



Carola Roloff

The Buddhist Nuns' Ordination in the Tibetan Canon



Carola Roloff

The Buddhist Nuns' Ordination in the Tibetan Canon

Hamburg Buddhist Studies 15

Series Editors:

Steffen Döll | Michael Zimmermann



Numata Center
for Buddhist Studies

Carola Roloff

The Buddhist Nuns' Ordination in the Tibetan Canon

Possibilities of the Revival of the Mūlasarvāstivāda
Bhikṣuṇī Lineage

projektverlag.

Bibliographic information published by the Deutsche Nationalbibliothek

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available in the Internet at <http://dnb.d-nb.de>.

Gefördert durch



ISSN 2190-6769

ISBN 978-3-89733-526-4 (printed version)

ISBN 978-3-89733-569-1 (E-Book)

© 2020 projekt verlag, Bochum/Freiburg

www.projektverlag.de

Cover original design by Benjamin Guzinski; Julia Wrage, Hamburg

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

To the bhikṣuṇīs of the three times,
past, present and future.

Table of Contents

1 Introduction	1
1.1 Objectives and Initial Questions.....	1
1.2 Primary Sources	6
1.2.1 The Tibetan Translation of the Kṣudrakavastu, and the Vinaya Terminology Utilized	6
1.2.2 Principal Texts Considered	7
1.2.3 Introduction to the Tibetan Text Edition	10
1.3 Acknowledgements	15
2 The First Bhikṣuṇī Ordination	19
2.1 The First Bhikṣuṇī Saṃgha and the Evolution of the Manual for Bhikṣuṇī Ordination	19
2.1.1 Tibetan Text *Mahāprajāpatīgautamīvastu.....	20
2.1.2 English Translation of the Tibetan text.....	57
3 Manual for Bhikṣuṇī Ordination	81
3.1 The Main Parts of the Manual for Bhikṣuṇī Ordination in the Tibetan <i>Mūlasarvāstivādinaya</i>	82
3.1.1 Edition Tibetan Text	88
3.1.2 English Translation of the Tibetan Text	177
4 Possibilities of Reviving the Mūlasarvāstivāda Bhikṣuṇī Lineage	273
4.1 Mūlasarvāstivāda Nuns' Ordination by Bhikṣus Alone.....	277
4.2 Ecumenical Ordination by Mūlasarvāstivāda Bhikṣus and Dharmaguptaka Bhikṣuṇīs	283
4.2.1 An Argument for the Validity of an Ecumenical Bhikṣuṇī Ordination.....	289
4.2.2 Recapitulating the Second Approach (Ecumenical Ordination).....	311

4.2.3 Further Rules and Regulations to be Considered	313
4.3 Historic Decision Taken by the “12th Religious Conference of the Four Major Schools of Tibetan Buddhism and the Bon Tradition”	324
4.3.1 Implications of the Decision Taken at the Conference...	326
4.3.2 Shortcomings of the Decision	327
4.4 Prospects.....	329
Annex	337
Appendix 1	337
Table 1: Text Editions from the Tibetan Canon (Kanjur)	337
Table 2: Concordance Obstructive Conditions (Āntarāyika-Dharmas)	339
Abbreviations	345
References	349
Secondary Sources	349
Online Bibliography in Connection with the Project	365
The Bhikṣuṇīkarmavācanā Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford	367

Foreword

About Hamburg Buddhist Studies

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

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

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

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

About this volume

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

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

Michael Zimmermann and Steffen Döll

1 Introduction

1.1 Objectives and Initial Questions

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

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

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

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

² Mvy 8718 *dge slong ma (bhikṣuṇī)*.

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

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

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

As one example, at the time that research for this present project began, numerous contemporary Tibetan Vinaya scholars, including the abbot of an important monastery in India, were unaware that a manual for conferring full ordination on women exists in the Kanjur canon itself – that is to say, they were unaware of the existence of the manual edited and translated in this

present book. As we shall see, this manual lays out the procedural requirements for ordaining women and as such stands to resolve a great deal of the current lack of clarity surrounding the issue. In the absence of awareness of this important primary source, discussions of women's ordination generally have drawn on commentaries of earlier commentaries in which only a few selected passages from this original text are cited. The publication of the women's ordination manual in this present volume (see Chapter 3), as well as the account of the first *bhikṣuṇī* ordination (see Chapter 2), may serve to 1) facilitate access to this important original source, 2) allow us to read oft-cited passages in their original context, and thus 3) serve as a balance against the heavy reliance on decontextualized citations and multiple layers of intervening interpretations.

From the outset, major questions animating the research project included: To what extent do the later exegeses by Tibetan commentators coincide with the Indian sources from which they draw their authority, specifically those of Guṇaprabha? How do the positions taken in both Indian and Tibetan commentaries compare with the treatment of nuns' ordination in the **Bhikṣuṇīvastu*,³ found in the *Kṣudrakavastu* within the Tibetan Kanjur? What new perspectives might come to light when we examine the procedures and precedents regarding *bhikṣuṇī* ordination in their original context, rather than viewing them as decontextualized passages or refracted through the multiple layers of later interpretation?

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

³ Sometimes also referred to as **Bhikṣuṇīskandhaka*. The term "*skandhaka*" instead of "*vastu*" (Tib. *gzhi*) cannot be found in the Mvy 9100–9116. The term **Bhikṣuṇīvastu* in the *Mūlasarvāstivādinaya* seems to be used first by Frauwallner: "The structure of the *Skandhaka* is the same as with the *Sarvāstivādin*. Here too the *Bhikṣuṇīvastu* and the *Acāravastu* are merged with the *Kṣudrakavastu*" (Frauwallner 1956: 194; Tsedroen 1992: 66). As known, the expected Tibetan equivalent "*dge slong ma'i gzhi*" does not appear in the Kanjur. It occurs twice in the Tanjur, namely in '*Dul ba bsdu pa (Vinayasamgraha)*, compiled by Kyad par bshes gnyen, D4105 ('*dul ba*), nu 88a1-268a7: However, here the term seems to refer to a *bhikṣuṇī* from whom something arises (98a5, 253b4).

English translation of the so-called *Bhikṣuṇīkarmavācānā*,⁴ or more precisely, the Chapter on Mahāprajāpatī Gautamī (**Mahāprajāpatīgautamī-vastu*)⁵ (chapter 2) and the *Manual for Buddhist Nuns' Ordination* (**Bhikṣu-ṇyupasaṃpadājñāpti*)⁶ (chapter 3) which are both found in the *Kṣudrakavastu* (*Phran tshogs kyi gzhi*, lit. “Section on Minor Matters”) of the *Mūlasarvāstivādinaya* (*Gzhi thams cad yod par smra ba'i 'dul ba*).

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

⁴ Cf. Chung (1998a: 19). In discussing the meaning of the term *karma(n)* and *karmavācānā* and their overlap in the context of the Vinaya, he states their three meanings each as follows: *karma*: 1. official action in *saṃgha* in general, 2. general term for actions, 3. concerning *jñāptidvīṭya-* and *jñāpticaturtha-karma*, general name for the *jñāpti* following part of the formula. *Karmavācānā*: 1. the respective formulas which the *bhikṣus* must state in the individual *karmas*, 2. a collection of such formulas, 3. concerning *jñāptidvīṭya-* and *jñāpticaturtha-karma*, general name for the *jñāpti* following part of the formula. As Jin-il Chung (1998b: 421) points out, we need to reassess the title “*Bhikṣuṇī-Karmavācānā*” and its assignment to *karmavācānā* collections (cf. Yuyama, 1.14. S.1). He rightly observes that the manuscript is unlikely to go back “directly to the **Vinaya-kṣudrakavastu*, since the Sanskrit manuscript preserved begins with folio 3”, but “this conclusion does not rule out the possibility that the text in question was originally just an abstract from the **Vinayakṣudrakavastu*” (1998b: 420–421). Given this observation, I am following Jin-il Chung’s suggestion of using the abbreviation “*Kṣudr-v(Bhī)*” for this text and not the abbreviation “*BhīKaVā*”. For one, it contains the narrative of attempts to procure permission for ordination. For another, the text has its equivalent in the *'Dul ba phran tshogs kyi gzhi* and corresponds to the **Bhikṣuṇīvastu* in the Vinaya of other schools (Chung 1998b, Schmidt 1994: 158). Furthermore, as we shall see below, the manual itself contains several passages that are identified as *karmavācānās*, along with the instruction to repeat them three times. If the appearance of the term *karmavācānā* in the title *Bhikṣuṇīkarmavācānā* is being used in the sense of a collection of ritual texts, then we would expect this text to include not only the rite for ordination but also other rites for *bhikṣuṇīs*, such as the biweekly *poṣadha* rite, as well as the rites to commence and conclude the rainy-season retreat, respectively.

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

⁶ Although Mvy reads *jñāpti*, this appears to be a hybrid form for *jñāpti*. Cf. BHSD *jñāpti* = *jñāpti*. In this publication (in contrast to some of my previous) the standard adopted is *jñāpti*, following our Skt. manuscript “*Bhikṣuṇī-karmavācānā*.”

handling of similar points in the Pāli Vinaya. The English translation is aimed at encouraging further research by other scholars and at the same time supporting ongoing dialogues within the broader Buddhist communities regarding possibilities of offering full ordination to women in Tibetan Buddhism.

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

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

1.2 Primary Sources

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

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

The Tibetan translation of the *Kṣudrakavastu* comprises two volumes of the Kanjur.⁷ The translation work was divided among numerous translators. Those bearing the primary responsibility were the Indian *upadhyaṃyas* Vidyākaraprabha and Dharmasīrīrabha and the Tibetan Lo tsā ba bande dPal 'byor. Hence dPal 'byor, the chief translator of the *Kṣudraka*, was a contemporary of both.⁸ Vidyākaraprabha also revised the first translation of the *Vinayavastu*, together with dPal brtsegs. Unlike the *Vinayavastu*, the *Kṣudrakavastu*, which forms separate volumes of the Kanjur, was not revised subsequently. This raises the intriguing possibility that the terminology used therein may reflect an earlier draft, so to speak, of Tibetan Vinaya understanding.

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

⁸ Cf. Skorupski (1985: 22).

According to Herrmann-Pfandt (2008: xxii) dPal brtsegs was one of the first seven Tibetan men (*sad mi bdun*), to receive *upasamṃpadā* from the Bengali abbot of Nālandā University, Śāntarakṣita, in the year 779 in bSam yas.⁹ dPal brtsegs also co-authored the *Mahāvīyutpatti* (Mvy) in the year 814, along with 'Khon Klu'i dbang po. According to Nyingma history 'Khon Klu'i dbang po was also one of the seven to receive *upasamṃpadā* from Śāntarakṣita.

Curiously, given the fact that dPal brtsegs worked on both texts, the Vinaya terminology found in the Kanjur is not always in agreement with the Vinaya entries in the Mvy, as Hu-von-Hinüber has shown (1994: 57; 1997: 343). Instead the compilers of the Mvy apparently used Guṇaprahba's *Vinayasūtra* and its Tibetan translation as the basis for their translations of Vinaya terminology.¹⁰ In the *Kṣudraka* in particular, in several cases the vocabulary differs from the standards laid down in the Mvy.¹¹ Such discrepancies are indicated below, in the critical apparatus to the English translation.

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

1.2.2 Principal Texts Considered

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

⁹ Cf. Herrmann-Pfandt (2008: xvii).

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

¹¹ For example, Skt. *saṃghāṭī* is not translated by Tib. *snam sbyar* (Mvy 8933), but by *sbyar ma*, patched garment.

Texte aus den Turfan-Funden (SWTF). This text was originally identified as belonging to the Sarvāstivāda school but was later determined to belong to the Mūlasarvāstivāda school. Thus, it was only considered in the beginning for that dictionary project but later excluded.¹²

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

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

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

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

¹⁴ Skilling (1993–1994: 35).

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

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

As useful a resource as it would be, a reliable translation of Guṇaprabha's *Ekottarakarmaśataka* section on the *bhikṣuṇī* ordination would require not only a critical edition of the respective *Tanjur* editions of the Tibetan text,

but also a comparison with the presumed Chinese parallel, as so far we have no corresponding Sanskrit parallel. It should be noted that the Chinese text that contemporary Chinese/Taiwanese *Dharmaguptakavinaya* nun scholars consider to be the canonical Mūlasarvāstivāda version of the **Bhikṣuṇyupasaṃpadājñapti* may well turn out to be instead a Chinese translation of the respective parallel in the Sanskrit *Ekottarakarmaśataka*, which only the Tibetan tradition attributes to Guṇaprabha. No author is named in this Chinese text, but its translator was Vinaya master I-tsing (635–713 A.D.) in 710 A.D. A comparison of these two texts would be a valuable contribution but remains to be a desideratum.

The Chinese translation of the **Mahāprajāpatīgautamīvastu* is found in T. 1451[24] 350b8–351c10¹⁵ while the respective parallel to the **Bhikṣuṇyupasaṃpadājñapti* in the *Ekottarakarmaśataka* in its Chinese translation is to be found in T. 1453.¹⁶ The *śrāmaṇerikā*-, *śikṣamāṇā*- and *bhikṣuṇī* ordination rites are missing from the *Bhikṣuṇīkarmavācanā* in Chinese T. 1451[24]. Although most of the **Bhikṣuṇyupasaṃpadājñapti* thus has no equivalent in the Chinese MSV, according to Chung, there is a correspondence (in content) to the Chinese *Ekottarakarmaśataka* in T 1453[24] 459c13–465a19. Bhikṣuṇī Wei-chun has produced an English text based on this and other Chinese translations of the MSV (2007: 1).

1.2.3 Introduction to the Tibetan Text Edition

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

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

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

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

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

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

¹⁷ Prof. Dr. Paul Harrison and Prof. Dr. Helmut Eimer offered lengthy responses to my queries, which were instrumental in arriving at this decision. Personal communication dated 03.05.2009 (Harrison) and 12.02.2010 (Eimer).

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

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

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

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

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

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

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

further developed:

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

¹⁹ Peking 1680. See Resources for Kanjur Tanjur studies> Sigla> Berlin manuscript Kanjur <https://www.istb.univie.ac.at/kanjur/rktsneu/collections/affiche.php?id=berlin> (2019–03–18). Variations between *pa* and *ba* as nominal particles found in this edition have not been included in the critical apparatus, since often their spelling is not clearly identifiable and seems to be rather arbitrary.

unfortunately. However, it is important to note that in the Tibetan text, by the end of the **Mahāprajāpatīgautamīvastu* only Mahāprajāpatī has become a *bhikṣuṇī*, while the numerous Śākyan aspirants accompanying her apparently remain un-ordained. Thus, as far as the Tibetan version of the MSV is concerned, strictly speaking, since a sole *bhikṣuṇī* does not constitute a *saṃgha*, it would be incorrect to refer to this text as the foundation history of the *bhikṣuṇī saṃgha*. Rather, the **Mahāprajāpatīgautamīvastu* is most precisely described as an account of the first *bhikṣuṇī* ordination. As we shall see from the text that follows the **Mahāprajāpatīgautamīvastu*, in the MSV it is only in connection with this subsequent text – **Bhikṣuṇyupasaṃpadājñapti* – that a *bhikṣuṇī saṃgha*, i.e., a community of at least four *bhikṣuṇīs*, comes into being. Therefore, the rites regarding full ordination for women can best be understood in the context of both the **Mahāprajāpatīgautamīvastu* and **Bhikṣuṇyupasaṃpadājñapti*. This will be explored in further detail in the critical apparatus and in chapter 4.

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

L	London Shel dkar	(<i>'dul ba</i>), <i>bam po 37, na</i> , 21a8–28a4/28b2
R	Rgyal rtse	(<i>'dul ba</i>), <i>bam po 37–38, na</i> , 19a6–25a5/25b3
T	Tōyō bunko	(<i>'dul ba</i>), <i>bam po 37, na</i> , 20a4–27a1/27a8
N	Snar thang	(<i>'dul ba</i>), <i>bam po 37, da</i> , 326b5–334a7/334b6
H	Lha sa	(<i>'dul ba</i>), <i>bam po 36, da</i> , 150b5–158a1/158a7
S	Stog	(<i>'dul ba</i>), <i>bam po 37, tha</i> , 146a4–153a4/153b3
Z	Shey	(<i>'dul ba</i>), <i>bam po 37, tha</i> , 154b1–161b5/162a5
F	Phu brag	(<i>'dul ba</i>), <i>bam po 31, tha</i> , 124a6–130a8/130b6
Q	Peking 1737	(<i>'dul ba</i>), <i>bam po 36, ne</i> , 97a6–101b8/102a5
K	K'ang hsi Peking 1684/92	(<i>'dul ba</i>), <i>bam po 36–37, phe</i> , 378a7–385a4/385b3
J	Jang sa tham	(<i>'dul ba</i>), <i>bam po 36–37, da</i> , 99a1–103b5/104a2
B	Berlin	(<i>'dul ba</i>), <i>bam po 36–37, na</i> , 360b8–367a4/367b2
D	Derge	(<i>'dul ba</i>), <i>bam po 36, da</i> , 100a3–104b5/105a2
Dpe	Dpe bsdur ma	(<i>'dul ba</i>), <i>bam po 36, vol. 11</i> , 240.8–251.18/252.11

In addition, for the purpose of comparison, in Part Two the *Las brgya rtsa gcig pa* (*Ekottarakarmaśataka*) is provided, which the Tibetan tradition ascribed to Guṇaprabha and that accordingly is part of the *Tanjur*:

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

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

1.3 Acknowledgements

The research was carried out and fully funded by the Deutsche Forschungsgemeinschaft (DFG). The help of this esteemed organization is gratefully acknowledged. My special thanks for their contributions to the results of the project go especially to my partners and colleagues at home and abroad, Dr. Damchö Diana Finnegan, Prof. Dr. Tashi Tsering, Geshe Rinchen Ngödrup, Prof. Dr. Ann Heirman, and Dr. Petra Kieffer-Pülz.

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

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

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

²¹ This information is based on an unpublished manuscript by Jin-il Chung (18.12.2001) which was kindly provided to me by Dr. Petra Kieffer-Pülz in consultation with him.

From the very beginning, in 2009, Prof. Dr. Michael Zimmermann played a key role in initially offering me a Research Fellow Position at the Numata Center for Buddhist Studies, and convincing me to apply for a DFG grant. He has remained supportive through the end.

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

A Karl H. Ditze Foundation advancement award enabled me to hold two highly fruitful colloquia during my research period in India with a total of 24 monk scholars from all six colleges of the three major Gelugpa monastic universities – Sera, Drepung, and Ganden – in southern India. These colloquia were held in close cooperation with the Abbot of Sera Je Monastery in South India, the late Geshe Lobsang Palden, and the Vinaya expert Geshe Rinchen Ngödrup, and with the logistical assistance of the Jangchub Choeling Nunnery, Tibetan Colony, Mundgod, Karnataka State, India.

In October 2012, I was kindly invited by the Department of Religion and Culture of the Central Tibetan Administration to present my research results to a committee of Tibetan monk scholars at the Sarah Institute, in Himachal Pradesh, India. My three-hour lecture in Tibetan was followed by an intensive exchange with the monk scholars lasting several days. This occasion, along with the countless meetings with Tibetan monk scholars during the previous research trips, provided many important opportunities to debate my own interpretations of difficult points and to deepen my understanding of Tibetan Vinaya hermeneutic strategies.

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

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

The kind support and participation of Birte Plutat, M.A., Research Assistant at the Library of the Asien-Afrika-Institut of the University of Hamburg, was indispensable in the creation of a bibliographic database. The online bibliography on the subject “The Buddhist Nuns’ Ordination in the Tibetan Canon” has now been made available to interested researchers, scholars, and the general public.²² Additional thanks are due as well to my project assistants, Ise Gaiza and Sarah Höhner, who worked on this project for several years.

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

²² For more details and the link, see below in the Appendix in the section on References. See p. 365.

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

2 The First Bhikṣuṇī Ordination

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

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

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

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

² During the First International Congress on Buddhist Women's Role, the authenticity of this narrative was questioned from a historical-critical position by Prof. Dr. Noritoshi Aramaki (18.07.2007) and Prof. Dr. Oskar von Hinüber (2008).

In what follows, at first, the Mūlasarvāstivāda version of these events is taken up, based on a critical edition of the Tibetan³ and Schmidt's re-edition of the Sanskrit manuscript (1993) that was initially edited by Ridding and de La Vallée Poussin (1920). This is followed by chap. 2.1.2, which comprises an English translation of the Tibetan texts that includes an annotated analysis and discussion of the significance of this narrative.

2.1.1 Tibetan Text *Mahāprajāpatīgautamīvastu

Uddāna 1

mdor na⁴ | btsa'⁵ zhugs pa dang dge slong mas⁶ | yongs su dris pa⁷ smras⁸
pa'o | las rnam dag kyang bya ba ste | slar babs pa yi⁹ dge slong ma¹⁰ (L 21
a8–b1; R 19a6–7; T 20 a4–5; N 326 b5–6; H 150 b5; S 146 a4–5; Z 154 b1–
2; F 124 a6–7; Q 97 a6–7; K 378a7–8; J 99a1–2; B 360 b8–361 a1; D 100
a3–4; Dpe 240.8–9; Sch 242 MS Kṣudr-v(Bhī) missing.

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

³ See “Introduction to the Tibetan text edition” in the “Introduction” above.

⁴ mdor na | FQKJBD : sdom ni LRTNHSZ

⁵ btsa' | THSZQKJBD: btsa LRN : tsa F

⁶ mas | QKJBD : ma LRTNHSF : dang Z

⁷ dris pa | LRTNHSZQKJBD : zhugs par F

⁸ smras | QKJBDLRTNHS : smra Z

⁹ babs pa yi | LRTNHSZQKJD : 'babs pa'i F : babs pa yid B

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

I.1

I.1.1

sangs rgyas bcom ldan 'das ser skya'i gnas shing n+ya gro dha'i¹¹ kun dga' ra¹² ba na bzhugs te¹³ | de nas¹⁴ gau ta mī¹⁵ skye¹⁶ dgu'i bdag mo chen mo¹⁷ śākya¹⁸ mo lnga brgya dang lhan cig tu¹⁹ bcom ldan 'das gang na²⁰ ba der dong ste²¹ phyin pa dang²² bcom ldan 'das kyi²³ zhabs la mgo bos²⁴ phyag 'tshal te phyogs gcig²⁵ tu 'khod do | | phyogs gcig²⁶ tu 'khod nas | gau ta mī²⁷ skye dgu'i bdag mo chen mo²⁸ la bcom ldan 'das kyis chos kyi gdam yang dag par bstan | yang dag par bskul²⁹ | yang dag par gzengs bstod³⁰ | yang dag par dga' bar byas so | | (L 21 b1–b4; R 19a7–b2; T 20 a5–8; N 326 b6–327 a2; H 150 b6–151 a1; S 146 a5–b1; Z 154 b2–5; F 124 a7–b2; Q

¹¹ gro dha'i] LRTNHSZQKJBD : kro ta'i F

¹² ra] LRTNHSZFQKJD : *om.* ra B

¹³ te] LRTNHSZQKJBD : ste F

¹⁴ nas] LRTNHSZQKJBD : *om.* nas F

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

¹⁶ skye] LRTNHSZQKJBD : skyed F

¹⁷ chen mo] LRTNHSZQKJBD : *om.* chen mo F

¹⁸ śākya] LRTNHSZJBDF : śakya QK

¹⁹ tu] LRTNHSZQKJBD : *om.* tu F

²⁰ gang na ba] QKJD : ga la ba LRTNHSZF : gdan pa B

²¹ ste] LRTNHSZQKJBD : F de

²² phyin pa dang] SZFQKJBD : phyin nas LRTNH

²³ kyi] LRTNHSZQKJBD : F kyis

²⁴ mgo bos] LRTNHSZFD : *abbr.* mgos QKJB

²⁵ gcig] LRTNHSZQKJBD : cig F

²⁶ gcig] LRTNHSZQKJBD : cig F

²⁷ gau ta mī] D : go'u ta mi LRTNH : 'go'u ta mi SZ : gau'u ta mā'i QKJB : F go'u ta ma

²⁸ skye dgu'i bdag mo chen mo] LRTNHSZQKJBD : F skyed dgu'i bdag mo chen po

²⁹ yang dag par bskul] HSZFQKJBD : *om.* yang dag par bskul LRTN

³⁰ gzengs bstod] DHSZ : gzeng bstod LRTJB : bzeng bstod NK : bzengs bstod do F : bzeng bstod te Q

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

I.1.2

rnam grangs du mar chos kyi³¹ gtam gyis yang dag par bstan | yang dag par bskul³² | yang dag par gzengs³³ bstod | yang dag par dga' bar³⁴ byas te cang mi gsung ba dang | gau ta mī³⁵ skye³⁶ dgu'i bdag mo chen mo stan las langs te bcom ldan 'das gang na³⁷ ba de³⁸ logs su thal mo sbyar te phyag 'tshal nas³⁹ bcom ldan 'das la 'di skad ces gsol to | | btsun pa de ste⁴⁰ bud med⁴¹ kyis dge sbyong gi⁴² 'bras bu bzhi 'thob⁴³ pa'i skabs mchis na bud med rnams⁴⁴ legs par bshad⁴⁵ pa'i chos⁴⁶ 'dul ba la rab tu byung ste bsnyen par⁴⁷ rdzogs nas dge slong ma'i dngos po spyod cing bud med rnams⁴⁸ bcom ldan 'das kyi drung na tshangs par spyad⁴⁹ pa spyod du gsol zhes gsol pa dang | (L 21 b4–8; R 19b2–5; T 20 a8–b4; N 327 a2–6; H 151 a1–5; S 146 b1–5; Z 154 b5–155 a2; F 124 b3–5; Q 97 b1–3; K 378 b3–8; J 99a4–7; B 361 a4–7;

³¹ kyi| LRTNHSZQKJBD : kyis F

³² bskul| LRTNHSZQKJBD : skul F

³³ gzengs| HSZD : zeng LRTNJ : bzengs F : bzeng QKB

³⁴ bar| LRTNHSZFQJBD : *om.* bar K

³⁵ gau ta mī| QJBD : go'u ta mi LRT : go'u ta ma'i N : go'u ta mi'i H : 'go'u ta mi SZ : go'u ta ma F : gau ta ma'i K

³⁶ skye| LRTNHSZFQKJD : *om.* skye B

³⁷ gang na| QKJBD : ga la LRTNHSZF

³⁸ de| SZFQKJBD : der LRTNH

³⁹ nas| LRTNHSZQKJBD : te F

⁴⁰ ste| LRTNHSZQKJBD : te F

⁴¹ bud med| BD : *add.* rnams LRTNHSZFQKJ

⁴² gi| LRTNHSZQKJBD : gis F

⁴³ 'thob| RQKJBD : thob LTNHSZF

⁴⁴ bud med rnams| LRTNHSZQKJBD : *add.* kyis F

⁴⁵ bshad| RQKJBD : gsungs LTNHSZF

⁴⁶ chos| LRTNHSZFD : *add.* kyi QKJB

⁴⁷ bsnyen par| LRTNHSZQKJBD : snyen pa F

⁴⁸ bud med rnams| HSZFQKJBD : *add.* kyis LRTN

⁴⁹ spyad| LRTNHSZQKJBD : spyod F

D 100 a6–b1; Dpe 240.16–241.5; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b12–15)

I.1.3

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

I.1.4

gau ta mi⁶⁴ skye dgu'i bdag mo chen mos⁶⁵ lan gnyis lan gsum du yang bcom ldan 'das la 'di skad ces gsol to | | btsun pa de ste bud med kysis⁶⁶ dge sbyong

⁵⁰ skye dgu'i] LRTNHSZKJBD : skye dgu' Q : skyed dgu'i F

⁵¹ gau ta mi] QJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F : gau ta ma'i K

⁵² khyod] LRTNHSZQKJBD : khyed F

⁵³ khyim mi mo'i] FQKJD : khyim pa mo'i LRTNHSZ : khyim mo'i B

⁵⁴ la nam] LRTNHSZFQKJD : lan ma B

⁵⁵ 'tsho'i] LRTNHSZQKJBD : mtsho'i F

⁵⁶ zhig pa la] QD : shig pa la KJB : om. pa LRTNHSZ : om. la F

⁵⁷ yong su] RTNHSZQKJBD : abbr. yongsu LF

⁵⁸ yongs su dag pa] LRTNHSZQKJBD : om. yongs su dag pa F

⁵⁹ yong su] RTNHSZQKJBD : abbr. yongsu LF

⁶⁰ bar] FQKJBD : ba TNHSZ : pa LR

⁶¹ par] LRTNHSZQKJBD : pa F

⁶² spyad] LRTNHSZQKJBD : spyod F

⁶³ 'gyur ro] LRTNHSZQKJBD : F abbr. 'gyuro.

⁶⁴ gau ta mi] QJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F : gau ta ma'i K

⁶⁵ mos] LRTNHSZQKJBD : pos F

⁶⁶ kysis] HQJD : gyis KB : nams LRTNSZ : nams la F

gi⁶⁷ 'bras bu bzhi 'thob⁶⁸ pa'i skabs mchis na bud med rnams legs par gsungs pa'i chos⁶⁹ 'dul ba la rab tu byung ste bsnyen par rdzogs nas⁷⁰ dge slong ma'i dngos por⁷¹ spyod cing bud med rnams bcom ldan 'das kyi⁷² drung na⁷³ tshangs par spyad pa⁷⁴ spyod du⁷⁵ gsol zhes⁷⁶ gsol pa dang (L 22 a2–5; R 19b7–20a1; T 20 b6–21 a1; N 327 b1–3; H 151 a7–b3; S 146 b6–147 a2; Z 155 a4–6; F 124 b7–125 a1; QK 97 b5–7; K 379a2–5; J 99a8–b2; B 361 b1–4; D 100 b2–4; Dpe 241.9–15; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b15–17)

I.1.5

bcom ldan 'das kyi⁷⁷ lan gnyis lan⁷⁸ gsum du yang gau ta mi⁷⁹ skye dgu'i bdag mo chen mo la gau ta mi⁸⁰ khyod 'di ltar khyim mi⁸¹ mo'i gos dkar po⁸² gyon la⁸³ nam 'tsho'i⁸⁴ bar du de 'ba' zhig pa la⁸⁵ yongs su⁸⁶ rdzogs pa |

⁶⁷ gi| LRTNHSZQKJBD : gis F

⁶⁸ 'thob| RQKJBD : thob LTNHSZF

⁶⁹ chos| LRTNHSZD : *add.* kyi QKJB : *om.* chos F

⁷⁰ rab tu byung ste bsnyen par rdzogs nas| LRTNHSZQKJBD : rab tu snyen par rdzogs nas rab tu byung ste F

⁷¹ por| QKJBD : po LRTNHSZF

⁷² kyi| LRTNHSZQKJBD : kyis F

⁷³ na| SZFQKJBD : du LRTNH

⁷⁴ spyad pa| LRNHSZQKJBD : *om.* spyad pa T : spyod pa F

⁷⁵ spyod du| LRTNHSZQKJBD : spyad du F

⁷⁶ gsol zhes| TNHSZFQKJBD : *om.* gsol zhes LR

⁷⁷ kyi| LRTNHSZFQJBD : *om.* kyis K

⁷⁸ lan| LRTNHSZQKJBD : *om.* lan F

⁷⁹ gau ta mi| QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

⁸⁰ gau ta mi| QKJD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F : gau tu mi B

⁸¹ mi| FQKJBD : pa LRTNHSZ

⁸² dkar po| RNHSZFQKJBD : dkar mo T : kar mo L

⁸³ gyon la| LRTNHSZQKJD : kyon la B : gon ba F

⁸⁴ 'tsho'i| LRTNHSZJBD : mtsho'i FQK

⁸⁵ zhig pa la| LQBD : zhig la TNHSZF : shig la R : shig pa la KJ

⁸⁶ yong su| LRTNHSZQKJBD : F *abbr.* yongsu

yongs su dag pa | yongs su byang bar tshangs par⁸⁷ spyad pa spyod cig dang
 | khyod la yun ring po'i⁸⁸ don dang | phan pa dang bde bar 'gyur ro⁸⁹ | |
 zhes bka' stsal pa dang⁹⁰ de nas gau ta mi⁹¹ skye dgu'i bdag mo chen mo⁹²
 bcom ldan 'das kyis⁹³ lan gsum du ma gnang⁹⁴ ba dang | bcom ldan 'das
 kyi⁹⁵ zhabs la mgo bos⁹⁶ phyag 'tshal⁹⁷ nas bcom ldan 'das kyi⁹⁸ drung nas
 dong ngo⁹⁹ | | (L 22 a5–8; R 20a1–4; T 21 a1–4; N 327 b3–7; H 151 b3–6;
 S 147 a2–5; Z 155 a6–b1; F 125 a1–4; Q 97 b7–98 a1; K 379a5–8; J 99 b2–
 4; B 361 b4–7; D 100 b 4–6; Dpe 241.15–242.2; Sch 242 MS Kṣudr-v(Bhī)
 missing; T. 1451[24] 350b17–18)

I.2

I.2.1

de nas bcom ldan 'das kyis ser skya'i gnas na¹⁰⁰ ji srid dgyes kyi¹⁰¹ bar du
 bzhugs nas lhung bzed dang chos gos bsams te | yul na di ka¹⁰² gang na ba
 der rgyu zhing¹⁰³ gshegs pa dang¹⁰⁴ | gau ta mi¹⁰⁵ skye dgu'i bdag mo chen

⁸⁷ tshangs par] HSFQKJBD : *om.* tshangs par LRTN

⁸⁸ po'i] NHFQKJBD : *por* LRTSZ

⁸⁹ 'gyur ro] RTNHSZQKJBD : *LF abbr.* 'gyuro

⁹⁰ dang] LRTNHFQKJBD : *om.* dang SZ

⁹¹ gau ta mi] QKJBD : *go'u ta mi* LRTNH : 'go'u ta ma SZ : *go'u ta ma* F

⁹² mo] QKJBD : *mos* LRTNHSZF

⁹³ kyis] FQKJBD : *add.* lan gnyis LRTNHSZ

⁹⁴ gnang] LRTNHSZQKJBD : *snang* F

⁹⁵ kyi] LRTNHSZQKJBD : *kyis* F

⁹⁶ mgo bos] LRTNHSZFD : *abbr.* mgos QKJB

⁹⁷ 'tshal] FQKJBD : *byas* LRTNHSZ

⁹⁸ kyi] LRTNUHSZKJBD : *kya* Q : *kyis* F

⁹⁹ drung nas dong ngo] QKJBD : *drung nas song ngo* LRTNHSZ : *drung na song ngo* F

¹⁰⁰ na] LRTNHSZFQKJD : *nas* B

¹⁰¹ kyi] LRTNHSZQKJBD : *kyis* F

¹⁰² na di ka] SZQKJBD : *na ti ka* LRTNHF

¹⁰³ zhing] LRTNHSZFQKJBD : *zhang* Q

¹⁰⁴ gshegs pa dang] LRTNHFQKJBD : *gshegs du bya'o* SZ

¹⁰⁵ gau ta mi] QKJBD : *go'u ta mi* LRTNH : 'go'u ta ma SZ : *go'u ta ma* F

mos¹⁰⁶ bcom ldan 'das ser skya'i¹⁰⁷ gnas na ji srid dgyes kyi¹⁰⁸ bar du bzhugs nas lhung bzed dang chos gos bsnams¹⁰⁹ te | yul na di ka¹¹⁰ gang na ba der rgyu zhing gshegs par¹¹¹ thos so | | de ltar thos pa dang śākya mo lnga brgya dang lhan cig tu rang¹¹² gis mgo¹¹³ bregs te chos gos bgos so | | mgo bregs shing¹¹⁴ sbyar ma gyon te bcom ldan 'das kyi¹¹⁵ dgongs mal du rjes bzhin 'brang zhing dong ngo¹¹⁶ | | de nas bcom ldan 'das kyi¹¹⁷ yul bñi dzi¹¹⁸ nas ljongs rgyu zhing nā di kar¹¹⁹ byon te nā di ka'i gu ji'i¹²⁰ gnas na bzhugs so¹²¹ | | de nas gau ta mī¹²² skye dgu'i bdag mo chen mo¹²³ lus ngal | lus chad | lus dub ste¹²⁴ | rdul gyis lus la phog¹²⁵ bzhin du¹²⁶ bcom ldan 'das ga la ba der song ste phyin pa dang | bcom ldan 'das kyi¹²⁷ zhabs la mgo bos¹²⁸

¹⁰⁶ bdag mo chen mos] LRTNHSZQKJBD : bdag mos F

¹⁰⁷ skya'i] LRTNHSZQKJBD : skye'i F

¹⁰⁸ kyi] LRTNHSZQKJBD : gyi Q : kyis F

¹⁰⁹ bsnams] LRTNHSZFKJBD : bsnabs Q

¹¹⁰ na di ka] HSZQKJBD : na ti ka LRTNF

¹¹¹ par] QKJBD : pa LRTNHSZF

¹¹² rang] LRTNHSZQKJBD : rangs F

¹¹³ mgo] LRTNHSZQKJBD : *add.* bo F

¹¹⁴ bgos so || mgo bregs shing] QKJBD : *om.* LRTNHSZF

¹¹⁵ kyi] LRTNHSZQKJBD : kyis F

¹¹⁶ ngo] LRTNHSZQKJBD : *om.* ngo F

¹¹⁷ kyis] LRTNHSZ : kyi FQKJBD Here the Derge reading kyi seems to be wrong, because Bcom ldan 'das is serving as the subject of the intransitive verb 'byon pa. Although the ergative is to be omitted in the case of an intransitive verb, it can be used to emphasize the agent in the case of verbs of movement.

¹¹⁸ bñi dzi] D : bri dzi LRTNHSZJB : bri rdzi FQ : bra rdzi K

¹¹⁹ nā di kar] *em.* : na di kar LRTNHSZQKJBD : ni di kar B : na ti kar F

¹²⁰ nā di ka'i gu ji'i] *em.* : na di ka'i gu ji'i QKJBD : na ta ka'i gu ti F : na ti ka'i kun dzi ka'i SZ : na ka'i T : na ka'i kun dzi ka'i LRN : na di ka'i ku dzi ka'i H

¹²¹ bzhugs so] LRTNHSZQKJBD : *abbr.* bzhugso F

¹²² gau ta mī] QKJBD : go'u ta mi TLNHR : 'go'u ta ma SZ : go ta mī B : go'u ta ma F

¹²³ mo] LRTNHSZQKJBD : mos F

¹²⁴ ste] LRTNHSZQKJBD : te F

¹²⁵ phog] LRTNHSZQKJBD : *add.* pa F

¹²⁶ du] *om.* du F

¹²⁷ kyi] LRTNHSZQKJBD : kyis F

¹²⁸ mgo bos] LRTNHSZFD : *abbr.* mgos QKJB

phyag 'tshal te phyogs gcig¹²⁹ tu 'khod do¹³⁰ | | phyogs gcig¹³¹ tu 'khod¹³²
nas gau ta mī¹³³ skye dgu'i¹³⁴ bdag mo chen mo ni bcom ldan 'das kyis chos
kyi gtam gyis¹³⁵ yang dag par bstan | yang dag par bskul | yang dag par
gzengs¹³⁶ bstod | yang dag par dga' bar byas te | rnam grangs du mar chos
kyi¹³⁷ gtam¹³⁸ yang dag par bstan | yang dag par bskul | yang dag par
gzengs¹³⁹ bstod | yang dag par dga' bar byas te cang mi gsung bar¹⁴⁰ bzhugs
pa dang¹⁴¹ | (L 22 a8–b8; R 20a4–b3; T 21 a4–b4; N 327 b7–328 b1; H 151
b6–152 a7; S 147 a5–b5; Z 155 b1–156 a2; F 125 a5–b4; Q 98 a1–6; K
379a8–380a1; J 99b4–100a2; B 361 b7–162 a7; D 100 b6–101 a4; Dpe
242.2–20; Sch 242 MS Kṣudr-v(Bhī) missing; T. 1451[24] 350b19–24)

I.2.2

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

¹²⁹ gcig] LRTNHSZFJBD : cig QK

¹³⁰ do] HSZFQKJBD : te LRT : de N

¹³¹ gcig LRTNHSZJBD : cig QFK

¹³² 'khod] LRTNHSZFJBD : mkhod QK

¹³³ gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma F : 'go'u ta ma SZ

¹³⁴ dgu'i] LRTNHSZFJBD: dgu QK

¹³⁵ gtam gyis] LRTNHSZQKJBD : tam F

¹³⁶ gzengs] HSZFBD : zeng LRTNJ : bzeng QK

¹³⁷ kyi] LRTNHSZQKJBD : kyis F

¹³⁸ gtam] FQKJBD : *add.* gyis LRTNHSZ

¹³⁹ gzengs] HSZBD : zeng LRTNQKJ : bzengs F

¹⁴⁰ gsung bar] RTNHSZQKJBD : gsungs par LF

¹⁴¹ cang mi gsung bar bzhugs pa dang] LRTNHSZFQKBD : *om.* cang mi gsung bar
bzhugs pa dang J

¹⁴² gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

¹⁴³ mo] NQKJBD : mos LRTHZSF

¹⁴⁴ gang] LRTNHSZQKJBD : ga F

¹⁴⁵ der] SZFQKJBD : *add.* logs su LRTNH

¹⁴⁶ nas] LRTNHSFQKJBD : te Z

¹⁴⁷ bud med rnams] LTNHSZF : *om.* rnams RQKJBD. Skt. *mātrgrāmasya*.

gi¹⁴⁸ 'bras bu bzhi 'thob¹⁴⁹ pa'i skabs mchis na bud med rnam legs par
 gsungs pa'i chos¹⁵⁰ 'dul ba la rab tu byung ste¹⁵¹ | bsnyen¹⁵² par rdzogs nas
 dge slong ma'i dngos po¹⁵³ spyod cing bud med rnam bcom ldan 'das kyi¹⁵⁴
 drung na tshangs par spyad¹⁵⁵ pa spyod du gsol zhes gsol pa dang | (L 22
 b8–23 a3; R 20b3–5; T 21 b4–7; N 328 b1–4; H 152 a7–b2; S 147 b5–148
 a1; Z 156 a2–5; F 125 b4–7; Q 98 a6–7; K 380a1–4; J 100a2–4; B 362 a7–
 b1; D 101 a4–6; Dpe 242.20–243.5; Sch 242 MS Kṣudr-v(Bhī) 3 a1–2; T.
 1451[24] 350b24–27)

I.2.3

bcom ldan 'das kyis gau ta mī¹⁵⁶ skye dgu'i bdag mo chen mo¹⁵⁷ la | gau ta
 mī¹⁵⁸ khyod¹⁵⁹ 'di ltar 'di bzhin du nam 'tsho'i¹⁶⁰ bar du mgo¹⁶¹ bregs te
 sbyar ma gyon la¹⁶² nam 'tsho'i¹⁶³ bar du¹⁶⁴ de¹⁶⁵ 'ba' zhig¹⁶⁶ yongs su

¹⁴⁸ gi| LRTNHSZQKJBD : gis F

¹⁴⁹ 'thob| RQKJBD : thob LTNHSZF

¹⁵⁰ chos| LRTNHSZFBFD : *add.* kyi QKJ

¹⁵¹ ste| LRTNHSZFJD : te QKB

¹⁵² bsnyen| LRTNHSZQKJBD : snyen F

¹⁵³ po| QKJBD : por LRTNHSZF

¹⁵⁴ kyi| LRTNHSZJD : kyis FQKB

¹⁵⁵ spyad| LRTNHSZQKJBD : spyod F

¹⁵⁶ gau ta mī| BD QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

¹⁵⁷ chen mo| LRTNHSZFQKJBD : *om.* chen mo F

¹⁵⁸ gau ta mī| BD QKJBD : go'u ta mi LRTNH : SZ 'go'u ta ma : go'u ta ma F

¹⁵⁹ khyod| LRTNHSZQKJBD : *add.* kyis F

¹⁶⁰ 'tsho'i| RTNHSZJD : mtsho'i LFQKB

¹⁶¹ mgo| LRTNHSZQKJBD : F *add.* bo

¹⁶² gyon| LRTNHZQKJBD : byin S : gon te F

¹⁶³ 'tsho'i| LRTNHSZFJD : mtsho'i QKB

¹⁶⁴ nam 'tsho'i bar du| QKJBD : *om.* nam 'tsho'i bar du LRTNHSZF

¹⁶⁵ de| LRTNHSZQKJBD : *add.* la F

¹⁶⁶ zhig| LRTNHSZFJBD : shig RQKJ. Cf. I.1.3 and I.1.5 de 'ba' zhig pa la. Here, de 'ba' zhig (pa la) corresponds to Skt. *kevalam*. The addition of pa la in I.1.3 and I.1.5 seems plausible as a locative particle, in the sense of “in this [way of life] as a lay woman alone you should perfect ... the *brahmacarya*”. But here 'ba' zhig seems to be understood as an adverb to the verb spyod pa, in the sense of “to practice purely.”

rdzogs pa | yongs su¹⁶⁷ dag pa¹⁶⁸ dang¹⁶⁹ | yongs su¹⁷⁰ byang bar tshangs pa¹⁷¹ spyad pa spyod¹⁷² cig dang | khyod la yun ring po'i don dang | phan pa dang | bde bar 'gyur ro zhes bka' stsal to | | (L 23 a3–5; R 20b5–7; T 21 b7–22 a2; N 328 b4–6; H 152 b2–4; S 148 a1–3; Z 156 a5–7; F 125 b7–126 a1; Q 98 a7–b2; K 380a4–6; J 100a5–6; B 362 b1–3; D 101 a6–7; Dpe 243.5–10; Sch 242 MS Kṣudr-v(Bhī) 3 a2–3; T. 1451 [24] 350b27–c1)

I.2.4

gau ta mi¹⁷³ skye dgu'i bdag mo chen mos lan gnyis lan gsum du yang bcom ldan 'das la 'di skad ces gsol to | | btsun pa de ste bud med kyis dge sbyong gi¹⁷⁴ 'bras bu¹⁷⁵ bzhi 'thob¹⁷⁶ pa'i skabs mchis na bud med rnam legs par gsungs pa'i chos 'dul ba¹⁷⁷ la rab tu byung zhing bsnyen¹⁷⁸ par rdzogs nas dge slong ma'i dngos por spyod cing | bud med rnam bcom ldan 'das kyi¹⁷⁹ drung na tshangs par spyad pa¹⁸⁰ spyod du gsol | zhes de skad¹⁸¹ gsol pa dang | (L 23 a5–7; R 20b7–21a1; T 22 a2–4; N 328 b6–329 a1; H 152 b4–7; S 148 a3–5; Z 156 a7–b1; F 126 a1–3; Q 98 b2–4; K 380a6–8; J 100a6–8; B 362 b3–6; D 101 a7–b2; Dpe 243.10–16; Sch 242 MS Kṣudr-v(Bhī) 3 a3–5; T. 1451[24] 350c1)

¹⁶⁷ yong su] RTNHSZQKJBD : *abbr.* yongsu LF

¹⁶⁸ dag pa] LRTNHSZFQKJD : *dga'* B

¹⁶⁹ dang] RFQKJBD : *om.* dang LTNHSZ

¹⁷⁰ yongs su] RTNHSZJD : *om.* yongs su QKB : *abbr.* yongsu LF

¹⁷¹ par] LRTNHSZFQBD : pa KJ. Cf. Dpe bar

¹⁷² spyad pa spyod] LRTNHSZQKJBD : spyod pa spyad F

¹⁷³ gau ta mi] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

¹⁷⁴ gi] LRTNHSZQKJBD : gis F

¹⁷⁵ 'bras] LRTNHSZFQKJD : *om.* 'bras B

¹⁷⁶ 'thob] RQKJBD : thob LNTHSZF

¹⁷⁷ chos 'dul ba] LRTNHSZD : chos 'dul F : chos kyi 'dul ba QKJB

¹⁷⁸ bsnyen] LRTNHSZQKJBD : snyen F

¹⁷⁹ kyi] LRTNHSZQKBD : kyis LFJ

¹⁸⁰ spyad pa] LRTNHSZFQKJD : spyod pa B : *om.* spyad pa F

¹⁸¹ de skad] RHSQKJBD : *add.* ces LTNZF

I.2.5

bcom ldan 'das kyis¹⁸² lan gnyis¹⁸³ lan gsum du yang gau ta mī¹⁸⁴ skye dgu'i bdag mo chen mo la¹⁸⁵ | gau ta mī¹⁸⁶ khyod kyis¹⁸⁷ 'di ltar 'di bzhin du nam 'tsho'i¹⁸⁸ bar du mgo¹⁸⁹ bregs te sbyar ma gyon¹⁹⁰ la de 'ba' zhig¹⁹¹ yongs su rdzogs pa dang¹⁹² | yongs su dag pa dang¹⁹³ | yongs su byang bar¹⁹⁴ tshangs par spyad pa¹⁹⁵ spyod cig dang | khyod la¹⁹⁶ yun ring po'i don dang phan pa dang bde bar 'gyur ro | (L 23 a7–b1; R 21a1–3; T 22 a4–7; N 329 a1–4; H 152 b7–153 a2; S 148 a5–7; Z 156 b2–3; F 126 a3–5; Q 98 b4–5; K 380a8–b3; J 100a8–b2; B 362 b6–8; D 101 b2–3; Dpe 243.16–21; Sch 243 MS Kṣudr-v(Bhī) 3 a5–b1; T. 1451 [24] 350c1)

¹⁸² kyis] LRTNHSFQKJBD : kyī Z

¹⁸³ gnyis] LRTNHSZFQKJD : *add.* dang B

¹⁸⁴ gau ta mī] ZQKJBD : go'u ta mi LRTNH : 'go'u ta ma S : go'u ta ma F

¹⁸⁵ gau ta mī skye dgu'i bdag mo chen mo la] LRTNHSFQKJBD : *om.* gau ta mī skye dgu'i bdag mo chen mo la Z

¹⁸⁶ gau ta mī QKJBD : go'u ta mi LRTNH : SZ 'go'u ta ma : F go'u ta ma

¹⁸⁷ kyis] LRTNHSZFQJBD : gyis K

¹⁸⁸ 'tsho'i] LRTNHSZFJBD : mtsho'i QK

¹⁸⁹ mgo] LRTNHSZQKJBD : *add.* bo F

¹⁹⁰ gyon] LRTNHSZQKJBD : gon F

¹⁹¹ zhig] LRTNHSZFQKBD : shig J. Cf. note 166.

¹⁹² rdzogs pa dang] LRTNHSZQKJBD : rdzogs par, *om.* dang F

¹⁹³ dag pa dang] LRTNHSZQKJBD : dag par, *om.* dang F

¹⁹⁴ bar] RTNHSZQKJBD : par L : *om.* bar F

¹⁹⁵ spyad pa] LRTNHSZQKJBD : spyod par F

¹⁹⁶ khyod la] LRNHSZFQKJBD : T *add.* yun la

I.3

I.3.1

I.3.1.1

gau ta mī¹⁹⁷ skye¹⁹⁸ dgu'i bdag mo chen mo¹⁹⁹ la lan gnyis²⁰⁰ lan gsum²⁰¹ du
bcom ldan 'das kyis ma gnang²⁰² ba dang phyi rol gyi sgo khang gi²⁰³ phyogs
gcig tu 'dug ste ngu zhing mchi²⁰⁴ ma 'byin to²⁰⁵ | | (L 23 b1–2; R 21a3–4;
T 22 a7–8; N 329 a4–5; H 153 a2–3; J 100b2; K 380b3–4; Q 98 b5–6; F 26
a5–6; S 148 a7–b1; Z 156 b4–5; B 363 a1; D 101 b3; Dpe 243.21–244.2; Sch
243 MS Kṣudr-v(Bhī) 3 b1–2; T. 1451[24] 350c1–2)

I.3.1.2

tshe dang ldan pa kun dga' bos gau ta mī²⁰⁶ skye dgu'i bdag mo chen mo phyi
rol gyi²⁰⁷ sgo²⁰⁸ khang gi²⁰⁹ phyogs gcig tu²¹⁰ 'dug nas ngu zhing²¹¹ mchi ma
byung²¹² ba mthong ngo | | de ltar mthong ba dang | gau ta mī²¹³ skye dgu'i

¹⁹⁷ gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

¹⁹⁸ skye] SZQKJBD : skyes LRTNHF

¹⁹⁹ chen mo] LRTNHSKJD : chen po F : chen mos Z : *om.* chen mo QB

²⁰⁰ lang gnyis] LRTNHSZQKJBD : *om.* lan gnyis F

²⁰¹ gsum] FQKJBD : *add.* gyi bar LRTNHSZ

²⁰² gnang] THSZFQKJBD : gtang LRN

²⁰³ gi] LTNHSZQKJBD : *om.* gi R : gis F

²⁰⁴ mchi] LRTNHSZFKJBD : 'chi Q

²⁰⁵ to] HQKJDB : te LRTNSZF

²⁰⁶ gau ta mī] : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F

²⁰⁷ gyi] LRTNHSZQKJBD : *om.* gyi F

²⁰⁸ sgo] LRTNHSZFQKJD : sko B

²⁰⁹ gi] LRTNHSZQKJBD : gis F

²¹⁰ phyogs gcig tu] LRTNHSZQKJBD : *abbr.* phyogsu F

²¹¹ zhing] LRTNHSZFQJBD : *om.* zhing K

²¹² byung] LRTNSZQKJBD : phyung H : dbyung F

²¹³ gau ta mī] QKJBD : go'u ta mi LRTH : go'u ta ma'i N : 'go'u ta ma SZ : ge'u ta
ma F

bdag mo²¹⁴ chen mo la gau ta mī²¹⁵ khyod ci'i phyir na²¹⁶ phyi rol gyi²¹⁷ sgo khang gi phyogs gcig tu 'dug la ngu²¹⁸ zhing mchi ma 'byin²¹⁹ ces²²⁰ smras pa dang | (L 23 b3–4; R 21a4–6; T 22 a8–b2; N 329 a5–7; H 153 a3–5; S 148 b1–3; Z 156 b5–7; F 126 a6–8; Q 98 b6–7; K 380b4–6; J 100b2–4; B 363 a2–3; D 101 b4–5; Dpe 244.2–6; Sch 243 MS Kṣudr-v(Bhī) 3 b2–4; T. 1451[24] 350c2–3)

I.3.1.3

btsun pa kun dga' bo 'di ltar bud med kyis legs par bshad²²¹ pa'i chos²²² 'dul ba la²²³ rab tu byung nas bsnyen²²⁴ par²²⁵ rdzogs te dge slong ma'i²²⁶ dngos por ma gngang ngo²²⁷ | | (L 23 b5; R 21a6; T 22 b2–3; N 329 a7–b1; H 153 a5–6; S 148 b3–4; Z 156 b7–8; F 126 a8–b1; Q 98 b7–8; K 380b6–7; J 100b4; B 363 a3–4; D 101 b5; Dpe 244.6–8; Sch 243 MS Kṣudr-v(Bhī) 3 b4; T. 1451[24] 350c3–5)

²¹⁴ mo] LRTNHSZQKJBD : *add.* la F

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

²¹⁶ na] LRTNHSZQKJBD : *om.* na F

²¹⁷ gyi] LRTNHSZQKJBD : *gyis* F

²¹⁸ ngu] LRTNHSZFQKJD : du B

²¹⁹ 'byin] LRTNHSZFQKJBD : *add.* pa F

²²⁰ ces] LRTNHFQKJBD : *zhes* SZ

²²¹ bshad] QKJBD : *gsungs* LRTNHSZF

²²² chos] LRTNHSZFBD : *add.* *kyi* QKJ

²²³ la] HSZFQKJBD : *las* LRTN

²²⁴ bsnyen] LRTNHSZKJBD : *snyen* FQ

²²⁵ par] LRTNHSZFQKJD : *om.* par B

²²⁶ ma'i] LRTNHSZFKJBD : *ma'* Q

²²⁷ gngang ngo] RTNHSZQKJBD : *abbr.* gnango FL

I.3.1.4

gau ta mī²²⁸ de lta na²²⁹ sdod²³⁰ cig dang ngas bcom ldan 'das la gsol lo | |
 (L 23 b6; R 21a6–7; T 22 b3–4; N 329 b1; H 153 a6; S 148 b4; Z 156 b8; F
 126 b1–2; Q 98 b8; K 380b7; J 100b4–5; B 363 a4; D 101 b5; Dpe 244.9;
 Sch 243 MS Kṣudr-v(Bhī) 3 b4–5; T. 1451[24] 350c5–6)

I.3.2

I.3.2.1

de nas tshe dang ldan pa kun dga'²³¹ bos bcom ldan 'das gang na²³² ba der
 song ste drung du phyin pa dang²³³ | bcom ldan 'das kyi²³⁴ zhabs la mgo
 bos²³⁵ phyag 'tshal te phyogs gcig tu 'dug go | | phyogs gcig tu 'dug nas
 tshe dang ldan pa kun dga' bos²³⁶ bcom ldan 'das la btsun pa de ste²³⁷ bud
 med rnams²³⁸ dge sbyong gi²³⁹ 'bras bu bzhi 'thob²⁴⁰ pa'i skabs mchis na²⁴¹
 bud med dag²⁴² legs par bshad²⁴³ pa'i chos²⁴⁴ 'dul ba la rab tu byung zhing

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

²²⁹ de lta na] QJBD : de ltar LRTNSZ : de ltar na HFK

²³⁰ sdod] LRTNHSZFKJBD : stod Q

²³¹ dga'] LRTNHSZFKJBD : dga'i B

²³² na] LRTNHSZQKJBD : la F

²³³ dang] LRTNHSZQKJBD : om. dang F

²³⁴ kyi] LRTNHSZQKBD : kyis FB

²³⁵ mgo bos] LRTNHSZFD : abbr. mgos QKJB

²³⁶ bos] LRTNHSZQKJBD : bo F

²³⁷ ste] LRTNHSZQKJBD : te F

²³⁸ bud med rnams] LRTNHSZF : om. rnams QKJBD. Plural matches with Sanskrit parallel.

²³⁹ gi] LRTNHSZQKJBD : gis F

²⁴⁰ 'thob] RQKJBD : thob LTNHSZF

²⁴¹ na] LRTNHSZFKJBD : om. na KB

²⁴² dag] SZQKJBD : rnams LRTNH : de dag F

²⁴³ bshad] QKJBD : bsungs F : gsungs LRTNHSZ

²⁴⁴ chos] LRTNHSZFD : add. kyi QKJB

bsnyen²⁴⁵ par rdzogs nas dge slong ma'i dngos por spyod²⁴⁶ cing | bcom
ldan 'das kyi drung na²⁴⁷ bud med rnams tshangs par²⁴⁸ spyad pa spyod du²⁴⁹
gsol zhes de skad²⁵⁰ gsol pa dang | (L 23 b6–24 a1; R 21a7–b2; T 22 b4–7;
N 329 b1–5; H 153 a6–b2; S 148 b4–7; Z 156 b8–157 a3; F 126 b2–5; Q 98
b8–99 a3; K 380b7–381a3; J 100b5–7; B 363 a4–8; D 101 b5–7; Dpe 244.9–
17; Sch 243 MS Kṣudr-v(Bhī) 3 b5–4 a2; T. 1451[24] 350c6–10)

I.3.2.2

kun dga' bo khyod bud med legs par bshad²⁵¹ pa'i chos²⁵² 'dul ba la rab tu
byung zhing bsnyen²⁵³ par rdzogs te dge slong ma'i dngos por²⁵⁴ ma gsol
cig²⁵⁵ | de ci'i phyir zhe na | kun dga' bo legs par bshad pa'i²⁵⁶ chos²⁵⁷ 'dul
ba la²⁵⁸ bud med²⁵⁹ rab tu phyung²⁶⁰ na chos²⁶¹ 'dul ba de yun ring du gnas par
mi 'gyur ro | | (L 24 a1–3; R 21b2–3; T 22 b7–23 a1; N 329 b5–6; H 153
b2–4; S 148 b7–149 a2; Z 157 a3–4; F 126 b5–6; Q 99 a3–4; K 381a3–5; J
100b7–101a1; B 363 a8–b1; D 101 b7–102 a2; Dpe 244.17–21; Sch 243 MS
Kṣudr-v(Bhī) 4 a2–3; T. 1451[24] 350c10–12)

²⁴⁵ bsnyen] LRTNHSZQKJBD : snyen F

²⁴⁶ spyod] LRTSZFQKJBD : spyad NH

²⁴⁷ na] LRTNHSZFQKJD : nas B

²⁴⁸ par] LRTNHSZQKJBD : pa Z

²⁴⁹ spyad pa spyod du] LRTNHSZQKJBD : spyod pa spyad du F

²⁵⁰ de skad] QKJBD : *add. ces F : om. de skad* LRTNHSZ

²⁵¹ bshad] LRTNHSZQKJBD : gsungs F

²⁵² chos] LRTNHSZFD : *add. kyi* QKJB

²⁵³ bsnyen] LRTNHSZQKJBD : snyen F

²⁵⁴ por] LRTNHSZQKJBD : pos F

²⁵⁵ cig] LRTNHSZFQJBD : cing K

²⁵⁶ legs par bshad pa'i] HQKJBD : *om. legs par bshad pa'i* LRTNSZF

²⁵⁷ chos] LRTNHSZFD : *add. kyi* QKJB

²⁵⁸ la] LRTNHSZQKJBD : las F

²⁵⁹ bud med] LTNHSZFQKJBD : *om. bud med* R

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

²⁶¹ chos] LRTNHSZFD : *add. kyi* QKJB

I.3.2.3.1

de²⁶² 'di lta ste kun dga' bo²⁶³ dper²⁶⁴ na khyim gang na bud med mang zhing
 skyes pa nyung ba de na rkun po²⁶⁵ dang mi la rku ba²⁶⁶ rnam kyis choms²⁶⁷
 par²⁶⁸ 'gyur zhing rab tu choms²⁶⁹ par 'gyur ro²⁷⁰ | | kun dga' bo de bzhin du
 chos²⁷¹ 'dul ba la bud med rab tu phyung²⁷² na chos²⁷³ 'dul ba de²⁷⁴ yun ring
 du²⁷⁵ gnas par mi 'gyur²⁷⁶ ro | | (L 24 a3–5; R 21b3–5; T 23 a1–3; N 329 b6–
 330 a1; H 153 b4–5; S 149 a2–3; Z 157 a4–6; F 126 b7–8; K 381a5–6; Q 99
 a4–5; J 101a1–2; B 163 b1–3; D 102 a2–3; Dpe 244.21–245.4; Sch 244 MS
 Kṣudr-v(Bhī) 4 a3–4; T. 1451[24] 350c12–14)

262 de] FQKJBD : *om.* de LRTNHSZ

263 bo] LRTNHSZQKJBD : 'o F

264 dper] LRTNHSZFQKJD : dpor B

265 po] LRTNHSZQKJBD : mo F

266 rku ba] LRTNHSZQKJBD : *add.* dang F

267 choms] LRTSZQKJD : chom NH : mtshon F : tshoms B

268 par] LRTNHSZFQKJD : du bar B

269 choms] LRTSZQKJBD : chom NH : tshoms F

270 'gyur ro] RTNHSZQKJBD : *abbr.* 'gyuro LF

271 chos] LRTNHSZFD : *add.* kyi QKJB

272 phyung] RNQKJBD : byung LTHSZF.

273 chos] LRTNHSZFD : *add.* kyi QKJB

274 de] FQKJBD : 'di LRTNHSZ

275 du] LRTNHSZFQKJD : *om.* du B

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

I.3.2.3.2

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

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

I.3.2.3.3

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

²⁷⁷ sā] THSZD : sa LRN

²⁷⁸ babs] LRTNHD : bab SZ

²⁷⁹ sā] THSZD : sa LRN

²⁸⁰ nyid] LRTNHSD : *om.* nyid Z

²⁸¹ rnam par nyams par 'gyur] LRTNHSD : *om.* rnam par nyams par 'gyur Z

²⁸² rung] D : rungs LRTNHSZ

²⁸³ bar] ZD : par LRTNHS

²⁸⁴ de bzhin du] D : de ltar de bzhin du LRTNHSZ

²⁸⁵ byung] LRTNHD : phyung SZ

²⁸⁶ rmed] RTSQKJBD : med LNHz : dmod F

²⁸⁷ pa'i] RTFQKJBD : *add.* khyim pa'i LNHSZ

²⁸⁸ ram] RTNHSZFQKJBD : rab L

²⁸⁹ btsa'i] LRTNHSZQKJBD : btsa'i ba'i F

²⁹⁰ ram] RTNHSZFQKJBD : rab L

²⁹¹ ma rungs bar] LRTNHSZF : ma rung par QKJBD

²⁹² 'gyur ro] LRTNHSZQKJBD : *abbr.* 'gyuro F

²⁹³ du] LRTNHSZFQJBD : na K

²⁹⁴ chos] LRTNHSZFQD : *add.* kyi KJ: *add.* gyi B

'dul ba la bud med²⁹⁵ rab tu byung²⁹⁶ na chos²⁹⁷ 'di²⁹⁸ yun ring²⁹⁹ du gnas par mi 'gyur ro³⁰⁰ | | (L 24 a7–8; R 21b7–8; T 23 a5–7; N 330 a3–5; H 153 b7–154 a2; S 149 a5–7; Z 157 a7–9; F 126 b8–27 a2; Q 99 a5–6; K 381a7–8; J 101a2–3; B 363 b3–5; D 102 a4–5; Dpe 245.9–13; Sch 244 MS Kṣudr-v(Bhī) 4 b1–2; T. 1451 [24] 350c16–19)

I.3.3

I.3.3.1–2

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

I.3.3.3

'on kyang kun dga' bo ngas bud med rnam la³⁰¹ dgag³⁰² cing³⁰³ mi³⁰⁴ 'da' bar bya ba'i phyir³⁰⁵ bla ma'i chos brgyad³⁰⁶ bcas pa³⁰⁷ la bud med kyis³⁰⁸ nam 'tsho'i³⁰⁹ bar du bslab par bya'o | | (L 24b1; R 21b8–22a1; T 23a7–8; N 330a5–6; H 154 a2–3; S 149 a7; Z 157 a9–157 b1; F 127 a2–3; Q 99 a6–7;

²⁹⁵ bud med| LTNHSZFQKJBD : *add.* rnam R

²⁹⁶ byung| LRTNHFQKJBD : phyung SZ

²⁹⁷ chos| LRTNHSZFD : *add.* kyi QKJB

²⁹⁸ 'di| LRTNHSZQKJBD : *om.* 'di F

²⁹⁹ ring| LRTNHSFQKJBD : rings Z

³⁰⁰ gnas par mi 'gyur ro| QKJBD : mi gnas par 'gyur ro LRTNHSZ : mi gnas par 'gyur te F

³⁰¹ la| LRTNHSZQKJBD : *om.* la F.

³⁰² dgag| LRTNHSZFQJBD : 'gag K

³⁰³ cing| HQKJBD : pa'i phyir LRTNSZF

³⁰⁴ mi| LRTNHSZFJD : ma QKB

³⁰⁵ bya ba'i| LRTNHSZQKJBD : bya'i F

³⁰⁶ brgyad| LRTNHSZFJD : brgyad du Q : bar du KB

³⁰⁷ The Tibetan renders the Skt. *prajñāpayāmi* [sic] as ppp. *bcas pa*.

³⁰⁸ kyis| LRTSZFQKJBD : kyi NH

³⁰⁹ 'tsho'i| LRTNHSZJBD : mtsho'i FQK

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

I.3.3.4

de 'di lta ste kun dga' bo khyim bdag zhing pas³¹⁰ dbyar 'das te ston³¹¹ kyi³¹² dus na chu bo'am yur³¹³ ba yang rung chu bcad³¹⁴ na chu de bgags pas³¹⁵ 'da' bar mi³¹⁶ 'gyur ro³¹⁷ | | kun dga' bo de³¹⁸ ltar de bzhin du bud med rnams kyi nyes pa³¹⁹ dgag cing mi 'da' bar bya ba'i phyir³²⁰ bla ma'i chos bryad bca' bar bya'o | | de la bud med rnams kyis nam 'tsho'i³²¹ bar du bslab par gyis³²² shig | (L 24b2–4; R 22a1–3; T 23a8–23b2; N 330a6–330b1; H 154a3–5; S 149 b1–2; Z 157b1–3; F 127 a3–5; Q 99a7–b1; K 381b1–3; J 101a4–5; B 363 b6–7; D 102 a6–7; Dpe 245.15–20; Sch 244 MS Kṣudr-v(Bhī) 4 b3–4; T. 1451[24] 350c27–29)

³¹⁰ zhing pas] LRTNHSZFJBD : nyid bas Q : zhing bas K

³¹¹ ston] LRTNHSZFQKJD : sngon B

³¹² gyi] LRTNHSQKB : kyi ZJD : gyis F. Dpe 11–245.16 gyi

³¹³ yur] LRTNHSZFQKJD : yun B

³¹⁴ bcad] LRTNHSZQKJBD : chad F

³¹⁵ bgags pas] RQKJBD : 'gags pas LTNH : 'gag pas SZ : 'gag par F

³¹⁶ mi] HFQKJBD : *om.* mi LRTNSZ

³¹⁷ 'gyur ro] LRTNHSZQKJBD : *abbr.* 'gyuro F

³¹⁸ de] LRTNHSZFQJD : da KB

³¹⁹ kyi nyes pa] QKJBD : kyis, *om.* nyes pa RTNSZ : kyis nyes pa LH : *om.* kyi nyes pa F

³²⁰ phyir] LRTNHSZF : *om.* phyir QKJBD

³²¹ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

³²² gyis] QKJBD : byos LRTNHSZ : bgyis F

I.3.4

I.3.4.1

brgyad gang zhe na | kun dga' bo dge slong rnam las³²³ bud med rnam
 kyis³²⁴ rab tu 'byung ba dang bsnyen³²⁵ par rdzogs nas dge slong ma'i dngos
 por 'gyur ba³²⁶ rab tu rtogs par bya'o | | kun dga' bo ngas 'di ni bud med
 rnam kyis³²⁷ nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos dang
 por bcas te | de la³²⁸ bud med rnam kyis³²⁹ nam 'tsho'i³³⁰ bar³³¹ du bslab
 par bya'o | | (L 24b4–6; R 22a3–5; T 23b2–4; N 330b1–3; H 154a5–7; S
 149 b2–4; Z 157b3–5; F 127 a5–7; Q 99 b1–2; K 381b3–6; J 101a5–7; B 363
 b8–364 a2; D 102 a7–b1; Dpe 245.20–246.1; Sch 244 MS Kṣudr-v(Bhī) 4
 b4–5 a1; T. 1451[24] 351a1–3)

I.3.4.2

kun dga' bo dge slong ma dag gis dge slong pha³³² rnam la zla ba phyed
 phyed³³³ cing ston pa'i lung³³⁴ rjes su bstan pa btsal³³⁵ bar bya'o | | kun dga'
 bo ngas 'di ni bud med rnam kyis³³⁶ nyes pa dgag cing mi 'da' bar bya ba'i
 phyir bla ma'i chos gnyis su bcas te | de la bud med rnam kyis³³⁷ nam
 'tsho'i³³⁸ bar du bslab par bya'o | | (L 24b6–8; R 22a5–7; T 23b4–6; N

³²³ las] LRTNHSZQJJD : lus KB

³²⁴ rnam kyis] LRTNHSQKJBD : rnam kyis Z : kyis F

³²⁵ bsnyen] LRTNHSZQKJBD : snyen F

³²⁶ 'gyur ba] LRTNHSZQKJJD : 'gyur bar F : *om.* 'gyur ba B

³²⁷ kyis] LRTNHSZQKJJD : kyis F : gyi B

³²⁸ de la] HSZQKJBD : LRTNF *om.* de la

³²⁹ kyis] LRTNHSZFD : kyis QKJB

³³⁰ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

³³¹ bar] LRTNHSZFQKJJD : par B

³³² pha] LRNHSZFQKJBD : pa T

³³³ phyed] LRTNHSZQKJBD : *add.* kyis F

³³⁴ lung] LRTNHSZFQKJJD : lus B

³³⁵ bstan pa btsal] LRTNHSZQKJBD : ston pa 'tshal F

³³⁶ kyis] LRTNHSQKJBD : *om.* kyis Z : kyis F

³³⁷ kyis] LTSZFQKJBD : kyis RNH

³³⁸ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

330b3–4; H 154a7–154b2; S 149 b4–6; Z 157b5–8; F 127 a7–127 b1; Q 99 b2–3; K 381b6–8; J 101a7–8; B 364 a2–3; D 102 b1–2; Dpe 246.4–8; Sch 244 MS Kṣudr-v(Bhī) 5 a1–2; T. 1451[24] 351a4–5)

I.3.4.3

kun dga' bo dge slong ma dag gis dge slong pha³³⁹ med pa'i gnas su dbyar tshul du mi 'jug par bya³⁴⁰ ste | kun dga' bo ngas 'di ni bud med rnams kyi³⁴¹ nyes pa dgag cing mi 'da' bar bya³⁴² ba'i phyir bla ma'i chos gsum du³⁴³ bcas te | de la bud med rnams kyis nam 'tsho'i³⁴⁴ bar du bslab par bya'o | | (L 24 b8–25 a1; R 22a5–8; T 23b6–8; N 330 b5–6; H 154b2–4; S 149 b6–7; Z 157b8–10; F 127 b1–2; Q 99 b3–5; K 381b8–382a1; J 101a8–b1; B 364 a3–5; D 102 b2–3; Dpe 246.8–12; Sch 245 MS Kṣudr-v(Bhī) 5 a2–3; T. 1451[24] 351a5–7)

I.3.4.4

kun dga' bo dge slong ma dbyar tshul du zhugs pas dge 'dun gnyis ka³⁴⁵ la mthong ba dang thos pa dang dogs pa'i gnas gsum du skabs³⁴⁶ dbye³⁴⁷ bar bya ste | kun dga' bo ngas 'di ni bud med rnams kyi³⁴⁸ nyes pa dgag cing mi 'da' bar³⁴⁹ bya ba'i phyir bla ma'i chos bzhir³⁵⁰ bcas te | de la bud med

³³⁹ pha] LRNQKJBD : om. pha THSZF

³⁴⁰ bya] LRTNHSZQKJBD : mi bya F

³⁴¹ kyi] LRTNHSZQKJBD : kyis F

³⁴² bar bya] LRTNHSZQKJBD : om. bar bya F

³⁴³ du] LRTNHSZQKJBD : sdu F

³⁴⁴ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

³⁴⁵ ka] LRTNHSZQKJBD : ga F

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

³⁴⁷ dbye] LRTNHSZFQKJD : bye F

³⁴⁸ kyi] LRTNHSZQKJBD : kyis F

³⁴⁹ bar] LRTNHSZQKJBD : blar F

³⁵⁰ bzhir] LRTNHSZQKJBD : bzhi par F

rnam³⁵¹ kyis³⁵¹ nam 'tsho'i³⁵² bar du bslab par bya'o | | (L 25a1–3; R 22 a8–b2; T 23b8–24a2; N 330b6–331a1; H 154b4–5; S 149 b7–150 a2; Z 157 b10–158 a3; F 127 b2–4; Q 99 b5–6; K 382a2–3; J 101b1–3; B 364 a5–7; D 102 b3–4; Dpe 246.12–16; Sch 245 MS Kṣudr-v(Bhī) 5 a3–5; T. 1451[24] 351a23–25 [different order in Chinese Tib./Skt. 3.4.4 = Chin. 3.4.8])

I.3.4.5

kun dga' bo dge slong mas dge slong pha³⁵³ tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | 'tsho³⁵⁴ ba nyams pa la³⁵⁵ gleng bar³⁵⁶ mi bya dran par mi bya ste | kun dga' bo dge slong mas³⁵⁷ dge slong pha la³⁵⁸ tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | 'tsho³⁵⁹ ba nyams pa rnam³⁶⁰ gleng ba dang | dran par byed pa dag mi gnang³⁶¹ ngo | | dge slong dag gis ni dge slong ma la³⁶² tshul khrims nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | 'tsho³⁶³ ba nyams pa la³⁶⁴ gleng ba dang | dran par byed pa la³⁶⁵ dgag pa

³⁵¹ kyis| LRTNHSZFD : kyi QKJB

³⁵² 'tsho'i| LRTNHSZJD : mtsho'i FQKB

³⁵³ pha| LRTNHSZQKJBD : *add.* rnam la F

³⁵⁴ 'tsho| LRTNHSZQKJBD : mtsho F

³⁵⁵ la| LRTNHSZQKJBD : dang F

³⁵⁶ bar| LTNHSZFQKJBD : R par

³⁵⁷ dge slong mas| LRTNHSZFQKJD : *om.* B

³⁵⁸ la| HQKJBD : *om.* la LRTNSZF

³⁵⁹ 'tsho| LRTNHSZKJBD : tsho Q : mtsho F

³⁶⁰ dang| LRTNHSZQKJBD : *om.* dang F

³⁶¹ gnang| LRTNHSZQKJBD : snang F

³⁶² ma la| LRTNHSZQKJBD : *om.* la F

³⁶³ 'tsho| LRTNHSZQKJBD : mtsho F

³⁶⁴ la| LTNHSZFQKJBD : *om.* la R

³⁶⁵ la| LRNHSZFQKJBD : *om.* la T

med de³⁶⁶ | kun dga' bo ngas 'di ni³⁶⁷ bud med³⁶⁸ rnams kyi³⁶⁹ nyes³⁷⁰ pa
 dgag³⁷¹ cing mi 'da' bar bya ba'i phyir bla ma'i chos lngar³⁷² bcas³⁷³ te | de
 la bud med rnams kyis nam 'tsho'i³⁷⁴ bar du bslab par bya'o | | (L 25 a3–8;
 R 22 b2–6; T 24 a2–6; N 331 a1–6; H 154 b5–155 a3; S 150 a2–6; Z 158 a3–
 8; F 127 b4–8; Q 99 b6–100 a1; K 382a3–8; J 101 b3–6; B 364 a7–b3; D 102
 b4–7; Dpe 246.16–247.5; Sch 245 MS Kṣudr-v(Bhī) 5 a5–b3; T. 1451[24]
 351a8–12 [different order in Chinese Tib./Skt. 3.4.5 = Chin. 3.4.4])

I.3.4.6

kun dga' bo dge slong mas dge slong pha³⁷⁵ la tshig ngan pa mi smra | khro
 bar mi bya³⁷⁶ | bsdigs³⁷⁷ par mi bya'o | | kun dga' bo dge slong mas dge
 slong³⁷⁸ la tshig³⁷⁹ ngan pa³⁸⁰ smra ba³⁸¹ dang | khro³⁸² ba dang | bsdigs
 pa³⁸³ rnams³⁸⁴ mi gngang³⁸⁵ ste | kun dga' bo ngas 'di ni bud med rnams

³⁶⁶ de| RFQKJBD : do LNHSZ. Instead of *la dgag pa med de*, T repeats *dag mi gngang ngo* from the previous line.

