concerning the *saṃghādisesa* offenses for nuns³⁹, the technical term *saṃghādisesa* is explained as follows: “the Order inflicts the *mānatta* discipline on account of her offence, it sends back to the beginning, it rehabilitates; ...”⁴⁰. In the chapter concerning the *saṃghādisesa* offenses for monks, however, the same technical term is explained as follows: “the Order places him on probation [= *parivāsa*] on account of the offence, it sends him back to the beginning, it inflicts the *mānatta* discipline, it rehabilitates; ...”⁴¹. Moreover, the Pali *Vinaya* concludes the chapter on the *saṃghādisesa* offenses for nuns⁴² by saying that a nun who has committed a *saṃghādisesa* offense, has to undergo a *mānatta* penance lasting for a fortnight in both the orders, after which she can be rehabilitated. Thus, in both the above mentioned chapters of the Pali *Vinaya*, there is no mentioning of a *parivāsa* period imposed upon a nun. From this, UPASAK, C.S., *DEBMT*, p. 183, concludes that there is no *parivāsa* penance for nuns.

in both the orders); Chinese *Vinayas*: T.1421, p. 185c26-28 (also here it is said that a *bhikṣuṇī* has to ask for rehabilitation in both the orders); T.1425, p. 475a8-13, rule 5 (here it is said that a *bhikṣuṇī* who transgresses a *gurudharma*, has to undergo the *mānatva* in both the *saṃghas*); T.1435, p. 345c10-12, rule 3; T.1451, p. 351a20-22, rule 7.

* See note 3.

36. OLDENBERG, H., *Vinaya Piṭakam*, Vol.II, *Cullavagga X*, pp. 253-283.

37. This is the Pali for the Skt. *saṃghāvaśeṣa*. See also NOLOT, É., 1991, pp. 401-405.

38. This is the Pali for the Skt. *mānatva*.

39. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, *Bhikkhunīvibhaṅga*, pp. 223-242.

40. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p. 225, translated by HORNER, I.B., *BD*, Vol.III, p. 180.

41. OLDENBERG, H., *Vinaya Piṭakam*, Vol.III, p. 112, translated by HORNER, I.B., *BD*, Vol.I, p. 196.

42. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p. 242.

Taking into consideration the indications given in other *Vinaya* texts and in T.1434, it seems safe to state that UPASAK's conclusion concerning the Pali *Vinaya*, is equally valid for the other *Vinaya* texts.

(6) Every fortnight, the *bhikṣuṇīs* have to ask the *bhikṣus* for instruction (*avavāda*⁴³).⁴⁴

Concerning this rule, *pācittika*⁴⁵ 141⁴⁶ of the *Bhikṣuṇīvibhaṅga*, informs us how a *bhikṣuṇī*, by means of a *jñaptidvītyakarman*^{20*}, has to be appointed to go to the *bhikṣusamgha* to ask for instruction. For her safety, she must take two or three *bhikṣuṇīs* with her. After her arrival in the *bhikṣusamgha*, she should ask the *bhikṣus* three times for instruction. Since she has to ask for instruction the same day the *poṣadha* ceremony^{10*} is held by the *bhikṣusamgha*, it might be too long to wait till the end of the recitation, and that is why Buddha permits her to ask only one important *bhikṣu* for instruction, after which demand, she may leave. Afterwards, the *bhikṣusamgha* has to appoint a *bhikṣu* to go to the *bhikṣuṇīsamgha* to give instruction.

It is in *pācittika* 21⁴⁷ of the *Bhikṣuvibhaṅga*, that we read how the *bhikṣu* who is to give the instruction to the *bhikṣuṇīs* has to be appointed by means of a *jñaptidvītyakarman*⁴⁸, after which he has to go to the *bhikṣuṇīsamgha*. The instruction he has to give concerns the eight rules imposed upon *bhikṣuṇīs*.⁴⁹

(7) The *bhikṣuṇīs* cannot spend the rainy season in a residence where there are no *bhikṣus*.⁵⁰

43. WOGIHARA, U., *BW*, p. 145.

44. See T.1428, p. 923b12-14.

45. Pali *pācittiya*, Skt. *pāṭayantikā*, *pāyantikā*, Dharmaguptaka School: *pācittika* (Waldschmidt, E. (ed.), 1965, pp. 297-298, No.656), M.-L. School: *pācattika* (for alternative forms see EDGERTON, F., *BHSD*, p. 340)*. The original form and meaning of the word cannot be confidently reconstructed. According to HIRAKAWA, A., 1982, p. 191, note 1, it probably means 'expiation'. The *pācittika* rules are a class of precepts concerning minor offenses. Committing such an offense requires a confession.

* Hereafter all Pāc.

46. See T.1428, p. 765a11-c13.

47. See T.1428, pp. 647b9-649c3.

48. See T.1428, p. 648b20-27.

49. See T.1428, p. 649a1-2.

50. See T.1428, p. 923b14-15.

(8) At the end of the rainy season, the *bhikṣuṇīs* have to perform the *pravāraṇa* ceremony^{11*} in the *bhikṣusamgha*.⁵¹

In respect to this rule, the chapter concerning the *pravāraṇa*⁵², informs us how, at the *pravāraṇa* ceremony, a monk asks the order three times to tell him whether he has been seen or heard or is suspected to have committed any offenses so that he can make amends for it.⁵³ It has to be noted, however, that any offense committed by any monk has to be punished before the start of the *pravāraṇa* ceremony, and that no such ceremony can start before discussions on any offense have been settled. This means that, in practice, no new offense could be brought out during the *pravāraṇa* ceremony.⁵⁴

In *pācittika* 142⁵⁵ of the *Bhikṣuṇīvibhaṅga*, it is said that the *bhikṣuṇīs*, by means of a *jñaptidvitiyakarman*^{20*}, have to delegate a *bhikṣuṇī* to go to the *bhikṣusamgha* in order to perform the *pravāraṇa*.⁵⁶ She has to ask whether the *bhikṣusamgha* has any remarks concerning an offense that a *bhikṣuṇī* is seen or heard or is suspected to have committed. For her safety, this *bhikṣuṇī* must take two or three other *bhikṣuṇīs* with her. It is further said that the *bhikṣus* have to perform the *pravāraṇa* ceremony the fourteenth day of the month, whereas the *bhikṣuṇīs* have to go to the *bhikṣusamgha* on the fifteenth day.⁵⁷

The exposition of these eight rules for *bhikṣuṇīs* in the *Bhikṣuṇī-skandhaka* is followed by the statement that for Mahāprajāpatī Gautamī and the five hundred Śākya women, accepting these rules is of the same value as an ordination.⁵⁸ Mahāprajāpatī Gautamī and the five hundred Śākya women thus became fully ordained nuns by accepting these rules. Also from T.1428, it is thus clear that, although Mahāprajāpatī Gautamī and the five hundred Śākya women accepted the eight rules, these rules cannot have been applied to the first Buddhist nuns, since they are not ordained before both orders, nor did they have to go through a proba-

51. See T.1428, p. 923b15-17.

52. T.1428, pp.837c19-843b10 (自恣羯度).

53. See T.1428, p. 837a4-7.

54. See T.1428, pp. 839a15-840a19.

55. See T.1428, pp. 765c14-766b9.

56. See T.1428, p. 766a6-18.

57. See T.1428, p. 766a24-25.

58. See T.1428, p. 923b21.

tionary period of two years as a *śikṣamāṇā*^{14*} (rule 4). This is due to the simple fact that there was no *bhikṣuṇīsaṃgha* at that moment yet.⁵⁹ The eight rules were to become operative only after the rise of this new order of *bhikṣuṇīs*. Although Buddha agreed to the creation of this *bhikṣuṇīsaṃgha*, he was not happy with it and predicts that, because of this, the law will only last for five hundred years.⁶⁰

2) *The ordination of a new bhikṣuṇī*

In order to become a fully ordained nun, one has to pass through three stages: (a) the going forth (出家, *pravrajyā*), (b) a probationary period of two years as a *śikṣamāṇā*^{14*}, and (c) the full ordination (受大戒 ⁶¹, *upasampadā*).

a. *the going forth*

In the *Bhikṣuṇīskandhaka*^{4*}, T.1428 explains how this ceremony is to be carried out⁶²:

First, the *bhikṣuṇīsaṃgha* has to be asked, by means of a *jñaptikarman*^{20*}, for permission to cut the hair (*mundayati*⁶³) of the candidate⁶⁴, after which the hair is cut. Next, the *bhikṣuṇīsaṃgha* has to be asked, by means of a *jñaptikarman*, for permission to hold the ceremony

59. See also HORNER, I.B., *BD*, Vol.V, p. 354, note 3: "... She would not therefore have to pass two years as a probationer, and this practice will no doubt have been introduced later, after an order of nuns had been in being for some time."

60. See T.1428, p. 923c10-11.

In his *Les moniales bouddhistes*, pp. 28-32, M. WIJAYARATNA tries to explain this statement of the Buddha. According to M. WIJAYARATNA, the statement of Buddha has to be seen in the historical context of the creation of the order of nuns. This creation was socially very difficult, since women were expected to serve men and not to organize themselves in an independent order. Since Buddha agrees that women can become *arhats*, He accepts the creation of an order for *bhikṣuṇīs*, not, however, without waiting for the *bhikṣusaṃgha* to be sufficiently established and not without warning the Buddhist community of the risks involved. In order not to let the law socially degrade by the presence of women, He proclaims the eight rules for *bhikṣuṇīs*.

61. Many other Chinese terms are used in the *Vinayas*: cf. WOGIHARA, U., *BW*, p. 274.

62. See T.1428, pp. 923c16-924a16. A similar exposition is found in the *Bhikṣuṇīvibhāṅga*, Pāc.121, p. 755b4-c5.

63. WOGIHARA, U., *BW*, p. 1049.

64. See T.1428, p. 923c18-20.

to confer the going forth (*pravrajyā*) to the candidate⁶⁵, after which the *pravrajyā* is conferred.

The actual *pravrajyā* ceremony has to be organized in the following way:

The candidate, her hair cut off and wearing the *kaṣāya* clothes^{5*}, has to inform the *bhikṣuṇīsamgha* that she is taking refuge in the Buddha, that she is taking refuge in the law, and that she is taking refuge in the order. At this occasion, she has to ask the *saṃgha* for permission to go forth, guided by her teacher (*upādhyāyini*)⁶⁶. Thus she has to speak three times. By subsequently informing the *bhikṣuṇīsamgha* that she has taken refuge in the Buddha, in the law, and in the order, and that she has gone forth guided by her *upādhyāyini*⁶⁷, she becomes a novice (*śrāmaṇerī*). The *bhikṣuṇīsamgha* then confers the ten precepts (十戒, *daśa śikṣā-padāni*) that particularly have to be taken into account by novices to the new *śrāmaṇerī*⁶⁸:

(1) she may not kill, (2) she may not steal, (3) she may not have an unchaste (*maithuna*) behavior, (4) she may not lie, (5) she may not drink alcohol, (6) she may not wear flowers, perfume or jewelry, (7) she may not sing, dance, or make music, or go to see singing, dancing and music, (8) she may not use a high, large, and big bed, (9) she may not eat at the wrong time, i.e. after noon, (10) she may not possess gold, silver, or money.

65. See T.1428, p. 923c22-24.

66. This is a *bhikṣuṇī* who, as a teacher, guides and instructs new candidates. She ought to help these new candidates from the moment they ask for the *pravrajyā* till two years after the ordination (see *Bhikṣuṇīvivhaṅga*, Pāc.128, p. 760a8-b14).

67. This is the version of the *Bhikṣuṇīskandhaka*, pp. 923c25-924a2. In the *Bhikṣuṇīvivhaṅga*, Pāc. 121, p. 755b12-19, the candidate first informs the *bhikṣuṇīsamgha* that she is taking refuge in the Buddha, in the Law, and in the Order, and, at the same occasion, she asks for permission to go forth, guided by her *upādhyāyini*. Next, she informs the *saṃgha* that she has taken refuge in the Buddha, in the law, and in the order, and, at the same occasion, *she again asks for the permission to go forth, guided by her upādhyāyini*.

68. See T.1428, p. 924a2-16.

These ten precepts (for Buddhist novices, male and female) are essentially the same in the other *Vinayas*: OLDENBERG, H., *Vinaya Piṭakam*, Vol.1, pp. 83-84; T.1421, pp. 116c26-117a4; T.1435, p. 150a19-b8; T.1453, p. 456b25-28. In T.1425 and in the *Bhikṣuṇīvivhaṅga* of the M.-L. School, an exposition of the ten precepts lacks.

b. the probationary period as a śikṣamāṇā

In the *Bhikṣuṇīskandhaka*^{4*}, T.1428 explains how the ceremony through which one becomes a probationer (*śikṣamāṇā*^{14*}) is to be carried out⁶⁹:

When she is eighteen years old, the *śrāmaṇerī* three times humbly has to ask the *bhikṣuṇīsaṃgha* to let her study the precepts for two years as a probationer. For married women, an exception is made regarding the age of eighteen years: a married women can receive the agreement to study the precepts for two years, when she is only ten years old.⁷⁰

After the request to become a probationer, the *śrāmaṇerī* has to be led to a place from where she can see the *bhikṣuṇīsaṃgha*, but cannot hear it. A *bhikṣuṇī* who is capable of performing a formal act (*karman*) has to be appointed by the *bhikṣuṇīsaṃgha*. This appointed *bhikṣuṇī* then has to perform a formal act in which the motion is fourfold (i.e. a *jñapticaturthakarman*^{20*}) in order to ask the *bhikṣuṇīs* whether they agree to confer to the *śrāmaṇerī* a training for two years in the precepts, under guidance of her *upādhyāyini*^{66*}. In case they agree, the matter is hereby settled.

Subsequently, one has to explain the six rules (六法)⁷¹ particularly to be taken into account by a *śikṣamāṇā* to this newly accepted *śikṣamāṇā*.

69. See T.1428, p.924a16-c4. A similar exposition (with the exception of the explanation on the six rules to be particularly taken into account by a *śikṣamāṇā*) is found in the *Bhikṣuṇīvibhaṅga*, Pāc.121, p.755c5-24.