³⁶⁷ LRNHSZQKJBD : *om.* 'di ni F. For T, see prior note.

³⁶⁸ bud med| LRNHSZFQKJBD. Instead of *kun dga' bo ngas 'di ni bud med*, T repeats *dge slong dag gis ni dge slong ma la tshul khrims* from the previous line.

³⁶⁹ kyi| LRTNHSZFQKJBD : kyis F

³⁷⁰ nyes| LRTNHSZFJBD : nye QK

³⁷¹ dgag| LRTNHSZQKJBD : dgags F

³⁷² lngar| LRTNHSZQKJBD : lnga par F

³⁷³ bcas| LRTNHSZQKJBD : bca' F

³⁷⁴ 'tsho'i| LRTNHSZJBD : mtsho'i FQK

³⁷⁵ pha| LRTNHSZJD : *om.* pha FQKB

³⁷⁶ bya| LRTNHSZQKJBD : bya'o F

³⁷⁷ bsdigs| HSZKQJD : sdigs LRTF : sdig N : ba sdigs B

³⁷⁸ dge slong| FQKJBD : *add.* pha LRTNHSZ

³⁷⁹ tshig| RTNHSZFQKJBD : tshigs L

³⁸⁰ pa| LRNHFQKJBD : par STZ

³⁸¹ smra ba| LRTNHSZFJD : mi smra ba QKB

³⁸² khro| LRTNHSZFQKJD : khyod B

³⁸³ bsdigs pa| HSQKJBD : sdigs pa LRTNF : bsdigs par Z

³⁸⁴ rnams| LRTNHSZFQKJD : *om.* rnams B

³⁸⁵ gngang| RTNHSZQKJBD : *add* snang L : snang F

kyi³⁸⁶ nyes pa dgag³⁸⁷ cing mi 'da' bar bya ba'i phyir bla ma'i chos drug par³⁸⁸ bcas te | de la bud med rnams kyis nam 'tsho'i³⁸⁹ bar du bslab par bya'o | | (L 25 a8–25 b2; R 22 b6–8; T 24a6–24b1; N 331 a6–331b1; H 155 a3–5; S 150 a6–150b1; F 127 b8–128 a2; Z 158 a8–158 b3; Q 100 a1–3; K 382a8–b2; J 101 b6–8; B 364 b3–5; D 102 b7–103 a1; Dpe 247.5–10; Sch 245 MS Kṣudr-v(Bhī) 5 b3–4; T. 1451[24] 351a12–15 [different order in Chinese Tib./Skt. 3.4.6 = Chin. 3.4.5])

I.3.4.7

kun dga' bo bla ma'i chos nyams na dge slong mas dge 'dun gnyis ka³⁹⁰ la zla ba phyed kyi³⁹¹ bar du³⁹² mnyes³⁹³ par bya ba spyod cig | kun dga' bo ngas 'di ni bud med rnams kyi³⁹⁴ nyes pa dgag³⁹⁵ cing mi 'da' bar bya ba'i phyir bla ma'i chos bdun du³⁹⁶ bcas te | de la kun dga' bo bud med rnams kyis nam 'tsho'i³⁹⁷ bar du bslab par bya'o | | (L 25 b2–4; R 22 b8–23a1; T 24 b1–2; N 331b1–3; H 155 a5–7; S 150 b1–3; Z 158b3–5; F 128 a2–4; Q 100 a3–4; K 382b2–4; J 101b8–102a1; B 364 b5–7; D 103 a1–3; Dpe 247.11–15; Sch 246 MS Kṣudr-v(Bhī) 5 b4–6 a1; T. 1451[24] 351a20–22 [same in Chinese Tib./Skt. 3.4.7 = Chin. 3.4.7])

³⁸⁶ kyi| LRTNHSZQKJBD : kyis F

³⁸⁷ dgag| LRTNHSZQKJBD : dgags F

³⁸⁸ par| LRTNHSZFQKJD : bar B

³⁸⁹ 'tsho'i| LRTNHSZJD : mtsho'i FQKB

³⁹⁰ gnyis ka| THSZ : gnyi ga QKJD : gnyis LRNB : nyis ka F. Acc. to Tshig mdzod chen mo, s.v. *gnyi ga* is an archaic spelling of *gnyis ka*.

³⁹¹ phyed kyi| LRNHSZQKJBD : phyed phyed kyi T : phyed phyed kyis F

³⁹² du| HSZFQKJBD : om. du LRTN

³⁹³ mnyes| LRTNHSZFQKJD : mnyeg B

³⁹⁴ kyi| LRTNHSZQKJBD : kyis F

³⁹⁵ dgag| LRTNHSZQKJBD : dgags F

³⁹⁶ du| QKJBD : par LRTNHSZF

³⁹⁷ 'tsho'i| LRTNHSZJD : mtsho'i FQKB

I.3.4.8

kun dga' bo dge slong ma³⁹⁸ bsnyen³⁹⁹ par rdzogs nas lo brgya⁴⁰⁰ lon pas⁴⁰¹
 da gzod⁴⁰² bsnyen⁴⁰³ par rdzogs pa'i⁴⁰⁴ dge slong la tshig snyan⁴⁰⁵ pa dang |
 bstod pa dang ldang ba⁴⁰⁶ dang | thal mo sbyar ba dang | phyag bya ba
 bya⁴⁰⁷ ste | kun dga' bo ngas 'di ni bud med rnam kyī⁴⁰⁸ nyes pa dgag cing
 mi 'da' bar bya ba'i phyir bla ma'i chos brgyad du bcas te | 'di la bud med
 rnam kyis⁴⁰⁹ nam 'tsho'i⁴¹⁰ bar du bslab par bya'o | | (L 25b4–6; R 23a2–
 3; T 24b3–5; N 331b3–5; H 155a7–155b2; S 150 b3–5; Z 158b5–7; F 128
 a4–6; Q 100 a4–6; K 382b4–7; J 102a1–3; B 364 b7–365 a1; D 103 a3–4;
 Dpe 247.15–20; Sch 246 MS Kṣudr-v(Bhī) 6 a1–2; T. 1451[24] 351a16–19
 [different order in Chinese Tib./Skt. 3.4.8 = Chin. 3.4.6])

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

I.3.5

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

³⁹⁸ ma] LRTNHSZQKJBD : ma'i F

³⁹⁹ bsnyen] LRTNHSZQKJBD : snyen F

⁴⁰⁰ brgya] LRTNHSZFQKJD : brgyad B

⁴⁰¹ pas] FQKJBD : *add.* kyang LRTNHSZ

⁴⁰² gzod] THSZFD : bzod LRNQKJB

⁴⁰³ bsnyen] LRTNHSZQJBD : snyen F : bsnyed K

⁴⁰⁴ pa'i] LRTNHSZQKJBD : nas F

⁴⁰⁵ snyan] LRTNHSZQKJBD : bsnyen F

⁴⁰⁶ ldang ba] LRTNHSZD : FQKJB ldan pa

⁴⁰⁷ bya] QKJBD : *om.* bya LRTNHSZF

⁴⁰⁸ kyī] LRTNHSZQKJBD : kyis F

⁴⁰⁹ kyis] LRTNHSZFD : kyī QKJB

⁴¹⁰ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

⁴¹¹ de] LRTNHSZQKJBD : da F

⁴¹² ste] RTNHSZFQKJBD : sde L

⁴¹³ gau ta mī] QLKBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

⁴¹⁴ zhing] LRTNHSZQKJBD : shig F

⁴¹⁵ du] FQKJBD : *om.* du LRTNHSZ

de⁴¹⁶ la rab tu byung ba'o || de nyid bsnyen⁴¹⁷ par rdzogs pa'o || de nyid dge slong ma'i⁴¹⁸ dngos⁴¹⁹ po zhes bka' stsal pa dang | (L 25 b6–7; R 23a3–5; T 24b5–6; N 331 b5–6; H 155 b2–3; S 150 b5–6; Z 158 b8–159 a1; F 128 a6–8; Q 100 a6–7; K 382b7–8; J 102a3–4; B 365 a1–3; D 103 a4–5; Dpe 247.20–248.2; Sch 246 MS Kṣudr-v(Bhī) 6 a2–3; T. 1451[24] 351b11–13)

I.3.6

I.3.6.1

de nas tshe dang ldan pa kun dga' bo⁴²⁰ bcom ldan 'das kyis gsungs pa la mngon par⁴²¹ dga' ste rjes su yi rang⁴²² nas bcom ldan 'das kyi⁴²³ zhabs la mgo bos⁴²⁴ phyag 'tshal te⁴²⁵ bcom ldan 'das kyi⁴²⁶ drung nas⁴²⁷ song ngo || gau ta mi⁴²⁸ skye dgu'i bdag mo chen mo⁴²⁹ ga la ba der dong⁴³⁰ ste phyin pa dang | gau ta mi⁴³¹ skye dgu'i bdag mo chen mo la 'di skad ces smras so || (L 25 b7–26 a1; R 23a5–7; T 24b6–8; N 331 b6–332 a2; H 155b3–5; S 150 b7–151 a1; Z 159 a1–4; F 128 a8–b2; J 102a4–5; Q 100 a7–8; K 382b8–383a2; B 365 a3–5; D 103 a5–6; Dpe 248.2–7; Sch 246 MS Kṣudr-v(Bhī) 6 a3–5; T. 1451[24] 351b13–15)

⁴¹⁶ de| LRTNHSZQKJBD : *om.* de F

⁴¹⁷ bsnyen| LRTNHSZJD : snyen FQKB

⁴¹⁸ dge slong ma'i| LRTNHSZF : nyes pa'i QKJDB

⁴¹⁹ dngos po| LRTNHSFQKJD : dngos po'o Z : dngos por B

⁴²⁰ bo| LRTNHSZQKJBD : bos F

⁴²¹ mngon par| LRTNHSZQKJBD : *om.* mngon par F

⁴²² rang| LRTNHSZQKJB: rangs FD

⁴²³ kyi| LRTNHSQKJBD : kyis FZ

⁴²⁴ mgo bos| LRTNHSZFD : *abbr.* mgos QKJB

⁴²⁵ te| LRTNHSZQKJBD : nas F

⁴²⁶ kyi| LRTNHSZQKJD : kyis F : gyis B

⁴²⁷ nas| LRTNHSZFJD : du QKB

⁴²⁸ gau ta mi| QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

⁴²⁹ mo| LRTNHSZQKJBD : pos F

⁴³⁰ dong| QKJBD : song LRTNHSZF

⁴³¹ gau ta mi| QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

I.3.6.2

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

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

⁴³³ bshad] QKJBD : gsungs LRTNHSZF

⁴³⁴ chos] LRTNHSZFD : *add.* kyi QKJB

⁴³⁵ bsnyen] LRTNHSZKJD : snyen FQB

⁴³⁶ te] LRTNHSZQKJBD : par bya ste F

⁴³⁷ ni] TSZFQKJBD : *om.* ni LRNH

⁴³⁸ kyi] LRTNHSZQKJBD : kyis F

⁴³⁹ gau ta mī] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : go'u ta ma F

⁴⁴⁰ kyis] LRTNHSZF : kyi QKJBD

⁴⁴¹ kyi] LRTNHSZQKJBD : kyis F

⁴⁴² kyis nam] LRTNHSZQKJBD : *om.* kyis nam F

⁴⁴³ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

⁴⁴⁴ kun dga' bo] LRTHSZKJBD : dga'o N : *add.* la FQ

⁴⁴⁵ stsal] LRTHSZQKJBD : bstsal NH

⁴⁴⁶ de] LRTNHSZQKJBD : da F

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

⁴⁴⁸ gsung] RD : gsungs LTNHSZFQKJB

I.3.7

I.3.7.1

gau ta mi⁴⁴⁹ bcom ldan 'das kyis ni 'di skad⁴⁵⁰ ces bka' stsal to || kun dga' bo dge slong las⁴⁵¹ bud med rnams kyis rab tu 'byung⁴⁵² ba dang bsnyen⁴⁵³ par rdzogs te dge slong ma'i dngos por⁴⁵⁴ rab tu rtogs par bya'o || gau ta mi⁴⁵⁵ bcom ldan 'das⁴⁵⁶ kyis 'di ni⁴⁵⁷ bud med rnams kyi⁴⁵⁸ nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bcas pa dang po ste | de la⁴⁵⁹ bud med rnams kyis nam 'tsho'i⁴⁶⁰ bar du bslab par bya'o || (L 26 a4–7; R 23b1–3; T 25 a3–5; N 332 a4–7; H 155 b7–156 a3; S 151 a4–6; Z 159 a7–b2; F 128 b4–6; Q 100 b2–3; K 383a5–7; J 102a7–b1; B 365 a5–b1; D 103 a7– b2; Dpe 248.12–18; Sch 246 MS Kṣudr-v(Bhī) 6 b2–3; T. 1451[24] 351b21–23 summary)

I.3.7.2

gau ta mi⁴⁶¹ bcom ldan 'das kyis⁴⁶² yang bka' stsal pa | kun dga' bo dge slong rnams kyi⁴⁶³ drung⁴⁶⁴ na⁴⁶⁵ dge slong mas zla ba phyed phyed cing ston pa'i

449 gau ta mi] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F
 450 skad] LRTNHSZFKJBD : sked D. Dpe corrects to skad without further comment.
 451 las] LRTNHSZQKJD : la F : lus B
 452 'byung] RQKJBD : byung LTNHSZF
 453 bsnyen] LRTNHSZQKJBD : snyen F
 454 por] LRTFKJBD : po NHSZ
 455 gau ta mi] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : ge'u ta ma F
 456 'das] LRTNHSZFKKBD : 'dasi J
 457 'di ni] LRTNHSZQKJBD : om. 'di ni F
 458 kyi] LRTNHSZQKJBD : kyis F
 459 de la] LRTNHSZFKKBD : om. de la J
 460 'tsho'i] LRTNHSZJBD : mtsho'i FQK
 461 gau ta mi] QKJBD : go'u ta mi TH : 'go'u ta ma LRSZ : go'u ta ma N : ge'u ta ma F
 462 kyis] RTNHSZFKKBD : kyi L
 463 kyi] LRTNHSZQKJBD : kyis F
 464 drung] LRTNHSZFKJBD : drang K
 465 na] QKJBD : nas LNTRHSZF

lung rjes su⁴⁶⁶ bstan pa⁴⁶⁷ btsal⁴⁶⁸ bar bya'o || gau ta mī⁴⁶⁹ bcom ldan 'das
 kyis 'di ni bud med rnams kyi⁴⁷⁰ nyes pa dgag cing mi 'da' bar bya ba'i phyir
 bla ma'i chos gnyis su bcas te | de la bud med rnams kyis nam 'tsho'i⁴⁷¹ bar
 du bslab par bya'o || (L 26 a7–b1; R 23b3–5; T 25 a5–8; N 332 a7–b2; H 156
 a3–5; S 151 a6–b1; Z 159 b2–4; F 128 b6–8; Q 100 b3–5; K 383a7–383b1;
 J 102b1–2; B 365 b1–3; D 103 b2–3; Dpe 248.18–249.2; Sch 247 MS Kṣudr-
 v(Bhī) 6 b3–5; T. 1451[24] 351b21–23 summary)

I.3.7.3

gau ta mī⁴⁷² bcom ldan 'das kyis yang bka' stsal pa | kun dga' bo dge slong
 mas⁴⁷³ dge slong med pa'i gnas su⁴⁷⁴ dbyar tshul du ma 'jug cig⁴⁷⁵ | gau ta
 mī⁴⁷⁶ bcom ldan 'das kyis 'di ni⁴⁷⁷ bud med rnams kyi⁴⁷⁸ nyes pa dgag cing
 mi 'da' bar bya ba'i phyir bla ma'i⁴⁷⁹ chos gsum du⁴⁸⁰ bcas te | 'di⁴⁸¹ la bud
 med rnams kyis nam 'tsho'i⁴⁸² bar du bslab par bya'o || (L 26 b1–3; R 23b5–
 7; T 25 a8–b1; N 332 b2–4; H 156 a5–7; S 151 b1–3; Z 159 b4–7; F 129 a1–

⁴⁶⁶ rjes su] RTNHZFQKJBD : *abbr.* rjesu LS

⁴⁶⁷ bstan pa] LRTSZQKJBD : bstan par NH : *om.* bstan pa F

⁴⁶⁸ btsal] LRTHSZFQKJBD : tsal N

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

⁴⁷⁰ kyi] LRTNHSZQKJBD : kyis F

⁴⁷¹ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

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

⁴⁷³ dge slong mas] LRTNHSZQKJBD : *om.* dge slong mas F

⁴⁷⁴ gnas su] RTNHSZQKJBD : *abbr.* gnasu LF

⁴⁷⁵ cig] LRTHSZQKJBD : cing NF

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

⁴⁷⁷ 'di ni] LRTNHSZQKJBD : ni 'di F

⁴⁷⁸ kyi] LRTSQKJD : kyis NHZF : gyis B

⁴⁷⁹ bla ma'i] LRTNHSZFJD : *om.* bla ma'i QKB

⁴⁸⁰ du] LRTNHSZQKJBD : tu F

⁴⁸¹ 'di] LRTNHSZQKJBD : des F

⁴⁸² 'tsho'i] LRTNHSZJD : FQKB mtsho'i

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

I.3.7.4

gau ta mī⁴⁸³ bcom ldan 'das kyis yang⁴⁸⁴ bka' stsal pa | kun dga' bo dbyar tshul⁴⁸⁵ du zhugs⁴⁸⁶ pa'i dge slong mas⁴⁸⁷ dge 'dun⁴⁸⁸ gnyis ka la mthong ba dang | thos pa dang | dogs pa'i gnas gsum du⁴⁸⁹ skabs dbye bar bya'o | gau ta mī⁴⁹⁰ bcom ldan 'das kyis⁴⁹¹ 'di ni bud med rnam kyī⁴⁹² nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bzhir bcas te | 'di⁴⁹³ la bud med rnam kyis nam 'tsho'i⁴⁹⁴ bar du bslab par bya'o || (Q 100 b6–8; F 129 a2–5; S 151 b3–5; T 25 b2–4; L 26 b3–6; N 332 b4–7; H 156 a7–b2; Z 159 b7–160 a2; R 23b7–24a2; K 383b3–6; J 102b4–5; B 365 b5–7; D 103 b4–6; Dpe 249.6–12; Sch 247 MS Kṣudr-v(Bhī) 7 a1–3; T. 1451[24] 351b21–23 summary)

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

⁴⁸⁴ bcom ldan 'das kyis yang] LRTNHSZQKJBD : yang bcom ldan 'das kyis F

⁴⁸⁵ tshul] LRTNHSZQKJBD : yul F

⁴⁸⁶ zhugs] LRTNHSZQKJBD : bzhugs F

⁴⁸⁷ dge 'dun] QKJBD : dge slong dang dge 'dun LRTNSZF : dge slong dang dge slong ma'i dge 'dun H

⁴⁸⁸ dge 'dun] LRTNHSZQKJBD : *add.* dang F

⁴⁸⁹ du] LRTNHSZQKJBD : tu F

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

⁴⁹¹ kyis] LRTNHSZFJD : kyī QK : gyi B

⁴⁹² kyī] LRTHZQKJD : kyis NHF : gyi B

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

⁴⁹⁴ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

I.3.7.5

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

⁴⁹⁵ gau ta mi] QKJBD : 'go'u ta mi LRN : go'u ta mi TH : 'go'u ta ma SZ : go'u ta ma F

⁴⁹⁶ bcom ldan 'das kyis yang] LRTNHSZQKJBD : yang bcom ldan 'das kyis F

⁴⁹⁷ 'di skad gsungs so] QKJBD : bka' stsal pa LRTNHSZ : 'di skad *abbr.* gsungso F

⁴⁹⁸ 'tsho] LRTNHSZQJD : mtsho FKB

⁴⁹⁹ ba] LRTNHSZFQJBD : *om.* ba K

⁵⁰⁰ pa la] QKJBD : pas LRTNSZFJ

⁵⁰¹ gleng] LRTNHSZQKJBD : glang F

⁵⁰² bar] LRTNHSZFQKJD : gar B

⁵⁰³ bya] LRTNHSZQKJBD : bya'o F

⁵⁰⁴ dge slong] LRTNHSZQKJBD : *om.* dge slong F

⁵⁰⁵ lta ba nyams pa dang] LRTNHSZQKJBD : *om.* lta ba nyams pa dang F

⁵⁰⁶ 'tsho ba] LRTNHSZQJBD : mtsho ba F : mtsho K

⁵⁰⁷ nyams pa la] HQKJBD : nyams pas LRTNSZ : nyams pa dang F

⁵⁰⁸ gleng bar] LRTNHSZQKJBD : glang bar mi F

⁵⁰⁹ par] LRTNHZFQKJBD : pa S

⁵¹⁰ gnang ngo] RTNHSZQKJBD : *abbr.* gnango LF

⁵¹¹ kun dga' bo] QKJBD : *om.* kun dga' bo LRTNHSZF

⁵¹² dang] RTNHSZFQKJBD : da L

⁵¹³ 'tsho] LRTNHSZQJD : mtsho FKB

⁵¹⁴ pa la] RTNHSZQKJBD : pa dang F : pas L

⁵¹⁵ byed] LRTNHSZQKJBD : bya ba dang F

⁵¹⁶ la] LRTNHSZQKJBD : dang F

⁵¹⁷ ba] LRTNHSZQKJBD : bar F

⁵¹⁸ gau ta mi] QKJBD : go'u ta mi LRTNH : 'go'u ta ma SZ : *om.* gau ta mi F

dgag cing⁵¹⁹ mi 'da' bar bya ba'i phyir⁵²⁰ bla ma'i chos lnga par bcas te 'di la bud med⁵²¹ rnams kyis⁵²² nam 'tsho'i⁵²³ bar du bslab par bya'o || (L 26 b6–27 a2; R 24a2–6; T 25 b4–26 a1; N 332 b7–333 a4; H 156 b2–6; S 151 b5–152 a3; Z 160 a2–8; F 129 a5–b1; Q 100 b8–101 a4; K 383b6–384a3; J 102 b5–103a1; B 365 b7–366 a4; D 103 b6–104 a2; Dpe 249.12–250.1; Sch 247 MS Kṣudr-v(Bhī) 7 a3–b1; T. 1451[24] 351b21–23 summary)

I.3.7.6

gau ta mi⁵²⁴ bcom ldan 'das kyis yang bka' stsal pa || kun dga' bo dge slong mas dge slong la tshig ngan pa smra⁵²⁵ bar mi bya'o⁵²⁶ | khro bar mi bya | bsdigs⁵²⁷ par mi bya'o⁵²⁸ || kun dga' bo⁵²⁹ dge slong mas dge slong la⁵³⁰ tshig ngan pa⁵³¹ smra ba dang | khro ba dang | bsdigs pa rnams⁵³² mi gnang⁵³³ ste | gau ta mi⁵³⁴ bcom ldan 'das kyis 'di ni bud med rnams kyi⁵³⁵ nyes pa dgag cing mi 'da' bar bya ba'i phyir⁵³⁶ bla ma'i chos drug par bcas te | de la bud med rnams kyis⁵³⁷ nam 'tsho'i⁵³⁸ bar du bslab par bya'o || (L 27 a2–5; R

⁵¹⁹ cing] LRTNHSZQKJBD : om. cing F

⁵²⁰ phyir] LRTNHSZQKJBD : om. phyir F

⁵²¹ med] LRTNHSZFKJBD : mad Q

⁵²² kyis] LRTNHSZQKJBD : om. kyis F

⁵²³ 'tsho'i] LRTNHSZJD : mtsho'i QFKB

⁵²⁴ gau ta mi] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

⁵²⁵ smra] LRTNHSZQJBD : smras F : mi smra K

⁵²⁶ bya'o] QKJBD : om. 'o LRTNHSZF

⁵²⁷ bsdigs] LRTNHSZQKJBD : sdig F

⁵²⁸ bya'o] LRTNHSZQKJBD : om. 'o F

⁵²⁹ kun dga' bo] LRTNHSZQKJBD : om. kun dga' bo F

⁵³⁰ la] LRTNHSZQKJBD : ma F

⁵³¹ pa] NHFQJBD : par LRTSZK

⁵³² bsdigs pa rnams] LRTNHSZQKJBD : sdig rnams F

⁵³³ gnang] THSZQKJBD : snang LRNF

⁵³⁴ gau ta mi] QKJBD : 'go'u ta mi LR : go'u ta mi TNH : 'go'u ta ma SZ : go'u ta ma F

⁵³⁵ kyi] LRTNHSQKJBD : kyis ZF

⁵³⁶ phyir] LRTNHSZQKJBD : add. de las F

⁵³⁷ kyis] RTHSZFQKJBD : kyi LN

⁵³⁸ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

24a6–8; T 26 a1–3; N 333 a4–b1; H 156 b6–157 a2; S 152 a3–5; Z 160 a8–b3; F 129 b1–4; Q 101 a4–6; K 384a3–6; J 103a1–3; B 366 a4–7; D 104 a2–3; Dpe 250.1–7; Sch 247 MS Kṣudr-v(Bhī) 7 b1–3; T. 1451[24] 351b21–23 summary)

I.3.7.7

gau ta mī⁵³⁹ yang bcom ldan 'das kyis⁵⁴⁰ bka' stsal pa | kun dga' bo bla ma'i chos byung ba'i⁵⁴¹ dge slong mas dge 'dun⁵⁴² sde gnyis la zla ba phyed⁵⁴³ phyed kyi⁵⁴⁴ bar du mnyes par⁵⁴⁵ spyod⁵⁴⁶ do | gau ta mī⁵⁴⁷ bcom ldan 'das kyis 'di ni bud med rnams kyi⁵⁴⁸ nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bdun du bcas te | de la bud med rnams⁵⁴⁹ kyis⁵⁵⁰ nam 'tsho'i⁵⁵¹ bar du bslab par bya'o || (L 27 a5–8; R 24a8–b2; T 26 a3–6; N 333 b1–3; H 157 a2–4; S 152 a5–7; Z 160 b3–6; F 129 b4–6; Q 101 a6–7; K 384a6–8; J 103a3–5; B 366 a7–b1; D 104 a3–5; Dpe 250.8–12; Sch 247 MS Kṣudr-v(Bhī) 7 b3–5; T. 1451[24] 351b21–23 summary)

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

⁵⁴⁰ kyis] QKJBD : *add.* yang LRTNHSZF

⁵⁴¹ ba'i] LRTNHSZFQKJD : ba B

⁵⁴² 'dun] HSFQKJBD : slong LRTN

⁵⁴³ phyed] LRTNHSZD : *om.* phyed FQKJB

⁵⁴⁴ kyi] LRTNHSZQKJD : kyis F : gyi B

⁵⁴⁵ par] FQKJBD : *add.* bya ba LRTNHSZ

⁵⁴⁶ spyod] LRTNHSZQJD : byed F : bcad KB

⁵⁴⁷ gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

⁵⁴⁸ kyi] TSZQKJD : kyis LRNHF : gyi B

⁵⁴⁹ rnams] LRTNHSZQKJBD : *om.* rnams F

⁵⁵⁰ kyis] LRTNHSZQKJBD : kyi F

⁵⁵¹ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

I.3.7.8

gau ta mī⁵⁵² bcom ldan 'das kyis⁵⁵³ yang⁵⁵⁴ bka' stsal pa | bsnyen⁵⁵⁵ par
rdzogs nas lo brgya lon pa'i⁵⁵⁶ dge slong mas da⁵⁵⁷ gzod⁵⁵⁸ bsnyen par rdzogs
pa'i⁵⁵⁹ dge slong la⁵⁶⁰ tshig snyan pa dang | bstod pa dang ldang ba⁵⁶¹ dang |
thal mo sbyar ba dang | phyag bya bar bya'o || gau ta mī⁵⁶² bcom ldan 'das
kyis 'di ni bud med rnams kyi⁵⁶³ nyes pa dgag cing mi 'da' bar bya ba'i phyir
bla ma'i chos brgyad du bcas te | de la bud med rnams kyis⁵⁶⁴ nam 'tsho'i⁵⁶⁵
bar du bslab par bya'o⁵⁶⁶ || (L 27 a8–b2; R 24b2–4; T 26 a6–8; N 333 b3–5;
H 157 a4–a7; S 152 a7–b3; Z 160 b6–161 a1; F 129 b6–7; Q 101 a7–b1; K
384a8–384b3; J 103a5–7; B 366 b1–3; D 104 a5–6; dPe 250.13–18; Sch 248
MS Kṣudr-v(Bhī) 7 b5; T. 1451[24] 351b21–23 summary)

bcom ldan 'das kyis yang⁵⁶⁷ bka' stsal pa | kun dga' bo⁵⁶⁸ de ste⁵⁶⁹ gau ta
mī⁵⁷⁰ skye dgu'i bdag mo chen mos⁵⁷¹ bla ma'i chos 'di brgyad yang dag par

⁵⁵² gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

⁵⁵³ kyis] RTNHSZFKJBD : kyi L

⁵⁵⁴ yang] HFQKJBD : om. yang LRTNSZ

⁵⁵⁵ bsnyen] LRTNHSZQKJBD : snyen F

⁵⁵⁶ pa'i] LRTNHSZQKJBD : add. skyes bu F

⁵⁵⁷ da] LRTNHSZQKJBD : om. da F

⁵⁵⁸ gzod] LRTHSZJD : bzod NFQKB

⁵⁵⁹ bsnyen par rdzogs pa'i] LRTNHSZQJBD : om. bsnyen par rdzogs pa'i F : bsnyen
par rdzogs pa 'di K

⁵⁶⁰ la] LRTNHSZFKJBD : gi B

⁵⁶¹ ldang ba] LRTNHSZJD : ldan pa FQKB

⁵⁶² gau ta mī] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

⁵⁶³ kyi] LRTNHSZKJBD : om. 'di ni bud med rnams kyi F : gyi Q

⁵⁶⁴ kyis] LRTNHSZFKJBD : kyi QK

⁵⁶⁵ 'tsho'i] LRTNHSZFJD : mtsho'i QKB

⁵⁶⁶ bud med rnams kyis nam 'tsho'i bar du bslab par bya'o ||] H SZQKJBD : om. bud
med rnams kyis nam 'tsho'i bar du bslab par bya'o || LRTNF

⁵⁶⁷ yang] LRNHSZQKJBD : om. yang TF

⁵⁶⁸ bo] LRTNHSZQKJBD : om. bo F

⁵⁶⁹ ste] LRTNHSZQKJBD : te F

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

⁵⁷¹ mos] LRTNHSZ : mo] FQKJBD

bzung zhing nan tan⁵⁷² byas na de la 'di⁵⁷³ nyid de'i rab tu byung ba'o || 'di ni bsnyen⁵⁷⁴ par rdzogs pa'o || 'di ni dge slong ma'i dngos po yin no⁵⁷⁵ zhes bka' stsal to || (L 27 b2–b4; R 24b4–6; T 26 a8–b2; N 333 b5–7; H 157 a7–b1; S 152 b2–b4; Z 161 a1–161 a3; F 129 b8–130 a1; Q 101 b1–2; K 384b3–384b5; J 103a7–8; B 366 b3–5; D 104 a6–7; Dpe 250.18–251.1; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451 [24] 351b21–23 summary)

I.3.8

I.3.8.1

btsun pa kun dga' bo bcom ldan 'das kyis bud med rnams kyi⁵⁷⁶ nyes pa dgag cing mi 'da' bar⁵⁷⁷ bya ba'i phyir bla ma'i chos brgyad⁵⁷⁸ 'di rnams bcas te⁵⁷⁹ | de la⁵⁸⁰ bud med rnams kyis nam 'tsho'i⁵⁸¹ bar du bslab⁵⁸² par bgyi ba 'di⁵⁸³ ni⁵⁸⁴ bdag gis⁵⁸⁵ ngag dang | yid dang⁵⁸⁶ | spyi bos kyang mmod⁵⁸⁷ do || (L 27 b4–5; R 24b6–8; T 26 b2–3; N 333 b7–334 a2; H 157 b1–3; S 152 b4–6; Z 161 a3–5; F 130 a1–3; Q 101 b2–3; K 384b5–6; J 103a8–b1; B 366 b5–6; D 104 a7–b1; Dpe 251.1–5; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351b23–25)

⁵⁷² nan tan] LRTNHSZQKJBD : *add.* du F

⁵⁷³ 'di] ZQKJBD : de LRTNHSF

⁵⁷⁴ bsnyen] LRTNHSZQKJBD : snyen F

⁵⁷⁵ yin no] LRNHSZQKJBD : *abbr.* yino T : yin *om.* no F

⁵⁷⁶ kyi] LRTNHSZQKJBD : kyis F

⁵⁷⁷ bar] RTNHSZFQKJBD : *om.* bar L

⁵⁷⁸ brgyad] QKJBD : *add.* po LRTNHSZF

⁵⁷⁹ te] LRTNHSZQKJBD : ste F

⁵⁸⁰ de la] LRTNHSZQKJBD : *om.* de la F

⁵⁸¹ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

⁵⁸² bslab] LRTNHSZQKJBD : slob F

⁵⁸³ 'di] NHZQKJBD : *add.* dag LRFSF

⁵⁸⁴ ni] LRTNSZFQKJBD : *om.* ni H

⁵⁸⁵ gis] TSZFQKJBD : gi LRNH

⁵⁸⁶ dang] LRTNHSZQKJBD : *om.* dang F

⁵⁸⁷ mmod] LRTNHSZJD : nod F : gnod QKB

I.3.8.2

btsun pa kun dga' bo de 'di lta⁵⁸⁸ ste⁵⁸⁹ | rgyal rigs kyi⁵⁹⁰ bu mo'am | bram
ze'i bu mo'am⁵⁹¹ | rje'u⁵⁹² rigs kyi bu mo'am | dmangs⁵⁹³ rigs⁵⁹⁴ kyi bu mo
yang rung⁵⁹⁵ rab tu bkru pa⁵⁹⁶ | rab tu byugs pa⁵⁹⁷ | skra dang sen mo byad⁵⁹⁸
byas pa | gos dkar po bgos pa la⁵⁹⁹ kha cig gis me tog ut pa le'i⁶⁰⁰ phreng⁶⁰¹
ba'am | tsam pa ka'i⁶⁰² phreng⁶⁰³ ba dang | ba ri shi ka'i⁶⁰⁴ phreng ba⁶⁰⁵ dang
| a ti mug ti'i⁶⁰⁶ phreng⁶⁰⁷ ba yang | rung ba⁶⁰⁸ byin na des de la yid dga'⁶⁰⁹
rangs⁶¹⁰ te lag pa⁶¹¹ gnyis kyi⁶¹² blangs nas⁶¹³ yan lag gi⁶¹⁴ mchog mgo
bo⁶¹⁵ la 'jog go || btsun pa kun dga' bo de bzhin du bcom ldan 'das kyiis bud

⁵⁸⁸ 'di lta] LRTNHSZQKJBD : om. 'di lta F

⁵⁸⁹ ste] LRTNHSZQKJBD : te F

⁵⁹⁰ kyi] LRTNHSZQKJBD : kyiis F

⁵⁹¹ bram ze'i bu mo'am] LRTNHSZQKJBD : om. bram ze'i bu mo'am F

⁵⁹² rje'u] LRTNHSZQKJBD : rje F

⁵⁹³ dmangs] RTHSZFQKJBD : dmang LN

⁵⁹⁴ rigs] LRTNHSZQKJBD : om. rigs F

⁵⁹⁵ rung] LRTNHSZQKJBD : om. rung F

⁵⁹⁶ pa] LRTNHSZQKJBD : om. pa F

⁵⁹⁷ pa] LRTNHSZQKJBD : pas F

⁵⁹⁸ byad] TFQKJD : byi byad LRNH : byi byed SZ : byang B

⁵⁹⁹ la] HQKJBD : om. la LRTNSZF

⁶⁰⁰ utpa la'i] LHSZQKJBD : ud pa la'i RTNF

⁶⁰¹ phreng] LRTNHFQKJBD : 'phreng SZ

⁶⁰² ka'i] LTNHSZFQKJBD : ka li R

⁶⁰³ phreng] LRTNHFQKJBD : 'phreng SZQ

⁶⁰⁴ ba ri shi ka'i] TSZKJBD : ba ri sha ka'i LRNHQ : bi ri ta ka'i F

⁶⁰⁵ phreng] LRTNHNKJBD : 'phreng SZFQ

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

⁶⁰⁷ phreng] LRTNHFQKJBD : 'phreng SZ

⁶⁰⁸ ba] RZQKJBD : om. ba LTNHS : ste F

⁶⁰⁹ dga'] QKJBD : add. la LRTNHSZ : om. dga' F

⁶¹⁰ rangs] LRTNHSZFQKJD : rang B

⁶¹¹ lag pa] LRTNHSZQKJBD : yan lag F

⁶¹² kyiis] TSZFQKJBD : kyi LRNH

⁶¹³ nas] LRTNHSZQKJBD : te F

⁶¹⁴ gi] LRTNHSZQKJBD : gis F

⁶¹⁵ bo] FQKJBD : om. bo LRTNHSZ

med rnams kyi⁶¹⁶ nyes pa dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bryad po 'di rnams bcas te⁶¹⁷ | de la bud med rnams kyis nam 'tsho'i⁶¹⁸ bar du bslab par bgyi ba 'di dag ni bdag gis⁶¹⁹ ngag⁶²⁰ dang | yid dang⁶²¹ | spyi bos kyang⁶²² mnod⁶²³ de⁶²⁴ | (L 27 b6–28 a2; R 24b8–25a4; T 26 b3–8; N 334 a2–6; H 157 b3–7; S 152 b6–153 a3; Z 161 a5–b3; F 130 a3–7; Q 101 b4–7; K 384b6–385a3; J 103b1–5; B 366 b6–367 a3; D 104 b1–4; Dpe 251.5–158; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351b25–c1)

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

bcom ldan 'das kyis nam gou ta mi⁶²⁵ skye dgu'i bdag mo chen mos bla ma'i chos rnams nyams su blangs pas na⁶²⁶ rab tu byung zhing bsnyen⁶²⁷ par rdzogs pa'i dge slong ma'i dngos por gnang ba de na⁶²⁸ (L 28 a2–4; R 25a4–5; T 26 b8–27 a1; N 334 a6–7; H 157 b7–158 a1; S 153 a3–4; Z 161 b3–5; F 130 a7–8; Q 101 b7–8; K 385a3–4; J 103b5; B 367 a3–4; D 104 b4–5; Dpe 251.16–18; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351c1–2)

⁶¹⁶ kyi] LRTNHSZQKJBD : kyis F

⁶¹⁷ bcas te] LRTNHSZQKJBD : kyi F

⁶¹⁸ 'tsho'i] LRTNHSZJD : mtsho'i FQKB

⁶¹⁹ gis] TSZFQKJBD : gi LRNH

⁶²⁰ ngag] LRTNHSZFQKJD : dag B

⁶²¹ yid dang] LRTNHSZQKJBD : om. yid dang F

⁶²² kyang] RHQKJBD : om. kyang LTNSZF

⁶²³ mnod] LRTNHSZQKJD : nod F : mnong B

⁶²⁴ de] FQKJBD : do LRTNHSZ

⁶²⁵ gau ta mi] QKJBD : 'go'u ta ma LRSZ : go'u ta mi TNH : go'u ta ma F

⁶²⁶ nyams su] LRTNHSZQKJBD : abbr. nyamsu F

⁶²⁷ bsnyen] LRTNHSZQKJBD : snyen F

⁶²⁸ na] LTNHSZFQKJBD : ni R

2.1.2 English Translation of the Tibetan text

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

Summary (Tib. *sdom ni*, Skt. *uddāna*)¹

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

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

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

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

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

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

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

⁴ Tib. *las rnams dag kyang bya ba ste*.

⁵ Tib. *slar babs pa yi dge slong ma*.

⁶ Pāli parallel: Vin ii 253, Cūlavagga X, *Bhikkhunikkhanda*. Although it does not appear in the corresponding part of the Pāli vinaya in the PTS edition, this section is also known as *Mahāpajāpatigotamīvasthu*. See, for example, The Mahāsaṅgīti Tīpīṭaka Buddhavasse 2500 Pāli edition 2005: <https://suttacentral.net/pli-tv-kd20/pli/ms>. See also AN 8.51.

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

⁸ MW: Banyan or Indian fig-tree, *Ficus Indica*.

of the Bhagavān and sat down to one side. While she was seated off to one side,⁹ the Bhagavān advised Mahāprajāpatī Gautamī in the right way¹⁰ [by means of] a dharma talk,¹¹ he instructed her in the right way, encouraged¹² her in the right way, and delighted her in the right way.

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

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

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

⁹ The Chinese parallel omits repetitions such as "sitting to one side".

¹⁰ Tib. *yang dag par*. Chin. *om*.

¹¹ Chin. adds "in various ways"; cf. I.1.2.

¹² Tib. *gzengs bstod*.

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

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

¹⁵ Tib. *dge sbyong gi 'bras bu bzhi*, Skt. *caturtha śrāmaṇyaphala* (although the Skt. equivalent is missing here, it is attested below in section I.2.2, see Sch 242 MS Kṣudr-v(Bhī) 3 a1). Sanskrit varies from Tibetan here. Skt. reads "the fourth fruit of a *śramaṇa*", not "the four fruits of a *śramaṇa*", i.e., Tib. *dge sbyong gi 'bras bu bzhi pa*. Cf. Jā: '*bras bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished. The four are: a. stream-enterer (Tib. *rgyun du zhugs pa*, Skt. *śrotāpanna*; Mvy 1009), b. *once-returner* (Tib. *lan gcig phyir 'ong ba*, Skt. *sakṛdāgāmin*; Mvy 1012), c. *non-returner* (Tib. *phyir mi 'ong ba*, Skt. *anāgāmin*, Mvy 1014), and d. the most perfect saint (Tib. *dgra bcom pa*, Skt. *arhan*, Mvy 4). See also Boin-Webb (2001: 197).

¹⁶ Chin.: Buddhadharmā instead of Dharmavinaya.

I.1.3 The Buddha's Rejection

Then the Bhagavān said to Mahāprajāpatī: “Gautamī,¹⁷ wear the white clothes of a housewife,¹⁸ and practice only¹⁹ in that way, as long as you live, the pure way of life, fully perfected, pure, perfectly purified.²⁰ This will be conducive to your long-term objectives, benefit, and happiness.”

I.1.4 Gautamī's Repeated Request

Again Mahāprajāpatī Gautamī asked the Bhagavān thus a second and third time: “Venerable, then, if it is the case that it is possible for a woman to attain the four fruits of a *śramaṇa*, please allow women to go forth and fully ordain in the well-spoken Dharmavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān.” Thus she spoke.²¹

I.1.5 The Buddha's Repeated Rejection

Again a second and a third time, the Bhagavān said to Mahāprajāpatī Gautamī: “Gautamī, wear the white clothes of a housewife, and practice only in that way, as long as you live, the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.” Thus he spoke, and when the Bhagavān had not consented even a third time, Mahāprajāpatī Gautamī bowed with her head at the feet of the Bhagavān and departed from his presence.²²

¹⁷ Chin.: The Buddha said: Mahāprajāpatī.

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

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

²⁰ Chin. practice the holy/*brahma* life, endowed with single purity (lit. purity fully filling you), without pollution. In this way you can obtain calming-down-peace, benefit, and happiness.

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

²² Chin. summarizes I.1.4 and I.1.5: Three times she asked the Buddha in this way and each time he denied his permission. Paying homage with her head at the Buddha's feet, she respectfully took leave and left.

I.2 Gautamī's Second Request for Admission into the Order

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

Then, having stayed at Kapilavastu for as long as he liked, the Bhagavān took up his alms bowl and his robes (Tib. *chos gos*, Skt. *cīvarāḥ*)²³ and set out on tour to the region of Nādikā.²⁴ Mahāprajāpatī Gautamī heard that the Bhagavān, having stayed at Kapilavastu for as long as he liked, had taken up his alms bowl and his robes and set out on tour to the region of Nādikā.²⁵ Having heard this, [she and] the 500 women of the Śākya clan accompanying [her]²⁶ shaved their heads by themselves²⁷ and put on robes (Tib. *chos gos*, Skt. *cīvarāḥ*). Having their heads shaved and wearing a patched garment

²³ Cf. below Part Two IV.i.2.1 Niśraya 1.

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

²⁵ Chin. summarizes: Then Mahāprajāpatī heard that the Buddha had left.

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

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

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

Thus, the Bhagavān wandered through the Vṛjī³⁰ territory and went to Nādikā. In Nādikā he stayed in the place [called] Guḷi.³¹ Then too Mahāprajāpatī, physically [fully] exhausted, tired, weary, her body covered with dust, went to where the Bhagavān was,³² bowed with her head at the feet of the Bhagavān, and sat down to one side. While she sat off to one side, the Bhagavān correctly advised Mahāprajāpatī Gautamī by means of a dharma talk, instructed her in the right way, encouraged her in the right way, and delighted her in the right way. Once he had correctly advised her in various ways by means of a dharma talk, instructed her in the right way, encouraged her in the right way, delighted her in the right way, he fell silent.

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

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

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

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

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

I.2.2 Gautamī's Request for Ordination

Then Mahāprajāpatī arose from her seat. She placed her palms together toward the Buddha and made obeisance to the Bhagavān. She then said the following to the Bhagavān: “Venerable, then, if it is the case that it is possible for women³³ to attain the four fruits of a *śramaṇa*, please allow women to go forth and fully ordain in the well-spoken Dharmavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān.” Thus she spoke.³⁴

I.2.3 The Buddha's Rejection

The Bhagavān said to Mahāprajāpatī Gautamī: “Gautamī, practice only in that way, as long as you live, with your head shaved and wearing a patched garment (Tib. *sbyar ma*, Skt. *saṃghāṭī*),³⁵ the pure way of life, fully perfected, pure, perfectly purified. This will be conducive to your long-term objectives, benefit, and happiness.”³⁶

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

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

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

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

I.2.4 Gautamī's Repeated Request

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

I.2.5 The Buddha's Repeated Rejection

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

I.3 Mahāprajāpatī Gautamī and Ānanda

I.3.1 Ānanda Learns of the Buddha's Rejection

I.3.1.1 Gautamī's Grief

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

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

³⁷ No literal correspondence in Chinese.

³⁸ Chinese summarizes I.2.4 and I.2.5: Thus, she asked the Buddha three times, but each time he refused (T. 1451 [24] 350 c1). Cf. Anālayo (2016: 208): “Three times she asked the Buddha in this way and each time he did not give permission.”

³⁹ Sanskrit here differs from the Tibetan, reading “until the third time” (*yāvat trir api*). So, it does not explicitly state “a second and a third time”. But I suppose the meaning does not differ from Tibetan.

two feet and walked away from the vicinity of the Bhagavān.]⁴⁰ She then remained outside, beside the entrance way,⁴¹ weeping and shedding tears.⁴²

I.3.1.2 Ānanda Asks for the Reason

Then the Venerable Ānanda saw Mahāprajāpatī Gautamī outside, beside the gate, weeping and shedding tears. Seeing this he asked⁴³ Mahāprajāpatī Gautamī, “Gautamī, why are you staying outside, beside the entrance way, weeping and shedding tears?”

I.3.1.3 Gautamī's Response

She spoke thus: “It is as follows, Venerable Ānanda: women⁴⁴ are not permitted to go forth (*pravrajyā*) in the well-spoken Dharmavinaya, attain full ordination, and bhikṣuṇīhood.”⁴⁵

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

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

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

⁴³ Chin. abbreviates: “Then venerable Ānanda saw her and asked:”

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

⁴⁵ Tib. *rab tu byung nas bsnyen par rdzogs te dge slong ma'i dngos por ma gngang ngo*. Skt. *na labhate pravrajyām upasampadam bhikṣuṇī-bhāvaṃ*. Chin. has not bhikṣuṇīhood, but to become, or to be a *bhikṣuṇī*. Anālayo (2016: 211): “are not permitted by the Blessed One to go forth and become nuns.”

I.3.1.4 Ānanda Offers His Help

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

I.3.2 Ānanda as Mediator

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

Then the Venerable Ānanda went to where the Bhagavān was, bowed with his head at the feet of the Bhagavān and sat down to one side. Sitting off to one side, Venerable⁴⁶ Ānanda asked the Bhagavān: “Venerable, if it is the case that it is possible for women to obtain the four fruits of a *śramaṇa*, please allow women to go forth and fully ordain in the well-spoken Dharmavinaya, and then practice bhikṣuṇīhood and lead the way of pure life in the presence of the Bhagavān.”⁴⁷

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

[The Bhagavān answered:] “Ānanda, do not ask that women go forth in the well-spoken Dharmavinaya, attain full ordination and become *bhikṣuṇīs*. Why do I say this? Ānanda, if women go forth in the well-spoken Dharmavinaya, the Dharmavinaya will not last long.”⁴⁸

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

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

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

I.3.2.3 Three Similes for the Reason of His Rejection

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

“Ānanda, it is as follows. For example,⁴⁹ a household in which there are many women and few men⁵⁰ is easily attacked and overwhelmed by robbers and kidnappers.⁵¹ Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.⁵²

I.3.2.3.2 Simile of the Destruction of a Rice Field

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

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

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

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

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

⁵² Chin.: “The going forth of the women will destroy the right teaching just like that.” For a detailed comparative study of the Chinese versions of these similes or predictions, see Heirman (2001: 281–284).

Ānanda, it is as follows. For example, if a fierce⁵³ hailstorm falls on a field with fully grown *śāli* rice, the *śāli* rice will be ruined, thoroughly ruined.⁵⁴ Due to ill luck, it will become destroyed. Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.⁵⁵

I.3.2.3.3 Simile of the Ruin of Sugarcane

“Ānanda, it is as follows. If a fully grown field of sugarcane of a farmer is affected by a plague of mildew, the sugarcane fields will be ruined. They will become spoiled. Likewise, Ānanda, if women go forth into the Dharmavinaya, it will not last long.”⁵⁶

I.3.3 Approval of the Buddha

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

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

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

⁵⁵ Chin.: “Again, Ānanda, it is like a farmer’s crops which have ripened and are suddenly damaged by wind, rain, frost, and hail. The going forth of women will damage and destroy the right teaching just like this.” (Anālayo 2016: 212).

⁵⁶ Chin. “Again, Ānanda, just as a field of ripe sugarcane that is afflicted by red-joint disease will be damaged and ruined completely. If women are permitted to go forth the right teaching will be damaged and ruined, it will not remain long, but will rapidly completely disappear just like that.”

I.3.3.1 Ānanda's Reminder of Gautamī's Kindness to the Buddha⁵⁷

I.3.3.2 Debt to the Mother⁵⁸

I.3.3.3 Purpose of the Eight Gurudharmas

“However, Ānanda, I have established⁵⁹ eight *gurudharmas* for women, which should be observed by women for their whole life, for the sake of containment and to prevent the exceeding [of bounds].⁶⁰

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

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

⁵⁹ Sanskrit has the present tense: I establish.

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

I.3.3.4 Comparison of the Eight Gurudharmas with a Dam

“For example, Ānanda, when the rainy season has ended, in the autumn, a farmer⁶¹ will dam the river or channel.⁶² Because the water is contained, it will not exceed [bounds].⁶³ Accordingly, Ānanda, I will establish⁶⁴ eight *gurudharmas* in order to contain women’s faults⁶⁵ and prevent the exceeding [of bounds]. Let women keep them for life.

I.3.4 The Eight Gurudharmas

I.3.4.1 First Gurudharma

“What are the eight?”⁶⁶

⁶¹ Literally, a farming householder – Tib. *khyim bdag zhing pa*. Skt. *kārṣaka gṛhpati*.

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

⁶³ Chin. *add.*: “Their being laid down by me is like a solid dyke made by a farmer at the end of the summer period and the beginning of autumn, not allowing the water to flow beyond the rivers and canals, so that it will be sufficient for irrigating the seedlings everywhere in the field.” (Anālayo 2016: 213).

⁶⁴ In Sanskrit as above present tense: I establish.

⁶⁵ The Tibetan is alone in inserting the term “faults”; Tib. *nyes pa*, which does not appear in the Sanskrit MSV. Nor does it occur in the Chinese MSV, nor the Pāli Vinaya. The Sanskrit MSV here reads: “It is as follows, Ānanda. When the rainy season has ended, during the autumn season, a farmer should build a dam at the mouth of a river or at the mouth of a channel. Just as this is for the sake of blocking (containing) the water and so that there is no overflowing (exceeding of bounds), so too, Ānanda, for the sake of containment and so that there is no exceeding [of bounds], I prescribe eight *gurudharmas* for women, which women should observe for their whole lives.” Sch 244 MS Kṣudr-v(Bhī) 4 b3–4. As a point of comparison, the *Mahāsaṃghika-Lokottaravādin Vinaya* makes no mention either, of faults of women, but compares the *gurudharmas* to a dyke that holds back water, and likens the way in which the *gurudharmas* perform this containment to how the shore contains the ocean (Roth 1970: 16 § 12). For a fuller discussion and translations of this passage from all the extant Vinaya traditions, see Anālayo 2016: 91–94.

⁶⁶ Note that the order of the *gurudharmas* is different in the Pāli Vinaya. For a detailed study, see Jin-il Chung (1999). Of special importance is the difference between the first *gurudharma* here and the sixth *gurudhamma* in the Pāli Vin II

“Ānanda, after women have received the going forth (*pravrajyā*) and the higher ordination (*upasampadā*) from *bhikṣus*, they should understand well⁶⁷ that they [attained] *bhikṣuṇīhood*. Ānanda, accordingly, I have established the first *gurudharma* in order to contain women's faults and to prevent the exceeding [of bounds]. Women should observe it for life.

The Tibetan differs here from the Sanskrit, which reads:

[Skt.: “Which eight?

“Ānanda, the going forth, higher ordination, and *bhikṣuṇīhood* should be expected⁶⁸ by a woman from *bhikṣus*. Ānanda, accordingly, I establish the first *gurudharma* for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.”]

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

⁶⁷ Tib. *rab tu rtogs par bya ba 'o*.

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

I.3.4.2 Second Gurudharma

“Ānanda, *bhikṣuṇīs* should seek the teacher’s instruction⁶⁹ from the *bhikṣus*⁷⁰ every half month.⁷¹ Ānanda, accordingly, I have established the second *guru-dharma* in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁷²

I.3.4.3 Third Gurudharma

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

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

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

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

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

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

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

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

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

I.3.4.4 Fourth Gurudharma

“Ānanda, when *bhikṣuṇīs* are concluding their stay in the rainy-season retreat, they should perform the *pravāraṇā*⁷⁷ in both *saṃghas*, with regard to three points (*sthāna*):⁷⁸ what they have seen, heard, or suspected. Ānanda, accordingly, I have established the fourth *gurudharma* for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁷⁹

I.3.4.5 Fifth Gurudharma

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

⁷⁷ *Pravarāṇā* (Tib. *dgag dbye*) refers to the act performed to conclude the rainy-season retreat. It is the point the monastics end their annual three-month period of seclusion. As Hu-von Hinüber (1994: 303 note 1) makes clear, the *poṣadha* and the *pravāraṇā* are connected to each other. In the Tibetan tradition the *pravāraṇā* takes place immediately after the *poṣadha*. Different from the *pravāraṇā* for *bhikṣus*, the *pravāraṇā* for *bhikṣuṇīs* takes place in front of both *saṃghas*. For the Theravāda tradition Hüsken states that the *pravāraṇā* is the only legal act that nuns perform within the monk’s order, at least in part (1997: 237). For the Mūla-sarvāstivāda tradition I-tsing reports that the monastics were taking a tuft of fresh rushes in their hands, “[h]andling it with their hands or treading on it with their feet they do what they like, first Bhikshus, next Bhikshunis; then the three lower classes of the members,” i.e., the *śikṣamāṇās śrāmaṇeras* and *śrāmaṇerikās* (Takakusu 1896: 87). Here Tib. *skabs dbye bar bya*; Skt. *pravārayitavyam*. Acc. to BHSD 385.2 *pravārayati*, “the *pravāraṇā* ceremony is to be performed;” acc. to BHSD 385.1 *pravāraṇa* nt. (also °*nā*) is rendered as Tib. *dgag dbye* (or *dgag phyé*) in Mvy 8682. Tibetans understand the term *dgag dbye* as an act performed to lift the restrictions or prohibitions that apply during the rainy season retreat (see also Chung 1998a: 35 note 68). For how the term *pravāraṇā* is handled in the Chinese text, see Jin-il’ Chung (1998a: 34–37). Although Mvy has *pravāraṇa*, neuter, and this is also recorded in BHSD, I apply the more common feminine *pravāraṇā* here, as in the Vinayavastu (cf. Wille 1990: 39).

⁷⁸ Cf. Chung (1998a: 151, 235, no. 4.5).

⁷⁹ Chin. MSV follows a different order. In the Chinese MSV, this *gurudharma* corresponds with the last *gurudharma*, i.e., no. 8 (cf. Anālayo 2016: 214–215). In the Pāli Vin cf. *garudhamma* 4, II 255, Cv X.1.4, Horner (1938–1966: v.354).

reproach⁸⁰ him or remind him [of that].⁸¹ Bhikṣuṇīs are not permitted to reproach or remind a *bhikṣu* who has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle. However, it is not prohibited for *bhikṣus* to reproach or remind *bhikṣuṇīs* who have failings in their discipline, failings in their view, failings in their behavior, or failings in their lifestyle. Ānanda, accordingly, I have established the fifth *gurudharma* for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁸²

I.3.4.6 Sixth Gurudharma

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

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

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

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

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

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

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

I.3.4.7 Seventh Gurudharma

“Ānanda, if a *bhikṣuṇī* violates⁸⁶ a *gurudharma*, she should show respect⁸⁷ to both *saṃghas* for half a month. Accordingly, Ānanda, I have established the seventh *gurudharma*⁸⁸ for women, in order to contain women's faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁸⁹

I.3.4.8 Eighth Gurudharma

“Ānanda, a *bhikṣuṇī* who has been fully ordained for a hundred years⁹⁰ should salute⁹¹ to a *bhikṣu* who has been fully ordained that very day, praise

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

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

⁸⁸ The Chin. MSV, unlike the Skt. and Tib. parallels, seems not to have “*gurudharma*.” Cf. Heirman (2002: 96n4) “rule of respect,” Anālayo (2016: 214) “a rule to be confessed to the community.” Cf. Chung (1999: 229).

⁸⁹ Chin. MSV follows a different order. In the Chinese MSV, this appears as *gurudharma* no. 7 (see Anālayo 2016: 214). In the Pāli Vin cf. *garudhamma* 5, II 255, Cv X.1.4, Horner (1938–1966: v.355). Nolot (1996: 135–136n 52) disagrees with Hüsken (1993: 159–160; English translation 2000: 53), who states that “[t]his *garudhamma* is the only one of the eight for which there is no equivalent ... in the Pācittiya section of the Bhikkhunīvibhaṅga,” and that there is “a contradiction here within the Vinaya regulations as the penalty for a Pācittiya offence does not include the imposition of *mānatta*, which is part of the penalty for a Saṃghādisesa offence.” Heirman disagrees with Hirakawa (1982: 85n63) “who is of the opinion that Mūla, T. 1451, p. 351a20–22, imposes a *mānatva* penance upon a nun who violates a *gurudharma* (considered to be one of the eight important rules). Hirakawa's position has been taken as well by Nolot, É. 1991, p. 401” (Heirman 2002: 98 note 12). See also Heirman (1998a: 24 note 8) and Chung (1999: 230–231).

⁹⁰ Skt. *varṣaśata* = 100 years.

⁹¹ Tib. *tshig snyan pa ... bya bar bya*, Skt. *abhivādāna ... karma*; cf. Mvy 1786: *gus par smra ba (abhivādāna)*.

him, stand up, place her palms together, and show him respect.⁹² Ānanda, accordingly, I have established the eighth *gurudharma* for women, in order to contain women’s faults and to prevent the exceeding [of bounds]. Women should observe it for life.⁹³

1.3.5 The Eight Gurudharmas as Means of Ordination

“Ānanda, if Mahāprajāpatī Gautamī accepts⁹⁴ and keeps these eight *gurudharmas* assiduously, in that case, that itself will be her going-forth (*pravrajyā*), that itself will be her full ordination (*upasaṃpadā*), that itself will be her bhikṣuṇīhood.” Thus he spoke.⁹⁵

⁹² The Sanskrit reads *abhivādanavandanapratyutthānāñjalisāmīcīkarma kartavyam*: greet him, salute him, rise up, place palms together, and praise him.

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

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

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

⁹⁵ Pāli omits *pravrajyā* here. See Pāli Vin II 255, Cv X.1.4, Horner (1938–1966: v.355).

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

I.3.6.1 Ānanda's Encounter with Mahāprajāpatī

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

I.3.6.2 Communicating of the Consent of the Buddha

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

[Gautamī replied:] “I will listen to what the Venerable Ānanda says. Please speak.”⁹⁶

I.3.7 Ānanda's Repetition of the Eight Gurudharmas

I.3.7.1 First Gurudharma

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

I.3.7.2 Second Gurudharma

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

⁹⁶ Chin. reads: “I wish you to tell me; I will listen and receive it single-mindedly” (Anālayo 2016: 215).

bounds], the Bhagavān has established this second *gurudharma*. Women should observe it for life.⁹⁷

I.3.7.3 Third Gurudharma

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

I.3.7.4 Fourth Gurudharma

“Gautamī, the Bhagavān further said the following: ‘Ānanda, when *bhikṣuṇīs* are concluding their stay in the rainy-season retreat, they should perform the *pravāraṇā* in both *saṃghas*, with regard to three points:⁹⁸ what they have seen, heard, or suspected.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bhagavān has established this fourth *gurudharma*. Women should observe it for life.

I.3.7.5 Fifth Gurudharma

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

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

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

I.3.7.6 Sixth Gurudharma

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

I.3.7.7 Seventh Gurudharma

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

I.3.7.8 Eighth Gurudharma

“Gautamī, the Bhagavān further said the following: ‘Ānanda, a *bhikṣuṇī* who has been fully ordained for a hundred years should salute a *bhikṣu* who has been fully ordained that very day, praise him, stand up, place her palms together, and show him respect.’ Gautamī, in order to contain women’s faults and to prevent the exceeding [of bounds], the Bha⁹⁹gavān has established this eighth *gurudharma*. Women should observe it for life.

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

⁹⁹ Here starts a gap in the Skt. text. Cf. Sch 248 MS Kṣudr-v(Bhī) 8 missing. R/VP 123: “Fol. 8 (missing) contained the end of Ānanda’s report to Mahāprajāpatī (the eighth Gurudharma) and a text corresponding to Culla, x, 1.” Cf. Pāli Vin II 255–256, Cv X.1.4–6, Horner (1938–1966: v.355).

I.3.8 Mahāprajāpatī's Acquiescence

I.3.8.1 Joyful Acceptance of the Eight Gurudharmas

[Thereupon Mahāprajāpatī Gautamī replied:] “Venerable Ānanda, the Bhagavān has established these eight *gurudharmas* in order to contain women's faults and to prevent the exceeding [of bounds]. Women should observe them for life. I accept them with my speech, with my mind, and even with the crown of my head.”¹⁰⁰

I.3.8.2 Metaphor of a Flower Garland

“It is as follows: Ānanda: Any girl (*kanyā*)¹⁰¹ from the royal caste (*kṣatriya*), a brahmin girl, a girl from the merchant caste (*vaiśya*), or a girl from the commoners' caste (*śūdra*), when she has thoroughly washed, fully anointed, cut her hair and nails, put on white clothes, and if she is given an *utpala* flower garland by someone, a garland [made of the] flowers of the *campaka* tree, a *pāriśaka* garland, or a lemon-tree flower (*atimukta*) garland,¹⁰² she would take it with both hands, well-pleased and delighted, and put it on the highest limb of her body, the head. Venerable Ānanda, likewise with regard to these eight *gurudharmas* established by the Bhagavān in order to contain women's faults and to prevent the exceeding [of bounds], which should be

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

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

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

observed by women for their whole life, I accept them with my speech, with my mind, and even with the crown of my head.”¹⁰³

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

Since Mahāprajāpatī Gautamī accepted the *gurudharmas*, the Bhagavān gave her permission¹⁰⁴ to go forth and become a fully ordained *bhikṣuṇī*.¹⁰⁵

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

¹⁰⁴ Cf. subtitle of this passage in the Pāli Vinaya: *bhikkhunīūpasampadānujānanam*, i. e., permission for *bhikkhunī* ordination.

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

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

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

3 Manual for Bhikṣuṇī Ordination

Whereas the *Manual for Bhikṣu Ordination* (*Bhikṣūpasamṣpadājñapti*) appears in the very first chapter in the Tibetan Vinaya, the *Pravrajyāvastu* (*Rab tu 'byung ba'i gzhi*),¹ the *Manual for Bhikṣuṇī Ordination* (**Bhikṣu-nyūpasamṣpadājñapti*) is to be found some ten volumes later in the Tibetan canon, in one of the last volumes of the vinaya, in the section on 'minor matters' or *Kṣudrakavastu* (*Phran tshogs kyi gzhi*). According to Clarke (2015: 63), the “*Kṣudrakavastu* (Chapter on Miscellanea) contains material that is found in multiple sections in other Vinayas including the following four (Pali titles): *Vattakkhandhaka* (Chapter on Deportment); *Bhikkhūnikkhandhaka* (Chapter on Nuns); *Pañcasatikakkhandhaka* (Chapter on the First Council of 500 Arhats); and *Sattasatikakkhandhaka* (Chapter on the Second Council of 700 Arhats).” This text is only extant in Tibetan and Chinese translation and it is considered to be particularly important for the studies of *bhikṣuṇīs* in India.²

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

² For details see Clarke (2015: 76) and Clarke (2018: 204, 208, 220). See also Chung (1998b: 420–421): “The sections which are not preserved in the Vinaya-vastu have their equivalents in the **Vinayaḥkṣudrakavastu*: 1) *Kṣudraka*; 2) *Bhikṣu-ṇī*; 3) *Ācāra*; 4) *Pañcaśatikasaṃgīti*; and 5) *Saptaśatikasaṃgīti*.”

The *Manual for Bhikṣuṇī Ordination*, edited and translated in this chapter, corresponds to the respective passages partly preserved in the Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford, on folio pages 9 forward. This comprises the second part of the so-called *Bhikṣuṇīkarmavācanā*, as described above in the Introduction.³

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

3.1 The Main Parts of the Manual for Bhikṣuṇī Ordination in the Tibetan *Mūlasarvāstivādavinaya*

The *Mūlasarvāstivāda *Bhikṣuṇyupasaṃpadājñapti*⁴ contains all stages of a woman's ordination up to full ordination. For ease of navigation, a brief

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

⁴ For the reason of using this term see below 3.1.2.IV.v.7. As Jin-il Chung (2011: 14, 63) points out, although the manuscript's colophon of the Manual for Buddhist Monks' Ordination does have the word *upsaṃpādājñaptiḥ*, "*upasaṃpāda*" is most likely to be emended *upasaṃpadājñapti* and refers to the text section from II.iii onwards (cf. Oskar von Hinüber 2014: 105). Similarly, the actual **Bhikṣuṇyupasaṃpadājñapti* starts with section "III Full Ordination (*Upasaṃpadā*)". The sections before are introductory steps which are required in the process of becoming fully ordained in stages. Nevertheless, this title should be handled cautiously, for *jñapti* is not usually translated *cho ga* in Tibetan (see below p. 205 3.1.2.III.i.1.1.2.2 note 132 which refers to *upasaṃpadavidhi* as the original Skt of *bsnyen par rdzogs pa'i cho ga*). Although it does not seem safe to apply this title *upasaṃpadājñapti* to the present text for *bhikṣuṇīs'* ordination, not to mention its problematic spelling *upasaṃpādājñapti*, I follow here Jin-il Chung for the sake of

outline of the main parts of the ritual for conferring such ordination is provided here.

II.i–II.ii

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

II.iii

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

II.iv

The provision for a probationer (Tib. *dge slob ma*, Skt. *śikṣamāṇā*, Mvy 8721),⁵ i.e., provision for the the six precepts and the six subordinate precepts (Tib. *chos drug⁶ dang rjes su 'brang ba'i chos drug⁷ gi bslab pa*, Skt. *ṣaḍdharmāḥ ṣaḍanudharmāḥ śikṣāḥ*)⁸

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

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

⁶ Cf. Mvy 9320: Tib. *chos drug*, Skt. *ṣaḍdharmāḥ*.

⁷ Cf. Mvy 9321: Tib. *rjes su mthun pa'i chos drug*, Skt. *ṣaḍanudharmāḥ*.

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

III

The provision for full ordination (Tib. *bsnyen par rdzogs pa*, Skt. *upasaṃpadā*)

III.i

Granting of consent by the *bhikṣuṇīsaṃgha* to the *sikṣamāṇā* to practice as a celibate, i.e., to proceed for full ordination (Tib. *tshangs par spyod pa la rim gror bya ba'i sdom pa*, Skt. *brahmacaryopasthānasamvṛti*)⁹

III.ii

Full ordination by both kinds of *saṃgha* (Tib. *dge 'dun sde gnyis ka las bsnyen par rdzogs pa*, Skt. *ubhayasaṃghād upasaṃpadā*)

⁹ In *Las brgya rtsa gcig pa (Ekottarakarmaśataka)*, Tanjur, D 4118, ('*dul ba*), *wu*, 122b7: Tib. *tshangs par spyod pa la nye bar gnas pa'i sdom pa*. According to Kieffer-Pülz (2010: 218) the respectively Skt. term *brahmacaryopasthānasamvṛti* corresponds with Pā. *vuṭṭhānasammuti* ("Erlaubnis zur Aufnahme," i.e., "agreement as to ordination") or respectively with *vuṭṭhāpanasammuti*, cf. (Hüsken 1997: 254, 260, 268, 418–419). Similarly, Roth (1970: 30) understands Skt. *upasthāpana-sammuti* as consent [granted to the female candidate for her], to enter into the ordination proceedings. Jyväsjärvi (2011: 514) understands *brahmacaryopasthānasamvṛti* as "permission regarding the foundation of celibacy." According to Guṇaprabha, "full ordination here means celibacy" (Jyväsjärvi 2011: 517). Cf. Sections on Nuns in the *Vinayasūtravṛtṭyabhidhānasavyākhyāna* ('*Dul ba'i mdo'i 'grel pa mngon par brjod pa rang gi rnam par bshad pa*), D 4119 ('*dul ba*), *zhu*, 49b2: '*dir bsnyen par rdzogs pa ni tshangs par spyod pa'o*. Thus, *brahmacaryopasthānasamvṛti* is not an ordination, nor does Tib. *sdom pa*, here translate the Skt. *samvṛti*, meaning "vow" in the sense of Skt. *samvara*. For a detailed study on the term, see Kishino (2015). He suggests that "it seems probable that '*sdom pa*' established in the *Mūlasarvāstivāda-vinaya* in the sense of something given by the *saṃgha* through a formal ecclesiastical act is mostly a translation of Skt. *samvṛti*, and signifies a resolution made by all the members of the *saṃgha* to give 'consent' or 'permission.' More importantly, it may also be concluded that *tshangs par spyod pa la nye bar gnas pa'i sdom pa* (Skt. *brahmacaryopasthānasamvṛti*) is one such *sdom pa* (Skt. *samvṛti*) and signifies the female *saṃgha*'s consent that the postulant is physically eligible for full ordination (2015: 165)." We follow our Sanskrit manuscript (see, for example, Sch 254: 17b1) for the spelling of this term. See also Krey (2010, 42): "monastic life (*brahmacarya*)."

It bears mention that the actual full ordination of a *bhikṣuṇī* is performed by both *saṃghas*, i.e., by a *saṃgha* of at least ten *bhikṣus* and a *saṃgha* of at least twelve *bhikṣuṇīs* by means of a legal act (Tib. *las*, Skt. *karman*) consisting of one motion (Tib. *gsol ba*, Skt. *jñapti*), a proclamation (Tib. *brjod pa*, Skt. *anuśrāvaṇā*)¹⁰ put three times, and the result formulated as a resolution. This is called a [legal] act with the decision as the fourth [after] the motion (Tib. *gsol ba dang bzhi'i las*, Skt. *jñapticaturthakarman*).¹¹

III.iii

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

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

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

¹² The *Bhikṣuṇīyupasaṃpadājñapti* does not clearly state who joins whom, but according to the *Las brgya rtsa gcig pa (Ekottarakarmaśataka)*, Tanjur, D 4118 ('*dul ba*), wu, 129a7 a gathering of the *bhikṣuṇī saṃgha* (Tib. *dge slong ma'i dge 'dun*) must be supplemented by ten *bhikṣus*, if in a central region (Tib. *yul dbus*, Skt. *madhyadeśa*), or by five *bhikṣus*, if in a border region (Tib. [*yul*] *mtha'* '*khob*, Skt. *pratyanta*, Mvy 5268) and no more *bhikṣus* are available. Cf. Kieffer-Pülz (2010: 223). See also below p. 228. On the Tib. term “*yul dbus*” and its Skt. equivalent “*madhyadeśa*” in the Mūlasarvāstivāda Vinaya see also Hamm 1960. He says that in Brahmanical texts it is referred to as *āryāvarta* (Hamm 1960: 150).

presiding official (Skt. *karmakāraka-bhikṣu*; Tib. *las byed pa'i dge slong pha*) who performs this function.¹³

At the end of the act of full ordination, i.e., after measuring the shade, ascertaining the season and the time of the day or night, the male ritual master announces the four kinds of guidelines¹⁴ that the newly ordained *bhikṣuṇīs* must observe thereafter. These are:

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

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

IV

1. The Three Supports of Life (Tib. *gnas gsum*, Skt. *trayo niśrayāḥ*).
2. The Eight Infractions Leading to Exclusion from the Saṃgha (Tib. *phas pham pa brgyad*, Skt. *aṣṭau patanīyā dharmāḥ* respectively **aṣṭau pārājikā dharmāḥ*, cf. Mvy 8358).
3. The Eight Principles to be Observed for Life (Tib. *bla ma'i chos brgyad*, Skt. *aṣṭau gurudharmāḥ*).
4. The Four Qualities that make a Recluse (Tib. *dge sbyong du byed pa'i chos bzhi*, Skt. *catvāraḥ śramaṇakāraka-dharmāḥ*).¹⁵

Finally, it follows a concluding instruction.

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

3.1.1 Edition Tibetan Text

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

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

II **Bhikṣuṇyupasaṃpadājñapti*

II.i

II.i.1

II.i.1.1

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis¹ btsun pa bcom ldan 'das kyis ni de ste gau ta mī² skye dgu'i bdag mo chen mos bla ma'i chos bryad yang dag par bzung nas nan tan byas na de la 'di nyid rab tu byung ba'o || 'di nyid bsnyen par rdzogs pa'o || 'di nyid dge slong ma'i dngos po'o zhes bka' stsal na | btsun pa de las gzhan pa'i bud med rnams ji ltar rab tu byung zhing bsnyen par rdzogs nas dge slong ma'i dngos por bgyi zhes zhus pa dang | (R 25a5–7; L 28 a4–6; S 153 a4–6; J 103b5–7; K 385a4–7; Q 101 b8–102 a2; D 104 b5–6; Dpe 251.18–252.3; Sch 248 MS Kṣudr-v(Bhī) 8 missing; T. 1451[24] 351c2–5)

¹ u pā li] JD : utpa lis RL : u pa lis S : utpa la'i KQ

² gau ta mī] JKQD : 'go'u ta mi RL : 'go'u ta ma S

II.i.1.2

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

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

II.i.1.3

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

³ u pā li] JKD : u pā li'i Q : udpa li RL : u pa li S

⁴ rim] JD : rims RLSKQ

⁵ rim] JKQD : rims RLS

⁶ dbyung] JKQD : byung LRS. Cf. Jā 390: *dbyung ba*, fut., and in C. secondary form to the pres. 'byin pa. Jā 396: 'byin pa, pf. imp. *phyung*, fut. (in C. also pres.) *dbyung* Ld. **phin-che*, trs. of 'byung ba. Jā 524 distinguishes between *rab tu 'byin pa* – to receive or admit into a religious order – and *rab tu 'byung ba* – to enter into a religious community, to take orders. Jā 397: 'byung ba 1. vb., pf. imp. *byung* (intrs of 'byin pa) to come out, to emerge.

⁷ bu] JKQD : bur RLS

⁸ rim] JD : rims RLSKQ

⁹ dag] SJKQKD : om. RL

II.i.2

gau ta mī¹⁰ skye dgu'i bdag mo chen mo¹¹ la sogs pa śākya mo lnga brgya rnam ni bla ma'i chos rnam khas blangs pas rab tu byung zhing bsnyen par rdzogs te dge slong ma'i dngos por gyur to¹² | bud med¹³ gzhan ni rim bzhin bya ste¹⁴ (R 25b2–3; L 28 b1–2; S 153 b2–3; J 104a1–2; K 385 b2–3; Q 102 a4–5; D 105 a1–2; Dpe 252.9–11; Sch 248 MS Kṣudr-v(Bhī) 9 a1; T. 1451[24] 351c7–10; ~ EKŚ(D) 117 b2–3; ~ T. 1453[24] 459c16–17)

II.ii

II.ii.1

II.ii.1.1

dge slong ma gang la¹⁵ yang rung¹⁶ rab tu 'byung¹⁷ bar 'dod pa zhid gi¹⁸ drung du 'ongs nas¹⁹ des bar chad²⁰ kyi chos²¹ rnam dris la gzung bar bya'o | | bzung²² nas skyabs²³ gsum dang | dge bsnyen²⁴ ma'i bslab pa'i gzhi lnga byin cig | skyabs²⁵ gsum gang zhe na | sangs rgyas dang | chos dang | dge 'dun

¹⁰ gau ta mī] JKQD : 'go'u ta mi RL : 'go'u ta ma S

¹¹ chen mo] RSJKQD : om. L

¹² to] LRTNHSZQKJBD : ro F

¹³ bud med] LRNHSZFQKJBD : add. dag T

¹⁴ bya ste] RLS : byas te JKQD

¹⁵ la] JKQD : om. RLS

¹⁶ rung] JKQD : add. ba la RLS

¹⁷ 'byung] JKQD : byung RLS Dpe. Mvy 8714 rab tu byung ba (*pravrajita*).

¹⁸ 'dod pa zhid] RLS : add. gi JKQD

¹⁹ nas] RLSJD : na KQ

²⁰ chad] RLSJQD : tshad K

²¹ chos] RSJKQD : om. L

²² bzung] RLSJD : gzungs K : gzung Q

²³ skyabs] JKQD : add. su 'gro ba RLS

²⁴ bsnyen] RLSJD : snyen KQ : Mvy 8724, 8725 dge bsnyen, dge bsnyen ma – *upāsaka, upāsikā*.

²⁵ skyabs] JQD : add. su 'gro ba RLS

no || (R 25 b3–4, L 28 b2–4, S 105 b3–5, J 104 a2–3, K 385 b3–5, Q 102a5–6, D 105 a2–3; Dpe 252.11–15; Sch 248 MS Kṣudr-v(Bhī) 9 a1–3; T. 1451 [24] 351c10–12; Uj II.i.1;²⁶ ~ EKŚ(D) 117b3–118a4; ~ T. 1453[24] 459c17–20)

II.ii.1.2

bslab pa'i gzhi lnga²⁷ gang zhe na | srog gcod pa rab tu spangs pa dang | ma byin par len pa dang | 'dod pas²⁸ log par g.yem pa dang | brdzun²⁹ du smra ba dang | chang dang 'bru'i khu ba myos par³⁰ 'gyur ba³¹ bag med pa'i gnas rab tu spangs shing chang dang 'bru'i khu ba myos pa³² bag med pa'i gnas las³³ rab tu spangs pa'o ||³⁴ (R 25 b4–6; L 21 b4–6; S 153 b3–6; J 104 a4–6; K 385 b5–7; Q 103a6–7; D 105 a3–4; Dpe 252.16–20; Sch 248 MS Kṣudr-v(Bhī) 9 a3–4; missing in Chinese MSV parallel; not in Uj; ~ EKŚ(D) 117b3–118a4; ~ T. 1453[24] 459c17–20)

²⁶ Uj is a parallel to the Mūlasarvāstivāda *Bhikṣukarmavācānā* edited by Jin-il Chung (2011), to which we shall make reference where relevant.

²⁷ lnga] LSJD : om. KQ

²⁸ 'dod pas] SJKQD : 'dod pa LR Dpe.

²⁹ brdzun] LSJD : rdzun KQ, Dpe. Mvy 1691 rdzun du smra ba spong ba – *mṛṣāvādāt* prativirati; Mvy 8696 brdzun du smra ba spong ba – *mṛṣāvādavirati*.

³⁰ par] JKQD : pa RLS

³¹ 'gyur ba] JKQD : om. RLS

³² pa] JKQD : par 'gyur ba RLS

³³ las] JKQD : om. RLS

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

II.ii.2

II.ii.2.1

'di bzhin du yang skyabs su 'gro ba dang | bslab pa'i gzhi sbyin par bya'o || thog mar³⁵ ston pa la phyag byed du chug³⁶ shig³⁷ | de nas dge slong ma gang gis skyabs su 'gro ba dang | bslab pa'i gzhi sbyin pa de la phyag 'tshal zhing thal mo sbyor du chug³⁸ la | de nas des 'di skad du smra bar bya'o || (R 25 b6–7; L 28 b6–8; S 153 b6–154a1; J 104 a6–7; K 385 b8–386 a2; Q 102 a8–b1; D 105 a5–6; Dpe 253.2–6; Sch 248 MS Kṣudr-v(Bhī) 9 a4–5; for the Chinese parallel, see II.ii.2.2; ~ Uj II.i.2; ~ EKŚ(D) 118a4–5; ~ T. 1453[24] 459c20–28).

II.ii.2.2

'phags ma dgongs shig | bdag ming 'di zhes bgyi ba nam 'tsho'i³⁹ bar du rkang pa⁴⁰ gnyis kyi nang na gtso bo sangs rgyas la skyabs su mchi'o⁴¹ || 'dod chags dang bral ba'i nang na mchog⁴² dam pa'i chos la skyabs su mchi'o⁴³ || mang po'i nang na mchog dge 'dun la skyabs su mchi'o || bdag ji srid 'tsho'i bar du dge bsnyen mar 'phags pas⁴⁴ gzung du gsol⁴⁵ | de bzhin lan gnyis lan gsum du bya'o || (R 25 b7–26 a1; L 28 b8–29 a2; S 154 a1–3; J 104 a7–8; K 386 a2–4; Q 102 b1–3; D 105 a6–7; Dpe 253.2–11; Sch 248–249

³⁵ thog mar] JKQD : thog ma LRS

³⁶ Cf. ZHD list of verbs: 'jug pa td., bcug pa, gzhug pa, chug.

³⁷ shig] LJKQD: cig S

³⁸ chug] LJKQD : bcug LRS

³⁹ 'tsho'i] RLSJD : nam mtsho'i KQ

⁴⁰ pa] JKQD : om. RLS

⁴¹ mchi'o] RLSJK : 'chi'o QD

⁴² mchog] JKQD : om. RLS

⁴³ mchi'o] RLSJKD : 'chi'o Q

⁴⁴ 'phags mas] S : 'phags pas RLD

⁴⁵ bdag ji srid 'tsho'i bar du dge bsnyen mar 'phags pas gzung du gsol] RLSD : om. JKQ

MS Kṣudr-v(Bhī) 9a5–9b1; T. 1451 [24] 351c12–16; ~ Uj II.i.2; ~ EKŚ(D) 118 a5–6; ~ T. 1453[24] 459c20–28)

tshig gsum pa la slob dpon mas zhes brjod par bya'o || slob dpon mas thabs yin no || slob mas legs so zhas bya'o || (R 26 a1–2; L 29 a2–3; S 154 a3–4; *om.* JKQD; no Skt. correspondence,⁴⁶ but similar in the Chinese MSV parallel T. 1451 [24] 351c12–16, and in Uj II.i.2; ~ EKŚ(D) 118a6–7; T. 1453[24] 459c20–28).

II.ii.3

II.ii.3.1

de nas bslab pa'i gzhi lnga byin cig | 'phags ma⁴⁷ dgongs shig | ji ltar⁴⁸ 'phags pa dgra bcom pa de dag gis nam 'tsho'i⁴⁹ bar du srog gcod pa spangs⁵⁰ shing srog gcod pa las rab tu spangs pa de bzhin du | bdag ming 'di zhes bgyi ba yang deng gi nyin par⁵¹ nas bzung⁵² ste | nam 'tsho'i⁵³ bar du srog gcod pa spangs shing srog gcod pa las rab tu spangs te | yan lag dang po 'dis | bdag 'phags pa dgra bcom pa de dag gi bslab pa'i⁵⁴ rjes su slob bo || rjes su sgrub bo || rjes su bgyid do⁵⁵ || (R 26 a2–5; L 29 a3–6; S 154 a4–6; J 104 b1–3; K 386a4–7; Q 102 b3–5; D 105 a7–b2; Dpe 253.11–17; Sch 249 MS Kṣudr-

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

⁴⁷ ma] RLSQD : pa JK

⁴⁸ ji ltar] JD : ji lta ji ltar RLS : 'di ltar KQ

⁴⁹ 'tsho'i] RLSJD : mtsho'i KQ

⁵⁰ spangs] D : rab tu spangs RLSJKQ

⁵¹ nyin par] JKQD : nyi ma RLS

⁵² bzung] SJKQD : gzung RL

⁵³ 'tsho'i] RLSJD : mtsho'i KQ

⁵⁴ bslab pa'i] D : bslabs pa'i JKQ : bslab pa la RLS

⁵⁵ bgyid do] JKQD : bgyi'o RLS ||

v(Bhī) 9b1–4; for the Chin. MSV parallel, see II.ii.3.2; ~ Uj II.i.3a; ~ EKŚ(D) 118a7–118b2; ~ T. 1453[24] 459 c28–460 a8).

II.ii.3.2

gzhan yang ji ltar dgra bcom pa de⁵⁶ dag gis nam 'tsho'i⁵⁷ bar du ma byin par len pa dang | 'dod pas⁵⁸ log⁵⁹ par g.yem pa dang | brdzun du smra ba dang | [chang dang | 'bru'i khu ba myos pa bag med pa'i gnas spangs shing rab tu spangs pa de bzhin du | bdag ming 'di zhes bgyi ba yang deng gi nyi ma nas⁶⁰ bzung⁶¹ ste | nam 'tsho'i bar du ma byin par len pa dang | 'dod pas⁶² log par g.yem pa dang | brdzun du smra ba dang ||⁶³ bag med pa'i gnas spangs shing | chang dang 'bru'i khu ba myos pa bag med pa'i gnas nas⁶⁴ slar log ste | bdag yan lag lnga po 'dis⁶⁵ 'phags pa dgra bcom pa de dag gi bslab pa'i⁶⁶ rjes su slob⁶⁷ bo || rjes su sgrub⁶⁸ bo || rjes su bgyid do⁶⁹ || de bzhin du lan gnyis lan gsum du bya'o || slob dpon mas thabs yin no || zhes brjod par bya'o || dge bsnyen mas legs so zhes brjod par bya'o⁷⁰ || (R 26 a5–b1; L 29 a6–b2; S 154 a6–b3; J 104 b3–4; K 386 a7–b2; Q 102 b5–7; D

⁵⁶ de| RLSJKD : da Q

⁵⁷ 'tsho'i| RLSJD : mtsho'i KQ

⁵⁸ pas| JKQD : pa RLS

⁵⁹ log| RLSJK : leg Q

⁶⁰ nyi ma nas| S : mnyi ma nas RL : nyi gnyis D

⁶¹ bzung| SD : gzung RL

⁶² 'dod pas| D : pa RL : pa la S

⁶³ [chang dang ... smra ba dang] RLS : *om.* JKQD. Omission in *tshal pa* apparently due to *abberation occuli*. After the phrase “brdzun du smra ba dang,” the scribe apparently jumped to the wrong line.

⁶⁴ nas| JKQD : las RLS

⁶⁵ 'dis| JKQD : *add.* | bdag RLS

⁶⁶ bslab pa'i| D : bslabs pa'i JKQ; bslab pa la RLS

⁶⁷ slob| RSJD : bslob LKQ

⁶⁸ sbgrub| JKQD : bsgrub RLS

⁶⁹ bgyid do| JKQD : bgyi'o RLS

⁷⁰ de bzhin du lan gnyis lan gsum du bya'o || slob dpon mas thabs yin no || zhes brjod par bya'o || dge bsnyen mas legs so zhes brjod par bya'o| *conj.* : *om.* de bzhin du lan gnyis lan gsum du bya'o || RLSD : *om.* slob dpon mas thabs yin no || zhes brjod par bya'o || dge bsnyen mas legs so zhes brjod par bya'o JKQ ||

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

II.iii⁷¹

II.iii.1

II.iii.1.1

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

II.iii.1.2

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

⁷¹ No correspondence in the Chin. MSV, but compare to the Chinese *Ekottara-karmaśataka* T. 1453[24] 460 a10–b28.

⁷² dge slong ma] SJKQD : dge slong RL

⁷³ skos] KQD : bskos RLSJ

⁷⁴ dge slong ma] SJKQD : dge slong RL

⁷⁵ bsgrag] D : bsgrags S : grags JKQ : bsgrags RL

⁷⁶ khang] RLSJKD : bar Q

⁷⁷ du] JKD : om. RLS : skrad du Q

⁷⁸ pa'i] JKQD : ma'i RLS

byung⁷⁹ bar 'tshal te⁸⁰ | khyim pa mo⁸¹ gos dkar mo⁸² skra ma bregs pa las
 legs par bshad pa'i chos⁸³ 'dul ba la⁸⁴ rab tu byung zhing bsnyen par rdzogs
 te dge slong⁸⁵ ma'i dngos por gsol na | ming 'di zhes bgyi ba 'di skra bregs
 shing gos ngur smrig⁸⁶ bgos nas yang dag par dad pas khyim nas khyim med
 par mkhan mo ming 'di zhes bgyi ba las rab tu 'byung na⁸⁷ ci⁸⁸ rab tu byung
 shig⁸⁹ gam (R 26 b2–5; L 29 b4–7; S 154 b5–155 a1; J 104 b5–7; K 386 b4–
 7; Q 102 b7–103 a2; D 105 b6–106 a1; Sch 249–250 MS Kṣudr-v(Bhī) 10
 a4–b2; ~ EKŚ(D) 118 b7–119 a4; ~ T. 1453[24] 460 a17–24)

II.iii.1.3

thams cad kyis kyang de ste yongs su dag⁹⁰ na'o zhes smros shig | de ste 'di
 bzhin smra⁹¹ na ni legs | 'on te ma smras na⁹² 'das pa dang bcas par 'gyur ro
 || (R 26 b5–6; L 29 b7–8; S 155 a1–2; J 104 b7–8; K 386 b7–8; Q 103 a2–2;
 D 106 a1–1; Sch 250 MS Kṣudr-v(Bhī) 10 b2; ~ EKŚ(D) 119 a4; ~ T.
 1453[24] 460 a25–26)

⁷⁹ byung] JKQD: dbyung RLS

⁸⁰ mkhan mo ming ... byung bar 'tshal te] RLSD : *om.* JKQ

⁸¹ khyim pa mo] RLSD : khyim pa mo'I JKQ

⁸² mo] RLSJKQ : po D

⁸³ chos] RLSD : *add.* kyi JKQ

⁸⁴ la] JKQD : las RLS

⁸⁵ zhing bsnyen par rdzogs te dge slong] JKQD : *om.* RSL

⁸⁶ smrig] SJKQD : RL rnrig

⁸⁷ 'byung na |] JKQ : *add.* de yang bar chad kyi chos rnams yongs su dag go zhes mo
 nyid mchi na RLSD : The addition found in RLSD is also missing from the Skt.
 Thus we follow JKQ here.

⁸⁸ ci] RLS : *add.* 'di JKQD

⁸⁹ shig] RLSJKQD : zhig S

⁹⁰ dag] JKQD : *add.* pa RLS

⁹¹ smra] JKQD : smras RLS

⁹² na] JKQD : *add.* ni RLS

II.iii.1.4

de nas mkhan mor gsol ba bya ste | slob dpon ma dgongs shig | bdag ming 'di zhes bgyi ba slob dpon ma la⁹³ mkhan mor gsol te | slob dpon ma⁹⁴ bdag gi mkhan mor gyur cig | slob dpon ma mkhan mo las rab tu dbyung bar gsol lo | de bzhin du lan gnyis lan gsum du bzlas | tshig gsum pa la mkhan mo mkhan mo las zhes brjod par bya'o | mkhan mos thabs yin⁹⁵ zhes brjod | rab tu byung mas legs so zhes brjod par bya'o || (R 26 b6–8; L 29 b8–30 a3; S 155 a2–5; *om.* J; *om.* K; *om.* Q; D 106 a1–3; Sch 250 MS Kṣudr-v(Bhī) 10 b2–4; ~ EKŚ(D) 119 a4–7; ~ T. 1453[24] 460 a10–14)

II.iii.1.5

de nas mkhan mos 'dreg⁹⁶ pa'i dge slong ma la skra 'breg⁹⁷ par gsol cig | des kyang nu mo skra breg⁹⁸ gam zhes dris shig | de ste breg go zhes smra⁹⁹ na bregs shig¹⁰⁰ | de ste ma yin no zhes smra¹⁰¹ na 'di nas song¹⁰² zhes smros shig | (R 26 b8–27 a2; L 30 a3–4; S 155 a5–6; J 104 b8–105 a1; K 386 b8–387 a1; Q 103 a2–3; D 106 a3; Sch 250 MS Kṣudr-v(Bhī) 10 b4–11 a1; ~ EKŚ(D) 119 a7–b1; ~ T. 1453[24] 460 a26–27)

⁹³ la] RLJKQD : las S

⁹⁴ ma] RLJKQD : mas S

⁹⁵ yin] RLJKQD : *add.* no S

⁹⁶ 'breg] D : 'dreg RLSJK : Q 'dregs. The ZHD states that 'dreg pa is another present spelling of 'breg pa, while the ZHD entry 'breg pa has no correspondent reference to 'dreg pa. This means that 'breg pa is the more common spelling. See also Chung (2011: 84, 1.7.): de'i 'og tu gang gis de'i skra dang kha spu dag 'breg par byed pa'i dge slong la bcol bar bya'o).

⁹⁷ 'breg] *em.* breg RLSJKQD

⁹⁸ breg] RSJKQD

⁹⁹ smra] SJKQD : smras RL

¹⁰⁰ bregs shig] RLS : breg JKQD

¹⁰¹ smra] SJKQD : smras RL

¹⁰² song] JKQD : *add.* zhig RLS

II.iii.1.6

dge slong dag bdag¹⁰³ gis skra 'breg¹⁰⁴ pa'i dge slong mas de ltar¹⁰⁵ mngon du spyad¹⁰⁶ pa'i chos bcas te | skra 'breg¹⁰⁷ pa'i dge slong mas 'di ltar grang¹⁰⁸ bar gyur¹⁰⁹ na chu dron mos¹¹⁰ khru bya'o | 'on te tsha bar gyur pa'i tshe na¹¹¹ chu grang¹¹² mos khru bya'o || (R 26 27 a2–3; L 30 a4–6; S 155 a7–8; J 105 a1–2; K 387 a1–3; Q 103 a3–4; D 106 a3–4; Sch 250 MS Kṣudr-v(Bhī) 11 a1–3; ~ EKŚ(D) 119 b1–2; ~ T. 1453[24] 460a27–b1)

II.iii.1.7

de nas skad cig gcig la¹¹³ lus kyi chu bskams¹¹⁴ te sham thabs gyon cig | sham thabs bskon pa na | mtshan ma med pa'am | mtshan gnyis pa'am | gle 'dams¹¹⁵

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

¹⁰⁴ 'breg] D : 'dreg RLSJKQ

¹⁰⁵ de ltar] RLSD : *om.* JKQ

¹⁰⁶ spyad] RLSD : spyod JKQ

¹⁰⁷ 'breg] D : bregs RL : 'dreg JKQS

¹⁰⁸ grang] LSJKQD : grangs R

¹⁰⁹ gyur] RLSJD : 'gyur KQ

¹¹⁰ mos] RLS : pos JKQD

¹¹¹ na] SJKQD : *om.* RL

¹¹² grang] SJKQD : grangs RL

¹¹³ la] JKQD : *om.* RLS

¹¹⁴ bskams] RLSJD : skams KQ

¹¹⁵ gle 'dams] SJD : gleng dams RL : glen 'dams KQ

pa ma yin nam zhes mo¹¹⁶ mtshan brtag par bya'o | skra 'breg¹¹⁷ pa'i dge
slong mas de ltar mngon du spyad¹¹⁸ pa'i chos bcas pa yang dag par blangs¹¹⁹
te mi spyod na | 'das pa dang bcas par 'gyur ro || (R 27 a3–5; L 30 a6–8; S
155 a7–b2; J 105 a2–3; K 387 a3–5; Q 103 a4–5; D 106 a4–5; Sch 250–251
MS Kṣudr-v(Bhī) 11 a3–5; ~ EKŚ(D) 119 b2–3; ~ T. 1453[24] 460b1–4)

II.iii.2

II.iii.2.1

de nas rab tu byung ba nye bar bsgrub par bya ste | dang po ston pa la phyag¹²⁰
'tshal du bcug | de'i 'og tu mkhan mo la phyag 'tshal¹²¹ du bcug ste | mdun
du tsog pur¹²² 'dug tu bcug la thal mo sbyor du bcug nas de nas des 'di skad
du smra bar bya'o || mkhan mo dgongs shig | bdag ming 'di zhes bgyi ba nam
'tsho'i bar du | rkang gnyis kyi nang na gtso bo sangs rgyas la skyabs su
mchi'o || 'dod chags dang bral ba'i nang na mchog¹²³ dam pa'i¹²⁴ chos la
skyabs su mchi'o || mang po'i nang na mchog dge 'dun la skyabs su mchi'o
|| bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i
sangs rgyas śākya thub pa śākya seng ge śākya'i rgyal po gtso bo de rab tu
byung ba'i rjes su¹²⁵ bdag rab tu byung¹²⁶ ste khyim pa'i rtags spang¹²⁷ ngo |
| rab tu byung ba'i rtags yang dag par len to || de bzhin du lan gnyis lan gsum

¹¹⁶ mo] JKQD : *om.* RLS

¹¹⁷ 'breg] D : 'dreg RLSJKQ

¹¹⁸ spyad] RLSJKD : spyod Q

¹¹⁹ blangs] RLSJKD : langs Q

¹²⁰ phyag] RLS : *om.* D

¹²¹ phyag 'tshal] *em.* 'tshal : 'tshal RLSD

¹²² tsog pur] RLD : tsog tsog pur S

¹²³ nang na mchog] *add.* mchog *em.* (based on the reading in II. ii. 2.2 mchog dam
pa'i (JKQD) and in accordance with Sanskrit *śreṣṭham*) : nang na RLSD

¹²⁴ pa'i] RLD : pa S

¹²⁵ su] RLD : la S

¹²⁶ byung] D : 'byung RLS

¹²⁷ spang] D : spong RLS

du¹²⁸ bzlas | mkhan mos thabs yin no zhes brjod par bya'o || rab tu byung mas legs so zhes brjod par bya'o || (R 27 a5–b2; L 30 a8–b5; S 155 b2–7; JKQ *om.*; D 106 a5–b2; Sch 251 MS Kṣudr-v(Bhī) 11 a5–b4; ~ EKŚ(D) 119 b3–7; ~ T. 1453[24] 460b8–14)

II.iii.2.2

de nas mkhan mos dge tshul ma'i bslab pa'i gzhi 'bogs¹²⁹ pa'i dge slong ma¹³⁰ gsol cig | gang la gsol ba des ston pa la phyag 'tshal du chug¹³¹ la mdun du tsog¹³² pur zhog ste thal mo sbyor du chug la skyabs su 'gro ba dang¹³³ dge tshul ma'i bslab pa'i gzhi rnam phog cig¹³⁴ |

'phags ma dgongs shig¹³⁵ bdag ming 'di zhes bgyi ba nam 'tsho'i bar du | rkang gnyis kyi nang na gtso bo sangs rgyas la skyabs su mchi'o || 'dod chags dang bral ba'i nang na mchog¹³⁶ dam pa'i¹³⁷ chos la skyabs su mchi'o || mang po'i nang na mchog dge 'dun la skyabs su mchi'o || bdag ji srid 'tsho'i bar du dge tshul mar 'phags mas gzung du gsol | de bzhin du lan gnyis lan gsum du bzlas | tshig gsum pa la slob dpon mas zhes brjod par bya'o || slob dpon mas thabs yin no zhes brjod par bya'o || dge tshul mas legs so zhes brjod par bya'o || (R 27 b2–6; L 30 b–31 a2; S 155 b7–156 a4; J 105 a3–5 ; K 387 a5–8; Q 103 a5–6; D 106 b2–b5; Sch 251 MS Kṣudr-v(Bhī) 11 b4–5 and partial text gap; ~ EKŚ(D) 119 b7–120 a4)

¹²⁸ du] S : *om.* RLD

¹²⁹ 'bogs] RLSD : 'bog JKQ

¹³⁰ dge slong ma] JKQD : *add.* la RLS

¹³¹ chug] JKQD : bcug RLS

¹³² tsog] SJKQD : RL tshog

¹³³ skyabs su 'gro ba dang] RLSD : *om.* JKQ

¹³⁴ cig] RLS : shig JKQD

¹³⁵ From here, the following part of II.iii.2.2 up to II.iii.2.4.1 is missing from the 'tshal pa transmission JKQ, probably due to *abberatio oculi* after the phrase 'phags ma dgongs shig.

¹³⁶ nang na mchog] *add.* mchog *em.* : nang na RLSD. See above II.iii.2.1.

¹³⁷ dam pa'i] RLQD : dam pa S

II.iii.2.3

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

II.iii.2.4

de nas bslab pa'i gzhi bcu byin cig¹³⁸ | 'phags ma dgongs shig | ji ltar 'phags pa dgra bcom pa de dag gis nam 'tsho'i¹³⁹ bar du srog gcod pa spangs te srog gcod pa las slar log pa de bzhin du bdag ming 'di zhes bgyi bas kyang deng gi dus 'di nas bzung ste¹⁴⁰ nam 'tsho'i¹⁴¹ bar du srog gcod¹⁴² pa spangs te srog gcod pa las slar ldog¹⁴³ go ||

bdag yan lag dang po¹⁴⁴ 'dis ji ltar 'phags pa dgra bcom pa de dag gis¹⁴⁵ bslab¹⁴⁶ pa'i rjes su slob bo || rjes su sgrub¹⁴⁷ po || rjes su bgyid do ||

gzhan yang ji ltar 'phags pa dgra bcom pa de dag gis nam 'tsho'i¹⁴⁸ bar du ma byin par len pa dang | mi tshangs par spyod pa dang | brdzun¹⁴⁹ du smra ba dang | 'bru'i chang dang | 'bras bu'i chang myos par 'gyur ba bag med pa'i gnas dang | glu dang gar dang | brdung ba dang | 'phreng¹⁵⁰ ba dang | dri dang byug pa dang | kha dog¹⁵¹ 'chang ba rnams dang | mal stan mthon po

¹³⁸ de nas bslab pa'i gzhi bcu byin cig] RLS D : *om.* JKQ

¹³⁹ 'tsho'i] RLS D : mtsho'i JKQ

¹⁴⁰ ste] RLS D : te JKQ

¹⁴¹ 'tsho'i] RLS D : mtsho'i JKQ

¹⁴² gcod] LSJKQD : gcad R

¹⁴³ ldog] JKQD : log RLS

¹⁴⁴ po] RLS D : pos JKQ

¹⁴⁵ gis] JKQD : gi RLS

¹⁴⁶ bslab] RLS D : bslabs JKQ

¹⁴⁷ sgrub] JKQD : bsgrub RLS

¹⁴⁸ 'tsho'i] RLS D : mtsho'i JKQ

¹⁴⁹ brdzun] RLS D : rdzun JKQ

¹⁵⁰ 'phreng] RLS D : phreng JKQ

¹⁵¹ dog] RLSJKD : tog K

dang mal stan chen po dang | dus ma yin par¹⁵² bza'¹⁵³ ba dang | gser dngul
 blang¹⁵⁴ ba mams spangs te | gser dngul blang ba las slar log pa de bzhin du
 bdag ming 'di zhes bgyi bas kyang deng gi dus 'di¹⁵⁵ nas¹⁵⁶ bzung ste | nam
 'tsho'i¹⁵⁷ bar du ma byin par len pa dang | mi tshangs par spyod pa dang |
 brdzun du smra ba dang | 'bru'i chang dang 'bras bu'i chang myos par
 'gyur¹⁵⁸ ba bag med par 'gyur¹⁵⁹ ba'i gnas dang¹⁶⁰ | glu dang | gar dang |
 brdung ba dang | 'phreng¹⁶¹ ba dang | dri dang byug pa dang | kha dog 'chang
 ba rnam dang | mal stan¹⁶² mthon po dang mal stan chen po dang | dus ma
 yin par¹⁶³ bza'¹⁶⁴ ba dang | gser¹⁶⁵ dngul blang¹⁶⁶ ba dag spangs nas gser
 dngul blang ba las slar log ste¹⁶⁷ |

¹⁵² par] JKQD : pa'i RLS

¹⁵³ bza'] RLSD : za JKQ

¹⁵⁴ blang] JKQSD : blangs RL

¹⁵⁵ 'di] JKQSD : *om.* RL

¹⁵⁶ nas] RLSJQD : na K

¹⁵⁷ 'tsho'i] RLSD : mtsho'i JKQ

¹⁵⁸ 'gyur] JKQD : gyur RLS

¹⁵⁹ 'gyur] JKQD : gyur RLS

¹⁶⁰ dang] RSJKQD : nas L

¹⁶¹ 'phreng] SQD : phreng LJKQ : phrang R

¹⁶² stan] LSJKQD : bstan R

¹⁶³ par] JKQD : pa'i RLS

¹⁶⁴ bza'] RLSD : za JKQ

¹⁶⁵ gser] JKQLD : *add.* dang RS

¹⁶⁶ blang] JKQLSD : blangs R

¹⁶⁷ ste] JKQD : go RLS

bdag yan lag bcu po 'dis¹⁶⁸ ji ltar 'phags pa dgra bcom pa de dag gis¹⁶⁹
bslab¹⁷⁰ pa'i rjes su slob bo¹⁷¹ || rjes su bsgrub bo¹⁷² || rjes su bgyid do ||¹⁷³

lob dpon mas thabs yin no zhes brjod par bya'o || dge tshul mas legs so zhes
brjod par bya'o ||¹⁷⁴

(R 27 b7–28 a8; L 31 a3–b5; S 156 a5–157 a1; J 105 a5–b3 ; K 387 a8–388
a1; Q 103 a6–b5; D 106 b5–107 a4; Dpe 256.20–258.2; Sch 251 MS Kṣudr-
v(Bhī) text gap; ~ EKŚ(D) 120 a5–b5; ; ~ T. 1453[24] 460b14–28)

II.iv¹⁷⁵

II.iv.1

de ste khyim du¹⁷⁶ gnas pa lo bcu lon pa'am gzhon nu ma¹⁷⁷ lo bcwa¹⁷⁸
brgyad lon pa de la ni | lo gnyis su chos drug dang rjes su 'brang ba'i chos
drug gi bslab pa byin cig | 'di bzhin du sbyin par bya ste | dge slong ma'i dge
'dun 'dus shing 'khod do¹⁷⁹ || nyung¹⁸⁰ na yang dge slong ma bcu gnyis 'dus
pa'i 'khor la phyag 'tshal du chug la | rgan pa'i drung du tsog pur zhog la |
{ mkhan mor gsol bar bya'o || mkhan mo la phyag 'tshal du bcug la tsog tsog

¹⁶⁸ 'dis] SQJKD : 'di RL

¹⁶⁹ gis] JKQD : gi RLS

¹⁷⁰ bslab] RLSD : bslabs JKQ

¹⁷¹ slob bo] RLSD : bslob po JK : slob ba'o Q

¹⁷² bsgrub bo] RLSKD : sgrub bo JKQ

¹⁷³ rjes su bgyid do ||] RLSD : *add.* 'di lan gnyis lan gsum du smra bar bya'o ||
mkhan mo ming 'di zhes bgyi ba ste slob dpon mas bdag dge tshul mar zung shig
JKQ

¹⁷⁴ lob dpon mas thabs yin no zhes brjod par bya'o || dge tshul mas legs so zhes brjod
par bya'o ||] RLSD : *om.* JKQ

¹⁷⁵ No correspondence in the Chin. MSV, but compare to the Chinese *Ekottara-*
karmaśataka T. 1453[24] 460 b29–461 a17.

¹⁷⁶ du] JKQD : na RLS

¹⁷⁷ ma] RLSD : *om.* JKQ

¹⁷⁸ bcwa] JKQD : bco RLS

¹⁷⁹ do] JKQD : de RLS

¹⁸⁰ nyung] RLJKQD : rung S

por¹⁸¹ 'dug ste thal mo sbyor du bcug nas }¹⁸² (R 28 a8–b2; L 31 b5–b8; S 157 a1–4; J 105 b3–5; K 388 a1–4; Q 103 b5–7; D 107 a4–6; Dpe 258.2–8; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 120 b5–121 a6; ~ T. 1453[24] 460 b29–c1)

II.iv.2

II.iv.2.1

II.iv.2.1.1

{de ste mkhan mo yin na ni 'di 'bzhin gsol lo || dgongs shig mkhan mo bdag ming 'di zhes bgyi ba mkhan mo la¹⁸³ mkhan mor gsol na | mkhan mo bdag gi mkhan mor gyur cig | mkhan mo las bslab pa'i sdom pa yang dag par blang bar gsol lo || }¹⁸⁴ (R 28 b2–4; L 31 b8–32 a1; S 157 a4–5; JKQ *om.*; D 107 a6–a7; Dpe 258.8–11; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 a6–7; ~ T. 1453[24] 460 c1–5)

II.iv.2.1.2

{de ste slob dpon ma yin na yang 'di skad du gsol bar bya'o || slob dpon ma dgongs shig bdag ming 'di zhes bgyi ba slob dpon ma la¹⁸⁵ mkhan mor gsol te | slob dpon ma¹⁸⁶ bdag gi mkhan mor gyur cig | slob dpon ma mkhan mo las bslab pa'i sdom pa yang dag par blang bar gsol lo || de bzhin lan gnyis lan gsum mo || gsum pa la mkhan mo zhes brjod | mkhan mos thabs yin no

¹⁸¹ por] RLJKQD : pur S

¹⁸² {mkhan mor ... bcug nas}] RLSD : *om.* JKQ

¹⁸³ mkhan mo la] SD : mkhan mo lam R : *om.* L. S has been corrected in longhand by adding mkhan mo la. This implies that S followed primarily L, and has later been corrected according to R.

¹⁸⁴ {de ste mkhan mo yin na ni 'di 'bzhin gsol lo || dgongs shig mkhan mo bdag ming 'di zhes bgyi ba mkhan mo la¹⁸⁴ mkhan mor gsol na | mkhan mo bdag gi mkhan mor gyur cig | mkhan mo las bslab pa'i sdom pa yang dag par blang bar gsol lo || }] RLSD : *om.* JKQ

¹⁸⁵ ma la] H (according to Dpe Notes p. 862 for p. 258 note 8) : mas S : las RLD

¹⁸⁶ ma] RLD : S mas

zhes brjod par bya'o | slob mas legs so zhes brjod par bya'o || }¹⁸⁷ (R 28 b2–4; L 32 a1–4; S 157 a5–7; JKQ *om.*; D 107 a7–b1; Dpe 258.12–17; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 a6–b1)

II.iv.2.2

de nas¹⁸⁸ bslab pa'i sdom pa gsol bar bya'o || gson cig 'phags ma'i dge 'dun rnam | bdag ming 'di¹⁸⁹ zhes bgyi bas don gyi slad du mtshan nas smos te | mkhan mo ming¹⁹⁰ 'di zhes bgyi ba las¹⁹¹ rab tu rdzogs par 'tshal¹⁹² na | bdag ming 'di zhes bgyi ba¹⁹³ mkhan mo mtshan¹⁹⁴ 'di zhes bgyi ste | 'phags ma'i dge 'dun las lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi bslab pa gsol na | 'phags ma'i dge 'dun mas bdag ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am gzhon nu ma lo bcwa¹⁹⁵ brgyad lon¹⁹⁶ te | chos drug dang rjes su 'brang ba'i chos drug gi bslab pa thugs¹⁹⁷ brtse ba can brtse ba'i slad du stsal du¹⁹⁸ gsol te¹⁹⁹ | de bzhin lan gnyis lan gsum du bya'o || (R 28 b6–29 a2; L 32 a4–8; S 157 a7–b4; J 105 b5–7; K 388 a4–b1; Q 103 b7–104 a2; D 107 b1–4; Dpe 258.18–259.5; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 b2–6; ~ T. 1453[24] 460 c6–13)

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

¹⁸⁸ de nas] RLSD : *om.* JKQ

¹⁸⁹ 'di] RLSKJD : *om.* Q

¹⁹⁰ ming] RLSD : *om.* JKQ

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

¹⁹² 'tshal] RLSD : btsal JKQ

¹⁹³ ba] RLJKQD : *om.* S

¹⁹⁴ mtshan] RLJKQD : mchan S

¹⁹⁵ bcwa] JKQD : bco RLS

¹⁹⁶ lon] SJKQD : *om.* lon RL

¹⁹⁷ thugs] RLSD : *om.* thugs JKQ

¹⁹⁸ stsal du] LJD : *om.* stsal du RS : stsal tu KQ

¹⁹⁹ te] JKQD : to RLS

II.iv.2.3

II.iv.2.3.1

²⁰⁰de'i 'og tu dge slong ma gcig gis gsol ba thob la las byos shig | gson cig | 'phags ma'i dge 'dun ma rnams ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bcwa²⁰¹ brgyad lon te | mkhan mo ming 'di zhes bgyi bas²⁰² 'phags ma'i dge 'dun ma las lo gnyis su chos drug dang rjes su 'brang ba'i chos drug²⁰³ gsol na | de 'phags ma'i dge 'dun gyis²⁰⁴ dus la bab cing bzod na 'phags ma'i dge 'dun ma rnams kyis gngang²⁰⁵ la | 'phags ma'i dge 'dun ma rnams kyis ming 'di zhes bya ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bcwa²⁰⁶ brgyad ma ste | mkhan mo ming 'di zhes bgyi bas | dge slong ma'i dge 'dun las²⁰⁷ lo gnyis su chos drug dang rjes su 'brang ba'i²⁰⁸ chos drug gi bslab pa²⁰⁹ stsol²¹⁰ cig | 'di ni gsol ba'o || (R 29 a2–6; L 32 a8–b4; S 157 b4–158 a1; J 105 b7–106 a2; K 388 b1–5; Q 104 a2–4; D 107 b4–6; Dpe 259.5–15; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 121 b6–122 a2; ~ T. 1453[24] 460 c14–19)

II.iv.2.3.2

las ni 'di bzhin du bya'o || gson cig 'phags ma'i dge 'dun ma rnams ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bcwa²¹¹ brgyad ma ste | mkhan mo ming 'di zhes bgyi bas²¹² 'phags ma'i dge 'dun

²⁰⁰ This section is repeated in S 159 a2–6, presumably as an erratum.

²⁰¹ bcwa] JD : RLS bco

²⁰² mkhan mo ming 'di zhes bgyi bas] RLS : *om.* JKQD

²⁰³ drug] RLSJQD : *add.* gi K

²⁰⁴ gyis] RLSD : JKQ gyi

²⁰⁵ gngang] RLD : gnong SQ : gnod JK

²⁰⁶ bcwa] QJD : bco RLS

²⁰⁷ mkhan mo ming 'di zhes bgyi bas | dge slong ma'i dge 'dun las] RLSD : *om.* JKQ

²⁰⁸ 'brang ba'i] RLSJD : *om.* (*lacuna*) 'brang ba'i Q

²⁰⁹ bslab pa] RLSDJQ : *om.* K

²¹⁰ stsol] RLSDJQ : bstsol K

²¹¹ bcwa] JKD : bevo Q : bco RLS

²¹² mkhan mo ming 'di zhes bgyi bas] RLSD : *om.* JKQ

ma²¹³ las lo gnyis su chos drug²¹⁴ dang rjes su 'brang ba'i chos drug gi bslab pa gsol na | de'i slad du²¹⁵ 'phags ma'i dge 'dun mas²¹⁶ ming²¹⁷ 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bcwa²¹⁸ brgyad ma²¹⁹ ste | mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las²²⁰ lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi bslab pa gsol na | gang ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa'am | gzhon nu ma lo bcwa²²¹ brgyad ma ste mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las²²² chos drug dang rjes su 'brang ba'i chos drug gi bslab pa stsal bar²²³ 'phags ma'i dge 'dun rnams gang bzod pa ni cang²²⁴ ma gsungs²²⁵ shig²²⁶ | mi bzod pa rnams ni gsungs²²⁷ shig (R 29 a6–b3; L 32 b4–33 a2; S 158 a1–6; J 106 a2–5; K 388 b5–389 a3; Q 104 a4–8; D 107 b6–108 a3; Dpe 259.15–260.5; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 122 a2–5; ~ T. 1453[24] 460 c19–27)

²¹³ dge 'dun ma] RLSJKQ : om. ma D

²¹⁴ chos drug] RLJKD : 'brang ba'i chos drug Q : chos drug pa S

²¹⁵ de'i slad du] RLSD : om. de'i slad du JKQ

²¹⁶ mas RLSJKQD. The petition is made *of* the *saṃgha* not *by* the *saṃgha* as shown below (dge slong ma'i dge 'dun las). Clearer would be “dge 'dun ma las”, but the addition of the particle “las” is expendable here. In general the repetition of this passage is rather anomalous.

²¹⁷ ming] RLSKQD : mi de J

²¹⁸ bcwa] JKD : bcwo Q : bco RLS

²¹⁹ ma] RLSJD : lon KQ. Note that KQ deviates here from J.

²²⁰ mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las] RLSD : om. JKQ

²²¹ bcwa] KQD : bco RLSJ

²²² mkhan mo ming 'di zhes bgyi bas dge slong ma'i dge 'dun las] RLS : om. JKQD

²²³ stsal bar] JKQD : stsol na S : bstsol na RL

²²⁴ cang] RLSJQD : cing K

²²⁵ gsungs] em. : gsung RLSJKQD

²²⁶ shig] RLJKQD : zhig S

²²⁷ gsungs] LJKQS : gsung RD

II.iv.2.3.3

ming 'di zhes bgyi ba khyim na gnas pa lo bcu lon pa dang²²⁸ | gzhon nu ma lo bcwa²²⁹ brgyad ma ste²³⁰ chos drug dang rjes su 'brang ba'i chos drug 'phags ma'i dge 'dun rnams kyis bstsal te²³¹ | 'phags ma'i dge 'dun ma rnams bzod cing gnang ste | cang mi gsung bas na de de bzhin du 'dzin to || de nas de la chos drug dang rjes su 'brang ba'i chos drug²³² zhib tu²³³ ston cig (R 29 b3–5; L 33 a2–5; S 158 a6–b2; J 106 a5–7; K 389 a3–6; Q 104 a8–b1; D 108 a3–4; Dpe 260.5–10; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 122 a5–7; T. 1453[24] 460 c27–461 a1)

II.iv.2.4

II.iv.2.4.1

chos drug²³⁴ gang zhe na | gcig pu grong du mi 'gro dang²³⁵ | chu bo²³⁶ pha rol mi rgal²³⁷ lo || skyes pa dag dang reg mi bya | skyes pa dang yang gnas mi gcig²³⁸ | smyan²³⁹ du 'gyur ba mi bya ste | kha na ma tho mi cbab bo || 'di ni de bzhin gshegs pa yis²⁴⁰ | gsung rab kyis²⁴¹ ni chos drug gsungs || (R 29 b5–7; L 33 a5–6; S 158 b2–3; J 106 a7–8; K 389 a6–8; Q 104 b1–2; D 108

²²⁸ dang] JKQD : pa'am RLS

²²⁹ bcwa] JKD : bco RLS : bcwo Q

²³⁰ ste] JKQD : *add.* mkhan mo ming 'di zhes bgyi bas | dge slong ma'i dge 'dun las RLS

²³¹ bstsal te] *em.* : stsal te RLSJKQD (F reads bstsal to.)

²³² drug] RLS D : *om.* JKQ

²³³ zhib tu] SJKD : gang du RL

²³⁴ chos drug] RLS : drug JKD

²³⁵ dang] JKQD : ba RLS

²³⁶ chu bo] SJKQD : chu'o RL

²³⁷ rgal] SJ;D : rgol RL

²³⁸ gcig] RLSJD : cig KQ

²³⁹ smyan] RLSJQD : spyen K

²⁴⁰ yis] JKQD : yi RLS

²⁴¹ kyis] *em.* (according to F, Dpe and H) : kyi RLSJKQD

a4–5; Dpe 260.10–13; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 122 b1–2; ~ T. 1453[24] 461 a2–9)

II.iv.2.4.2

rjes su 'brang ba'i chos drug gang zhe na | gser la sogs pa mi gzung²⁴² ste |
 gsang ba'i spu ni breg mi bya | sa yang brko²⁴³ bar mi bya zhing²⁴⁴ | glen
 pas²⁴⁵ rtswa²⁴⁶ sngon mi gcad²⁴⁷ do || byin len ma byas zas mi bza'²⁴⁸ |
 gzhag²⁴⁹ pa rnam ni bza'²⁵⁰ mi bya²⁵¹ || rjes su 'brang ba'i chos drug 'di ||
 bde bar gshegs pas ma gnang ngo || (R 29 b7–8; L 33 a6–8; S 158 b3–5; J
 106 a8–b1; K 389 a8–b1; Q 104 b2–3; D 108 a5–6; Dpe 260.14–18; Sch 251
 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 122 b2–6; ~ T. 1453[24] 461 a10–17)

-
- 242 gzung] RLS : bzung JKQD
 243 brko] SJKD : rko RL : brgo Q
 244 zhing] JKQD : ste RLS
 245 glen pas] JKQD : sen mos S : sems mo RL
 246 rtswa] SJD : rtsa RLKQ
 247 gcad] SJKQD : gcod RL
 248 bza'] RSJD : za KQ
 249 gzhag] JKQD : bzhag RLS
 250 bza'] RLSJD : za KQ
 251 bya] RLSJQD : za K

III²⁵²**III.i****III.i.1****III.i.1.1****III.i.1.1.1**

nam lo gnyis su chos drug dang | rjes su 'brang ba'i chos drug gis²⁵³ bslab²⁵⁴
 par gyur na | de nas²⁵⁵ tshangs par spyod pa la rim gror bya ba'i sdom pa
 sbyin par bya'o | | thog mar mkhan mos chos gos lnga dang | lhung bzed
 shoms la | gsang²⁵⁶ ba ston pa dang | las byed pa'i dge slong ma gsol cig | (R
 29 b8–30 a2; L 33 a8–b2; S 158 b5–7; J 106 b1–2; K 389 b2–4; Q 104 b4–5;
 D 108 a6–7; Dpe 260.18–21; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D)
 122 b6–123 a2; ~ T. 1453[24] 461 a18–20)

III.i.1.1.2.1

de'i 'og tu dge slong ma'i dge 'dun ma rnams 'dus shing 'khod pa dang |
 nyung na yang dge slong ma bcu gnyis 'dus pa'i 'khor la lan gsum du phyag
 byas nas mkhan mor gsol ba byas te | (R 30 a2–3; L 33 b2–3; S 160 a3–4, J
 106 b2–3; K 389 b4–5; Q 104 b5–6; D 108 a7–b1; Dpe 261.1–3; Sch 251 MS
 Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 123 a2–5; ~ T. 1453[24] 461 a20–26)

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

²⁵³ gis] gis JKD : ni RLS

²⁵⁴ bslab] RLJD : bslabs SKQ

²⁵⁵ de nas] JKqD : des RLS

²⁵⁶ gsang] LSJKQD : gsad R

III.i.1.1.2.2

de ste mkhan mo yin na ni 'di bzhin gsol lo || dgongs shig mkhan mo | bdag ming 'di zhes bgyi ba mkhan mo la mkhan mor gsol na | mkhan mo²⁵⁷ bdag gi mkhan mor gyur cig | mkhan mo las²⁵⁸ bsnyen par rdzogs par gsol lo²⁵⁹ || (R 30 a3–4; L 33 b3–4; S 160 a4–6, J 106 b3–4; K 389 b5–7; Q 104 b6; D 108 b1; Dpe 261.3–6; Sch 251 MS Kṣudr-v(Bhī) text gap; ~ EKŚ(D) 123 a5–7; ~ T. 1453[24] 461 a26–b2)

III.i.1.1.2.3

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

III.i.1.1.3

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

²⁵⁷ mo] JQD : mos RLS

²⁵⁸ mkhan mo las] RLJQD : mkhan mos (*lacuna* la) S

²⁵⁹ lo] SJQD : *om.* lo RL

²⁶⁰ la yang] JD : yin na yang S : yang RL

²⁶¹ bar] RLS : ba JD

²⁶² ma] JD : mas RLS

²⁶³ brlab] RLSJKD : bslab Q

²⁶⁴ brlab ste] RLS : brlabs te JKD : bslabs te Q

²⁶⁵ du bya'o] RL : du'o S : *om.* du bya'o JKQD

²⁶⁶ 'di] LSJKQ : de R

²⁶⁷ bgo] RLSJ : go Q

la²⁶⁸ dang | rngul gzan²⁶⁹ rnam byin gyis brlab²⁷⁰ bo || (R 30 a6–8; L 33 b6–8; S 160 b1–2; J 106 b5–7; K 390 a1–3; Q 104 b8–105 a1; D 108 b3–4; Dpe 261.10–15; Sch 251 MS Kṣudr-v(Bhī) 15a1–2; ~ EKŚ(D) 123 b1–125 a1; ~ T. 1453[24] 461 b2–26)

III.i.1.1.4

de nas lhung bzed dge slong ma'i dge 'dun ma la bstan to || dge slong ma²⁷¹ dag gis lhung bzed bzang ngo²⁷² zhes smros shig | (R 30 a8–b1; L 34 a1; S 160 b2–3; J 106 b7; K 390 a3–4; Q 105 a1–2; D 108 b4; Dpe 261.15–17; Sch 251–252 MS Kṣudr-v(Bhī) 15a2–3; ~ EKŚ(D) 125 a1–4; ~ T. 1453[24] 461 b27–29)

III.i.1.1.5

de nas lhung bzed byin gyis brlab ste²⁷³ | mkhan mo dgongs shig | bdag ming 'di zhes bgyi ba'i lhung bzed 'di ni drang srong²⁷⁴ gi snod de | bslang ba'i snod²⁷⁵ du byin gyis brlab²⁷⁶ bo || bza' bar kun tu spyad do²⁷⁷ || de bzhin lan gnyis lan gsum mo²⁷⁸ || (R 30 b1–2; L 34 a1–3; S 160 b3–4; J 106 b7–8; K 390 a4–6; Q 105 a2–3; D 108 b4–5; Dpe 261.17–20; Sch 252 MS Kṣudr-v(Bhī) 15a3–5; ~ EKŚ(D) 125 a4–6; ~ T. 1453[24] 461 b29–c3)

²⁶⁸ ku sū la ka] *em.* : khu sul JQD : bu sul K : shing dpung bcad S : shing nga dpung chad RL

²⁶⁹ rngul gzan] SD : rngul zan RL : rdul zan JKQ

²⁷⁰ brlab] SJKD : bslab RL

²⁷¹ ma] SJKQD : *om.* ma RL

²⁷² ngo] RLSJD : bzang po KQ

²⁷³ brlab ste] RLS : brlabs te JKD : rlabs te Q

²⁷⁴ srong] RLSJKQ : srang D

²⁷⁵ snyod] RLSJQD : gnod K

²⁷⁶ brlab] RLSJKD : bslab Q

²⁷⁷ spyad do] JKQD : spyod pa'o RLS

²⁷⁸ mo] JKQD : du'o RLS

III.i.1.2

III.i.1.2.1

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

III.i.1.2.2

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

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

b1; Q 105 a4-5; D 108 b6-7; Dpe 262.3-6; Sch 252 MS Kṣudr-v(Bhī) 15b1-3; ~ EKŚ(D) 125 a6-b2; ~ T. 1453[24] 461 c6-7)

III.i.1.2.3

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

²⁹⁷ nyi tshe] S : nye tse RL. Note that S and RL deviate here.

²⁹⁸ ma'i] RLSKQ : pa'i JD

²⁹⁹ zhes bgyi ba'i] SJKQD : zhes bya ba'i RL

³⁰⁰ par] JKQD : pa RLS

³⁰¹ zhes bgyid ba] SJKQD : zhes pa RL

³⁰² dad na] SJKQD : dang RL

³⁰³ kyi] JKQD : kyis RLS

³⁰⁴ gnong] RLSKD : gnod JQ

³⁰⁵ shig] RLSJD : zhig S

³⁰⁶ JKQD : *add.* dge slong ma'i ming 'di zhes bgyi ba 'di RL : *add.* dge slong ma
 ming 'di zhes bgyi ba 'di S

³⁰⁷ te] JKQD: to RLS

³⁰⁸ 'di] RLSJQD : 'di dag K

III.i.1.3

III.i.1.3.1

de nas gsang ba ston pa'i dge slong mas mdun du tsog pur zhog ste thal mo sbyar du³⁰⁹ chug³¹⁰ la smros shig | ming 'di zhes bya ba khyod nyon cig | 'di ni khyod kyi bden pa'i dus | 'di ni yang dag pa'i dus te | ngas khyod la cung zad cig dris pa de thams cad khyod kyis ma 'dzem par byung ba la ni byung zhes bya | ma byung ba la ni ma byung zhes ma nor bar smros shig | (R 30 b8–31 a2; L 34 b1–3; S 161 a3–5; J 107 a4–6; K 390 b4–7; Q 105 a7–b1; D 109 a1–3; Dpe 262.12–17; Sch 253 MS Kṣudr-v(Bhī) 16 a1–2; ~ EKŚ(D) 125 b4–6; ~ T. 1453[24] 461 c14–17)

III.i.1.3.2

1. khyod³¹¹ bud med dam | bud med do ||³¹²
2. khyim du³¹³ gnas pa lo bcu gnyis pa'am | gzhon nu ma lo nyi shu tshang ngam | tshang ngo ||
3. khyod kyi³¹⁴ chos gos lnga dang lhung bzed du³¹⁵ ldan nam | ldan no ||
4. khyod kyi pha ma³¹⁶ dang khyim thab rnams gson³¹⁷ nam³¹⁸ |

³⁰⁹ sbyar] : sbyor RSL

³¹⁰ chug] : chud L

³¹¹ khyod] RLSJD : khyed KQ

³¹² JKQD : *add.* bud med kyi dbang po dang ldan nam | ldan no RLS

³¹³ du] JKQD : na RLSJ

³¹⁴ khyod kyi] JKQD : *om.* khyod kyi RLS

³¹⁵ du] JKQD : rnams dang RLS

³¹⁶ pha ma] JKQD : pha dang ma RLS

³¹⁷ gson] RLJKQD : gsod S

³¹⁸ nam] JKQD : *add.* | no RLS

5. pha dang ma³¹⁹ dang khyo³²⁰ rnams kyis gnang ngam³²¹ | ³²²
6. bran mo ma yin nam |
7. phrogs pa ma yin nam³²³ |
8. btsongs pa ma yin nam |³²⁴
9. rnyed btson ma yin nam |³²⁵
10. rtsod³²⁶ pa med³²⁷ dam | ³²⁸
11. gzhan gyis³²⁹ chags pa med dam |
12. sprul pa ma yin nam | ³³⁰
13. rgyal po la gtses pa ma yin nam |
14. rgyal po dang 'khon³³¹ pa ma yin nam |
15. rgyal po la gnod pa'i las byed pa ma yin nam |
16. khyod kyis rgyal po la gnod pa'i las byas sam byed du bcug pa ma yin nam |
17. mi srun³³² pa ma yin nam |
18. mya ngan gyis gdungs pa ma yin nam |

³¹⁹ pha dang ma] RLJKQD : ma dang pha S

³²⁰ khyo] RLJKD : khyod SQ

³²¹ gnang ngam] RSJKQD : *om.* L

³²² JKQD : *add.* gnang ngo | RLS

³²³ phrogs pa ma yin nam] JKQD : brkus pa ma yin nam RLS

³²⁴ btsongs pa ma yin nam] RLS : rnyed pa ma yin nam/ btsongs pa yin nam : JKQD

³²⁵ rnyed btson ma yin nam] RLS : *om.* JKQD

³²⁶ rtsod] RLJKQD : btsod S

³²⁷ med] SJKQD : *om.* R : med (inserted as correction) L

³²⁸ RLS : *add.* rkus pa ma yin nam JD : *add.* brkus pa ma yin nam KQ

³²⁹ gyis] *em.* (in accordance with H) : gyi RLSJKQD

³³⁰ sprul pa ma yin nam] JKQ : *add.* dud 'gro ma yin nam RLSD

³³¹ 'khon] RLSD : khon JKQ

³³² srun] RLJKQD : bsrun S

19. sbrum ma ma yin nam |
20. mtshan med pa ma yin nam |
21. mtshan gnyis pa ma yin nam |
22. gle 'dams pa ma yin nam |
23. rtag tu khrag³³³ 'dzag pa ma yin nam |
24. khrag med pa ma yin nam |
25. mtshan ma tsam yod pa ma yin nam |
26. dge slong bslus pa ma yin nam |
27. pha bsad pa ma yin nam |
28. ma bsad pa ma yin nam |
29. dgra bcom pa bsad pa ma yin nam |
30. de bzhin gshegs pa'i sku la ngan sems kyis khrag phyung ba ma yin
nam |
31. mu stegs can ma yin nam |
32. mu stegs can du 'gro ba ma yin nam |
33. rkun po'i rgyal mtshan can ma yin nam |
34. rkun³³⁴ gnas pa ma yin nam |
35. so sor gnas pa ma yin nam |
36. mi gnas pa ma yin nam |

(R 31 a2–b2; L 34 b3–35 a4; S 161 a5–b6; J 107 a6–b3; K 390 b7–391 b1;
Q 105 b1–6; D 109 a3–7; Dpe 262.17–263.14; Sch 253 MS Kṣudr-v(Bhī) 16
a2–b2; ~ EKŚ(D) 125 b6–126 a5; ~ T. 1453[24] 461 c17–462 a3)

³³³ khrag] JKQD : *om.* khrag RLS

³³⁴ rkun] JKQD : rku thabs su RLS

III.i.1.3.3

37. ci khyod sngon rab tu byung ba ma yin nam | de ste rab tu byung
ba'o zhes smra na | 'o na slar song shig ces smros shig | de ste rab tu
ma byung ngo³³⁵ zhes smra na |
38. ci khyod kyis da ltar rab tu byung nas³³⁶ khyod kyis³³⁷ tshangs par
spyod pa yang dag par³³⁸ spyad dam | spyad do³³⁹ |
39. khyod kyis dge slong ma'i dge 'dun las lo gnyis su chos drug dang
rjes su 'brang ba'i chos drug³⁴⁰ bsrab pa gsol tam³⁴¹ | gsol to |
40. khyod kyis lo gnyis su chos drug dang rjes su 'brang ba'i chos drug
gi bsrab pa bsrabs sam | bsrabs so ||³⁴²
41. khyod la gzhan gyi lon³⁴³ mang yang rung | nyung yang rung chags
pa med dam³⁴⁴ |

³³⁵ byung ngo] RLS : byung JKQD

³³⁶ nas] JKQD : ngam | byung ngo RLS. See also below III.ii.3.4 no. 38.

³³⁷ khyod kyis] JKQD : ci khyod kyis RLS

³³⁸ par] RLSJKD : pa Q

³³⁹ spyad do] RLS : om. JKQD

³⁴⁰ drug] JKQD : add. gi RLS

³⁴¹ tam] RLJKQD : lam S

³⁴² RLS : add. khyod la dge slong ma'i dge 'dun gyis tshangs par spyad pa skyed
pa'i sdom pa phog gam | phog go || khyod la dge slong ma'i dge 'dun gyis sngar
bya ba'i las (las KQ] : om. JD) nmams byas sam | bgyis so || khyod kyis dge slong
ma'i dge 'dun nmams kyi sems grus (grus] D : gus JKQ) par byas sam | grus (grus]
D : gus JKQ) par bgyis so || bar chad kyi chos nmams las yongs su dag gam |
yongs su dag go | JKQD. There is no correspondence to this addition in the
Sanskrit, and it does not make sense here.

³⁴³ lon] D : om. lon JKQ : bu lon RLS

³⁴⁴ dam] JKQD : add. med do RLS

42. khyod kyi³⁴⁵ ming ci | khyod kyi³⁴⁶ mkhan mo'i ming ci | bdag gi
 ming ni³⁴⁷ 'di zhes bgyi | don gyi slad du mtshan nas smos te mkhan
 mo'i ming ni 'di zhes bgyi'o ||

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

III.i.1.3.4

khyod ming 'di zhes bya ba³⁴⁸ nyon cig | bud med kyi lus la gnod par 'gyur
 ba lus kyi nad 'di 'dra ba yod de | de 'di lta ste |

1. mdze dang |
2. 'bras dang |
3. shu ba dang |
4. phol mig dang³⁴⁹ |
5. tshad pa dang |
6. sha bkra can dang |
7. rkong pa³⁵⁰ dang |
8. klog pa dang |
9. rab tu g.ya' ba³⁵¹ dang |
10. skyigs bu dang |

³⁴⁵ kyi] JKD : kyis RL : gyi Q : *om.* kyi S

³⁴⁶ kyi] RLSJKD : gyi Q

³⁴⁷ ni] JD : *om.* ni RLSKQ

³⁴⁸ zhes bya ba] SJKQD : zhes bgyi ba RL

³⁴⁹ phol mig dang] JKQD : in RLS *phol mig* is listed further down after *rkom po / rkong pa dang*.

³⁵⁰ rkong pa] RLS : rkom po JKQD

³⁵¹ g.ya' ba] RLS : g.yan pa JKQD

11. skyugs pa dang |
12. gzhang 'brum dang |
13. rims dang |
14. zad pa³⁵² dang |
15. myos pa dang |³⁵³
16. ngal ba dang |
17. rmong bu dang |
18. dbugs mi bde ba dang |
19. lud pa dang |
20. skyem pa dang |
21. brjed byed dang |
22. 'jas pa dang |
23. dkar po'i³⁵⁴ nad dang |
24. rkang 'bam dang |
25. mtshan par rdol ba dang |
26. skran³⁵⁵ dang |
27. khrag nad dang³⁵⁶ |
28. mkhris pa dang |
29. rkub 'brum dang |³⁵⁷
30. yan lag tsha ba dang |

³⁵² zad pa] RLS : za ngad D : za dad JKQ

³⁵³ myos pa dang] JKQ : *add.* chu bgags pa dang] D : *add.* chu bsgags pa dang RLS

³⁵⁴ po'i] RLJKQD : mo'i S

³⁵⁵ skran] RLD : *add.* pa S

³⁵⁶ {mtshan par rdol ba dang | skran dang | khrag nad dang} RLSD : *om.* JKQ

³⁵⁷ rkub 'brum dang |] JKQ : *add.* lhog pa dang RLSD

31. rtsib logs tsha ba dang |
32. rus pa zhig³⁵⁸ pa dang |
33. rims drag po dang³⁵⁹ |
34. rims zhag gcig³⁶⁰ pa dang |
35. zhag gnyis pa dang |
36. zhag gsum pa dang |
37. zhag bzhi³⁶¹ pa dang |
38. rims nyin re dang³⁶² |
39. 'dus pa'i rims dang |
40. rtag pa'i rims dang |
41. rims ldang dub pa dang³⁶³ |

khyod kyi lus la 'di lta bu'i lus kyi nad dang | lus la gnod par 'gyur ba³⁶⁴ |
gzhan dag med dam³⁶⁵ |

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

³⁵⁸ zhig] RLS : zhigs JKQD

³⁵⁹ rims drag po dang] RLSD : *om.* JKQ

³⁶⁰ gcig] RLSJD : cig KQ

³⁶¹ bzhi] RLSJKQ : gzhi D

³⁶² rims nyin re dang] RLSD : *om.* JKQ

³⁶³ rims ldang dub pa dang] RLSD : *om.* JKQ

³⁶⁴ lus la gnod par 'gyur ba] JKQD : *om.* RLS

³⁶⁵ See below III.i.2.2.3 where it is stated that here the reply “med do” should be made.

III.i.1.3.5

de ste yongs su gtsang³⁶⁶ bar gyur na | gsang ste ston pas ji ltar bdag gis khyod
 la dris pa de bzhin du dge 'dun gyi nang du yang³⁶⁷ smros shig ces bsgo la |
 'dir 'dug ste ma bos³⁶⁸ kyi bar du ma 'ong shig | (R 32 a4–5; L 35 b5–7; S
 162 b2–3; J 108 a3–4; K 392 a7–b1; Q 106 a6–7; D 110 a1–2; Dpe 265.1–3;
 Sch 254 MS Kṣudr-v(Bhī) 17 a3–4; ~ EKŚ(D) 126 b6–7; ~ T. 1453[24] 462
 a14–17)

III.i.2

III.i.2.1

III.i.2.1.1

de nas gsang ste ston pa lam gyi bar du 'dug la 'di skad smros shig | dgongs
 shig 'phags ma³⁶⁹ | bdag gis³⁷⁰ ming 'di zhes bgyi ba la³⁷¹ bar chad kyi chos
 rnams bstan cing dris na | yongs su dag go zhes nyid mchi³⁷² na | ci mchi zhig
 gam | (R 32 a5–6; L 35 b7–8; S 162 b3–4; J 108 a4–5; K 392 b1–2; Q 106
 a7–8; D 110 a2–3; Dpe 265.3–7; Sch 254 MS Kṣudr-v(Bhī) 17 a4–5; ~
 EKŚ(D)126 b7–127 a2; ~ T. 1453[24] 462 a17–20)

³⁶⁶ gtsang] RLJKD : btsang Q : gtang S

³⁶⁷ yang] SJKQD : om. yang RL

³⁶⁸ bos] RLSJQD : 'ong K

³⁶⁹ 'phags ma] JKQD : add. dag RLS

³⁷⁰ gis] JKQD : om. gis RLS

³⁷¹ ba la] JKQD : bas S : ba RL

³⁷² mchi] RLSJQD : 'chi K

III.i.2.1.2

dge slong ma³⁷³ thams cad kyis kyang de ste yongs su dag par gyur na tshur shog³⁷⁴ ces smros shig | de ltar smras na ni legs | ma smras³⁷⁵ na ni 'das pa dang bcas par 'gyur ro || (R 32 a6–7; L 35 b8–36 a1; S 162 b4–5; J 108 a5–6; K 392 b2–3; Q 106 a8–b1; D 110 a3; Dpe 265.7–9; Sch 254 MS Kṣudr-v(Bhī) 17 a5; ~ EKŚ(D) 127 a2–3; ~ T. 1453[24] 462 a20–21)

III.i.2.1.3

de nas las byed pa'i dge slong mas mdun du zhog la tshangs par spyod³⁷⁶ pa skyed pa'i sdom pa gsol cig | gson cig 'phags ma'i dge 'dun ma rnams | bdag ming 'di zhes bgyi ba ming 'di zhes bgyi ba las³⁷⁷ bsnyen par rdzogs par 'tshal te | de yang bdag ming 'di zhes bgyi ba 'phags ma'i dge 'dun ma rnams las³⁷⁸ tshangs par spyod pa skyed pa'i sdom pa gsol gyis³⁷⁹ don gyi slad du mtshan nas smos te | mkhan mo ming 'di zhes bgyi ste³⁸⁰ 'phags ma'i dge 'dun gyis bdag ming 'di zhes bgyi ba la tshangs par spyod³⁸¹ pa skyed pa'i sdom pa gsol cig | brtse ba can brtse ba'i³⁸² phyir ro || de bzhin lan gnyis lan gsum mo³⁸³ || (R 32 a7–b3; L 36 a1–5; S 162 b5–163 a2; J 108 a6–8; K 392 b3–8; Q 106 b1–3; D 110 a3–5; Dpe 265.9–17; Sch 254 MS Kṣudr-v(Bhī) 17 a5–b3; ~ EKŚ(D) 127 a3–7; ~ T. 1453[24] 462 a22–29)

³⁷³ ma] JKQD : *om.* ma RLS

³⁷⁴ shog] JKQD : *add.* cig S : *add.* shog RL

³⁷⁵ ma smras] RLSJD : ma smra K : mi smra Q

³⁷⁶ spyod] JK : spyad RLS

³⁷⁷ las] JK : *add.* dge 'dun las RLS

³⁷⁸ las] JK : la RLS

³⁷⁹ gyis] SKQ : kyis JD : cig RL

³⁸⁰ ste] JKQD : *add.* (erroneous repetition) don gyi slad du mtshan nas smos te | mkhon mo RLS

³⁸¹ spyod] JKQD : spyad RLS

³⁸² brtse ba'i] JKQD : brtse bar bgyi ba'i RLS

³⁸³ mo] JKQD : du'o RLS

III.i.2.2

III.i.2.2.1

de nas las byed pa'i dge slong mas gsol ba thob la | las byos shig³⁸⁴ | gson cig
 'phags ma'i dge 'dun ma³⁸⁵ rnam | ming 'di zhes bya³⁸⁶ ba ming 'di zhes
 bgyi ba las bsnyen par rdzogs par 'tshal te | ming 'di zhes bgyi ba 'di 'mkhan
 mo³⁸⁷ ming 'di zhes bgyi ba³⁸⁸ ste | phags ma'i dge 'dun ma rnam las tshangs
 par spyad³⁸⁹ pa skyed pa'i sdom pa gsol na | de ste 'phags ma'i dge 'dun ma
 rnam kyi³⁹⁰ dus la bab cing bzod na | 'phags ma'i dge 'dun³⁹¹ rnam kyi
 gnong³⁹² shig³⁹³ | bdag ming 'di zhes bgyi ba³⁹⁴ dge 'dun gyi nang du bar
 chad kyi³⁹⁵ chos 'di³⁹⁶ 'dri ste | 'di ni gsol ba'o || (R 32 b3–6; L 36 a5–b1; S
 163 a2–4; J 108 b1–3; K 392 b8–393 a4; Q 106 b3–6; D 110 a5–7; Dpe
 265.17–266.3; Sch 254–255 MS Kṣudr-v(Bhī) 17 b3–5; ~ EKŚ(D) 127 a7–
 b3; ~ T. 1453[24] 462 b4–8)

III.i.2.2.2

ming 'di zhes bya ba khyod nyon cig | 'di ni khyod kyi bden pa'i dus | 'di ni
 yang dag pa'i dus te | ngas khyod la cung zad cig dris pa de thams cad khyod
 kyi ma 'dzem par byung ba la ni byung zhes³⁹⁷ ma byung ba la ni ma byung
 zhes ma nor bar smros shig | (R 32 b6–7; L 36 b1–2; S 163 a4–6; J 108 b3–

³⁸⁴ Cf. EKŚ(D) 127 b1 gsol ba 'ba' zhig gi las bya'o.

³⁸⁵ dge 'dun ma] RLJKQD : *om.* ma S

³⁸⁶ zhes bya ba] SJKQD : *om.* bya RL

³⁸⁷ mo] S : mo'i RLJKQD

³⁸⁸ bgyi ba] JKQD : *om.* ba RLS

³⁸⁹ spyad] SD : spyod RLKQ

³⁹⁰ kyi] LJKQ : kyi RS

³⁹¹ dge 'dun] RLS : *add.* ma JKQ

³⁹² gnong] SJKQ : gnang RL

³⁹³ shig] JKQ : zhig dang RLS

³⁹⁴ ba] JKQ : bas RLS

³⁹⁵ kyi] RLSJKD : gyi Q

³⁹⁶ 'dri] RLSJQD : 'dra K

³⁹⁷ zhes] JKQD : *add.* smros RLS

4; K 393 a4–6; Q 106 b6–7; D 110 a7–b1; Dpe 266.4–7; Sch 255 MS Kṣudr-v(Bhī) 17 b5–18 a1; ~ EKŚ(D) 127 a7–b6)

III.i.2.2.3

bud med dam | bud med do zhes bya ba nas | khyod kyi lus la 'di 'dra ba'i nad kyis³⁹⁸ gnod pa dang gzhan yang³⁹⁹ med dam | des⁴⁰⁰ med do zhes smros shig pa'i bar du sbyar ro || (R 32 b7–8; L 36 b2–3; S 163 a6–7; J 108 b4–5; K 393 a6–7; Q 106 b7; D 110 b1–2; Dpe 266.7–9; Sch 255 MS Kṣudr-v(Bhī) 18 a1–2; ~ EKŚ(D) 127 b6–128 b7)

III.i.2.3

III.i.2.3.1

de nas gsol ba⁴⁰¹ byos shig | gson cig 'phags ma'i dge 'dun ma rnam | ming 'di zhes bgyi ba 'di mkhan mo⁴⁰² ming 'di zhes bgyi ba las⁴⁰³ bsnyen par rdzogs par 'tshal te | khyim na gnas pa lo bcu gnyis lon⁴⁰⁴ pa'am | gzhon nu ma lo nyi shu tshang la | chos gos lnga dang lhung bzed du yang ldan | bar chad⁴⁰⁵ kyi chos rnam kyang yongs su gtsang ngo zhes bdag nyid mchi ste | ming 'di zhes bgyi ba 'di 'mkhan mo⁴⁰⁶ ming 'di zhes bgyi ste | 'phags ma'i dge 'dun ma rnam las⁴⁰⁷ tshangs par spyad⁴⁰⁸ pa skyed pa'i sdom pa gsol na

³⁹⁸ kyis] JDQ : gyis Q : kyi RLS

³⁹⁹ yang] RLS D : kyang JKQ

⁴⁰⁰ des] SJKQ : *om.* des RL

⁴⁰¹ ba] RLJKQD : bar S

⁴⁰² mkhan mo] RLS D : *om.* mkhan mo JKQ

⁴⁰³ ba las] JKQD : bas dge 'dun las RLS

⁴⁰⁴ lon] RL : *om.* SJKQD

⁴⁰⁵ ldan | bar] RLSJKQD : ldan par tshad K

⁴⁰⁶ mo] RLS : mo'i JKQD

⁴⁰⁷ las] SJKQD : la RL

⁴⁰⁸ spyad] RLSJD : spyod KQ

| de ste⁴⁰⁹ 'phags ma'i dge 'dun ma rnams kyis⁴¹⁰ dus la bab cing bzod na
 'phags ma'i dge 'dun ma rnams kyis gnong⁴¹¹ la | 'phags ma'i dge 'dun ma
 rnams kyis⁴¹² ming 'di zhes bgyi ba la⁴¹³ mkhan mo⁴¹⁴ ming 'di zhes bgyi ste
 | de la tshangs par spyad⁴¹⁵ pa skyed pa'i sdom pa stsol cig | mkhan mo⁴¹⁶
 ming 'di zhes bgyi ste⁴¹⁷ | 'di ni gsol ba'o || (R 32 b8–33 a4; L 36 b3–8; S
 163 a7–b4; J 108 b5–8; K 393 a7–b5; Q 106 b7–107 a3; D 110 b2–5; Dpe
 266.9–20; Sch 255 MS Kṣudr-v(Bhī) 18 a2–5; ~ EKŚ(D) 128 b7–129 a3; ~
 T. 1453[24] 462 b9–18)

III.i.2.3.2

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

⁴⁰⁹ ste] RLSJQD : steng K

⁴¹⁰ kyis] RLS : kyi JKQD

⁴¹¹ gnong] SJKQD: gnang RL

⁴¹² kyis] RLS : kyi JKQD

⁴¹³ la] RLS : *om.* JKQD

⁴¹⁴ mo] RLS : mo'i JKQD

⁴¹⁵ spyad] RLSJD : spyod KQ

⁴¹⁶ mo] *em.* : mo'i JKQD

⁴¹⁷ mkhan mo'i ming 'di zhes bgyi ste] JKQD : *om.* RLS

⁴¹⁸ 'di] SJKQD : la RL

⁴¹⁹ mkhan mo] RLS : *om.* JKQD

⁴²⁰ zhes bgyi ba las] JKQD : zhes bgyi bas dge 'dun las RLS

⁴²¹ shu RLS : shur JKQD

⁴²² tshang] SJKQD : *add.* pa RL

⁴²³ ldan] SJKQD : *add.* la RL

⁴²⁴ kyi] RSJKD : gyi Q

⁴²⁵ rnams] RLS : *om.* JKQD

⁴²⁶ ni] JKQD : *om.* RLS

'dun ma rnam la tshangs par spyad⁴²⁷ pa skyed pa'i sdom pa gsol na | 'phags ma'i dge 'dun ma rnam kyis ming 'di zhes bgyi ba la⁴²⁸ mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad⁴²⁹ pa skyed pa'i sdom pa gsol na | 'phags ma'i dge 'dun ma⁴³⁰ rnam las ming 'di zhes bgyi ste⁴³¹ | mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad⁴³² pa skyed pa'i sdom pa stsäl bar gang la⁴³³ bzod pa de dag ni cang⁴³⁴ ma gsungs⁴³⁵ shig⁴³⁶ | gang la⁴³⁷ mi bzod pa de dag ni gsungs⁴³⁸ shig | (R 33 a4–b1; L 36 b8–37 a6; S 163 b4–164 a2; J 108 b8–109 a4; K 393 b5–394 a3; Q 107 a3–7; D 110 b5–111 a1; Dpe 266.20–267.11; Sch 255–256; MS Kṣudr-v(Bhī) 18 a5–b4; ~ EKŚ(D) 129 a3–6; ~ T. 1453[24] 462 b18–27)

III.i.2.3.3

'phags ma'i dge 'dun ma rnam kyis⁴³⁹ ming 'di zhes bgyi ba⁴⁴⁰ la mkhan mo ming 'di zhes bgyi ste | de la tshangs par spyad pa⁴⁴¹ skyed pa'i sdom pa stsäl te | 'phags ma'i dge 'dun ma rnam kyis bzod cing gnang bas na cang mi gsung ste | de de bzhin du 'dzin to || (R 33 b1–2; L 37 a6–7; S 164 a2–3; J 109 a4–5; K 394 a3–5; Q 107 a7–8; D 111 a1–2; Dpe 267.11–14; Sch 256 MS Kṣudr-v(Bhī) 18 b4–b5; ~ EKŚ(D) 129 a6–7; ~ T. 1453[24] 462 b27–29)

427 spyad] RLSJD : spyod KQ

428 la] JKQD : 'di RLS

429 spyad] RLSD : spyod KQ

430 'phags ma'i dge 'dun ma] JKQD : 'phags ma RLS

431 ste] JKQD : ba 'di RLS

432 spyad] RLSJD : spyod KQ

433 la] SJQD : om. RL

434 cang] RLSJKD : bcad Q

435 gsungs] RLJ : gsung SKQD

436 shig] RJKQD : zhig S

437 la] JKQD : om. RLS

438 gsungs] RLSJKQ : gsung D

439 kyis] RLSJKD : gyis Q

440 zhes bgyi ba] RLJKQD : zhes pa S

441 spyad] RLSJD : spyod KQ

III.ii

III.ii.1

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

III.ii.2

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

⁴⁴² de] SJKQD : do RL

⁴⁴³ la] SJKQD : pa RL

⁴⁴⁴ kyi] RLJKD : Q gyi.