70. See T.1428, p.924a17-19. I will discuss this further on pp.62ff.

71. These six rules differ from *Vinaya* to *Vinaya*:

The Pali *Vinaya* has the same rules as T.1428 (OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p.319). T.1421, p.46a2, says that there are six rules, without, however, explaining them. T.1425, p.471c2-15 gives eighteen rules: HIRAKAWA, A., 1982, pp.54-55: "(1) (The *śikṣamāṇā*) should take her seat (in a position) below all the *bhikṣuṇīs* and above all the *śrāmaṇerikās* (female novices). (2) Something that is an offence for a *śikṣamāṇā* (need) not to be an offence for a *bhikṣuṇī*. (3) Something that is an offence for a *bhikṣuṇī* is also an offence for a *śikṣamāṇā*. (4) A *bhikṣuṇī* may stay with a *śikṣamāṇā* (in a cell) for three consecutive days. (5) A *śikṣamāṇā* may stay with a *śrāmaṇerikā* (in a cell) for three consecutive days. (6) A *śikṣamāṇā* may give some food to a *bhikṣuṇī*. (7) A *śikṣamāṇā* may be given any food by a *śrāmaṇerikā*, but she may not boil the five kinds of vegetables, nor receive gold, silver and coins. (8) (A *śikṣamāṇā*) should not point out to a *bhikṣuṇī* any of the *bhikṣuṇī*'s offences from the *pārājika* down to the *vinayātikrama*. (9) (A *śikṣamāṇā*) may not speak (to a *bhikṣuṇī*) concerning (matters of) not committing sexual intercourse, not stealing, not killing, not lying. (10, 11) (10) (A *śikṣamāṇā*) may not attend the *Posadha* meeting of the *bhikṣuṇī* Order, (11) not attend the *pravāraṇā* meeting of the *bhikṣuṇī* Order). On the *Posadha* day and on the *prāvāraṇā* day, before the Order's meeting, putting her

palms together She (sic) should say 'I am so-and-so, pure and unsullied. May the Order remember that I have followed (the eighteen rules for a *śikṣamāṇā*).' She should repeat it three times, then go out. (12) If a *śikṣamāṇā* has committed one of the last four of the eight *pārājikas*, she must begin the *śikṣamāṇā*'s two year course over again, and ought to start learning the disciplinary rules again on that very day. (13) If the offence (that a *śikṣamāṇā* has committed) is one of the nineteen which constitute a *saṃghātīśeṣa* offence, or any other offence (down to the *Vinayātikrama* (sic)), she ought to make a *duṣkṛta* confession for each of the offences which she has committed. (14-18) If she violates (any of) the next five precepts, then her time as a *śikṣamāṇā* will be extended for as many days as she has broken the precepts. What are these five? They are: (14) taking a meal at an improper time, (15) taking food which was left over from the previous days, (16) accepting gold, silver and money, (17) drinking liquor, and (18) decorating herself with wreaths of flowers or incense." The *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 26-28, §§26-27, gives eighteen rules that agree to a large extent with the eighteen rules given in T.1425: NOLOT, É., 1991, pp. 15-17: "Quelles sont ses obligations? [1] Vis-à-vis de toutes les nonnes, elle est nouvelle; vis-à-vis de toutes les novices, elle est ancienne; elle doit se contenter du siège inférieur. [2] Elle doit se contenter de la nourriture inférieure. [3] Elle doit se contenter du gruau inférieur. [4] Les biens matériels illicites pour elle sont des biens matériels licites pour les nonnes. [5] Les biens matériels licites pour les nonnes sont des biens matériels illicites pour elle. [6] Les nonnes ne doivent pas dormir tournées de son côté; [7] elle-même ne doit pas dormir tournée du côté des novices. [8] Les nonnes peuvent la charger de recevoir [des dons], excepté l'*agnikalpa**, [9] l'or et l'argent; [10] elle-même peut charger les novices de recevoir [des dons]. [11] Il ne convient pas qu'elle assiste au *Poṣadha*, [12] ni à la *Pravāraṇā*. Mais, quand a lieu le *Poṣadha* ou la *Pravāraṇā*, montant jusqu'au rang des anciennes puis accomplissant l'*añjali* debout devant elles, elle doit dire: "Je salue. Ô Āryā, considérez-moi comme pure" – et une deuxième, une troisième fois. Quand elle a dit trois fois "Je salue. Ô Āryā, considérez[-moi] comme pure", elle doit partir. [13] Il ne convient pas de lui faire entendre le *Prātimokṣasūtra*. Au contraire, il faut lui faire apprendre tout ce qu'elle peut apprendre avec une *padaphalakā***; il faut [lui] dire: [14] "Il ne convient pas d'enfreindre la chasteté; [15] il ne convient pas de prendre ce qui n'est pas donné; [16] il ne convient pas d'ôter la vie, de sa propre main, à un être humain; [17] il ne convient pas de prétendre mensongèrement à un pouvoir surnaturel" – ainsi doit-on lui faire apprendre tout ce qu'elle peut apprendre avec une *padaphalakā*. [18] Les infractions aux cinq préceptes [sont]: manger hors du temps prescrit; manger des aliments mis en réserve; accepter l'or et l'argent; porter des parfums, des guirlandes, des fards, boire des liqueurs, de l'alcool, des boissons fortes."

* NOLOT, É., 1991, p. 16, note 34: "[...] Le composé signifie litt. "préparé au feu" ou "rendu licite par le feu"; [...]. Il n'est pas impossible a priori qu'*agnikalpa* désigne les cinq céréales bouillies ou grillées du régime monastique [...]. La proximité de *jātarūparajata* [gold and silver] indique peut-être qu'il s'agit d'une substance précieuse."

The first four of these six rules coincide with the first four *pārājika* offenses⁷²: (1) sexual intercourse, (2) stealing (anything with a value of five coins⁷³, or more), (3) taking human life and (4) lying about one's spiritual achievements. The other two rules are: (5) a *śikṣamāṇā* may not eat at the wrong time, i.e. after noon, and (6) she may not drink alcohol. The disciplinary measures that are to be taken against a *śikṣamāṇā* who transgresses one of these six rules are explained in the *Bhikṣuṇīvibhaṅga*, *pācittika* 123⁷⁴ of T.1428: the four *pārājika* offenses lead to a definitive

** NOLOT, É., 1991, p.17, note 36: “[...] le sens apparent est îplanchette, feuille ou écorce [...] [pour écrire des] mots ou phrasesM. Mais [...] le terme pourrait désigner une nonne spécialisée dans l’instruction des probationnaires.”

T.1435, p.327a7-c2, gives six rules: (1) she may not have an unchaste behavior, (2) she may not steal, (3) she may not kill, (4) she may not lie, (5) she may not let herself be touched by a man with impure thoughts from below her hair till her wrist and her knee, (6) she may not do eight wrong things together with a man with impure thoughts (to allow that the man touches her hand, that he touches her clothes, that they stand together, speak together, make appointments, or go to a secret place, to wait for a man, and to offer her body).

T.1443, p.1005a3-19, gives six rules and six additional rules. The six rules are: she may not (1) walk alone, (2) cross a river alone, (3) touch a man on purpose, (4) spend a night together with a man, (5) act as a go-between, and (6) conceal a *pārājika* offense of a *bhikṣuṇī*. The six additional rules are: she may not (1) touch silver or gold, (2) shave her pubic hair, (3) dig in the ground, (4) cut grass or fell a tree, (5) eat food that has not been given, and (6) eat food that has been left over.

As said by HIRAKAWA, A., 1982, p.54, note 17, the six rules of the Pali *Vinaya* and T.1428 are probably the oldest.

72. A *pārājika* is an offense that leads to a permanent, lifetime exclusion from the order. There are four offenses for monks and eight offenses for nuns: sexual intercourse, stealing, taking human life and lying about one's spiritual achievements; and, only for nuns: having physical contact below the armpit and above the knee, being together with a man and doing eight wrong things (According to T.1428, p. 716a24-27: touching the hand, touching the clothes, going to a secret place together, being in a secret place, talking together, walking together, leaning against one another, and making appointments. The eight wrong things differ slightly from *Vinaya* to *Vinaya*), concealing a grave offense of another *bhikṣuṇī* (in all *Vinayas* stated to be a *pārājika*, and in T.1435, p. 304a28-29, also stated to be a *samghāvaśeṣa*), and persisting in accompanying a suspended *bhikṣu*.
73. *māsaka*: see RHYS DAVIDS, T.W. and STEDE, W., *PED*, p. 531, s.v. *māsaka*: “lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac.”
74. See T.1428, p. 756b18-c25.

expulsion from the order; the two other offenses and offenses closely linked to the four *pārājika* offenses lead to an extension of the two-year training.

T.1428 also mentions that, apart from these six rules particularly to be taken into account by a *śikṣamāṇā*, a *śikṣamāṇā* also should study all the precepts for *bhikṣuṇīs*, except for the precept on offering and accepting food with one's own hands⁷⁵.

The latter regulation for the *śikṣamāṇā* is difficult to understand, since no precept in the *Prātimokṣa*^{2*} for *bhikṣuṇīs* concerning offering and accepting food with one's own hands is to be found. The first *pratideśanīya*⁷⁶ offense in the *Bhikṣuvibhaṅga*⁷⁷ might give a clue to a solution. Here, a *bhikṣuṇī* offers her own food to a *bhikṣu*. However, when she, because of this, becomes very weak and ill, Buddha says that a *bhikṣu* may not, with his own hands, accept food of a *bhikṣuṇī*, except when he is ill or when the *bhikṣuṇī* is related to him. If he does accept food, he commits a *pratideśanīya* offense. T.1428⁷⁸ also says – by means of a standardized formula – that in case a *bhikṣuṇī* accepts food, she commits a *duṣkṛta*⁷⁹, and that, in the same case, also a *śikṣamāṇā*, a *śrāmaṇera*, and a *śrāmaṇerī* (i.e. a probationer, a male, and a female novice) commit a *duṣkṛta*. This implies that they too cannot accept food from a *bhikṣuṇī*.

In the Pali *Vinaya*, *Bhikkhuvibhaṅga*, *Pāṭidesanīya* 1⁸⁰, we find the interesting remark that, although a monk cannot accept food from a nun with his own hands, he may accept food from a *sikkhamāṇā* or from a *sāmaṇerī*.

75. See T.1428, *Bhikṣuṇīskandhaka*, p. 924c2-4 (particularly, p. 924c3-4: 除為比丘尼過食自取食食, exception made for giving food to a *bhikṣuṇī* and personally taking food to eat); *Bhikṣuṇīvibhaṅga*, Pāc.121, p. 755c23-24 (particularly: 除自手取食授食與他, exception made for taking food with one's own hands and offering food to someone else).

76. These minor offenses concern the acceptance and the consumption of inappropriate food. These offenses have to be confessed.

77. T.1428, pp. 695c17-696b13. This offense is also found in the Pali and the other Chinese *Vinayas*: OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp. 175-177, *pāṭidesanīya* 1; T.1421, pp. 71c7-72b6, *pratideśanīya* 1; T.1425, pp. 397a14-398a1, *pratideśanīka* 2; T.1435, p. 131a6-b18, *pratideśanīya* 1; T.1442, pp. 897a22-899b18, *pratideśanīya* 1.

78. See T.1428, p. 696b7-8.

79. This literally means 'a bad action' and indicates a very light offense.

80. See note 77.

Furthermore, the ninth rule for the *śikṣamāṇās* in T.1425⁸¹ says that a *śikṣamāṇā* can give some food to a *bhikṣuṇī*.

Considering the above mentioned facts, we can state that a *bhikṣu* and, as mentioned in T.1428, a *bhikṣuṇī*, may not accept food from a *bhikṣuṇī* with their own hands. This also implies that a *bhikṣuṇī* cannot give food into the hands of a *bhikṣu* or a *bhikṣuṇī*. This might be the precept for *bhikṣuṇīs* referred to in the above mentioned passage concerning the precepts to be followed by a *śikṣamāṇā*.

In case the latter precept is the precept for *bhikṣuṇīs* referred to in the passage concerning the precepts to be followed by a *śikṣamāṇā*, then we are confronted with a contradiction in T.1428:

I. On the one hand, in the *Bhikṣuṇīskandhaka* of T.1428, it is said that a *śikṣamāṇā* should follow all the precepts for *bhikṣuṇīs*, except for the one precept on offering and accepting food with one's own hands, a precept that we have identified as being equivalent to the first *pratideśanīya* in the *Bhikṣuvibhaṅga*. Unlike a *bhikṣuṇī*, a *śikṣamāṇā* can offer food to a *bhikṣu* or to a *bhikṣuṇī* with her own hands, and can receive food from a *bhikṣuṇī*. The above is congruous with the Pali *Vinaya*, *Bhikkhuvibhaṅga*, *Pāṭidesanīya* 1^{80*}, where it is said that a monk can always accept food from a *sikkhamāṇā* or from a *sāmaṇerī*, which implies that a *sikkhamāṇā* or a *sāmaṇerī* also can give food to a monk, and also coincides with the ninth rule to be taken into account by a *śikṣamāṇā* of T.1425^{81*}, according to which a *śikṣamāṇā* may give food to a *bhikṣuṇī*.

II. On the other hand, in the *Bhikṣuvibhaṅga*, *Pratideśanīya* 1 of T.1428, it is said that a *bhikṣu* cannot receive food from a *bhikṣuṇī* and that this also applies to a *bhikṣuṇī*, a *śikṣamāṇā*, a *śrāmaṇera* and a *śrāmaṇerī*. These, equally, cannot receive food from a *bhikṣuṇī*. This is in direct conflict with the above mentioned (I.). A possible explanation for this contradiction in T.1428 may be that, in the *Bhikṣuvibhaṅga*, *Pratideśanīya* 1, T.1428 uses a standardized formula⁸², to be found in many other precepts, as a result of which, probably, no attention was paid to the particular position of the *śikṣamāṇā* (and, possibly, as mentioned in the Pali *Vinaya*, of the *śrāmaṇerī*).

81. See note 71.

82. T.1428, *pratideśanīya* 1, p. 696b7-8: 比丘尼突吉羅式叉摩那沙彌沙彌尼突吉羅, a *bhikṣuṇī* is with a *duṣkṛta*. A *śikṣamāṇā*, a *śrāmaṇera* and a *śrāmaṇerī* are with a *duṣkṛta*

The difference between a *śrāmaṇerī* and a *śikṣamāṇā* appears to be only formal. As we can see from the above, the admission ceremony, by means of a *jñapticaturthakarman*, of a *śikṣamāṇā*, is a lot more elaborated than the one of a *śrāmaṇerī*, for whom no formal act has to be performed. Except for this formal element, of which it might be expected that it leads to a different status of the two members, there appears to be no essential difference as to their role, or duties in the *bhikṣuṇīsamgha*.

In this way, having a closer look at the ten precepts (十戒) imposed upon a *śrāmaṇerī* and on the six rules (六法) to be particularly taken into account by a *śikṣamāṇā*, we see that the six rules of the *śikṣamāṇā* coincide with six of the ten precepts imposed on a *śrāmaṇerī*. This does not mean that a *śikṣamāṇā* does not have to follow the other four precepts, precepts saying that a *śrāmaṇerī* may not wear flowers, perfume or jewelry, that she may not sing, dance, or make music, or go to see singing, dancing and music, that she may not use a high, large, and big bed, and that she may not possess gold, silver, or money. Since it is also said that a *śikṣamāṇā* has to keep all the precepts that apply to *bhikṣuṇīs*, except for one (i.e. the precept on offering and accepting food), this implies that a *śikṣamāṇā* necessarily also has to follow the four remaining precepts for a *śrāmaṇerī*, these latter precepts belonging to the set of precepts for *bhikṣuṇīs*⁸³.

This could still lead to the wrong conclusion that a *śrāmaṇerī* has to follow ten precepts only, while a *śikṣamāṇā* has to keep up all the precepts for *bhikṣuṇīs*, except for one, hereby particularly taking into account six rules. Since in these cases where the commentary on these precepts for *bhikṣuṇīs* (of the *Bhikṣuṇīvibhaṅga*) is also applicable to *śikṣamāṇās* and to *śrāmaṇerīs*, there always is an indication of the offense committed by the latter two members of the community, it is evident that also the latter two members of the community have to keep up the precepts concerned, be it that – exception made for the case they commit one of the first four *pārājika* offenses⁸⁴ – *śikṣamāṇās* and *śrāmaṇerīs* are not punished in the same way as *bhikṣuṇīs* are.

83. A *bhikṣuṇī* may not embellish herself (*Bhikṣuṇīvibhaṅga*, *Pācittika* 157). A *bhikṣuṇī* may not go to see singing, dancing and music (*Pācittika* 79). A *bhikṣuṇī* must follow strict rules concerning the bedding she uses (*Pācittikas* 68 and 69). A *bhikṣuṇī* may not possess gold, silver or money (*Nihsargikapācittika* 9).

84. Of these four *pārājika* offenses, the *Bhikṣuṇīvibhaṅga* only mentions the essentials. Exception made for some additional commentary on the first *pārājika* offense, the commentary is to be found in the *Bhikṣuvibhaṅga*. In the com-

Hence, we have to conclude that for a *śikṣamāṇā* or a *śrāmaṇerī*, the offenses that are mentioned and the measures that are taken are the same.

Finally, it is interesting to note that all the formal acts and all the ceremonies performed by the *bhikṣuṇīsaṃgha* can only be done by the *bhikṣuṇīs* themselves, whereas both the *śrāmaṇerīs* and the *śikṣamāṇās* cannot participate in them.

We thus have to conclude that, since the precepts to be followed by and the measures that can be taken against a *śrāmaṇerī* and a *śikṣamāṇā* are the same, and since both do not participate in the ceremonies and the formal acts in the *bhikṣuṇīsaṃgha*, there is no essential difference between the position of a *śrāmaṇerī* and the one of a *śikṣamāṇā*, except probably for the social rank in the community, given the importance attached to the admittance ceremony of a *śikṣamāṇā*.

c. the ordination ceremony

When a *śikṣamāṇā* has concluded the two-year training, she is ready to become a *bhikṣuṇī*, provided that she did not act against one of the six rules (六法) that she particularly has to take into account.

In the *Bhikṣuṇīskandhaka*^{4*}, T.1428 explains how this ceremony is to be carried out⁸⁵:

Although the candidate to the ordination, as a *śrāmaṇerī* and as a *śikṣamāṇā*, has been guided by an *upādhyāyini*^{76*}, she now must officially ask a *bhikṣuṇī* to become her *upādhyāyini*. After this request, repeated three times, that *bhikṣuṇī* consents to become her *upādhyāyini*.⁸⁶

Next, the candidate has to be led to a place from where she can see the *bhikṣuṇīsaṃgha*, but cannot hear it. The *karman* master⁸⁷ then performs

mentary on the first four *pārājika* offenses, the *Bhikṣuvibhaṅga* mentions that in case a *śrāmaṇera*, a *śrāmaṇerī* or a *śikṣamāṇā* commit such an offense, they commit a *duṣkṛta* and they have to be sent away definitively. Although a *śrāmaṇera*, a *śrāmaṇerī* and a *śikṣamāṇā* are not said to have committed the same offense as a *bhikṣu* (or a *bhikṣuṇī*), they are punished in the same way.

85. See T.1428, pp. 924c4-926a26. A similar exposition is found in the *Bhikṣuṇī-vibhaṅga*, Pāc. 124, pp. 756c26-758c28.

86. See T.1428, p. 924c4-7.

87. 戒師, *karmakāraka* (?) (f. *karmakārikā*): cf. WOGIHARA, U., *BW*, p. 323, s.v. *karmakāraka*: 作行師, 作作者; 作者業, 作者作業; EDGERTON, F., *BHSD*, p. 170, s.v. *karmakāraka*: “the presiding officer at an assembly of monks and nuns before which a *jñāpti*, q.v., is presented; he or she presents the *jñāpti*, and the following *karmavācanā*, q.v. (if any).” 戒師 possibly also may render the

a *jñaptikarman*^{20*}, in order to appoint an instructress⁸⁸ in the *bhikṣuṇī-saṃgha*.⁸⁹ Hereafter, that instructress goes to the candidate and asks her whether she possesses the five required robes (i.e. the *antarvāsa*, the *uttarāsaṅga*, the *saṃghāṭī*, the *saṃkākṣikā*, and the robe that covers the shoulder⁹⁰) as well as the alms bowl (*pātra*), after which the instructress

Skt. term *karmācārya** (f. *karmācāryā**): cf. NAKAMURA, H., BGD, p. 164, s.v. 戒師: Pali *kamma-ācariya*.

88. 教授師, *anuśāsikā*: cf. WOGIHARA, U., *BW*, p. 68, s.v. *anuśāsaka*: 教師. Apart from the *upādhyāyini* and the *karmakārikā*, the *anuśāsikā* is the third person to be present during an ordination ceremony. In addition to these three, seven witnesses are required (cf. T.1428, p. 886a22-28, in the chapter concerning an intervention of Buddha in Campā, where he explains, among other things, which kind of assemblies have to carry out community proceedings).

89. See T.1428, p. 924c10-12.

90. See T.1428, p. 924c13-14.

These are the five robes that are to be possessed by a *bhikṣuṇī*. The first three correspond to the three robes of a monk: an *antarvāsa*, i.e. an inner robe, an *uttarāsaṅga*, i.e. a upper robe, and a *saṃghāṭī*, i.e. an outer cloak: see HORNER, I.B., *BD*, Vol.II, p. 1, note 2: “The *antaravāsaka* is put on at the waist, and hangs down to just above the ankles, being tied with the *kāyabandhana*, a strip of cloth made into a belt or girdle [...]. The *uttarāsaṅga* is the upper robe worn when a monk is in residence. It covers him from neck to ankle, leaving one shoulder bare [...]. The *saṃghāṭī* is put on over this when the monk goes out. It may be exactly the same size as the *uttarāsaṅga*, but it consists of double cloth, since to make it two robes are woven together. [...] All these three robes are made in the patchwork fashion.”

The two additional robes are 僧竭支 ([seng-chieh-chih], a phonetic rendering of the Skt. *saṃkākṣikā*) and 覆肩衣, a robe that covers the shoulder.

By comparing several texts and dictionaries, VON HINÜBER, O., 1975, pp. 133-139, concluded that a *saṃkākṣikā* is a small band worn to support the breasts, so that they do not catch the eye. This is also the reason why according to T.1428, *Bhikṣuṇīvibhaṅga*, Pāc. 160, a *saṃkākṣikā* should be worn by a *bhikṣuṇī*. Still according to O. VON HINÜBER, another garment should be worn over the *saṃkākṣikā*: a *gaṇḍapratichhādana* (*paṭa*), lit. a robe to hide the rounding (of the breasts). This latter statement is based upon information given in the *Bhikṣuṇīvibhaṅga* of the M.-L. School (ROTH, G., 1970, *bhikṣuṇīprakīrṇaka* (miscellaneous matters), p. 313, §277). The Skt. term *gaṇḍapratichhādana* (*paṭa*) corresponds to the Chinese term 覆肩衣 in the *Bhikṣuṇīvibhaṅga* of the Chinese *Vinaya* of the Mahāsāṃghika School (T.1425, p. 546b28). This makes it clear that the purpose of wearing 覆肩衣 is to cover the rounding of the breasts. Probably this robe also covered the shoulder left bare by the *uttarāsaṅga*.

These two additional robes of the *bhikṣuṇīs* are not the same in all the *Vinayas*. In passages where the five robes are enumerated in the *Vinayas*, we find the following two additional robes:

OLDENBERG, H., *Vinaya Piṭakam*, Vol.II, p.272: (1) *saṃkacchika*, (2) *udakaśātikā*, i.e. a bathing-cloth. This *Vinaya* does not mention a cloth worn over the *saṃkacchika*.

T.1421, p. 187c19-20: (1) 覆肩衣: a robe that covers the shoulder, (2) 水浴衣: a bathing-cloth. Apart from this, in the *Bhikṣuṇī vibhaṅga*, Pāc.181, p. 98a11-17, it is said that a *bhikṣuṇī* should wear a *saṃkaksikā* (僧祇支 [seng-ch'i-chih]).

T.1425, p. 472b21-22 and p. 521a25-26: (1) 覆肩衣: a robe that covers the shoulder, (2) 雨衣 (p. 472b22) 雨浴衣 (p. 521a26): a bathing-cloth. Apart from this, in the *Bhikṣuṇī vibhaṅga*, *prakīrṇaka* 23, p. 546b25-c2, it is said that a *bhikṣuṇī* should wear a 覆肩衣 over the *saṃkaksikā* (僧祇支 [seng-ch'i-chih]).

In the Skt. * *Bhikṣuṇī vibhaṅga* of the M.-L. School, we find the same information: ROTH, G., 1970, p. 146, §165: (1) *kañḥapratichhādana*** : a robe that covers the rounding (of the breasts), (2) *udakaśātikā*: a bathing-cloth. Apart from this, in the *Bhikṣuṇī vibhaṅga*, *prakīrṇaka* 24, p. 313, §277, it is said that a *bhikṣuṇī* should wear a *gaṇḍapratichhādana* (*pata*) over the *saṃkaksikā*.

* See note 3.

** According to NOLOT, É., 1991, p. 136, note 174, this should be *gaṇḍapratichhādana*.

T.1428, p. 924c13-14: (1) 僧竭支: *saṃkaksikā*, (2) 覆肩衣: a robe that covers the shoulder. Apart from this, in the *Bhikṣuṇī vibhaṅga*, Pāc. 102, p. 749a19-b16, a bathing-cloth (浴衣) to be worn by a *bhikṣuṇī* is mentioned.

T.1435, p. 335b28: (1) 覆肩衣: a robe that covers the shoulder, (2) 俱修羅 [chū-hsiu-lo]: this is a phonetic rendering of the Skt. *kusūlaka*. There are different opinions about what exactly a *kusūlaka* is: according to NAKAMURA, H., *BGD*, p. 269, it is an undergarment, also called (bamboo basket), because of its resemblance with such a basket. According to EDGERTON, F., *BHSD*, p. 189, s.v. *kusūlaka*, there are two different garments called *kusūlaka*: a) "a woman's breast-covering" (= *kusulaka*); b) "a man's garment". The first interpretation is based on the *Mahāvvyūpatti*, No.9000 ("復乳 (!覆乳?)"). To our opinion, since in T.1435 a *kusūlaka* is mentioned together with a 'robe that covers the shoulder', it could well have the same use as a *saṃkaksikā* in T.1428, i.e. a garment to support the breasts, worn under another garment that hides the rounding of the breasts and covers the shoulder. EDGERTON's second interpretation, a man's garment, is also to be found in T.1435, p. 347b14-17: what man's garment, in this passage, a *kusūlaka* exactly is, is difficult to know. It is likely to be an undergarment. The term *saṃkaksikā* (僧祇支 [seng-ch'i-chih]) is mentioned only once in the *Vinaya*, namely as part of a series of robes that can be used by a monk (p. 466a23). It is clear that the original sense of *saṃkaksikā* has been lost here. Besides this, in the *Bhikṣuṇī vibhaṅga*, Pāc.128, p. 335a1-25, a bathing-cloth (浴衣) to be worn by a *bhikṣuṇī* is mentioned.

T.1443, p. 944b8-9: (1) 俱蘇洛迦 [chū-su-lo-chia]: *kusūlaka*, (2) 僧腳崎 [seng-chiao-ch'i], which according to our opinion, is a phonetic rendering of the Skt. term *saṃkaksikā*. What, in this *Vinaya*, exactly is meant by a *kusūlaka* or by a *saṃkaksikā*, and what the difference between these two is, is impossible to say. Apart from the above two clothes, T.1443, *Bhikṣuṇī vibhaṅga*, Pāc.139, p. 1011a3-9, mentions a bathing-cloth (洗群) to be worn by a *bhikṣuṇī*.

questions her in order to find out if there are any stumbling blocks (*antarāya*) to her ordination.⁹¹ She asks after her name and her *upādhyāyini*. She then asks whether she is twenty years old, whether she has all the robes and the alms bowl, whether she has the permission of her parents and the permission of her husband, whether she has any debts, whether she is not a slave, and whether she is a woman. Finally, the instructress questions the candidate concerning such diseases as leprosy, boils, eczema, tuberculosis, epilepsy, bisexuality, or the disease that the two tracts come together⁹², and asks her whether she is able to hold up urine, excrements, mucus and saliva.