⁴⁴⁵ rtsva] SJD : rtsa RLKQ

⁴⁴⁶ khong] RLSJD : khongs KQ

⁴⁴⁷ mo] RLS : mo'i JKQD

⁴⁴⁸ dge 'dun sde gnyis ka] RLS : om. JKQD

⁴⁴⁹ Skt. *ubhayasaṃghā*

⁴⁵⁰ ba] JKQD : add. don gyi slad du mtshan nas smos te | mkhan mo ming 'di zhes bgyi bas | RLS

⁴⁵¹ sde] RLSD : om. JKQ

⁴⁵² gnyi ga] JKQD : gnyis ka RLS :

gnyi gas⁴⁵³ bdag rjes su gzung⁴⁵⁴ bar gsol | btsun pa'i dge 'dun gnyi gas⁴⁵⁵
 bdag la thugs brtse⁴⁵⁶ bar gsol | thugs brtse ba can thugs brtse ba'i phyir ro ||
 'di bzhin lan gnyis lan gsum du bya'o || (R 33 b4–8; L 37 b2–6; S 164 a5–
 b2; J 109 a7–b2; K 394 a8–b5; Q 107 b1–4; D 111 a3–6; Dpe 267.19–268.7;
 Sch 256 MS Kṣudr-v(Bhī) 19 a2–4; ~ EKŚ(D) 129 b3–6; ~ T. 1453[24] 462
 c3–12)

III.ii.3

III.ii.3.1

de'i 'og tu las byed pa'i dge slong phas gsol ba gyis shig | gson cig btsun pa'i
 dge 'dun gnyi ga'i⁴⁵⁷ rnams | ming 'di zhes bgyi ba⁴⁵⁸ 'di mkhan mo ming 'di
 zhes bgyi bas⁴⁵⁹ bsnyen par rdzogs par 'tshal te | ming 'di zhes bgyi ba 'di
 mkhan mo ming 'di zhes bgyi ste | dge 'dun⁴⁶⁰ gnyi ga⁴⁶¹ las bsnyen par
 rdzogs par gsol na | de ste dge 'dun gnyi ga'i⁴⁶² dus la bab cing bzod na dge
 'dun gnyi gas⁴⁶³ gnong shig⁴⁶⁴ | bdag gis 'di la dge 'dun gnyi ga'i⁴⁶⁵ nang du
 mkhan mo ming 'di zhes bgyi bas ming 'di zhes bgyi ba la⁴⁶⁶ bar chad kyi
 chos rnams 'dri⁴⁶⁷ ste | 'di ni gsol ba'o || (R 33 b8–34 a4; L 37 b6–38 a2; S
 164 b3–6; J 109 b2–5; K 394 b5–395 a1; Q 107 b4–7; D 111 a6–b1; Dpe

453 gnyi gas] D : gni kas J : gnyis kas RLSKQ

454 gzung] RLSJD : bzung KQ

455 gnyi gas] D : gni kas JQ : gnyis kas RLSK

456 brtse] RLSJD : rtse KQ

457 gnyi ga'i rnams] JQD : gnyis ka'i rnams K : gnyis ka rnams LS : gnyis rnams R
 458 bgyi ba RLJKQD : S bya ba.

459 bas] RLS : ba la JKQD; *add.* dge 'dun sde gnyis ka las RLS

460 dge 'dun] JKQD : *add.* sde RLS

461 gnyi ga] JQD : gnyis ka RSK : gnyis L

462 gnyi ga'i] JQD : gnyis ka'i RLSK

463 gnyi gas] JQD : gnyi kas K : gnyis kas RLS

464 shig] JKQD : shig dang RL : zhig dang S

465 gnyi ga'i] JD : gnyis ka'i RLS : gnyis ga'i Q : gni ka'i K

466 mkhan mo ming 'di zhes bgyi bas ming 'di zhes bgyi ba la] RLS : *om.* JKQD

467 'dri] JKQD : dri RLS

268.7–9; Sch 256 MS Kṣudr-v(Bhī) 19 a4–19 b1; ~ EKŚ(D) 129 b6–130 a2;
~ T. 1453[24] 462 c13–19)

III.ii.3.2

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

III.ii.3.3

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

⁴⁶⁸ kyi] RLSJKD : gyi Q

⁴⁶⁹ byung] RLSJKD : 'byung Q

⁴⁷⁰ ni] SJKQD : om. RL

⁴⁷¹ bya] JKQD : om. RLS

⁴⁷² do] JKQD : add. bud med kyi dbang po dang ldan nam | ldan no RLS

⁴⁷³ dang] JKQD : sam RLS

⁴⁷⁴ kyis] RLSJKD : gyis Q

⁴⁷⁵ phrogs pa] JKQD : brkus pa RLS

⁴⁷⁶ rnyed btson] RLS : rnyed pa JKQD

9. btsongs pa ma yin nam |
10. rtsod pa med dam |⁴⁷⁷
11. chags pa⁴⁷⁸ med dam |
12. sprul pa ma yin nam |⁴⁷⁹
13. rgyal po la⁴⁸⁰ gtses⁴⁸¹ pa ma yin nam |
14. rgyal po dang 'khon pa ma yin nam |
15. rgyal po la gnod pa'i las byed pa ma yin nam |
16. khyod kyis rgyal po la gnod pa byas pa'am | gnod pa byed du bcug
pa ma yin nam |
17. mi srun pa⁴⁸² ma yin nam |
18. mya ngan gyis⁴⁸³ gdungs pa ma yin nam |
19. sbrum ma ma yin nam |
20. mtshan med pa ma yin nam |
21. mtshan gnyis pa ma yin nam |
22. gle 'dams pa ma yin nam |
23. rtag tu khrag⁴⁸⁴ 'dzag pa ma yin nam |
24. khrag med pa ma yin nam |

⁴⁷⁷ rtsod pa med dam] *em.* : brtsod pa med dam RL : btsongs pa med dam S : *om.*
JKQD

⁴⁷⁸ chags pa] JKQD : gzhan gyi chags pa RLS

⁴⁷⁹ sprul pa ma yin nam] JKQD : *add.* dud 'gro ma yin nam RLS

⁴⁸⁰ po la] RLS : po'i JKQD

⁴⁸¹ gtses] LSD : gces RJQ | btsets K

⁴⁸² srun] RLSJD : bsrn KQ

⁴⁸³ kyis] RLSJKD : gyi Q

⁴⁸⁴ khrag] JKQD : *om.* khrag RLS

25. mtshan ma tsam⁴⁸⁵ yod pa⁴⁸⁶ ma yin nam |
26. dge slong bslus pa ma yin nam |
27. pha bsad pa ma yin nam |
28. ma bsad pa ma yin nam |
29. dgra bcom pa bsad pa ma yin nam |
30. de bzhin gshegs pa'i sku la ngan sems kyis⁴⁸⁷ khrag phyung ba ma yin nam |
31. mu stegs can ma yin nam |
32. mu stegs can du 'gro ba ma yin nam |
33. rkun po'i rgyal mtshan can ma yin nam |
34. rkun⁴⁸⁸ gnas pa ma yin nam |
35. so sor gnas pa ma yin nam |
36. mi gnas pa ma yin nam |

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

III.ii.3.4

37. ci khyod sngon rab tu byung ngam | de ste rab tu byung ngo zhes smra na | 'o na song shig ces smros shig | de ste rab tu ma byung ngo zhes zer na |

⁴⁸⁵ tsam] SJKQD : can RL

⁴⁸⁶ yod pa] JKQD : du gyur pa RLS

⁴⁸⁷ kyis] RLSJKD : gyis Q

⁴⁸⁸ rkun] JKQD : rku thabs su RLS

38. ci khyod da ltar⁴⁸⁹ rab tu byung nas⁴⁹⁰ khyod kyis tshangs par spyad⁴⁹¹ pa yang dag par spyad dam | spyad do |⁴⁹²
39. ci khyod kyis dge slong ma'i dge 'dun gyis lo gnyis su chos drug dang | rjes su 'brang ba'i chos drug⁴⁹³ bslab pa byin nam | byin no |
40. khyod kyis lo gnyis su chos drug dang rjes su 'brang ba'i chos drug⁴⁹⁴ bslab pa⁴⁹⁵ bslabs sam | bslabs so ||
41. khyod la dge slong ma'i dge 'dun gyis tshangs par spyad⁴⁹⁶ pa skyed⁴⁹⁷ pa'i sdom pa phog gam | phog go ||
42. khyod la dge slong ma'i dge 'dun gyis sngar bya ba'i las rnams byas sam | bgyis so ||
43. khyod kyis dge slong ma'i dge 'dun rnams kyi⁴⁹⁸ sems mgu bar⁴⁹⁹ byas sam | mgu bar⁵⁰⁰ byas⁵⁰¹ so ||
44. bar chad kyi chos rnams las yongs su dag gam | yongs su dag go ||

⁴⁸⁹ da ltar] RLSJKD : de ltar Q

⁴⁹⁰ nas] *em.* adopting the same reading of JKQD in III.i.1.3.3 and the Sanskrit : ngam | byung ngo | ci RLSJKQD. Schmidt (1993: 253 note 151) in the parallel to III.i.1.3 mentions the reading *pravrajitā pravrajitā* by Ridding and la Vallée Poussin. Also, similar passages for *bhikṣus* in the *Pravrajyāvastu* and the *Skt Upasaṃpadājñapti* (Chung 2011: 45, 91, II.iii.1.3.3.) both treat the two questions separately, i.e. whether a candidate is *pravrajitā* and whether he has practiced brahmacarya. So the reading “rab tu byung ngam | byung ngo | ci” is not support-less.

⁴⁹¹ spyad] JKQD : spyod RLS

⁴⁹² spyad do] RLS : *om.* JKQD

⁴⁹³ drug] JKQD : *add.* gi RLS

⁴⁹⁴ drug] JKQD : *add.* gi RLS

⁴⁹⁵ pa] JKQD : *add.* la RLS

⁴⁹⁶ spyad pa] RLSJKD : spyod Q

⁴⁹⁷ skyed] SJKQD : spyod RL

⁴⁹⁸ rnams kyi] JKQD : *om.* RLS

⁴⁹⁹ mgu bar] RLS : gus par JKQD

⁵⁰⁰ mgu bar] RLS : gus par] JKQD

⁵⁰¹ byas] RL : bgyis SJKQD

45. khyod la gzhan gyi bu lon⁵⁰² mang yang rung | nyung yang rung
chags pa med dam⁵⁰³ |

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

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

III.ii.3.5

ming 'di zhes bya ba khyod nyon cig | bud med kyi lus la gnod par 'gyur ba
lus kyi nad 'di 'dra ba yod⁵⁰⁴ de | de 'di lta ste |

1. mdze dang |
2. 'bras dang |
3. shu ba dang |
4. phol mig dang |
5. tshad⁵⁰⁵ pa dang |
6. sha bkra can dang |
7. rkong pa⁵⁰⁶ dang |
8. klog⁵⁰⁷ pa dang |
9. rab tu g.ya' ba dang |
10. skyugs pa dang |

⁵⁰² bu lon] RLS D : om. JKQ

⁵⁰³ dam] JKQD : add. med do RLS

⁵⁰⁴ gnod par 'gyur ba lus kyi nad 'di 'dra ba yod] JKQD : 'di 'dra ba'i lus kyi nad
gnod pa yod RLS

⁵⁰⁵ tshad] RLJQD : tshang K : tshe S

⁵⁰⁶ rkong pa] RLS : rkong po JKQD

⁵⁰⁷ klog] RLS : glog JKQD

11. gzhang⁵⁰⁸ 'brum dang |
12. skyigs bu dang |
13. rims dang |
14. zad pa⁵⁰⁹ dang |
15. myos⁵¹⁰ pa dang |
16. ngal ba dang⁵¹¹ |
17. mgo g.yung⁵¹² dang |⁵¹³
18. lud pa dang |
19. dbugs mi bde ba dang |
20. skem pa dang |
21. brjed byed dang |
22. 'jas pa dang |
23. nad dkar po dang |
24. rkang 'bam⁵¹⁴ dang |
25. mtshan par rdol ba dang |
26. skran dang |
27. khrag nad dang⁵¹⁵ |

⁵⁰⁸ gzhang] RLQD : zhang S

⁵⁰⁹ zad pa] RLS : za ngad JKQD

⁵¹⁰ myos] SJKQD : mos RL

⁵¹¹ ngal ba dang] SJKQD : om. RL

⁵¹² g.yung] JD : yung KQ : yung ba RL : spung S

⁵¹³ dang] *em.* : *add.* tshad pa dang] SJKQD : *add.* tshang pa dang RL. *tshad pa* is redundant here (see above no. 5) and it appears neither in Sanskrit nor in the previous iteration of this passage at III.i.1.3.4.

⁵¹⁴ 'bam] SJKQD : bam RL

⁵¹⁵ {mtshan par rdol ba dang | skran dang | khrag nad dang} RLSD : om. JKQ

28. mkhris pa dang |
 29. rkub 'brum dang |⁵¹⁶
 30. yan lag tsha ba dang |
 31. rtsib logs tsha ba dang |
 32. rus pa zhig⁵¹⁷ pa dang |
 33. rims drag po dang⁵¹⁸ |
 34. rims zhag gcig pa dang |
 35. gnyis pa dang |
 36. gsum pa dang |
 37. bzhi pa dang |
 38. rims nyin re ba dang⁵¹⁹ |
 39. 'dus pa'i rims dang |
 40. rims ldang dub pa dang⁵²⁰ |
 41. rtag pa'i rims dang |

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

⁵¹⁶ rkub 'brum dang |] JKQ : *add.* lhog pa dang RLSD

⁵¹⁷ rus pa zhig] RLS : rus pa zhigs JKQ : rus bzhigs D

⁵¹⁸ rims drag po dang] RLSD : *om.* JKQ

⁵¹⁹ rims nyin re ba dang] RLSD : *om.* JKQ

⁵²⁰ rims ldang dub pa dang] RLSD : *om.* JKQ

⁵²¹ khyod kyi lus la] JKQD : *om.* RLS

⁵²² dang] JKQD : *om.* RLS

⁵²³ kyang] JKQD : yang RLS

⁵²⁴ la] RLS : las JKQD

⁵²⁵ par] RLS : pa JKQD

'dul ba phran tshogs kyi gzhi⁵²⁶ | bam po sum bcu rtsa bdun pa⁵²⁷ (R 35 b1; L 39 a8; S 166 a6; J 111 a1; K[be gnyis] 2a1–2; Q 109 a1; D 112 a7–b1; Dpe 271.3)

III.ii.4

III.ii.4.1

de nas gsol ba byed pa'i dge slong gis gsol ba thob ste las byos shig | gson cig btsun pa'i dge 'dun gnyi ga⁵²⁸ rnams | ming 'di zhes bgyi ba 'di mkhan mo⁵²⁹ ming 'di zhes bgyi ba dge 'dun gnyi ga⁵³⁰ las bsnyen par rdzogs par 'tshal te |⁵³¹ bud med khyim na gnas pa lo bcu gnyis sam | gzhon nu ma lo nyi shu tshang ba ste | 'di'i⁵³² chos gos lnga dang lhung bzed du yang ldan⁵³³ | dge slong ma'i dge 'dun gyis 'di la lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi bslab pa yang phog ste | 'dis lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi⁵³⁴ bslab pa yang bslabs | dge slong ma'i dge 'dun ma rnams kyis 'di la chos gsum gyis tshangs par spyad pa skyed pa'i sdom pa yang byin | dge slong ma'i dge 'dun rnams kyis 'di la bya ba rnams kyang sngon du byas zin | dge slong ma'i dge 'dun rnams kyi sems mnyes par byas⁵³⁵ zin | bar chad kyi chos rnams kyang⁵³⁶ gtsang ngo zhes bdag nyid

⁵²⁶ gzhi] RLSJKD : bzhi Q

⁵²⁷ 'dul ba phran tshogs kyi gzhi | bam po sum bcu rtsa bdun pa] JKQD : 'dul ba phra mo'i dngos po || bam po so bryad pa RLS

⁵²⁸ gnyi ga] JKQD : gnyis ka RLS

⁵²⁹ mkhan mo] RLSD : om. JKQ

⁵³⁰ gnyi ga] D : gnyis ka RLS : om. dge 'dun gnyi ga JKQ

⁵³¹ ldan] JKQ : add. | ming 'di zhes bgyi ba mkhan mo ming 'di zhes bgyi bas dge 'dun gnyi ga (gnyi ga] D : gnyis ka RLS) las bsnyen par rdzogs par gsol te | bud med kyang lags | bud med kyi dbang po dang (dang] RLD : add. yang) ldan RLSD

⁵³² 'di'i] RLSD : om. JKQ

⁵³³ pha ma dang ... legs par spyad] RLSD : om. JKQ

⁵³⁴ gi] RLS : om. JKQD

⁵³⁵ byas RLS : byin JKQD

⁵³⁶ kyang] RLS : om. JQKD

mchi na | ming 'di zhes bgyi⁵³⁷ ba 'di mkhan mo ming 'di zhes bgyi ste | dge 'dun gnyi ga⁵³⁸ las bsnyen par rdzogs par gsol na | de ste dge 'dun gnyi ga'i⁵³⁹ dus la bab cing bzod na | dge 'dun⁵⁴⁰ gnyis kas gnong⁵⁴¹ la | dge 'dun gnyis kas ming 'di zhes bgyi ba 'di mkhan mo⁵⁴² ming 'di zhes bgyi ste bsnyen par rdzogs par gsol⁵⁴³ cig | 'di ni gsol ba'o | (R 35 b1–36 a1; L 39 a8–40 a2; S 166 a7–167 a1; J 111 a1–6; K 2 a–3 b3; Q 109 a1–6; D 112 b1–6; Dpe 271.3–272.3; Sch 258 MS Kṣudr-v(Bhī) 20 b4–21 a4; ~ EKŚ(D) 131 a5–b4; ~ T. 1453[24] 462 c20–463 a1)

III.ii.4.2

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

537 bgyi] JKQD : bya RLS

538 gnyi ga] JKQD : gnyis ka RLS

539 gnyi gas] JKQD : gnyis kas RLS

540 dge 'dun] JKQD : *add.* sde RLS

541 gnong] SJKQD : gnang RL

542 mo] RLS : mo'i JKQD

543 gsol] RLD : mdzod SJKQ

544 gnyis ka] RLS : gnyi ga'i JKQD

545 mo] RLS : mo'i JKQD

546 ba] SJKQD : bas RL

547 ming 'di zhes bgyi ba 'di mkhan mo('i) ming 'di zhes bgyi ba gnyis ga'i dge 'dun las] RLS : *om.* gnyis ka'i dge 'dun JQ : *om.* 'di mkhan mo'i ming 'di zhes bgyi ba gnyis ka'i dge 'dun K

548 'tshal te] JKQ : *add.* | ming 'di zhes bgyi ba 'di mkhan mo ming 'di zhes bgyi bas gnyi ga'i dge 'dun las bsnyen par rdzogs par gsol te] RLSD

549 bud med kyang lags | bud med kyi dbang po dang yang ldan] RLSD : *om.* JKQ

550 shur] JQKD : shu RLS

551 yang] RKQD : *om.* RLS

bzed du yang⁵⁵² ldan⁵⁵³ | dge slong ma'i dge 'dun gyis 'di la lo gnyis⁵⁵⁴ su chos drug dang rjes su 'brang ba'i chos drug⁵⁵⁵ bslab pa⁵⁵⁶ phog ste | 'dis⁵⁵⁷ lo gnyis su chos drug dang rjes su 'brang ba'i chos drug gi bslab pa la⁵⁵⁸ yang bslabs | dge slong ma'i dge 'dun rnams kyis 'di la⁵⁵⁹ tshangs par spyad⁵⁶⁰ pa skyed pa'i sdom pa yang byin | dge slong ma'i dge 'dun gyis 'di la bya ba'i⁵⁶¹ rnams kyang sngon du⁵⁶² byas zin | 'dis⁵⁶³ dge slong ma'i dge 'dun gyi sems mnyes par yang byas | bar chad kyi chos rnams gtsang ngo zhes bdag nyid mchi ste | ming 'di zhes bgyi ba 'di mkhan mo ming 'di zhes bgyi ste | dge 'dun gnyi ga las bsnyen par rdzogs shing dge slong ma'i dge 'dun rnams kyi⁵⁶⁴ ming 'di zhes bgyi ba 'di mkhan mo⁵⁶⁵ ming 'di zhes bgyi ste | dge 'dun gnyi gas bsnyen par rdzogs par mdzad na | tshe dang ldan pa rnams⁵⁶⁶ ming 'di zhes bgyi ba 'di mkhan mo ming 'di zhes bgyi ste | dge 'dun gnyi gas bsnyen par rdzogs par mdzad de⁵⁶⁷ | dge 'dun gnyi gas bzod cing gnang na⁵⁶⁸ cang ma gsung shig | gang la⁵⁶⁹ mi

552 yang] RLS : *om.* JKQ

553 ldan] JKQ : *add.* | pha ma dang khyim thab kyis kyang gnang | bar chad kyi chos rnams kyang yongs su dag | 'dis tshangs par (par] RSD : pa L) spyod pa yang legs par spyad (spyad] RSD : spyod L) RLS

554 gnyis] LSJKD : bcu gnyis R

555 drug] JKQD : *add.* gi RLS

556 bslab pa] JQD : *om.* pa K : *add.* yang RLS

557 'dis] JKQD : 'di RL : 'di la S

558 la] JKQD : *om.* la RLS

559 la] JKQD : *om.* la RLS

560 spyad] RLSJD : spyod KQ

561 ba'i] JKQD : ba RLS

562 du] RLS : de JKQD

563 'dis] RLS : bdag gis JKQD

564 dge 'dun rnams kyi] JD : dngos por gsol na | de'i slad du RLS : dge 'dun rnams kyang KQ

565 mo] RLS : mo'i JKQD

566 rnams] JKQD : *add.* las RLS

567 de] JKQD : par RL : pa S

568 dge 'dun gnyi gas bzod cing gnang na] JQD (bas na K) : gang dag bzod pa de dag ni RL (gang la S)

569 gang la] JKQD : gang dag RLS

bzod pa dag ni⁵⁷⁰ gsungs⁵⁷¹ shig | 'di ni las dang po'i tshig ste | de bzhin du las kyi⁵⁷² tshig rnam lan gnyis lan gsum du smra bar bya'o || (R 36 a1–b3; L 40 a2–b5; S 167 a1–b3; J 111 a6–b4; K 3 b3–4a8; Q 109 a6–b4; D 112 b6–113 a5; Dpe 272.3–273.6; Sch 258–259 MS Kṣudr-v(Bhī) 21 a4–b4; ~ EKŚ(D) 131 b4–132 a3; ~ T. 1453[24] 463 a1–12)

III.ii.4.3

ming 'di zhes bgyi ba mkhan mo⁵⁷³ ming 'di zhes bgyi ba⁵⁷⁴ ste | dge 'dun gnyi gas bsnyen par rdzogs par mdzad de | dge 'dun gnyi gas bzod cing gngang bas⁵⁷⁵ na | cang mi gsung bas de de bzhin du 'dzin to || (R 36 b3–4; L 40 b5–6; S 167 b3–4; J 111 b4–5; K 4 b1–2; Q 109 b4–5; D 113 a6; Dpe 273.6–8; Sch 259 MS Kṣudr-v(Bhī) 21 b4–5; ~ EKŚ(D) 132 a3–4; ~ T. 1453[24] 463 a12–14)

III.iii

III.iii.1

de nas grib ma gcal bar bya'o || dge slong ma dag gis ring po⁵⁷⁶ ring pos⁵⁷⁷ grib ma gcal⁵⁷⁸ ba dang | bcom ldan 'das kysis shing leug ma ring zhing ring pos grib ma gcal bar⁵⁷⁹ ma byed cig ces bka' stsal to || rkang pas gcal nas bcom ldan 'das kysis rkang pas gcal bar mi bya'o || shing bu sor bzhi⁵⁸⁰ pas

⁵⁷⁰ dag ni] JKQD : de dag ni RLS

⁵⁷¹ gsungs] JKQS : gsung RLD

⁵⁷² kyi] SJKQD : kysis RL

⁵⁷³ mo] RLSJD : mo'i KQ

⁵⁷⁴ ba] JQD : *om.* ba RLSK

⁵⁷⁵ bas] RLJKQD : *om.* bas S

⁵⁷⁶ po] RLJKQD : por S

⁵⁷⁷ pos] RLSDQ : bas JKQ

⁵⁷⁸ gcal] RLSJKD : gcol Q

⁵⁷⁹ bcom ldan 'das kysis shing leug ma ring zhing ring pos grib ma gcal bar] RLSD : bcom ldan 'das kyi gsheg par rkang pas bcal (btsal Q) nas lag pas bcal (btsal Q) bar JKQ

⁵⁸⁰ bzhi] SJKQD : RL gzhi

gcol cig | shing bu ji srid pa de tsam la skyes bu zhes bya'o || (R 36 b4–6; L 40 b6–8; S 167 b5–6; J 111 b5–6; K 4 b2–4; Q 109 b5–6; D 113 a6–b1; Dpe 273.8–13; Sch 259 MS Kṣudr-v(Bhī) 21 b5–22 a2; ~ EKŚ(D) 132 a4–5; ~ T. 1453[24] 463 a14)

III.iii.2

de'i 'og tu dus tshod rig par byos shig | dgun gyi dus⁵⁸¹ dang | dpyid kyi dus dang | dbyar gyi dus dang | dbyar zad pa dang | dus ring po'o || de la dgun gyi dus ni zla ba bzhi'o || dpyid kyi dus ni zla ba bzhi'o || dbyar gyi dus ni zla ba gcig go || {dbyar zad pa ni nyin⁵⁸² zhag gcig go || dus ring po ni}⁵⁸³ nub gcig gis nyung ba'i zla ba gsum mo || (R 36 b6–8; L 40 b8–41 a2; S 167 b6–168 a1; J 111 b6–8; D 113 b1–2; Q 109 b6–8; Dpe 273.13–18; Sch 259 MS Kṣudr-v(Bhī) 22 a2–4; ~ EKŚ(D) 132 a7–b2; ~ T. 1453[24] 463 a14–15)

III.iii.3

dus kyang rig par bya ste | skya rengs⁵⁸⁴ dang po dang | skya rengs⁵⁸⁵ bar ma dang | skya rengs⁵⁸⁶ tha ma⁵⁸⁷ dang | nyi ma ma shar ba dang | nyi ma shar ba dang | nyi ma shar ba'i brgyad cha dang | nyi ma shar ba'i bzhi cha dang | nyi ma ma phyed pa dang⁵⁸⁸ | nyi ma phyed pa dang | nyi ma phyed yol ba dang | phyi dro'i bzhi cha dang | phyi dro'i brgyad cha dang | nyi ma nub pa dang | nyi ma ma nub pa dang⁵⁸⁹ | skar ma ma shar ba dang | skar ma shar ba'o | (R 36 b8–37 a2; L 41 a2–4; S 168 a1–3; J 111 b8–112 a1; K 4 b7–5 a1; Q 109

⁵⁸¹ rig par byos shig | dgun gyidus] RLSJD : rig nas mar me mdzad kyis sa dag gi dus K

⁵⁸² nyin] SJKQD : om. RL

⁵⁸³ dbyar zad pa ni (nyin) zhag gcig go || dus ring po ni] RLSJQD : dbyar gnas dag ni nyin par dag nyin par dag tu gngang zin K

⁵⁸⁴ rengs] SD : reng RLJKQ

⁵⁸⁵ rengs] SD : reng RLJKQ

⁵⁸⁶ rengs] SD : reng RLJKQ

⁵⁸⁷ tha ma] RLSJKD : da tha ma Q

⁵⁸⁸ nyi ma ma phyed pa dang] JKQD : om. RLS

⁵⁸⁹ nyi ma ma nub pa dang | nyi ma nub pa dang] RLS : nyi ma nub pa dang | nyi ma ma nub pa dang JKQD

b8–110 a1; D 113 b2–3; Dpe 273.18–274.3; Sch 259 MS Kṣudr-v(Bhī) 22 a4–5; ~ EKŚ(D) 132 a5–7; ~ T. 1453[24] 463 a14–15)

IV⁵⁹⁰

IV.i

IV.i.1

de nas gnas gsum smra bar bya'o || ming 'di zhes bya ba khyod nyon cig |
 bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i
 sangs rgyas des⁵⁹¹ mkhyen cing gzigs te | 'di lta bur⁵⁹² rab tu byung zhing
 bsnyen par rdzogs pa'i dge slong ma la gnas 'di gsum gsungs te | dge slong
 mas de la gnas na legs par bshad⁵⁹³ pa'i chos⁵⁹⁴ 'dul ba la rab tu byung⁵⁹⁵
 zhing bsnyen par rdzogs te | dge slong ma'i dngos por 'gyur ba ste | gsum
 gang zhe na | (R 37 a2–4; L 41 a4–7; S 168 a3–6; J 112 a1–3; K 5 a2–5; Q
 110 a1–3; D 113 b3–6; Dpe 274.3–9; Sch 259–260 MS Kṣudr-v(Bhī) 22 a5–
 b2; ~ EKŚ(D) 132 b2–4; ~ T. 1453[24] 463 a15–19)

IV.i.2.1

chos gos kyi nang du⁵⁹⁶ rdul khrod pa ni rung ba dang mod pa⁵⁹⁷ ste | gang⁵⁹⁸
 la gnas na dge slong ma legs par bshad pa'i chos⁵⁹⁹ 'dul ba la rab tu byung

⁵⁹⁰ No correspondence in the Chin. MSV, but compare to the Chinese *Ekottara-karmaśataka* T. 1453[24] 463 a15–465 a19.

⁵⁹¹ des] JKQD : om. RS

⁵⁹² 'di lta bur] JKQD : 'di lta RS

⁵⁹³ bshad] JKQD : gsungs RS

⁵⁹⁴ chos] RLS D : add. kyi JKQ

⁵⁹⁵ byung] RJKQD : 'byung S

⁵⁹⁶ du] JKQD : na RLS

⁵⁹⁷ mod pa] RLSJD : mang ba KQ. Tib. parallel to Uj III.i.2.1 reads: rung ba myed kyang sla ba ste. Mvy 2656 *sulabhāḥ* – myed sla ba'am mod pa.

⁵⁹⁸ gang] SJKQD : ga RL

⁵⁹⁹ chos] RLS D : add. kyi JKQ

zhing⁶⁰⁰ bsnyen par rdzogs nas dge slong ma'i dngos por 'gyur ba | rdul khrod
 pa'i chos gos kyis tshe dang ldan ma ming 'di zhes bya ba khyod dus 'di nas
 nam 'tsho'i⁶⁰¹ bar du chog par dad dam | des dad do zhes smros shig | lhag
 par rnyed⁶⁰² na dar ram | ras sam | bgo⁶⁰³ ba'am | seng ras sam | ldum bu sha
 na'i gos sam | srin pa'am⁶⁰⁴ | ras a mi la'am | so mi la'am | la ba'i kha dog srin
 bu smug po 'dra ba'am | kā shi ka'i⁶⁰⁵ phra mo'am | zar ma'i phra mo'am |
 rtswa⁶⁰⁶ du gu la ka⁶⁰⁷ phra mo'am | ras ko tam ba ka⁶⁰⁸ phra mo rnam te |
 gang gzhan yang⁶⁰⁹ rung ba'i gos dge 'dun las rnyed dam gang zag las kyang
 rung⁶¹⁰ ste | de dag las khyod kyis long la tshod⁶¹¹ zin par gyis shig | ci de
 'dra ba'i gnas la⁶¹² mngon⁶¹³ du yid⁶¹⁴ dam 'cha' 'am | des kyang mngon⁶¹⁵
 du yid⁶¹⁶ dam bca'o⁶¹⁷ zhes smros shig | (R 37 a4–b1; L 41 a7–b4; S 168 a6–
 b4; J 112 a3–7; K 5 a5–b3; Q 110 a3–7; D 113 b6–114 a1; Dpe 274.9–21;
 Sch 260 MS Kṣudr-v(Bhī) 22 b2–23 a1; ~ EKŚ(D) 132 b4–7; ~ T. 1453[24]
 463 a19–26)

-
- 600 zhing] RLS D : om. JKQ
 601 'tsho'i] RLSJKD : mtsho'i Q
 602 rnyed] RLSJ : snyed KQ : byed D
 603 bgo] D: gro RLS : bsgo
 604 srin pa'am] JD : srin bu'am KQRLS
 605 kā shi ka'i] em. : ka shi ka'i RLSJKQD
 606 rtswa] SD : rtsa RLKQ
 607 du kū la] em. : gu la ka JKQD : ku la RLS
 608 ka] RLS D : ka'i JKQ
 609 yang] RLS D : kyang JKQ
 610 rung] RLSJD : rungs KQ
 611 tshod] RLSJQD : chod Q
 612 la] JKQD : om. RLS
 613 mngon] JKQD : sngon RLS
 614 yid] RLKQ : yi SJD
 615 mngon] JKQD : sngon RLS
 616 yid] RLQ : yi SJKD
 617 bca'o] JKQD : 'cha'o RLS

IV.i.2.2

ming 'di zhes bya ba khyod nyon cig | zas kyi nang na bsod snyoms⁶¹⁸ ni rung
 ba mod pa ste | de la gnas na dge slong ma legs par bshad pa'i chos⁶¹⁹ 'dul ba
 la rab tu byung⁶²⁰ zhing bsnyen par rdzogs te | dge slong ma'i dngos por 'gyur
 ro | bsod snyoms kyi⁶²¹ zas kyis⁶²² ming 'di zhes bya ba khyod deng⁶²³ nas
 nam 'tsho'i⁶²⁴ bar du chog par dad dam | des dad do zhes smros shig | lhag
 par rnyed na 'bras chan⁶²⁵ nam | skyo ma'am | thug pa'am⁶²⁶ | rtag⁶²⁷ pa'i'am
 | mgron du bos pa'i'am |⁶²⁸ brgyad pa'i'am | bcu bzhi pa'i'am⁶²⁹ | nya ston
 rnams⁶³⁰ kyi ste | gang gzhan yang⁶³¹ rung ba'i bsod snyoms dge 'dun las sam
 | gang zag las⁶³² rung ste | de dag las kyang khyod kyis long la tshod zin par
 gyis shig | ci 'di 'dra ba'i gnas la yi dam 'cha' 'am | des kyang yi dam bca'o⁶³³
 zhes gyis shig | (R 37 b1–6; L 41 b4–42 a1; S 168 b4–169 a1; J 112 a7–b2;
 K 5 b3–8; Q 110 a7–b2; D 114 a1–4; Dpe 274.21–275.11; Sch 260 MS
 Kṣudr-v(Bhī) 23 a1–4; ~ EKŚ(D) 132 b7–133 a3; ~ T. 1453[24] 463 a27–
 b5)

618 bsod snyoms] JKQD : *add.* pa RLS

619 chos] RD : *add.* kyi SJKQ

620 byung] RLJKQD : 'byung S

621 kyi] JKQD : pa'i RLS

622 kyis] SJKQD : *om.* RL

623 deng] RLSJKD : dang Q

624 'tsho'i] RSJKD : mtsho'i Q

625 chan] RSJKD : chen Q

626 thug pa'am] JKQD : *add.* lnga ston nam] RLS

627 rtag] RLSJKD : rta Q

628 mgron du bos pa'i'am |] RLSJKQ : *add.* 'phral la bos pa'i'am | spags pa'i'am |
 lnga ston nam] D

629 pa'i am SD : pa'am JKQ : 'am RL

630 nya ston rnams] JKQD : nya ston nam RLS : *add.* 'phral la bos pa'am | spags pa
 rnams RL : *add.* 'phral la bos pa'i 'phags pa rnams S

631 yang] RLSD : kyang JKQ

632 gang zag las] JKQD : *add.* kyang RLS

633 bca'o] JKQD : 'cha' 'o RLS

IV.i.2.3

ming 'di zhes bya ba khyod nyon cig | bkus pa'i sman ni rung ba dang mod pa ste | de la gnas na dge slong ma⁶³⁴ legs par bshad pa'i chos⁶³⁵ 'dul ba la rab tu byung zhing bsnyen par rdzogs nas dge slong ma'i dngos por 'gyur ro | ming 'di zhes bya ba khyod deng nas⁶³⁶ nam 'tsho'i bar du bkus te bor ba'i sman gyis chog par dad dam | des dad do zhes smros shig | lhag par rnyed na mar dang | 'bru mar dang | sbrang rtsi dang | bu ram dang | rtsa ba'i sman dang | sdong bu'i sman dang | lo ma'i sman dang | me tog gi sman dang | 'bras bu'i sman dang | snga dro ba dang | phyi dro ba dang | bdun pa'i dang | nam 'tsho'i bar du'o⁶³⁷ | de lta bu la sogs te gzhan yang⁶³⁸ rung ba'i sman dag dge 'dun las sam | gang zag las rnyed kyang rung ste | de dag las kyang khyod kyis long la tshod rig par gyis shig | ci 'di 'dra ba'i gnas la mngon⁶³⁹ du yi dam 'cha' 'am | des kyang yi dam bca'o⁶⁴⁰ zhes smros shig | (R 37 b6–38 a2; L 42 a1–6; S 169 a2–6; J 112 b2–6; K 5 b3–6 a6; Q 110 b2–5; D 114 a4–b1; Dpe 275.11–276.2; Sch 260–261 MS Kṣudr-v(Bhī) 23 a4–b2; ~ EKŚ(D) 133 a3–6; ~ T. 1453[24] 463 b6–13)

IV.ii

IV.ii.1

IV.ii.1.1

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

⁶³⁴ ma] JKQD : mas RLS

⁶³⁵ chos] RJKQD : *add.* kyi S

⁶³⁶ deng nas] JKQD . *add.* bzung nas RLS

⁶³⁷ du'o |] JKQD : du RLS

⁶³⁸ yang] RLS D : kyang JKQ

⁶³⁹ mngon] JKQD : sngon RLS

⁶⁴⁰ bca'o JKQD : 'cha'o RLS

⁶⁴¹ par] JKQD : pa'i RLS

ba'i chos⁶⁴² brgyad gsungs te | dge slong mas gnas de la gang yang⁶⁴³ rung
 ste | brtun⁶⁴⁴ cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma
 yin | śākya'i sras mo ma yin no || dge slong ma'i dngos po med par 'gyur |
 dge sbyong ma'i yang med par 'gyur te⁶⁴⁵ med pa'o || bsrubs pa'o || ltung
 ba'o || phas pham pa ste | de la dge sbyong mar slar dbyung du med do || (R
 38 a3–6; L 42 a6–b2; S 169 a6–b2; J 112 b6–8; K 6 a6–b2; Q 110 b5–7; D
 114 a4–b1; Dpe 276.2–9; Sch 261 MS Kṣudr-v(Bhī) 23 b2–5; ~ EKŚ(D) 133
 a6–b2; ~ T. 1453[24] 463 b14–19)

IV.ii.1.2

'di lta ste shing ta la'i⁶⁴⁶ mgo bcad pa bzhin te | sngon por mi 'gyur | mi skye
 | mi rgyas | mi 'phel lo || cher skyer⁶⁴⁷ skal ba med pa⁶⁴⁸ (R 38 a6–7; L 42
 b2–3; J 112 b8–113 a1; K 6 b2; Q 110 b7–8; S 169 b2–3; Dpe 276.9–11; Sch
 261 MS Kṣudr-v(Bhī) 23 b5–24 a1; ~ EKŚ(D) 133 b2–3; ~ T. 1453[24] 463
 b19–20)

IV.ii.1.3

de ltar de bzhin du dge slong mas gnas⁶⁴⁹ de brgyad las gang yang rung | gnas
 de brgyad la brtun⁶⁵⁰ cing byas na de la brtun⁶⁵¹ cing byas ma thag tu dge
 slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma yin no⁶⁵² || dge
 slong ma'i dngos po med par 'gyur | dge sbyong ma'i yang med par 'gyur te
 med pa'o || bsrubs pa'o || ltung ba'o || phas pham pa ste | de la dge sbyong

⁶⁴² chos] JKQD : *add.* 'di RLS

⁶⁴³ gang yang] JKQD : gnas pas kyang RLS

⁶⁴⁴ brtun] JKQD : rtun RL : stun S

⁶⁴⁵ te] JKQD : ro RLS

⁶⁴⁶ ta la'i] SJKQD : tā la'i RL

⁶⁴⁷ syker] JKQD : skye ba'i RLS

⁶⁴⁸ med pa] JKQD : S med pa'i : *om.* RL

⁶⁴⁹ Jā gnas 5. (cf. the Latin locus) object.

⁶⁵⁰ brtun] JKQD : rtun RLS

⁶⁵¹ brtun] JKQD : rtun RLS

⁶⁵² no] JKQD : *om.* RLS

mar slar dbyung du med do || (R 38 a7–b1; L 42 b3–5; J 113 a1–3; K 6 b2–5; Q 110 b8–111 a1; S 169 b3–5; Dpe 276.11–16; Sch 261; MS Kṣudr-v(Bhī) 24 a1–2; EKŚ(D) *om.*; ~ T. 1453[24] 463 b20)

IV.ii.2

IV.ii.2.1

IV.ii.2.1.1

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

⁶⁵³ chags] RLSD : mi sdug JKQ

⁶⁵⁴ 'dod pa ni sdug pa'o] RLSD : *om.* 'dod pa ni sdug pa'o JKQ

⁶⁵⁵ 'dod pa] RLJKQD : 'dod 'dod pa S

⁶⁵⁶ za] SJKQD : bza' L : bza R

⁶⁵⁷ ste] JKQD : pa'o RLS

⁶⁵⁸ 'dod pa spangs pa ni sos sor bsngags pa'o] JD : 'dod pa bsnags pa ni so sor spangs pa'o KQ : 'dod pa ni bsngags pa so sor spangs pa'o RLS

⁶⁵⁹ bskur] JD : bskugs KQ ; skyugs RLS

⁶⁶⁰ JKQD] : *add.* bsam pa'o RL : *add.* bsal ba'o S

⁶⁶¹ pa'o] JKQD : *om.* pa'o RLS

⁶⁶² gnyis kyis gnyis phrad] RLSKQ : gnyis sprad JD

⁶⁶³ 'khrig pa'i] JK : 'khrog pa'i D : rgyo ba'I RLS

⁶⁶⁴ spyad] JKQD : spyod RLS

4; D 114 b5–115 a1; Sch 261–262 MS Kṣudr-v(Bhī) 24 a2–5; ~ EKŚ(D) 133 b3–5; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.1.2

bcom ldan 'das kyis gsungs pa | yang dge slong ma⁶⁶⁵ dge slong ma dang lhan cig tu bslab pa mtshungs pa⁶⁶⁶ mnyam par gyur pa las bslab pa ma phul lam⁶⁶⁷ | bslab pa stobs chung ngam | ma bshams par mi tshangs par spyod pa 'khrig pa'i⁶⁶⁸ chos byas na chung du na⁶⁶⁹ byol song gi skye gnas su gtogs pa dang lhan cig pa yang rung ste | (R38 b5–6; L 43 a1–a3; S 170 a3–4; J 113 a6–7; K 7 a2–4; Q 111 a4–5; D 115 a1–2; Sch 262 MS Kṣudr-v(Bhī) 24 a5–b1; ~ EKŚ(D) 133 b5–7; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.1.3.1

de lta bu'i gnas gang du yang rung | dge slong mas brtun cing byas na⁶⁷⁰ | brtun cing⁶⁷¹ byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma yin || dge slong ma'i dngos po med par 'gyur | dge sbyong ma'i dngos po yang med par 'gyur te | med⁶⁷² pa'o || bsrubs pa'o || ltung ba'o || phas pham pa ste | dge slong⁶⁷³ mar slar dbyung du med do || (R 38 b6–8; L 43 a3–a5; S 170 a4–6; J 113 a7–b1; K 7 a4–7; Q 111 a5–7; D 115 a2–3; Sch 262 MS Kṣudr-v(Bhī) 24 b1–3; ~ EKŚ(D) 133 b7–134 a1; ~ T. 1453[24] 463 b21–c5)

⁶⁶⁵ dge slong ma | SJKQD : dge ma R : dge bsnyen ma L

⁶⁶⁶ pa | RLSD : *om.* pa JKQ

⁶⁶⁷ lam | JKQD : la RLS

⁶⁶⁸ 'khrig pa'i | JKQD : rgyo ba'I RLS

⁶⁶⁹ na | RLSD : *om.* na JKQ

⁶⁷⁰ brtun cing byas na | JKQD : rtun cing byas na S : *om.* rtun cing byas na RL

⁶⁷¹ brtun cing | JKQD : rtun cing RL : dge slong mas rtun cing S

⁶⁷² med | JKQD : de med RLS

⁶⁷³ slong | JKQD : sbyong RLS

IV.ii.2.1.3.2

'di lta ste | shing ta⁶⁷⁴ la'i mgo bcad pa bzhin⁶⁷⁵ sngon por mi rung⁶⁷⁶ | skyer mi rung | 'phel zhing rgyas par mi rung ste⁶⁷⁷ | (R 38 b8–39 a1; L 43 a5–6; S 170 a6; J 113 b1; K 7 a7; Q 111 a7; D 115 a3–4; Dpe 277.14–16; Sch 262 MS Kṣudr-v(Bhī) 24 b3; ~ EKŚ(D) 134 a1–2; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.1.4

de bzhin du dge slong mas 'di 'dra ba'i gnas la brtun⁶⁷⁸ cing byas na | de brtun de⁶⁷⁹ byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma yin | dge slong ma'i dngos po med par 'gyur | dge sbyong ma'i dngos po yang⁶⁸⁰ med par 'gyur te | med pa'o | | bsrubs pa'o | | ltung ba'o | | phas pham pa ste | dge sbyong mar slar⁶⁸¹ dbyung du med do | | de la khyod kyis deng phan chad mi spyod pa dang | brtun⁶⁸² cing mi 'jug pa dang | mi spyod par spong ba⁶⁸³ la smyur⁶⁸⁴ te sems srungs la | dran pa dang | bag yod pa dang | brtson par gyis shig | (R 39 a1–4; L 43 a6–b1; S 170 a6–b3; J 113 b1–4; K 7 a7–b3; Q 111 a7–b1; D 115 a4–6; Sch 262 MS Kṣudr-v(Bhī) 24 b3–5; ~ EKŚ(D) 134 a2; ~ T. 1453[24] 463 b21–c5)

⁶⁷⁴ ta] RLJKQD : rta S

⁶⁷⁵ bzhin] SJKQD : *add.* du RL

⁶⁷⁶ rung] JKQD : rung ste ORLS

⁶⁷⁷ mi rung ste] JKQD : mi 'gyur te RLS

⁶⁷⁸ brtun] JKQD : rtun RLS

⁶⁷⁹ de brtun de] JKQD : de rtun cing byas te byas te RLS

⁶⁸⁰ yang] JKQD : *om.* yang RLS

⁶⁸¹ slar] RLSD : *om.* slar JKQ

⁶⁸² brtun] JKQD : rtun RLS

⁶⁸³ spong] JKQD : spyod RLS

⁶⁸⁴ smyur] JKQD : myur RLS

IV.ii.2.1.5

ci nas⁶⁸⁵ 'di lta bu la mi spyod dam | des mi spyod do zhes smros shig | (R 39 a4; L 43 b1; S 170 b3; J 113 b4; K 7 b3; Q 111 b1; D 115 a6; Sch 262 MS Kṣudr-v(Bhī) 24 b5; ~ EKŚ(D) 134 a2–3.; ~ T. 1453[24] 463 b21–c5)

IV.ii.2.2

IV.ii.2.2.1

ming 'di zhes bya ba khyod nyon cig | bcom ldan 'das kyis⁶⁸⁶ rnam grangs du ma las kyang⁶⁸⁷ ma byin par len pa ni rnam par smad do⁶⁸⁸ | ma byin par len pa spangs pa ni bstod do || bstod du 'jug go⁶⁸⁹ | bsngags so⁶⁹⁰ || bsgrags pa yin gyis deng⁶⁹¹ phan chad ming 'di zhes bya ba khyod rku⁶⁹² ba'i sems kyis pha rol po'i ma byin par til gyi phub ma tsam⁶⁹³ yang mi blang na | mā sha⁶⁹⁴ Inga'am | mā sha⁶⁹⁵ Inga las 'das⁶⁹⁶ pa lta ci smos⁶⁹⁷ (R 39 a4–6; L 43 b1–3; S 170 b3–5; J 113 b4–5; Q 111 b1–3; D 115 a6–7; Dpe 278.3–9; Sch 263 MS Kṣudr-v(Bhī) 24 b5–25 a2; ~ EKŚ(D) 134 a3–4; ~ T. 1453[24] 463 c6–19)

⁶⁸⁵ nas] RLS : gnas JKQD

⁶⁸⁶ kyis] RLSJD : kyi KQ

⁶⁸⁷ kyang] JKQD : *om.* RLS

⁶⁸⁸ do] JKQD : de RLS

⁶⁸⁹ bstod du 'jug go] SD : stod du 'jog go RL : *om.* JKQ

⁶⁹⁰ bsngags so] RLSD : bsgrags so JKQ

⁶⁹¹ deng] SJKQD : de RL

⁶⁹² rku] RLSJQD : *add.* kyi K

⁶⁹³ phub ma tsam] KQ : phub ma na JD : phub pa tsam RLS

⁶⁹⁴ mā sha] D : ma sha JKQ : ma sha ka RS : sha ka L

⁶⁹⁵ mā sha] D : ma sha JKQ : *om.* RLS

⁶⁹⁶ 'das] JKQD : lhag RLS

⁶⁹⁷ smos] RLSJKD : mos Q

IV.ii.2.2.2

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

IV.ii.2.2.3

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

⁶⁹⁸ kyang] RLJKQD : om. S

⁶⁹⁹ ma] JKQD : mas RLS

⁷⁰⁰ dben pa na] JKQD : dben par L : dbyen par R : dbye na S

⁷⁰¹ ni] JKQD : om. ni RLS

⁷⁰² ci] RLJKQD : ji S

⁷⁰³ bzung] SJKQD : gzungs RL

⁷⁰⁴ spyugs pa yang] JKQD : spyugs kyang S : spyug kyang RL

⁷⁰⁵ ba'o] JKQD : ba RLS

⁷⁰⁶ pa'o] RLJKQD : po'o S

⁷⁰⁷ rku ba'o] JKQD : om. RLS

⁷⁰⁸ su] JKQD : om. RLS

⁷⁰⁹ brtun] JKQD : rtun RLS

⁷¹⁰ des] JKQD : de RLS

⁷¹¹ brtun] JKQD : rtun RLS

IV.ii.2.2.4

ci nas⁷¹² 'di lta bu la mi spyod dam | des mi spyod do zhes byos shig | (R 39 b2; L 43 b7–8; S 171 a2; J 113 b8; K 8 a2–3; Q 111 b5; D 115 b2–3; Dpe 278.17–18; Sch 263 MS Kṣudr-v(Bhī) 25 a4–5; ~ EKŚ(D) 134 b2; ~ T. 1453[24] 463 c6–19)

IV.ii.2.3

IV.ii.2.3.1

ming 'di zhes bya ba khyod nyon cig | bcom ldan 'das kyis srog gcod pa ni rnam grangs du ma las kyang rnam par smad do⁷¹³ || srog gcod⁷¹⁴ pa spangs pa la bstod do || bstod⁷¹⁵ du 'jug go⁷¹⁶ || bsngags so⁷¹⁷ || bsgrags pa yin gyis ming 'di zhes bya ba khyod kyis deng phan chad srog chags grog sbur yang bsams bzhin du srog mi gcad⁷¹⁸ na | mi'am mi⁷¹⁹ lus su gyur pa lta la⁷²⁰ ci smos | (R 39 b2–4; L 43 b8–44 a2; S 171 a2–4; J 113 b8–114 a2; K 8 a3–5; Q 111 b5–7; D 115 b3–4; Dpe 278.18–279.2; Sch 263 MS Kṣudr-v(Bhī) 25 a5–b1; ~ EKŚ(D) 134 b2–3; ~ T. 1453[24] 463 c19–464 a4)

IV.ii.2.3.2

bcom ldan 'das kyis gsungs pa | gang yang dge slong mas mi'am mi'i lus⁷²¹ su gyur pa yang rung | bsams nas rang gi lag gis srog bcad pa dang⁷²² | de la

⁷¹² nas] RLS : gnas JKQD

⁷¹³ do] JKQD : de RLS

⁷¹⁴ gcod] RLSJD : bcod Q

⁷¹⁵ bstod] SD : stod RL

⁷¹⁶ bstod du 'jug go] RLSD :om. JKQ

⁷¹⁷ bsngags so] RLSD : bsgrags so JKQ

⁷¹⁸ gcad] RLSJD : bcad KQ

⁷¹⁹ mi lus] JD : mi'i KQRLS

⁷²⁰ lta la ci] JKQD : lta ci RLS

⁷²¹ lus] JKQSD : rigs RL

⁷²² gcod dam] RLS : bcad pa dang JKQD

mtshon byin nam | de la mtshon thogs pa gnyer tam⁷²³ | de la 'chi ba⁷²⁴
 bskul⁷²⁵ tam⁷²⁶ | de la 'chi ba'i yon tan bsnags kyang⁷²⁷ de 'di⁷²⁸ skad ces
 zer te | kye mi khyod 'di ltar sdig pa mi gtsang bar sdug cing 'tsho ba ci rung
 gi kye skyes bu 'tsho ba bas ches shi na⁷²⁹ legs so zhes sems la bsam⁷³⁰ | sems
 la brtags pa bzhin⁷³¹ rnam grangs du mar 'chi bar de la bskul tam⁷³² | des 'chi
 ba'i yon tan bsnags kyang rung ste | de yang de lta bu'i thabs kyis⁷³³ dus
 byas⁷³⁴ te | (R 39 b4–7; L 44 a2–5; S 171 a4–7; J 114 a2–5; K 8 a5–b1; Q 111
 b7–112 a1; D 115 b4–7; Dpe 279.2–10; Sch 263–264 MS Kṣudr-v(Bhī) 25
 b1–4; ~ EKŚ(D) 134 b3–6; ~ T. 1453[24] 463 c19–464 a4)

IV.ii.2.3.3

de lta bu'i gnas su dge slong mas brtun⁷³⁵ cing byas na | de brtun⁷³⁶ cing byas
 ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma
 yin | dge slong ma'i dngos po med par 'gyur ba nas | snga ma bzhin te | dran
 par gyis la bag yod pa dang brtson pa'i bar du sbyar⁷³⁷ ro || (R 39 b7–40 a1;
 L 44 a6–7; S 171 a7–b2; J 114 a5–6; Q 112 a1–2; D 115 b7–116 a1; Dpe
 279.10–14; Sch 264 MS Kṣudr-v(Bhī) 25 b4–5; ~ EKŚ(D) 134 b6–135 a2; ~
 T. 1453[24] 463 c19–464 a4)

723 tam] RLSJQD : ram S

724 'chi ba] JKQD : *add.* la RLS

725 bskul] JKQD : skul RLS

726 tam] RLJKQD : lam S

727 kyang] JKQD : *add.* rung RLS

728 de 'di] JKQD : de la 'di RLS

729 shi na] RLSJQD : shin tu K

730 bsam] RLSD : bsams JKQ

731 sems la brtags pa bzhin] JKQ : sems la brtun cing D : sems rtun zhing R : sems
 rtun shing : L sems rtun cing S

732 bskul tam] D : skul lam S : skul tam RL

733 thabs kyis] JD : thabs shig gis S : thabs zhig gis RL : thabs shig KQ

734 dus byas] RLSD : dus dus byas J : 'dus byas KQ

735 brtun] JKQD : rtun RLS

736 brtun] JKQD : rtun RLS

737 sbyar] JQKD : sbyor RLS

IV.ii.2.3.4

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

IV.ii.2.4

IV.ii.2.4.1

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

IV.ii.2.4.2

IV.ii.2.4.2.1

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

⁷³⁸ la] JKQD : ni RLS

⁷³⁹ bstod du 'jug do] RLSD : *om.* JKQ

⁷⁴⁰ bsngags so] RLSD : bsgrags so JKQ

⁷⁴¹ ngu] JKQD : RLS du

⁷⁴² bla ma'i chos] JKQD : chos bla ma RLS

⁷⁴³ yang] QD : *om.* RLS

⁷⁴⁴ chud par] JKQD : chud pa S : chung ba chung ba RL

reg par gnas pa yang rung so sor shes te | 'di shes so || 'di mthong⁷⁴⁵ ngo zhes
 zer ba las ci shes zhe⁷⁴⁶ na | sdug bsngal shes so⁷⁴⁷ | kun 'byung ba dang | 'gog
 pa dang | lam shes so⁷⁴⁸ | ji⁷⁴⁹ mthong zhe na | lha mthong ngo || klu dang |
 gnod sbyin dang | nam mkha' lding dang | dri za dang | mi'am ci dang | lto
 'phye chen po dang | sha za dang | yi dags⁷⁵⁰ dang | grul⁷⁵¹ bum dang⁷⁵² | lus
 srul po mthong ngo || ⁷⁵³ (R 40 a3–8; L 44 b2–7; S 171 b4–172 a2; J 114 a8–
 b2; K 8 b6–9 a2; Q 112 a4–6; D 116 a3–6; Dpe 279.20–280.7; Sch 264 MS
 Kṣudr-v(Bhī) 26 a2–5; ~ EKŚ(D) 135 a4–b3; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.2.2

lha rnams kyi sgra thos so || klu dang | gnod sbyin dang | nam mkha' lding
 dang | dri za dang | mi'am ci dang | lto 'phye chen po dang | sha za dang | yi
 dags⁷⁵⁴ dang | grul bum dang | lus srul po rnams kyi sgra thos so || ⁷⁵⁵

lha rnams la ltar 'gro'o || klu dang | gnod sbyin dang | nam mkha' lding dang
 | dri za dang | mi'am ci dang | lto 'phye chen po dang | sha za dang | yi dags⁷⁵⁶
 dang | grul bum dang | lus srul po rnams la ltar 'gro'o || lha rnams kyang bdag
 la ltar 'ong ngo || klu dang | gnod sbyin dang | dri za dang | nam mkha' lding

⁷⁴⁵ mthong] : thong RL

⁷⁴⁶ zhe] : she SRLJKQ

⁷⁴⁷ so] : om. RLS

⁷⁴⁸ so] : om. RLS

⁷⁴⁹ ji] JQD : ci RLSK

⁷⁵⁰ yi dags] RSQD : yi dwags L

⁷⁵¹ grul bum] RSQD : grub bum L

⁷⁵² yi dags dang | grul bum dang] RLSD : om. JKQ

⁷⁵³ mthong ngo ||] JKQ : *add.* lha rnams kyi kyang bdag mthong ngo || klu dang |
 gnod sbyin dang | nam mkha' lding dang | dri za dang | mi'am ci dang | lto 'phye
 chen po dang | sha za dang | yi dags | RSQD : yi dwags L) dang | grul
 bum dang | lus srul po rnams kyi kyang bdag mthong ngo || RLSD

⁷⁵⁴ yi dags] RSJKQD : yi dwags L

⁷⁵⁵ thos so ||] JKQ : lha rnams kyi kyang bdag gi sgra thos so | klu dang | gnod
 sbyin dang | nam mkha' lding dang | dri za dang | mi'am ci dang | lto 'phye chen
 po dang | sha za dang | yi dags (yi dags] RS : yi dwags L) dang | grul bum dang |
 lus srul po rnams kyi kyang bdag gi sgra thos so || RLSD

⁷⁵⁶ yi dags] RSJKQD : yi dwags L

dang | mi'am ci dang | lto 'phye chen po dang | sha za dang⁷⁵⁷ | yi dags⁷⁵⁸
 dang | grul bum dang | lus srul po rnams kyang bdag la blta ba'i phyir 'ong
 ngo || lha rnams dang⁷⁵⁹ lhan cig tu⁷⁶⁰ smra'o || kun tu smra'o || so sor dga'
 bar byed || rtag tu lhan cig tu 'dug go ||

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

⁷⁵⁷ sha za dang | RLSD : *om.* JKQ

⁷⁵⁸ yi dags | RSJKQD : yi dwags L

⁷⁵⁹ dang | SJKQD : kyang RL

⁷⁶⁰ tu | JKQD : *om.* RLS

⁷⁶¹ dri za dang | nam mkha' lding dang | JKQD : nam mkha' lding dang | dri za dang
 RLS

⁷⁶² yi dags | RSJKQD : yi dwags L

⁷⁶³ kyis | JKQD : dang RLS

⁷⁶⁴ kun tu smra'o | SJKQD : *om.* RL

⁷⁶⁵ tu | RLSD : par JKQ

⁷⁶⁶ 'dug go || | JKQ : add. lha rnams kyang bdag dang lhan cig tu smra'o || kun tu
 smras so (smras so) RLD : smra'o S || so sor dga' bar byed | rtag par (par) RLD
 : tu S lhan cig tu 'dug go || RLSD

⁷⁶⁷ nam mkha' lding ... mi'am ci dang | JKQD : dri za dang | nam mkha' lding dang
 | mi'am ci dang | lto 'phye chen po dang RLS

⁷⁶⁸ yi dags | RSJKQD : yi dwags L

IV.ii.2.4.2.3

'di ltar ma thob bzhin du ngas mi rtag pa'i 'du shes thob po zhes zer ba dang
 | mi rtag pa la sdug bsngal bar 'du shes⁷⁶⁹ | sdug bsngal ba la bdag med par⁷⁷⁰
 'du shes | zas la mi mthun par 'du shes | 'jig rten thams cad la mi mos par 'du
 shes | nyes pa'i dmigs su 'gyur bar 'du shes | spang bar 'du shes | 'dod chags
 dang bral bar 'du shes | 'gog par 'du shes | 'chi bar 'du shes | mi gtsang bar
 'du shes | rnam par⁷⁷¹ sngos⁷⁷² par 'du shes | rnam par rnags par 'du shes⁷⁷³ |
 rnam par⁷⁷⁴ rul bar⁷⁷⁵ 'du shes | rnam par⁷⁷⁶ 'bus gzhigs par⁷⁷⁷ 'du shes | rnam
 par bam bar 'du shes⁷⁷⁸ | rnam par zos par 'du shes | rnam par⁷⁷⁹ dmar bar
 'du shes | rnam par 'thor⁷⁸⁰ bar 'du shes | rus gong du⁷⁸¹ 'du shes | stong pa
 nyid du so sor⁷⁸² rtogs par⁷⁸³ 'du shes⁷⁸⁴ | (R 40 b8–41 a4; L 45 b1–5; S 172
 b5–173 a2; J 114 b7–115 a2; K 9 b2–7; Q 112 b3–6; D 116 b5–117 a1; Dpe
 281.13–282.3; Sch 265 MS Kṣudr-v(Bhī) 26 b5–27 a3; ~ EKŚ(D) 136 a5–
 b1; ~ T. 1453[24] 464 a5–20)

769 'du shes] SJKQD : *om.* 'du RL

770 par] RLJKQD : pa'i S

771 rnam par] RLSD : *om.* JKQ

772 sngos] RLD : bsngos S : sngo JKQ

773 rnam par rnags par 'du shes] RLSD : *om.* JKQ

774 rnam par] RLSD : *om.* JKQ

775 rul bar] JKQD : bam par RLS

776 rnam par] RLSD : *om.* JKQ

777 'bus gzhigs par] RLSD : 'bus bza' bar JKQ

778 rnam par bam bar 'du shes] D : bam par 'du shes JKQ : *om.* RLS

779 rnam par] RLSD : *om.* JKQ

780 rnam par 'thor] RLSD : rnam par bral JKQ

781 rus gong du] : rus par JKQ

782 so sor] RLSD : *om.* JKQ

783 par] JKQD : pa'i RLS

784 'du shes] JKQD : *add.* thob bo RLS

IV.ii.2.4.2.4

ma thob bzhin du ngas thob bo zhes zer ba⁷⁸⁵ bsam gtan dang po dang | gnyis pa dang | gsum pa dang | bzhi pa dang | byams pa dang | snying rje dang | dga' ba dang | btang snyoms dang | nam mkha' mtha' yas skye mched dang | rnam shes mtha' yas skye mched dang | cung zad med pa'i skye mched dang | 'du shes med 'du shes med min skye mched rnam so || (R 41 a4–6; L 45 b5–7; S 173 a2–4; J 115 a2–3; K 9 b7–10 a1; Q 112 b6–7; D 117 a1–2; Dpe 282.3–7; Sch 265 MS Kṣudr-v(Bhī) 27 a3–4; ~ EKŚ(D) 136 b1–3; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.2.5

ma thob bzhin du ngas thob bo zhes zer ba rgyun du⁷⁸⁶ zhugs pa'i 'bras bu dang | lan gcig⁷⁸⁷ phyir 'ong ba'i⁷⁸⁸ 'bras bu dang | phyir mi 'ong ba'i 'bras bu dang⁷⁸⁹ | rdzu 'phrul gyi yul dang | rdzu 'phrul gyi⁷⁹⁰ rna ba dang | gzhan gyi sems shes pa dang | sngon gyi gnas dang⁷⁹¹ | shi 'pho ba⁷⁹² dang | skye ba dang | zag pa zad pa dang | dgra bcom pa dang⁷⁹³ rnam par thar pa brgyad la sgom pa dang | cha gnyis las rnam par grol ba (R 41 a6–8; L 45 b7–46 a2; J 115 a3–5; K 10 a1–4; Q 112 b7–113 a1; S 173 a4–6; D 117 a2–4 Dpe 282.8–13; Sch 265 MS Kṣudr-v(Bhī) 27 a4–b1; ~ EKŚ(D) 136 b3–4; ~ T. 1453[24] 464 a5–20)

⁷⁸⁵ zer ba] LRSD : *om.* JKQ

⁷⁸⁶ du] RLSKD : tu JQ

⁷⁸⁷ gcig] D : cig JKQRLS

⁷⁸⁸ 'ong ba'i] RLJKQD : ldog pa'i S

⁷⁸⁹ dang] JKQD : *add.* dgra bcom pa nyid kyi 'bras bu dang | RLS

⁷⁹⁰ rdzu 'phrul gyi] JKQD : lha'i RLS

⁷⁹¹ sngon gyi gnas dang] RLSD : *om.* JKQ

⁷⁹² 'chi pho ba] RLS : shi pho *om.* ba JKQD

⁷⁹³ dang |] JKQD : *om.* RLS

IV.ii.2.4.3

IV.ii.2.4.3.1

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

IV.ii.2.4.3.2

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

IV.ii.2.4.4

de ltar de⁷⁹⁷ 'dra ba la dge slong mas brtun⁷⁹⁸ cing byas na | des brtun⁷⁹⁹ cing⁸⁰⁰ byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma yin | dge slong ma'i dngos po med par 'gyur | dge sbyong ma'i dngos po⁸⁰¹ med par 'gyur te med pa'o || bsrubs⁸⁰² pa'o || ltung ba'o || phas

794 brtun| JKQD : rtun RLS

795 brtun| JKQD : rtun RLS

796 ta| SJKQD : tā RL

797 de| RLS D : om. JKQ

798 brtun| JKQD : rtun RLS

799 brtun| JKQD : rtun RLS

800 cing| RLSQD : te J

801 dngos po| RLJKQD : add. yang S

802 bsrubs| LSJKQD : bsrub R

pham pa ste | dge sbyong mar slar dbyung du med do || de la⁸⁰³ khyod kyis⁸⁰⁴
 deng phan chad mi spyod pa dang | brtun⁸⁰⁵ cing mi 'jug pa dang | mi spyod
 par spong⁸⁰⁶ ba la smyur te⁸⁰⁷ sems srungs⁸⁰⁸ la | dran pa dang | bag yod pa
 dang | brtson par gyis shig | (R 41 b2–5; L 46 a5–8; S 173 b1–4; J 115 a7–b1;
 K 10 a7–b2; Q 113 a2–4; D 117 a6–8; Dpe 282.19–283.5; Sch 266 MS
 Kṣudr-v(Bhī) 27 b3–5; ~ EKŚ(D) 136 b6–7; ~ T. 1453[24] 464 a5–20)

IV.ii.2.4.5

gang su zhig gnas 'di lta bu la⁸⁰⁹ mi spyod dam | des mi spyod do zhes smros
 shig | (R 41 b5; L 46 a8; S 173 b4–5; J 115 b1; K 10 b2; Q 113 a4–5; D 117
 a8–b1; Dpe 283.5–6; Sch 266 MS Kṣudr-v(Bhī) 27 b5; ~ EKŚ(D) 136 b7; ~
 T. 1453[24] 464 a5–20)

IV.ii.2.5

IV.ii.2.5.1

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

⁸⁰³ la] DJKQ : las RLS

⁸⁰⁴ kyis] JKQD : *om.* RLS

⁸⁰⁵ brtun] JKQD : rtun RLS

⁸⁰⁶ spong ba] JK: spong spong ba L

⁸⁰⁷ smyur te] SJD : myur te RL : myur du KQ

⁸⁰⁸ srungs] RD : bsrungs LSJKQ

⁸⁰⁹ la] RLSJD : *om.* KQ

⁸¹⁰ dge slong ma] RLSD : dge sbyong ma. JKQ

⁸¹¹ mig] RLSKQ : *om.* JD

⁸¹² cing] SJKQD : cig RL

IV.ii.2.5.2

dge slong mas 'di 'dra ba'i gnas la brtun⁸¹³ cing byas na | de brtun te⁸¹⁴ byas ma thag tu dge slong ma ma yin | dge sbyong ma⁸¹⁵ ma yin | śākya'i sras mo ma yin no zhes bya ba nas | brtun⁸¹⁶ cing mi 'jug pa dang | mi spyod par spong ba la smyur⁸¹⁷ te sems srungs⁸¹⁸ la | dran pa dang | bag yod pa dang | brtson pa'i bar du sbyar ro || (R 41 b6–8; L 46 b2–4; S 173 b6–174 a1; J 115 b2–3; K 10 b4–6; Q 113 a6–7; D 117 b1–3; Dpe 283.9–13; Sch 266 MS Kṣudr-v(Bhī) 28 a1–2; ~ EKŚ(D) 137 a2–4; ~ T. 1453[24] 464 a20–25)

IV.ii.2.5.3

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

IV.ii.2.6

IV.ii.2.6.1

ming di zhes bya ba khyod nyon cig | bcom ldan 'das kyis gsungs pa | gang yang dge slong ma chags shing chags nas skyes pa dang lhan cig tu rtse ba'i tshig rtse ba dang⁸¹⁹ | dgod pa dang | dregs pa dang | rgyug pa dang | lus la 'tshog⁸²⁰ par byed pa dang | stan nam⁸²¹ | dus⁸²² 'dor ram | mtshan ma 'dzugs

⁸¹³ brtun] JKQD : rtun RLS

⁸¹⁴ de brtun te] JKQD : de rtun de RL: des rtun te S

⁸¹⁵ dge sbyong ma] RLSJKD : dge slong ma Q

⁸¹⁶ brtun] JKQD : rtun RLS

⁸¹⁷ smyur] SJKQD : RL myur

⁸¹⁸ srungs] RLJKQ : bsrungs SD

⁸¹⁹ rtse ba'i tshig rtse ba dang] RLS : brda'i tshig dang | rtse ba dang JKQD

⁸²⁰ 'tshog] SD : 'tshogs RL : 'chog Q

⁸²¹ stan nam] S : stan tam RL : bstan tam] JKQD

⁸²² dus] JKQD : lus RLS

pa dang | skyes pa 'ongs sam | song yang rung dga' bar tshor na de⁸²³ 'dra bas
| phyogs der lus phab cing skyes pa'i dbang du bud med gyur te | (R 41 b8–
42 a3; L 46 b4–7; S 174 a1–4; J 115 b3–5; K 10 b7–11 a1; Q 113 a7–b1; D
117 b3–4; Dpe 283.14–20; Sch 266 MS Kṣudr-v(Bhī) 28 a2–4; ~ EKŚ(D)
137 a4–7; ~ T. 1453[24] 464 a26–b2)

IV.ii.2.6.2

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

IV.ii.2.6.3

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

⁸²³ de] RLS D : *add.* dang JKQ

⁸²⁴ brtun] JKQD : rtun RLS

⁸²⁵ na] SJQD : RLK nas

⁸²⁶ brtun] JKQD : rtun RLS

⁸²⁷ brtun] JKQD : rtun RLS

⁸²⁸ smyur] SJKQD : myur RL

⁸²⁹ srung ba] RLS : srungs JD : bsrungs KQ

IV.ii.2.7

IV.ii.2.7.1

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

IV.ii.2.7.2

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

⁸³⁰ dge slong ma] JKQD : *add.* dge slong ma RLS

⁸³¹ shi] JKQD : 'chi RLS

⁸³² babs] RSJKQD : bab L

⁸³³ par gyur] RLSQD : *om.* JKQ

⁸³⁴ pham] RLSJKQD : *add.* pa K

⁸³⁵ kha na ma tho ba] RLS : *add.* dang JKQD

⁸³⁶ bcabs] RLSJD : bcas pa JQ

⁸³⁷ brtun] JQKD : rtun RLS

⁸³⁸ brtun te] JQKD : rtun cing RLS

⁸³⁹ mi spyod do] JKQD : des mi spyod do RLS

⁸⁴⁰ bsam] JKQD : bsams RLS

IV.ii.2.7.3

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

IV.ii.2.8

IV.ii.2.8.1

IV.ii.2.8.1.1

ming 'di zhes bya ba khyod nyon cig | bcom ldan 'das kyis kyang⁸⁴¹ gsungs
pa | gang yang dge slong mas 'di ltar dge slong pha⁸⁴² dge slong gi dge 'dun
'dus pas⁸⁴³ spangs par 'gyur⁸⁴⁴ ba'i las byas | dge slong ma'i dge 'dun 'dus
par gyur pas⁸⁴⁵ kyang de la phyag mi ster bar⁸⁴⁶ sdom pa bcas par gyur nas |
de skra langs pa dang | nyal bzhin du⁸⁴⁷ dge 'dun rnams la spu nyal bar byed
| 'byung bar 'jug | phyag byed par ston | mtshams⁸⁴⁸ kyi nang na 'dug⁸⁴⁹ cing
bzod pa gsol bar shes bzhin du de la 'di skad ces⁸⁵⁰ zer ro || (R 42 b2–4; L
47 a6–b1; S 174 b4–6; J 116 a3–5; K 11 b2–5; Q 113 b6–7; D 118 a2–4; Dpe
284.16–285.2; Sch 267 MS Kṣudr-v(Bhī) 28 b3–5; ~ EKŚ(D) 138 a1–3; ~ T.
1453[24] 464 b9–24)

⁸⁴¹ kyang] JQD : *om.* RLSK

⁸⁴² pha] JKQD : phas RLS

⁸⁴³ pas] JKQRLS : pa D

⁸⁴⁴ 'gyur] JKQD : gyur RLS

⁸⁴⁵ 'dus par gyur pas] RLS D : 'dus pa mams kyis JKQ

⁸⁴⁶ bar] JKQD : ba'i RLS

⁸⁴⁷ bzhin du] JKQD : *om.* du RLS

⁸⁴⁸ mtshams] RLSJQD : 'tshams K

⁸⁴⁹ nang na 'dug] JKQD : nang du 'jug RLS

⁸⁵⁰ ces] JKQD : *om.* RLS

IV.ii.2.8.1.2

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

IV.ii.2.8.1.3a

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

⁸⁵¹ rnams] RLD : *om.* JKQS

⁸⁵² pa] JKQD : par RLS

⁸⁵³ mtshams] RLSJQD : 'tshams K

⁸⁵⁴ ba] JKQD : bar RLS

⁸⁵⁵ bzed] RLSJKD : 'zed Q

⁸⁵⁶ ton] RLSJQD : don K

⁸⁵⁷ de dag] JKQD : *om.* RLS

⁸⁵⁸ brel] RLSJKD : bral Q

⁸⁵⁹ 'di skad du bsgo shig] JD : 'di skad du sgos shig K : 'di skad du smros shig Q : 'di skad sgo shig RL : 'di skad sgo zhig S

⁸⁶⁰ ma] RLJKQD : pa S

⁸⁶¹ khyod] RLSD : khyed JKQ

⁸⁶² kyang] SJKQD : *om.* RL

⁸⁶³ bcas pa] JKQD : stsal ba RLS

⁸⁶⁴ RLS *om.* du.

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

IV.ii.2.8.1.3b

'phags pa khyod skra nyal ba dang langs bzhin du dge 'dun la spu nyal ba dang 'byung bar 'jug pa yang⁸⁶⁶ ma byed cig | phyag byed par ston pa dang | mtshams⁸⁶⁷ kyi nang na 'dug cing bzod par⁸⁶⁸ gsol bar yang ma byed cig dang | bdag gis khyod la kun sbyar te | lhung bzed dang | chos gos dang | dra⁸⁶⁹ ba dang | phor bu dang | ska rags dang | klog pa dang | kha ton⁸⁷⁰ dang | rnal 'byor yid la bya ba dang | ci dang cis 'phags pa khyod la brel bar gyur⁸⁷¹ ba de dang de dag thams cad bdag gis mi brel bar sbyar ro || (R 43 a1–4; L 47 b7–48 a2; S 175 a4–7; J 116 b1–3; K 12 a4–7; Q 114 a3–5; D 118 b1–3; Dpe 285.15–286.1; Sch 268 MS Kṣudr-v(Bhī) 29 a4–b1; ~ EKŚ(D) 138 a7–b2; ~ T. 1453[24] 464 b9–24)

IV.ii.2.8.1.3c

'phags ma khyod kyis⁸⁷² spangs pa'i rjes su⁸⁷³ 'jug pa'i tshig gis⁸⁷⁴ lam de⁸⁷⁵ lta bu thong shig ces | dge slong ma de la de lta bur dge slong ma rnam kyis bsgo ste | don de slar btang na ni legs | de ste ma btang na lan gnyis lan gsum gyi bar du bsgo zhing ston cig | don de slar spang ba'i phyir lan gnyis lan

⁸⁶⁵ shig] RL : S zhid.

⁸⁶⁶ pa yang] JKQD : par *om.* yang RLS

⁸⁶⁷ mtshams] SJKQD : mtsham RL

⁸⁶⁸ par] JKQD : pa RLS

⁸⁶⁹ dra] RLJKQD : dru S

⁸⁷⁰ ton] SJKQD : don RL

⁸⁷¹ bar gyur] RLS D : *om.* JKQ

⁸⁷² kyis] JKQD : *om.* RLS

⁸⁷³ rjes su] JKQD : *om.* RLS

⁸⁷⁴ gis] JKQD : gi RLS

⁸⁷⁵ de] JKQD : 'di RLS

gsum du bsgo zhing bstan pa las | don de slar btang⁸⁷⁶ na ni legs | de ste ma btang⁸⁷⁷ zhing dge slong ma spangs pa'i rjes su 'jug cing | (R 43 a4–6; L 48 a2–5; S 175 a7–b2; J 116 b3–5; K 12 a7–b2; Q 114 a5–7; D 118 b3–4; Dpe 286.1–6; Sch 268 MS Kṣudr-v(Bhī) 29 b1–2; ~ EKŚ(D) 138 b2–4; ~ T. 1453[24] 464 b9–24)

IV.ii.2.8.2

de lta bu'i gnas su brtun⁸⁷⁸ cing byas na de brtun⁸⁷⁹ cing byas ma thag tu dge slong ma ma yin | dge sbyong ma ma yin | śākya'i sras mo ma yin pa nas snga ma bzhin te⁸⁸⁰ | rab tu bsams pas kun tu bsrungs te⁸⁸¹ dran pa dang | bag yod pa dang | brtson pa'i bar du bya'o | | (R 43 a6–8; L 48 a5–6; S 175 b2–4; J 116 b5–6; K 12 b2–4; Q 114 a7–8; D 118 b4–5; Dpe 286.6–10; Sch 268–269 MS Kṣudr-v(Bhī) 29 b2–3; ~ EKŚ(D) 138 b4–6; ~ T. 1453[24] 464 b9–24)

IV.ii.2.8.3

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

⁸⁷⁶ btang] RLSJD : gtang KQ

⁸⁷⁷ btang] RLSJD : gtang KQ

⁸⁷⁸ brtun] JKQD : rtun RLS

⁸⁷⁹ brtun] JKQD : rtun RLS

⁸⁸⁰ te] JKQD : *add.* mi spyod dam | mi spyod do | skyo ba dang RLS

⁸⁸¹ bsrungs te] RLSJKQ : bsgrung ste D

IV.iii

IV.iii.1

ming 'di zhes bya ba khyod nyon cig | brgyad po 'di dag ni bcom ldan 'das⁸⁸²
 mkhyen cing gzigs te de bzhin gshegs pa dgra bcom pa yang dag par rdzogs
 pa'i sangs rgyas kyis 'di ni rab tu byung zhing bsnyen par rdzogs pa'i dge
 slong ma rnams la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos su bcas
 te | de la bud med rnams kyis nam 'tsho'i bar du bslab par bya'o || (R 43 a8–
 b2; L 48 a7–b1; S 175 b4–7; J 116 b6–8; K 12 b4–7; Q 114 a8–b1; D 118
 b5–7; Dpe 286.11–16; Sch 269 MS Kṣudr-v(Bhī) 29 b3–5; ~ EKŚ(D) 138
 b7–139 a1; ~ T. 1453[24] 464 b27–c1)

IV.iii.2

IV.iii.2.1

brgyad gang zhe na | ming 'di zhes bya ba bud med kyis⁸⁸³ dge slong rnams
 las rab tu byung zhing bsnyen par rdzogs nas dge slong ma'i dngos por 'gyur
 bar rab tu rtogs⁸⁸⁴ par bya'o || ming 'di zhes bya ba bcom ldan 'das kyis 'di
 ni bud med rnams la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos dang
 por bcas te | de la bud med rnams kyis⁸⁸⁵ nam 'tsho'i bar du bslab par bya'o
 || (R 43 b2–4; L 48 b1–3; S 175 b7–176 a2; J 116 b8–117 a2; K 12 b7–13 a1;
 Q 114 b2–3; D 118 b7–119 a1; Dpe 286.16–21; Sch 269 MS Kṣudr-v(Bhī)
 29 b5–30 a1; ~ EKŚ(D) 139 a1–2; ~ T. 1453[24] 464 c2–6)

IV.iii.2.2

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

⁸⁸² bcom ldan 'das] JKQD : *add.* des RLS

⁸⁸³ kyis] JKQD : kyī RLS

⁸⁸⁴ rtogs] RLSJKQ : rtags K

⁸⁸⁵ kyis] RLSD : kyī JKQ

bla ma'i chos gnyis su⁸⁸⁶ bcas te | de la bud med rnams kyis nam 'tsho'i bar du bslab par bya'o || (R 43 b4–6; L 48 b3–5; S 176 a2–3; J 117 a2–3; K 13 a2–4; Q 114 b3–4; D 119 a1–2; Dpe 286.21–287.4; Sch 269 MS Kṣudr-v(Bhī) 30 a1–3; ~ EKŚ(D) 139 a2–3; ~ T. 1453[24] 464 c6–7)

IV.iii.2.3

dge slong pha⁸⁸⁷ med pa'i gnas su dge slong ma⁸⁸⁸ dbyar tshul du ma 'jug shig⁸⁸⁹ | ming 'di zhes bya ba bcom ldan 'das kyis 'di ni bud med rnams la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos gsum du bcas te | de la bud med rnams kyis nam 'tsho'i bar du bslab par bya'o || (R 43 b6–7; L 48 b5–7; S 176 a3–5; J 117 a3–4; K 13 a4–6; Q 114 b4–5; D 119 a2–3; Dpe 287.4–8; Sch 269 MS Kṣudr-v(Bhī) 30 a3–4; ~ EKŚ(D) 139 a4; ~ T. 1453[24] 464 c7–8)

IV.iii.2.4

dge slong mas dbyar tshul nas byung ba'i tshe dge 'dun sde gnyis la mthong ba dang | thos pa dang | dogs pa'i gnas gsum du skabs dbye bar bya'o || ming 'di zhes bya ba bcom ldan 'das kyis 'di ni bud med rnams la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bzhir bcas te | de la bud med rnams⁸⁹⁰ kyis nam 'tsho'i bar du bslab par bya'o || (R 43 b7–44 a1; L 48 b7–49 a1; S 176 a5–7; J 117 a4–6; K 13 a6–8; Q 114 b5–7; D 119 a3–5; Dpe 287.8–12; Sch 269 MS Kṣudr-v(Bhī) 30 a4–5; ~ EKŚ(D) 139 a5–6; ~ T. 1453[24] 464 c8–9)

⁸⁸⁶ su] JQKD : par RLS

⁸⁸⁷ pha] JKQD : om. RLS

⁸⁸⁸ ma] JKQD : mas RLS

⁸⁸⁹ shig] RLJQKD : cig S

⁸⁹⁰ rnams] RSJKQD : rnams mams L

IV.iii.2.5

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

IV.iii.2.6

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

⁸⁹¹ ma] JKQD : mi RLS

⁸⁹² shig |] JKQD : zhing RLS

⁸⁹³ las] JKQD : om. RLS

⁸⁹⁴ las] JKQD : om. RLS

⁸⁹⁵ las] JKQD : om. RLS

⁸⁹⁶ mas] JKQD : ma RLS

⁸⁹⁷ byed] RLSJKD : byad Q

⁸⁹⁸ de] JKQD : do RLS

⁸⁹⁹ 'di ni] JKQD : om. RLS

⁹⁰⁰ pa] JKQD : add. ni RLS

288.1–5; Sch 270 MS Kṣudr-v(Bhī) 30 b3–4; ~ EKŚ(D) 139 b1–3; ~ T. 1453[24] 464 c9–10)

IV.iii.2.7

dge slong ma la bla ma'i chos shig⁹⁰¹ byung na | des dge 'dun gnyi ga la zla ba phyed⁹⁰² kyi bar du⁹⁰³ yid dga'⁹⁰⁴ bar bya ba spyod cig | ming 'di zhes bya ba bcom ldan 'das kyis 'di ni bud med rnam la dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos bdun du bcas te | de la bud med rnam kyis nam 'tsho'i bar du bslab par bya'o || (R 44 a6–8; L 49 a8–b2; S 176 b5–7; J 117 b3–4; K 13 b7–14 a1; Q 115 a3–5; D 119 b2–3; Dpe 288.6–10; Sch 270 MS Kṣudr-v(Bhī) 30 b4–31 a1; ~ EKŚ(D) 139 b4–5; ~ T. 1453[24] 464 c10–11)

IV.iii.2.8

bsnyen par rdzogs nas lo brgya lon pa'i dge slong mas da gzod bsnyen par rdzogs pa'i dge slong⁹⁰⁵ la tshig snyan⁹⁰⁶ pa dang | bstod pa dang | ldang ba⁹⁰⁷ dang | thal mo sbyar ba dang | phyag bya ba byas⁹⁰⁸ te || ming 'di zhes bya ba bcom ldan 'das kyis 'di ni bud med rnam la nyes pa⁹⁰⁹ dgag cing mi 'da' bar bya ba'i phyir bla ma'i chos brgyad du bcas te | de la bud med rnam kyis nam 'tsho'i bar du bslab par bya'o || (R 44 a8–b1; L 49 b2–4; S 176 b7–177 a2; J 117 b4–6; K 14 a1–4; Q 115 a5–6; D 119 b3–4; Dpe 288.10–15; Sch 270 MS Kṣudr-v(Bhī) 31 a1–2; ~ EKŚ(D) 139 b3–4; ~ T. 1453[24] 464 c11)

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

IV.iii.3

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

IV.iv

IV.iv.1

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

IV.iv.2

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

⁹¹⁰ ni] RLSD : *om.* JKQ

⁹¹¹ shes pa'i] JKQD : zhes bya ba'i RLS

⁹¹² sbyar] RLSJD : sbyor KQ

⁹¹³ shig] RLJKQD : zhig S

⁹¹⁴ rdeg] JKQD : RLS brdeg

⁹¹⁵ rdeg] JKQD : RLS brdeg

IV.v

IV.v.1

ming 'di zhes bya ba khyod nyon cig | khyod sngon 'di ltar bdag legs par bshad pa'i chos⁹¹⁶ 'dul ba la rab tu byung zhing bsnyen⁹¹⁷ par rdzogs nas dge slong ma'i dngos por shog shig⁹¹⁸ ces smon⁹¹⁹ pa de ni khyod rab tu byung zhing bsnyen par rdzogs te | mkhan mo tshul khirms dang ldan⁹²⁰ pa dang | slob dpon tshul khirms dang ldan pa dang | dge 'dun gnyi ga tshogs shing⁹²¹ 'dus pas | gsol ba dang bzhi'i las kyis⁹²² phyir bya ba med pa dang | gzhag⁹²³ par bya ba med pas⁹²⁴ rab tu byung zhing bsnyen par rdzogs so⁹²⁵ || (R 44 b3–6; L 49 b7–50 a2; S 177 a5–7; J 117 b7–118 a1; K 14 a6–7; Q 115 a8–b2; D 119 b6–120 a1; Dpe 288.20–289.6; Sch 271 MS Kṣudr-v(Bhī) 31 a5–b1; ~ EKŚ(D) 140 a1–3; ~ T. 1453[24] 464 c25–29)

IV.v.2

ming 'di zhes bya ba khyod nyon cig⁹²⁶ | gang bsnyen par rdzogs nas lo brgya lon pa'i dge slong mas⁹²⁷ bsrab⁹²⁸ pa de ni deng bsnyen par rdzogs pas kyang

⁹¹⁶ chos] RSD : *add.* kyi JQ : *add.* kyis K

⁹¹⁷ bsnyen] RLJKQD : snyen S

⁹¹⁸ shig] RLJKQD : cig S

⁹¹⁹ smon] JKD : smyon Q : sbron RLS

⁹²⁰ ldan] RLSJKD : ltan Q

⁹²¹ shing] RLS : *om.* JKQD

⁹²² bzhi'i las kyis] RLSD : bzhi dang | las kyi] JKQ

⁹²³ gzhag] SJKQD : gzhan RL

⁹²⁴ med pas] RLSD : med pa dang | JKQ

⁹²⁵ rab tu byung zhing bsnyen par rdzogs so] RLSD : *om.* JKQ

⁹²⁶ ming 'di zhes bya ba khyod nyon cig] RLSD : *om.* JKQ

⁹²⁷ mas] RLSJD : ma'i KQ

⁹²⁸ bsrab] RLJKD : bsrlabs S

de la⁹²⁹ bslab par bya'o || gang deng⁹³⁰ bsnyen par rdzogs pas⁹³¹ bslab⁹³²
 pa⁹³³ de⁹³⁴ bsnyen par rdzogs nas lo brgya lon pas kyang de bslab par bya'o
 || gang tshul khirms mtshungs par bslab pa mthun⁹³⁵ pa dang | so sor thar pa'i
 mdo kha ton⁹³⁶ klog par mtshungs pa la deng phan chad khyod kyis mnyes
 par bya'o || mi mnyes par mi bya'o || (R 44 b6–8; L 50 a2–5; S 177 a7–b3;
 J 118 a1–3; K 14 a7–b5; Q 115 b2–3; D 120 a1–2; Dpe 289.6–12; Sch 272
 MS Kṣudr-v(Bhī) 31 b1–3; ~ EKŚ(D) 140 a3–6; ~ T. 1453[24] 464 c29–465
 a3)

IV.v.3

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

IV.v.4

deng phan chad ming 'di zhes bya ba khyod kyis 'jigs pa'i dbang du byas⁹³⁸
 shing | bla ma dang tshangs pa⁹³⁹ mtshungs par spyod pa⁹⁴⁰ dang | gnas rtan

⁹²⁹ la] JKQD : *om.* RLS

⁹³⁰ deng] RLSJD : de K

⁹³¹ pas] RLSJD : *add.* dang KQ

⁹³² bslab] JKQD : bslabs RLS

⁹³³ pa] RLSJKD : *om.* Q

⁹³⁴ de] JKQD : *add.* la RLS

⁹³⁵ mthun] SD : 'thun RLJKQ

⁹³⁶ ton] SJKQD : don L : dog R

⁹³⁷ mor] JKQD : mo'i RLS

⁹³⁸ byas] RLSJD : byos KQ

⁹³⁹ pa] SJKQD : par RL

⁹⁴⁰ spyod] RLSJD : spyad pa KJQ

ma dang | bar ma dang | gsar bu rnam la ri mo⁹⁴¹ byos shig | (R 45 a2–3; L 50 a7–8; S 177 b4–5; J 118 a4–5; K 14 b7–8; Q 115 b5; D 120 a3–4; Dpe 289.16–18; Sch 272 MS Kṣudr-v(Bhī) 31 b5–(32 a1) ; ~ EKŚ(D) 140 b1–2; ~ T. 1453[24] 464 c29–465 a5–7)

IV.v.5

ming 'di zhes bya ba khyod deng phan chad lung nos shig | lhogs shig | kha ton⁹⁴² gyis shig | phung⁹⁴³ po la mkhas | khams la mkhas | skye mched la mkhas | rten cing 'brel bar 'byung ba la mkhas | gnas dang gnas ma yin pa la mkhas par bya'o | khyod kyis ma thob pa thob pa'i phyir | khong du ma⁹⁴⁴ chud pa khong du chud pa'i phyir | mngon du ma byas pa mngon du bya ba'i phyir brtson 'grus ma gtang⁹⁴⁵ shig⁹⁴⁶ | (R 45 a3–5; L 50 a8–b2; S 177 b5–7; J 118 a5–7; K 14 b8–15 a3; Q 115 b5–7; S 177 b5–7; D 120 a4–6; Dpe 289.19–290.3; Sch 272 MS Kṣudr-v(Bhī) Text end missing; ~ EKŚ(D) 140 b2–4; ~ T. 1453[24] 464 c29–465 a7–10)⁹⁴⁷

IV.v.6

'di dag ni ngas khyod la chen po'i che ba rnam⁹⁴⁸ bslab pa'i gzhir bshad do | | gzhan ni khyod kyī⁹⁴⁹ slob dpon⁹⁵⁰ dang | mkhan mo dang | slob dpon gcig pa dang | mkhan mo gcig pa dang | smra ba dang | kun tu⁹⁵¹ smra ba dang |

⁹⁴¹ mo] JKQD : mor RLS

⁹⁴² ton] SJKQD : don RL

⁹⁴³ phung] RLSJKD : phong Q

⁹⁴⁴ ma] RSJKQD : om. L

⁹⁴⁵ gtang] SJKQD : btang RL

⁹⁴⁶ shig] RLJKQD : zhig S

⁹⁴⁷ From here onward the Sanskrit manuscript is not preserved. Cf. R/VP 124: “Fol. 32 missing.”

⁹⁴⁸ chen po'i che ba rnam] RL : chen ba'i che ba mams S : chen po che ba'i mams JKD : chen po che ba'i nam Q

⁹⁴⁹ kyī] RLJKQD : kyis S

⁹⁵⁰ slob dpon] RLSJKD : bslob dpon Q

⁹⁵¹ tu] JKQ : du D : om. RLS

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

IV.v.7

'di ltar bsnyen par rdzogs pa ni |

shes rab mchog gi bstan pa la ||
 da⁹⁵³ ni bsnyen par khyod rdzogs te ||
 khom pa phun sum tshogs rnyed dka' ||
 'di la skyo bar⁹⁵⁴ ma byed⁹⁵⁵ cig ||

bzang mo⁹⁵⁶ las ni rab tu byung ||
 yongs su dag las⁹⁵⁷ bsnyen par rdzogs ||
 bden zhes bya ba'i sangs rgyas kyis ||
 rab tu mkhyen nas gsungs pa'o ||

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

⁹⁵² de bzhin] JKQD : *add.* du RLS

⁹⁵³ da] RLSJQD : de K

⁹⁵⁴ skyo] RLSJKD : skye Q

⁹⁵⁵ byed] : gyur K

⁹⁵⁶ mo] RLJKQD : mos S

⁹⁵⁷ las] JKQD : pa RLS

3.1.2 English Translation of the Tibetan Text

II Bhikṣuṇyupasaṃpadājñāpti

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

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

II.i.1.1 Upāli's Question

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

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

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

II.i.1.2 The Buddha's Reply

The Bhagavān said, "Upāli, other women should receive going forth and be fully ordained in stages."³

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

When the Bhagavān said, 'Other women should receive going forth and be fully ordained in stages,' the *bhikṣus* did not know how to proceed in stages.⁴ When the *bhikṣus* asked the Bhagavān about this, the Bhagavān replied:

v.357) - "Yadaggena ānanda mahāpajāpatigotamiyā aṭṭha garudhammā paṭigghahitā, tad eva sā upasampannā" 'ti (Vin II 257.23). The various Vinaya traditions admit of considerable diversity in this account. For translations of this passage in texts of seven different Vinaya traditions, see Anālayo (2016: 183–234). For the Mahāsāṃghika-Lokottaravādin in Sanskrit, see Roth (1970: 19–21, §§ 15–18).

³ According to the Pāli Vinaya, what the MSV refers to as "ordination in stages" was only instituted later, after several incidents had occurred. Then the Buddha said: "I allow, monks, ordination in the order of monks after she has been ordained on one side, and has cleared herself (in regard to the stumbling blocks) in the Order of nuns" - "*anuḷānāmi bhikkhave ekatoupasampannāya bhikkhunīsaṃghe visuddhāya bhikkhusaṃghe upasadan*" ti. (Pāli Vin II 271.34, Cv X.17, Horner 1938–1966: v.375).

⁴ Chin. differs from the Tibetan and Sanskrit in that instead of "the *bhikṣus*," it is "the women" who do not know how to proceed in stages. For a similar passage in the *Bhikṣukarmavācanā*, see Chung (2011: 81) II.i.1: *Upasampadājñaptiḥ* (= Uj). The term *upasampadājñapti* is attested at the end of the Skt. text (Chung 2011: 63).

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

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

II.ii Introductory Steps, Refuge and Upāsikā Precepts

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

II.ii.1.1 Whom and How to Approach

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

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

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

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

⁸ Tib. *rab tu ’byung ba*; Skt. *pravrajyā*. Acc. to the Sanskrit-German dictionary (SWTF): *pravrajyā* f. das Fortziehen (aus dem Hausleben in die Hauslosigkeit), das Beginnen des asketischen Lebenswandels; (als term. techn. bei der Ordination:) Aufnahme (in die buddhistische Glaubensgemeinschaft; cf. Härtel

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

II.ii.1.2 List of the Five Upāsikā Precepts

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

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

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

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

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

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

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

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

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

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

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

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

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

II.ii.2.1 Beginning of the Actual Rite

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

¹⁸ Lit. non-conscientiousness or carelessness.

¹⁹ Tib. *chang dang 'bru'i khu ba myos par 'gyur ba bag med pa'i gnas rab tu spangs shing chang dang 'bru'i khu ba myos pa bag med pa'i gnas las rab tu spangs pa*, Skt. *surāmaireyamadyapramādashānāt prativiratiḥ*. Tib. *'bru'i khu ba = 'bru'i chang*; Skt. *surā*. Mvy 8505 *'bru'i chang dang sbyar ba'i chang myong bar (myos par) 'gyur ba 'thung ('thung) ba (surāmaireyamadyapāna)*; Mvy 5719 *'bru'i chang (surā)*. Cf. Lamotte, vol. II (1944-1981/2001: 640 note 250) translates *surāmaireyamadyapramādashānāt prativiratiḥ*: renouncing fermented rice drink (*sura*) and the fermented drink of ingredients (*maireya*) when they are still intoxicating (*madya*); because they are the cause of all failings (*pramādashāna*).

²⁰ At this point, several Tibetan editions insert a passage that also appears later, but that is not found in the Sanskrit, nor in the Chinese translation or in Uj. Here we follow the reading of RLS and skip the paragraph that reads: Likewise, from today onward for as long as I live, I, by the name of so-and-so, have refrained from killing living beings, and from stealing, engaging in sexual misconduct, lying and intoxication from beer, wine, or liquor, which is a state of carelessness.

²¹ Cf. Härtel (1956: 64 § 20).

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

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

‘Noble One,²³ may I please²⁴ have your attention. [Skt. From today onward,] for as long as I live,²⁵ I, by the name of so-and-so take refuge in the Buddha, [Skt. the Bhagavān], the foremost²⁶ among human beings.²⁷ I take refuge in the holy Dharma,²⁸ the supreme among [those teachings] freeing from desire. I take refuge in the Saṃgha, the supreme among the many [communities].²⁹ I request the Noble One to accept³⁰ me as an *upāsikā* for as long as I live.’ This should be [repeated] a second and third time. Then the *ācāryikā*³¹ says, ‘This is the method,’ and the *upāsikā* replies, ‘It is excellent.’

II.ii.3 Bestowing the Five Upāsikā Precepts

II.ii.3.1 First Precept

Then give the five precepts. [The candidate should say], ‘Noble One, may I please have your attention. Just as the noble *arhats*³² refrained, fully refrained, from killing living beings for as long as they lived, so too, from today onward for as long as I live, will I, by the name of so-and-so refrain,

²³ Tib. *'phags ma*, Skt. *āryikā*; cf. BHSD and SWTF: *āryikā*.

²⁴ Tib. *dgongs shig* Skt. *samanvāhara*. Cf. Lokesh Chandra *dgongs pa*.

²⁵ The phrase Skt. *divasam upādāya* – from today onward – is omitted from the Tibetan. (Tibetan equivalent: *deng gi nyin par nas*).

²⁶ Tib. *mchog*; Mvy 2521 *mchog (agra)*.

²⁷ Lit. among bipeds.

²⁸ Tib. *dam pa'i chos*, Skt. *saddharma*; Mvy 1325 *dam pa'i chos (saddharma)*.

²⁹ The more standard formulation would be *tshogs rnam kyī mchog dge 'dun la skyabs su mchi'o*, and this is precisely what the Skt. reads: *saṃghaṃ saraṇaṃ gacchāmi gaṇānāṃ agryaṃ* (I take refuge in the *saṃgha*, the supreme among communities).

³⁰ Härtel (1956: 50) translates here “betrachte mich” (look at me).

³¹ For an explanation of the five kinds of male *ācāryas* (*slob dpon*), see Chung (2011: 81, Einleitung 2.2.). See also p. 308, note 72 (4.2.1).

³² Tib. *'phags pa dgra bcom pa*, Skt. *ārya arhat*.

fully refrain from killing living beings. And by means of this first precept,³³ just as the arhats trained, so too will I train, practice, and act accordingly.

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

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

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

Then the *ācāryikā* says, ‘This is the method,’ and the *upāsikā* replies, ‘It is excellent.’³⁴

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

II.iii.1 Preparation

II.iii.1.1 Appointment of the Announcer Bhikṣuṇī

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

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

³⁴ Cf. Härtel (1956: 64n6).

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

³⁶ Tib. *sgrogs pa’i dge slong ma*; cf. Härtel (1956: 65, § 22), the male counterpart to this role is attested as *ārocaka bhikṣu* in Uj II.ii.1.2. See also BHSD *ārocaka*, f. *°ikā*.

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

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

II.iii.1.2 Announcement (*Ārocana)

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

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

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

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

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

⁴¹ Tib. *mkan mo*; Skt. *upādhyāyikā*. No correspondence in the Mvy. Cf. SWTF *upādhyāyikā* – f. Lehrerin, Erzieherin. Skt. omits this term here. For the two kinds of male *upādhyāya*, see Uj I.2.3: *mkan po gnyis gang zhe na, rab tu 'byin par byed pa gang yin pa dang, bsnyen par rdzogs par byed pa gang yin pa'o* (There are two kinds of *upādhyāya*, the one who grants going forth and the other who grants full ordination). This passage is here not attested in the Skt. parallel of the BhiKaVā, but below, e.g., II.iii.1.4, and the term in general is attested in the Mvy 8727 *mkan po* (*upādhyāya*). Skilling (2001: 245), in his list of gender

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

II.iii.1.3 Assent by the Saṃgha

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

II.iii.1.4 Request for a Female Preceptor

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

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

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

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

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

⁴⁵ Tib. *yang dag pa*, Skt. *samyak*.

⁴⁶ Tib. *khyim nas khyim med par*, Skt. *aḡārād anāḡārikām*. Here *anāḡārikā* is synonymous with *rab tu ’byung ba*. It does not refer to a person who observes eight precepts, as it has come to be used in contemporary Buddhism.

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

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

⁴⁹ Tib. *mkhan mo*. In Tibetan, the term *mkhan mo*, like the term *mkhan po*, does not necessarily refer to the head of an abbey. Wilson (1985: 87) translates “instructress.” For more details on the term, cf. above p. 184 II.iii.1.2 note 41.

palms together, she should say:] ‘Noble Teacher (*ācāryikā*),⁵⁰ may I please have your attention. I, by the name of so-and-so request the *ācāryikā* to be the female preceptor. *Ācāryikā*, please become my female preceptor. I request going forth (*pravrajyā*) from the *ācāryikā* as female preceptor. Recite this a second and a third time. [When repeating] the words for the third time, the female preceptor should be addressed as female preceptor (Tib. *mkhan mo*, Skt. **upādhyāyikā*) [instead of *ācāryikā*].⁵¹

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

II.iii.1.5 The Tonsure

Then the female preceptor should ask the haircutting *bhikṣuṇī* to cut the hair. That [*bhikṣuṇī*] for her part should ask, ‘Younger sister,⁵⁴ may I cut your hair?’ If she says, ‘I want to have it cut’, cut it. If on the other hand, she says, ‘No,’ the [haircutting *bhikṣuṇī*] should say: ‘Please leave.’

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

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

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

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

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

II.iii.1.6 Taking a Bath

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

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

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

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

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

⁵⁷ Tib. *mngon du spyad pa’i chos*, Skt. *āsamudācārikān dharmān*. BHSD: *āsamudācārika* adj., with dharma, (rule) applying to customary behavior. Lokesh Chandra 2007: *āsamudācārika – kun tu spyod pa; āsamudācārikān dharmān – kun tu spyod pa’i chos dag*.

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

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

⁶⁰ Tib. *sham thabs*, Skt. *nivāsana*. Mvy 8938 *sham thabs (nivāsana)*. One of the thirteen requisites of life for *bhikṣus* (‘*tsho ba’i yo byad bcu gsum*; Mvy 8932 *yo byad bu gsum*). *Nivāsana* refers to the “inner” or lower robe, acc. to Edgerton an “undergarment”. Acc. to Härtel (1956: 69 note 2) in northern regions the *antarvāsa* (Tib. *mthang gos*), which reaches from the navel down to the knees, was also referred to as *nivāsana*. In contemporary Tibetan monasteries, misleadingly, the *antarvāsa* is commonly referred to as *sham thabs*, while in the Vinaya

characteristics indicating female sex should be examined⁶¹ by asking: ‘Do you lack genitals?’⁶² Do you have both [male and female] genitals?’⁶³ Do you have conjoined genitals?’⁶⁴

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

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

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

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

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

⁶⁴ Tib. *gle 'dams pa*, Skt. *sambhinnavyañjanā*. Cf. Mvy 8927 in a list of terms from the Pravrajyāvastu: *gle 'dams pa*, *sle gdams pa* (*sambhinnavyañjanā*); Mvy 9514 in a list of diseases: *gle 'thams pa*, *gle gdams pa* (*sambhinnavyañjanam*). Cf. DM *sle 'dams pa* – O.T. = *mtshan ma chad pa*. Blan 304.6–305. Tib. *gle 'dams pa* acc. to ZHD sm. to *sle 'dams pa* – *mtshan ma chad pa* 'i *skyes pa* (a man with the sex organ cut off). For women see also ZHD *sle 'dam can* – *mtshan ma dang bshang lam 'dres pa* 'i *nad na mkhan bud med* (a woman diseased with anus and vagina joined). Similarly, the *Lung phran tshogs kyi rnam par bshad pa* D 4115, p. 149b explains: ‘*bud med kyi mtshan dang bshang ba* 'i *lam dang bcas pa gcig tu gyur pa gang la yod pa de ni 'dir gle 'dams pa yin no.*” For the three sexual anomalies, see also Gyatso (2003 notes 11, 70). For the related story from the *Kṣudrakavastu*, see Cabezón: “The woman with conjoined organs (*sambhinnavyañjanā*, *gle 'dams*), a woman whose anus and vagina are conjoined” (2017: 434–435).

Then, if they are pure, they should be given saffron robes (*kāṣāya vastra*)⁶⁵ by the female preceptor, and then given *pravrajyā* starting from going for refuge.]⁶⁶

If the haircutting *bhikṣuṇī* does not correctly implement the prescribed necessary activities, she will be guilty of a transgression.⁶⁷

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

II.iii.2.1 Refuge and Intent to Become a Renunciate

Then⁶⁸ comes the actual process of going forth.⁶⁹ First have her make prostrations to the teacher, [that is, to the Buddha]. After that, have her prostrate to the female preceptor.

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

⁶⁵ Corresponds with Tib. *gos ngur smrig*. Cf. Uj. II.ii.1.3.

⁶⁶ From this point on in this section, we begin to find considerable discrepancy between the Sanskrit and Tibetan. Some passages appear only in Tibetan while others appear only in Sanskrit, and some passages appear in different order in the two. The principle differences are noted in the footnotes where they occur, and, as usual, the passages missing from Tibetan are translated and inserted in square brackets in the main body of the text.

⁶⁷ This sentence appears earlier in the Skt, in what is here section II.iii.1.6.

⁶⁸ Cf. Uj II.ii.2.1 elaborates here: “After that comes the actual process of going forth, beginning with taking refuge.”

⁶⁹ Tib. *de nas rab tu byung ba nye bar bsgrub par bya ste* Cf. Negi *nye bar bsgrub par bya – upanayet, rab tu byung ba nye bar bsgrub par bya – pravrajyāupanayet*.

⁷⁰ Cf. Wilson (1985: 88).

[communities]. The Bhagavān,⁷¹ the Tathāgata,⁷² the Arhat,⁷³ the Samyaksambuddha⁷⁴ Śākyamuni,⁷⁵ the Śākya lion,⁷⁶ the Principle King⁷⁷ of the Śākyas⁷⁸ – following him, who has gone forth, I [too] will go forth, giving up the signs of a householder.⁷⁹ I take up the signs of a renunciate. [Skt. Having taken them up, I will keep them.] This should be repeated a second and third time.

Then the female preceptor says, 'This is the method,' and the renunciate⁸⁰ replies, 'It is excellent.'⁸¹

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

The female preceptor should appoint a *bhikṣuṇī* to bestow the *śrāmaṇerikā*⁸² precepts [Skt. That *bhikṣuṇī* should ask her, 'Have you been asked about the obstructive conditions?']⁸³ If she accepts her without asking, she will be guilty of a transgression.]

⁷¹ Tib. *bcom ldan 'das*, Skt. *bhagavān*. Mvy 2 *bcom ldan 'das* (*bhagavān*). Cf. BHSD: victorious(ly) passed beyond.

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

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

⁷⁴ Tib. *yang dag par rdzogs pa'i sangs rgyas*, Skt. *samyaksambuddha*. Mvy 5 *yang dag par rdzogs pa'i sangs rgyas* (*samyaksambuddha*). BHSD: a perfectly enlightened one, a Buddha. Cf. Mvy 1302 and Mvy 1.

⁷⁵ Tib. *śākya thub pa*, Skt. *śākyamuni*.

⁷⁶ Tib. *śākya seng ge*, Skt. *śākyasiṃha*.

⁷⁷ Tib. *rgyal po gtso bo*; Skt. *adhirāja*.

⁷⁸ Tib. *śākya'i rgyal po gtso bo*, Skt. *śākyadhirāja*.

⁷⁹ Although one would expect to find the female form here, the Tibetan and Sanskrit read simply *khyim pa'i rtags* (*grhiliṅga*). Contrast to the above passage at II.iii.1.2 where we find the feminine forms of Skt. *grhīṇī*, Tib. *khyim pa mo*.

⁸⁰ Tib. *rab tu byung ma*, Skt. *pravrajitā*.

⁸¹ This sentence is missing from the Sanskrit, though Schmidt indicates an ellipsis showing repetition.

⁸² Tib. *dge tshul ma*, Skt. *śrāmaṇerikā*. Mvy 8720 *dge tshul ma* (*śrāmaṇerikā*).

⁸³ This is now the third time thus far that concern is expressed to ensure that those participating in the process of admitting women to the order have ruled out any

Then the appointed [*bhikṣuṇī*] has [the candidate] make prostrations to the teacher [i.e., the Buddha].

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

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

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

⁸⁴ From here up to and including III.i.1.1.2.3, there is a gap in the Skt. ms. Folios 12 through 14 are missing. Cf. Wilson (1985: 89).

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

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

II.iii.2.3 Assessment of the Time of the Day and the Season of the Year

Then a *bhikṣuṇī* should measure the shadow. The ‘person’ (**puruṣa*),⁸⁷ the formula (**pada*),⁸⁸ the time of day,⁸⁹ and also the season should be announced.⁹⁰

⁸⁷ Tib. *skyes bu* (human being). Roach & Lindsey (2009: 65): *dge 'dun pa dag thur ma ring po dag gis 'jal bar byed pa na/ de ltar yang ha cang thogs nas bcom ldan 'das kyiṣ bka' stal pa/ thur ma sor bzhi tsam gyis gzhal bar bya zhing thur ma ji tsam yod pa de tsam la skyes bu zhes brjod par bya'o//* (Even then it took too long, so the Conqueror commanded them to make the measurement with a stick which was just four fingerwidths in length, and a stick which is just that specific length came to be called a “little person”). Cf. Wilson (1989) Part 5, Table 2 (Measures of Length): Skt. *aṅguli*, Tib. *sor (mo)*, fingerwidth, 0.75 in, 19 mm. See also Takakusu (1896: 100–101): “(Note by I-tsing): Purusha is man; the reason why the shadow that measures four finger-breadths is called ‘one man’ (Eka-purusha) is that, when the shadow of the perpendicular stick which itself measures four finger-breadths is also four finger-breadths in length on the horizontal stick, a man’s shadow falling on the ground is the same length as the real height of that man.”

⁸⁸ Tib. *rtsa ba*. Measuring the shadow etc. comes also below, cf. section III.iii.1, but there is no mention of “*rtsa ba*.” EKŚ(D) 120 a4–5 does not help here either. It similarly just reads: *de'i 'og tu slob dpon ma yin pa dge slong ma gzhan gang yang rung ba zhiḡ gis griḡ tshod gzhal bar bya zhiḡ, skyes bu dang, rtsa ba dang, nyin mtshan gyi cha dang, dus tshod kyang brjod par bya'o*. Cf. Pāli Vin I 95.36, Mv I.77, Horner 1938–1966: iv.123: “The shadow must be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained” (*tāvad eva chāyā metabbā, utupamāṇaṃ ācikkhitabbāṃ, divasabhāgo ācikkhitabbo, saṃgūti ācikkhitabbā*). Horner (123 note 1) comments on the phrase “the shadow must be measured” that “[t]his must mean the shadow of the candidate, cast by the sun”, and that it should be measured with the words, “It is the length of one man or two men, *ekaporisā, dveporisā*”. On “the formula” Horner (124n1) notes “*saṅgūti*, chanting together”. Thus “*rtsa ba*” may mean “*tshig rkang*” (Skt. *pada*), i.e., one line in the verse of a stanza, or a formula.

⁸⁹ Each 24-hour daily cycle is divided into several portions. For details, see below III.iii.3 Ascertaining the Time of Day.

⁹⁰ This passage 2.3 is not to be found in Härtel (1956: 71). In Sanskrit, as mentioned above, folios 12 through 14 are missing here (cf. Sch 25 In123). The Tibetan text in Uj is similar to our text here but has no equivalent in Skt. and Chin. A (Chung 2011: 86): II.ii.2.3. For more details, see below III.iii.1–3.

II.iii.2.4 Bestowal of the Ten Śrāmaṇerikā Precepts

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

⁹¹ Tib. *mi tshangs par spyod pa*. Mvy 8364 *mi tshangs spyod (abrahmacarya)* lit. impure behavior. The opposite of *tshangs (pa) spyod (pa)*, BHSD *brahmacarya* – chastity. Although the broad reference is to the adoption of sexual abstinence, there is much discussion in the commentarial tradition as to the precise definition of this precept. To indicate that the term requires further definition, we employ the term “unchaste behavior.” Cf. Härtel (1956: 72 note 1) who notes regarding *abrahmacarya* that in taking these ten precepts – unlike the third of the five lay precepts taken before – one does not only commit to refraining from *kāmamithyācāra* (“außerehelichem Geschlechtsverkehr”, i.e., extramarital intercourse, etc.), but from any sexual intercourse.

⁹² Tib. *glu*. Mvy 480 *glu (saṃgūi)*.

⁹³ Tib. *gar*. Mvy 5045 *gar (tāṇḍava)*.

⁹⁴ Tib. *gar dang brdung*. fut. of *rdung ba*, td. *brdungs, brdung, rdungs* ZHD: *rnga rdungs* – beat the drum. Nowadays the common wording is: *glu gar rol mo*. Cf. Härtel (1956: 72) who has in Skt. *nṛtyagūtavāditra*, i.e., dancing (*nṛtya*), singing (*gūta*), music(al performance) (*vāditra*).

⁹⁵ Tib. *phreng ba*; Mvy 6116 *phreng ba (mālya)*, also Mvy 8698 as one of the *bslab pa'i gzhi brgyad*, i.e., one of the eight precepts (*śikṣāpadāni*). Cf. Härtel (1956: 72): *mālagandhavilepanavarnakadhāraṇa*: “Tragen von Kränzen, Parfümen, Schminke” (wearing wreaths, perfumes, make-up).

⁹⁶ Tib. *dri*. Mvy 1861 *dri (gandha)*.

⁹⁷ Tib. *byug pa*. Mvy 6114 *byug pa (vilepana)*.

⁹⁸ Tib. *kha dog*. Mvy 8698 *kha dog (varṇa)*, lit. color.

⁹⁹ Tib. *mal stan mthon po dang mal stan chen po*. Cf. Härtel (1956: 72): *uccāśayanamahāśayana*: (Gebrauch) von hohen und breiten Betten, i.e. (use of) high and wide beds. Mvy *khri stan thon po dang khri stan chenpo spong ba (uccāśayanamahāśayana-virati)*.

eating at improper times,¹⁰⁰ and [10] accepting gold and silver,¹⁰¹ and refrain from accepting gold and silver, so too will I, by the name of so-and-so, from today onward for as long as I live, give up [2] stealing, [3] unchaste behavior, [4] lying, and [5] intoxication from beer, wine or liquor, which is a state of carelessness, [6] singing, dancing, and beating [drums], [7] [wearing] garlands, perfume, ointment, and makeup, [8] [using] high and large beds, [9] eating at improper times, and [10] accepting gold and silver, and refrain from accepting gold and silver.

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

II.iv The Process of Acceptance as Śikṣamāṇā

II.iv.1 Preparation

When giving the two years of training in the six *dharma*s and the six subordinate *dharma*s¹⁰², either to someone who has reached the age of ten years living in a household (Tib. *khyim na gnas pa*; Skt. *grhoṣiṭā*¹⁰³) or to an unmarried woman (Tib. *gzhon nu ma*; Skt. *kumārikā*)¹⁰⁴ who has reached the

¹⁰⁰ Tib. *dus ma yin par bza’ ba*. Cf. Härtel (1956: 72): *akālabhojana*. Mvy 8700 *dus ma yin pa’i zas spong ba* (*vikāla-bhojana-virati*).

¹⁰¹ Tib. *gser dngul blang ba*. Cf. Härtel (1956: 72): *jātarūparajatapratigraha*. Mvy 8403 has *gser dang dngul la reg pa* (*jātarūparajatasparśa*).

¹⁰² Tib. *chos drug dang rjes su ’brang ba’i chos drug gi bslab pa*, Skt. *ṣaḍ dharmamāḥ ṣaḍ anudharmamāḥ śikṣā*. Although here due to the missing folios the terms are not attested in Skt., they occur again below in III.i.1.3.3. Sch 253 MS Kṣudr-v(Bhī) 16b4 reads: *ṣaṭṣu dharmmeṣu ṣaṭsv anudharmmeṣu śikṣā*. Cf. Mvy 9320 *chos drug* (*ṣaḍdharmāḥ*); Mvy 9321 *rjes su ’thun pa’i chos drug* (*ṣaḍanudharmāḥ*).

¹⁰³ Although the term *grhoṣiṭā* is not attested here (gap in the Skt. ms), it is attested below in III.i.1.3.2 Interrogation Concerning the Obstructive Conditions (*āntar-āyika dharmas*). Kieffer-Pülz (2005: 234) understands *grhoṣiṭā* as ‘married woman’ (“verheiratete Frau”): “*gr̥ha* + *uṣita*. *uṣita* ist als pp. von *vas* aufzufassen, ‘eine, die im Haus [ihres Mannes] wohnt’” (234 note 113), i.e., one who lives in [her husband’s] house.

¹⁰⁴ Although the term *kumārikā* is not attested here (gap in the Skt. ms), it is attested below in III.i.1.3.2; cf. Mvy 4083 *gzhon nu ma* (*kumārī*). As Kieffer-Pülz points

age of eighteen years,¹⁰⁵ they should be given as follows: Convene a *bhikṣuṇī saṃgha* and ask [its members] to sit down. Have the [*śrāmaṇerikā*] make prostrations to the gathered assembly¹⁰⁶ of at least twelve *bhikṣuṇīs*, and tell her to squat in front of the senior¹⁰⁷ *bhikṣuṇī* and ask for a female preceptor. Have her make prostrations to the female preceptor and squat, placing her palms together.

out, Guṇaprabha also uses the term *kumārikā*, in his *Vinayasūtra* 53, and in addition cites '*kumārikābhūtā*' from the *Bhikṣuṇīvibhaṅga* of the Mūlasarvāstivādin. Kieffer-Pülz notes that it is possible that '*kumārikā*' is a later development of *kumārikābhūtā* (2005: 234 note 113).

¹⁰⁵ Sch 253 18a3 *gṛhoṣitā dvādaśavarṣā* and *kumārikā paripūrṇaviṃśatavarṣā*. Lamotte, vol. II (1944-1981/2001: 665) understands the twelve years of a *gṛhoṣitā* not as years of age, but as years of being married: "There are two kinds of *śikṣamāṇā*: i) those who take the six rules when they are young girls of eighteen years of age (*paripūrṇāṣṭadaśa kumārikā*); ii) those who take the six rules when they are women having ten years of married life (*gṛhoṣitā daśavarṣā*)." Kieffer-Pülz (2005), discusses this question in detail and points out that although in general both translations are conceivable, in ancient India, during the period of the composition of the Vinaya, the common marriage age of girls was close to or after the onset of menstruation (2005: 214), i.e., at the age of ten to twelve. If a *gṛhoṣitā* had to be married for twelve years first, before she could enter the biennial training as a *śikṣamāṇā*, it would require a minimum age of 22–24 years (2005: 226).

¹⁰⁶ Tib. 'khor, Skt. *pāriṣada*.

¹⁰⁷ Tib. *rgan pa*, Skt. missing (gap in the ms). Mvy 2434 *rgan pa (jyeṣṭha)*, i.e., senior/ longest-serving. SWTF *jyeṣṭha* mfn. vorzüglichste(r), obenan stehend, älteste(r).

II.iv.2 The Actual Process of Acceptance as Śikṣamāṇā

II.iv.2.1 Choosing a Female Preceptor (*upādhyāyikā*)

II.iv.2.1.1 Request for the *Upādhyāyikā* to Become the Female Preceptor

If [the person being addressed] is the female preceptor (*upādhyāyikā*),¹⁰⁸ [the candidate] should make a request of her as follows: ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so request [you,] Female Preceptor, to be female preceptor. Female Preceptor, please be my female preceptor. I am requesting to receive¹⁰⁹ the permission to train¹¹⁰ from you, Female Preceptor.’

II.iv.2.1.2 Request for an *Ācāryikā* to Become the Female Preceptor

In the event, that [the person being addressed] is an *ācāryikā*, [the candidate] should make the request as follows: ‘*Ācāryikā*, may I please have your attention. I, by the name of so-and-so request [you], *Ācāryikā*, to be female preceptor (*upādhyāyikā*). *Ācāryikā*, please become my female preceptor. I am requesting to assume the training precepts from [you], *Ācāryikā*, as female preceptor. [Repeat] this a second and third time. The third time, she

¹⁰⁸ See the *upādhyāyikā* mentioned above in II.iii.1.2. In the event, that it is the same person, she addresses her as *upādhyāyikā*. In the event that it is a different person, see II.iv.2.1.2.

¹⁰⁹ Tib. *yang dag par blang ba*, Skt. missing (gap in the ms.). Cf. Mvy 6482 *yang dag par blangs pa'am yid dam (samādānam)*. MW: *samādāna* – n. taking fully or entirely, but also the daily observances of the Jain sect. BHSD: *samādāna* – assumption, taking upon oneself, undertaking, of any course of action.

¹¹⁰ Tib. *bslab pa'i sdom pa*, Skt. missing (gap in the ms.). Cf. Mvy 7010 *sdom pa (saṃvara)*, 7675 *sdom pa (saṃkalanam)*, 9363 *sdom pa chags (saṃvararūḍha)* (*saṃvarakūṭa, saṃvararūṭa*). Here most probably as below Sch 268 MS Kṣudr-v (Bhī) 29 a2–4 “*saṃvṛti*.” See also BHSD: *saṃvṛti* 1. in the sense of *saṃvara* noted only Sūtrāl.iv.4 *śīla-°tiḥ*. For a fuller discussion of this term, and our reasons for translating it thus, see above in III.i.1.1.1 General Remarks.

should address her as ‘female preceptor’. The female preceptor says, ‘This is the method,’ and the female disciple¹¹¹ replies, ‘It is excellent.’

II.iv.2.2 Request for Śikṣamāṇā Precepts by the Śrāmaṇerikā

Then the precepts for training should be requested: ‘Members of the noble female *saṃgha*, please listen. I, by the name of so-and-so seek full ordination¹¹² under [the one whose name] I utter for the purpose [of correctly identifying her, namely:]¹¹³ Female Preceptor so-and-so. I, by the name of so-and-so, under the female preceptor by the name of so-and-so, request of the noble female *saṃgha* two years of training in the six *dharmas* and the six subordinate *dharmas*. Having reached the age of ten living in a household, or as an unmarried woman who has reached the age of eighteen, I request of the noble female *saṃgha* two years of training in the six *dharmas* and the six subordinate *dharmas*. I request [the] compassionate, for the sake of compassion, to grant me [the precepts].’ This should be done a second and third time.

¹¹¹ Tib. *slob ma*, Skt. missing (gap in the ms.). Mvy 8737: *slob ma* (*śiṣya*). According to MW, the female form should be as expected *śiṣyā*. Entry for the female form in SWTF missing.

¹¹² Tib. *rab tu rdzogs pa*. Cf. Negi: *rab tu rdzogs pa* = *rab rdzogs*; *rab rdzogs byed* – *pratipūrayati*. BHSD *pratipūra* adj. to Skt. *pratipūrayati* – full, complete.

¹¹³ Tib. *don gyi slad du*, also to be found at the beginning of long maṇḍala offerings to high lamas such as His Holiness the Dalai Lama. In some Buddhist traditions, it is considered disrespectful to speak the name of one’s guru directly. When it is necessary to do so for practical or ritual purposes, often an acknowledgment is made that one is stating the name solely for practical purposes. Here, in order for others to correctly identify the person who is serving as *guruvī* or *upādhyāyikā*, her complete name is mentioned. See comparative table in Wei-Chun (2006: 39) quoting the Chin. translation of the EKŚ T. 1453[24] 462a: “I, so-and-so, owing to this occasion, utter the name of my *upādhyāyinī*. I have requested the full ordination from *upādhyāyinī* so-and-so.” See also below question 42 in III.i.1.3.3.

II.iv.2.3 Authorization by a Bhikṣuṅīsamṅha

II.iv.2.3.1 Motion for Bestowal of Śikṣamāṇā Precepts by the Karmakārikā

After that, have one *bhikṣuṅī* make the motion and institute the act:¹¹⁴ ‘Please listen. Noble female *saṃgha* members,¹¹⁵ this [*śrāmaṇerikā*] by the name of so-and-so has reached the age of ten years living in a household or the age of eighteen as an unmarried woman. She requests from the noble female *saṃgha* the two years of training in the six *dharmas* and the six subordinate *dharmas*, under the female preceptor named so-and-so. If the moment is right and the noble female *saṃgha* agrees to it, may the noble female *saṃgha* members grant [their] permission and may the noble female *saṃgha*

¹¹⁴ Tib. *byos shig* = *gyis shig*. According to the ZHD (*dge slob ma sgrub pa'i cho ga*), the act needed here is the so-called “[legal] act with the resolution second [after] the motion” (Tib. *gsol ba dang gnyis kyi las*, Skt. *jñāptidvīṭyakarma*, cf. Mvy 8661). The Mvy lists three/four kinds of *saṃgha* acts: 8659 *muktikā-jñāptiḥ* (*gsol ba gcig pu*), 8660 *jñāptikarma* (*gsol ba'i las*), 8661 *jñāptidvīṭya* (*gsol ba dang gnyis*), and 8662 *jñāpticaturtha* (*gsol ba dang bzhi*). As mentioned in the introduction to this volume, the Mvy reads *jñāpti*, which appears to be a hybrid form for *jñāpti*. Cf. BHSD *jñāpti* = *jñāpti*. In this publication (in contrast to some of my previous) the standard adopted is *jñāpti*, following our Skt. manuscript “*Bhikṣuṅīkarmavācanā*.” For the exact indication of the text passages where *jñāpti* appears in the manuscript, see Schmidt’s Index (1993: 279). *Tshig mdzod mun sel sgron me* states in an entry on the *Karmavastu* (*Las kyi gzhi*): *dge slong gi bya ba'i mams rgyas par dbye na brgya rtsa gcig yod cing, de thams cad bsdu na gsol ba 'ba' zhig gi las dang gsol ba dang gnyis kyi las dang gsol ba dang bzhi'i las te gsum du 'du 'o* (If one divides the acts of the *bhikṣu saṃgha* at length, there are 101. If one summarizes all of them, there are three: 1. *muktikājñāptikarman*, 2. *jñāptidvīṭyakarman*, 3. *jñāpticaturthakarman*). Cf. Chung (1998a: 23). According to the Dharmaguptaka, one gets the allowance to become a *śikṣamāṇā* with a *jñāpticaturthakarman* as do the Mahāśāṅghika and Sarvāstivādin), whereas the Mūlasarvāstivādin (and also the Mahāśāsaka and the Theravādin) perform a *jñāptidvīṭyakarman* (Chung, Jin-il 2006: 6–7; Kieffer-Pülz 2010: 220n6). For a definition of *las kyi cho ga* (*karmavidhi*), cf. Mvy 4247 *cho ga* (*vidhi*), see *Tshig mdzod mun sel sgron me* p. 979–980.

¹¹⁵ In the current debates on reviving the female *saṃgha* in the Tibetan tradition, there are Tibetan monk scholars who claim that there is no mention of a female *saṃgha* in the Vinaya, and that there is no such entity. Therefore, it is important to note that here the Kanjur clearly uses the Tibetan term *'phags ma'i dge 'dun ma mams*.

members grant the two years of training in the six *dharma*s and six subordinate *dharma*s under the female preceptor named so-and-so, from the *bhikṣuṇīsamgha* to this [*śrāmaṇerikā*] by the name of so-and-so, who has reached the age of ten years living in a household or the age of eighteen as an unmarried woman.’ This is the motion.

II.iv.2.3.2 Proclamation by the Karmakārikā of the Actual Act (*karmavācanā*)

The [*saṃgha*] act (Tib. *las*, Skt. **karman*¹¹⁶) should be instituted as follows: ‘Please listen. Noble female *saṃgha* members, this [*śrāmaṇerikā*] by the name of so-and-so, has reached the age of ten years living in a household or the age of eighteen as an unmarried woman. She requests from the noble female *saṃgha* the two years of training in the six *dharma*s and the six subordinate *dharma*s, under the female preceptor named so-and-so. For her sake, noble female *saṃgha*, since this [*śrāmaṇerikā*] by the name of so-and-so, who has reached the age of ten years living in a household or the age of eighteen as an unmarried woman, is requesting from the *bhikṣuṇī saṃgha* the two years of training in the six *dharma*s and the six subordinate *dharma*s, under the female preceptor named so-and-so, those female *saṃgha* members who agree that this [*śrāmaṇerikā*] by the name of so-and-so, who has reached the age of ten years living in a household or as an unmarried woman who has reached the age of eighteen, be granted the six *dharma*s and six subordinate *dharma*s by the *bhikṣuṇī saṃgha*, under the female preceptor named so-and-so, do not say anything. Those who disagree, please speak.’

II.iv.2.3.3 Announcement of the Final Resolution

‘This [*śrāmaṇerikā*] by the name of so-and-so, who has reached the age of ten years living in a household or the age of eighteen as an unmarried woman has been given the training in the six *dharma*s and six subordinate *dharma*s by the noble female *saṃgha* members. The noble female *saṃgha* members have agreed and granted permission, by remaining silent.¹¹⁷ Therefore, it is

¹¹⁶ Mvy 8663 *las brjod pa* (*karmavācanā*). For a discussion of the translation of the terms *karman* and *karmavācanā*, see Introduction p. 4 note 4, as well as Hu-von Hinüber (1994: 200–209) and Chung (1998a: 30–32).

¹¹⁷ Tib. *cang mi gsung bas*. Lit. by not saying anything.

accepted accordingly.' Then the six *dharmas* and six subordinate *dharmas* are to be taught in detail.

II.iv.2.4 Teaching of the Six Dharmas and Subordinate Dharmas

II.iv.2.4.1 The Six Dharmas¹¹⁸

What are the six? [1] Not to go into a village¹¹⁹ alone. [2] Not to swim across a river.¹²⁰ [3] Not to touch male persons. [4] Not to stay¹²¹ alone with a male,

¹¹⁸ Cf. Guṇaprabha in his auto-commentary to the *Vinayasūtra*, VinSūV, (Gokhale & Bapat 1982: 52): *ṣaḍ dharmāḥ katame | naikākinī pravrajat mārḡam | nadīpāraṃ na saṃtareṭ | | na spr̥set puruṣaṃ, tena | na ekāgāre saha svapet | | sāmcaritraṃ tu no kuryāt | avadyaṃ chādayen na ca | |*. (English: What are the six *dharmas*? She should not walk on a road alone. She should not swim across a river. She should not touch a man, nor should she sleep in the same dwelling place with one. She should not serve as a go-between and she should not conceal a censurable deed.) From the 'Phags pa thams cad yod par smra ba'i rtsa ba'i dge slong ma'i so sor thar pa'i mdo'i 'grel pa (Āryasarvāstivādīmūlabhikṣuṅī-prātimokṣasūtravṛtti) D 4112, Tanjur ('dul ba), tsu, 133b3–4: *de la chos drug ces pa ni gcig pu lam du mi 'gro ba dang, gcig pu chu mi rgal ba dang, skyes pa la reg par mi bya ba dang, skyes pa dang khyim gcig gi nang du zhag lon par mi bya ba dang, smyan mi bya ba dang; grogs kyi kha na ma tho ba phas pham pa'am lhag ma byung ba mthong na mi bcab bo.*

¹¹⁹ Tib. *grong*, Skt. missing (gap in the ms.). Mvy 5504 *grong* (*grāma*). This differs from the sources in the note above, which both state that one should not walk on a road alone.

¹²⁰ Here, our text is consistent with the *Vinayasūtra* (*nadīpāraṃ na saṃtareṭ*) but differs from the aforementioned commentary on the *Bhikṣuṅīprātimokṣasūtravṛtti*, preserved in Tibetan, which proscribes swimming alone (*gcig pu chu mi rgal ba*). Cf. Kanjur D 4 ('dul ba), ta, *Dge slong ma'i so sor thar pa'i mdo* (*Bhikṣuṅīprātimokṣasūtra*), 6a2: *yang dge slong ma gang gcig pu chu klung gi pha rol du rgal na chos 'di yang dang pos ltung bar 'gyur la 'byung ba dan bcas pa ste dge 'dun lhag ma'o* (cf. Tsomo 1996: 85 *saṅghāvaśeṣa* no. 9: "If a *bhikṣuṅī* crosses a river alone, then she commits a *saṅghāvaśeṣa* on the first offense."

¹²¹ Here, again our text differs slightly from both the *Vinayasūtra* and the *Bhikṣuṅīprātimokṣasūtravṛtti*. The former reads "Not to sleep in the same dwelling place with him." (*tena | na ekāgāre saha svapet*), VinSūV, (Gokhale & Bapat 1982: 52): The latter reads: "One should not stay overnight in the same dwelling place with a man." (*skyes pa dang khyim gcig gi nang du zhag lon par mi bya ba*). Tanjur D 4112, ('dul ba), tsu, 133b3–4.

either. [5] Not to act as a go-between. [6] Not to conceal a censurable deed.¹²² The Tathāgata has proclaimed these six *dharmas* in his discourses.¹²³

II.iv.2.4.2 The Six Subordinate Dharmas¹²⁴

What are the six subordinate *dharmas*? [1] Not to hold gold and the like. [2] Not to shave the hair on private parts. [3] Not to dig the soil,¹²⁵ and [4] not to cut green¹²⁶ grass. [5] Not to eat food that was not offered and received. [6] Not to eat stored [food]. These six subordinate *dharmas* were not permitted by the Tathāgata.

¹²² Tib. *kha na ma tho mi bcab bo*, Skt. missing (gap in the ms.). Lit. censurable / blameworthy [action]. See also BHSD: *avadya-* confirmed by Tib. *kha na ma mtho ba*. Mvy 7237 *kha na ma mtho ba dang bcas (pa) (sāvadya)*. In the case of a *bhikṣuṇī*, this refers to the concealing of a *pārājika* offense committed by another *bhikṣuṇī*, which has the consequence of expulsion from the order (see below IV.ii.2.7.1 Patanīya-Dharma, i.e., Tibetan BhīPrā *pārājika* no. 7, and Tsomo (1996: 82).

¹²³ Tib. *gsung rab*, Skt. missing (gap in the ms.). Mvy 1433 *gsung rab (pravacana)*.

¹²⁴ Cf. VinSūV, p. 52: *ṣaḍ anudharmāḥ katame | jātarūpaṃ na gṛhṇīyāt | na guhye roma śātayet | | na khanet pṛthivīm cāpi | na cchīdyāt haritaṃ tṛṇam | | nāpratigrāhitaṃ svādet | svādet saṃnihitaṃ na ca |* (English: What are the six *anudharmas*? She should not hold gold. She should not share the hair of her private parts, nor should she not dig in the earth. She should not cut green grass. She should not eat food that was not offered and she should not eat food that had been stored. From the 'Phags pa *thams cad yod par smra ba'i rza ba'i dge slong ma'i so sor thar pa'i mdo'i 'grel pa* (Āryasarvāstivādīmūlabhikṣuṇīpṛātimokṣa-sūtravṛtti), D 4112, Tanjur ('dul ba), *tsu*, 133b4–5: *rjes su mthun pa'i chos drug ni gser dngul la reg par mi bya ba dang, gsang ba'i spu mi breg pa dang, sa mi brko ba dang, rtswa sngon mo mi gcad pa dang, byin len [read: mi?] bya ba dang, spangs pa'i kha zas mi bza' ba'o*.

¹²⁵ Cf. Tibetan BhīPrā *pātayantika* offense no. 56 (Tsomo 1996: 106).

¹²⁶ The Tibetan term is rendered in several different ways (*glen pas*, *sen mos*, *sems mo*) in the various editions, likely reflecting the difficulty in construing the Sanskrit. Nevertheless, it has no counterpart in either the *Vinayasūtra* or the *Bhikṣuṇīpṛātimokṣasūtravṛtti*, both of which indicate that the reference is to green grass (Skt. *haritaṃ tṛṇam*, Tib. *rtswa sngon mo*).

III Full Ordination (Upasampadā)

III.i The Process of Granting the Consent to Practice as a Celibate (*brahmacaryopasthānasamvṛti*)

III.i.1 Preparation

III.i.1.1 Outfitting the Candidate (Upasampatprekṣiṇī)¹²⁷ and Appointment of a Private Instructor (Raho'nuśāsikā) and Presiding Official (Karmakārikā)

III.i.1.1.1 General Remarks

When [the *sikkhamānā*] has trained for two years in the six *dharmas* and the six subordinate *dharmas*, she should be given the **brahmacaryopasthānasamvṛti*.¹²⁸ First the female preceptor should prepare the five robes and the alms bowl and appoint a private instructor¹²⁹ and a presiding official.¹³⁰

¹²⁷ Schmidt (1993: 76) has in his Index the masculine forms *upasampatprekṣa* 17b1 and *upasampatprekṣin* 17b4; 18a2/3; b1; 19a2, 5; 20b5; 21a5. However, we find in these places the following female forms: 17b1 *upasampatprekṣā* (Tib. *bsnyen par rdzogs par 'tshal (ba)*, cf. III.i.2.1.3), and 17b4 (Tib. *bsnyen par rdzogs par 'tshal (ba)*, cf. III.i.2.2.1), 18a2/3, 18b1, 19a2, 19a5, 20b5, and 21a5 *upasampatprekṣiṇī*. Cf. Uj II.iii.1.1.1, Tib. *bsnyen par rdzogs par 'tshal (ba)*, see also cf. Uj II.iii.2.1.3b.

¹²⁸ Cf. above p. 84 note 9. As Kishino (2015) has shown, *brahmacaryopasthānasamvṛti* signifies the female *saṅgha*'s consent that the postulant is physically eligible for full ordination. I agree with Kieffer-Pülz (2010: 218–219 note 4) that *brahmacaryopasthānasamvṛti* corresponds to the Theravāda tradition's *vuṭṭhānasammuti*, “agreement as to ordination,” which marks the formal termination of a successful *sikkhamānā* period and opens the way for higher ordination. To grant full ordination to a *sikkhamānā* who has not received the *vuṭṭhānasammuti* from the *bhikkhunī saṅgha* is counted as a *pācittiya* offense and thus does not invalidate an ordination. Tib. *tshangs par spyod pa la rim gror bya ba'i sdom pa*, Skt. missing (gap in the ms.); Mvy 1762 *rim gror bya ba (upasthāna)*. SWTF: *upasthāna* 2 Eintritt; Beistand, Betreuung (admission; assistance, support) in *brahmacarya--samvṛti*. Cf. Mvy 7010 *sdom pa (samvara)*. See also ZHD: *tshangs spyod nyer gnas kyi sdom pa – dge slong ma'i sdom pa dngos ma blangs ngon la 'bog pa'i sdom pa zhiḡ ste, dge slob ma'i sdom pa dang rdzas rigs gcig*

pa bar ma'i tshul khrims so (a vow given before the actual *bhikṣuṇī* vow is taken; an intermediate discipline, which is considered to be of the same kind of substance as the *śikṣamāṇā* vow). In the Pāli Vinaya this term does not occur. Instead “one who has been ordained on one side” (*ekatoupasampamā*) is mentioned. This term is introduced after women to be fully ordained were ashamed when *bhikkhus* questioned them about twenty-four things (*catuvīsati antarāyike dhamme*) which are fully listed at that time (see Pāli Vin II Cv 271.21–30, Cv X.17, cf. Horner 1938–1966: v.375). The Buddha said: “I allow, *bhikkhus*, ordination in the *bhikkhusaṃgha* after she has been ordained on one side (*ekatoupasampamā*) and having cleared herself (in regard to the hindrances) in the *bhikkhunīsaṃgha* (“*anujānāmi, bhikkhave ekatoupasampannāya bhikkhunīsaṃghaḥ visuddhāya bhikkhusaṃghaḥ upasampadan ti*” Pāli Vin II 271.34–35, Cv X.17, cf. Horner 1938–1966: v.375). On another occasion, the *bhikkhunīs* had not been instructed how to do this, and the Buddha ruled: “I allow them, *bhikkhus*, having been instructed first, afterwards to ask the things which are hindrances.” (“*anujānāmi bhikkhave paṭhamam anusāsivā pacchā antarāyike dhamme pucchitum.*” Pāli Vin II 272.2–4, Cv X.17, cf. Horner 1938–1966: v.375). In yet another incident, the *bhikkhunīs* had been asking the candidates in the midst of the *saṃgha*, and then the Buddha said: “I allow them, *bhikkhus*, having them instructed aside, to ask the things which are hindrances in the midst of the *saṃgha*.” (“*anujānāmi bhikkhave ekamantaṃ anusāsivā saṃghamajjhe antarāyike dhamme pucchitum*” Pāli Vin II 272.6–8, Cv X.17, cf. Horner 1938–1966: v.376). In any case, *brahmacaryopasthānasamvṛti* is not equivalent to ordination in the order of the nuns.

¹²⁹ Tib. *gsang ba ston pa*; Skt. missing (gap in the ms). But the term occurs again further down: III.i.1.2.3 *raho'nuśāsikā* (15b3) – female private instructor. This refers to the interviewer who inquires whether the candidate fulfills all the conditions for full ordination. Some of the questions are very intimate as we will see below. Cf. Mvy 8730 *gsang ste ston pa* (*raho'nuśāsaka*). Likewise, Negi. BHSD *raho'nuśāsaka*, f. °*ikā* – instructor in private. Cf. III.i.1.2.1, Sch 252 note 136 and MS Kṣudr-v(Bhī) 15b1 *rahasyanuśāsikā* (BHSD derivation from *rahasya* – adj. secret; n. secret (doctrine) + *anuśāsana* n. instruction? = *rahasya anuśāsikā*). The word would be more likely analyzed as follows: *rahasi* (*rahas*, locative singular and ind. “privately, in secret”) + *anuśāsikā* (cf. Schmidt's note 136). If the first half was *rahasya*, the compound would be *rahasyanuśāsikā*.

¹³⁰ Tib. *las byed pa'i dge slong ma* Skt. missing (gap in the ms). But the term occurs again further down. Cf. III.i.1.2.1, Sch 252 MS Kṣudr-v(Bhī) 15b3 *karmakārikayā*. Cf. Mvy 3832, 8729 *las byed pa* (*karmakara, karmakāraka*). BHSD: “*karmakāraka*, m., or °*ikā*, f., the presiding officer at an assembly of monks or nuns before which a *jñāpti*, q.v., is presented; he or she presents the *jñāpti*, and the following *karmavācānā*.” Negi: *las byed pa* – *karmakāraka*; *las byed pa mo* – *karmakārikā*. In the contemporary tradition, this is also known as *las kyi slob dpon ma* (**karmācāryikā*), but Negi gives neither a reference for *las kyi slob dpon*

III.i.1.1.2 Choosing a Female Preceptor (*upādhyāyikā*)

III.i.1.1.2.1 Gathering of the *Bhikṣuṇī Saṅgha*

After that, the members of the *bhikṣuṇī saṅgha* assemble and take their seats. [The *śikṣamāṇā*] then makes three prostrations to a gathered community of at least twelve *bhikṣuṇīs*, and then she should request the following of the female preceptor:

III.i.1.1.2.2 Request by the *Śikṣamāṇā* for a Female Preceptor

If [the *bhikṣuṇī* addressed] is the female preceptor¹³¹ (*upādhyāyikā*), [the *śikṣamāṇā*] should make the request of her in the following manner: ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so am requesting the female preceptor to be the female preceptor. Female

ma nor for *slob dpon ma*. See also below p. 225 note 246 my remark to *brahmacaryopasthānasamvṛti* (III.i.2.3.1).

¹³¹ Cf. II.iii.1.4.: In preparation to full ordination, during the going forth (*pravrajyā*) and acceptance as *śrāmaṇerikā*, on the third request an *ācāryikā* becomes the *upādhyāyikā*, i.e., the [personal] “female preceptor or abbess, who allows entering the monastic life” (Tib. *rab byung mkhan mo*). Later, during the process of acceptance as *śikṣamāṇā* a further request is made for an *upādhyāyikā*. This request may be directed either to the female going-forth preceptor (II.iv.2.1.1) or to a different person, who then becomes the “female probationer preceptor” (Tib. *dge slob mkhan mo*) (II.iv.2.1.2). After two years, when the probationary period as a *śikṣamāṇā* is complete, another request is made for an *upādhyāyikā*. In this instance as well, either one of the former *upādhyāyikās* become the “female preceptor who allows full ordination” (Tib. *bsnyen rdzogs mkhan mo*) (III.i.1.1.2.2) or the *śikṣamāṇā* may choose a new preceptor (III.i.1.1.2.3). See also below 4.2.1, p. 308, note 72.

Preceptor, please be my female preceptor. I request to be fully ordained¹³² by the female preceptor.¹³³

¹³² Tib. *bsnyen par rdzogs pa*, Skt. missing (gap in the ms). Mvy 8715 *bsnyen par rdzogs pa* (*upasampanna*). Negi: Tib. *bsnyen par rdzogs pa*: 1. Skt. *upasampādanam*; 2. Skt. *upasampat* – Tib. *bsnyen par rdzogs pa'i cho ga*, Skt. *upasampadvidhi*. BHSD: *upasampad*, and °*padā*, f. 2. ordination (as monk or nun) four kinds (*svāma-upasampadā* – self ordination, *ehibhikṣukāya-upasampadā* – ‘bhikṣu, come here’ ordination, *daśavargena-upasampadā* – ordination by a group of ten, *pañcavargena-upasampadā* – ordination by a group of five); *upasampanna*, adj. ordained (as a monk). This list of four is of the Mahāsāṅghika-Lokottaravādins. The Mūlasarvāstivādins have a more extended list, which consists of ten. For instance, the *Vinayottaragrantha*, Kanjur D 6 (‘*dul ba*), *pa*, 234 b7-235 a3; see also Tsering (2010: 163–164) and Pruden (1991: 592). For the Pāli parallel, see Pāli Vin II 272.8–9, Cv X.17, cf. Horner (1938–1966: v.376): “*Paṭhamam upajjham gāhāpetabbā* (First she should be invited to choose a woman preceptor (*upajjhā*)”. From two unpublished ordination rites used during recent *bhikkhunī* ordinations, it is clear that the actual *bhikkhunī kammavācās* used today are much more elaborate on this point. These two manuals are: 1.) “Higher Ordination Ceremony. Tapodhanaramaya Temple, Mount Lavinia, March 3–4–2002, edited by the Samasta Lanka Sasanaloka Bhikkhuni Association, Newgala Bhikkhuni Hermitage, Galigamuwa Town, Kegalle,” and 2.) Bhikkhuni Vuṭṭhāpana at Aranya Bodhi 29 August 2010. While both Pāli texts read: “*Pavattinī me, ayye, hohi*” (May you be my Pavattinī, Ayyā), the first translates into English, “Oh Venerable One, may you be my Upajjhāya therī,” while the second translates, “May you be my preceptor, Venerable.” Kieffer-Pülz (2005: 232) emphasizes that, to her knowledge, *kammavācā* collections of formularies for the Theravādin order of nuns have not been handed down, which is most likely connected with the extinction of the Theravādin order of nuns in the 10th century. The countless preserved *kammavācā* collections of the Theravadin were all assigned to the monks’ order. From this we can conclude that the *kammavācā* formularies used for *bhikkhunī* ordination today, have been drawn up by today’s Vinaya scholars involved in those ordinations based on the authoritative Vinaya texts and most probably using formularies assigned to the monks as a pattern.

¹³³ In EKŚ(D) in case of an *upādhyāyikā* (*m Khan mo*) and *ācāryikā* (*slob dpon ma*) the *karmavācanās* are shortened and in case of another senior nun (Tib. *’phags ma*, Skt. *āryikā*) the *karmavācanā* appears in its full form: EKŚ(D) 123 a5–123b1: ‘*di ltar gsol ba bya ste | m Khan mo la phyag ’tshal du bcug nas | mdun du stan nang tshangs can la sogs pa’i steng du ci bder ’dug tu bcug ste | thal mo sbyar du bcug nas | gal te m Khan mo yin na m Khan mo zhes brjod par bya | slob dpon yin na slob dpon zhes brjod par bya | ’phags ma yin na ’phags ma zhes ci rigs par brjod par bya’o zhes bstan nas | des ’di skad ces brjod par bya ste | ’phags ma dgongs su gsol | bdag ming ’di zhes bgyi ba ’phags ma la m Khan mor gsol gyis*

III.i.1.1.2.3 Request for an Ācāryikā to become the Female Preceptor

If [the *bhikṣuṇī* addressed] is an *ācāryikā*, [the *śikṣamāṇā*] should request her as follows: ‘Ācāryikā, may I please have your attention. I, by the name of so-and-so request the *ācāryikā* to be my female preceptor. Ācāryikā, please be my female preceptor. I request to be fully ordained¹³⁴ by the *ācāryikā* as female preceptor.’ This [is to be repeated] a second and third time.

III.i.1.1.3 Sanctioning¹³⁵ the Five Robes

Then the robes should be sanctioned:¹³⁶ ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so am going to sanction this outer

| *'phags ma bdag gi mkhan mo mdzad du gsol* | *'phags ma mkhan mos bsnyen par rdzogs par bgyi'o* || *de bzhin du lan gnyis lan gsum du bzlas* | *tshig gsum pa la mkhan mo zhes brjod par bya'o* || *mkhan mos thabs yin no zhes brjod par bya'o* | *slob mas legs so zhes brjod par bya'o* || *de ni mkhan mor gsol ba'o*. See also Uj II.iii.1.1.2.2.

¹³⁴ At this point, one might expect an expression of assent by the female preceptor, as on other occasions. For example, compare above when *śikṣamāṇā* training is requested. There the *upādhyāyikā* accepts by saying, ‘This is the method,’ and the disciple replays, ‘It is excellent.’

¹³⁵ R/VP 124 translates “Benediction” of the cloth and the bowl (15a). SWTF: *adhiṣṭhā* 1 – in Besitz nehmen, in Gebrauch nehmen, behalten (to take in possession, to take in use, to keep); Mvy 4264 *byin brlabs pa* (*adhiṣṭhāna*). Cf. Härtel (1956: 74 § 32); BHSD: *adhiṣṭhāna*. Bhik 15a1 *aham ... ādhiṣṭhāmi* I take (formal) possession. Acc. to Geshe Thubten Ngawang (personal communication, 1996), *byin gyis brlab pa* means also: to convert, to transfer, to change into. In the Tibetan Vinaya context ‘*byin gyis brlabs pa*’ is understood to entail a process of authorizing, whereby something that had been unsuitable to use, own or do is rendered into something suitable to use, own or do. In the case of an action, for example, although it is normally forbidden to go beyond the boundary of the rainy-season retreat, under certain circumstances it can become permissible to leave the retreat for up to seven days, through the process of authorizing the act by ‘*byin gyis brlabs*.’ In the case of authorizing articles for use by monastics, we have opted to translate the term as ‘consecrate’. For actions that are made permissible, we use the translation ‘authorize’.

¹³⁶ Uj II.iii.1.1.3.1a reads here: *de'i 'og tu mkhan po rang gis de la chos gos gsum byin gyis brlab par bya'o*. This should be understood to mean that the male preceptor authorizes the use of the three robes by the candidate who can then take them into his formal possession.

upper robe¹³⁷. The sewing of this robe is complete, and it is fit for use.^{138, 139} [She should state this] similarly a second and third time. ‘I am likewise going

¹³⁷ Tib. *sbyar ma*, Skt. *saṃghāṭī*, lit. robe stitched together [from pieces]; Mvy 8933 *snam sbyar* (*saṃghāṭī*). It has 9–25 stripes (cf. Tsedroen 1992: 20–23).

¹³⁸ Tib. *byas pa rdzogs pa'i chos gos kun tu spyad pa*, Skt. *kṛtāpariniṣṭhitaṅ cīvaraṃ kalpikaṃ pāribhogikaṃ*, cf. BHSD: *pāribhogika* – fit for use, of articles for personal use, specifically for a nun’s robe: *cīvaraṃ kalpikaṃ pāribhogikaṃ* (= *chos gos kun tu spyad pa*). *kṛtāpariniṣṭhita* (= *byas pa rdzogs pa*): quite perfect, accomplished.

¹³⁹ Uj 1.1.3.1a continues: *gal te re shig* [read: *zhig*] *chos gos dras shing drubs pa dag yod na de lta na legs te*. Cf. Hārtel (1956: 74, 75 § 32).

to sanction the inner upper robe,¹⁴⁰ the lower robe,¹⁴¹ the breast covering,¹⁴² and the sweat cloth^{143, 144}.

III.i.1.1.4 Verification of the Alms bowl

Next the alms bowl¹⁴⁵ is to be shown to the *bhikṣuṅīsamṅha* [Skt. saying: 'Venerables, may I please have your attention. This alms bowl is not too

¹⁴⁰ Tib. *stod g.yogs*, Skt. *uttarāsaṅga*. Mvy 8934 *bla gos (uttarāsaṅga)*. ZHD: *bla gos (uttarāsaṅga)*: 'tsho ba'i yo byad bcu gsum gyi nang gses, chos gos nman gsum gyi ya gyal dge tshul stong gnyis kas nyin mor bgo ba'i stod gos ser po zhig ste, snam phran bdun dang, glegs bu phyed dang gsum pa, tshad snam sbyar dang 'dra la, deng sang yongs grags su chos gos zhes brjod (among the 13 requisites for living, one of the three robes of a *bhikṣu*, [and among these] one of the [two] yellow upper robes, which is worn in the day by both *śrāmaṇeras* as well as *bhikṣus*; it has seven "samghāṭī" – stripes, two and a half patches (*glegs bu*) [per stripe], and its size is similar to the size of the *samghāṭī*. Nowadays, outside the context of monastic rituals, the tradition simply refers to it as *chos gos*).

¹⁴¹ Tib. *bar du bgo ba*, Skt. *antarvāsa*; Mvy 8935 *mthang gos (antarvāsa)*; also known as *sham thabs*. SWTF: *antarvāsa* – inneres Gewand, Untergewand (inner garment, undergarment). P. *antaravāsaka (antara: interior, intermediate, in between)*.