In case the answer is satisfactory, the instructress brings the candidate back to the other *bhikṣuṇīs* and positions her within her reach. Hereafter, the instructress performs a *jñaptikarman* in order to ask the *bhikṣuṇī-saṃgha* for permission to let the candidate return among the *bhikṣuṇīs*. In case the *bhikṣuṇī-saṃgha* consents, the instructress tells the candidate to come nearer.⁹³ The instructress then has to hold the robes and the alms bowl of the candidate and has to instruct her to humbly ask the *bhikṣuṇī-saṃgha* three times to confer her the ordination.⁹⁴

After this request, the *karman* master performs a *jñaptikarman* to ask permission to interrogate the candidate in order to find out whether there are any stumbling blocks to the ordination.⁹⁵ The *karman* master then asks the same questions as the instructress. This time, however, the interrogation is public.⁹⁶ In case the answer is satisfactory, the ordination is finally carried out by means of a *jñapticaturthakarman*.⁹⁷

We can conclude that the three robes common for monks and nuns (*antarvāsa*, *uttarāsaṅga*, and *saṃghāṭī*) are always the same. Furthermore, exception made for the Pali *Vinaya*, every *Vinaya* mentions a bathing-cloth and two garments to cover the breasts to be worn by a *bhikṣuṇī*. Of these three robes, two are added to the three common robes, in this way making a series of five robes that should always be possessed by a *bhikṣuṇī*, and that a *śikṣamāṇā* should possess at her ordination ceremony.

91. See T.1428, p. 924c15-21.

92. This is further explained in the *Bhikṣuṇīvibhaṅga*, p. 774b7: it means that the tracts of urine and excrements are not separated.

93. See T.1428, p. 924c22-27.

94. See T.1428, pp. 924c27-925a3.

95. See T.1428, p. 925a3-6.

96. See T.1428, p. 925a6-13.

97. See T.1428, p. 925a13-25.

After the ordination ceremony in the *bhikṣuṇīsamgha*, the candidate has to be led to the *bhikṣusamgha*. She humbly asks the *bhikṣusamgha* three times to confer her the ordination.⁹⁸ After this triple request, the *karman* master of the *bhikṣus* interrogates her on possible stumbling blocks, as this had been done before in the *bhikṣuṇīsamgha*. The *karman* master further asks the candidate whether she has studied the precepts and whether she is pure⁹⁹. In case her answer is satisfactory, he asks the other *bhikṣuṇīs* whether the candidate has studied the precepts and whether she is pure. In case the answer, again, is satisfactory, the ordination is conferred to her by means of a *jñāpticaturthakarman*.¹⁰⁰

Before the ordination ceremony is finally concluded, two important instructions are given to the newly ordained *bhikṣuṇī*. One first explains the eight *pārājika* offenses which would exclude her definitively from the order of *bhikṣuṇīs*: i.e. sexual intercourse, stealing, taking human life and lying about one's spiritual achievements, having physical contact below the armpit and above the knee, being together with a man and doing eight wrong things (according to T.1428, *Bhikṣuṇīvivhaṅga*, p. 716a24-27: touching the hand, touching the clothes, going to a secret place together, being in a secret place, talking together, walking together, leaning against one another, and making appointments), concealing a grave offense (i.e. a *pārājika*) of another *bhikṣuṇī*, and persisting in accompanying a suspended *bhikṣu*. The newly ordained *bhikṣuṇī* has to profess that she is able to take on these interdictions.¹⁰¹ Secondly, four supports (*niśraya*) are taught to her. These four supports are: (1) she should dress in refuse rags¹⁰², (2) she should only rely on alms food¹⁰³, (3) she should dwell at the root of a tree¹⁰⁴, and (4) she has to use medicine made of putrid elements¹⁰⁵. These supports are the

98. See T.1428, p. 925a25-b1.

99. *pariśuddha*, without stumbling blocks.

100. See T.1428, p. 925b1-17.

101. See T.1428, pp. 925b17-926a5.

102. *pāṃsukūla* (WOGIHARA, U., *BW*, p. 770; EDGERTON, F., *BHSD*, p. 307).

103. *piṇḍapāta* (WOGIHARA, U., *BW*, p. 784; EDGERTON, F., *BHSD*, p. 307).

104. *vrkṣamūla* (WOGIHARA, U., *BW*, p. 1265; EDGERTON, F., *BHSD*, p. 307).

105. 腐爛藥, medicine made of putrid elements: *pūtimuktabhaiṣajya* (WOGIHARA, U., *BW*, p. 802; EDGERTON, F., *BHSD*, p. 307). See RHYS DAVIDS, T.W. and STEDE, W., *PED*, p. 470, s.v. *pūtimutta*, "strong-smelling urine, usually urine of

minimum requirements for a life as a *bhikṣu* or as a *bhikṣuṇī*; it is, however, allowed to receive more and better than what is stipulated in these four supports, provided one does not ask for it. Because the candidate may not be able to endure such an austere life, these supports are explained to her before the conclusion of the ordination ceremony, and the candidate is asked whether she will obey them.¹⁰⁶

Ultimately, the ordination ceremony is officially concluded.¹⁰⁷

As we have said before, Mahāprajāpatī Gautamī and the five hundred Śākya women did not receive this official ordination: they became *bhikṣuṇīs* by accepting the eight rules (*gurudharmas*) for *bhikṣuṇīs*. When some *bhikṣuṇīs* suggested that the ordination of Mahāprajāpatī Gautamī and the five hundred Śākya women was not valid, Buddha again said that both ordinations have the same value, and that Mahāprajāpatī Gautamī and the five hundred Śākya women received the precepts too.¹⁰⁸

The *Bhikṣuṇīskandhaka* of T.1428 then adds some special conditions that can occur during the ordination ceremony. The most important addition is that, after having been ordained in the *bhikṣuṇīsamgha*, a candidate can receive the ordination in the *bhikṣusamgha* by a proxy, in case it is too dangerous for her to go to the monastery of the *bhikṣus*. This proxy has to be appointed by means of a *jñaptidvitīyakarman*. For her safety, the proxy must take two or three *bhikṣuṇīs* with her.

It is thus to be seen that the ordination ceremony is a well organized, highly formalized ceremony, focusing on the control exercised by the full members of the community in order to prevent a newcomer to damage this community. After ordination, the newly ordained *bhikṣuṇī* becomes a full member of the *bhikṣuṇīsamgha*. This allows her to take

cattle used as medicine by the *bhikkhu*.”; *Bhikṣuṇīvivhaṅga* of the M.-L. School, ROTH, G., 1970, p. 40, §51: “*pūtimūtram*”. According to NAKAMURA, H., *BGD*, p. 969, the Skt. term refers to urine and excrements of cows used as medicine. On this, EDGERTON, F., *BHSD*, p. 350, s.v. *pūtimukta*, says: “([...] = *pūtimutta*, interpreted even by Pali comms. as containing *mutta* = Skt. *mūtra*, urine; this is prob. a late and secondary interpretation, suggested by *pūti* [...]), a medicinal decoction.”

106. See T.1428, p. 926a5-19.

107. See T.1428, p. 926a19-26.

108. See T.1428, p. 926a27-b3.

part in all the formal acts and the ceremonies that are performed by the *bhikṣuṇīsamgha*. On the other hand, all the precepts for *bhikṣuṇīs* and the measures they include, now all apply to her. Many offenses against the rules of this ordination ceremony can be committed.

II. Offenses against the ordination rules according to the *Dharmaguptaka Vinaya*

Below, all offenses against the ordination rules appearing in the *Bhikṣuṇīvibhaṅga* of T.1428 are enumerated, and each of them is compared with the corresponding offenses in the other *Vinayas*. In this comparison, we restrict ourselves to the essentials.

In all the *Vinayas*¹⁰⁹, all the offenses committed against the rules of the ordination ceremony, are found among the *pācittika* offenses^{45*}, except for one offense that, in all the *Vinayas*, is classified as a *saṃghāvaśeṣa* offense^{16*}, and two offenses that only in T.1425 and in the *Bhikṣuṇīvibhaṅga* of the Mahāsāṃghika-Lokottaravāda School are classified in a different category¹¹⁰.

All offenses focus either on the candidate, or on the *upādhyāyini*^{66*}, or on the ordination procedure. Moreover, T.1428 adds two offenses that concern the period immediately following the ordination ceremony.

1) The candidate

a. T.1428, *Bhikṣuṇīvibhaṅga*, *Samghāvaśeṣa* 5 (pp.719b7-720a5, particularly, p.719c15-18)¹¹¹:

“If a *bhikṣuṇī* knows in advance that a woman thief¹¹² has to be put to

109. See note 1.

110. T.1428, Pāc. 134 ≡ T.1425, *Bhikṣuṇīvibhaṅga* of the M.-L. School, *Samghātiśeṣa* 7.

T.1428, Pāc. 137 ≡ T.1425, *Bhikṣuṇīvibhaṅga* of the M.-L. School, *nihsargika-pācattika* 18.

111. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.225-227, *Samghādisesa* 2; T.1421, p.79b6-c24, *Samghāvaśeṣa* 4; T.1425, pp.519c6-520b14, *Samghātiśeṣa* 8; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.138-141, §§160-162, *Samghātiśeṣa* 8; T.1435, pp.309c14-310b18, *Samghāvaśeṣa* 8; T.1443, pp.935c11-936b2, *Samghāvaśeṣa* 10.

112. This coincides with the precepts in the Pali *Vinaya* and in T.1435. In the precepts of T.1421, of T.1425, and of the *Bhikṣuṇīvibhaṅga* of the M.-L. School, it is a woman who committed a crime (in T.1421, this is explained as adultery or theft); in the precept of T.1443, it is a woman who betrayed her husband (this is also

death¹¹³ and that people know this¹¹⁴, and yet, without asking the king or the ministers, and without asking the clan¹¹⁵, admits¹¹⁶ her into the

mentioned in the introductory stories in the Pali *Vinaya*, in T.1421, in T.1425, in the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and in T.1435).

113. In T.1421, in T.1425, and in T.1443, this is said in the introductory story to the precept and not in the precept itself.
114. This is not found in the Pali *Vinaya*, in T.1421, in T.1425, and in the *Bhikṣuṇīvibhaṅga* of the M.-L. School.
115. Pali *Vinaya*: without asking the king, the order of nuns, a group* or a guild** or a company***; T.1421: without asking her husband (who, as it is said in the introductory story to the precept, is supported by the laws laid down by the king); this is not found in T.1425 and in the *Bhikṣuṇīvibhaṅga* of the M.-L. School; T.1435: without asking the king or the *ksatriyas*; T.1443: without the permission of her husband and the king.

* See HORNER, I.B., *BD*, Vol.III, p. 183, note 7: “*Va. 910* [TAKAKUSU, J., NAGAI, M., *Samantapāsādikā*, Vol.IV, p.910] makes out that this means a group of wrestlers and so on. But, preceded by *saṃgha*, it might have the usual Vin. meaning of a group (of two to four monks or nuns). On the other hand, it is followed by two words that have no religious significance, and which denote associations of people ‘in the world’.”

** See HORNER, I.B., *BD*, Vol.III, p. 183, note 8: “*pūga = dhammapūga*, “a guild under *dhamma*” (?), *Va. 910* [TAKAKUSU, J. and NAGAI, M., *Samantapāsādikā*, Vol.IV, p.910]. Probably a guild governed by some rule or law.”

*** See HORNER, I.B., *BD*, Vol.III, p. 183, note 9: “*seni*, a corporation, company or guild of artisans or traders following the same business or dealing in the same articles.”

116. All the Chinese *Vinayas* use the term 度, which originally meant “to bring (her) into the order (= the first steps into the order)” (NAKAMURA, H., *BGD*, p. 997, s.v. 度 ㊦). As we can see in some Chinese *Vinayas*, later the meaning “to confer the ordination” was added to this original meaning. In this precept of T.1428, however, 度 is used in the original meaning, i.e. the first of three actions (1) to admit her (度), (2) to let her go forth, and (3) to confer her the ordination. In the precept of T.1421, only the term 度 appears; from the commentary on the precept, however, it is clear that also the third of the above three actions (i.e. to confer her the ordination) is understood. Also in the precept of T.1425, only the term 度 appears; from the commentary on the precept, it is, again, clear that the ordination is to be understood, while to let her go forth and to let her become a *śikṣamāṇā* constitute minor offenses. In the precept of T.1435, the term 度作弟子, to admit her as a disciple, appears. From the introductory story to this precept, we know that the *bhikṣuṇī* lets a woman go forth; the ordination, however, is not mentioned. In the precept of T.1443, the term 度 appears, followed by the term 令出家; the ordination is not mentioned. Here 度 has its original meaning.

The Pali *Vinaya* uses the verb *vuṭṭhahati*, in the causative *vuṭṭhāpeti*. On this term HORNER, I.B., *BD*, Vol.III, p. xlvii says: “To “receive” or to “accept” into

order, lets her go forth and confers her the ordination, then this *bhikṣuṇī* commits an immediate¹¹⁷ *saṃghāvaśeṣa* that has to be given up¹¹⁸.”

Since this offense is found among the *saṃghāvaśeṣa* offenses, it is clear that it is a major transgression of the rules. Not only is the crime, committed by the admitted woman, considered as a serious crime, the avoidance of the punishment, moreover, leads to friction between the order and the king and his ministers, whose support is essential to the Buddhist order. The precepts in the other *Vinayas* mention equally serious problems¹¹⁹, and except for T.1425 and for the *Bhikṣuṇī-vibhaṅga* of the Mahāsāṃghika-Lokottaravāda School, the other *Vinayas* all say that, without the permission of the king to admit the woman into the order, a major transgression, i.e. a *saṃghāvaśeṣa* is committed.¹²⁰

We thus can say that it are the seriousness of the crime committed by the admitted woman and the problems that arise from this admission that justify the classification of this offense among the *saṃghāvaśeṣa* offenses.