¹⁴² Several of the Tibetan Kanjur editions here ostensibly transliterate a Sanskrit term, rather than translating it with the standard translation into Tibetan *shing nga dpung chad*. However, their transliterations did not match our Sanskrit manuscript which reads *kusūlaka*. Mvy 9000 *shing nga dpung bcad (kusulaka)*; BHSD: *kusulaka* (also *kusūlaka*) – a woman's breast covering. SWTF: *kusula[ka]* n. Brusttuch (tucker).

¹⁴³ Tib. *rngul gzan*, Skt. *saṃkākṣikā*. Mvy 8936 *rngul gzan (saṃkākṣikā)*; BHSD (p. 544): *saṃkākṣikā* – sweat garment, Chin. a garment covering the arm pits. In the Theravāda tradition, nuns wear a blouse with long sleeves, while monks are forbidden to wear sleeves. Tib. *gzan* refers to an upper shawl. To absorb sweat it needs to be worn next to the skin. For details on the *saṃkākṣikā*, see Hinüber & Anālayo (2017).

¹⁴⁴ In EKŚ(D) the *karmavācanās* for the taking into possession of the five robes are described in full. For a description of the five robes, see also Takakusu (1896: 78–82).

¹⁴⁵ Tib. *lhung bzed*, Skt. *pātra*. Mvy 8947 *lhung bzed (pātra)*.

small for the Venerable so-and-so, nor is it too big or too pale.^{146,147} All] the *bhikṣuṇīs* should say: ‘The alms bowl is good.’

III.i.1.1.5 Sanctioning the Alms bowl¹⁴⁸

Then the alms bowl (Tib. *lung bzed*, Skt. *pātra*) should be sanctioned. Taking the alms bowl in the left hand and covering it with the right, she should say:]¹⁴⁹ ‘Female Preceptor, may I please have your attention. I, by the name of so-and-so sanction this sage’s bowl¹⁵⁰ for use as a begging bowl.¹⁵¹ It is fit for use for food.’ This should [be stated] a second and third time.

III.i.1.2 Appointment of the Private Instructor by the Bhikṣuṇī-saṃgha

III.i.1.2.1 Preparation for Interrogation within Sight but out of Earshot

Following that, she should be placed in a spot apart from the assembly, within sight but out of earshot, [Skt. incline physically,] and place her palms together.¹⁵² Then the *bhikṣuṇī* who is the *karmācāryikā* should say: ‘What is the name of the person who should be asked to be private instructor? Please

¹⁴⁶ Lit. too white.

¹⁴⁷ Cf. Härtel (1956: 76).

¹⁴⁸ Cf. Uj II.iii.1.1.5: *tato ’dhiṣṭhātavyaṃ evañ ca punar adhiṣṭhātavyaṃ*. Translated into Tibetan: *de’i ’og tu mkhan po rang gis de la lung bzed byin gyis brlab par bya’o | ’di ltar byin byis brlab par bya ste*.

¹⁴⁹ Cf. Härtel (1956: 76).

¹⁵⁰ Tib. *drang srong gi snod*, Skt. *ṛṣibhājana*. Cf. Mvy 4130 *drang srong lung ba (ṛṣipātana)*. Cf. Tsedroen (2016, 225 note 102: *drang srong ma* – female form of Tib. *drang srong ba*, Skt. *ṛṣabha*).

¹⁵¹ Tib. *bslang ba’i snod*, Skt. *bhikṣabhājana*. Not in Mvy.

¹⁵² Cf. Uj II.iii.1.2.1 “*thos pa’i nye ’khor nas bkar te mthong ba’i nye ’khor du thal mo sbyor du bcug nas/ tshogs la mngon du phyogs par gzhag par bya’o*,” Roach & Lindsey (2009: 21): “[The candidate] is taken outside of the range of hearing of the community, but within their line of sight. They are made to stand, facing the assembly, with their palms clasped together at their heart.”

speak.' The person who has been appointed, for her part, should reply, 'I, by the name of so-and-so.'

III.i.1.2.2 Confirmation of Willingness of the Private Instructor

Then the *karmakārikā bhikṣuṇī* should ensure willingness.¹⁵³ 'Do you, by the name of so-and-so, wish to do the private instruction of so-and-so under the female preceptor by the name of so-and-so?' If she wishes to do so, she should say: 'I wish to.'

III.i.1.2.3 Installation in Office through Sole Motion (*muktikā-jñāpti*)

Then the *karmakārikā bhikṣuṇī* should file a sole motion.¹⁵⁴ 'Members of the noble female *saṃgha*, please listen. The female preceptor is so-and-so; since so-and-so is willing to be the private instructor of so-and-so, and since the noble female *saṃgha* considers the moment to be right, may the members of the noble female *saṃgha* grant their permission. She will privately instruct [the *śikṣamāṇā*] so-and-so with so-and-so as female preceptor.' This is the motion.

¹⁵³ Acc. to *Jä dad pa* is a secondary form of 'dod pa. Uj reads instead *spro ba*. Both have forms of *utsāh* as their Skt. equivalents.

¹⁵⁴ Tib. *gsol ba nyi tshe*, Skt. *muktikā jñāpti*. Mvy 8659 *gsol ba gcig pu* (*muktikājñāpti*); Cf. LCh Skt–Tib. 499: *muktikā*. Cf. BHSD: *jñāpti*, for (always in Mvy, but nowhere else) *jñāpti*, f. (= Pali *ñatti*), proposal, motion, made before the assembly of monks or nuns; (1) isolated, simple (*muktikā*, q.v.) motion, not followed by a separate question as to whether the monks (or nuns) present approve. BHSD: *muktikā* 1) adj., f. of *muktaka* (which is used at least once in Skt. in the sense of isolated, unaccompanied: with *jñāpti*, Bhik. 15b3, isolated motion, unaccompanied by one or three supplementary questions). Cf. above II.iv.2.3.1. *Tshig mdzod nun sel sgron me* p. 1044: *gsol ba 'ba' zhig pa'i las: 'dul ba las bshad pa'i gsang ston bsko ba sogs gsol ba kho na las brjod pa med pas gsol ba 'ba' zhig pa'i las zhes bya'o* (*muktikājñāptikarma*: as explained in the Vinaya [acts] such as appointing a *raho'nuśāsikā* through a sole motion without *karmavācānā* are called *muktikājñāptikarma*); source given in note 3: *dge slong gi rnam 'byed*, i.e. *Bhikṣuvibhaṅga*). For Pāli parallel, see Upasak (1975: 101–102): *ñatti* (may be with or without *kammavācā*; *ñatti-kamma*: That *kamma* of the *saṃgha* which requires only the 'formal-resolution' or the *ñatti* (and not the *kammavācā* along with it) is known as *ñattikamma*).

III.i.1.3 Interrogation of the Candidate within Sight but out of Earshot

III.i.1.3.1 Exhortation to Honesty by the Private Instructor¹⁵⁵

¹⁵⁶Then the private instructor should have [the *sīkṣamāṇā*] squat in front of her and join her palms, and then she should say to her: ‘Please listen, so-and-so. This is your time to tell the truth. This is the right time.’¹⁵⁷ I will ask you just a few questions, and you, without hesitation, should say without mistake: “It is,” when it is the case, and “It is not,” when it is not the case.’¹⁵⁸

III.i.1.3.2 Interrogation Concerning the Obstructive Conditions (*āntarāyika dharmas*)¹⁵⁹

1. ‘Are you a woman (*strī*)?’ ‘I am a woman.’¹⁶⁰

¹⁵⁵ Cf. Uj II.iii.1.3.1.

¹⁵⁶ Note that at the beginning of Uj II.iii.1.3.1 the Tibetan adds: *de'i 'og tu gsang ste ston pa'i dge slong gis dkyil 'khor ba'i phyi rol du song ste*. Hārtel (1956: 78) translates literally: “Der *raho'nuśāsaka* tritt aus dem Kreis, den die Gemeinde bildet, heraus” (The *raho'nuśāsaka* is leaving the circle that the community forms). The “circle”, Tib. *dkyil 'khor ba*, Skt. *maṇḍalaka*, has to be understood technically, i.e., as being synonymous with the small monastic boundary (Tib. *tshams bu chung*, Skt. *khuḍḍalikā sīmā*). The instructor has to leave the *sīmā* so that the other *saṃgha* members do not hear what is said. Kieffer-Pülz (1992: 372–374) discusses the term *maṇḍalaka* in detail. It is a smaller district than the *mahatī sīmā* and is used for the execution of a legal act that must be carried out by at least four monks and has the same function as the *khuḍḍalikā sīmā* (Tib. *mtshams bu chung*)

¹⁵⁷ Hārtel coincides with the BhīKaVā except that the order is reversed: *ayaṃ te bhūtakālo yaṃ te satyakālo* (1956: 78 § 34). Cf. Uj II.iii.1.3.1: *'di ni khyod kyi bden pa'i dus, 'di ni byung ba'i dus te*; Roach & Lindsey (2009: 25): “Now is the time for you to tell the truth. The crucial moment has come.” Here our Tib. text does not read *byung ba* (*bhūta*), but *yang dag pa*, which can also be rendered with *bhūta*.

¹⁵⁸ Pāli Vin II 272.33–273.1, Cv X.17, cf. Horner (1938–1966: v.377).

¹⁵⁹ Cf. R/VP 124 (16a–17a). Cf. Uj II.iii.1.3.2.

¹⁶⁰ RLS adds “Are you of female sex? I am.” Same in Uj II.iii.1.3.2 (in the Tibetan as well as in the Skt.). See also Hārtel (1956: 78 no. 2). However, this is not found in BhīKaVā.

2. 'Have you reached the age of twelve, in the case of someone living in a household (*grhoṣitā*) or the age of twenty, as an unmarried woman (*kumārikā*)?' 'I have reached it.'
3. 'Do you have the five robes and alms bowl?' 'I have them.'
4. 'Are your father¹⁶¹ and mother [Skt. or]¹⁶² your husband¹⁶³ alive?'¹⁶⁴
5. 'Do you have permission from your father and mother or your husband?'¹⁶⁵
6. 'You are not a slave, are you?' [Skt.: She should say, 'No, I am not.']
7. 'You are not someone who has been abducted (*āhṛtikā*)¹⁶⁶, are you?'
8. 'You are not someone who has been sold (*vikrītikā*),¹⁶⁷ are you?'

¹⁶¹ Note that the Tibetan changes the order. The Skt. lists first the mother, then the father.

¹⁶² Although the Tibetan reads *dang* (and), the Skt. is interested in either a) the parents or b) the husband, presumably because when a woman marries she is considered to be transferred from the former to the latter, so that only one set of 'guardians' has authority over her at any given stage of life, depending on whether she is married or not.

¹⁶³ The Sanskrit has the mother and father paired together as one term in the dual and asks whether they are alive, using a verb in the dual, and then asks whether the husband in the singular is alive using a verb in the singular. *jīvatas mātāpitarau svāmi vā jīvati*. Thus, the sense is: Are your parents alive or is your husband alive?

¹⁶⁴ RLS add.: They are alive.

¹⁶⁵ RSJKQD add.: I have permission.

¹⁶⁶ Tib. *phrogs pa / brkus pa*. The Tibetan editions RLS read *brkus pa ma yin nam*, while JKQD read *phrogs pa ma yin nam*, both having *āhṛtikā* as their equivalent. The clearest Tibetan gloss on the term comes in the Kalyāṇamitra (Dge legs bshes gnyen), *Vinayavastuṭīkā* ('*Dul ba gzhi rgya cher 'grel pa*), Tanjur D 4113 ('*dul ba*), *tsu*, 249b3 *brkus pa zhes bya ba ni gzhan gyi rgyal srid las gya tshom du mthus bkug pa'o*. See Schopen (2010) for a fuller exploration of the terms relating to servitude and slavery in this passage. Schopen similarly argues that *āhṛtikā* (*āhṛtaka*) indicates an unfree laborer, based, in large part, on this *Vinayavastuṭīkā* gloss. As Schopen also notes, there is some contention as to which Tibetan term is rendering which Sanskrit term, and one sees that this problem is further compounded when taking into consideration the numerous inconsistencies in the order of the questions among the Tibetan editions, which Schopen does not consider. Edgerton in his BHSD rather tentatively suggests 'hired servant (of some particular kind).' We must disagree with Härtel (1956: 78 no. 8): "Du hast nichts gestohlen?" (You have not stolen anything, have you?).

¹⁶⁷ Tib. *bitsongs pa*.

9. ‘You are not a pawn (*prāptikā*),¹⁶⁸ are you?’
10. ‘You are not someone who has offered herself as a servant in lieu of payment of a loan (*vaktavyikā*),¹⁶⁹ are you?’
11. ‘You are not desired by anyone, are you?’¹⁷⁰
12. ‘You are not a magical apparition, are you?’¹⁷¹
13. ‘You are not in service to the king, are you?’¹⁷²
14. ‘You do not bear a grudge against the king, do you?’¹⁷³
15. ‘You are not someone who acts to harm the king, are you?’¹⁷⁴

¹⁶⁸ Tib. *myed btson*. Sch 253 MS Kṣudr-v(Bhī) 16 a4 continues with *mā vikṛitkā* | *mā prāptikā* | *mā vaktavyikā*. The Tibetan editions vary, appearing either as *myed pa ma yin nam/ btsongs pa ma yin nam/ rtsod pa med dam* (JKQD), or *btsongs pa ma yin nam/ myed btson ma yin nam/ rtsod pa me dam* (RLS). Meanwhile, Uj II.iii.1.3.2 reads for the Tibetan in yet a different order: *myed btson ma yin nam/ rtsod pa can ma yin nam/ btsongs pa ma yin nam*, while the Sanskrit for Uj has another order, i.e., *mā prāptako, mā vaktavyako, mā āhṛtako, mā vikṛitako*. The Tibetan RLS editions omit the question “*myed pa ma yin nam*” and read (correctly, in our view) *myed btson ma yin nam* instead of “*myed pa ma yin nam*.” BHSD: *prāptikā* (f. to *prāptaka*).

¹⁶⁹ Tib. *rtsod pa med dam*. We base our translation of this term on the gloss given in the *Vinayavastuṭīkā* (‘*Dul ba gzhi rgya cher ’grel pa*), Tanjur D 4113 (‘*dul ba*), *tsu*, 249b3–4: *rtsod pa can zhes bya ba ni skyin po la sogs pa blangs nas phyis ’tsho ba ma lus pa na bran nyid du bsgos pa’o*. JKQD add here (b)rkus pa ma yin nam. See *antarāyika-dharma* 9 (alternative RLS reading to *phrog pa*).

¹⁷⁰ No Skt. equivalent, and not appearing in the Uj list. Among the Tibetan editions only R reads this question together with the one before as one question: *rtsod pa dam gzhan gyi chags pa med dam*.

¹⁷¹ Tib. *sprul pa*, Skt. *nirmītikā*. RLSD add here “You are not an animal, are you?” which is neither attested in the Sanskrit nor in any Tshal pa edition. Against this, Uj reads “*sprul pa ma yin nam/ dud ’gro ma yin nam*”, while Hārtel (1956: 79–80) has: 31. *mā nāgaḥ* (You are not a nāga?), 32. *mā paśuḥ* (You are not an animal?).

¹⁷² Tib. *rgyal po la gtses pa ma yin nam*. The BhīKaVā continues with four questions related to the king: *mā rājabhaṭī* | *mā rājakilviṣakāriṇī* | *mā rājāpathya-karmmakāriṇī* | *mā tvayā rājāpathyaṃ karma kṛtam vā kārītam vā*. Similarly, Hārtel (1956: 79 no. 12–15). Meanwhile, Uj reads: *rgyal pos bkrabs pa ma yin nam*.

¹⁷³ Tib. *rgyal po dang ’khon pa ma yin nam*. But Uj reads: *rgyal po la bsdigs pa ma yin nam*.

¹⁷⁴ Tib. *rgyal po la gnod pa’i las byed pa ma yin nam*.

16. 'You are not someone who has acted to harm the king or instigated others to do so, are you?'¹⁷⁵
17. 'You are not vicious, are you?'¹⁷⁶
18. 'You are not overcome with grief, are you?'¹⁷⁷
19. 'You are not pregnant, are you?'
20. 'You do not lack genitals, do you?'¹⁷⁸
21. 'You do not have both [male and female] genitals (*ubhaya-vyañjanā*),¹⁷⁹ do you?'
22. 'You do not have conjoined genitals, do you?'
23. 'You do not menstruate continually, do you?'
24. 'You do not suffer from amenorrhea, do you?'¹⁸⁰
25. 'You do not have ambiguous sexual characteristics, do you?'¹⁸¹
26. 'You have not seduced a *bhikṣu*, have you?'
27. 'You have not killed your father, have you?'¹⁸²

¹⁷⁵ Tib. *khyod kyis rgyal po la gnod pa'i las byas sam byed du bcug pa ma yin nam.*

¹⁷⁶ Tib. *mi srun pa ma yin nam.* Skt. *caṇḍā.*

¹⁷⁷ Tib. *mya ngan gyis gdungs pa ma yin nam.* Skt. *śokahatā.* Frances Wilson remarks with reference to this question that "an initiate is not supposed to be, among other things, grief-stricken (*śokhata*). Yet grief at the death of relatives is often associated with joining the order. Society forced women to sever their family ties before joining the order, yet they were not supposed to be grief-stricken to enter the order" (Paul 1979: 82).

¹⁷⁸ Tib. *mtshan med pa.* Different from above II.iii.1.7 the Skt. ms. has here *avyaṇjanā*, which is not attested elsewhere, also not in NWS. Härtel (1956: 79 no. 17) has instead "*śaṅṭhakaḥ*" (misspelled *ṣaṅḍha*) which he translates as impotent. Here asexual or lacking genitals by birth seems to be meant. No Mvy entry for *avyaṇjanā*. PW: *avyaṇjana* Adj. (f. ā) "bartlos, ohne Pubes Spr. 765" (beardless, without pubic hair). Uj reads: *za ma ma yin nam.* Mvy 8774 has *za ma (ṣaṅḍha)*. PW: *ṣaṅḍha* Adj. (f. ī.) zeugungsunfähig; m. Eunuch und Zweiter GAUT. VASIṢṬHA 14,2. *yoni* f. die vulva eines Weibes, das weder Regeln noch Brüste hat (infertile); m. Eunuch and Second GAUT. VASIṢṬHA 14,2. *yoni* f. the vulva of a woman who has neither rules nor breasts).

¹⁷⁹ Tib. *mtshan gnyis pa.* Mvy 8775 has the masculine form: *mtshan gnyis pa (ubhayavyaṇjanah)*. Härtel (1956: 79 no. 18) has instead "*paṇḍakaḥ*" which he translates as eunuch, but in the case of a woman, this hardly makes sense. Uj reads: *ma ning ma yin nam.* Cf. Mvy 8768 *ma ning (paṇḍaka)*. PW: *Eunuch, ein Impotenter* (eunuch, an impotent).

¹⁸⁰ Cf. BHSD: *alohinī* – a woman who does not menstruate Mvy 8929.

¹⁸¹ Mvy 8930. Cf. BHSD *naimittikī*.

¹⁸² In Sanskrit the mother comes first, then the father.

28. ‘You have not killed your mother, have you?’
29. ‘You have not killed an *arhat*, have you?’
30. ‘You have not shed the blood of a *tathāgata* with malicious intent, have you?’
31. ‘You are not an adherent of a non-Buddhist sect (*tīrthikā*¹⁸³), are you?’
32. ‘You have not gone over to the *tīrthikās*, have you?’¹⁸⁴
33. ‘You are not a notorious bandit, are¹⁸⁵ you?’
34. ‘You are not one who lives by theft, are you?’¹⁸⁶
35. ‘You are not someone who one who lives apart (*nānāsaṃvāsikā*), are you?’¹⁸⁷
36. ‘You are not someone who is not entitled to live [with the order] (*asaṃvāsikā*), are you?’¹⁸⁸

¹⁸³ Tib. *mu stegs can*, Skt. *tīrthikā*.

¹⁸⁴ Cf. BHS D *avakrāntaka*, also °*ika*, f. °*ikā*. Mvy 8759, Bhīk 16b2.

¹⁸⁵ Härtel (1956: 79, no. 16). Although in Skt this appears as if it were two separate questions (*mā caurī* || *mā dhvajabaddhikā*) – a fact that vexed Edgerton in his reading – Guṇaprabha in his autocommentary treats the two as one. *Vinayasūtra* 149 (*na cauraṃ dhvajabaddhakaṃ pravrajayeyuḥ upasaṃpādayeyurvā*). See also Mvy 8799 *chom rkun por grags pa* (*cauro dhvajabaddhaka*).

¹⁸⁶ Tib. *rkun gnas pa ma yin nam*] JKQD : *rku thabs su gnas pa ma yin nam* RLS. Skt. *mā steyasamvāsikā* Sch 253 MS Kṣudr-v(Bhī) 16 b2. Härtel (1956: 79, no. 21): “Du bist keiner, der heimlich (im Orden) weilt (ohne ordiniert zu sein)?”, i.e., you are not one who tries to associate himself with a Buddhist monastic community without a right to it? BSHD *steya-samvāsika*, f. °*kā* lit. a thief(-like) inhabitant. Literally “one who belongs to a communion by theft.”

¹⁸⁷ Skt. *nānāsaṃvāsika/~-kā*, Tib. *so sor gnas pa*. Cf. Tsedroen (2016, 202–203 note 69 and 218). Härtel (1956: 79, no. 22, 79 note 6). One who is suspended from the order due to a *saṃghāvaśeṣa* and undergoes “*mānatrā*”. As far as I know *mānatrā* is not attested in Sanskrit and assume Härtel means *mānatva* (Tib. *mgubar bya ba* Mvy 8652 *mānāpya*, °*tvā*) or respectively *parivāsa* (Tib. *spo ba* Mvy 8649; for concealment of a *saṃghāvaśeṣa*). This refers either to a person temporarily suspended from the order or to persons who have voluntarily chosen to distance themselves from their legal community. See below p. 304 note 63, to become *nānāsaṃvāsika/~-kā* by disciplinary measures incurred to them, is only one of three possibilities to become *nānāsaṃvāsika/~-kā*.

¹⁸⁸ Tib. *mi gnas pa*. Härtel (1956: 79, no. 23, 79 note 7). BSHD: being denied the right of living with the order. Cf. Tsedroen (2016: 202–203n69): *asaṃvāsika* (Tib. *mi gnas pa/ gnas par mi bya ba*, Mvy 8758).

III.i.1.3.3 Interrogation Concerning Additional Matters¹⁸⁹

37. 'Had you gone forth previously?'¹⁹⁰ If she replies to that, 'Yes, I had gone forth [previously],' then say, 'In that case, you may leave.' But if she replies, 'I had not gone forth [previously],'¹⁹¹ then ask:
38. 'Have you now gone forth and practiced chastity well?'¹⁹² 'I have.'
39. 'Have you requested the two years' training in the six *dharma*s and the six subordinate *dharma*s from the *bhikṣuṇī saṃgha*?' 'I have requested it.'
40. 'Have you trained for two years in the six *dharma*s and the six subordinate *dharma*s?' 'I have trained.'¹⁹³
41. 'You do not owe any debts to anyone, whether much or little, do you?'¹⁹⁴
42. 'What is your name?' 'What is the name of your female preceptor?' She should reply, 'My name is so-and-so. I will utter her name for

¹⁸⁹ Cf. Uj II.iii.1.3.3.

¹⁹⁰ This seems to indicate that in ancient times, *pravrajyā* and *upasamṃpadā* were the same and that the practice of ordaining in stages, with *śrāmaṇerikā* and *śikṣamāṇā* coming between *pravrajyā* and *upasamṃpadā*, developed only later. Otherwise, everybody would need to reply, 'I have left home previously.' Accordingly, this formula would have different text layers, with the original version having been modified later. Cf. Jin-il Chung (2011: 7–12).

¹⁹¹ See also Uj II.iii.1.3.3.

¹⁹² Härtel (1956: 80, no. 38) (Skt. same): "Du bist den rechten Keuschheitswandel gewandelt?"

¹⁹³ The following questions are not found in Sanskrit and are omitted in S and Q. They are included in all the remaining editions considered: 'Did the *bhikṣuṇī saṃgha* bestow on you the *brahmacaryopasthānasamvṛti*?' 'They bestowed it.' 'Have the required preliminary acts been done by the *bhikṣuṇī saṃgha*?' 'They have been done.' 'Have you behaved respectfully toward the *bhikṣuṇī saṃgha*?' 'I have behaved respectfully.' '[Are you] completely free of the obstructive conditions?' 'I am completely free.' The first question in particular is anomalous, as the *tshangs par spyad pa skyed pa'i sdom pa* has not yet been bestowed at this point in the ritual.

¹⁹⁴ Cf. Härtel (1956: 80 no. 33). Skt. lit. 'You do not owe anyone anything, whether much or little, do you?' In the repetition of this list when the candidate is being interrogated by the *karmakāraka bhikṣu* at III.ii.3.3 below, this appears as number 45 in the list.

the purpose [of correctly identifying her.] The name of my female preceptor is so-and-so.¹⁹⁵

III.i.1.3.4 Interrogation Concerning Diseases

‘You by the name of so-and-so, please listen. A woman’s body can be harmed by diseases such as the following:¹⁹⁶

1. leprosy (*mdze, kuṣṭha*)¹⁹⁷
2. goiter (*’bras, gaṇḍa*)¹⁹⁸
3. exanthema (*shu ba, kiṭṭibha*)¹⁹⁹
4. leukoderma (*phol mig, kilāsa*)²⁰⁰
5. ringworm (*tshad pa, dadrū*)²⁰¹
6. scabies (*sha bkra, kacchū*)²⁰²
7. itching (*rkong pa, kaṇḍū*)²⁰³

¹⁹⁵ In the repetition of this list at III.ii.3.3 below, this appears as number 46.

¹⁹⁶ Paul (1979: 91) from here onward only summarizes such as: “[The preceptress says:] ‘Hear, ____ by name, there are many women afflicted in body, afflicted with boils, ... sores, ... fever, ... consumption, ... white leprosy,...’” Cf. Uj II.iii.1.3.4.

¹⁹⁷ Härtel (1956: 80) translates into German: “schwarzer Aussatz.”

¹⁹⁸ Jä: esp. larger swellings in the groin; Härtel (1956: 80): “skrophulöse Geschwulst.”

¹⁹⁹ Härtel (1956: 80): “Narbengeschwulst (Keloid).”

²⁰⁰ Härtel (1956: 80): “weißer Aussatz.”

²⁰¹ *dadrū em.* : *dadrū* (as in the Skt. ms.) based on Wille (1990: 150) and MW. See BSHD *dadrula, dardura (dardara), dardula, dradula*, spellings from Skt. *dadrū, dadruṇa*, Pāli and AMg. *daddu* – a skin disease variously alleged to be leprosy or ringworm (?). Härtel (1956: 80 no. 5): *dadrū* – Ringwurm (Ringelflechte). English ringworm (*Tinea capitis*), “Herpes tonsurans.”

²⁰² Härtel (1956: 80 no. 7): Krätze.

²⁰³ LCh *kaṇḍū* – *khyi mgo*. See also *mgo*.

8. carbuncle (*klog pa/glog pa, rajata*)²⁰⁴
9. psoriasis (*rab tu g.ya' ba, vicarcikā*)²⁰⁵
10. labored breathing (*skyigs bu, hikkā*)²⁰⁶
11. vomiting, nausea (*skyugs pa, charddi*)
12. hemorrhoids (*gzhang 'brum, arśāṃsi*)²⁰⁷
13. infection or epidemic (*rims, jvara*)²⁰⁸
14. pulmonary consumption (*zad pa, kṣaya*)²⁰⁹
15. insanity (*myos pa*)²¹⁰
16. fatigue (*ngal ba, klama*)²¹¹

²⁰⁴ Tib. *klog pa*. Different spelling or misspelling of *glog pa*. Cf. Uj II.iii.1.3.4 which in Skt. reads like our BñKaVā ms. and has *rajata* for the Tib. *glog pa*. Acc. to Jā = *lhog pa* – carbuncle.

²⁰⁵ Tib. *rab tu g.ya' ba* (variant reading *rab tu g.yan pa* only here, but below only *rab tu g.ya' ba*). LCh *g.yan pa*: 1. *kacchū*, 2. *kaṇḍū*, 3. *pāmā*. Härtel (1956: 81) *vicarcikā*: Nässende Flechte (*psoriasis*).

²⁰⁶ Härtel (1956: 81, no. 11): “Schlucken.” The order of this and the following two items is different in the later iteration of this list at III.ii.3.5. In that later list, vomiting is followed by hemorrhoids and only then is labored breathing mentioned.

²⁰⁷ BSHD: *arśāṅgi*, refers to Mvy 9518 and Bñk 17a1. Cf. Mvy 9518 *arśāṅgi*; *arśāṅgikuṣṭam*: *gzhang 'grum*; *zhang 'brum*. Härtel (1956: 81 no. 25) *arśāṃsi* Hämorrhoiden. Not in Wille (1990: 150–151).

²⁰⁸ Härtel (1956: 81, no. 12): “Fieber.” The Skt. is definitely fever but the Tibetan term *rims* means an infectious disease passing from one person to the other, whereas fever is *tsha ba*.

²⁰⁹ In Skt. no. 15 as stated in the comparative concordance in Wille 1990: 150). Härtel (1956: 81 no. 13): “Schwindsucht.” MW: *phthisis pulmonalis*.

²¹⁰ Not in Skt. Mvy 7344 *myos pa – matta*, Mvy 6953 *unmāda*. RLSD adds here: urinary obstruction (*chu bgags pa' gags pa*), which is not in Skt. and does not appear either in the Tibetan editions JKQ. Mvy *chu 'gags pa (mūtra-rodha)*.

²¹¹ Same (no. 16) acc. to Wille (1990: 150). Mvy 7337, 9522 *ngal ba (klama)*. Härtel (1956: 81, no. 29): “Schwäche, Müdigkeit.” MW: fatigue, exhaustion, languor, weariness.

17. dizziness (*rmong bu, bhrama*)²¹²
18. asthma (*dbugs mi bde ba, śvāsa*)²¹³
19. phlegm, mucus (*lud pa, kāśa*)²¹⁴
20. dehydration (*skem pa, śoṣa*)²¹⁵
21. epilepsy (*brjed byed, apasmāra*)²¹⁶
22. paralysis (*'jas pa*)²¹⁷
23. jaundice (*dkar po'i nad, pāṇḍuroga*)²¹⁸
24. elephantiasis (*rkang 'bam, ślīpada*)²¹⁹

²¹² Mvy 9503, LCh: *mgo 'khor (bhrama)*. In the later iteration of this list, at III.ii.3.5, although the Sanskrit remains the same, the Tibetan term used is *mgo g.yung*.

²¹³ Härtel (1956: 81, no. 15): “Asthma.” The order of this and the next term is inverted in the later iteration of this list, with phlegm appearing first, followed by asthma.

²¹⁴ The Sanskrit has here and in the later iteration of this list “*kāśa*” Härtel (1956: 81, no. 14): *kāśa* “Husten.” NWS: *kāśa* <Ved, o.S.> Subst m Husten. AV 5,22,10. *kāśā* = Instr. <Hillebrandt 1885: 82>.

²¹⁵ *skem pa em.* : *skyem pa*. Wille (1990: 150): *śoṣa*. MW: *śoṣa* – (act of) drying up, desiccation, dryness, pulmonary consumption. Härtel (1956: 81, no. 16): “Aus-zehrung,” Lit. dryness/ drying up. This term appears in the later list as *skem pa*, which is the same spelling as found in Uj. II.iii.1.3.4.

²¹⁶ Härtel (1956: 81, no. 17): “Epilepsie.”

²¹⁷ Tib. *'jas*, pf. of *'ja*'. There is no Skt. equivalent, however, nor does this term appear in the list for monks. At this point in the list, the Skt. has *āṭakkara*. Same in Wille (1990: 150 no. 22 in BhīKaVā) and in Härtel (1956: 81, no. 19) “Hungerschwäche” (starvation weakness), which would correspond with Tib. *bkres ngal ba*. Cf. Mvy 9515: *bkres nga ba (aṭakkara)*. Cf. BSHD: also *āṭakkara* with reference to Bhīk 17a2, and *aṭakkara* – pathologically ravenous appetite. Mvy *'jas pa* (8776, 8899, 8898 *hata?*), Mvy 8899 *gzhogs phyed 'jas pa* – *pakṣahata* – paralyzed on one side.

²¹⁸ Härtel (1956: 81, no. 20): “Bleichsucht.” Mvy 9512 *skya lba ba, skya rba ba skya sba ba (pāṇḍuroga)*. MW: *pāṇḍuroga*: “yellow disease,” jaundice. Note that the later list presents this as *nad dkar po*.

²¹⁹ Lit. swollen leg(s). Härtel (1956: 81, no. 28) “Elephantiasis.” MW same as Skt. ms.: *ślīpada*. Mvy 9521: *rkang 'bam (ślīpada)*. Mvy 8792 gives alternatively Skt. *ślīpadī*. Not in Wille (1990: 150–151).

25. genital fistula (*mtshan par rdol ba, bhagaṃdara*)²²⁰
26. tumor (*skran*)²²¹
27. blood disease (*khrag nad*)²²²
28. excessive bile disorder (*mkhris pa, raktapitta*)²²³
29. anal pustules (*rkub 'brum*)²²⁴
30. burning sensation (*yan lag tsha ba, aṅgadāha*)²²⁵
31. burning pain in the side (*rtsib logs tsha ba, pārśvadāha*)²²⁶

²²⁰ Skt. *bhagaṃdara* no. 25. Cf. Mvy 9517 *bhagaṃdara*, Mvy 9516 *bhasmakah*. Härtel (1956: 81, no. 24): “*bhagaṃdara* – Mastdarmfistel.” MW: “lacerating the vulva,” a fistula in the *puendum muliebre* or in the *anus*. Cf. Jā: *rdol ba*, Med. *rdol gnyan* “fistula, gonorrhoea.” Jā *mtshan* 2. Med. genitals. Perhaps *rectovulvar fistula*. Not in Wille (1990: 150–151).

²²¹ Not in Skt., also not in Wille (1990: 150–151). Mvy 9511 *skran* (*gulma*). Härtel (1956: 81, no. 22): “*gulmam* – Unterleibstumor.” MW: m. a chronic enlargement of the spleen or any *glandular* enlargement in the abdomen (as that of the mesenteric gland). Tib. *skran* (DM) *nang sha skran gyi ming*. Utpal 27.3. SRZT 33. ‘cancer.’ Dhongthog. Text 7, 12, 15, 36, 53. Lag-len 275.5. See also *khrag skran. mi dang srog chags kyi lus po'i zungs ci rigs tshad las 'das par 'phel ba las gong bur 'dril ba'i nad rigs shig gi ming ste, mang che ba ni sgrim che ba'i spyod lam dang zas rtsub 'gyur can, lus la zhugs pa'i skyed ldan gzhan bcas kyis bskyed pa yin. Bod kyi sman gzhung du de la rigs bco bryad yod par bshad. Dag-yig.*

²²² Not in Skt., also not in Wille (1990: 150–151). Mvy 9529 *khrag nad* (*rudhira*). Härtel (1956: 81, no. 23): “Blutkrankheit.”

²²³ Skt. *raktapitta* no. 24. Cf. Mvy 4022 *mkhris pa* (*pitta*). Not in Härtel, but *pittam* in Uj II.iii.1.3.4. In the Tib. parallel “*mkhris nad*,” MW: n. “bile-blood,” a part. disturbance of the blood caused by bile, *plethora*, spontaneous hemorrhage from the mouth or nose. Neither *raktapitta* nor *pitta* in Wille (1990: 150–151).

²²⁴ Not in Skt., also not in Wille (1990: 150–151). Tib. *rkub* – *anus*, Mvy 4008 *rkub* (*buli*), 4573 *rkub* (*pāyu*). Jā *'brum pa* – pustule, pox. See above *gzhang 'brum*.

²²⁵ Härtel (1956: 81 no. 30) “Gliederbrennen,” also “*lus tsha ba*” in the Tibetan parallel to Uj II.iii.1.3.4. Same Mvy 9523 *lus tsha ba* (*aṅgadāha*) – BHSD: body-burn. Same in Wille (1990: 151 no. 27 in BhīKaVā, but actually no. 26)

²²⁶ Härtel (1956: 81, no. 31): “Seitenbrennen,” Mvy 9524 *rtsigs logs tsha ba* (*pārśvadāha*). Same in Wille (1990: 151 no. 28 in BhīKaVā, but actually no. 27).

32. broken bone (*rus pa zhig pa, asthibheda*)²²⁷
33. virulent fever (*rims drag po*)²²⁸
34. fever lasting a day (*rims zhag gcig pa, ekāhika*)²²⁹
35. fever lasting two days (*zhag gnyis pa, dvaitīyaka*)²³⁰
36. fever lasting three days (*zhag gsum pa, traitīyaka*)²³¹
37. fever lasting four days (*zhag bzhi pa, cāturthaka*)²³²
38. daily fever (*rims nyin re*)²³³
39. serious fever arising from imbalance of all three humors ('*dus pa*'i *rims, sāṃnipātika*)²³⁴

²²⁷ Härtel (1956: 81, no. 32): “Knochenbruch.” Mvy 9525 *rus pa la zug pa, rus pa zugs pa (asthibheda)*. Same in Wille (1990: 151 no. 29 in BhīKaVā but actually no. 28).

²²⁸ Not in this formulation of the Skt. list but it does appear as *prajvara* in the subsequent at III.ii.3.5. Mvy 9530 *rim drag po (prajvara)*. BSHD: virulent contagious disease, doubtless a fever. Cf. Uj II.iii.1.3.4: “*jvaraḥ prajvaraḥ ekāhiko dvitīyakaḥ trīyakaś caturthakaḥ sāṃnipātikaḥ satatajvaro viṣamajvaraḥ.*” Tibetan parallel has one more: *rims dang, rims drag po dang, nyin gcig pa dang, nyin gnyis pa dang, nyin gsum pa dang, nyin bzhi pa dang, 'dus pa dang, rims nyin re ba dang, rtag pa'i rims dang, rims ldang dub pa dang.* Not in Wille 1990 (150–151).

²²⁹ Härtel (1956: 81, no. 34): “Fieber, das einen Tag dauert.” Mvy 9535 *nyin gcig pa (ekāhika)*. Same in Wille (1990: 151 no. 30 in BhīKaVā, but actually no. 29).

²³⁰ Härtel (1956: 81, no. 35): “Fieber, das zwei Tage dauert.” Mvy 9532 *nyin gnyis pa (dvaitīyaka)*. Same in Wille (1990: 151 no. 31 in BhīKaVā, but actually no. 30).

²³¹ Härtel (1956: 81, no. 36): “Fieber, das drei Tage dauert.” Mvy 9533 *nyin gsum pa (traitīyaka)*. Same in Wille (1990: 151 no. 32 in BhīKaVā, but actually no. 31).

²³² Härtel (1956: 81, no. 37): “Fieber, das vier Tage dauert.” Mvy 9534 *nyin bzhi pa (cāturthaka)*. Same in Wille (1990: 151 no. 33 in BhīKaVā, but actually no. 32).

²³³ Not in Skt., also not in Wille (1990: 150–151).

²³⁴ Härtel (1956: 81, no. 39): *sāṃnipāta (-jvara)*” Aus einer Störung aller drei Grundsäfte (*doṣas*) hervorgehendes Fieber”. Same in Wille (1990: 151 no. 34 in BhīKaVā but actually no. 33). For details, see Jolly (1951: 6, 104): “Particularly dangerous is the fever caused by the derangement of all *doṣas (sāṃnipātajvara)* which, if coming in quite a pronounced form, is either incurable or curable with

40. constant fever (*rtag pa'i rims, satatajvaraḥ*)²³⁵

41. intermittent chronic fever (*rims ldang dub pa*)²³⁶

Do you have any such diseases or any other physical conditions?²³⁷

III.i.1.3.5 Instruction by the Private Instructor to Come for Interrogation in the Midst of the Saṃgha²³⁸

If she turns out to be completely free, the private instructor should instruct her: 'You should reply in the midst of the *saṃgha* just as you have replied when I asked you. Stay here, and do not come until you are called.'

difficulty, and even if cured it leaves behind some permanent defect." Like Āyurveda with its three *doṣas* (*vāyu, pitta, kapha*), Tibetan medicine speaks of wind or movement energy (*lung*), bile or hot energy (*khriś pa*), and cold energy or phlegm (*bad kan*).

²³⁵ Härtel (1956: 81, no. 33): *nityajvara* "Ununterbrochenes Fieber." MW: one not intermitting. Mvy 9535 *rtag pa'i rims (nityajvara)*. Note that in the later list of health conditions, the order of this and the next is inverted, with intermittent chronic fever appearing before constant fever. Not in Wille 1990 (150–151).

²³⁶ Not in Skt. Härtel (1956: 81, no. 38): "Wechselfieber" (= malaria). Mvy 9536 *rim mi (b)zad pa (viśamajvara)*. Not in Wille 1990 (150–151).

²³⁷ Tib. *kyod kyi lus la 'di lta bu'i lus kyi nad dang | lus la gnod par 'gyur ba | gzhan dag med dam*. See below III.i.2.2.3 where it is stated that here the reply should be "med do." Skt. *mā te evaṃrūpāḥ kāye kāyikā ābādhāḥ sanvidyante 'nye vā*. Cf. Schmidt (1993: 254n157).

²³⁸ Cf. Uj II.iii.1.3.5.

III.i.2 Actual Process of Granting the Consent to Practice as a Celibate (*brahmacaryopasthānasamvṛti*)

III.i.2.1 Request for Brahmacaryopasthānasamvṛti

III.i.2.1.1 Request by the Private Instructor to Let the Candidate Enter²³⁹

Then, standing in the central aisle, the private instructor should say: ‘Listen noble ones,²⁴⁰ I have instructed and interrogated so-and-so about the obstructive conditions. She declared herself to be completely free [of such conditions]. May she come?’

III.i.2.1.2 Approval by the Saṃgha²⁴¹

All the *bhikṣuṇīs* should say: ‘If she is free [of obstructive conditions], let her come.’ If they say this, that is excellent. If not, they will be guilty of a transgression.

III.i.2.1.3 Actual Request for Brahmacaryopasthānasamvṛti by the Śikṣamāṇā

Then the *karmakārikā* should have the [*śikṣamāṇā*] sit in front of her and request the *brahmacaryopasthānasamvṛti* (consent to practice as a celibate): ‘Members of the noble female *saṃgha*, please listen. I, by the name of so-and-so seek full ordination under [Skt: the female preceptor] so-and-so. Since I, by the name of so-and-so am requesting the *brahmacaryopasthānasamvṛti* from the noble female *saṃgha* members, I will utter her name for the purpose [of correctly identifying her:] female preceptor so-and-so. I, by the name of so-and-so request the *brahmacaryopasthānasamvṛti* from the noble female

²³⁹ Cf. Uj II.iii.2.1.1.

²⁴⁰ Skt. noble *saṃgha*.

²⁴¹ Cf. Uj II.iii.2.1.2.

saṃgha. May the compassionate for the sake of compassion [grant²⁴² it].’ This should be done a second and third time.

III.i.2.2 Interrogation Concerning the Obstructive Conditions in the Midst of the Saṃgha

III.i.2.2.1 Motion by the Karmakārikā for Interrogation Concerning the Obstructive Conditions in the Midst of the Saṃgha

Next, the *karmakārikā-bhikṣuṇī* should make the [following] motion, and then institute the act: ‘Members of the noble female *saṃgha*, please listen. This [person] by the name of so-and-so is seeking full ordination (*upasampadā*) from the female preceptor so-and-so. Thus this [*śikṣamāṇā*] by the name of so-and-so, under the female preceptor so-and-so, requests the *brahmacaryopasthānasamvṛti* from the noble female *saṃgha* members. If the members of the noble female *saṃgha* consider the moment to be right, may the members of the noble female *saṃgha* grant their permission. I, by the name of so-and-so will interrogate [her] about the obstructive conditions [for ordination] in the midst of the *saṃgha* [now].’ This is the motion.

III.i.2.2.2 Interrogation in the Midst of the Saṃgha Concerning the Obstructive Conditions²⁴³

‘You, by the name of so-and-so, listen. This is your time to tell the truth. This is the right time. I will ask you just a few questions, and you should not be embarrassed, but answer correctly, “It is,” when something is the case, and “it is not”, when something is not the case.’²⁴⁴

²⁴² Tib. *gsol cig*. Cf. Jā *gsol ba*, *mtshan gsol ba*, also: to give a name.

²⁴³ R/VP 124 says that this comes on p. 18b. But it starts already on p. 17b5. Cf. Sch 255; MS Kṣudr-v(Bhī) 17 b5–18 a1.

²⁴⁴ Same as above III.i.1.3.1 Exhortation to Honesty by the Private Instructor.

III.i.2.2.3 Repetition of the Interrogation

[Here the same passage above]²⁴⁵ has to be applied, from ‘Are you a woman?’ ‘I am a woman,’ up to ‘Do you have any such diseases or any other physical conditions?’ ‘I do not.’

III.i.2.3 Actual Granting of Brahmacyopasthānasamvṛti

III.i.2.3.1 Motion by the Presiding Official for Brahmacyopasthānasamvṛti²⁴⁶

Then she should make the [following] motion. ‘Noble female *saṃgha* members, please listen. This [*śikṣamāṇā*] by the name of so-and-so is seeking full ordination under the female preceptor so-and-so. She has reached the age of twelve²⁴⁷ in the case of someone who has been married or the age of twenty years as an unmarried woman, and she also has the five robes and alms bowl. She also says she is free of obstructive conditions. This [*śikṣamāṇā*] with the

²⁴⁵ From III.i.1.3.2 to III.i.1.3.4.

²⁴⁶ Tib. *tshangs par spyod pa la rim gror bya ba'i sdom pa*, also Tib. *tshangs par spyod pa la nye bar gnas pa'i sdom pa*, D 4118, (‘*dul ba*), *wu*, 122b7. According to Kieffer-Pülz (2010: 218) the respective Skt. term *brahmacyopasthānasamvṛti* corresponds with Pā. *vuṭṭhānasammuti* (“Erlaubnis zur Aufnahme,” i.e., “agreement as to ordination”) or respectively with *vuṭṭhāpanasammuti*, cf. (Hüsken 1997: 254, 260, 268, 418–419). Similarly, Roth (1970: 30) understands Skt. *upasthāpana-sammuti* as consent [to the female candidate] to enter into the ordination proceedings. Jyväskylä (2011: 514) understands the term as “permission regarding the foundation of celibacy.” According to Guṇaprabha, “full ordination here means celibacy” (517). Cf. Sections on Nuns in the *Vinayasūtravṛtṭy-abhidhāna-svavyākhyāna* (‘*Dul ba'i mdo'i 'grel pa mngon par brjod pa rang gi mam par bshad pa*), D 4119 (‘*dul ba*), *zhu*, 49b2: ‘*dir bsnyen par rdzogs pa ni tshangs par spyod pa'o*. *Brahmacyopasthānasamvṛti* is neither an ordination nor does Tib. *sdom pa*, Skt. *saṃvṛti* here mean “vow” in the sense of Skt. *saṃvara*. For a detailed study of the term, see (Kishino 2015). Cf. Tsedroen (2016: 174n17). See further discussion of this terminology above, p. 84 note 9.

²⁴⁷ Note: It is two years later now. In the previous stage of ordination, the *śrāmaṇerikā* was ten or eighteen years old. Cf. II.iv.2.3.1 Application for Bestowal of *Śikṣamāṇā* Precepts by the *Karmakārikā*.

name so-and-so, under the female preceptor so-and-so, requests the *brahmacaryopasthānasamvṛti* of the noble female *saṃgha* members. If the members of the noble female *saṃgha* consider the moment to be right, may the members of the noble female *saṃgha* grant the *brahmacaryopasthānasamvṛti* to [the *śikṣamāṇā*] so-and-so, under the female preceptor so-and-so. So-and-so acts as female preceptor. This is the motion.’

III.i.2.3.2 Proclamation of the Actual Act (*karmavācanā*) by the Karmakārikā

The act has to be instituted as follows: ‘Noble female *saṃgha* members, please listen. This [*śikṣamāṇā*] by the name of so-and-so is seeking full ordination under the female preceptor so-and-so. She has reached the age of twelve years in the case of someone living in a household or the age of twenty years as an unmarried woman, and she has the five robes and alms bowl as well. She also says that she is free of obstructive conditions. This [*śikṣamāṇā*] with the name so-and-so, under the female preceptor so-and-so, requests the noble female *saṃgha* members to grant her consent to practice as a celibate (*brahmacaryopasthānasamvṛti*). May the noble female *saṃgha* members please grant consent to practice as a celibate to this [*śikṣamāṇā*] with the name so-and-so, under the female preceptor so-and-so. Those noble female *saṃgha* members who agree to grant consent to practice as a celibate to this [*śikṣamāṇā*] by the name of so-and-so, under the female preceptor so-and-so, remain silent. Those, who do not agree, please speak.’ [Skt. This is the first *karmavācanā*. It should be declared a second and a third time.]²⁴⁸

²⁴⁸ As mentioned above in II.iv.2.3.1, according to the MSV, the legal act to bestow the *śikṣamāṇā* training is the so-called “[legal] act with the resolution second [after] the motion” (Tib. *gsol ba dang gnyis kyi las*, Skt. *jñaptidvīṭyakarman*). This entails one motion (*gsol ba tshar gcig*) and one proclamation of the actual *karman* (*las dangos tshar gcig*). These two together are what is referred to as a [legal] act with the resolution second [after the motion]. See, for example, II.iv.2.3.1.– II.iv.2.3.3. Like the *śikṣamāṇā* training, the *brahmacaryopasthānasamvṛti* bestowal is widely held by the living Tibetan tradition to require a [legal] act with the resolution second [after] the motion. However, this understanding does not match with the present Sanskrit BhīKaVā manuscript, and the Tibetan translation is ambiguous on this point. It is clear from the Sanskrit BhīKaVā that for the *brahmacaryopasthānasamvṛti*, a “[legal] act with the resolution fourth [after] the motion” (Tib. *gsol ba dang bzhi kyi las*, *jñapticaturthakarman*) is required. Cf. III.i.2.3.1–III.i.2.3.3. For example, a Vinaya dictionary by Geshe

III.i.2.3.3 Announcement of the Resolution

“The noble female *saṃgha* members grant their consent to practice as a celibate (*brahmacaryopasthānasamvṛti*) to this [*śikṣamāṇā*] with the name so, under the female preceptor so-and-so. By remaining silent, the *saṃgha* of female noble ones has agreed and granted its permission. I hereby declare it so.”

Tsewang Nyima (Tshe-dbang-nyi-ma 2009: 835) published in Dharamsala reflects this (mis)understanding of the requirements for conferring *brahmacaryopasthānasamvṛti*: *tshangs spyod nyer gnas kyi sdom pa: tshangs spyod nyer gnas kyi sdom pa dge slong ma sgrub khar ma bcu gnyis kyis bar chad dris te dag pa dang/ gos lnga byin nas gsol gnyis kyi las brjod pa nas tshangs spyod nyer gnas pa zer ba tsam las sdom pa gsar pa thob rgyu med pas de'i rgyud kyi dge slong ma'i* [read: *dge slob ma'i*] *sdom pa de/ tshangs spyod nyer gnas kyi sdom pa 'di yin gyi/ de las logs su med do//* [Cf. ZHD: *tshangs spyod nyer gnas kyi sdom pa: dge slong ma'i sdom pa dgnos ma blangs sngon la 'bog pa'i sdom pa zhig stel dge slob ma'i sdom pa dang rdzas rigs gcig pa bar ma'i tshul khrims so] dge slob ma'i sdom pa dge tshul ma dang bsnyen rdzogs kyi bar du lo gnyis su gtso bor spyad dgos kyang/ de phan gtong ba min te/ rgya cher 'grel las/ de spyad pa'i dus ni lo gnyis so// lo gnyis las lhag na yang de phyin chad nyams par mi 'gyur la/ de phyin chad mi bsrung bar bya ba'ang min no zhes gsung pa'i phyir* (Just before giving *bhikṣuṇī* ordination, after having asked [the candidate] about the obstructions, [having determined her] to be free [of those conditions], and having given her the five robes, the so-called *brahmacaryopasthāna* vow is given through *jñapti-dvitiya-karman* by twelve *bhikṣuṇīs*. [The candidate] is just called “celibate” without receiving a new vow (Tib. *sdom pa*), because the *bhikṣuṇī* vow [read: *śikṣamāṇā* vow] in the continuum [of this person] is the *brahmacaryopasthāna* vow and not different from it. [Cf. ZHD: *brahmacaryopasthāna* vow: preliminary vow before taking the actual *bhikṣuṇī* vow, an intermediate discipline which is of one substantial type with the *śikṣamāṇā* vow.] Although the *śikṣamāṇā* vow has to be mainly practiced for a period of two years between the [time as a] *śrāmaṇerikā* and the fully ordained [person], the benefit is not cast away [after this time], since in the *Rgya cher 'grel* it is said: ‘The time for its practice is two years.’ Even if it is [practiced] longer than two years, after that it does not degenerate, and it is also not so that after that, it is no longer to be observed.” Cf. Derge Tanjur, *Las brgya rtsa gcig pa* D 4118, 120b and *Rgya cher 'grel pa* D 4120, 'u, 78a. The latter reads slightly differently from what is quoted here, i.e., the “observance/vow (Tib. *brtul gzhugs*, Skt. *vrata*)” does not degenerate: *de spyad pa'i dus ni lo gnyis so// lo gnyis las lhag na yang de phyin chad brtul zhugs de nyams par mi 'gyur la, de phyin chad mi bsrung bar bya ba'ang min no*. Jā Tib. *brtul gzhugs*, Skt. *vrata*. MW renders *vrata* as “observance, vow.” Cf. BHSD *vrata-pada* (Pā. *vata-pada*).

III.ii Karma in the Presence of the Twofold Saṃgha (*ubhaya-saṃgha*)²⁴⁹

III.ii.1 Gathering of the Twofold Saṃgha in Separate Boundaries

Then, after the entire *bhikṣusaṃgha*, comprised of at least ten *bhikṣus*, has gathered and been seated within a small boundary (Tib. *'khor*, Skt. *maṇḍa-laka*),²⁵⁰ and the entire *bhikṣuṇīs*,²⁵¹ has gathered and been seated within a small boundary, [the candidate] should be placed in front of the *karmakāraka-bhikṣu*, upon a bundle of grass (Tib. *rtsa chun po*, Skt. *viṇḍaka*) or on a hollow cushion (Tib. *khong tshangs can*, Skt. *masūrikā*),²⁵² join her palms together, and request full ordination from the twofold *saṃgha*.²⁵³

²⁴⁹ R/VP 124 (18b–21b).

²⁵⁰ Cf. Kieffer-Pülz (2010: 223): “a *saṅgha* of at least twelve nuns, must join a *bhikṣu saṅgha* of at least ten monks. The *bhikṣu saṅgha* and the *bhikṣuṇī saṅgha* are each placed within a small boundary (Skt. *maṇḍalaka*, Tib. *'khor*), thus forming two separate and independent *saṅghas*. The candidate for ordination sits in front of the *bhikṣu saṅgha* and requests ordination. The *karmakāraka* addresses the ordination formula to both *saṅghas*. Thus, the legal procedure is performed by a double assembly within two separate boundaries, and both assemblies have to agree. From the perspective of *pariṣad*, then, the Mūlasarvāstivādin method differs considerably from that of the Dharmaguptaka.”

²⁵¹ Tib. *nyung na yang dge slong ma bcu gnyis*. Cf. Eimer II 136.3 *f yul dbus su dge slong bcu la sogs pa'i tshogs sam/ mtha' 'khob dag tu gzhan med na 'dul ba 'dzin pa dang lnga la sogs pa'i tshogs la yang rung* “In a central land (Tib. *yul dbus*, Skt. *madhyadeśa*), ten *bhikṣus* or more should gather. In a border country (Tib. *mtha' khob*, Skt. *pratyanta*), five or more are permissible.”

²⁵² Cf. Tibetan parallel to Uj II.iii.2.1.3a: *pha gu'i steng du rtswa bting ba la rting pa gnyis kyis mnan nas tsog tsog por 'dug tu bcug ste*. “Have him crouch down on [a small platform of] brick, on a grass mat, pressed down on his two heels.”

²⁵³ Tib. *dge 'dun gnyis ka las*, Skt. *ubhaya-saṃghād*. Had it been two *saṃghas*, strictly speaking one would expect to find the Sanskrit in the dual, i.e. *ubhaya-saṃghabhyām*. The use of the singular suggests instead a single *saṃgha* of both groups or both sexes. The question as to whether the *saṃgha* is one or two is a complex one, with far-reaching implications for the role of the *bhikṣuṇī* communities and their relationship to that of the *bhikṣus*. The Sanskrit consistently treats *ubhaya-saṃgha* as a singular noun. On occasion, when its members are addressed, we may find a vocative in the plural, but when it

III.ii.2 Request for Upasāmpadā in the Presence of the Twofold Saṃgha

‘Venerable members of the twofold *saṃgha*.²⁵⁴ I, by the name of so-and-so am an applicant seeking full ordination²⁵⁵ under the female preceptor whose name so-and-so I utter for the purpose [of correctly identifying her]. I, by the name of so-and-so request full ordination from the twofold *saṃgha*. Venerable members of the twofold *saṃgha*, please fully ordain me. Venerable members of the twofold *saṃgha*, please raise me up.²⁵⁶ Venerable members of the twofold *saṃgha*, please take care of me. Venerable members of the twofold *saṃgha*, please be compassionate to me. Compassionate ones, for the sake of compassion, [Skt: please grant your acceptance].’ This should be stated a second and a third time.

functions as an agent, it does so in the singular, even in sentences that include a vocative plural. This gives us the curious mingling of singular and plural in the frequent opening to an utterance: “*śṛṇotu bhadantā ubhayasaṃgha*” – Eng. “Venerables (plural), may the twofold *saṃgha* (singular) listen (singular).” In Tibetan, the careful separation of singular collective agent from plural audience in the vocative is not maintained. This same phrase is rendered at times in Tibetan as “*gson cig btsun pa’i dge ’dun sde gnyis rnams*” and at times as “*gson cig btsun pa’i dge ’dun gnyi ga’i rnams*.” Moreover, we often find internal discrepancies among the various Tibetan editions on this point. In general, when translating singular forms of the noun *ubhayasaṃgha*, the Tibetan translates *ubhayasaṃgha* as both *dge ’dun sde gnyis* (two communities of the *saṃgha*) or *dge ’dun gnyis ka* (both *saṃghas*), thus preserving the ambiguity (or furthering the confusion). Moreover, the *bhikṣuṇī saṃgha* also functions on its own as a *saṃgha*, grammatically at least, as of course does the *bhikṣu saṃgha*. We will translate *ubhayasaṃgha* as twofold *saṃgha*, whether the Tibetan has *dge ’dun gnyis ka* (both *saṃghas*) or *dge ’dun sde gnyis* (two communities of the *saṃgha*).

²⁵⁴ Skt. *bhadantā ubhayasaṃgha*. Tibetan here has *btsun pa’i dge ’dun gnyi ga’i rnams* or *btsun pa’i dge ’dun gnyi rnams* in variant readings.

²⁵⁵ The Skt. noun *upasampatprekṣiṇī* (applicant for full ordination) is rendered in Tibetan in verbal form as *bsnyen par rdzogs par ’tshal (ba)*.

²⁵⁶ Tib. *bdag dbyung bar gsol*, Skt. *ulluṃpatu māṃ*. BSHD: *ulluṃpati, ulluṃpatu*. Cf. Pāli, Bhikkhunī Vuṭṭhāpana Bodhinyana Monastery 22nd October 2009: 6: *Ullumpatu mam, ayye, saṅgho anukampaṃ upādāya* “May the Saṅgha raise me up out of compassion.”

III.ii.3 Interrogation Concerning the Obstructive Conditions in the Midst of the Twofold Saṃgha

III.ii.3.1 Motion by the Karmakāraka-bhikṣu for Interrogation Concerning the Obstructive Conditions in the Midst of the Twofold Saṃgha

After that the *karmakāraka-bhikṣu* should make the motion (*jñapti*): ‘Venerable members of the twofold *saṃgha*, please listen. This [person] by the name of so-and-so requests full ordination with so-and-so as her female preceptor. Thus this [person] with the name so-and-so, with so-and-so as her female preceptor, requests full ordination from the twofold *saṃgha*. If the moment is right and the twofold *saṃgha* agrees to it, may the twofold *saṃgha* grant its permission. I, by the name of so-and-so will interrogate [her] about the obstructive conditions in the midst of the twofold *saṃgha*.’ This is the motion.

III.ii.3.2 Exhortation to Honesty by the Private Instructor Bhikṣu

‘You, by the name of so-and-so, please listen. This is your time to tell the truth. This is the right time. I will ask you just a few questions, and you should not be embarrassed, but answer correctly, ‘it is,’ when something is the case, and ‘it is not,’ when something is not the case.’

III.ii.3.3 Interrogation Concerning the Obstructive Conditions in the Midst of The Twofold Saṃgha

1. ‘Are you a woman?’ ‘I am a woman.’
2. ‘Have you reached the age of twelve in the case of someone living in a household (*gṛhoṣṭhā*) or the age of twenty as an unmarried woman (*kumārikā*)?’ ‘I have reached it.’
3. ‘Do you have the five robes and alms bowl?’ ‘I have them.’
4. ‘Are your father and mother [Skt. or] your husband alive?’
5. ‘Do you have permission from your father and mother or your husband?’ [Skt. ‘I have permission.’]
6. ‘You are not a slave, are you?’ [Skt.: ‘No, I am not.’]

7. ‘You are not someone who has been abducted (*āhr̥tikā*),²⁵⁷ are you?’
8. ‘You are not a pawn (*prāptikā*),²⁵⁸ are you?’
9. ‘You are not someone who has been sold (*vikr̥tikā*),²⁵⁹ are you?’
10. ‘You are not someone who has offered herself as servant in lieu of payment of a loan (*vaktavyikā*), are you?’
11. ‘You are not desired by anyone, are you?’²⁶⁰
12. ‘You are not a magical apparition, are you?’²⁶¹
13. ‘You are not in service to the king, are you?’
14. ‘You do not bear a grudge against the king, do you?’
15. ‘You are not someone who acts to harm the king, are you?’
16. ‘You are not someone who has acted to harm the king or instigated others to do so, are you?’²⁶²
17. ‘You are not vicious, are you?’
18. ‘You are not overcome with grief, are you?’
19. ‘You are not pregnant, are you?’
20. ‘You do not lack genitals, do you?’
21. ‘You do not have both [male and female] genitals (*ubhayavyañjanā*), do you?’
22. ‘You do not have conjoined genitals, do you?’
23. ‘You do not menstruate continually, do you?’
24. ‘You do not suffer from amenorrhea, do you?’
25. ‘You do not have ambiguous sexual characteristics, do you?’
26. ‘You have not seduced a *bhikṣu*, have you?’

²⁵⁷ Tib. *phrogs pa*. Alternative reading: *brkus pa*.

²⁵⁸ Tib. *myed btson*. In this second iteration of the list of obstructive conditions, the Sanskrit omits *prāptikā*, although it was included at this point in the formulation above.

²⁵⁹ Tib. *btsongs pa*. Note that above in III.i.1.3.2 Tshal pa has the same order, while Them spang ma has a different order.

²⁶⁰ As in the previous iteration of this list, this has no Sanskrit equivalent.

²⁶¹ As in the previous iteration of this list, this has no Sanskrit equivalent, and in Tibetan is only attested in the RLS editions. Furthermore, RLS adds here: “You are not an animal, are you?” which is neither attested in Skt. nor in any Tshal pa edition. Derge omits it here too, although it had included it above.

²⁶² The apparent redundancy of the first half of this question does not appear in the Sanskrit in this second list. It did, however, appear in the previous Sanskrit formulation of this obstructive condition and reads thus in all our Tibetan editions.

27. 'You have not killed your father, have you?'
28. 'You have not killed your mother, have you?'
29. 'You have not killed an *arhat*, have you?'
30. 'You have not shed the blood of a *tathāgata* with malicious intent, have you?'
31. 'You are not an adherent of a non-Buddhist sect [*tīrthikā*], are you?'
32. 'You have not gone over to the *tīrthikās*, have you?'
33. 'You are not a notorious bandit, are you?'
34. 'You are not one who lives by theft, are you?'
35. 'You are not someone who one who lives apart [from their monastic community], are you?'
36. 'You are not someone who is not entitled to live [with the order], are you?'

III.ii.3.4 Interrogation Concerning Additional Matters

37. 'Had you gone forth previously?' If she replies to that, 'Yes, I have gone forth [previously],' then say, 'In that case, you may leave.' But if she replies, 'I have not gone forth [previously],' then ask:
38. 'Have you now gone forth and practiced celibacy well?' 'I have.'
39. 'Have you requested the two years' training in the six *dharmas* and the six subordinate *dharmas* from the *bhikṣuṇī saṃgha*?' 'I have requested it.'
40. 'Have you trained for two years in the six *dharmas* and the six subordinate *dharmas*?' 'I have trained.'
41. 'Did the *bhikṣuṇī saṃgha* bestow on you the *brahmacaryopasthāna-saṃvṛti*?' 'They bestowed it.'²⁶³
42. 'Have the required preliminary acts been done by the *bhikṣuṇī saṃgha*?' 'They have been done.'
43. 'Have you pleased the *bhikṣuṇī saṃgha*?' 'I have pleased it.'
44. 'Are you completely free of the obstructive conditions?' 'I am completely free.'²⁶⁴

²⁶³ The questions here numbered as 41, 42, 43, and 44 are not included in the list above. In the case of 41 and 42, these steps had not yet taken place.

²⁶⁴ This and the previous three questions had been erroneously placed above at III.i.1.3.3 in several of the Tibetan *Kanjur* editions, but did not appear at that place in the Sanskrit MS.

45. ‘You do not owe any debts to anyone, whether much or little, do you?’²⁶⁵
 46. ‘What is your name?’ ‘What is the name of your female preceptor?’ She should reply, ‘My name is so-and-so. I will utter her name for the purpose [of correctly identifying her.] The name of my female preceptor is so-and-so.’²⁶⁶

III.ii.3.5 Interrogation Concerning Diseases in the Midst of The Twofold Saṃgha

‘You by the name of so-and-so, please listen. A woman’s body can be harmed by diseases such as the following:²⁶⁷

1. leprosy (*mdze, kuṣṭha*)
2. goiter (*bras, gaṇḍa*)
3. exanthema (*shu ba, kiṭibha*)
4. leukoderma (*phol mig, kilāsa*)
5. ringworm (*tshad pa, dadrū*)
6. scabies (*sha bkra, kacchū*)
7. itching (*rkong pa, kaṇḍū*)
8. carbuncle (*klog pa/glog pa, rajata*)
9. psoriasis (*rab tu g.ya’ ba, vicarcikā*)
10. vomiting, nausea (*skyugs pa, charddi*)
11. hemorrhoids (*gzhang ’brum, arśāṃsi*)
12. labored breathing (*skyigs bu, hikkā*)
13. infection or epidemic (*rims, jvara*)
14. pulmonary consumption (*zad pa, kṣaya*)

²⁶⁵ This question appeared as number 41 in the previous list.

²⁶⁶ This question appeared as number 42 in the previous list.

²⁶⁷ There are numerous, relatively minor, variations in the order in which the Tibetan here lists the diseases, compared to the earlier list. There are also a number of discrepancies with the Sanskrit, as noted. For details, see table.

15. insanity (*myos pa*)²⁶⁸
16. fatigue (*ngal ba, klama*)
17. dizziness (*mgo g.yung, bhrama*)²⁶⁹
18. phlegm, mucus (*lud pa, kāsa*)
19. asthma (*dbugs mi bde ba, śvāsa*)
20. dehydration (*skem pa, śoṣa*)²⁷⁰
21. epilepsy (*brjed byed, apasmāra*)
22. paralysis (*'jas pa*)²⁷¹
23. jaundice (*nad dkar po, pāṇḍuroga*)²⁷²
24. elephantiasis (*rkang 'bam, ślīpada*)
25. genital fistula (*mtshan par rdol ba, bhagandara*)²⁷³
26. tumor (*skran*)
27. blood disease (*khrag nad*)
28. excessive bile disorder (*mkhris pa, raktapitta*)
29. anal pustules (*rkub 'brum*)
30. burning sensation (*yan lag tsha ba, aṅgadāha*)
31. burning pain in the side (*rtsib logs tsha ba, pārśvadāha*)

²⁶⁸ In the initial formulation of this list of diseases, the Tibetan had here urinary obstruction (*chu bgags pa'gags pa*). It is missing in this restatement of the list in Tibetan, and does not appear in Sanskrit, neither in this nor in the previous list.

²⁶⁹ In contrast to this iteration, previously we had *rmong bu* apparently in lieu of *mgo g.yung* translating *bhrama*.

²⁷⁰ In the earlier list, this appeared as *skjem pa*.

²⁷¹ The Sanskrit here has *āṭakkara*, as noted above in the previous list, but it is difficult to see the correlation to the Tibetan term *'jas pa*.

²⁷² In the earlier list this appears as *dkar po'i nad*.

²⁷³ Here as well as in the previous iteration, all three of these, i.e., genital fistula (*mtshan par rdol ba, bhagandara*), tumor (*skran*) and blood disease (*khrag nad*) are omitted in JKQ. In both iterations of this list in Sanskrit, only the first occurs.

32. broken bone (*rus pa zhig pa, asthibheda*)
33. virulent fever (*rims drag po, prajvara*)
34. fever lasting a day (*rims zhag gcig pa, ekāhika*)
35. fever lasting two days (*zhag gnyis pa, dvaitīyaka*)
36. fever lasting three days (*zhag gsum pa, traitīyaka*)
37. fever lasting four days (*zhag gbzhi pa, cāturthaka*)
38. daily fever (*rims nyin re ba*)
39. serious fever arising from imbalance of all three humors ('*dus pa'i rims, sāṃnipātika*)
40. intermittent chronic fever (*rims ldang dub pa*)²⁷⁴
41. constant fever (*rtag pa'i rims, satatajvara*)

'Do you have any such diseases or any other physical conditions? Please speak correctly and precisely.'

III.ii.4 Actual Act of Full Ordination before the Twofold Saṃgha

²⁷⁵III.ii.4.1 Motion before the Twofold Saṃgha for Full Ordination

Next, the *bhikṣu* who files the motions (Tib. *gsol ba byed pa'i dge slong*, Skt. *jñāptikāraka*) should make the [following] motion, and then institute the act:

²⁷⁴ Compared to the order of the previous list, these last two conditions are inverted.

²⁷⁵ Here, in the Tibetan editions, a new section of the *Vinayaḥśudrakavastu* ('*Dul ba phran tshogs kyi gzhi*) starts, i.e. fascicle (Tib. *bam po*; Skt. *kalāpa*) 37 or 38. No such division is indicated in Sanskrit. JKQD have *bam po sum bcu rtsa bdun pa* (= section 37), and RLS have *bam po so brgyad pa* (= section 38). Furthermore, JKQD read '*Dul ba phran tshogs kyi gzhi*, while RLS read '*Dul ba phra mo'i dngos po*, which seems to be a different Tibetan rendering of *Vinayaḥśudrakavastu*. 1 *bam po* = 300 *ślokas* and 1 *śloka* = 32 syllables. Exceptions to this are the *Bodhicaryāvatāra* where 2 *bam po* consist of 500 *ślokas*, or the *Heart Sūtra* where one *bam po* has only 25 *ślokas* (see also Kuijp 2009: 128). Furthermore, there is a Tibetan saying: *le'u ka ya(r) blta* (for first *le'u* you have to look upward), *bam po ka ma(r) blta* (for the [first] *bam po* you have to look downward). Similarly, to find the numbering of a chapter (*le'u*),

‘Venerable members of the twofold *saṃgha*, please listen. This [person] by the name of so-and-so with so-and-so as female preceptor, is seeking full ordination from the twofold *saṃgha*. This [candidate] by the name of so-and-so, with so-and-so as female preceptor, requests full ordination from the twofold *saṃgha*. She is a woman, has a female organ, and has reached the age of twelve years in the case of someone living in a household or the age of twenty years as an unmarried woman. She has the five robes and alms bowl.²⁷⁶ The *bhikṣuṇī saṃgha* has granted her the two years of training in the six dharmas and the six subordinate *dharmas*, and she has trained for two years in the training of the six *dharmas* and the six subordinate *dharmas*. The *bhikṣuṇī saṃgha* has given her the *brahmacaryopasthānasaṃvṛti* by means of the three *dharmas*.²⁷⁷ The required preliminary acts have been done by the *bhikṣuṇī saṃgha*, the *bhikṣuṇī saṃgha* has been pleased with her, and she says that she is free of the obstructive conditions.

Therefore, [this candidate] by the name of so-and-so, with so-and-so as female preceptor, requests full ordination from the twofold *saṃgha*. If the moment is right and the twofold *saṃgha* agrees to it, may the twofold *saṃgha* grant its permission. May the twofold *saṃgha* fully ordain [the candidate] by the name of so-and-so, with the female preceptor so-and-so.’ This is the motion.

one must look to the end of that chapter where the number is given, whereas to identify the number of a *bam po*, one looks to the beginning of the *bam po*, since the enumeration of *bam po* is presented at the opening of that *bam po*. But as van der Kuijp (2009: 116-117) points out, infrequently, there are opposite examples, where the enumeration of *bam po* is presented at the end of that *bam po*. Also note: H *da* 170a5. Cf. Dpe bsdur ma notes give only N *bam po* 38, H *bam po* 37 here.

²⁷⁶ RLS add here: “and her parents and husband have given their permission. She is completely free of obstructive conditions. She is practicing *brahmacarya* well,” but this is not attested in the Sanskrit.

²⁷⁷ Tib. *chos gsum gyis*, Skt. *tribhir dharmaiḥ*. The Chinese parallel T. 1453[24] 462 c20–463 a1 seems not to have this term. It is unclear to what this term refers. It is, of course, missing from Uj, which does not include *brahmacaryopasthānasaṃvṛti*. For an enumeration of three *dharmas* in other contexts, cf. (DM) *bshad pa'i chos / sgrub pa'i chos / 'bras bu'i chos so*. 600 9. Sinitic vocab. for *sde snod gsum*. Stein, *Tibetica Antiqua* I 163.

III.ii.4.2 Proclamation by the Karmakāraka of the Actual Act (*karmavācanā*)

The *karman* should be instituted as follows: ‘Venerable members of the twofold *saṃgha*, please listen. This [person] by the name of so-and-so, with so-and-so as female preceptor, is seeking full ordination from the twofold *saṃgha*. She is a woman, has a female organ, and has reached the age of twelve years in the case of someone living in a household or the age of twenty years as an unmarried woman. She has the five robes and alms bowl.²⁷⁸ The *bhikṣuṇī saṃgha* has granted her the two years of training in the six *dharmas* and the six subordinate *dharmas*, and she has trained for two years in the training of the six *dharmas* and the six subordinate *dharmas*. The *bhikṣuṇī saṃgha* has given her the *brahmacaryopasthānasamvṛti* [Skt. by means of the three *dharmas*].²⁷⁹ The required preliminary acts have been done by the *bhikṣuṇī saṃgha*, the *bhikṣuṇī saṃgha* has been pleased with her, and she also says that she is free of obstructive conditions.

Since [this candidate] by the name of so-and-so, with so-and-so as female preceptor, is requesting full ordination from the twofold *saṃgha*, those venerables²⁸⁰ who agree to fully ordain this [person] by the name of so-and-so, with so-and-so as female preceptor, please remain silent. Those, who do not agree, please speak.’ This is the first *karmavācanā*. It should be declared a second and a third time.

III.ii.4.3 Announcement of the Resolution

“This [person] by the name of so-and-so, with so-and-so as female preceptor, has been fully ordained by the twofold *saṃgha*. By remaining silent, the twofold *saṃgha* has agreed and granted its permission. I hereby declare it so.”

²⁷⁸ RLS add here: “and her parents and husband have given their permission. She is completely free of obstructive conditions. She is practicing *brahmacarya* well,” but this is not attested in the Sanskrit.

²⁷⁹ Here different from III.ii.4.1. Tib. *om.* “*chos gsum gyis.*”

²⁸⁰ Tib. *tshe dang ldan pa rnams*, Skt. *āyusmantah.*

III.iii End of the Act of Full Ordination (*upasampadā*)

III.iii.1 Measuring the Shadow²⁸¹

Then the shadow should be measured.²⁸² The *bhikṣuṇīs* used a very long [Skt. vine²⁸³] to measure the shadow. The Bhagavān said, “Do not measure the shadow with a very long vine.” When they measured with their feet,²⁸⁴ the Bhagavān said: “Do not measure with your feet. Take a stick that is four fingerwidths long.” This is how a stick that has this specific length came to be called a ‘person.’²⁸⁵

III.iii.2 Ascertaining the Season²⁸⁶

After that the season should be announced. These are winter, spring, rainy season, the period of shorter rains,²⁸⁷ and long season. Among these, winter is four months, spring is four months, the rainy season is one month, the period of shorter rains is one day, and the long [rainy] season is three months less the one night [and day of the period of shorter rains].²⁸⁸

²⁸¹ R/VP 124 (21b–22a). Cf. Uj II.iii.3.1. Similar in Chung (2011: II.iii.3.1 Tibetan text 96, Skt. text 49, other parallels 143). For more details, see above II.iii.2.3.

²⁸² Tib. *gcal ba*. Skt. *māpayitvya*; *grib ma gcal bar bya'o* and imperative *gcol cig*. From the context and the Sanskrit equivalent, it is clear, that the term should indicate measuring. But according to Jā, *gcal ba* – to spread, display, lay out. However, see also Jā: 'jal ba, pf. bcal, fut. gzhal, imp. 'jol; – to weigh, to measure. This is found attested in Uj. II.iii.3.1: *grib tshod gzhal bar bya'o*. It would appear, that *gcal ba* may have been an archaic form or alternative to 'jal ba.

²⁸³ Tib. *om*. but includes it in the next line (*shing lcug ma*). Mvy 4232 'khri shing *ngam lcug(s) ma (latāvallī)*.

²⁸⁴ Tib. *rkang pa*, Skt. *pāda*.

²⁸⁵ Tib. *skyes bu*, Skt. *puruṣa*.

²⁸⁶ Cf. Uj II.iii.3.3. Note that the order differs in the Bhikṣu KaVā. First the time is ascertained, then the season, but the basic content is the same.

²⁸⁷ Tib. *zad pa*; cf. MW: *mṛtavāṛṣika* – the period of the short rains (which cease within 24 hours).

²⁸⁸ R/VP 124 (22a). This conforms to the common division into five seasons as explained in the Vinaya and following the lunar calendar: 1) winter season (*dgun gyi dus*, four months) consisting of the 16th day of the 9th month to the 15th day of the 1st month; 2) spring season (*dpyid kyi dus*, four months) consisting of the

III.iii.3 Ascertaining the Time of Day²⁸⁹

The time should also be announced. Early dawn, mid-dawn, end of dawn, just before sunrise, sunrise, first eighth of daylight, first quarter of daylight, just before noon, at noon, just after noon, the last quarter of daylight, the last eighth of daylight, just before sunset, at sunset, just before stars appear, starlight, [Skt. and so forth.]

16th of the 1st month to the 15th of the 5th month; 3) summer (rains) season (*dbyar gyi dus*, one month) consisting of the 16th day of the 5th month to the 15th day of the 6th month; 4) the so-called “short summer (rains) season” (*dbyar thung ngu’i dus* 1 day) consisting of the 16th day of the 6th month (24 hours), and 5) the “long summer (rains) season” (*dbyar ring po’i dus*, three months less the one day) consisting of the 17th day of the 6th month to the 15th day of the 9th month. See also Härtel (1956: 87), as well as Tsedroen (Monastic Rites 1996: 30), and (1996: 63n89) where in the Preparatory Rite for Agreement on the Summer (Rainy Season) Retreat (*dbyar khas len gyi sbyor ba’i cho ga*) it is announced that “tomorrow,” i.e., the next day, the rainy season retreat will be initiated. Here “next day” refers to the 16th day of the 6th month, provided the *samgha* has decided to accept the commitment to engage in an early summer (rainy season) retreat (*dbyar snga ma*), which lasts three months. The late summer (rainy season) retreat (*dbyar phyi ma*) starts on the 16th day of the 7th month. The Preparatory Rite for Agreement to Summer Retreat takes place on the 15th day after the *poṣadha* ceremony. See also Wilson (1984–1989: 231–234) for the Vinaya calendar according to which the MSV divides the year into six seasons. However, as this passage shows, the MSV (also) knows a division into five seasons, which is different from the division into three seasons that is followed by the Theravādins in accordance with the Vedic system. The six seasons are common in the MSV Vinaya rituals practiced in contemporary Tibetan Buddhism.

²⁸⁹ Uj II.iii.3.2.

IV The Four Kinds of Principle Guidelines to be Observed by Bhikṣuṇīs²⁹⁰

IV.i The Three Supports of Life (*trayo niśrayāh*)²⁹¹

IV.i.1 Introduction

Then the three supports should be announced. ‘You, by the name of so-and-so, please listen. The Bhagavān, the Tathāgata, the Arhat, the Samyak-saṃbuddha, who knows and sees, has taught the following three supports for *bhikṣuṇīs* who have gone forth and fully ordained. If *bhikṣuṇīs* rely on these, this is their going forth, full ordination, and bhikṣuṇīhood²⁹² in the well-spoken Dharmavinaya. What are the three?’

IV.i.2.1 Niśraya 1²⁹³

‘Among robes,²⁹⁴ those from a heap of rags are appropriate and easy to obtain. If *bhikṣuṇīs* rely on these, that would be their bhikṣuṇīhood, going forth, and full ordination in the well-spoken Dharmavinaya. Will you, Venerable, by the name of so-and-so, from today onward for as long as you live, be contented with robes from a rag heap?’ She should reply, ‘Yes, I will be contented with them.’ ‘If a surplus is obtained, you may also accept silk, cotton, *prāvāra* cloth,²⁹⁵ thin or fine cotton,²⁹⁶ cloth made from hempen

²⁹⁰ Cf. Tsedroen & Anālayo (2013: 758).

²⁹¹ R/VP 124 (23b).

²⁹² Uj III.i.1 has accordingly *bhikṣubhāvaḥ* (Kanjur H 'dul ba, ka, 80b3, D 'dul ba, ka, 58a5: dge slong gi dngos po). Härtel (1956: 87) om. this introduction.

²⁹³ Cf. Uj III.i.2.1.

²⁹⁴ Tib. *chos gos*, Skt. *cīvarāḥ*.

²⁹⁵ Tib. *bgo ba*, Skt. *prāvāra*. According to MW, an upper or outer garment, cloak, mantle.

²⁹⁶ Not in Skt. Mvy 5875 *seng ras* (*veṣṭaka*) Mvy 8985 *seng ras* (*viralikā*). In Skt. here: *aṃśukā*. Cf. BSHD.

plant,²⁹⁷ raw silk,²⁹⁸ *āmīlā*²⁹⁹ cloth, *somilā* cloth,³⁰⁰ cloth of dark maroon silk,³⁰¹ fine Kāśī³⁰² cloth, fine linen,³⁰³ fine *dukūla* cloth,³⁰⁴ fine *koṭambaka* cloth,³⁰⁵ and any other appropriate cloth obtained from the *saṃgha* or from an individual in moderate measure]. Do you fully commit³⁰⁶ to such a state³⁰⁷? To this she should reply: ‘I fully commit.’

IV.i.2.2 Niśraya 2³⁰⁸

‘You, by the name of so-and-so, please listen. Among [types of] food, alms food (*piṇḍapāta*) is appropriate and easy to obtain. If *bhikṣuṇīs* rely on that, this becomes their *bhikṣuṇī*hood, going forth, and full ordination in the well-spoken Dharmavinaya. Will you, Venerable, by the name of so-and-so, from today onward for as long as you live, be contented with alms food?’ She should reply, ‘Yes, I will be contented with it.’ ‘If a surplus is obtained, you may accept boiled rice,³⁰⁹ pap,³¹⁰ gruel,³¹¹ regularly offered [food],³¹² food

²⁹⁷ Tib. *ldum bu sha na’i gos*, also *sha na’i ras*, Skt. *śāṅaka*, Mvy 9160.

²⁹⁸ Tib. *srin pa / srin bu*, Skt. *kauśeya*. Mvy 4846 *srin bu (kṛmi)* – worm, insect. We follow here the Skt.

²⁹⁹ Tib. *ras a mi la*, Skt. *āmīlā*; Mvy 9172 *ras a mi la – be’u ras yug chen*.

³⁰⁰ Tib. *so mi la*, Skt. *somilā*; cf. Mvy 9175 *be’u phrug*, *be’u phrag (saumilakā)*.

³⁰¹ Tib. *la ba’i kha dog srin bu smug po ’dra ba*, Skt. *kṛmivarṇā*. MW: *kṛmi*: a silk worm, lac (red dye caused by insects). BSHD: *kṛmivarṇā*.

³⁰² Tib. *kaśika’i phra mo*, Skt. *kāśīsūkṣma*. Kāśī refers to Varāṇasī. Cf. Mvy 9176 *yul ka sha’i ka’i ras phran (kāśīsūkṣma)*. Cf. BSHD: *kāśika*, *kāśikā*.

³⁰³ Tib. *zar ma’i phra mo*, Skt. *kṣomakasūkṣma* (better known as *kṣaumakasūkṣma*); Mvy 9161 *zar ma’i ras (kṣaumaka)*. Cf. BSHD: *kṣomaka*.

³⁰⁴ Tib. *rtswa du kū la phra mo*, Mvy 9162: *dukūla’i ras*; Skt. *dukūlakasūkṣma*, i.e., made of the inner bark of the *dukūla* plant.

³⁰⁵ Tib. *ras ko tam ba ka phra mo*, Skt. *koṭambakasūkṣma*, Mvy 9163: *ko(t)ṭambaka*, Tib. *kotamba’i ras*.

³⁰⁶ Tib. *mngon du yi dam bca’ ba*, Skt. *abhisamḥotsyase*.

³⁰⁷ Here Tibetan *gnas* corresponds not to *niśraya*, as it had above, but to *sthānam*.

³⁰⁸ Cf. Uj III.i.2.2.

³⁰⁹ Tib. *’bras chan*, Skt. *bhakta*.

³¹⁰ Tib. *skyo ma*, Skt. *tarpaṇa*.

³¹¹ Tib. *thug pa*, Skt. *(ya)vāgūpāna*.

³¹² Tib. *rtag [re ’khor]*, Skt. *naityaka*; cf. Mvy 5762. Only Derge adds here: *’phral la bos pa’i’am | spags pa’i’am | lnga ston nam*. Tib. *’phral la bos pa*; Mvy 5764

given away on the feast of the eighth lunar day,³¹³ food of the fourteenth lunar day,³¹⁴ and food of the fifteenth lunar day, (i.e., full moon),³¹⁵ and any other appropriate alms food obtained by the *saṃgha* or by an individual, in moderate measure. Do you fully commit to such a state?' To this she should reply: 'I fully commit.'

IV.i.2.3 Niśraya 3³¹⁶

'You, by the name of so-and-so, please listen. Herbal decoction³¹⁷ is appropriate and easy to obtain. If *bhikṣuṇīs* rely on that, this becomes their *bhikṣuṇī*hood, going forth, and full ordination in the well-spoken Dharmavinaya. Will you, Venerable, by the name of so-and-so, from today onward for as long as you live, be contented with medicine made by

'phral la bos pa (autpātika): food offered by sudden invitation; Tib. *spags pa*; Mvy 5765 *sbags pa (piṇḍa; utpiṇḍa)*: food offered in order to do [*pūjā* for ancestors offering]; *piṇḍa*, Tib. *lṅga ston*; Mvy *lṅga ston (pāñcamika)*: food given away on the feast of the fifth lunar day. In India, on the fifth days of certain months in the lunar calendar, such as the *nāga pāñcami*, the custom is to make ritual food offerings, called *piṇḍa*. The *piṇḍa* offering is made of dough that is pressed inside one hand and thus has the shape of the five fingers. This can also be understood from the context, because the first three in the Derge list refer to different kinds of food, no. 4–6 refer to invitations to special meals, and no. 9–12 to special dates. So these listed between the two categories are applicable to both, i.e., to special invitation and specific time.

³¹³ Tib. *brgyad ston*, Skt. *āṣṭamika*; cf. Mvy 5758.

³¹⁴ Tib. *bcu bzhi ston*, Skt. *cāturdaśika*; cf. Mvy 5759.

³¹⁵ Not in Skt. Tib. *nya ston*, Skt. *pāñcadaśika*; cf. Mvy 5760.

³¹⁶ Cf. Uj III.i.2.4.

³¹⁷ Tib. *bkus pa'i sman*, Skt. *pūtimuktabhaiṣajya*. MW *pūtimukta*: voiding excrement. BSHD *pūtimukta* = Pali *pūtimutta*, "interpreted even by Pali comms. as containing *mutta* = Skt. *mūtra*, urine; this is prob. a late and secondary interpretation, suggested by *pūti*-; it seems unlikely in MN i.316.24 *pūtimuttamā nānābhesajjehi saṃsaṭṭamā*; BHS prob. has the true form), a *medicinal decoction*, of herbs acc. to the apparent mg. of Tib., Chin., and Jap. on Mvy; one of the four *niśraya*, g.v., or *requisites* of the Buddhist monk: Mvy 8673; 9435 (misdefined in BR); Bhīk 23a.4."

boiling?’³¹⁸ She should reply, ‘Yes, I will be contented with it.’ ‘If a surplus is obtained, you may accept:

- 1) ghee,³¹⁹
- 2) sesame oil,³²⁰
- 3) honey,³²¹
- 4) *phāṇita* obtained from sugarcane,³²²
- 5) root medicine,³²³
- 6) stalk medicine,³²⁴
- 7) leaf medicine,³²⁵
- 8) flower medicine,³²⁶
- 9) fruit medicine,³²⁷
- 10) morning [medicine],³²⁸
- 11) evening [medicine],³²⁹

³¹⁸ Tib. *bkus te bor ba'i sman*, Mvy 8673, *sman bkus te bor ba*, Skt. *pūtimuktabhaiṣajya*.

³¹⁹ Tib. *mar*, Skt. *sarpis*; Mvy 5682: *mar (ghṛta)*. MW: ghee. Ghee is a form of clarified butter.

³²⁰ Tib. *'bru mar*, Skt. *taila*.

³²¹ Tib. *sbrang rtsi*, Skt. *madhu*, Mvy 5726, 5836.

³²² Tib. *bu ram*, Skt. *phāṇita*, MW: the inspissated juice of the sugar cane and other plants, Mvy 5696 *guḍa*, MW: sugar which forms itself into lumps, dry sugar, treacle, molasses, first thickening of the juice of the sugar-cane by boiling. A more precise definition is given by Kieffer-Pülz (2013). In her *Lost Gaṇṭhipadas*, II, 1135, note 8, 1137–1140, she goes into great detail, what *phāṇita* is about.

³²³ Tib. *rtsa ba'i sman*, Skt. *mūlabhaiṣajya*.

³²⁴ Tib. *sdong bu'i sman*, Skt. *gaṇḍabhaiṣajya*, Mvy 6223 *sdong bu = daṇḍa*.

³²⁵ Tib. *lo ma'i sman*, Skt. *patrabhaiṣajya*, Mvy 6225 *lo ma = viṭapa*.

³²⁶ Tib. *me tog gi sman*, Skt. *puṣpabhaiṣajya*, Mvy 6235 *me tog = puṣpa*.

³²⁷ Tib. *'bras bu'i sman*, Skt. *phalabhaiṣajya*, MW: *phala* – fruit.

³²⁸ Tib. *snga dro ba*, Skt. *kālika*, MW: seasonable, Mvy 8247 *pūrvāhṇa*, MW the earlier part of the day.

³²⁹ Tib. *phyi dro ba*, Skt. *yāmika*, Mvy 8249 *phyi dro*, Skt. *aparāhṇa*.

12) weekly [medicine],³³⁰

13) life-long [medicine],³³¹

and any other appropriate medicine obtained by the *saṃgha* or by an individual, in moderate measure. Do you fully commit to such a state?' To this she should reply, 'I fully commit.'

IV.ii The Eight Infractions Leading to Exclusion from the Saṃgha³³²

IV.ii.1 Introduction

IV.ii.1.1 Result of Making Effort and Engaging in Wrong Conduct

'You, by the name of so-and-so, please listen. The Bhagavān, the Tathāgata, the Arhat, the Samyaksambuddha, who knows and sees, has taught the following eight infractions (Tib. *ltung ba'i chos brgyad*, Skt. *aṣṭau patanīyā dharmāḥ*)³³³ for *bhikṣuṇīs* who have gone forth and fully ordained. If a *bhikṣuṇī* makes effort and engages³³⁴ in any of these³³⁵ activities,³³⁶ immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*.³³⁷ She will no longer be a daughter of the Śākya (*śākya Putriyā*).³³⁸ Her *bhikṣuṇī*hood will be lost. Her [status as

³³⁰ Tib. *bdun pa'i [sman]*, Skt. *sāptāhika*.

³³¹ Tib. *mam 'tsho'i bar du, yāvajjīvaka*.

³³² R/VP (23b–29b). Cf. Uj III.ii.1.1. For *bhikṣus* there are only four infractions (Tib. *ltung bar 'gyur ba'i chos bzhi*, Skt. *catvāraḥ patanīyā dharmāḥ*).

³³³ Sch 261 MS Kṣudr-v(Bhī) 23 b3

³³⁴ Tib. *brtun cing byed pa*.

³³⁵ Tib. *gang yang rung*, Skt. *anyatamānyatama*, BHSD adj. = *anyatarānyatara* = one or another.

³³⁶ Tib. *gnas*, Skt. *sthāna*.

³³⁷ Tib. *dge sbyong ma*, Skt. *śramaṇī*. This is the female form of *śramaṇa* and is not to be confused with *śramaṇerī*, the short form of *śramaṇerikā* (Tib. *dge tshul ma*).

³³⁸ Tib. *śākya'i sras mo*, Skt. *śākya Putriyā*.

a] *śramaṇī* will also be lost. She will be lost,³³⁹ destroyed,³⁴⁰ fallen,³⁴¹ and completely defeated.³⁴² It will not be possible to reinstate her as a *śramaṇī*.’

IV.ii.1.2 Simile

‘Just as when a palmyra tree has had its top cut off, there will be no more chance³⁴³ to turn green, sprout, expand, flourish, or reach full growth.’³⁴⁴

IV.ii.1.3 Repetition of Result of Wrong Conduct

‘Likewise, if a *bhikṣuṇī* makes effort or engages in any of these eight activities, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya. Her *bhikṣuṇī*hood will be lost. Her [status as a] *śramaṇī* will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a *śramaṇī*.’³⁴⁵

³³⁹ Tib. *med pa’o*, Skt. *dhvasyate*.

³⁴⁰ Tib. *bsrubs pa’o*, Skt. *mathita*. Our translation takes the sense from the Sanskrit, since *mathita* has a primary meaning of churned or stirred up, which is the meaning of *bsrubs pa*, but can also mean destroyed. Cf. MW.

³⁴¹ Tib. *lung ba’o*, Skt. *patita*.

³⁴² Tib. *phas pham pa*, which here translates Skt. *parājīta*. See note below for more details. For *bhikṣus*, in Uj III.ii.1.1 the term is rendered as *lung bar pham par gyur pa*. Cf. Härtel (1956: 89): Skt. *parājīta*.

³⁴³ Tib. *skal ba med pa*, Skt. *abhavya*.

³⁴⁴ Cf. Uj III.ii.1.2.

³⁴⁵ In the Skt. the phrase “What are the eight?” (cf. below) comes here. But the Tibetan places the question slightly below, at IV.ii.2.1.1.

IV.ii.2 List of the Eight Infractions (Patanīyā Dharmāḥ)

IV.ii.2.1 Patanīya-Dharma 1³⁴⁶

IV.ii.2.1.1 Wrong Conduct, and Benefit of Its Abandonment³⁴⁷

‘You, by the name of so-and-so, please listen. What are the eight? The Bhagavān has criticized desire³⁴⁸ in many different ways:³⁴⁹ It is grasping;³⁵⁰ desire is attachment,³⁵¹ desire is attraction,³⁵² desire is [intent on what is]

³⁴⁶ See above, IV.ii.1.1, p. 244 note 332 and p. 245 note 341, and below p. 261 note 441. Sch 261 MS Kṣudr-v(Bhī) 23 b3 has *patanīyā dharmma* em. *patanīyā dharma*. The term, more common today, *pārājika*, occurs in our Sanskrit text for the first time in IV.ii.2.7 Patanīya-Dharma 7, while in Tibetan, above at IV.ii.1.1, p. 145) *ltung ba 'i chos bryad (aṣṭau patanīyādharmaḥ)* and *phas pham pa* both occur, but there *phas pham pa* translates not the Skt. term *pārājika*, but *parājita*, which we have rendered in English as “defeated.”

³⁴⁷ Cf. Uj III.ii.2.1.1.

³⁴⁸ Tib. *'dod pa smad pa*, Skt. *kāmā vigarhitā*.

³⁴⁹ The handling of this list in the Tibetan translations of the *Bhikṣuṇīkarmavācanā* and the *Bhikṣukarmavācanā* differs in interesting ways. In the Sanskrit equivalents to both, we have a series of compounds all having *kāma* as its first term. The translators of the *Bhikṣuṇīkarmavācanā* apparently construed these compounds as *karmadhāraya* compounds, that is to say, as appositional. Thus, the Tibetan has *'dod pa ni chags pa'o* || *'dod pa ni sems pa'o* || *'dod pa ni sdug pa'o* etc, whereas in the corresponding passage in the *Bhikṣukarmavācanā*, the same *kāma* compounds were construed by the Tibetan translators as fourth-case *tatpuruṣa*. Cf. Uj III.ii.2.2.1 *'dod pa la zhen pa dang* | *'dod pa la 'chums pa dang* | *'dod pa la lhag par zhen pa ni*. There are also notable discrepancies in the terms that comprise the two lists. The Sanskrit of the *Bhikṣukarmavācanā* contains a subset of those terms appearing in the *Bhikṣuṇīkarmavācanā* and these same Sanskrit terms are translated differently into Tibetan in the *Bhikṣukarmavācanā* as compared to the *Bhikṣuṇīkarmavācanā*. For the Skt. in the *Bhikṣukarmavācanā*, cf. Härtel (1956: 80).

³⁵⁰ Tib. *'dzin pa'o*. There does not appear to be Sanskrit equivalent to this term in the list.

³⁵¹ Tib. *'dod pa ni chags pa'o*, Mvy 2123 *bdag tu chags pa*, *bdag la chags pa (ātma-sneha)*. BSHD: desire for lust, Mvy 2123 *'dod pa la 'dun pa (kāmacchanda)*. Skt. differs: *kāmasneha*, Mvy *sneha* 4616 *snum pa'm gsher ba*.

³⁵² Tib. *'dod pa ni sems pa'o*.

attractive,³⁵³ desire is abiding [with the object],³⁵⁴ desire is fixation,³⁵⁵ [and] desire is extreme attachment.³⁵⁶

‘[The Bhagavān] has praised the giving up of desire,³⁵⁷ [its] abandonment,³⁵⁸ [its] extinction,³⁵⁹ the freedom from desire,³⁶⁰ the rising above it,³⁶¹ [its] thorough pacification,³⁶² [and its] cessation.³⁶³ He praised, encouraged others to praise, extolled, and acclaimed [it]. Therefore, from today onward, you by the name of so-and-so should not gaze at³⁶⁴ a man with attachment in your mind, nor even look at him with attachment, not to mention forming a couple and engaging in non-celibate conduct, that is to say, sexual intercourse.

IV.ii.2.1.2 Specification

‘The Bhagavān has also said, “If a *bhikṣuṇī* who is staying with [other] *bhikṣuṇīs* who are observing the same precepts, and then without either returning her precepts, without disclosing that her precepts are weakened,

³⁵³ Tib. *'dod pa ni sdug pa'o*. Skt. *kāmaprema*. Lokesh Chandra *sdug pa*.

³⁵⁴ Tib. *'dod pa ni gnas so*, Skt. *kāmālaya*, Härtel: “das Lust-Haften,” MW *ālaya* – dwelling.

³⁵⁵ Tib. *'dod pa ni gdon mi za ba'o*, Skt. *kāmaniṅyanti*, Härtel: “das Lust-Gebundensein”, MW *niyata* – fastened, tied. Skt. *desire fixed / tied to the object*. Cf. Mvy 522 *gdon mi za bar (niyata)*, Jä *gdon mi za bar* – undoubtedly, indubitably.

³⁵⁶ Tib. *'dod pa ni shin tu chags pa ste*, Skt. *kāmādhyavasāna*, Härtel: “Lust-Bemühung,” *desire with perseverance*.

³⁵⁷ Tib. *'dod pa spangs pa ni sos sor bsngags pa'o*, Skt. *kāmānāṃ prahāṇam ākhyātam*.

³⁵⁸ Tib. *slar bskur ba'o*, Skt. *pratiniḥsarggo*, Mvy *pratiniḥsarga = nges par spangs pa*. Skt. *vyantibhāvaḥ* being removed, Mvy 7042 *mthar byed pa*, Härtel “Beseitigung.”

³⁵⁹ Tib. *zad pa'o*, Skt. *kṣaya*, Härtel “Zerstörung.”

³⁶⁰ Tib. *'dod chags dang bral ba'o*, Skt. *virāga*, MW: *passionless*, Mvy 973 *virāga-nīśrita*, Härtel “Austreibung der Leidenschaft.”

³⁶¹ Tib. *'phags pa'o*. In Tib. *'phags pa*, differs from Skt. *nirodha* which would normally appear in Tib. as *'gog pa*. Härtel “Vernichtung.”

³⁶² Tib. *rnam par zhi ba'o*, *vyupaśama*, Mvy 7668, cf. BSHD, Härtel “Beendigung.”

³⁶³ Tib. *nub pa'o*, Skt. *astaṅgama*, BSHD *astaṅgama* used as synonym for *nirodha*, disappearance, cessation. Härtel “Untergang.”

³⁶⁴ LCh: Tib. *mig tshugs su brtag pa*, Skt. *animiṣalocanaṃ nirikṣya*.

engages in non-celibate conduct, that is to say, sexual intercourse, even with an animal,³⁶⁵

IV.ii.2.1.3 Result of Wrong Conduct and Simile

IV.ii.2.1.3.1 Result of Wrong Conduct

‘if a *bhikṣuṇī* makes effort or engages in any such activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya. Her *bhikṣuṇī*hood will be lost. Her [status as a] *śramaṇī* will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a *śramaṇī*.

IV.ii.2.1.3.2 Simile

‘Just as when a palmyra tree has had its top cut off, there will be no more chance to turn green, sprout, flourish, or expand.

IV.ii.2.1.4 The Admonition to Abandon such Conduct

‘Likewise, if a *bhikṣuṇī* makes effort and engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a

³⁶⁵ The Sanskrit indicates that the quote closes here, which appears to be confirmed by the *Bhikṣuṇīprātimokṣasūtra*. Our reading of this rather challenging (if not convoluted) passage in Tibetan draws heavily on the much clearer formulation in the Sanskrit. Cf. first *pārājika*: If a *bhikṣuṇī* engages in the impure conduct of sexual activity, even with an animal, then that *bhikṣuṇī* commits a *pārājika* and is expelled [from the order]. Kanjur D 4 (*’dul ba*), *ta*, *Dge slong ma’i so sor thar pa’i mdo* (*Bhikṣuṇīprātimokṣasūtra*), 46a2–4, reads similarly, but words it differently: *yang dge slong ma gang dge slong ma rnams dang lhan ciḡ bslab pa mtshungs par gyur pas bslab pa ma phul zhing | bslab pa nyams par ma byas par mi tshangs par spyod pa ’khrig pa’i chos bsten na tha na dud ’gro’i skye gnas su skyes pa dang lhan ciḡ kyang rung ste | dge slong ma de phas pham par gyur pa yin pas gnas par mi bya’o* (cf. Tsomo 1996: 80–81 *pārājika* no. 1: “If a *bhikṣuṇī* who is dwelling in accordance with the training together with the *bhikṣuṇīs* contravenes the training, disregards the training, and unchastely engages in sexual activities, even with an animal, that *bhikṣuṇī* commits a *pārājika* and is expelled from the order.”)

bhikṣuṇī. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya. Her bhikṣuṇīhood will be lost. Her [status as a] *śramaṇī* will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a *śramaṇī*. From today onward do not behave [like this]. Do not make effort or engage [in such activity]. Abandon such conduct, and swiftly³⁶⁶ make efforts to protect your mind, using recollection and mindfulness.

IV.ii.2.1.5 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.ii.2.2 Patanīya-Dharma 2

IV.ii.2.2.1 Wrong Conduct³⁶⁷

‘You, by the name of so-and-so, please listen. The Bhagavān has criticized stealing in many different ways. He has praised, encouraged others to praise, extolled, and acclaimed the giving up of stealing. Therefore, from today onward, you by the name of so-and-so should not take with the intention of stealing even the husk of a sesame seed that has not been given [to you] by another person, let alone [something worth] five *māṣās*³⁶⁸ or more than five *māṣās*.

IV.ii.2.2.2 Specification³⁶⁹

‘The Bhagavān also said, “If a *bhikṣuṇī*, whether staying in a village or in a secluded place, takes something that has not been given by others, in what would be considered to be stealing, taking whatever amount of something not given that would lead to her arrest by a king or minister, and then to her being

³⁶⁶ Tib. *smyur du*, Skt. *tīvraś*.

³⁶⁷ Cf. Uj III.ii.2.2.1.

³⁶⁸ Cf. Härtel (1956: 90).

³⁶⁹ Cf. Uj III.ii.2.2.2.

executed, chained, or banished, with the words, 'Hey you, you are a thief. You are ignorant. You are a fool. You are a thief.'³⁷⁰

IV.ii.2.2.3 Result of Wrong Conduct and Admonition to Abandon It

'Likewise, if a *bhikṣuṇī* makes effort or engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya.' ... Repeat as above, up to ... 'Make efforts to protect your mind, using recollection and mindfulness.'

IV.ii.2.2.4 Vow

'You will not behave like that, will you?' She should reply, 'I will not behave [like that].'

IV.ii.2.3 Patanīya-Dharma 3

IV.ii.2.3.1 Wrong Conduct

'You, by the name of so-and-so, please listen. The Bhagavān has criticized killing in many different ways. He has praised, encouraged others to praise, extolled, and acclaimed the giving up of killing. Therefore, from today onward, you, by the name of so-and-so, should not intentionally kill living beings, even an ant or [other] small insects,³⁷¹ let alone a human being or a developing human body.³⁷²

³⁷⁰ Tibetan repeats *rku ba*. (*kye khyod ni rku ba'o | mi shes pa | blun pa'o || rku ba'o*). The Sanskrit does not repeat the term translated twice by *rku ba*, but uses synonyms: Skt. *bhoḥ puruṣa cauro si bā(lo si mū)ḍho si steyo sīti*. Note that RLS leaves out the second *rku ba*, perhaps considering it a repetition. The first and the fourth in Tibetan are *rku ba*, while the first and the fourth in Skt. are *caura* and *steya*. Note the use of masculine endings.

³⁷¹ Tib. *groḡ sbur*, Skt. *kuntapipīlika*.

³⁷² Tib. *mi'am mi lus su gyur pa*, Skt. *manuṣyo vā manuṣyavigraha*. BSHD 'one that has human form' somewhat broader than *manuṣya* (including at least the human embryo). See Pāli Vin III 73.21–23, Suttavibhaṅga III.3, cf. Horner (1938–1966:

IV.ii.2.3.2 Specification

‘The Bhagavān also said: “If a *bhikṣuṇī* deliberately kills a human being or a developing human body with her own hands, or gives a person a weapon, seeks an assassin for that person,³⁷³ encourages someone to die or praises the advantages of death to someone, by saying, ‘Hey, what is the point of such an evil, filthy, and miserable³⁷⁴ life? Hey, better that you die than live,’ if, deliberately and calculatedly, in different ways, she urges someone to die or praises the advantages of death to a person, and by such means the person dies.”³⁷⁵

IV.ii.2.3.3 Result of Wrong Conduct and Admonition to Abandon It

‘In such a way, if a *bhikṣuṇī* makes effort or engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya. Her *bhikṣuṇī*hood will be lost.’ ... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’

i.126): *manussaviggaho nāma yaṃ mātukucchimiṃ paṭhamaṃ cittaṃ uppannaṃ paṭhamaṃ viññāṇaṃ pātubhūtaṃ yāva maraṇakālā, ethantare eso manussaviggaho nāma* (Human being means: from the mind’s first arising, from (the time of) consciousness becoming first manifest in a mother’s womb until the time of death, here meanwhile he is called a *human being*). The Tib. parallel to Uj III.ii.2.3.1 has “... *mi’am mir chags pa.*” Cf. Jā *mngal du chags pa* – to be produced in the womb, as the fetus is. The five stages of embryonic development (Tib. *mngal gyi gnas skabs lnga*) are summarized in the *Abhidharmakośabhāṣya*, D 4091 (*mngon pa*), *khu*, 172b4–5: *nur nur po (kalala)*, *mer mer po (arbuda)*, *nar nar po (peśin)*, *gor gor po (ghana)*, *rkang lag ’gyugs pa (prāsākhā)*. For more details see Robert Kritzer’s *Garbhāvākrāntisūtra: The Sūtra on Entry into the Womb* based on the *Kṣudrakavastu* of the *Mūlasarvāstivādinaya* (2014). Look also for Skt. *garbh’avasthā* or *garbhāvasthā* (Tib. *mngal gyi gnas skabs*). For the respective *pārājika* 3, see in the *Mūlasarvāstivāda Bhikṣuṇīprātimokṣasūtra* (Tsomo 1996: 81).

³⁷³ Tib. *mtshon thogs pa gyerba*, Skt. *śastrādhāraka*. BSHD: assassin.

³⁷⁴ Tib. *sdug (chags)*, Skt. *dur*.

³⁷⁵ *dus byed pa – kāla kriyā* – (DM) *shi ’phos pa*. Btsan-lha. to die. A Sanskritism from *kālam kr*. Roesler in Facets 161.

IV.ii.2.3.4 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.ii.2.4 Patanīya-Dharma 4

IV.ii.2.4.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān has criticized lying in many different ways. He has praised, encouraged others to praise, extolled, and acclaimed the giving up of lying. Therefore, you, by the name of so-and-so, please listen. If you should not deliberately tell a lie even for fun, there is no need to mention falsely claiming (possession of) superhuman faculties even though not having any of them at all.

IV.ii.2.4.2 Specification

IV.ii.2.4.2.1 Lie about having Superhuman Faculties or Special Qualities

‘The Bhagavān also said that “if a *bhikṣuṇī* who is not clairvoyant, who is not all-knowing, should claim to have superhuman faculties that she lacks and of which she has none, [or] the special qualities of a truly noble being,³⁷⁶ knowledge, vision, or direct contact, saying, ‘I know this, I see that,’ and when asked what, should reply, ‘I know suffering. I know its origin. I know cessation and the path,’ and when asked, ‘what do you see?’ [should reply], ‘I see gods. I see *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśācas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*.³⁷⁷

³⁷⁶ Tib. *’phags pa’i khyad par chud pa*, Skt. *alamāryaviśeṣādhigama*.

³⁷⁷ The Tibetan editions RSL add here: ‘Deities see me too. *Nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśācas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas* also see me.’ This is not attested in our Sanskrit BhīKāVā. For a list of names of *devas*, *nāgas*, and other beings (*lha dang klu la sogs pa’i ming*), see Mvy 3215–3225. Another list can be found at Mvy 4753 (*yi dbags (dags) su gtogs pa’i ming la*), including Mvy 4754: *yi dbags*, *yi dags* (preta), 4755 *kumbhāṇḍa (grul bum)*, and 4756 *piśāca (sha za)*.

IV.ii.2.4.2 Lie about Hearing the Sound of Gods and Other Beings

‘I hear the sound of the gods. I hear the sounds of *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*.³⁷⁸ I go to see the gods. I also go to see the *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*. The gods also come to see me. The *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas* come to see me, too. I talk with the gods. I am always speaking to them. I exchange pleasantries³⁷⁹ with them. I constantly stay with them. I talk with the *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas*. I am always speaking to them. I exchange pleasantries with them. I constantly stay with them.³⁸⁰ The *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas* talk with me. They are always speaking to me. They exchange pleasantries with me. They constantly stay with me.³⁸¹

IV.ii.2.4.2.3 Lie about Having Attained 21 Kinds of Perception

Likewise, although one has no such attainment, to say ‘I have attained

1. the perception³⁸² of impermanence,³⁸³

³⁷⁸ As above, RLS add here: ‘The deities also hear my voice. The *nāgas*, *yakṣas*, *garuḍas*, *gandharvas*, *kiṃnaras*, *mahoragas*, *piśacas*, *pretas*, *kumbhāṇḍas*, and *kaṭapūtanas* hear my voice, too.’

³⁷⁹ Tib. *so sor dga’ bar byed* – lit. to delight each other; cf. Jā: *dga’ bar byed* – to make glad, to delight. Skt. *sammodayati*.

³⁸⁰ Again, the Tibetan RLS editions add here: ‘‘The deities also talk with me. They are always speaking to me. They exchange pleasantries with me. They constantly stay with me.’’ This is not attested by our Sanskrit manuscript.

³⁸¹ The Tibetan RLS editions read ‘‘The *nāgas* ... stay with me’’ which is not attested by our Sanskrit manuscript and also found in a slightly different reading in the JKQD editions.

³⁸² Tib. *’du shes*, here = *mngon sum du rtog pa*. Skt. *saṃjñā*

³⁸³ Tib. *mi rtag pa’i ’du shes thob pa*, Skt. *anityasaṃjñā*, Pā. *anicca-saññā*, cf. Mvy 1191 *mi rtag pa* (*anitya*).

2. the perception that impermanence is suffering,³⁸⁴
3. the perception of no-self in suffering,³⁸⁵
4. the perception of the disagreeable in food,³⁸⁶
5. the perception that there is nothing enjoyable in the whole world,³⁸⁷
6. the perception of defects,³⁸⁸
7. the perception of abandonment,³⁸⁹
8. the perception of being free from desire,³⁹⁰
9. the perception of cessation,³⁹¹
10. the perception of death,³⁹²

³⁸⁴ Tib. *mi rtag pa la sdug bsngal bar 'du shes*, Skt. *duḥkhasaṃjñā*, cf. Mvy 1238 *sdug bsngal shes pa* (*duḥkhajñāna*).

³⁸⁵ Tib. *sdug bsngal ba la bdag med par 'du shes*, Skt. *duḥkhe anātmasaṃjñā*; cf. Pā. *anattā-saññā*,³⁸⁵ cf. Mvy 1193 *bdag med pa* (*anātmaka*).

³⁸⁶ Tib. *zas la mi mthun par 'du shes*, Skt. *āhāre pratikūlasaṃjñā*, Pā. *āhāre patikkūla-saññā*, cf. Mvy 7006.

³⁸⁷ Tib. *'jig rten thams cad la mi mos par*, Skt. *sarvaloke 'nabhiratisaṃjñā*, Pā. *sabba-loke anabhirati-saññā*. Mvy 7007 *'jig rten thams cad la mngon par mi dga' ba'i 'du shes* (*sarva-loke 'nabhirati-saṃjñā*). Cf. Nyanatiloka's Buddhist Dictionary: 'contemplation on disinterestedness regarding the whole world', described in A. X., 60 in the following words: "If, Ānanda, the monk gives up his tenacious clinging to the world, his firm grasping and his biases and inclinations of the mind, and turns away from these things, does not cling to them, this, Ānanda, is called the contemplation on disinterestedness regarding the whole world."

³⁸⁸ Tib. *nyes pa'i dmigs su 'gyur bar 'du shes*, Skt. *ādīnavasaṃjñā*; cf. Mvy 7309 *nyes dmigs* (*ādīnavah*).

³⁸⁹ Tib. *spang bar 'du shes*, Skt. *prahāṇasaṃjñā*.

³⁹⁰ Tib. *'dod chags dang bral bar 'du shes*, Skt. *virāgasamjñā*.

³⁹¹ Tib. *'gog par 'du shes*, Skt. *nirodhasaṃjñā*; cf. Mvy 1500, 1988 *'gog pa'i snyoms par 'jug pa* (*nirodhasamāpatti*), ecstasy with entire ceasing and stopping. See also Mvy 1491 *snyoms par 'jug pa'i ming* (*samāpattināmāni*). Nyanatiloka's Buddhist Dictionary: *nirodha-samāpatti*: 'attainment of extinction' (S. XIV, 11), also called *saññā-vedayita-nirodha*, 'extinction of feeling and perception'.

³⁹² Tib. *'chi bar 'du shes*, Skt. *maraṇasaṃjñā*, Pā. *maraṇāsaññā*; cf. Mvy 2236 *'chi ba'i sdug bsngal* (*maraṇaduḥkka*).

11. the perception of impurity,³⁹³
12. the perception of [a corpse] becoming (dark) blue,³⁹⁴
13. the perception of its becoming full of pus,³⁹⁵
14. the perception of its becoming putrid,³⁹⁶
15. the perception of its being decomposed by worms,³⁹⁷
16. the perception of its being swollen,³⁹⁸
17. the perception of its being devoured by worms,³⁹⁹
18. the perception of its becoming red,⁴⁰⁰
19. the perception of its being torn asunder,⁴⁰¹
20. the perception of its skeleton,⁴⁰² [and]
21. the perception of realizing emptiness.⁴⁰³

³⁹³ Tib. *mi gtsang bar 'du shes*, Skt. *aśubhasaṃjñā*; cf. Mvy 1155 *mi sdug pa bsgom pa (aśubhabhāvanāḥ)*, meditation of ugliness. Cf. Nyanatiloka's Buddhist Dictionary: "vipallāsa: 'perversions' or 'distortions'. – 'There are four perversions which may be either of perception (*saññāvipallāsa*), of consciousness (*citta v.*) or of views (*dīṭṭhi-v.*). And which are these four? To regard what is impermanent (*anicca*) as permanent; what is painful (*dukkha*) as pleasant (or happiness-yielding); what is without a self (*anattā*) as a self; what is impure (ugly: *asubha*) as pure or beautiful' (A. IV, 49). – See Manual of Insight, by Ledi Sayadaw (WHEEL 31/32). p.5."

³⁹⁴ Tib. *mam par sngos par 'du shes*, Skt. *vinīlakasaṃjñā*; cf. Mvy 1156 *vinīlakasaṃjñā*.

³⁹⁵ Tib. *mam par mags par 'du shes*, no Skt. Cf. Mvy 1157, *vidhūtikasaṃjñā*, Mvy also: *vipūtikasaṃjñā*.

³⁹⁶ Tib. *mam par rul bar 'du shes*, Skt. *vipūyakasaṃjñāyā*; cf. Mvy 1157 *vipūyakasaṃjñāyā*.

³⁹⁷ Tib. *mam par 'bus gzhigs par 'du shes*, Skt. *vipaṭumakasaṃjñā*; cf. Mvy 1158.

³⁹⁸ Tib. *mam par bam bar du shes*, Skt. *vyādhmātakasaṃjñā*; cf. Mvy 1159.

³⁹⁹ Tib. *mam par zos par 'du shes*, Skt. *vikhyādītakasaṃjñā*; cf. Mvy 1161, MW.

⁴⁰⁰ Tib. *mam par dmar bar 'du shes*, Skt. *vilohitakasaṃjñā*; Mvy 1160.

⁴⁰¹ Tib. *mam par 'thor bar du shes*, Skt. *vikṣiptakasaṃjñā*; Mvy 1162.

⁴⁰² Tib. *rus gong du 'du shes*, Skt. *asthisamjñā*; Mvy 1164.

⁴⁰³ Tib. *stong pa nyid du so sor rtogs par 'du shes*, Skt. *śūnyatāpratyaavekṣaṇasaṃjñā*; cf. Mvy 113 *so sor rtog pa 'i ye shes (pratyaavekṣaṇasaṃjñā)*.

IV.ii.2.4.2.4 Lie about Having Attained the Four Levels of Meditative Absorption and other Realms

Likewise, although one has no such attainment, to say, 'I have attained the first level of meditative absorption,⁴⁰⁴ the second, third, fourth, lovingkindness, compassion, sympathetic joy,⁴⁰⁵ equanimity, the sphere of infinite space,⁴⁰⁶ the sphere of infinite consciousness,⁴⁰⁷ the sphere of not-the-slightest,⁴⁰⁸ the sphere of having neither perception nor non-perception.⁴⁰⁹

IV.ii.2.4.2.5 Lie to Have Attained Different Levels of Realization

Likewise, although one has no such attainment, to say, 'I have attained

1. fruit of stream entering,⁴¹⁰
2. fruit of once-returning,⁴¹¹
3. fruit of non-returning,⁴¹²
4. magical power,⁴¹³

⁴⁰⁴ This refers to within the physical or material realm (*rūpadhātu*).

⁴⁰⁵ The opposite of envy or schadenfreude.

⁴⁰⁶ Tib. *nam mkha' mtha' yas skye mched*, Skt. *ākāśānantyāyatana*. Mvy 3110. This and each of the next three items are the four formless realms. For the four names, cf. Mvy 3109.

⁴⁰⁷ Tib. *rnam shes mtha' yas skye mched*, Skt. *vijñānānantyāyatana*; Mvy 3111.

⁴⁰⁸ Tib. *cung zad med pa'i skye mched*, Skt. *ākīncanyāyatana*; Mvy 3112 *ci yang med pa'i skye mched*.

⁴⁰⁹ Tib. *'du shes med 'du shes med min skye mched rnam so*, Skt. *naivasamjñānā-samjñāyatana*. Mvy 3113.

⁴¹⁰ Tib. *rgyun du zhugs pa'i 'bras bu*, Skt. *śrotāpattiphala*, Pā. *sotāpattiphala*. Cf. Nyanatiloka's Buddhist Dictionary: *ariya-puggala*.

⁴¹¹ Tib. *lan gcig phyir 'ong ba'i 'bras bu*, Skt. *sakṛdāgāmiphala*, Pā. *sakadāgāmiphala*.

⁴¹² Tib. *phyir mi 'ong ba'i 'bras bu*, Skt. *anāgāmiphala*, Pā. *anāgāmiphala*. The Tibetan RLS editions add here "fruit of arhatship." Tib. *dgra bcom pa nyid kyi 'bras bu*. This term is not listed here in the Sanskrit.

⁴¹³ Tib. *rdzu 'phrul gyi yul*, Skt. *ṛddhiviśaya*, Pā. *iddhividha*. Cf. Nyanatiloka's Buddhist Dictionary: *abhiññā*: The six 'higher powers', or supernormal knowledge's, consist of five mundane (*lokiya*, q.v.) powers attainable through the utmost perfection in mental concentration (*samādhi*, q.v.) and one supermundane (*lokuttara*, q.v.) power attainable through penetrating insight (*vipassanā*, q.v.),

5. divine ear,⁴¹⁴
6. mind reading,⁴¹⁵
7. remembrance of former existences,⁴¹⁶
8. death and transmigration,⁴¹⁷ and birth,⁴¹⁸
9. extinction of contaminants,⁴¹⁹
10. arhat[ship],⁴²⁰
11. meditation of the eight liberations,⁴²¹ [and]
12. liberation from both parts.⁴²²

IV.ii.2.4.3 Result of Wrong Conduct and Simile

IV.ii.2.4.3.1 Result of Wrong Conduct

‘Any *bhikṣuṇī* who makes effort or engages in any such activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya. Her *bhikṣuṇī*hood will be lost. Her [status as a] *śramaṇī* will also be

i.e. extinction of all cankers (*āsavakkhaya*; s. *āsava*), in other words, realization of Arahantship or Holiness.

⁴¹⁴ Tib. *rdzu 'phrul gyi rna ba*, Skt. *divya-śrotra*, Pā. *dibba-sota*.

⁴¹⁵ Tib. *gzhan gyi sems shes pa*, Skt. *cetaḥparyāya*, Pā. *ceto-pariya-ñāna*.

⁴¹⁶ Tib. *sngon gyi gnas*, Skt. *pūrvanivāsa*, Pā. *pubbe-nivāsānussati*.

⁴¹⁷ Tib. *shi 'pho ba*, Skt. *cyuti*.

⁴¹⁸ Tib. *skye ba*, Skt. *upapāda*.

⁴¹⁹ Tib. *zag pa zad pa*, Skt. *āsraṇakṣaya*, Pā. *āsavakkhaya*.

⁴²⁰ Tib. *dgra bcom pa*, Skt. *arhat*, Pā. *arahant*. The syntax of the Sanskrit varies slightly, reading here *arhan aham asmi*.

⁴²¹ Tib. *rnam par thar pa brgyad la sgom pa*, Skt. *aṣṭavimokṣadhyāyī*, Pā. *aṭṭhvimokkha*. For a list of the eight, see Nyanatiloka's Buddhist Dictionary: *vimokkha*.

⁴²² Tib. *cha gnyis las rnam par grol ba*, Skt. *ubhayatobhāgavimukta*, Pā. *ubhato-bhāga-vimutta*. Cf. Nyanatiloka's Buddhist Dictionary: *ubhato-bhāga-vimutta*: liberated in two ways, namely, by way of all eight absorptions (*jhāna*, q.v.) as well as by the supermundane path (*sotāpatti*, etc.) based on insight (*vipassanā*, q.v.).

lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a *śramaṇī*.’

IV.ii.2.4.3.2 Simile

‘Just as when a palmyra tree has had its top cut off, there will be no more chance to turn green, sprout, flourish, or expand.’

IV.ii.2.4.4 The Admonition to Abandon such Conduct

‘Therefore, if a *bhikṣuṇī* makes effort or engages in such activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya. Her *bhikṣuṇī*hood will be lost. Her [status as a] *śramaṇī* will also be lost. She will be lost, destroyed, fallen, and completely defeated. It will not be possible to reinstate her as a *śramaṇī*. From today onward, do not behave [like this]. Do not make effort or engage [in such activity]. Abandon such conduct, and swiftly make efforts to protect your mind, using recollection and mindfulness.’

IV.ii.27.4.5 Vow

‘You will not engage in any such conduct, will you?’ She should reply, ‘I will not engage [in them].’

IV.ii.2.5 Patanīya-Dharma 5

IV.ii.2.5.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān has said, “If a *bhikṣuṇī*, while aroused,⁴²³ has physical contact, with a male who is

⁴²³ Cf. BSHD *avaśruta*, f. tā, (sexually) lustful.

aroused,⁴²⁴ touching [anywhere between] her eyes and her knees, and is thoroughly touched, and she does so gladly,⁴²⁵

IV.ii.2.5.2 Result of Wrong Conduct and Admonition to Abandon It

‘if a *bhikṣuṇī* makes effort or engages in such an activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya.’ ... Repeat as above [in 2.4.4], up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’⁴²⁶

IV.ii.2.5.3 Vow

‘You will not engage in any such conduct, will you?’ She should reply, ‘I will not engage [in them].’

⁴²⁴ Tib. *dge slong ma chags bzhin du chags nas skyes pa dang lhan cig*. The Sanskrit makes clearer than does the Tibetan that both the woman and the man must be aroused: *bhikṣuṇī avaśrutā avaśrutena puruṣeṇa* Lit. an aroused *bhikṣuṇī* with an aroused male.

⁴²⁵ Tib. *dga' bar tshor*, Skt. *svīkuryād*.

⁴²⁶ Tib. *śākya'i sras mo ma yin no zhes bya ba nas | brtun cing mi 'jug pa dang | mi spyod par spong ba la smyur te sems srungs la | dran pa dang | bag yod pa dang | brtson pa'i bar du sbyar ro*. In EKS(D) the section abbreviated *zhes bya ba nas* ... *bar du sbyar ro* (corresponding to Skt. *pūrvavad yāvat*) is given in its full extent. Above, e.g., in IV.ii.2.2.3, it reads slightly differently: “*snga ma bzhin* ... *bar du sbyar ro*.”

IV.ii.2.6 Patanīya-Dharma 6

IV.ii.2.6.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān said, “If a *bhikṣuṇī*, while aroused, uses suggestive speech⁴²⁷ with⁴²⁸ a male who is aroused, plays with him,⁴²⁹ laughs,⁴³⁰ acts haughty,⁴³¹ races him,⁴³² brushes bodies with him,⁴³³ arranges a place,⁴³⁴ a time⁴³⁵ or secret signals,⁴³⁶ and

⁴²⁷ Tib. *rtse ba'i tshig rtse ba*. It is debatable what Sanskrit term the Tibetan is translating here. The Tibetan does not match the order of our Sanskrit manuscript. The uncertainty faced in attempting to map the Tibetan on to the Sanskrit is compounded by the fact that there is a minor text omission in this passage. In some cases, it may be that the Tibetan here is giving a more detailed depiction of what is alluded to in the Sanskrit terms. For example, the Skt. *saṃkililāyed* (BSHD “making happy noises together”) may be glossed here with Tib. *rtse ba'i tshig rtse ba* but the *dregs pa* (below) may also be serving this function, i.e. playing hard to get.

⁴²⁸ Tib. *lhan cig tu*. Skt. *sārdham*. Unlike the corresponding phrase in the 5th *patanīya-dharma*, the Sanskrit here includes *sārdham*. The Tibetan in both cases reads either *lhan cig* or *lhan cig tu*.

⁴²⁹ Tib. *rtse ba*. Skt. *saṃkrīdet*.

⁴³⁰ Tib. *dgod pa*, Skt. *saṃcagghet*.

⁴³¹ Tib. *dregs pa*. It is unclear whether this Tibetan is translating any of the Sanskrit verbs in this list and, if so, which one. Cf. Mvy 7338 *dregs pa* (*garvita*).

⁴³² Tib. *rgyug pa*. Here too, it is unclear whether this Tibetan is translating any of the Sanskrit verbs in this list and, if so, which one. Cf. Mvy 4952 *rgyug* (*dhāvati*); BSHD *dhāvita* – running.

⁴³³ Tib. *lus la 'tshog par byed pa*. Skt. It is similarly unclear whether this Tibetan is translating any of the Sanskrit verbs in this list and, if so, which one.

⁴³⁴ Tib. *stan*, Skt. *uddeśa*. Cf. Waldschmidt (1926: 77) which has *yul phyogs*.

⁴³⁵ Tib. *dus 'dor* (*ba*). Coming as this does in the list of three nouns governed by a single verb – in *uddeśaṃ nimittaṃ saṃketaṃ kūryad* for *bstan tam* | *dus 'dor ram* | *mtshan ma 'dzugs pa* – it would appear that *dus 'dor* appears to correspond to Skt. *saṃketa*. Cf. *'dor ba* in the sense of *rgyab pa* in Jā. However, the missing passage ends with *ksīped* which could also correspond to *'dor* (*ba*).

⁴³⁶ Tib. *mtshan ma 'dzugs pa*. See note above.

gladly accepts a man coming or going,⁴³⁷ and through these [measures], she lies down in a place⁴³⁸ where she surrenders herself as a woman to a man,⁴³⁹

IV.ii.2.6.2 Result of Wrong Conduct and Admonition to Abandon It

‘if a *bhikṣuṇī* makes effort or engages in such eightfold activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya.’ ... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’⁴⁴⁰

IV.ii.2.6.3 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.ii.2.7 Patanīya-Dharma 7

IV.ii.2.7.1 Wrong Conduct

‘You, by the name of so-and-so, please listen. The Bhagavān said: “If a *bhikṣuṇī* knew that another *bhikṣuṇī* had previously committed a defeat (Tib. *phas pham pa*, Skt. *pārājika*)⁴⁴¹ and was thus someone not entitled to live

⁴³⁷ *skyes pa 'ongs sam | song yang rung dga' bar tshor (ba)*. We are taking *dga' bar tshor* as translating *svikūryād*, as above.

⁴³⁸ Tib. *phyogs der lus phab*, Skt. *pradeśe pañja + + + kṣiped*. Schmidt (1993: 266n317) suggests *pañja(ram pari)kṣiped*.

⁴³⁹ Tib. *skyes pa'i dbang du bud med gyur*, Skt. *strī puruṣasya vaśānugā bhavati*.

⁴⁴⁰ This differs slightly from the earlier wording at IV.ii.2.5.2 “*śākya'i sras mo ma yin no zhes bya ba nas | brtun cing*.” The Tibetan reads here: “*śākya'i sras mo ma yin pa nas | gang brtun cing*.” As above in EKŚ(D) the section abbreviated *zhes bya ba nas ... bar du sbyar ro* (corresponding to Skt. *pūrvavad yāvat*) is given in its full form.

⁴⁴¹ Based on the pattern established by the previous six infractions, we would expect to find here the term *patanīya dharma* (Tib. *ltung ba'i chos*). This confirms what becomes clear from further usage, that *patanīya dharma* (Tib. *ltung ba'i chos*) and *pārājika* (Tib. *phas pham pa*) are used interchangeably and are effectively

with the monastic community (*asaṃvāsyā*)⁴⁴² and then after [the latter] *bhikṣuṇī* had either passed away, left the order,⁴⁴³ or run away somewhere, [that former] *bhikṣuṇī* were then to say, ‘Noble Ones, I had known previously that this *bhikṣuṇī* had committed such a defeat and that she had become unsuitable to stay with.’”

IV.ii.2.7.2 Result of Wrong Conduct and Admonition to Abandon It

‘If a *bhikṣuṇī* makes effort or engages in such activity of concealing a misdeed,⁴⁴⁴ immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya.’ ... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’⁴⁴⁵

IV.ii.2.7.3 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

synonyms. The Sanskrit term *pārājika* is attested for the first time here (Sch 267 MS Kṣudr-v(Bhī) 28b1). Cf. Introduction to Chap. 3, p. 87. However, in our Tibetan text *phas pham pa* already occurred in IV.ii.1.1, IV.ii.1.3, IV.ii.2.1.3.1, IV.ii.2.1.4, IV.ii.2.4. 3.1, and IV.ii.2.4.4, but there it translated the Skt. term *parājita* which we have rendered in English as “defeated.” However, in Tibetan the *phas pham par gyur ba*’i *chos bzhi* appears as *catvāraḥ pārājikā dharmāḥ* in Mvy 8358, and *pham par gyur ba* is given as the translation of *parājita* at Mvy 9132. The number four refers to the four *pārājikas* of a *bhikṣu*. Four of those are shared with *bhikṣuṇīs*, while the *bhikṣuṇīs* have an additional four *pārājikas*.

⁴⁴² III.i.1.3.2, *āntarāyika dharma* no. 36: “You are not someone who is not entitled to live [with the order], are you?” Skt. *āsaṃvāsika*, Tib. *mi gnas pa / gnas par mi bya ba*, Mvy 8758.

⁴⁴³ Tib. *slar babs par gyur pa*, Skt. *vibhrāntā* – lit.: wandered off. Cf. Tsendroen (2016, 195 note 58) renders “*dge slong mas bslab pa phul te babs pa las*” as “after a *bhikṣuṇī* renounced her training and descended [from her state of being a *bhikṣuṇī*].”

⁴⁴⁴ Tib. *kha na ma tho ba*, Skt. *avadya*.

⁴⁴⁵ As above in EKŚ(D) the section abbreviated *zhes bya ba nas ... bar du sbyar ro* (corresponding to Skt. *pūrvavad yāvat*) is given in its full form.

IV.ii.2.8 Patanīya-Dharma 8

IV.ii.2.8.1 Introduction and Wrong Conduct if not Abandoned after Admonishment by the Bhikṣuṇī Saṃgha up to Three Times

IV.ii.2.8.1.1 Introduction

‘You, by the name of so-and-so, please listen. The Bhagavān also said: “If a *bhikṣuṇī* knows [Skt. and sees] that a *bhikṣu* has been suspended through an act of exclusion (Skt. *utkṣepanakarman*, Tib. *spangs par ’gyur ba’i las*)⁴⁴⁶ that had been performed by the [Skt. entire] assembly of the *bhikṣu saṃgha*, and [she knows] that the [Skt. entire] assembly of the *bhikṣuṇī saṃgha* had also reached an agreement⁴⁴⁷ not to pay respect to him, yet when he has [already] backed down,⁴⁴⁸ and is showing deference⁴⁴⁹ to the members of the

⁴⁴⁶ Cf. Hirakawa (1982: 126) and Upasak (1975: 370–380).

⁴⁴⁷ Tib. *sdom pa bcas pa*, Skt. *saṃvṛti saṃmata*.

⁴⁴⁸ Tib. *de skra langs pa dang | nyal bzhin du* (lit., “with hair that had stood up and is [now] lying [back] down”). Skt. *utkacaprakacam*. This odd and highly colloquial phrase appears to refer to having one’s hackles raised, and then calming or settling them back down. We are opting to retain a vaguely physical metaphor without forcing it into an overly literal parallel. For the Pāli parallel and a detailed explanation, see Kieffer-Pülz’s Review on Yamagiwa’s Tibetan text edition and German translation of the *Pāṇḍulohitakavastu* (2008: 111): “Disziplinarverfahren werden gegen Mönche angestrengt, die im Widerspruch zu den Regeln des Vinaya agieren. Diese sind daher erregt bzw. aufgeregt, was durch das Bild der zu Berge stehenden Haare ausgedrückt wird (*utkacaprakaca*, ‘diejenigen, deren Haare gestäubt sind, deren Haare zu Berge stehen’). Diese Streitereien werden, indem das entsprechende Disziplinarverfahren gegen sie angestrengt wird, gezähmt oder beruhigt, d.h. das gestäubte Haar legt oder glättet sich.” (Disciplinary proceedings will be taken against monks who act contrary to the rules of the Vinaya. They are therefore agitated or excited, which is expressed by the image of hair standing on end (*utkacaprakaca*, “those whose hair is bristled, whose hair stands on end”). These disputes are tamed or calmed, i.e. the bristled hair is tamed or straightened, by bringing the appropriate disciplinary proceedings against them.)

⁴⁴⁹ Tib. *dge ’dun rnams la spu nyal bar byed*. Skt. *roma pātayantam*. (Lit., made hair lie back down toward the *saṃgha*). Very unlike the use of the phrase to let one’s hair down in English, this Sanskrit phrase means to show deference or to cool down one’s anger. Kieffer-Pülz (2008: 111) states that *roma pātayanti*

saṃgha and submitting⁴⁵⁰ to them, displaying reverence,⁴⁵¹ and staying within the boundary of the community asking for forgiveness, if, despite knowing this, she speaks to him,

IV.ii.2.8.1.2 Wrong Conduct

“saying: ‘Noble One, do not back down and show deference to the members of the *saṃgha* and submit to them. Do not display reverence. Do not stay within the boundary of the community asking for forgiveness either. Noble One, I will provide you with whatever you need, so that you want for nothing in terms of alms bowl, robes, strainer, drinking bowl, belt, [material] for [Skt. teaching], studying, reciting, engaging in yoga or meditation,’”⁴⁵² the *bhikṣuṇīs* should admonish that *bhikṣuṇī*, saying,⁴⁵³

IV.ii.2.8.1.3a Admonishment by the Bhikṣuṇī Saṃgha

“‘Noble One, the [Skt. entire] assembly of the *bhikṣu saṃgha* has suspended that *bhikṣu* through an act of exclusion (Skt. *utkṣepanakarman*). The [Skt. entire] assembly of the *bhikṣuṇī saṃgha* has reached an agreement not to pay respect to him. He has backed down and is showing deference to the members of the *saṃgha* and submitting to them, displaying reverence, and staying within the boundary of the community asking for forgiveness. Knowing this, you should not say to him:

corresponds to the Pāli expression *lomaṃ pāteti* and that the *Samantapāsādikā* explains *lomaṃ pātenti* as follows: ‘Sie lassen das Haar fallen, bedeutet: sie sind solche mit ‘gefallenem’ (d.h. nicht mehr gesträubtem) Haar; das bedeutet, sie gehen mit den Mönchen konform’ (*lomaṃ pātentiṭṭi pannaḷomaṃ honti, bhikkhū anuvattantiṭṭi attho*).’ (They let the hair fall, meaning: they are those with ‘fallen’ (i.e. no longer ruffled) hair; that is, they agree with the monks).

⁴⁵⁰ Tib. *’byung bar ’jug*. Skt. *niḥsaraṇaṃ pravarttayantaṃ*.

⁴⁵¹ Tib. *phyag byed par ston* “to show or make a show of paying reverence,” Skt. *samicīm upadarśayantaṃ*.

⁴⁵² Tib. *klog pa dang | kha ton dang | rnal ’byor yid la bya ba*. The Skt. adds *uddeśena* to this list of activities, *uddeśena pā[ṭhena svādhyāyena yogena] ma(nasi)kāreṇa*. It also suggests that *yoga* and *ma(nasi)kāra* are to be taken as two activities. The Tibetan omits the *dang* (“and”) between them in its list.

⁴⁵³ Tib. *dge slong ma de la dge slong ma mams kyis ’di skad du bsgo shig*.

IV.ii.2.8.1.3b Specification of Wrong Conduct after

“‘Noble One, do not back down, and show deference to the members of the *saṃgha* and submit to them. Do not display reverence. Do not stay within the boundary of the community asking for forgiveness either. Noble One, I will provide you with whatever you need, so that you want for nothing in terms of alms bowl, robes, strainer, drinking bowl, belt, [material] for [Skt. teaching], studying, reciting, engaging in yoga or meditation.’”

IV.ii.2.8.1.3c Admonishment up to Three Times

“‘Noble sister, stop speaking in this way, following somebody who has been excluded.’ The *bhikṣuṇīs* should instruct this *bhikṣuṇī* by saying this. If she gives up [that behavior], that is good. If she does not, she should be admonished and instructed as many as two or even three times so that she abandons the matter. If she gives in, that is good. If she does not, but follows the suspended *bhikṣu*,

IV.ii.2.8.2 Result of Wrong Conduct and Admonition to Abandon It

‘Having made effort or engaged in such an activity, immediately upon making such effort and engaging in it, she will no longer be a *bhikṣuṇī*. She will no longer be a *śramaṇī*. She will no longer be a daughter of the Śākya.’
... Repeat as above, up to ... ‘Make efforts to protect your mind, using recollection and mindfulness.’

IV.ii.2.8.3 Vow

‘You will not behave like that, will you?’ She should reply, ‘I will not behave [like that].’

IV.iii The Eight Gurudharmas to be Observed for Life⁴⁵⁴

IV.iii.1 Introduction

‘You, by the name of so-and-so, please listen. The following eight *gurudharmas* have been taught by the Bhagavān, the Tathāgata, the Arhat, the Samyaksambuddha, who knows and sees, for *bhikṣuṇīs* who have gone forth and fully ordained, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe them for life.

IV.iii.2 List of the Eight Gurudharmas

IV.iii.2.1 Gurudharma 1

‘What are the eight? You, by the name of so-and-so, after a woman has received the going forth and higher ordination from the *bhikṣus*, she should understand well that she has attained *bhikṣuṇī*hood.⁴⁵⁵ This, so-and-so, is the first *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.2 Gurudharma 2

‘*Bhikṣuṇīs* should seek the teacher’s instruction from the *bhikṣus* every half month. This, so-and-so, is the second *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.3 Gurudharma 3

Bhikṣuṇīs should not enter rainy-season retreat in a residence where there are no *bhikṣus*. This, so-and-so, is the third *gurudharma* established for

⁴⁵⁴ R/VP (29b–31a).

⁴⁵⁵ As noted in the previous occurrence of this passage, the Sanskrit here could alternatively be read to mean: “You, by the name of so-and-so, the going forth, higher ordination, and *bhikṣuṇī*hood should be expected by a woman from *bhikṣus*.”

women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.4 Gurudharma 4

When *bhikṣuṇīs* are concluding their stay in the rainy-season retreat, they should perform the *pravāraṇā* in both *saṅghas*, with regard to three points: what they have seen, heard, or suspected. This, so-and-so, is the fourth *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.5 Gurudharma 5

When a *bhikṣu* has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle, a *bhikṣuṇī* should not reproach or remind him [of that]. Bhikṣuṇīs are not permitted to reproach or remind a *bhikṣu* who has failings in his discipline, failings in his view, failings in his behavior, or failings in his lifestyle. However, it is not prohibited for *bhikṣus* to reproach or remind *bhikṣuṇīs*, who have failings in their discipline, failings in their view, failings in their behavior or failings in their lifestyle. This, so-and-so, is the fifth *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

IV.iii.2.6 Gurudharma 6

A *bhikṣuṇī* should not revile⁴⁵⁶ a *bhikṣu*. She should not antagonize him. She should not upbraid him.⁴⁵⁷ It is not permitted for *bhikṣuṇīs* to revile, antagonize or upbraid a *bhikṣu*. This, so-and-so, is the sixth *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.

⁴⁵⁶ Here the Tibetan reads *kha ngan mi bya ba*, unlike the previous two formulations of this *gurudharma*, I.3.4.6 and I.3.7.6, which had read *tshig ngan par mi smras ba*.

⁴⁵⁷ Sanskrit omits the term *paribhāṣa* here but includes it in the next occurrence of this list of prohibited actions in the line below.

IV.iii.2.7 Gurudharma 7

If a *bhikṣuṇī* violates a *gurudharma*, she should show respect to both *saṃghas* for half a month. This, so-and-so, is the seventh *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.⁴⁵⁸

IV.iii.2.8 Gurudharma 8

A *bhikṣuṇī* who has been fully ordained for a hundred years should formally salute a *bhikṣu* who has been fully ordained that very day, praise him, stand up, place her palms together and pay respect. This, so-and-so, is the eighth *gurudharma* established for women by the Bhagavān, for the sake of containment and to prevent the exceeding [of bounds]. Women should observe it for life.⁴⁵⁹

IV.iii.3 Acceptance of the Eight Gurudharmas as Practice (Learning Method)

‘Will you observe and practice these eight *gurudharmas*?’ She should reply, ‘I will practice them.’

IV.iv The Four Śramaṇakāradharmas⁴⁶⁰

IV.iv.1 Introduction

‘You by the name of so-and-so, please listen. The following four’ ... here the passage above (at IV.iii.1) should be inserted up to ‘the Samyaksambuddha, who knows and sees.’

⁴⁵⁸ This *gurudharma* appears in a different order as *gurudharma* 8 in EKŚ(D): 139b4–5.

⁴⁵⁹ This *gurudharma* appears in a different order as *gurudharma* 7 in EKŚ(D): 139b3–4.

⁴⁶⁰ Tib. **dge sbyong du byed pa'i chos bzhi*, see also Mvy 8708. Schmidt proposes reconstructing this in Skt. as **catvāraḥ śramaṇakāradharmāḥ*. R/VP 124 (31a). It appears thus in Uj. III.iii.1. Above we have the female form Skt. *śramaṇī* Tib. *dge sbyong ma* instead of Skt. *śramaṇa*, Tib. *dge sbyong*, see IV.ii.1.1, p.

IV.iv.2 The Four Qualities that Make a Śramaṇa

‘What are the four? You, by the name of so-and-so, from today onward, if someone insults you, do not insult them in return. If someone becomes angry at you, do not become angry in return. If someone beats you, do not beat them in return. If someone derides you, do not deride them in return.’

IV.v The Concluding Instruction

IV.v.1 Aspiration to Ordain Fulfilled

‘You by the name of so-and-so, please listen. Earlier you said: “May I go forth in the well-spoken Dharmavinaya, receive full ordination and bhikṣuṇīhood.” You had the wish, and [now you] are fully ordained. You have a female preceptor (*upādhyāyikā*) endowed with ethical discipline,⁴⁶¹ two teachers⁴⁶² endowed with ethical discipline, the [Skt. entire] assembly of the twofold *saṃgha* has instituted the *jñāptīcaturthakarmaṇ*, which is irreversible and not something to set aside,⁴⁶³ and thus you have gone forth and become fully ordained.’

244 note 337. Therefore, a reconstruction in Skt. as **catvāraḥ śramaṇī-kāraḥ dharmāḥ* would be conceivable too. As Schmidt (1993: 271 note 388) points out, the supplement is uncertain. But the female form **dge sbyong ma du byed pa'i chos bzhi* seems not to be attested in Tibetan. Therefore, a gender-neutral reading is more likely here.

⁴⁶¹ Note, no male preceptor (*upādhyāya*) is mentioned. That is the reason that many contemporary Tibetan Vinaya masters are under the impression that women cannot be ordained by monks. According to their studies a **bhikṣu upādhyāya* (Tib. **dge slong ma'i mkhan po*) does not exist.

⁴⁶² Although the Tibetan has only *slob dpon*, the use of the dual in Sanskrit (*ācāryā-bhyāṃ*) makes it clear that the reference is to two individuals, presumably an *ācārya* and an *ācāryikā*. The form leaves indeterminate the gender of the individuals.

⁴⁶³ Tib. *phyir bya ba med pa dang | gzhaḡ par bya ba med pas*, Skt. *akopyena asthāpanārheṇa*. The Tibetan preserves the instrumental case for this and the preceding clause, as applied in the Sanskrit, although it renders the Tibetan syntax awkward.

IV.v.2 Explanation of Equality in Religious Training

‘You, by the name of so-and-so, please listen. Anyone who is fully ordained, even if she is a *bhikṣuṇī* [fully ordained] for a hundred years, will observe the same precepts⁴⁶⁴ as one who became fully ordained today. The precepts observed by [you] who became fully ordained today, are those that are to be observed by one fully ordained for a hundred years. From today onward, you should please those who [practice] the same discipline as you, who have the same precepts as you, and who recite and read the same *Prātimokṣasūtra* as you. You should not displease them.

IV.v.3 Relationship with the Female Preceptor⁴⁶⁵

From today onward, you by the name of so-and-so, should consider your female preceptor as your mother. The female preceptor will also consider you to be her daughter. From today onward for as long as you live, you should attend your female preceptor [Skt. when she is ill]. As long as she lives, the female preceptor will also attend you [Skt. when you are ill].⁴⁶⁶

IV.v.4 Instruction on Bestowal of Respect

From today on, you by the name of so-and-so should be reverential and respectful to your teacher (Tib. *bla ma*, Skt. **guru*)⁴⁶⁷, your companions in

⁴⁶⁴ Tib. *bslab pa*, Skt. *śikṣā*.

⁴⁶⁵ R/VP 124.

⁴⁶⁶ The Sanskrit manuscript is missing text here, at a point where Uj. has *āmarañāya vā āvyutthānāya vā*, that is, “either until he dies or until he recovers.” We may imagine that our text might also include this strong expression of the bond between a *bhikṣuṇī* and her female preceptor.

⁴⁶⁷ The term *bla ma* is missing from this list in the Tibetan translation in Uj. Our Tibetan clearly places *bla ma* in the list with the companions, elders, etc., but this does not correspond to our Sanskrit, in which the term *guru* only appears embedded in *sagauravatayā*. This latter term appears in a list of three ways in which the *bhikṣuṇī* is advised to behave henceforth: *sagauravatayā sapratīṣayā sabhayavaśavarttīnyā*. Since the Tibetan appears to render *sapratīṣayā* and *sabhayavaśavarttīnyā* (as *ri mo bya ba* and *'jigs pa'i dbang du bya ba*, respectively) but does not have *sagauravatayā*, it seems possible that the term *bla ma* here somehow corresponds to *sagauravatayā*. However, *bla mar bya ba* would

the celibate life,⁴⁶⁸ your elder sisters (Tib. *gnas [b]rtan ma*, Skt. **sthavirā*), those on a par, and your juniors.

IV.v.5 Encouraging to Enthusiastic Effort

You by the name of so-and-so, from today on you should receive teachings,⁴⁶⁹ read,⁴⁷⁰ do recitation,⁴⁷¹ you should become learned in the aggregates⁴⁷², learned in the elements,⁴⁷³ learned in dependent arising,⁴⁷⁴ and learned in what is appropriate and what is inappropriate.⁴⁷⁵ You should not give up your enthusiastic efforts to achieve what you have not achieved, to master what you have not mastered, and to realize what you have not realized.

IV.v.6 Advice for the Time after Ordination

As for these, I have only explained to you the major precepts for training in very broad terms. As for the rest,⁴⁷⁶ they are taught by your ordination master, your female preceptor, those who have the same ordination master, those who have the same female preceptor as you, those with whom you can speak, those with whom you can discuss everything, those who are praised,⁴⁷⁷ and their friends. Listen every half month to the recitation⁴⁷⁸ of the *Prātimokṣasūtra*.

make more sense for *sagauravatayā*, cf. Jā: *bla mar byed pa* – to esteem highly, to honour.

⁴⁶⁸ The Sanskrit manuscript ends in the middle of this paragraph.

⁴⁶⁹ Tib. *lung nod pa*, Skt. *uddiśati*.

⁴⁷⁰ Tib. *klogs pa*, Skt. *paṭhita*.

⁴⁷¹ Tib. *kha ton bgyi ba*, Skt. *svādhyāya*.

⁴⁷² Tib. *phung po la mkhas par byed pa*, Skt. *skandhakaūśalaṃ karaṇīyaṃ*.

⁴⁷³ Tib. *skye mched la mkhas*, Skt. *dhātukaūśalam*.

⁴⁷⁴ Tib. *rtan cing 'brel bar 'byung ba la mkhas*, Skt. *prātīyasamutpādakauśalaṃ*.

⁴⁷⁵ Tib. *gnas dang gnas ma yin pa la mkhas par byed pa*, Skt. *sthānāsthānakaūśalam*.

⁴⁷⁶ Tib. *de bzhin ston*.

⁴⁷⁷ Mvy 2613 *bstod pa (stutiḥ)*. *saṃstutaka* – affable, civil.

⁴⁷⁸ Tib. *klog pa*, Skt. *uddeśa*.

IV.v.7 Concluding Verses

Having been ordained in this way,

In the dispensation of the One of Supreme Wisdom,

You are now fully ordained.

In this perfect opportunity⁴⁷⁹ so difficult to attain

Do not let your interest wane.

Received the going forth from one who is good,⁴⁸⁰

Full ordination from one who is pure.

Knowing perfectly,⁴⁸¹ this was taught

By the Buddha,⁴⁸² whose name is the truth,

You, by the name of so-and-so, are fully ordained, so practice mindfully.

[*The *Bhikṣuṇyupasaṃpādajñapti* is completed.]⁴⁸³

⁴⁷⁹ Tib. *khom pa phun sum tshogs pa*, Skt. *kṣaṇasaṃpada*.

⁴⁸⁰ Tib. *bzang po*, Skt. *prāsādika*.

⁴⁸¹ Tib. *rab tu mkhyen pa*, Skt. *prajñānatā*.

⁴⁸² Tib. *sangs rgyas*, Skt. *saṃbuddha*.

⁴⁸³ Uj III.iv.8 reads: “*dge slong bsnyen par rdzogs par bya ba'i cho ga rdzogs so*,” while the Sanskrit parallel to this line in Uj has only “*upasāṃpādajñaptiḥ samāptaḥ*,” which could be rendered as “*bsnyen par rdzogs par bya ba'i cho ga rdzogs so*.” Since the last folio of the Sanskrit text of the female ordination manual is missing and the Tibetan text omits this last line, we suggest adding in Tibetan: “*dge slong ma'i bsnyen par rdzogs par bya ba'i cho ga rdzogs so*,” which would correspond to Sanskrit *bhikṣuṇyupasaṃpādajñaptiḥ samāptaḥ*. As such, we conclude the English with this line: “*The *Bhikṣuṇyupasaṃpādajñapti* is completed.” Following the verses concluding the ordination ritual, we have the standard opening lines setting the stage (*nidāna*) for a subsequent narrative. In that story, Mahāprajāpatī requests the Buddha to rescind the eighth *gurudharma*. This eighth *gurudharma*, makes all *bhikṣuṇīs* the perpetual social inferiors of all *bhikṣus*, by stipulating that a *bhikṣuṇī* fully ordained for a hundred years, should salute, praise, and bow to a *bhikṣu* who has been fully ordained that very day. Mahāprajāpatī requests the Buddha to replace this hierarchy based on gender with a hierarchy based on seniority of ordination (cf. T. 1451 [24] 351 c25–352a24; Kanjur Dpe, vol. 11, 290.14–292.19; Pāli Vin II 257, Cv X.1.3, Horner 1938–1966: v.357–358). Then follows a short event that clarifies that not all legal proceedings have to be conducted in front of a twofold *saṃgha* (cf. T. 1451 [24] 352 a26–b1; Kanjur Dpe, vol. 11, 292.20–293.7; perhaps the parallel to Pāli Vin II 260, Cv X.6–7, Horner 1938–1966: v.361–362).