Comparing this *saṃghāvaśeṣa* precept with the corresponding precepts in the other *Vinayas*, it is to be noticed that no *Vinaya*, except for T.1425 and for the *Bhikṣuṇī-vibhaṅga* of the Mahāsāṃghika-Lokottara-

an order is perhaps the nearest rendering for which there is any justification ...”. In the introductory story to this precept in the Pali *Vinaya*, the nun Thullanandā lets the woman thief go forth. The ordination is mentioned in the commentary on the precept.

In the *Bhikṣuṇī-vibhaṅga* of the M.-L. School, the verb *upa-√sthā* (in the causative) appears. It is explained in the commentary on the precept as ‘to let go forth’ and ‘to confer the ordination’. To let her go forth and to let her become a *śikṣamānā* constitute minor offenses.

117. The *saṃghāvaśeṣa* offenses are divided in two categories: 1) the immediate (*prathama*) offenses; 2) the offenses on the third (admonition) (*yāvattṛtiyaka*). Whereas, in the first category, the *bhikṣuṇī* immediately commits a *saṃghāvaśeṣa* offense, in the second category, she first is admonished three times. Only if she does not give up her bad behavior, she commits a *saṃghāvaśeṣa* offense.
118. T.1421, T.1425, and the *Bhikṣuṇī-vibhaṅga* of the M.-L. School mention the following exception: the *bhikṣuṇī* commits no offense when the woman she admits has already gone forth in a non-Buddhist community. The Pali *Vinaya* says that there is no offense if the woman has already gone forth in a non-Buddhist community or if other nuns have already conferred her the ordination.

119. See note 112.

120. See note 115.

vāda School¹²¹, mentions the *śikṣamānā* period in respect to this offense. Moreover, the introductory story to this precept in T.1428, T.1421, T.1425 and in the *Bhikṣuṇīvibhaṅga* of the Mahāsāṃghika-Lokottaravāda School, all relate the story of either a woman thief or a woman who has committed a crime and who has to be put to death. This punishment will be executed by the king or by the woman's family. The woman, however, escapes and is admitted in the order of the Buddhist *bhikṣuṇīs* who confer her the ordination. When, later, the king or the woman's family find out where the woman took refuge, they can no longer punish her, because she now is a member of the *bhikṣuṇīsamgha*. Since it is unlikely that the king or the family needed two years (i.e. the length of a *śikṣamānā* period) to discover where the woman fled to, these stories seem to indicate a rapid ordination of the woman thief or of the woman who committed a crime. The other *Vinayas*, i.e. the Pali *Vinaya*, T.1435 and T.1443, only tell how the woman took refuge among the nuns, who let her go forth. The precepts mention no further steps, i.e. a *śikṣamānā* period or an ordination.

We thus have to conclude that this *samghāvaśeṣa* precept indicates that, at the time the precept was issued, the *śikṣamānā* period did not exist or was not taken into account. As we will see further, also other precepts lead to a similar conclusion.

b. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.⁴⁵*119 (p. 754b12-c15, particularly, p. 754c2-3)¹²²:

“If a *bhikṣuṇī* knows that a woman is pregnant, and she admits her and confers her the ordination¹²³, then it is a *pācittika*.”

121. These *Vinayas* mention the *śikṣamānā* period in the commentary on the precept: if a *bhikṣuṇī* confers the two-year instruction of a *śikṣamānā* to a woman who has committed a crime, she does not commit a *samghātīśeṣa* offense, but a *sthūlātyaya*, a serious offense (this term is used to indicate an offense that is very close to a *pārājika* or a *samghāvaśeṣa* offense).

122. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.317-318, Pāc.61; T.1421, p. 92a24-b6, Pāc.116*; T.1443, pp. 1005c25-1006a5, Pāc.111.

* As the enumeration of the *pācittika* offenses is unclear in the *Bhikṣuṇīvibhaṅga* of T.1421, we follow the enumeration of the *bhikṣuṇīprātimokṣa* of the same school (T.1423).

123. This coincides with the Pali *Vinaya* and T.1421. T.1443 says that the *bhikṣuṇī* gives her the going forth.

In the introductory story to this precept, it is said that a *bhikṣuṇī* admits a pregnant woman who gives birth after she has been ordained. In this precept, there is no mention of the *śikṣamāṇā* period.

Since T.1428 says that a *bhikṣuṇī* admits 度¹²⁴ a pregnant woman and confers her the ordination, after which she gives birth, this ordination was apparently given to her without a two-year instruction. The woman was pregnant before she went forth, she received the ordination during her pregnancy, after which she gave birth to a child. A *śikṣamāṇā* period would have avoided such a situation. The precepts of the Pali *Vinaya* and of T.1421 only say – without mentioning any earlier stage – that a nun may not ordain a pregnant woman, while T.1443 only says that a *bhikṣuṇī* may not let a pregnant woman go forth.

Since no *Vinaya* mentions the important probation period, and since in T.1428, a *bhikṣuṇī* admits a pregnant woman who gives birth after her ordination, it is clear that, at time this precept was issued, the *śikṣamāṇā* period did not exist or was not taken into account.

c. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.120 (pp. 754c16-755a19, particularly, p. 755a5-6)¹²⁵:

“If a *bhikṣuṇī* knows that a woman is breast-feeding a child, and she confers her the ordination, then it is a *pācittika*.”

Only three *Vinayas* mention this precept^{125*}. In none of these three, there is any reference to the two-year probation period during which the woman, logically, would have given birth to the child she is now breast-feeding. The introductory story to this precept in T.1428 says that a *bhikṣuṇī* admitted (度)^{124*} a woman who was breast-feeding a child.

Again, it seems safe to say that, at the time this precept was issued, the *śikṣamāṇā* period did not exist or was not taken into account.

d. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.121 (pp. 755a20-756a15, particularly, p. 756a4-5)¹²⁶:

124. Compare note 116.

125. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p. 318, Pāc.62; T.1421, p. 92b7-12, Pāc.117.

T.1435 contains a somehow different precept that says that a nun may not admit into the order a woman whose children necessarily have to follow her into the order (because no-one else can take care of them) (p. 329a15-b2, Pāc.119).

126. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p.327, Pāc.71; T.1425, p. 534b2-c11, Pāc.96; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.238-

“If a *bhikṣuṇī* knows that she [i.e. the woman candidate] is not fully twenty years old, and she confers her the ordination, then it is a *pācittika*.”

The introductory story to this precept in T.1428 gives a survey of the stages that precede the ordination, i.e. the going forth (*pravrajyā*) and the probation (*śikṣamānā*) period.

e. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.125 (pp. 758c29-759b2, particularly, p. 759a22-24)¹²⁷:

“If a *bhikṣuṇī* admits a married woman of ten, and she gives her the two-year instruction in the precepts, then she may confer her the ordination when she is fully twelve years old. If she confers her the ordination¹²⁸ when she is younger than twelve, then it is a *pācittika*.”

The above precept (a) and the corresponding precepts in the other *Vinayas*^{127*} led to the discussion whether the ordination (T.1435: the admission into the community; T.1443: the going forth) can be conferred to a married woman aged twelve, or to a woman married for twelve years. This discussion is caused by the use, in the Chinese *Vinayas*, as well as in the Pali and the Sanskrit texts, of an ambiguous structure to indicate both the age and the duration (of the marriage). Moreover, the same structure is used in another precept (b) that says that a *bhikṣuṇī* who [has been ordained for] less than twelve years, may not confer the ordination: Pali *Vinaya*, OLDENBERG, H., *Vinaya Piṭakam*, Vol. IV, (a) p. 322, Pāc.65: *ūnadvādasavassam*; (b) p. 329, Pāc.74: *ūnadvādasavassā*; T.1421, (a) p. 91a18-19, Pāc.104: 未滿十二歲; (b)

240, §210, Pāc.96; T.1435, p. 328b27-c11, Pāc.116 (T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜為眾)); T.1443, p. 1006b25-c10, Pāc.115.

T.1421 does not contain this precept, but a precept that is linked to it: Pāc.106: “If a *bhikṣuṇī* confers the study of the precepts [i.e. the *śikṣamānā* period] to a girl who is less than eighteen years old, then it is a *pācittika*.”

127. OLDENBERG, H., *Vinaya Piṭakam*, Vol. IV, pp. 321-322, Pāc.65; T.1421, p. 91a15-21, Pāc.104; T.1425, pp. 535c19-536a1, Pāc.100; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, p. 245, §214, Pāc.100; T.1435, p. 325c11-24, Pāc.108; T.1443, pp. 1004b28-1005a29, Pāc.108.

128. This coincides with the Pali *Vinaya*, T.1421, T.1425, and the *Bhikṣuṇīvibhaṅga* of the M.-L. School. T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜作眾), while T.1443 states that she gives her the going forth.

p. 90c15, Pāc. 102: 不滿十二歲; T. 1425, (a) p. 535c26, Pāc. 100: 減十二雨; (b) p. 533a29-b1, Pāc. 92: 減十二雨); *Bhikṣuṇīvibhaṅga* of the Mahā-sāṃghika-Lokottaravāda School, ROTH, G., 1970, (a) p. 245, §214, Pāc. 100: *ūna-dvādaśa-varṣām*; (b) p. 232, §206, Pāc. 92: *ūnadvādaśa-varṣā*; T. 1428, (a) p. 759a24, Pāc. 125: 減十二; (b) p. 761c5, Pāc. 131: 年未滿十二歲; T. 1435, (a) p. 325c21, Pāc. 108: 未滿十二歲; (b) p. 325b 12-13, Pāc. 106: 不滿十二歲; T. 1443, (a) p. 1005a25, Pāc. 108: 年未滿十二; (b) p. 1004a18, Pāc. 106: 未滿十二歲).

As we can see, the above mentioned structures do not permit to decide whether the age of the candidate or the years she has been married are indicated.

The usual age to receive the ordination is twenty. If a *bhikṣuṇī* ordains a younger woman, she commits a *pācittika* offense (i.e. Pāc. 121, see before). In the latter precept, no difference between a single girl or a married woman is mentioned. It is, however, interesting to note that in all the *Vinayas*¹²⁹ two different terms to indicate the woman candidate appear: in the precept that says that a woman should be twenty years old to receive the ordination, the terms used to indicate the woman are the Chinese 童女 (girl), the Pali *kumāribhūtā* (girl), and the Sanskrit^{3*} *kumāribhūtā* (girl), while in the precept concerning the married woman candidate the terms to indicate the woman are the Chinese 嫁婦女 (T. 1428), 嫁女 (T. 1421, T. 1435, T. 1443), 婦 (T. 1425), the Pali *gihigatā*, and the Sanskrit^{3*} *grhīcaritā*. Although the use of these different terms in the two precepts clearly indicate that a single girl and a married woman are to be distinguished at the moment they want to become a member of the order, the question whether for the married woman the age of the candidate or the years she has been married are indicated still remains.

Some introductory stories to this precept, however, clearly indicate that the age of the candidate is to be understood: the introductory stories preceding the precept in T. 1425 and in the *Bhikṣuṇīvibhaṅga* of the Mahāsaṃghika-Lokottaravāda School relate how the nuns notice that

129. Except for T. 1421, all the *Vinayas* contain the precept concerning the minimum age of twenty of the woman candidate (see note 126), and all the *Vinayas* also contain the precept concerning the married woman candidate (see note 127). Although T. 1421 does not contain the former precept, it contains a precept that is linked to it: Pāc. 106: "If a *bhikṣuṇī* confers the study of the precepts [i.e. the *śikṣamānā* period] to a girl who is less than eighteen years old, then it is a *pācittika*."

married women, accepted into the order, are able to endure hard work and seem to be very smart. Therefore, the nuns ask if it is permissible to confer the ordination to married women who are less than twenty years old (i.e. the usual age for an ordination).¹³⁰ After Buddha has given the permission, the nuns confer the ordination to young married women who are only eight or nine years old. These women, however, are too small and feeble to endure hard work. Buddha then says that the ordination cannot be conferred to a married woman who is less than twelve years old.

The introductory story to this precept in T.1443¹³¹ clearly says that married women of the age of twelve have the same capacities as single women of the age of eighteen, and that the two-year instruction of the *śikṣamāṇā* can be conferred to them.

The introductory stories to this precept in the three above mentioned *Vinayas* indicate, without any doubt, that the real age of the married woman is to be understood in the precept they introduce, and not the duration of the marriage. The introductory stories to this precept in the other *Vinayas*, however, give no information that enables us to decide between these two possibilities: the Pali *Vinaya*, T.1421, and T.1428 only say that married women younger than twelve – or married for less than twelve years – do not possess the necessary capacities to become a nun, whereas T.1435 gives no information at all.

130. T.1425, p. 535c21-22: 減二十兩; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH G., 1970, p. 245, §214: *ūna-vimśati-varṣām*. The only way to interpret these structures is 'less than twenty years old', the age of twenty years being the normal age to receive the ordination. Since married women appear to be very capable, the nuns ask to allow an exception for these women so that they can be ordained before they are twenty years old.

Another, theoretical, interpretation of the request of the nuns would be: is it permissible to confer the ordination to a woman who has been married for less than twenty years? If this request is not granted, it would imply that married women necessarily have to be older than twenty years at the time of their ordination, and that for some reason their ordination has to be postponed and cannot be conferred at the usual age of twenty years. Since the introductory story to the precept tells us how these married woman are smart and capable to endure hard work – which means that they possess the capacities to become a nun – it is clear that this brings the nuns to the idea to ask for an exception for these married women so that they can confer them the ordination at an earlier (and not at a later) age than the usual one.

See also NOLOT, É., 1991, pp. 392-393.

131. T.1443, p. 1004c1-10.

In this way, the question whether the interpretation of T.1425, of the *Bhikṣuṇīvibhaṅga* of the Mahāsāṃghika-Lokottaravāda School, and of T.1443 also applies to the other *Vinayas* remains. The answer to this question cannot be found in the *Vinayas* themselves. More information is to be found in some commentaries:

In T. 1804¹³², p. 155a5-7, Tao-hsüan (596-667 AD) seems to indicate that, in T.1428, the real age of the married woman is to be understood: 四分十八童女應二歲學戒又云小年曾嫁年十歲者與六法, i.e. “In the *Vinaya* in Four Parts, a young girl, aged eighteen, ought to study the precepts for two years [i.e. the *śikṣamāṇā* period]. It further says that a young married woman, aged ten, [ought] to be given the six rules [to be particularly taken into account by a *śikṣamāṇā*].” Since the text calls the married woman, a young (小年) married woman, we opt for the interpretation ‘a young married woman, aged ten’.

Also Buddhaghosa’s (fifth century AD) commentary on the Pali *Vinaya* says that, after having given a married girl of ten the agreement to study, the ordination may be conferred to her when she has completed twelve years of age (TAKAKUSU, J. and NAGAI, M., *Samantapāsādikā*, Vol. IV, p. 941: *Chaṭṭhe, dasavassāya gihīgatāya sikkhāsammūtiṃ datvā paripuṇṇadvādasavassam upasampādetum vaṭṭati*). Since the text does not inform us that “*paripuṇṇadvādasavassam*” has to be related to the duration of the marriage, we opt for the interpretation ‘when she has completed twelve years of age’.

Finally, the commentary written by Guṇaprabha¹³³ related to the Mūlasarvāstivāda tradition¹³⁴, clearly indicates that the real age of the married woman is to be understood: BAPAT, P.V. and GOKHALE, V.V., *Vinayasūtra*, p. 52 (the transcription is based on NOLOT, É., 1991, p. 393):

*upasampat-kālasyādih | sa dvi[vi]dho 'syāḥ | kumārikāyāḥ viṃśati-varṣatvaṃ
grhoṣitāyāḥ dvādaśa-varṣatvaṃ ...; grantho 'tra bhikṣuṇīvibhaṅge yā grhoṣitā
daśa-varṣā kumārikā-bhūtā vā aṣṭādaśa-varṣā | tasyāḥ dve varṣe śikṣāsamvrtir
deyā ti |*

132. T.1804 is a commentary written by Tao-hsüan (596-667 AD). It focuses on T.1428, but also gives commentary on the other Chinese *Vinayas* (T.1421, T.1425, and T.1435).

133. According to NAKAMURA, H., 1980, p. 147, king Harṣa adored Guṇaprabha as a spiritual teacher. The reign of king Harṣa can be situated in the beginning of the seventh century (RENOU, L. et FILLIOZAT, J., 1985, Tome Premier, p. 266).

134. Cf. BAPAT, p. V. and GOKHALE, V.V., 1982, p. xvii.

Translated in NOLOT, É. op. cit., p. 393:

Terminus a quo pour l'ordination – il est de deux sortes pour une [femme]: pour une jeune fille, il consiste à avoir vingt ans; pour une femme mariée, il consiste à avoir douze ans ...; le libellé s'en trouve dans le Bh^o: "Quand une femme mariée a dix ans, ou quand une jeune fille a dix-huit ans, on peut lui donner l'agrément pour l'instruction durant deux ans".

We can thus conclude that the three above mentioned commentaries all seem to indicate that the real age of the candidate is to be understood, and not the duration of the marriage.

As we have said before, T.1443 states that the *śikṣamānā* period can be conferred to a married woman aged twelve, while the commentary of Guṇaprabha says that a married woman can become a *śikṣamānā* at the age of ten, and can be ordained when she is twelve years old. This latter statement coincides with the other *Vinayas* (providing we accept that all the *Vinayas* indicate the real age of the married candidate).

On the other hand, some modern authors defend the theory that a married woman should be married for twelve years before she can receive the ordination. Among the most important defenders of this theory are WALDSCHMIDT, E., 1926, p. 138, ROTH, G., 1970, p. 245, note 3, and HORNER, I.B., *BD*, Vol. III, pp. 1-li¹³⁵. G. ROTH gives no arguments for his statement. E. WALDSCHMIDT bases his statement on a sentence in a Sanskrit fragment of a Buddhist ordination ceremony discovered and edited by C. BENDALL¹³⁶. C. BENDALL regards the text as probably earlier than the Christian era, and attributes it to the Mūla-sarvāstivāda School. On the ordination of a married woman, the text says: *strī dvādaśavarṣagrhayuktā*, "a woman must be married for twelve years". However, C. BENDALL himself considers the *yuktā* in this sentence as being a doubtful reading, and, later, NOLOT, É., 1991, p. 392, notes that it probably has to be *vustā* instead of *yuktā*. Consequently, this sentence cannot be used to support the theory that a married woman only can receive the ordination after twelve years of marriage. Finally, I.B. HORNER, refers to the above mentioned WALDSCHMIDT, E., 1926, p. 138 for her statement. She further states that since a girl is often married at eight, she attains the age of twenty after twelve years of marriage, which is the usual age to receive the ordination. Only at this

135. In an earlier work, however, I.B. HORNER stated that the real age of the woman is to be understood, and that, consequently, a married woman can receive the ordination at twelve (HORNER, I.B., 1930, p. 27).

136. BENDALL, C., 1903, pp. 373-376.

age, women are able to endure the hard life of the nuns. This calculation is certainly true. However, a girl can also be married at a different age, which, after twelve years of marriage, consequently would lead to a different and unusual age for the ordination. Moreover, if she is married at an age later than eight, she would, after twelve years of marriage, be older than twenty, but she still would have to wait till she has been married for twelve years to be able to become a nun. This seems very illogical. A married woman, older than twenty, certainly is as able to endure hardships as other women of twenty. It thus seems more logical to say that a married woman, because of her married life, is able to endure hardships at an earlier age than a single woman, who has not the same duties to fulfill.

We thus have to conclude that, since the introductory stories to this precept in T.1425, in the *Bhikṣuṇīvibhaṅga* of the Mahāsāṃghika-Lokottaravāda School and in T.1443 clearly indicate that in the above mentioned precept concerning the married woman candidate, the real age of the candidate, i.e. twelve years, has to be understood and not the duration of the marriage, and since, moreover, three important commentaries, i.e. the commentaries by Tao-hsüan, Buddhaghosa and Guṇaprabha, all appear to understand the precept in this way, and since, finally, as far as our knowledge goes, no text contradicts this statement – whereas this is the case for the inverse statement – , an exception is allowed for the age on which a married woman can receive the ordination: while a single woman has to be twenty years old to receive the ordination, a married woman can receive it at the age of twelve.

f. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.127 (pp.759c7-760a7, particularly, p.759c26-27)¹³⁷:

137. T.1421, pp.91c28-92a5, Pāc.112; T.1443, p.1014 a8-20, Pāc.160.

T.1435, p.328b11-26, has a somehow different precept. It says that if a *bhikṣuṇī* admits a prostitute into the order, she should withdraw her to a distance of five or six *yojanas** (Pāc.115).

* MONIER-WILLIAMS, M., *SED*, p.858: “esp. a partic. measure of distance, sometimes regarded as equal to 4 or 5 English miles, but more correctly = 4 Krośas or about 9 miles; according to other calculations = 2½ English miles, and according to some = 8 Krośas.”

“If a *bhikṣuṇī* knows that she is such a person [= prostitute¹³⁸], and she confers her the ordination¹³⁹, then it is a *pācittika*.”

g. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.135 (pp.762c17-763a26, particularly, p.763a13-15)¹⁴⁰:

“If a *bhikṣuṇī* knows that a woman makes love to a boy or to a man and that she is a sad and angry woman, and she admits her into the order, lets her go forth and confers her the ordination¹⁴¹, then it is a *pācittika*.”

h. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.165 (p.773b20-c20, particularly, p.773c11-12):

“If a *bhikṣuṇī* knows that a woman cannot hold up urine and excrements and that mucus and saliva often run out, and she admits her into the order and confers her the ordination, then it is a *pācittika*.”

i. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.166 (pp.773c21-774a17, particularly, p.774a8-9)¹⁴²:

138. Both in the introductory story to the precept (p.759c8 ff.) and in the commentary on the precept (p.759c27), ‘such a person’ is explained as ‘a prostitute’.

139. This coincides with T.1421. In the precept itself, the *Vinaya* only says that a *bhikṣuṇī* admits (度) a prostitute. From the commentary to the precept, however, it is clear that also the ordination has to be understood. T.1443 says that a *bhikṣuṇī* lets a prostitute go forth.

140. This precept only coincides with a precept in the Pali *Vinaya*: OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.333-334, Pāc.79.

Other *Vinayas* have closely connected precepts:

T.1425 and the *Bhikṣuṇīvibhaṅga* of the M.-L. School say that a *bhikṣuṇī* may not ordain a probationer who stays with a man (T.1425, p.534a12-b2, Pāc.95; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, p.237, §209, Pāc.95).

Both T.1435 and T.1443 contain two precepts that refer to the character of the candidate: T.1435, pp.328c28-329a14, Pāc.118, says that a nun may not admit into the order (畜為眾) a woman who is mourning; T.1435, p.329b3-15, Pāc.120 says that a nun may not admit into the order (畜為眾) a woman who has a bad character. T.1443, pp.1006c21-1007a14, Pāc.117, says that a nun may not confer the going forth and the ordination to a woman who has a bad character; T.1443, p.1007a15-29, Pāc.118, says that a nun may not confer the going forth to a sad and mourning woman.

141. This coincides with the Pali *Vinaya*. See also note 140.

142. T.1421, p.97c1-7, Pāc.176.

“If a *bhikṣuṇī* knows that a woman is a hermaphrodite and she confers her the ordination¹⁴³, then it is a *pācittika*.”

j. T.1428, Bhikṣuṇīvibhaṅga, Pāc.167 (p.774a18-b16, particularly, p.774b1-2)¹⁴⁴:

“If a *bhikṣuṇī* confers the ordination to someone whose two tracts are united¹⁴⁵, then it is a *pācittika*.”

k. T.1428, Bhikṣuṇīvibhaṅga, Pāc.168 (p.774b17-c20, particularly, p.774c9-10)¹⁴⁶:

“If a *bhikṣuṇī* knows that someone has difficulties because of debts, or difficulties because of an illness, and she confers her the ordination, then it is a *pācittika*.”

2) The *upādhyāyini*

a. T.1428, Bhikṣuṇīvibhaṅga, Pāc.131 (p.761b11-c12, particularly, p.761c4-6)¹⁴⁷:

143. In the precept of T.1421, it is said that if a nun admits (度) a hermaphrodite, her act constitutes a Pāc. offense. From the commentary to the precept, it is clear that ‘to admit’ should be understood as ‘to be her *upādhyāyini*’, and that the *bhikṣuṇī*, as an *upādhyāyini*, commits a *pācittika* offense when she confers the ordination.

144. T.1421, p.97c8-12, Pāc.177.

145. In the precept of T.1421, it is said that if a nun admits (度) a woman whose two tracts are united, her act constitutes a Pāc. offense. The commentary to this precept refers to the commentary to the preceding precepts, which means that ‘to admit’ should be understood as ‘to be her *upādhyāyini*’ (see note 143). The commentary to the parallel precept in T.1428 (p.774b7) explains that ‘the two tracts are united’ means that the tracts of urine and excrements are not separated.

146. T.1421 contains two precepts that are closely connected with this precept of T.1428: Pāc.125 (p.93a6-11) says that if a nun admits a woman who has been ill for a long time, her act constitutes a Pāc. offense; Pāc.127 (p.93a17-21) says that if a nun admits a woman who has debts, her act constitutes a Pāc. offense. The commentaries on the precepts refer to the commentary on preceding precepts, from the latter we know that ‘to admit’ should be understood as ‘to be her *upādhyāyini*’ (see note 143).

147. OLDENBERG, H., *Vinaya Pitakam*, Vol.IV, p.329, Pāc.74; T.1421, p.90c11-18, Pāc.102; T.1425, p.533a20-b20, Pāc.92; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.232-233, §206, Pāc.92; T.1435, p.325b2-16, Pāc.106; T.1443, p.1004a10-21, Pāc.106.

“If a *bhikṣuṇī* who has not been [a *bhikṣuṇī*] for fully twelve years yet, confers someone the ordination¹⁴⁸, then it is a *pācittika*.”

b. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.133 (p.762a15-b20, particularly, p.762b7-9)¹⁴⁹:

“If a *bhikṣuṇī*, not having been given the permission by the order to confer someone the ordination¹⁵⁰, says: ‘The *saṃgha* has desire, has hatred, has fear and has foolishness¹⁵¹. What it wants to agree to, it agrees to. What it does not want to agree to, it does not agree to.’, then it is a *pācittika*.”

148. This coincides with the Pali *Vinaya* and T.1443.

In T.1421, it is said that a *bhikṣuṇī* who has not been a *bhikṣuṇī* for fully twelve years yet, may not accept disciples. The commentary to this precept adds that ‘to accept disciples’ should be understood as ‘to be their *upādhyāyini*’ (see note 143). This coincides with T.1425 and with the *Bhikṣuṇīvibhaṅga* of the M.-L. School.

T.1435 only says that the *bhikṣuṇī* who has not been a *bhikṣuṇī* for fully twelve years yet, may not admit someone into the order (畜眾).

149. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p. 331, Pāc.76; T.1421, p. 91c4-12, Pāc.109; T.1425, p. 537b8-24, Pāc.109; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 254-255, §223, Pāc.109.

All the above mentioned precepts have in common that the order does not give the permission to a nun (either the permission to confer the ordination or the permission to take on disciples), after which the nun criticizes this decision.

T.1435 contains a somehow different precept saying that, if a *bhikṣuṇī*, although the order told her to stop [to admit someone into the order], admits someone into the order (畜眾), she commits a Pāc. offense (p. 326a12-b3, Pāc.110). This latter precept is closely connected with a precept in T.1443, saying that, if a *bhikṣuṇī* accepts a lot of disciples although the order did not give her the permission to accept as many disciples as she wanted, she commits a Pāc. offense (p. 1005b10-c24, Pāc.110). From the commentary to this precept, it is clear that ‘to accept disciples’ is to be understood as ‘to confer them the going forth and the ordination’.

150. This coincides with the Pali *Vinaya*.

151. These reproaches are also to be found in the commentary on the precepts of the Pali *Vinaya* and of T.1421.

3) The ordination procedure

a. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.122 (p.756a16-b17, particularly, p.756b7-9) and b. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.123 (p.756b18-c25, particularly, p.756c8-9)¹⁵²:

“If a *bhikṣuṇī*, when a girl is eighteen, does not give her the two-year instruction in the precepts, but, when she is fully twenty years old confers her the ordination, then it is a *pācittika*.”

This precept clearly states that a woman cannot be ordained without a two-year probation period.

“If a *bhikṣuṇī*, when a girl is eighteen, gives her the two-year instruction in the precepts, but does not give her the six rules, and, when she is fully twenty [years] old, she then confers her the ordination, then it is a *pācittika*.”

152. To T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.122 correspond: OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.327-328, Pāc.72; T.1425, pp.534c12-535a16, Pāc.97; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.240-242, §211, Pāc.97; T.1435, p.329b16-c4, Pāc.121 (T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜為眾)); T.1443, p.1006c11-20, Pāc.116.

The Pali *Vinaya*, T.1435, and T.1443 specify that, during this two-year probation period, the woman probationer has to study the rules that she particularly has to take into account (see note 71).

To T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.123 correspond: OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.318-320, Pāc.63; T.1421, p.92a18-23, Pāc.115; T.1435, pp.326b5-327c21, Pāc.111 (T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜為眾)); T.1443, p.1007b1-12, Pāc.119.

There is, however, a small difference between the precept in T.1428 and the precepts in the other *Vinayas*. Whereas the precept in T.1428 says that the *bhikṣuṇī* did not give the six rules to the candidate, the precepts in the other *Vinayas* say that the candidate herself does not study the rules she has to follow.

Closely connected to the latter precept, T.1421, T.1425, and the *Bhikṣuṇīvibhaṅga* of the M.-L. School have another precept saying that if a *bhikṣuṇī* ordains a *śikṣamāṇā* who has not completed the two-year instruction in the precepts, she commits a Pāc. offense: T.1421, p.92a6-11, Pāc.113; T.1425, p.535a17-b8, Pāc.98; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.242-243, §212, Pāc.98. The latter two *Vinayas* explain that ‘not to have completed the probationary period’ means that the *śikṣamāṇā* did not study the rules she particularly has to take into account. This links the precept in these two *Vinayas* to the above mentioned Pāc.123 of T.1428.

This precept states that a woman candidate, even when she has done a two-year probation period, cannot be ordained if, during this probation period, she did not study the six rules (六法)¹⁵³.

c. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.124 (pp.756c26-758c28, particularly, p.758c18-20)¹⁵⁴:

“If a *bhikṣuṇī*, when a girl is eighteen, gives her the two-year instruction in the precepts and gives her the six rules, and, when she is fully twenty [years] old, she then confers her the ordination without the permission of the *saṃgha*, then it is a *pācittika*.”

d. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.126 (p.759b3-c6, particularly, p.759b 25-27)¹⁵⁵:

“If a *bhikṣuṇī* admits a young married woman and gives her the two-year instruction in the precepts, and, when she is fully twelve years old she then confers her the ordination without the permission of the *saṃgha*, then it is a *pācittika*.”

153. See note 71.

154. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.320-321, Pāc.64 and pp.328-329, Pāc.73. These two precepts are closely connected: in Pāc.64, it is said that, without the permission of the order, a nun may not ordain a probationer who has studied the precepts for two years, while in Pāc.73, it is said that without the permission of the order, a nun may not ordain a twenty-year old girl, who has studied the precepts for two years.

T.1421, p.92a12-17, Pāc.114. T.1425, p.535b9-c10, Pāc.99. *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.243-245, §213, Pāc.99. T.1435, pp.327c22-328a9, Pāc.112, p.328c12-27, Pāc.117, and p.329c5-22, Pāc.122. These three precepts are closely connected: in Pāc.112, it is said that without the permission of the order, a nun may not admit a disciple who has studied the precepts for two years into the order; in Pāc.117, it is said that, without the permission of the order, a nun may not admit a twenty-year old girl into the order; in Pāc.122, it is said that, without the permission of the order, a nun may not admit a twenty-year old girl who has studied the precepts for two years into the order.

155. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.323-324, Pāc.67; T.1421, p.91a22-b5, Pāc.105; T.1425, p.536a29-b8, Pāc.103; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.247-248, §217, Pāc.103; T.1435, pp.325c25-326a11, Pāc.109 (T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜為眾)).

e. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.130 (pp. 760c20-761b10, particularly, p. 761b2-3)¹⁵⁶:

“If a *bhikṣuṇī* confers someone the ordination¹⁵⁷ without the permission of the *saṃgha*, then it is a *pācittika*.”

f. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.132 (pp. 761c13-762a14, particularly, p. 762a7-8)¹⁵⁸:

“If a *bhikṣuṇī*, who has been [a *bhikṣuṇī*] for fully twelve years, confers someone the ordination¹⁵⁹ without the permission of the *saṃgha*, then it is a *pācittika*.”

156. T.1443, p. 1004a22-b27, Pāc.107.

157. The precept in T.1443 says that, without the permission of the order, a nun may not accept someone as a disciple. The commentary to this precept further explains that ‘to accept someone as a disciple’ should be understood as ‘to give the going forth and the ordination’.

158. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.330-331, Pāc.75; T.1421, pp. 90c19-91a14, Pāc.103; T.1435, p. 325b17-c10, Pāc.107.

T.1425 and the *Bhikṣuṇīvibhaṅga* of the M.-L. School contain two precepts that are closely connected to the *Pācittikas* 130, 131 (see p. 33) and 132 of T.1428: Pāc.93 (T.1425, p. 533b21-c8; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 234-235, §207) says that a *bhikṣuṇī* who has been in the order for fully twelve rainy seasons but who has not fulfilled the ten requirements cannot take on disciples, while Pāc.94 (T.1425, pp. 533c9-534a11; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 235-236, §208) says that a *bhikṣuṇī* who has fulfilled the ten requirements cannot take on disciples without the permission of the order.

These ten requirements refer to the requirements that a *bhikṣuṇī* has to fulfill in order to become a teacher: she has to uphold the precepts (1), she has to be learned in *Abhidharma* (2) and in *Vinaya* (3), she must study morality (4), meditation (5) and wisdom (6), she must be able to purify herself of her offenses and to help others to purify themselves of their offenses as well (7), she must be able to remove a disciple who is being pressed by her relatives to quit her spiritual training to another place, or to have someone else remove such person to another place (8), she must be able to nurse her disciple when the latter is sick or to have someone else nurse the latter (9), she must have been in the order for fully twelve rainy seasons or more (10).

159. This coincides with the Pali *Vinaya*. In T.1421, it is said that a *bhikṣuṇī* who has been a *bhikṣuṇī* for fully twelve years may not accept disciples without the permission of the order. The commentary to this precept refers to the commentary to the preceding precept (= Pāc.102), according to which ‘to accept disciples’ should be understood as ‘to be her *upādhyāyini*’, and that the *bhikṣuṇī*, as an *upādhyāyini*, commits a *pācittika* offense when she confers the ordination.

g. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.134 (p.762b21-c16, particularly, p.762c7-9)¹⁶⁰:

“If a *bhikṣuṇī* confers the ordination¹⁶¹ without the permission of the parents and the husband¹⁶², then it is a *pācittika*.”

T.1435 only says that the *bhikṣuṇī* who has been a *bhikṣuṇī* for fully twelve years may not admit someone into the order (畜眾) without the permission of the order.

160. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.334-335, Pāc.80; T.1421, p.93a12-16, Pāc.126; T.1425, p.519b2-c6, *Samghātiśeṣa 7*; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.135-137, §§158-159, *Samghātiśeṣa 7*; T.1435, p.330b3-c1, Pāc.124; T.1443, p.1007b29-c19, Pāc.121.

161. This coincides with the Pali *Vinaya*. In T.1421, it is said that a *bhikṣuṇī* may not accept a married woman who is subject to her husband into the order. The commentary to this precept says that ‘to admit into the order’ should be understood as ‘to confer the going forth and the ordination’ (this corresponds to Pāc.102, p.90c17-18).

In T.1425, and in the *Bhikṣuṇīvibhaṅga* of the M.-L. School, it is said that the *bhikṣuṇī* may not accept a woman as a disciple without the permission of the woman’s masters (其主: see note 162). The commentaries on the precepts explain that ‘to accept as a disciple’ has to be understood as ‘to confer the ordination’.

T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜為眾).

Finally, in T.1443, it is said that a *bhikṣuṇī* may not confer the going forth to a married woman without the permission of her husband.

162. It is not clear who exactly has to give the permission to whom. Since the candidate to be ordained is not qualified as a single girl (童女) or as a married woman (嫁婦女) (cf. p.27), it could well be that both of them are equally to be understood. A single girl is to be given permission by her parents, while a married woman certainly is to be given permission by her husband, but, maybe, also the parents’ opinion is decisive.

The precept in the Pali *Vinaya* is similar to the one in T.1428.

A similar situation is to be found in the precepts of T.1425, of the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and of T.1435, all saying that a *bhikṣuṇī* may not ordain a woman without the permission of her masters (主). The commentaries on the precepts of T.1425 and of the *Bhikṣuṇīvibhaṅga* of the M.-L. School distinguish two situations: a single girl has to have the permission of her parents, a married woman should have the permission of her husband, her mother-in-law, her father-in-law and her husband’s younger brother.

Explaining ‘masters’, the commentary on the precept of T.1435 distinguishes three situations: a single girl has to have the permission of her parents, a married woman who has not gone to her husband’s house yet has to have the permission of both her parents and her husband, and, finally, a married woman who has gone to her husband’s house, has to have the permission of her husband.

h. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.136 (p.763a27-b28, particularly, p.763b17-19)¹⁶³:

“If a *bhikṣuṇī* says to a *śikṣamāṇā*: ‘Sister, drop this. Study this. I will confer you the ordination,’ but she does not take measures to confer her the ordination, then it is a *pācittika*.”

i. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.137 (pp.763b28-764a3, particularly, p.763c21-23)¹⁶⁴:

“If a *bhikṣuṇī* says to a *śikṣamāṇā*: ‘Bring me a robe¹⁶⁵. I will confer you the ordination¹⁶⁶,’ but she does not take measures to confer her the ordination^{166*}, then it is a *pācittika*.”

Finally, in T.1421 and in T.1443, it is said that a *bhikṣuṇī* may not accept a married woman who is subject to her husband into the order.

163. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p. 333, Pāc. 78; T.1425, p. 537b25-c17, Pāc. 110; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 255-256, §224, Pāc. 110; T.1435, p. 330c2-27, Pāc. 125 (T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜)).

T.1443 contains two precepts that are closely connected with the above mentioned precept: T.1443, p. 1008a5-28, Pāc. 123, states that if a *bhikṣuṇī* does not confer the going forth to a woman who has done some household work for her, although she, i.e. the *bhikṣuṇī*, previously, had promised this woman to do so, providing she did this household work, her act constitutes a Pāc. offense. T.1443, p. 1007b13-28, Pāc. 120, states that if a *bhikṣuṇī*, although she knows that a woman finished the two-year study of the six rules and the six additional rules*, does not confer the ordination to this woman, her act constitutes a Pāc. offense.

* These rules are the rules that, according to T.1443, have to be taken into particular account by the probationer. See note 71.

T.1421 contains a precept that is closely connected to the latter precept of T.1443. It says that a *bhikṣuṇī* who, although there are no problems, does not confer the ordination to a probationer who has finished the two-year instruction, but, instead, says that the probationer should go on studying, commits a Pāc. offense (T.1421, p. 91c19-27, Pāc. 111).

164. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p. 332, Pāc. 77; T.1421, p. 91b24-c3, Pāc. 108; T.1425, p. 526a16-b5, *nihsargika-pācattika* 18; the *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp. 176-177, §179, *nihsargika-pācattika* 18; T.1435, p. 330a6-b2, Pāc. 123; T.1443, p. 1007c20-1008a4, Pāc. 122.

165. This coincides with the Pali *Vinaya*, T.1421, T.1425, the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and T.1443. In the precept of T.1435, the *bhikṣuṇī* is said to ask for an alms bowl, a robe, a door-key, and medicines.

166. This coincides with the Pali *Vinaya*, T.1425, the *Bhikṣuṇīvibhaṅga* of the M.-L.

j. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.138 (p.764a4-b12, particularly, p.764b2-3)¹⁶⁷:

“If a *bhikṣuṇī*, when one full year has not passed yet, confers someone the ordination, then it is a *pācittika*.”

k. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.139 (p.764b13-c11, particularly, p.764b29-c2)¹⁶⁸:

School, and T.1443. In the precepts of T.1421 and T.1435, it is only said that the *bhikṣuṇī* promises a woman to admit her into the order (度). Although nothing is mentioned as to the exact meaning of the term 度, the introductory stories to this precept give some indication, informing us how the *bhikṣuṇī* made the promise to admit (度) her, after the woman had requested the going forth.

167. This precept is closely connected with Pāc.83 in the Pali *Vinaya*, stating that a nun may not ordain two persons within one year (OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.336-337).

Moreover, all the *Vinayas* contain another precept saying that a nun may not ordain a person every year, precept which is closely connected with Pāc.138 of T.1428: OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, p.336, Pāc.82; T.1421, p.92b13-19, Pāc.118; T.1425, p.536c13-23, Pāc.106 (the precept says that a nun may not take on disciples every year; the commentary to this precept adds that ‘to take on disciples’ is to be understood as ‘to confer the ordination’); *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.250-251, §220, Pāc.106 (the precept says that a nun may not take on disciples every year; the commentary to this precept adds that ‘to take on disciples’ is to be understood as before, i.e. as ‘to confer the ordination’); T.1435, pp.330c28-331a15, Pāc.126 (the precept only says that a nun may not accept disciples (度弟子) every year); T.1443, p.1008a29-b13, Pāc.124.

168. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.335-336, Pāc.81; T.1421, p.92b20-27, Pāc.119; T.1425, pp.536c24-537a16, Pāc.107; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.251-253, §221, Pāc.107; T.1435, pp.331a17-334c29, Pāc.127.

Common in all these precepts, is the rule that an ordination ceremony has to be performed within one day. However, while all the introductory stories to this precept indicate that the ordination in the nun’s order and the ordination in the monk’s order should be held on the same day, not all precepts focus on the same aspect. According to T.1421, an ordination ceremony may not be interrupted and has to be held within one day. If not, the *bhikṣuṇī* who confers the ordination commits a *pācittika*. On the other hand, according to T.1428, T.1425, the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and T.1435, if a *bhikṣuṇī* lets a woman stay overnight after having ordained that woman in the nun’s order, but before conferring her the ordination in the monk’s order, this *bhikṣuṇī*’s act constitutes a Pāc. offense. Finally, according to the Pali *Vinaya*, there may be no day between the permission to ordain and the actual ordination. If not, the nun who confers the ordination commits a Pāc. offense.

“If a *bhikṣuṇī*, after having conferred the ordination to someone, goes to the *bhikṣusamgha* to confer her the ordination only after one night has passed, then it is a *pācittika*.”

4) The period following the ordination ceremony

a. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.128 (p.760a8-b14, particularly, p.760b7-8)¹⁶⁹:

“If a *bhikṣuṇī* admits many disciples, but does not tell them to study the precepts for two years¹⁷⁰ and does not give them support in two things¹⁷¹, then it is a *pācittika*.¹⁷²”

b. T.1428, *Bhikṣuṇīvibhaṅga*, Pāc.129 (p.760b15-c19, particularly, p.760c11-12)¹⁷³:

169. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.324-325, Pāc.68; T.1421, p.92c6-11, Pāc.121; T.1425, p.536b9-25, Pāc.104; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.248-249, §218, Pāc.104; T.1435, p.328a23-b10, Pāc.114 (T.1435 does not explicitly say that the *bhikṣuṇī* ordains the woman, but only states that the *bhikṣuṇī* admits her into the order (畜為眾)); T.1443, p.1006a6-19, Pāc.112 and p.1006a20-b3, Pāc.113.

170. This coincides with the Pali *Vinaya*, T.1425, the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and T.1435. According to T.1421, the support has to last for six years, while in T.1443, no duration of the support is mentioned.

171. After the ordination, an *upādhyāyini* has to help her disciples for another two years and has to support them regarding two things: (1) in the law, (2) in clothing and food.

This coincides with T.1435. In the Pali *Vinaya*, in T.1421, in T.1425, and in the *Bhikṣuṇīvibhaṅga* of the M.-L. School, the teacher only has to help her disciples regarding the law. T.1443 has two precepts: in Pāc.112, it is said that a teacher ought to help her disciples regarding the precepts, while in Pāc.113, it is said that a teacher ought to support and protect her disciples.

172. The Pali *Vinaya* and T.1421 add the possibility that a teacher has her disciples helped by someone else.

173. OLDENBERG, H., *Vinaya Piṭakam*, Vol.IV, pp.325-326, Pāc.69; T.1421, p.92b28-c5, Pāc.120; T.1425, p.536b26-c12, Pāc.105; *Bhikṣuṇīvibhaṅga* of the M.-L. School, ROTH, G., 1970, pp.249-250, §219, Pāc.105; T.1435, p.328a10-22, Pāc.113.

“If a *bhikṣuṇī* does not follow¹⁷⁴ her *upādhyāyini* for two years¹⁷⁵, then it is a *pācittika*.¹⁷⁶”

III. Conclusion

The admission rules, admission ceremonies and offenses against these rules and ceremonies as they are described above, display the exact ‘theoretical’ career of a nun in the Buddhist community. In this community, two orders can be distinguished, a monk’s order (*bhikṣusamgha*) and a nun’s order (*bhikṣuṇīsamgha*), the latter being dependent on the former. These orders gradually came into being, first the *bhikṣusamgha* and then the *bhikṣuṇīsamgha*, and, as the number of monks and nuns continuously grew, the need was felt to have more regulations in order to organize this growing community.

In this organization, the admission into the order is a fundamental institution. This admission has been established for the monk’s order first. The way these admission procedures developed and in which ceremonies they finally resulted, is described in the several *Vinayas*.¹⁷⁷ A survey has been given by FRAUWALLNER, E., 1956, pp. 70-78. Applying this survey to T.1428, we come to the following outline:

First, Buddha himself performs the ordination, i.e. by calling the first disciples to join the order by means of the formula: “Welcome, monk.” (善來比丘). This formula simultaneously covered admission and ordi-

174. While according to T.1428, the new *bhikṣuṇī*, above all, has to listen to her teacher, the Pali *Vinaya*, T.1421, T.1425, the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and T.1435 all emphasize that the new nun has to serve her teacher.

175. After having been ordained, the new *bhikṣuṇī* has to follow her teacher for another two years and listen to her teachings.

This coincides with the Pali *Vinaya*, T.1425, the *Bhikṣuṇīvibhaṅga* of the M.-L. School, and T.1435. According to T.1421, the new nun has to serve her teacher for six years.

176. T.1421 adds the possibility that the new nun has her teacher helped by someone else.

177. OLDENBERG, H., *Vinaya Piṭakam*, Vol.I, *Mahāvagga* I, pp. 1-100; T.1421, 受戒法 (Chapter on Ordination), pp. 101a12-121a25; T.1425, several passages in 雜誦跋渠法 (Chapter on Miscellaneous Items), pp. 412b24-499a16; T.1428, 受戒糖度 (Chapter on Ordination), pp. 779a6-816c4; T.1435, 受具足戒法 (Chapter on ordination), pp. 148a5-157c27; T.1444, 根本說一切有部毘奈耶出家事 (Chapter on Going Forth of the *Mūlasarvāstivādinaya*), pp. 1020b 23-1041a20.

nation.¹⁷⁸ Later, He permits the monks to perform the ordination by having the candidate recite the formula of the triple refuge (refuge in Buddha, in the law and in the order).¹⁷⁹ Also this formula covered both the admission and the ordination. Finally, He lays down that the ordination should take place by means of a formal act in which the motion is fourfold (a *jñāpticaturthakarman*^{20*}).¹⁸⁰ Hereby, a clear difference was made between the going forth (*pravrajyā*) and the full ordination (*upa-sampadā*). Hence two stages became necessary to acquire the full status of a monk (and a full member of the community) and to enjoy all the rights and privileges attributed to these members. In the first stage, one becomes a novice (*śrāmaṇera*) whose standing, rights and duties are different from those of a monk who has received the full ordination.

Bad behavior of young monks further induces Buddha to determine the minimum age for ordination as twenty years¹⁸¹, while the minimum age for the novice is fixed at twelve¹⁸². In case candidate novices are at least as grown that they can scare away the crows, the age may be less than twelve.¹⁸³ Many rules are further added to regulate who can be a candidate and who not, and who can accept disciples and who not.

At the moment Mahāprajāpatī Gautamī was allowed to become a nun, the monk's order (*bhikṣusamgha*) was already well organized. This explains why she can go to a monk's monastery in order to ask for the permission to go forth. Most likely, in the beginning, the order of nuns (*bhikṣuṇīsamgha*) took over the organizational pattern of the monk's community, and both orders further developed in the same general direction.

However, the *bhikṣuṇīsamgha* is not completely independent and relies on the *bhikṣusamgha* in several ways. This dependency is laid down in the eight rules to be followed by the nuns in their relation with the monks. The fact that a woman can only become a nun if she is ordained by both the *bhikṣuṇīsamgha* and the *bhikṣusamgha* is essential in these rules. This fact implies a control over the membership of the order by the monks.

178. T.1428, p. 799b1-3.

179. T.1428, p. 793a13-21.

180. T.1428, p. 799c12-29.

181. T.1428, p. 808b25-26.

182. T.1428, p. 810c22-23.

183. T.1428, pp. 810c24-811a3.

In addition, the *bhikṣuṇīsaṃgha* possesses some regulations, different from the ones of the *bhikṣusaṃgha*. For the *bhikṣuṇīsaṃgha*, a stage between the going forth (*pravrajyā*) and the ordination (*upasampadā*) is added. This is a probationary period that lasts two years, during which the woman candidate, as a probationer (*śikṣamāṇā*), has to prove that she is fit to become a nun. Furthermore, some rules specific to women and nuns are added to the rules for monks, e.g., the rules relating to married women.

As it was the case for the *bhikṣusaṃgha*, also the formation of the *bhikṣuṇīsaṃgha* was not accomplished in one day. As suggested by I.B. HORNER¹⁸⁴, the probation period for a woman candidate was the result of a gradual development: it is only when the need was felt, that an additional stage between the going forth and the ordination was introduced. This additional stage rapidly became a necessary condition to become a nun. In T.1428, this necessity is evident from the ordination proceedings as they are described in the *Bhikṣuṇīskandhaka*^{4*}: three compulsory steps leading to full membership of the community: 1) the going forth, 2) the two-year probation period and 3) the ordination. Also the *Bhikṣuṇīvibhaṅga*, *pācittika* 121 draws attention to the necessity of these three steps, while the *pācittikas* 122 and 123 emphasize that a nun may not confer the ordination to a woman candidate who has not done the two-year probation period. Furthermore, also the fourth *gurudharma*^{6*} states that this period must precede the ordination.

It is, however, to be noticed that some precepts do not take the probation period into account: the introductory story to the fifth *saṃghāvaśeṣa* precept relates how a woman thief rapidly goes forth and receives the ordination, so that her persecutors are confronted with a 'fait accompli' and cannot arrest her anymore. In the *pācittikas* 119 and 120, respectively a pregnant woman and a breast-feeding woman are accepted into the order and immediately receive the ordination. We thus have to conclude that, at the time these latter three precepts were issued, the probation period did not exist or was not taken into account. This can only be understood if we consider the probation period as a practice that has been introduced after the order of nuns had existed for some time:

184. HORNER, I.B., *BD*, Vol.V, p. 354, note 3: "... this practice [the probation period] will no doubt have been introduced later, after an Order of nuns had been in being for some time."

since the organization of the *bhikṣunīsāṃgha* is founded on that of the *bhikṣusamgha*, the nuns are likely to have taken over the going forth and the ordination from the monk's community, and later introduced a third step in between these two. At the very beginning, this third step might not have been compulsory. Since the *Vinaya* texts do not mention that a woman candidate could freely decide whether or not to pass two years as a probationer – while frequently mentioning the three obligatory steps leading to full membership of the community – it seems safe to say that when the probation period was introduced, it rapidly, if not immediately, became compulsory, and that, consequently, there never has been a choice whether or not to become a probationer.

We have to conclude that to become a full member of the community, a woman first has to go forth and to become a novice (*śrāmaṇerī*). Secondly, she has to pass two years as a probationer (*śikṣamāṇā*), and, finally, she receives the ordination and becomes a nun (*bhikṣuṇī*). The minimum age at which she can become a nun, enjoying all rights and privileges attributed to full members of the community, depends on her being single or married. Neither a *śrāmaṇerī* nor a *śikṣamāṇā* can participate in the formal acts and in the ceremonies performed by the order. There is no essential difference between the position of a *śrāmaṇerī* and the one of a *śikṣamāṇā*, except for the social rank in the community, a *śikṣamāṇā* holding a higher position than a *śrāmaṇerī*.

List of technical terms

(with first appearance and reference to explanatory note)

- upasampadā* (P. *upasampadā*) : ordination, p. 43
upādhyāyini (P. *upajjhā*) : teacher, p. 44, note 66
karman (P. *kamma*) : formal act, p. 37
gurudharma (P. *garudhamma*) : severe rule, p. 35, note 6
jñāptikarman (P. *ñattikamma*) : formal act consisting of a motion, p. 37, note 20
jñāpticaturthakarman (P. *ñatticatutthakamma*) : formal act in which the motion is fourfold, p. 37, note 20
jñāptidvītiyakarman (P. *ñattidvītiyakarman*) : formal act in which the motion is twofold, p. 37, note 20
duṣkṛta (P. *dukkāṭa*) : bad action (a very light offense), p. 48, note 79
parivāsa (P. *parivāsa*) : period of residence (a kind of penance), p. 37, note 22
pācittika (P. *pācittiya*) : expiation? (a minor offense), p. 41, note 45
pārājika : an offense that leads to a permanent, lifetime exclusion from the order, p. 47, note 72
poṣadha (or *upoṣadha*) (P. (*u*)*posatha*) : observance (a ceremony), p. 36, note 10
pratideśanīya (P. *pāṭidesanīya*) : requiring confession (a minor offense), p. 48, note 76
pravāraṇa (or *pravāraṇā*) (P. *pavāraṇā*) : invitation (a ceremony), p. 36, note 11
pravrajyā (P. *pabbajjā*) : the going forth, p. 43
bhikṣu (P. *bhikkhu*) : monk, p. 35
bhikṣuṇī (P. *bhikkhuni*) : nun, p. 33
bhikṣuṇīsaṃgha (P. *bhikkhuniṣaṃgha*) : order of nuns, p. 33
bhikṣusaṃgha (P. *bhikkhusaṃgha*) : order of monks, p. 33
mānatva (P. *mānatta*) : i.e. a kind of penance (doubtful etymology), p. 37, note 17
śikṣāpada (P. *sikkhāpada*) : precept, p. 44
śikṣamāṇā (P. *sikkhamāṇā*) : probationer, p. 36, note 14
śrāmaṇera (P. *sāmaṇera*) : (male) novice, p. 48
śrāmaṇerī (P. *sāmaṇerī*) : (female) novice, p. 45
saṃgha (P. *saṃgha*) : order (of monks or nuns), p. 36
saṃghāvaśeṣa (P. *saṃghādisesa*) : remainder in the order (an offense leading to a temporary exclusion from the order), p. 37, note 16

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