4 Possibilities of Reviving the Mūlasarvāstivāda Bhikṣuṇī Lineage¹

In 2012 by invitation of the Department of Religion and Culture of the Central Tibetan Administration, a “high-level scholarly committee” comprising ten monk scholars – two representatives from each of the four major schools of Tibetan Buddhism and two monk scholars representing the Tibetan Nuns’ Project – gathered in Dharamsala to examine the possibility of reviving the Mūlasarvāstivāda *bhikṣuṇī* lineage.² Named the ‘Tibetan Gelongma Research Committee’, this group focused on finding means to ensure that the ordination of nuns be “flawless and perfect” (Tib. *nyes med phun sum tshogs pa*), in order that nuns in the Tibetan tradition, like monks, will become Mūlasarvāstivādins.

During that meeting in Dharamsala I suggested two ways³ to generate this flawless and perfect Mūlasarvāstivāda *bhikṣuṇī* vow, 1) an ordination by

¹ Parts of this Chapter were previously published in the JBE in 2016 (see Tsedroen 2016). It has been revised, updated, and newly edited.

² Source: <http://www.phayul.com/news/article.aspx?id=31850> (2019–08–25).

³ According to Petra Kieffer-Pülz (2010: 217), there are three options for the revival of a *bhikṣuṇī* ordination within the Mūlasarvāstivāda tradition: (1) not to revive the *bhikṣuṇī saṃgha*; (2) introduce the *bhikṣuṇī* lineage from the Dharmaguptaka tradition into the Mūlasarvāstivāda tradition; or (3) create a new *bhikṣuṇī* lineage within the Mūlasarvāstivāda tradition by having women ordained by monks. Here I am following a different list of three options that was discussed during the 4th Vinaya Masters’ Seminar on Bhikṣuṇī Ordination held by the Tibetan Department of Religion and Culture on 28/29th April 2008. Based on those discussions, in this present publication I am asking (1) whether a Mūlasarvāstivāda *bhikṣu saṃgha* on its own can give *bhikṣuṇī* ordination; (2) whether *bhikṣuṇī* ordination can be given by male and female *saṃghas* of different orders; and (3) whether there are further options than the above two that would allow full ordination of women in the Tibetan tradition to take place. In 2008 the 16 participants – four representatives from each of the four main Tibetan Buddhist traditions – were unable to reach a consensus on the first question. There was consensus, however, on the impossibility of the second option, and in principle they were not objecting to nuns receiving Dharmaguptaka vows (email by

bhikṣus alone based on the first *gurudharma*, and 2) an “ecumenical” ordination by Mūlasarvāstivāda *bhikṣus* and Dharmaguptaka *bhikṣuṇīs*.

(1) *An ordination by bhikṣus alone based on the first gurudharma*

To evaluate this option, it is important to note that from a historical-critical point of view, the authenticity of the **Mahāprajāpatīgautamīvastu*, especially the eight important rules (Skt. *gurudharmas*, Pā. *garudhammas*),⁴ is questionable for a number of reasons. They are rendered differently in the currently accessible Vinaya traditions.⁵ These rules subordinate nuns to monks,⁶ and the acceptance of these rules in itself constitutes Mahāprajāpatī’s ordination. In the *Mūlasarvāstivādivinaya*, they are pronounced at the end of full ordination (*upasampadā*) and must be observed as long as one remains a nun (Tsedroen & Anālayo 2013: 758). In the Pāli Vinaya, seven of the eight *garudhammas* correspond to the *pācittiya* section in the *Bhikkhunī-vibhaṅga*. This leads to several inconsistencies. In the Theravāda tradition, for example, the penalties for the transgression of these rules are higher than for the transgression of *pācittiya* offenses (Hüsken 1997: 350, 356–360). The same goes for the *gurudharmas* in the Chinese *Dharmaguptakavinaya* (Heirman 1998: 21–22). Hüsken discusses in detail why the eight *garudhammas* must have been formulated or arranged after the completion of the *pātimokkha* and after the founding of the nuns’ order, and thus must be the product of a later historical development (1997: 356–360).⁷ For the other Vinayas, Chung (2006) points out that an instruction in the eight *gurudharmas* at the end of the *bhikṣuṇī* ordination is surprisingly only recorded in the Vinayas of the Mahīśāsikas and Mūlasarvāstivādins (2006: 13). Based on this and other observations, he presents a hypothesis that nuns were initially ordained by nuns alone, which was soon prohibited, at which point the eight *gurudharmas* were formulated.⁸ It makes sense that these rules

Thupten Tsering, DRC dated May 7, 2008), a decision officially taken in 2015, as will be discussed below.

⁴ See above Chapter 2, section 1.3.4. Cf. BHSD: *gurudharma* m. (= Pāli *garudhamma*), *important rule of conduct*.

⁵ Hirakawa (1982: 48); Hüsken (1997: 258); Heirman (1997: 35); Chung (1999).

⁶ Hüsken (1997); Finnegan (2009: 321); Anālayo (2016: 95 note 12, 110–111, 180); Dhammadinnā (2016: 91).

⁷ See also Hirakawa (1982: 37) and I. Chung (1999: 87–88).

⁸ This possibility has also been expressed by Damchö Diana Finnegan (2010: 197) based on the narratives on nuns in the MSV: “We may also be surprised to see

were laid down to prevent women from escaping male dominance or to ensure the traditional protection of women by men (Hüsken 1997: 356; Sponberg 1992: 13 “institutional androcentrism”). It is important to note that Chung, however, does not rule out that a certain number of the eight *gurudharmas*, in a coherent form, may have indeed been part of Mahāprajāpati’s ordination (2006: 14). This implication of a gradual creation process of the eight *gurudharmas* up to their “canonical fixation” as a set of eight *gurudharmas* could lead to the conclusion that Mahāprajāpati, if she is a historical figure at all, had not been the first, but merely the most famous or authoritative nun in the early order, due to her high status as sister of the queen and foster mother of Siddhārtha Gautama. As such she would have been well accepted by men and women of her time and deemed suitable to become the central character in the narratives establishing the nuns’ order.⁹

O. von Hinüber (2008) takes a different avenue. Based on the *Theravāda-vinaya*, he stresses that according to the narration the Buddha himself did not ordain any nun personally but delegated this act from the very beginning to the monks (2008: 5), and argues “that the introduction of the order of nuns was indeed an event at the end of the period of early Buddhism, not too long after the death of the Buddha,” i.e., at a time when Mahāprajāpatī, older than the Buddha, had already passed away. He supposes that “the controversy on the admission of nuns might have been – speaking in modern historical terms

that in both these ordination narratives, Buddha Śākyamuni appears to simply entrust women to Mahāprajāpatī for ordination, a fact that hints at greater practical autonomy and responsibility for the nuns’ community than comes to light elsewhere.”

⁹ During the “First International Congress on Buddhist Women’s Role in the Saṅgha”, Hamburg (2007), Noritoshi Aramaki, Prof. em. of Buddhism (Kyoto University) proposed the thesis “that Buddhist *bhikkhunīs* and their *saṅgha* (community) in this truly ontological sense precede those and their *saṅgha* who had been formally ordained according to the some 300 *pātimokkha* (religious) rules and been periodically confirmed of their observance in the exclusive *uposatha* (sabbatical) ceremony of the *pabbajita-bhikkhunīs* (the ordained nuns).” In this context Aramaki raised doubt that Mahāprajāpatī had been the very first *bhikṣuṇī* and emphasized the historical fact that the equality between *bhikṣus* and *bhikṣuṇīs* with regard to being awakened to the Buddhist ontological truth is more fundamental than the latter institutional inequality between them. See also above p. 19, note 2.

– between two factions, whether or not to accept a group of female ascetics and their leader” (2008: 27).

Anālayo (2008), in contrast, rejects hypostatizing the existence of nuns before Mahāprajāpatī Gautamī’s going forth and opposes von Hinüber’s thesis “that the order of nuns appears to have been founded only after the Buddha had passed away” (2008: 110). He considers von Hinüber’s approach to containing “methodological shortcomings,” because he was “restricting himself to the four Pāli *Nikāyas*” and not taking into account “the range of other discourses that document the existence of the order of nuns during the Buddha’s life time” (2008: 122). For a detailed list of works by scholars who have noted inconsistencies with the eight rules, see Anālayo (2011: 301).

Thus, from a historical-critical point of view, it is legitimate to ask whether it is reasonable to base the revival of the *bhikṣuṇī* order on a text passage such as the eight *gurudharmas* whose authenticity is questionable. From a traditional point of view, however, the respective passage is canonical and considered to be the *Word of the Buddha* (*buddhavacana*). As such, it cannot be ignored.

The second option I suggested in order to generate a flawless and perfect Mūlasarvāstivāda *bhikṣuṇī* vow is:

(2) An “ecumenical” ordination by Mūlasarvāstivāda *bhikṣus* and *Dharmaguptaka bhikṣuṇīs*

Setting aside the differences about the legal procedures in the Vinaya traditions that were already discussed by Kieffer-Pülz (2010: 219–223) and Heirman (2008), this approach requires a pluralistic view on the Vinaya tradition: It requires us not only to concede that other Vinaya traditions are acceptable but also to give up the claim of one’s superiority over the other (Schmidt-Leukel 2005). Here I defend such a pluralistic approach, arguing that the claim that one’s own Vinaya tradition is superior or that it is the sole legitimate Vinaya is not a sustainable position. I further propose that a pluralistic attitude can be supported by certain passages in the Vinaya itself, to allow one to meet with other Vinaya traditions on an equal footing, “equal with equal,” *par cum pari* (Swidler 1987: 15).

The first approach has already been discussed in Tsedroen & Anālayo (2013), so I will briefly summarize its implications and then concentrate on

the second approach, an “ecumenical” *bhikṣuṇī* ordination by Mūlasarvāstivāda *bhikṣus* together with Dharmagupta *bhikṣuṇīs*.

Tibetan text and relevant Sanskrit fragments

Both approaches are based on the first *gurudharma*¹⁰ and are related to the concept of “ordination lineage” in Tibetan Buddhism. This complicates the matter, as we shall see, due to the various perspectives from which one might approach not only the first *gurudharma*, but the *eight gurudharmas* in their entirety, as well as the ordination lineages. Moreover, we need to consider the fact that the *eight gurudharmas* are not only part of the **Mahāprajāpatī-gautamīvastu* (see above chapter 2, I.3.4 and I.3.7), but also of the **Bhikṣuṇyupasaṃpadājñapti* (chapter 3, IV.iii.2).

Both approaches to ordination are based on the Tibetan translation of the second part of the *Bhikṣuṇīkarmavācanā* section in the *Vinayakṣudrakavastu* (*‘Dul ba phran tshogs kyī gzhī*), i.e., the *Bhikṣuṇyupasaṃpadājñapti*, which corresponds to the respective passages partly preserved in the Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford,¹¹ as well as on other primary and secondary sources. I rely on the complete Tibetan translation of this text included in this present publication to discuss the implications of my findings for the future of women who practice Tibetan Buddhism and who wish to become fully ordained.

4.1 Mūlasarvāstivāda Nuns’ Ordination by Bhikṣus Alone

As mentioned in chapter 3.1, the Mūlasarvāstivāda **Bhikṣuṇyupasaṃpadājñapti* contains all stages of a woman’s ordination up to the full ordination. All the initial stages of ordination are carried out by *bhikṣuṇīs* alone, up to the point at which the twofold *saṃgha* is required to perform together the legal act, found at III.ii Karma in the Presence of the Twofold Saṃgha (*ubhayaśaṃgha*). The actual full ordination requires the presence of a *saṃgha* of ten *bhikṣus*. Although there is still mention of a female *upādhyāyikā* (Tib. *mkhan mo*), she does not play an active role after the *bhikṣu saṃgha* has joined the *saṃgha* of twelve *bhikṣuṇīs*. Nor is there

¹⁰ See above at the end of Chapter 3, section IV.iii.2.1.

¹¹ For details on both primary sources, see the Introduction to this volume, section 1.2.2 Principal Texts Considered.

mention of a *bhikṣu upādhyāya*. As already discussed above in the introduction to chapter 3, after the *bhikṣus* have joined the *bhikṣuṇī saṅgha* (III.ii.1), the female presiding official (Tib. *las byed pa'i dge slong ma*; Skt. *karmakārikā bhikṣuṇī*), no longer guides the postulant through the ceremonial rites (III.i.1.1) nor is it her task to declare the *karmavācanās*. Instead, a male presiding official (Tib. *las byed pa'i dge slong pha*; Skt. *karmakāraka-bhikṣu*) takes over that task. At the end of the act of full ordination (III.iii), – that is, after measuring the shade, ascertaining the season and the time of the day or night – the male ritual master announces the four kinds of principle guidelines, which the newly ordained *bhikṣuṇīs* are to observe henceforth (IV), i.e. the three supports of life (Tib. *gnas gsum*, Skt. *trayo niśrayāḥ*), the eight infractions (Tib. *phas pham pa brgyad*, Skt. *aṣṭau patanīyā dharmāḥ* respectively **aṣṭau pārājikā dharmāḥ*, cf. Mvy 8358), the eight important rules to be respected (Tib. *bla ma'i chos brgyad*, Skt. *aṣṭau gurudharmāḥ*), and the four principles for a recluse (Tib. *dge sbyong du byed pa'i chos bzhi*, Skt. *catvāraḥ śramaṇa-kāraka-dharmāḥ*,¹² Mvy 8708).

Nevertheless, in the *JBE* article (Vol. 20, 2013) “The *Gurudharma* on *Bhikṣuṇī* Ordination in the Mūlasarvāstivāda Tradition,” together with Bhikkhu Anālayo I have shown that based on the first *gurudharma*, there is clear canonical evidence that, if circumstances so require, *bhikṣus* can give all stages of women’s ordination, starting with the going forth and continuing all the way up to the full ordination. If these steps are performed by Tibetan Mūlasarvāstivāda *bhikṣus*, the newly ordained *bhikṣuṇīs* would automatically join the Mūlasarvāstivāda lineage.

According to the Tibetan translation based on the Sanskrit *Bhikṣuṇīkarmavācanā*, the first *gurudharma* (IV.iii.2.1) gives the advice that “after a woman has received the going forth and higher ordination from the *bhikṣus*, she should understand well that she has attained *bhikṣuṇī*hood” (*bud med kyis dge slong mams las rab tu byung zhing bsnyen par rdzogs nas dge slong ma'i dngos por 'gyur bar rab tu rtogs par bya'o*), while the Sanskrit version reads that “the going forth, higher ordination and *bhikṣuṇī*hood should be expected by a woman from the *bhikṣus*” (*bhikṣubhyaḥ śakāsād*

¹² In the *Bhikṣuṇīvinaya* of the Mahāsāṅghika-Lokottaravādins the term appears in the female form *śramaṇī-ka(kā)rakā dharmā* (Roth 1970: 51 § 69). For the masculine form see Chung (2011: 60 note 388). See also above p. 268, note 460.

evamñāṃike mātrgrāmeṇa pravrajyā upasampat bhikṣuṇībhāvaḥ pratikāṃkṣitavya).¹³

Tsedroen and Anālayo (2013: 753–760) explain that in the *Bhikṣuṇī-karmavācanā* this first *gurudharma* appears in three different places.¹⁴ Here we are mainly concerned with *gurudharma* 1 as it appears in the third place, i.e., at the very end of the instructions for the procedure to be adopted in the full ordination of *bhikṣuṇī*. Although the wording is almost the same in all three places, here however, due to the placement of the *gurudharma* at the end of the manual for the *bhikṣuṇī* ordination rite, the legal implications are different. The wording in the Chinese translation of the *Mūlasarvāstivāda-vinaya* in the first two places is almost the same: “The *bhikṣuṇīs* should seek from the *bhikṣus* the going forth and the full ordination, the becoming of a *bhikṣuṇī*.” T. 1451 (24) 351a1: 諸苾芻尼當從苾芻求出家, 受近圓, 成苾芻尼性 (repeated again at T. 1451 (24) 351b21).¹⁵

The Dilemma: The Eight Gurudharmas

In the context of the first approach of nuns’ ordination, however, we are only concerned with the third kind of principle guidelines to be observed by a *bhikṣuṇī*: the eight important rules to be respected, i.e., the eight *gurudharmas*. As explained above, the dilemma posed by that kind of guideline is that from a historical point of view the authenticity of the eight *gurudharmas* is highly questionable. According to the traditions, however, they are canonical and appear in all Vinayas (Chung 1999; Dhammadinnā 2016: 98).

From a gender perspective, the question whether the eight *gurudharmas* were established to protect women or to entrench men’s power over them, is irrelevant today. At present, the rules are largely experienced as discriminatory¹⁶ because they subordinate the nuns to the monks and do so

¹³ Cf. Tsedroen and Anālayo (2013: 758–759).

¹⁴ Dhammadinnā (2016: 107) provides a further account, from Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā*.

¹⁵ Cf. Tsedroen and Anālayo (2013: 746).

¹⁶ As Ute Hüsken has convincingly demonstrated (1997: 480, 330–333), one could argue here that not only the *gurudharmas*, but the entire set of Vinaya rules disadvantage nuns compared to monks. Nevertheless, for practitioners the different sets of *prātimokṣa* rules can be subjected to the contemporary

for no good reason. Women unattached to a male figure are no longer considered to be in a dangerous position of vulnerability, and therefore there is no ground to justify placing them under paternalistic “protection.”

In the *Dharmaguptakavinaya* tradition, however, the eight *gurudharmas* still carry weight. Even today, many Dharmaguptaka *bhikṣuṇīs* recite them at the end of their bimonthly confession ceremonies (Skt. *poṣadha*, Chin. *busa*, Tib. *gso sbyong*). Some contemporary Taiwanese Buddhist feminists have been the first to demand their abolition. The most dramatic attempt documented comes from the Taiwanese nun Ven. Chao Hwei. In 2001, during the opening ceremony of a conference Chao Hwei first read the eight *gurudharmas* out and then tore them up. As Elise DeVido (2010: 107) points out, together with her disciples, Chao Hwei supports “efforts by the government and NGOs to work toward gender equality in Taiwan.”

From a Vinaya legal perspective the eight *gurudharmas* are canonical, promulgated by the Buddha himself. This implies that the Buddha – as depicted in the Vinaya – discriminated against women. When the *bhikṣuṇī saṃgha* had grown in number, Mahāprajāpatī requested the Buddha to revise the *gurudharma* 8, which stipulates that even if a *bhikṣuṇī* has been fully ordained for a hundred years, she should formally salute a *bhikṣu* who has been fully ordained that very day, praise him, stand up, place her palms together, and pay respect (see Chapter 3, IV.iii.2.8). Mahāprajāpatī requested the Buddha to replace this with the principle of seniority regardless of gender. The Buddha refused, explaining that adherents of non-Buddhist sects would

interpretation that “the more rules the more merit” (Tib. *bsod nams*, Skt. *punya*). In this view, women gain an advantage in that their greater number of rules leads to generating more merit and thus potentially achieving their spiritual goals sooner. From a female practitioner’s perspective, the *gurudharmas* weigh more heavily because they institutionalize the subordination of the nuns’ order to the monks’ order. This can be seen today, especially in Asia, and accordingly in many places nuns sit behind monks, walk behind monks, and receive food and accommodation after them. Thus, they seem to be treated like second-class human beings. The harmful psychological consequences of such treatment are addressed by Goodwin (2012). Bhikṣuṇī Lozang Trinlae argues “that restoration of Mūlasarvāstivāda *bhikṣuṇī* communities by Vinaya [discipline rules] alone is most unlikely, if not entirely impossible, without a consideration of gender equality, and, by extension, social considerations and Western influence” (2010: 311).

not greet women at all.¹⁷ From an academic theologian's point of view, this reason given by the Buddha seems to leave room for contextual interpretation. The Buddha did not reject the request of Mahāprajāpatī in principle, but referred to the social context, to the customs of his time, which did not allow monastic men to show respect to monastic women. That being the case, because today the customs are quite the opposite and mutual respect is required, the rule should therefore be interpreted accordingly to reflect the spirit in which it was first established by the Buddha. Actually, in contemporary Buddhist communities of all three main strands of Buddhism, we already find examples of change in the daily practices of local communities, with *bhikṣus* in some cases asking senior *bhikṣuṇīs* to go first or bowing to them in return.

In the Mūlasarvāstivāda tradition the eight *gurudharmas*, however, are indispensable to revive the *bhikṣuṇī* order. According to the *Mūlasarvāstivādavinaya*, for the sake of completeness, the *gurudharmas* must be announced at the end of the ceremonial *upasampadā* rite. From this, we can infer that as long as there were Mūlasarvāstivāda *bhikṣuṇīs*, perhaps up to the 11th or 12th century (Skilling 1993–1994: 32–40), it was the custom that at the end of each full ordination ceremony a male *karmakāraka-bhikṣu* instructed the newly ordained *bhikṣuṇīs* to observe the eight *gurudharmas* henceforth. In other words, the nuns were not only taught to acknowledge the principle that *bhikṣus* is paramount but also to accept that *bhikṣuṇīs* should receive their ordination from *bhikṣus* (Tsedroen & Anālayo 2013: 758–759). Based on this, as mentioned above, if circumstances so require, *bhikṣus* can give all stages of women's ordination. Thus, for the revival of the Mūlasarvāstivāda *bhikṣuṇī* order, the first *gurudharma* is essential. It is the key to solving the problem of how to revive the *bhikṣuṇī saṃgha* in the Tibetan Mūlasarvāstivāda tradition.

In the context of the *Mūlasarvāstivādavinaya*, in the first of the eight *gurudharmas*, neither the need of a twofold *saṃgha* for full ordination is mentioned nor the need to observe a probationary period. This reading appears to present a very early formulation of this *gurudharma*, when the

¹⁷ See Kanjur D 6 (*'dul ba*), *da*, 121a1–b1. Cf. Gyatso (43 note 17); for the Pāli Vinaya cf. Hüskén (1997: 347, 359). See also above p. 272, IV.v.7 Concluding Verses note 480.

bhikṣuṇī saṃgha had not come into existence yet. For further details, see Tsedroen & Anālayo (2013) and Jyväsjärvi (2011: 193).¹⁸

Furthermore, unlike the Pāli Vinaya,¹⁹ the *Mūlasarvāstivādinaya* tells us that not only Mahāpajāpatī but also the 500 Śākya women²⁰ attending her received the full ordination by accepting the eight *gurudharmas* (Tsering 2010: 164). From a legal perspective an ordination through accepting the eight *gurudharmas* is considered an “ancient rite,” Tib. *sngon gyi cho ga*, Skt. *purākālpa* (cf. Mvy 9281), and such “ancient rites” cannot be employed for present-day ordination.²¹ But – and this is very important to note – the eight *gurudharmas* also became a part of the “current rite,” Tib. *da ltar byung ba*’i

¹⁸ Jyväsjärvi’s English translation (2011: 518) differs here from the Sanskrit given in note 62 to her chapter 3 (2011: 193). Cf. ’*Dul ba*’i *mdo*’i ’*grel pa mngon par brjod pa rang gi rnam par bshad pa* (*Vinayasūtravṛtyabhīdhānasavyākhyāna*), D 4119 (’*dul ba*), *zhu*, 50a3–5: *lci ba*’i *chos bryad po mams brjod par bya ste/ de mams kyang / dge slong rnam las bsnyen par rdzogs pa dang / gnyen po*’i *tshogs dang gdams ngag yongs tshol dang / dge slong med par gnas par byed pa dang / /gang du yang ni dbyar gnas khas len dang / /rgud pa rnam la dge slong bskul ba dang / /khro ba med dang gsar zhugs la phyag ’tshal/ /gnyis ka*’i *tshogs las thob bya min pa dang / /dgag dbye zhes bya ba lci ba*’i *chos rnam so* (cf. Jyväsjärvi 518). The order of the *gurudharmas* in Guṇaprabha’s list (nos. 4, 5, 6, and 8) deviate from the one in the Kanjur. See in this volume, Chapter 2, I.3.4.8 Eighth Gurudharma p. 75 note 93.

¹⁹ See Anālayo (2015): In response to Mahāpajāpatī’s question, how to proceed in relation to the Sakyā women the Buddha said: “Bhikkhus, I authorize the giving of higher ordination of *bhikkhunīs* by *bhikkhus*” (414). Furthermore “[The Buddha said]: ‘Ānanda, when Mahāpajāpatī Gotamī accepted the eight principles to be respected, then that was her higher ordination’” (415).

²⁰ See Chapter 2 of this present volume, section I.3.8.1 up to Chapter 3, section II.i.2.

²¹ It is unlikely that most Buddhist nuns would be interested in becoming ordained by accepting the eight *gurudharmas*. There seems to be some discussion among the Tibetan *śrāmaṇerikās* who do not want to become fully ordained because they are afraid that, when taking full ordination, they will have to follow the eight *gurudharmas* henceforth, which would be disempowering to them and limit their freedom. On the other hand, some monks have allegedly stimulated concerns about such nuns’ ability to keep the full set of vows they would receive should they ordain fully, by expressing to such women the sentiment that monks themselves find it difficult to keep their 253, and that it would become even more difficult for fully ordained nuns to keep their larger set of rules. Right now, because *bhikṣuṇīs* do not exist, *bhikṣus* cannot break any of the *Bhikṣuprātimokṣa* rules related to *bhikṣuṇīs*.

cho ga, Skt. *vartamānakalpa*, which can or even must be applied for present-day ordination because it is the “law” that is currently in effect. As such, it must be observed. The eight *gurudharmas* are an integral part of the current valid gradual ordination manual and therefore *gurudharma* 1 remains a valid permission (Tib. *gnang ba*) or prescription (Tib. *sgrub pa*) for women to receive the going forth and the full ordination from *bhikṣus* when no community of *bhikṣuṇīs* exists. In the *Mūlasarvāstivādavīnaya* there is no prohibition (Tib. *dgag pa*) of ordination by *bhikṣus* alone (cf. Tsedroen & Anālayo 2013: 760). This means that in accord with the four great authorities (Tib. *cher ston pa bzhi*, Skt. *caturmahāpadeśa*) there is space for interpretation.²² The Buddha has not explicitly prohibited full ordination by *bhikṣus*, and such ordination further conforms with what is allowable, i.e., that *bhikṣus* are allowed to give full ordination when no *bhikṣuṇīs* are available.

4.2 Ecumenical Ordination by Mūlasarvāstivāda Bhikṣus and Dharmaguptaka Bhikṣuṇīs

In turning our attention to the second approach, we can reasonably ask: Are Tibetan Buddhists in a situation in which there is no *bhikṣuṇī saṃgha*? If you ask that question with regard to the Tibetan Mūlasarvāstivāda context only, the answer could be either: Yes, it is the case that a Mūlasarvāstivāda *bhikṣuṇī saṃgha* does not exist; the lineage is broken. Or it could be: No, although a Mūlasarvāstivāda *bhikṣuṇī saṃgha* does not exist right now, the lineage is not broken – it exists latently, because the monk order exists – and thus the Mūlasarvāstivāda *prātimokṣa* vow lineage (Tib. *so sor thar pa'i sdom rgyun/ sdom brgyud*) is still there, and thus the *bhikṣuṇī saṃgha* can be revived.²³

²² In 2007, during the Hamburg congress, Geshe Rinchen Ngödrup pointed out that “actions that Buddha did not specifically disallow during his lifetime, but which accord with Buddha’s intentions, are to be allowed” (2010: 260–261). Cf. Kieffer-Pülz (2010: 225); Hüsken & Kieffer-Pülz (2012: 259); Anālayo (2014a: 13); Lamotte, vol. I (1944–1981/2001: 82).

²³ For an example of what such a transmission lineage looks like, see the *gSan yig* of the 13th Dalai Lama which lists two Upādhyāya lineages. The second is that of H. H. the 14th Dalai Lama. It is called the Lowland Vinaya Ordination Lineage of Śāntarakṣita. It starts with Buddha Śākyamuni or Śāriputra (Sha ri'i

Accepting this second answer, the next question would be, how can it be revived; by *bhikṣus* alone as per the approach summarized above, or by an ecumenical ordination, which we will consider now.

At the time of the Buddha, different Vinaya schools had not yet emerged. Therefore, canonical texts do not cover how to deal with a community of Buddhist *bhikṣuṇīs* existing outside the *Mūlasarvāstivāda* tradition. Today there is a vibrant tradition of East Asian Dharmaguptaka *bhikṣuṇīs* and with their help the Theravāda *bhikkhunī saṃgha* has been revived (Anālayo 2013).

The Tibetan Kanjur neither uses the term “divisions between denominations” (Tib. *sde pa tha dad*, Skt. *nikāyabheda*)²⁴ nor the term “other schools”

bu), continues with Prince Rāhula (Sras sGra gcan 'dzin), Brahmin Rāhula (Bram ze sGra gcan 'dzin), Patron Nāgārjuna (mGon po Klu sgrub, ca. 150–250 CE), Bhāvaviveka (Legs ldan 'byed; 6th cent.), Śrīgupta (dPal sbas), Jñānagarbha (Ye shes snying po), Upādhyāya Śāntarakṣita (mKhan chen Zhi ba 'tsho, 725–788) and then continues in more detail, generation by generation with a list of Tibetan Upādhyāyas. In 1954 the 14th Dalai Lama was ordained by his teacher Kyabje Ling Rinpoche (1903–1983), who himself had been ordained in 1923 by the 13th Dalai Lama Thub bstan rgya mtsho (1976–1933). For details see: Thub bstan rgya mtsho, Dalai Lama XIII, *rGyal kun spyi gzugs yongs 'dzin chos bzhin du spyod pa du ma'i zhal snga nas dam pa'i chos kyi dbang khrid lung sogs mdo sngags zab rgyas bdud rtsi'i rgyun khungs ldan byin rlabs kyi tshan kha ma nyams pa'i bgo skal ji snyed thob pa'i rim brgyud* (gSan yig), vol. ni, 212 ff. in vol. 5 of the 7 vol. Lhasa New Zhol edition of the Collected Works (rGyal ba thub bstan rgya mtsho'i gsung 'bum), 4a7–4b7. See also Tsedroen (2008).

²⁴ The author prefers to avoid the translation of *nikāyabheda* as “split of the *nikāya*”, because it has the negative connotation of *saṃghabheda*. In general, the term *nikāya* is ambiguous. Here it means group, division, school, or denomination. I follow the suggestion by Heinz Bechert to translate ‘*nikāya*’ with ‘denomination’: “These groupings within the Saṅgha are named in Sanskrit and Pāli as *nikāya*, but the translation ‘sect’ is hardly adequate ... I rather prefer using the term ‘denomination’” (2001:10). The Tibetan tradition seems to link the term “*nikāyabheda*” mainly with Bhāvaviveka’s respectively Bhavya’s *Nikāyabhedavibhaṅgavyākhyāna*, which provides important information on the early sectarian movement in Indian Buddhism (for more details see Nattier & Prebish 1977). But the term *nikāya* cannot be limited to the eighteen schools, and not all of these eighteen schools have bequeathed canonical texts including a Vinaya textual corpus. In its later development, in a Vinaya context, *nikāya* refers not only to Vinaya school but also to the various branches of the order or monastery associations in the *saṃgha* (e.g., Thailand, Sri Lanka, Tibet) due to the different ordination successions or lineages within these Vinaya schools. For

(Tib. *sde pa gzhan dag*, Skt. *nikāyāntariyā*, Mvy 5149). According to Bechert, we also do not find the term *nikāya* in the canonical Vinayaṭīka. Separate *saṃghas* “could make different decisions, but in each instance unanimously within their own *sīmā* or ‘boundary’. This situation is not considered a ‘split in the Order’ (*saṅghabheda*), but a *nikāyabheda*, i.e., the formation of separate ‘groups’ (*nikāya*) of monks” (2001: 12).

The first split within the early Buddhist community is said to have occurred between the Sthaviras and the Mahāsaṅghikas in 116 after the death of the Buddha (Nattier & Prebish 1977: 272). The cause of the initial schism in Buddhist history pertained to matters of Vinaya. Although there is remarkable agreement in all the schools’ categories of offenses listed in the basic monastic disciplinary text, that is, the *Prātimokṣasūtra*, one can find diversity in the minor *pāyantika-dharma* and *śaikṣa-dharma* sections which do not come under any penal section (1977: 268-269). Different source texts date the first schism by several centuries, i.e., between about one hundred years after the death of the Buddha and the mid-third century B.C.E. (Cox 2004: 502) under the auspices of King Aśoka.²⁵ Scholars assume that the

the Theravāda, especially Heinz Bechert (2001), has done intensive research on the different *nikāyas*. For the Tibetan tradition see, for example, Seyfort Ruegg (1985) and Heimbel (2013). In Tibetan Buddhism, in a Vinaya context, *sde* or *sde pa* (*nikāya*) does not refer solely to the eighteen schools (*sde pa bco brygad*) of Indian Buddhism, but also to different Mūlasarvāstivāda Vinaya communities. As Heimbel (2013: 213), points out: “Among the four teaching transmissions that Śākyaśrī is acknowledged to have introduced to Tibet, it was his Vinaya tradition that became embodied by the Jo gdan tshogs sde bzhi. His monastic ordination lineage in particular was passed down through the abbots of these four communities and thereby found its way into different schools of Tibetan Buddhism.” Also for Buddhism in general, Lokānanda (2016: 181) suggests “that there were merely, indeed, a series of *bhedas* (separation) within the Buddhist monastic system, fraternity-style splits or pupillary successions. *Nikāyas* (sects) eventually gave birth to *nikāyabhedas* (sectarianism) due to certain precursorial and prototypical activities of the monastics – a perspective that counters the *saṅghabheda* (schism) long believed in by Buddhologists.”

²⁵ For the various lists of Buddhist schools of Indian Buddhism and their subdivisions see Lamotte (1958: 590–597). The opinion of contemporary scholars, whether the *Nikāyas* of Śrāvakas were philosophical-dogmatic schools or rather schools or orders with a certain Vinaya tradition, goes apart. Agreement seems to exist however in the fact that a splitting up into different *Nikāyas* (*nikāyabheda*) is not to be equated with *saṅghabheda* (or *saṅgharāji*), *nikāyabheda* is not an offence (Seyfort Ruegg 1985: 111-112).

earliest distinct Buddhist groups emerged through differences in ordination lineages and Vinaya. Traditional sources maintain the fragmentation of the monastic community after this initial schism into eighteen schools. Chinese pilgrims reported that monks of different doctrinal persuasion resided together, unified by the same ordination lineage and Vinaya. But “relations even among schools distinguished on the basis of monastic disciplinary code were generally not hostile” (Cox 2004: 503). Lokānanda “examines how the *nikāyabheda* (sectarianism) begun and wherein lies the root, since there was no *saṅghabheda* (schism), yet many splits were recorded” (2016: 181). He comes to the conclusion that there was “a number of minor, prototypical pupillary successions under the leadership of certain prominent disciples of the Buddha, which later became sectarianism (*nikāyabheda*)” (2016: 184).

As Kieffer-Pülz (2010: 218) has pointed out, “a practice of reintroducing monks’ ordination from other subgroups within the same tradition is attested in the Theravāda tradition.” In Southeast Asia “we meet instances where new Nikāyas originated simply from the fact that a group of monks finds itself so remote from other members of the same Nikāya that mutual supervision of the correctness of legal procedure is no longer guaranteed” (Bechert 2001: 13) Similarly, Jackson (2010) has shown that in ancient Tibet monks who already possessed full ordination “were making special efforts to preserve one or another particularly valued ordination lineage.”

Full nun ordination, by contrast, does not yet commonly exist, and to revive it for the Mūlasarvāstivāda tradition and to introduce it into Tibetan Buddhism one must search beyond the normal places. What these sources do show for monks in the Tibetan Vinaya tradition, however, is the legitimacy of going to great trouble with – and even purposefully manipulating – the procedure of ordination for a good reason” (Jackson 2010: 214). The texts analyzed suggest “one’s existing full ordination must be formally given up before engaging in a second ordination ceremony” (2010: 214). On the other hand, Martin (2013: 247 note 20; 2016: 288 note 21) points out that the Fifth Dalai Lama received a second ordination in a different Mūlasarvāstivāda lineage without having given up his earlier ordination (Tsedroen 2008: 209–210). Based on this historical fact, one possibility would be, to follow the example of the Theravādins taking on the challenge through new approaches by applying the *dalhikamma* (Skt. **ḍḍhakarman*), a formal act of “reinforcement” to permit movement between *nikāyas* (Kieffer-Pülz 2010: 223), after full ordination by Dharmaguptaka *bhikṣus* and *bhikṣuṇīs*.

But regarding the ordination of nuns, contemporary Tibetan Vinaya scholars in general seem to take it for granted that an ordination by a twofold *saṃgha* requires *bhikṣus* and *bhikṣuṇīs* from the same tradition. But since there Mūlasarvāstivāda bhikṣuṇīs are not available, we need new directions, or as Noritoshi Aramaki put it during the Hamburg Congress 2007: We need to “be creative of new Buddhist cultures on our earth which are respectively unique to each of all cultural traditions” (2007: 3). He rightly asked: “Isn’t it now time for us to start our concrete acts toward our contemporary universal or ‘ecumenical’ Buddhism for the coming ecological age?” (2007: 2–3). When it comes to *bhikṣu* ordination, such an approach could be traced back to the roots, because there are historic and contemporary reports of monastic rites performed by followers of different Vinaya schools.²⁶ So what speaks against making an exception for nuns too?

Especially in today’s increasingly pluralistic societies, it is not surprising that the question arises whether Tibetan Mūlasarvāstivāda *bhikṣus* can ask Chinese, Korean, or Vietnamese Dharmaguptaka *bhikṣuṇīs* to assist in fully ordaining Tibetan Buddhist *śrāmaṇerikās*, in the absence of Mūlasarvāstivāda *bhikṣuṇīs*. If they agree, would the newly ordained *bhikṣuṇīs* then belong to the Mūlasarvāstivāda or to the Dharmaguptaka school? It would be a vain endeavour to look for a ready-made solution for such a modern challenge in the ancient texts, as there is no ready precedent for today’s endeavor.

The question of how to revive full ordination for Buddhist nuns emerged in the 1980s. Two major nuns’ orders (Theravāda and Mūlasarvāstivāda) had already ceased to exist about 800 to 1,000 years ago. Due to globalization and increasing international contact among Buddhists from all over the

²⁶ On October 10, 2011, the Gyalwang Karmapa, Orgyen Trinley Dorje, referred to a famous text by the historian Taktsang Lotsawa (Stag tshang lo tsā ba, 1405–77), according to which the *bhikṣus* of different Vinaya schools who were gathered in Vikramaśīla Vihāra constituted a quorum for full ordination. For further details, see Taktsang Lotsawa (2001: 78.24–79). Another precedent for multi-tradition ordination is that of Lachen Gongpa Rapsal (Bla chen Dgongs pa rab gsal). He was ordained after the wide-scale persecution of the Buddhist *saṃgha* in Tibet in the 10th Century by a *bhikṣu saṃgha* of three Tibetan and two Chinese monks (Chodron 2010). Dan Martin (2013: 242) suggests that for the time being we should settle “the date of first entry of the monks of the Lowland Tradition [Gongpa Rapsal’s vinaya descendants] into Central Tibet” for the year 978.

world, Theravāda and Tibetan Buddhists became aware that unlike their own traditions, in East Asian Buddhism the Dharmaguptaka nuns' order still existed. Those nuns, however, belong to a different Vinaya school, neither to the Theravāda nor to the Mūlasarvāstivāda school but to the school of the Dharmaguptakas.

Although all the Vinaya traditions trace their roots back to the historical Buddha, the Dharmaguptaka nuns have a different ordination lineage, a different lineage of teachings and practice of the Vinaya. For centuries Vinaya scholars have considered these differences to be significant even if the differences among the schools are minor. Now, why do we care which lineage or Vinaya school the nuns belong to?

Lineages serve as proof of authenticity. In Tibetan Buddhism lineages are documented by drawing up chronological lists with names of certain key figures, outstanding masters, to ensure – and to prove – that the respective teaching reaches back to the Buddha himself, and is not newly created by Tibetans. To be authentic means to be genuine and credible.

Dharmaguptaka nuns have existed throughout Buddhist history, but Tibetans as well as Theravādins were not familiar with their origins and history and thus questioned the authenticity of their lineage, especially in the early years of contact with them.

Belonging to a certain Vinaya school is a question of authority. Members of each school take it for granted that only those who belong to “their” school, i.e., those who have received ordination by contemporary holders of one of their Vinaya lineage (and fulfill certain other requirements) are authorized to carry out the different kinds of monastic rites.

The basic requirements to accept disciples and to officiate at monastic rites are 1) to be fully ordained (Tib. *bsnyen par rdzogs pa*, Skt. *upa-saṃpanna*) and 2) to have the three virtues of being learned, respectable, and stable (Tib. *mkhas btsun brtan gsum*). This means being learned in the Tripiṭaka, especially in the *Vinaya*, being free from a major offense (Tib. *pham pa*, Skt. *pārājika*) of the monastic code (Tib. *so sor thar pa*, Skt. *prātimokṣa*), and being stable in the practice of Vinaya after having trained with a senior monastic for at least ten/twelve years.²⁷

²⁷ For monks to advise nuns, at least twenty years are required.

This is, why although we cannot expect to find an easy solution in ancient texts, the discussion needs to be based on those ancient texts and their proper understanding using our common sense. In other words, contextual hermeneutics needs to be applied.

4.2.1 An Argument for the Validity of an Ecumenical Bhikṣuṇī Ordination

In 2012 in Dharamsala, I introduced the following heuristic hypothesis to the scholars of the Tibetan Gelongma Research Committee:

The flawless and perfect Mūlasarvāstivāda *bhikṣuṇī* vow can arise when it is given by a Mūlasarvāstivāda *bhikṣu saṃgha* together with a Dharmaguptaka *bhikṣuṇī saṃgha*, because:

1. If two *saṃghas* apply the current *bhikṣuṇī* ordination rite, only one vow (Tib. *sdom pa*; Skt. *saṃvara*)²⁸ arises (that is the *bhikṣuṇī* vow) wherein the male *saṃgha* is paramount;
2. Although the generation of the perfect vow depends on many conditions, a *prātimokṣa* vow arises from its specific substantial cause (Tib. *nye bar len pa'i rgyu*, Skt. *upādānakāraṇa*) within the continuum of the ordainee. It is not transferred from outside, from the continuum of another person;
3. The school affiliation depends only on the monastic rite (Tib. *las kyi cho ga*, Skt. *karmavidhi*) followed during ordination.

In summary, why do these three premises entail the conclusion that the flawless and perfect vow can arise in this context?

The flawless and perfect *bhikṣuṇī* vow arises because, firstly, the Mūlasarvāstivāda male *saṃgha* is necessary and sufficient to make the ordination legitimate. Secondly, because the actual substantial cause of the vow does not depend on the *saṃgha* conferring the vow but on the person who takes the vow. The cause of the Mūlasarvāstivāda *bhikṣuṇī* lineage (provided it exists separately from the *bhikṣu* lineage) lies in the person ordained, not in

²⁸ Mvy 1608 (text erron. *saṃvāra*), 1632; 7010. BHSD: *saṃvara*, Tib. *sdom pa* “restraint, control, obligation, vow”. On the Tibetan term *sdom pa*, see also the article by Kishino (2015).

the ordainer (and his/her gender). And thirdly, in contrast to the *bhikṣu* ordination, in the case of the *bhikṣuṇī* ordination, we can have an ordination performed by a male *saṃgha* of one tradition (e.g. Mūlasarvāstivāda) together with a female *saṃgha* of another tradition (e.g. Dharmaguptaka), because *bhikṣuṇīs* play only a secondary role and are even completely dispensable, if not available. Provided the ritual is performed correctly, it leads to the women ordained becoming members of the monks' (Mūlasarvāstivāda) tradition. They will receive ordination, and the perfect and flawless vow will arise.

The cause of the *bhikṣuṇī* vow lineage resides within the woman receiving it, and it is the Mūlasarvāstivāda ritual used during the ordination that determines the Vinaya school affiliation. Thus, all that is needed is the presence of the Mūlasarvāstivāda monks as officiants to make the ordination legitimate. Let us consider the bases and implications of these three premises:

The First Premise

If two *saṃghas* apply the current *bhikṣuṇī* ordination rite, only one vow (Tib. *sdom pa*, Skt. *saṃvara*) arises (that is the *bhikṣuṇī* vow), wherein the male *saṃgha* is paramount.

The understanding of lineage from a philosophical point of view: At the heart of this reasoning lies the assumption that the *bhikṣu* and *bhikṣuṇī* vow are “of a single nature” (Tib. *ngo bo gcig*) or “of a single substance” (Tib. *rdzas gcig*) and that there is only one lineage that counts, i.e., the *prātimokṣa* vow lineage.²⁹ In the case of two different³⁰ lineages, a *bhikṣu* and a *bhikṣuṇī* one, nuns would be holders of both lineages and obtain both vows, if ordained by two *saṃghas*. If, on the other hand, the *bhikṣuṇī* lineage existed independently from the *bhikṣu* lineage, *bhikṣus* would not be involved in generating or validating the *bhikṣuṇī* lineage; it would be sufficient for the ordination to be conferred by *bhikṣuṇīs* alone.

One argument against the possibility of reviving the Mūlasarvāstivāda *bhikṣuṇī* order is that the “stream of the *bhikṣuṇī* vow” (Tib. *dge slong ma'i sdom rgyun*), i.e., the *bhikṣuṇī* ordination lineage, has already been broken

²⁹ Cf. Tsedroen & Anālayo (2013: 761); Chodron (2010: 193).

³⁰ Not only different by name (Tib. *ming tha dad*), but also different by meaning (Tib. *don tha dad*).

once and for all. Consequently, women would have to wait for the next Buddha. Nuns, however, have always been dependent on *bhikṣus* since the very beginning. Thus, a *bhikṣuṇī* lineage is not distinct from the *bhikṣu* lineage, because *bhikṣuṇī* ordinations never took place without *bhikṣus*. But they did take place without *bhikṣuṇīs* throughout Buddhist history, not only at the time of the Buddha (see Anālayo 2015: 413–415), but also when transmitted to China (Heirman 2001), in the later history of the Korean *bhikṣuṇīs* (I. Chung 2007), and also in the history of the Taiwanese *bhikṣuṇīs* (DeVido 2010: 16). Full ordinations of women are usually performed with the help of senior *bhikṣus* who are well learned in the Vinaya. A *bhikṣuṇī* ordination lineage consisting of *bhikṣuṇīs* alone does not exist. The only stable factor in *bhikṣuṇī* ordination has always been the participation of *bhikṣu saṃghas*.

In autumn 2011, when I conducted field research in India, the nuns of Jangchub Choeling Nunnery in Mundgod and the late Ven. Geshe Lobsang Palden (1935–2016) – at that time the abbot of Sera Je Monastery in Bylakuppe – organized two all-day Vinaya symposia in their convents in order to give me the opportunity to discuss the *bhikṣuṇī* ordination with leading Vinaya scholars of the three main Gelugpa monastic universities. Over four days, Tibetan nun scholars and I met with more than 20 leading Vinaya scholars from all six colleges of the three main Tibetan Gelugpa monasteries: Sera, Drepung and Ganden.

We wanted to find out how exactly they understood the concept of a *bhikṣuṇī* lineage. Did Mahāprajāpatī have such a lineage? Another question discussed was the status of those women in India who for centuries were fully ordained by a twofold *saṃgha* of ten *bhikṣus* and twelve *bhikṣuṇīs*. Did they obtain one or two vow lineages? Finally we inquired into the status of those first *bhikṣuṇīs* who in ancient times were ordained by *bhikṣus* alone (“by means of a *bhikṣu karman*” in Clarke 2010: 235).

The *Vinayottaragrantha* (*‘Dul ba gzhung dam pa*) states that if a *śikṣamāṇā* is ordained through the legal act of a *bhikṣu*, she is deemed to have been fully ordained, even though those who fully ordained her committed a minor infraction.

“Venerable, if a probationer (Tib. *dge slob ma*, Skt. *śikṣamāṇā*) is ordained through the legal act of a *bhikṣu*, is she deemed to have been fully ordained?”

“Upāli, [she] is deemed to have been fully ordained, but those who ordained [her] commit a minor infraction.”³¹

Tibetan:

*btsun pa dge slob ma dge slong gi las kyis bsnyen par rdzogs par bgyis
na bsnyen par rdzogs pa zhes bgyi 'am /*

*u pā li bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed
pa rnams ni 'das pa dang bcas pa'o //*

Does such a *bhikṣuṇī* have a vow lineage? In Sera, although all scholars were sure that she has a lineage, the Vinaya scholars were in disagreement as to whether it was a *bhikṣu* or a *bhikṣuṇī* lineage. Finally, Geshe Rinchen Ngödrup, who had been one of the speakers at the International Congress on Buddhist Women's role in the Saṃgha in 2007, and in 2012 had represented the Tibetan Nuns in the Gelongma committee, said: “Whether the person to be fully ordained obtains the vow or the vow lineage of a *bhikṣu* or *bhikṣuṇī* has to be decided from the aspect of whether at the time when the actual vow arises the person to be ordained is a man or a woman. It cannot be decided from the aspect whether the person who gives the ordination is a male or female *saṃgha* member.”³² At the end, all geshe present agreed that this is probably correct.

This implies that the gender of the conferring party is not the deciding factor. The main cause of the *bhikṣuṇī* vow and the vow lineage lies in the person to be ordained not in the ordainer.

Monks have always been ordained by monks. Male ordination lineages do not list every monk ordained, and certainly not for the period that the vow was transmitted in India. Rather, the lineages consist of *upadhyāyas*, who became key figures in the transmission of Vinaya through their function as

³¹ Kanjur D 7 (*'dul ba*), *na*, 240a2–3. Cf. Clarke (2010: 234–235) and Tsering (2010: 168–169). As Clarke correctly points out, “It is important to note here that we are not told by whom the ordination is performed. Is it performed solely by monks or is it performed by both saṅghas?” (2010: 235). But in this discussion in Sera it was clear that we were discussing a *bhikṣuṇī upasampada* performed solely by a *bhikṣu saṃgha* by means of a *bhikṣu karman*.

³² Tib. *sdom rgyun ni bsnyen rdzogs bsgrub bya pho mo'i cha nas dngos gzhi'i sdom pa skye tshé dge slong pha ma'i sdom pa'am sdom rgyun bzhag dgos pa red ma gtos sgrub byed dge 'dun pho mo'i cha nas ma red.*

ordination masters. A crucial figure is the first Tibetan monk in each lineage and the name of the *upadhyāya* who ordained him. For India, the Tibetan *bhikṣu* ordination lineage starts, for example, with the Buddha or his disciple Śāriputra, whereas the Dharmaguptaka *bhikṣu* ordination lineage starts with Buddha Śāykamuni or his disciple Upāli.

By contrast, what might a *bhikṣuṇī* ordination lineage look like? It could start either with Buddha Śākyamuni, if the ordination masters are recorded or, if those who were ordained are recorded, it could start with Mahāprajāpatī Gautamī, the first Buddhist nun. According to the Pāli Vinaya other women were ordained by *bhikṣus* alone. But neither the names of those *bhikṣus* who ordained other women are transmitted nor are the names of those other women. Thus it seems anachronistic and disingenuous to ask contemporary Dharmaguptaka *bhikṣuṇīs* for the record of an exact *bhikṣuṇī* ordination lineage consisting of *bhikṣuṇīs* only and reaching back to the Buddha himself to prove the authenticity of their lineage. According to the texts that have come down to us, a full-fledged ordination by *bhikṣuṇīs* alone never existed.

An exception is the case of Saṃghamittā, daughter of King Aśoka and founder of an order of *bhikkhūnīs* in Sri Lanka around 230 B.C.E. Bhikkhūnī Dhammapālā is recorded as her *uppajjhāyā* and Ayupalā as her *ācāriyā* (Lamotte 1958: 251).

Similarly the Dharmaguptaka *bhikṣuṇī* lineage is documented in the *Pi-ch'iu-ni chuan-shu*, the *Complete Records of the Biographies of Bhikṣuṇīs*,³³ with the biography of Chu Ching-chien (ca. 292–ca. 361).³⁴ She “received the tonsure [required for all who leave the household life], cast off secular garb, and accepted the ten fundamental precepts from the instructor ... Chishan from Kashmir.” “There were twenty-four other women of like mind, and together they established Bamboo Grove Convent” at Lo-yang (Tsai

³³ Fo-chiao Publ., Taipei, 1988. Fa-kuang Library no. 10620: 1. *Pi-chiu-ni chuan (Biographies of Bhikṣuṇīs)*, compiled by Pao-ch'ang (sixth century); 2. *Hsu Pi-chiu-ni chuan (The Sequel Biographies of Bhikṣuṇīs)* compiled by Chen-hua (1911–). For an English translation of the tables of content of the two texts, see <https://www.congress-on-buddhist-women.org/29.0-&L=0%7C.html> (2020–11–27). The Committee of Western Bhikṣuṇīs submitted these texts, mainly provided by Ven. Heng-ching Shih, together with her publication “Lineage and Transmission: Integrating the Chinese and Tibetan Orders of Buddhist Nuns” (2000) and further materials to His Holiness the Dalai Lama on 13 April 2006.

³⁴ Cf. Tsai (1994: 17–19).

1994: 17–18). In 317 the Kashmiri master Chi-shan returned to Kashmir. Forty years later, in the year 357 C.E., Ching-chien and the others, four altogether, became Buddhist nuns by accepting, from the Assembly of monks only, the obligation to observe all the monastic rules. Ching-chien is thus the first of the Buddhist nuns in China” (1994: 19). The ordination of these first four *bhikṣuṇīs* was given based on “a *karmavācanā* (list of procedures) and of a *prātimokṣa* (list of rules) of the Mahāsāṃghika School,” although there is no evidence of the spread of these works, “the search for disciplinary rules for the *bhikṣuṇīsamṅha* (community of nuns) continued . . . An important step for the *bhikṣuṇī-samṅha* in China was the translation of a Sarvāstivāda *bhikṣuṇīprātimokṣa* in 379–380 in Ch’ang-an” (Heirman 2001: 275).

This shows that in those early times, the lines between the different Vinaya schools were often blurred. The school the ordination masters belonged to is not always clearly mentioned. The texts used for monastic rites may have come from different schools, as such texts were hard to obtain. Practitioners were often glad to get hold of any text at all to be able to continue with their practice and the spread of the *dharma*. Otherwise it may have taken years, and life is short.

“The question, however, whether an ordination only held before the *bhikṣusamṅha* is valid, remained” (Heirman 2001: 276). There is no mention that these first nuns received the *śikṣamāṇā* precepts [from monks]. Given the context, we have to assume that the ordination procedure applied was the same as for monks, i.e., after going forth and receiving the ten precepts of a novice, which are the same for men and women, four *śrāmaṇerikās* obtained full ordination (*upasampadā*) in front of monks alone, and thus the first Chinese *bhikṣuṇīsamṅha* was founded.

However, the validity of their *bhikṣuṇī* ordination, which had been set up by the foreign Buddhist monk T’an-mo-chieh-to³⁵ in 357 C.E., was challenged by the contemporary Chinese monk Shih Tao-ch’ang (Tsai 1994: 19). Some 70 years later, in 429 C.E. it was further thrown into question by “eight nuns from Ceylon” who came to the capital on the foreign boat of captain Nan-t’i from Sri Lanka (Tsai 1994: 53). The nuns stayed at the

³⁵ According to Skilling (1993/94: 36) the ordination was presided by a Kashmiri monk named Dharmagupta. This is a possible and common reconstruction from “T’an-mo-chieh-to” (曇摩羯多), also transcribed as “Tanmojiemo”. It is not clear who he might be.

Luminous Blessing Convent. The doubt they had expressed regarding the validity of previous ordinations was reported to the famous central Asian missionary monk Guṇavarman (367–431) who answered: “The precepts originally arose in the big community. If the original conditions are not fulfilled, this is no hindrance for ordination, as in the case of Gautami [sic, read Gautamī].”³⁶ Three biographies of eminent nuns – Hui-kuo (no. 14; ca. 364–433), Seng-kuo (no. 27; b. 408), and Pao-hsien (no. 34; 401–477) – deal with the question of whether the first Chinese nuns were truly nuns, and whether the ritual had been carried out in the proper way.³⁷

The first *bhikṣuṇī* in China listed in vol. 2 of the *Complete Records of the Biographies of Bhikṣuṇīs* is the Buddhist nun Hui-kuo (ca. 364–433).³⁸ In the year 429, after the Sri Lankan nuns had raised their doubt about the validity of the ordination of the Chinese nuns, “Hui-kuo, Ching-yin and others of Luminous Blessings convent” consulted Guṇavarman about the situation (Tsai 1994: 62). One of the questions raised with him was whether “by permitting women to receive the rules from the Assembly of monks only” an offense had been committed (1994: 37). Guṇavarman replies, if they had not been trained [as a *śikṣamāṇā*] for two years, one may speak of an offense. At the same time, however, he makes clear that exceptions are possible, but “the correct view is that, if there is an established assembly present, one cannot but go along with all the requirements.” Furthermore, the biography of Seng-kuo, a disciple of the nun Hui-ts’ung of Kuang-ling on the north bank of the Yangtze River northeast of the capital tells us that “she herself had a few doubts” too. Therefore, she asked Guṇavarman whether it would be possible to go through the ritual a second time. Thereupon Guṇavarman replied “receiving the monastic obligations a second time is of greater benefit than receiving them only once” (1994: 54).

Finally, about the years 432–434 C.E.,³⁹ Hui-kuo, Seng-kuo, and the others were ordained in Nanking by a *bhikṣu* and a *bhikṣuṇī saṃgha* headed

³⁶ Stache-Rosen (1973: 22).

³⁷ Cf. Tsai 1994: 9, 37, 54, 62–63. For further details see Heirman (2010: 64).

³⁸ Cf. Tsai (1994: 36–38, biography no. 14).

³⁹ There is some confusion of the dating. Tsai (1994: 37), in the biography of Hui-kuo gives the „ninth year (432)” and in the biography of Seng-kuo “the tenth year (433)” (Tsai 1994: 54), while Stache-Rosen, following the monks’ biography of Guṇavarman in a collection of biographies known as in Hui-Chiao’s

by the *bhikṣu* Saṃghavarman, an expert on Abhidharma and Vinaya and successor of the Kashmiri master Guṇavarman and the Sri Lankan senior *bhikṣuṇī* Devasarā⁴⁰ (Pā. Tessara⁴¹ or Chin. T'ieh-so-lo⁴²). Ann Heirman points out that among other things, Guṇavarman is known for his translation of the *Szu-fen pi-ch'iu-ni chie-mo-fa* (T. 1434), a *karmavācānā* text for nuns of the Dharmaguptaka School, and that therefore S. Lévi and É. Chavannes share the view that Guṇavarman probably advocated an ordination according to the rules of this school (Heirman 2001: 276).

There is divergence among the accounts of the number of nuns who traveled from Sri Lanka to China. As one story has it, Devasarā had been invited to China with two other senior *bhikṣuṇīs*, to head the quorum of eight *bhikṣuṇīs* who had arrived from Sri Lanka some years earlier. Those nuns had not yet attained the right age and lacked the quorum of ten persons. Therefore, Guṇavarman advised them to learn the local language.⁴³ After Devasarā and the other two nuns arrived, they performed the *bhikṣuṇī* re-ordination as planned by Guṇavarman, who had passed away, before he could do so. The other version reads:

[Four years later] in the tenth year (433), Nan-t'i, the ship captain, brought eleven more nuns from Sri Lanka, including one named

“Lives of Eminent Monks” (T 2059 Kao Seng Chuan), gives the “tenth year of the Yuan Chia period” (434). Cf. Skilling (1993–1994: 47n127).

⁴⁰ Cf. Thu'u bkwan (1985: 427): “Although it is reported that the Singhalese Bhikṣuṇī Devasarā and eleven *bhikṣuṇīs* from India [sic] travelled to China, I do not know whether a *bhikṣuṇī* vow lineage arose from them or not.” (*singha la'i de slong ma de ba sa rā sogs rgya gar nas dge slong ma bcu phrag gcig rgya yul du byon pa'i lo rgyus 'dug kyang, de dag las brgyud pa'i dge slong ma'i sdom rgyun byung ma byung ma shes so*).

⁴¹ For the Chinese characters, see Tsai (1994: 54, 134n94, 166).

⁴² On T'ieh-so-lo, see Stache-Rosen (1973: 46n72): “Tie-so-lo (Mathews, Dictionary Nos. 6332, 5459, 4099) is rendered by Lohasara in Franke: Geschichte, Vol. III, p. 268, and by Tissala in R. Shih: Kao Seng Tschouan, p. 138.” According to Sujato (personal correspondence May 2, 2006) there is a Sinhalese name ‘Tissara’, which is a poetic variant of Skt. ‘*hamsa*’, swan. Based on “Chinese accounts at T50, No. 2059, p. 342, b11–c7; T50, No. 2063, p. 939, c6–p. 940, a3; and T50, No. 2063, p. 941, a8–b2,” however, he suggests the rendering Ayyā Sārā instead of Tessara, and also suggests Devasarā instead of Devasarā (Sujato 2012: 11).

⁴³ Stache-Rosen (1973: 22–24, 36).

Tessara. The first group of nuns, who by this time had become fluent in Chinese, requested Sanghavarman to preside over the ritual for bestowing the monastic rules on women at the ceremonial platform in Southern Grove Monastery. That day more than three hundred women accepted once again the full monastic obligation [this time from both the Assembly of Monks and the Assembly of Nuns]. (Tsai 1994: 54)

Thus, the “double ordination” by a *bhikṣu saṃgha* and a *bhikṣuṇī saṃgha* was established in East Asia in approximately 432–434, under the guidance of the *bhikṣu* Saṃghavarman and the *bhikṣuṇī* Devasarā. This order still exists not only in mainland China, but in Taiwan, Vietnam, Korea, and many other countries as well.

For the Tibetan tradition thus far no detailed records of a Mūlasarvāstivāda *śrāmaṇerikā* or *bhikṣuṇī* lineage are known, although there exist individual accounts of *śrāmaṇerikās* and *bhikṣuṇīs* in Tibet.⁴⁴ Most texts simply refer either to a *mkhan brgyud*, a lineage of [male] *upādhyāyas*, or to a “stream of *prātimokṣa* vows” (Tib. *so sor thar pa'i sdom rgyun*; abbr. *so thar sdom rgyun*), i.e., a *prātimokṣa* vows lineage. Sometimes one also finds the term “*bhikṣu prātimokṣa* vow lineage” (Tib. *dge slong pha'i so sor thar pa'i sdom rgyun*) or “*bhikṣu* ordination lineages” (Sobisch 2010: 250) but so far I have not encountered any reference to a separate vow lineage of nuns (*bhikṣuṇīs*), probationary nuns (*sikṣamāṇās*), novice monks (*śrāmaṇeras*), novice nuns (*śrāmaṇerikās*), lay men (*upāsakas*), or lay women (*upāsikā*).⁴⁵ If the lineage of novices or laity is separate from that of the *bhikṣus* and was important on its own, one might have expected to find some discussion of it.

This indicates that, on the one hand, the *bhikṣus* are the authoritative holders of *prātimokṣa* lineages and, on the other hand, there is a special importance to *prātimokṣa*, namely in the context of the Three Vows-Theories that is unique to Tibetan Buddhism and central to it.⁴⁶ The Three Vows are:

⁴⁴ See Skilling (1993/94: 36); Tsedroen (2008: 206–207); Roloff (2009: 276, 287, 299).

⁴⁵ Tib. **dge slong ma'i, dge slob ma'i, dge tshul pha'i, dge tshul ma'i, dge bsnyen pha'i 'ang dge bsnyen ma'i sdom rgyun*.

⁴⁶ For a detailed comparative study of this topic and the major traditions from the 12th through the 19th centuries, see Sobisch (2002).

the *prātimokṣa* vow (Tib. *so sor thar pa'i sdom pa*),⁴⁷ the *bodhisattva* vow (Tib. *byang chub sems dpa'i sdom pa*), and the mantra vow (Tib. *gsang sngags kyi sdom pa*). The *prātimokṣa* vow, also referred to as individual liberation vow, consists of seven types of which the *bhikṣu* vow is considered the superior.

As a Vinaya scholar one may never expect a “separate vow lineage” of *śiṣyamānās*, *śrāmaṇeras*, *śrāmaṇerikās*, *upāsakas*, or *upāsikās*, simply because these people may not be supposed to confer vows upon others. But this is exactly what is disputed among Tibetan scholars, at least nowadays in the living tradition. For there are several well respected and high-ranking Tibetan teachers, who are not (or no more) *bhikṣus*, though confer all three vows, i.e., *prātimokṣa* vows (*upāsaka* and *upāsikā* vows), *bodhisattva* vows and *mantra* vows. Furthermore, for centuries, Tibetan *bhikṣus* confer on women not only *upāsikā*, but also *śrāmaṇerikā* vows. But because monks and nuns are not allowed to live under the same roof, convents have developed where the *śrāmaṇerikās* are staying on their own, often headed by one monk who is referred to as abbot (*mḵhan po*). Tibetan history is unclear on when and by whom the first *śrāmaṇerikās* became ordained.

Thus, it seems that anyone who has taken at least one of the seven types of individual liberation vows is considered a holder of a *prātimokṣa* vow but is not necessarily authorized to confer the respective *prātimokṣa* vows. According to Gelugpa mainstream opinion you have to be a *bhikṣu* or *bhikṣuṇī* to study and teach the Vinaya, and to confer *prātimokṣa* vows to others. But it seems to be controversial whether one or the other is authorized to confer all seven types of *prātimokṣa* vows, and whether a lay person can confer the lay precepts.

If the gender of the person ordaining is not the deciding factor, and if the main cause of the *bhikṣuṇī* vow and the vow lineage lies in the person to be ordained and not in the ordainer, the answer should be that either a *bhikṣu* or a *bhikṣuṇī*, could give all seven vows, although this of course is not the usual procedure. Monks and nuns are not supposed to stay under the same roof, but to live separately in male and female communities where they train under two slightly different sets of *prātimokṣa* rules.

⁴⁷ Cf. Cutler & Newland (2004: 265): “The seven types of vows of individual liberation are listed according to the person receiving the vows:”

If at some point there were no *bhikṣus* left, but only *bhikṣuṇīs*, the question might arise whether nuns would be authorized to ordain *bhikṣus* in order to restore the *bhikṣu* lineage. This would be more difficult than the other way round because we have no textual evidence for such a case. However, the *Abhidharmakośabhāṣya* (*Chos mngon pa'i mdzod kyi bshad pa*) explains that in substance or in essence the vow of a *bhikṣuṇī* does not differ from that of a *bhikṣu*.⁴⁸ This is in line with a famous quote from the *Vinayottaragrantha*, in which Upāli asks the Buddha:

“Venerable, if at the time of full ordination [a man] changes sex, is [that person] deemed to have been fully ordained?” The Buddha replies: “[That person] is deemed to be ordained. Transfer [her] in the midst of the *bhikṣuṇīs*.”

Tibetan:

⁴⁸ D 4090 (*mngon pa*), *ku*, 176b1–3, *gnas bzhi pa*, *las bstan pa*, in relation to verse IV.14b–c: “In substance [the *prātimokṣa* vows] are of four types. The vow of the *bhikṣu*, the vow of the *śrāmaṇera*, the vow of the *upāsaka*, and the vow of the *upavāsastha* (Tib. *bsnye gnas pa*). Each *prātimokṣa* vow presents distinct characteristics. In substance there are these four, because [in substance] the vow of the *bhikṣuṇī* does not differ from the vow of the *bhikṣu*; the vows of the *śikṣamāṇā* and the *śrāmaṇerikā* do not differ from the vow of the *śrāmaṇera*; and the vow of the *upāsikā* does not differ from that of the *upāsaka*.” Why is this? The name changes with the sex. (*rdzas su rnam pa bzhi yin no || dge slong gi sdom pa dang | dge tshul gyi sdom pa dang | dge bsnyen gyi sdom pa dang | bsnyen gnas kyi sdom pa'o || de ltar nas sor thar pa'i sdom pa ni mtshan nyid so sor nges pa'i phyir rdzas nyid du rnam pa de bzhin yin te | dge slong gi sdom pa las ni dge slong ma'i sdom pa gzhan ma yin no || dge tshul gyi sdom pa las kyang dge slob [em. slob : slong D] ma dang | dge tshul ma'i sdom pa gzhan ma yin no || dge bsnyen gyi sdom pa las kyang dge bsnyen ma'i sdom pa gzhan ma yin no || ji ltar shes she na | mtshan las ming ni 'pho ba'i phyir*. The Sanskrit text corresponding to the quoted Tibetan translation reads: *aṣṭadhā prātimokṣākhyāḥ bhikṣusaṃvaro bhikṣuṇīsaṃvaraḥ śikṣamāṇāsaṃvara śrāmaṇerasaṃvaraḥ śrāmaṇerīsaṃvaraḥ upāsakasaṃvara upāsikāsaṃvara upavāsasaṃvaraśca/ eṣo 'ṣṭavidhasaṃvaraḥ prātimokṣasaṃvara ityākhyāyate/ nāmata eṣo 'ṣṭavidhaḥ/ dravyatastu caturvidhaḥ/ bhikṣusaṃvaraḥ śramaṇerasaṃvara upāsakasaṃvara upavāsa-saṃvaraśca/ ityeṣa caturvidhaḥ prātimokṣasaṃvarastu dravyataḥ/ pratiniyatalakṣaṇatvāt/ bhikṣusaṃvarādbhikṣuṇīsaṃvaro nānyaḥ/ śrāmaṇerasaṃvarācca śikṣamāṇāśrāmaṇerīsaṃvarau/ upāsakasaṃvarādupāsikāsaṃvaro nānyaḥ/ kathaṃ jñāyate/ liṅgato nāmasaṃ-cārāt* (Pradhan 1975: 205–206). See also Pruden (1991: 581), and Bapat and Gokhale (1982: xli).

*btsun pa/ bsnyen par rdzogs kar mtshan 'phos na/ bsnyen par rdzogs pa zhes bgyi'am/ bsnyen par rdzogs pa zhes bya ste/ dge slong ma'i nang du spos shig'*⁴⁹

⁴⁹ Kanjur D 7 ('*dul ba*), *na*, 240 b4–5. It is striking, however, that unlike the Pāli source (Vin. III 35, 12–24) that Kieffer-Pülz kindly provided in preparation of the Hamburg Congress 2007 (source: Background / Objectives > Material no. 5 Gender Transformation in the *Vinayaṭīka* of the Theravadins: https://www.congress-on-buddhist-women.org/fileadmin/files/GenderTransformation3a_01.pdf <(2019–08–26), the Tibetan Kanjur version does not explicitly raise the question as to what happens when a woman changes sex. But perhaps this reverse question was not felt to be important, because from a male perspective when a woman becomes a man, everything is as usual. Kieffer-Pülz (2015–16: 6, note 19) notes (with reference to Hüskén 1997: 66, Kieffer-Pülz 2015: 228 f. and Sujato 2012: 127 note 39) that she is leaving “the sex change rules aside here.” For our discussion, however, it is important to note that the '*Dul ba gzhung dam pa* (*Vinayottaragrantha*), D 7 ('*dul ba*), *pa*, 219a3–6, states: “Bhadanta, the Bhagavān said that after a *bhikṣuṇī* has renounced her training, it is not appropriate to grant her once more full ordination to become a *bhikṣuṇī*; those who once again grant going forth or full ordination to any [former] *bhikṣuṇī*, come to a minor infraction (Tib. *nyes byas*, Skt. *duṣkṛta*). But in case they grant going forth and full ordination to a *bhikṣuṇī*, after she has renounced her training and descended [from being a *bhikṣuṇī*], even if she is fully ordained, isn't there an offense to those?” The Blessed One said: ‘There is. It is like this: If after a *bhikṣuṇī* has renounced her training and descended [from her status as a *bhikṣuṇī*], going forth and full ordination are granted to the one who changed sex, [i.e., to one who is now a man], there is no offense.” (*btsun pa | bcom ldan 'das kyis dge slong mas bslab pa phul nas | slar dge slong ma'i dngos por bsnyen par rdzogs su mi rung ste | dge slong ma gang dag gis slar rab tu phyung ngam | bsnyen par rdzogs par byas na | de dag nyes pa dang bcas so || zhes gsungs na | dge slong mas bslab pa phul te babs pa las | de de dag gis rab tu byung zhing bsnyen par rdzogs par bgyis na/ bsnyen par rdzogs pa yang lags la | de dag la yang nongs par mi 'gyur ba mchis sam | bcom ldan 'das kyis bka' stsal pa | yod de | de 'di tlar | dge slong ma de bslab pa phul te babs pa las | de'i mtshan 'phos te mtshan 'phos par gyur pa de | rab tu byung zhing bsnyen par rdzogs par byas na | nyes par mi 'gyur ro*). It seems that this statement neither refers to a *bhikṣuṇī* nor to a lay woman, but to one who is now a man, who had formerly been a *bhikṣuṇī* who renounced the training and left the order, and then changed sex. But unlike in the Theravāda tradition, in the Mūlasarvāstivāda tradition “formal renunciation” does not only exist for monks, but also for nuns (cf. Kieffer-Pülz 2015–2016: 9, 24): *Pārājika* (Tib. *pham pa*) 1, respectively *patanīya-dharma* (Tib. *phas pham pa*) 1, as announced at the end of the *Bhikṣuṇyupa-sampadāññapti*, refers to a *bhikṣuṇī* who neither renounced the training, nor revealed that her training has been weakened (Tib. *bslab pa ma phul lam bslab*

Today all schools of Tibetan Buddhism seem to accept that *prātimokṣa* vows (from their second moment onward) are *avijñaptirūpa* (Tib. *rnam par rig byed ma yin pa'i gzugs*),⁵⁰ imperceptible form. Whether one becomes a monk or a nun depends on the physical basis (Tib. *lus rten*). The ordination rituals prescribe how the candidate's sexual identity is to be confirmed by examining the reproductive organs (see Chapter 3, II.iii.1.6). After their ordination, monks and nuns are advised to follow one of the two gender-specific monastic codes. Ambiguous gender is seen as an impediment (Tib. *bar chad kyi chos*, Skt. *āntarāyika dharma*) to ordination.⁵¹ If one changes sex, no re-ordination is required – the person just changes the community (*saṃgha*). Why then is a male *saṃgha* seen as ranking first? On this question the living Tibetan tradition keeps two standard replies ready:

1. The male body is superior;
2. The male *saṃgha* is senior (Tib. *bslab pa rgan pa*) to the female *saṃgha* because the *bhikṣu saṃgha* was founded first.

At the time of the Buddha, Buddhist women already questioned this gender-biased hierarchy. Mahāprajāpatī suggested that monks and nuns show respect to each other, regardless of gender.⁵² The Buddha rejected her appeal making the concession to the expectations of Indian society at that time, that women need to be placed under male authority. Furthermore, ordination by *bhikṣus* alone is considered valid, although ordination by *bhikṣuṇīs* alone is

pa stobs chung ngam ma bshams pa, Skt. *śikṣām apratyākhyāya śikṣādaurbalyam*; Kanjur D 6 ('*dul ba*), *da*, 115a1; Sch 261–262 Kṣudr-v(Bhī) 24 a5–24 b1). Similarly, the *Bhikṣuṇīprātimokṣasūtra* as given in Dpe bsdur ma ('*dul ba*), vol. 9, p. 7, speaks about a *bhikṣuṇī* who has not renounced the training, not damaged [the training] (*bslab pa ma phul bslab pa nyams par ma byas pa*). Cf. Hirakawa (1982: 103).

⁵⁰ Cf. Mvy 1912 *mam par rig (par) byed (pa) ma yin pa (avijñapti)*; Hirakawa (1973: 56): *avijñapti (mam par rig byed ma yin pa)*; Pruden (1991: i.63, 67–68, ii.562, 567–593); Sobisch (2002: 40–42): non-information (*avijñaptirūpa*). For the relevance of this understanding see below Chapter 4.2.1 The Second Premise.

⁵¹ See Chapter 3, III.i.1.3.2 obstructive condition (*āntarāyika dharma* no. 1, 20, 21, 22 (same in III.i.2.2.3, and in III.ii.3.3)

⁵² Kanjur D 6 ('*dul ba*), *da*, 120 b1–121 b1.

considered invalid.⁵³ Thus, at present, *de facto* and *de jure* the *bhikṣu saṃgha* is considered first in rank.

The Second Premise

Although the generation of the flawless and perfect vow depends on many conditions, a *prātimokṣa* vow arises from its specific substantial cause (Tib. *nye bar len pa'i rgyu*, Skt. *upādānakāraṇa*) within the continuum of the ordainee. It is not transferred from outside, from another person's continuum.

The formulation of the second premise is standard Tibetan doctrine. Tsongkhapa states in his *Essence of the Ocean of Vinaya* (*'Dul ba rgya mtsho'i snying po*)⁵⁴ that there are two ways of characterizing the nature of *prātimokṣa* vows: it is either a kind of form or the continued intention to abandon non-virtue. Form (Tib. *gzugs*, Skt. *rūpa*, Mvy 1859) cannot be substantially caused by mind. Thus renunciation (Tib. *nges par 'byung ba*, Skt. *niryāta*) can only be the substantial cause of a *prātimokṣa* vow when accepted as the continued intention to abandon non-virtue.⁵⁵ Tsonawa Sherab Zangpo (Tib. *Mtsho sna ba Shes rab bzang po*) explains in his *'Dul ba mtsho ṭik* (*ka*, 15a1–3) that three kinds of causal motivation (Tib. *rgyu'i kun slong*) are needed to generate a *prātimokṣa* vow: (1) the wish to take it (Tib. *len par*

⁵³ This is at least what is generally assumed. According to Geshe Rinchen Ngödrup (personal communication in Bodhgayā on December 13, 2014) the MSV (*karmavastu*) does not explicitly state that the *bhikṣuṇī* vow would not arise when given by a *bhikṣuṇī saṃgha* alone. The conclusion that the ordination would not be valid can only be deduced from the first *gurudharma*, which says that the going forth and the full ordination have to be received from the *bhikṣus*.

⁵⁴ Tsong kha pa (72 a3–4): *nges 'byung bsam pa'i rgyu byas nas || gzhan gnod gzhi dang bcas pa las || ldog pa de yang lus ngag las || gzugs can yin zhes 'dod pa dang || spong ba'i sems pa rgyun chags pa || sa bon dang bcas pa yin no zhes || 'dod pa'i tshul ni nram pa gnyis* “It is, with thought of renunciation acting as cause, to turn away from harming others and the basis [for harming others]. Our higher and lower schools have two modes of assertion: that it is form, being *karma* of body and speech; or that it is the continued will to abandon [non-virtue] together with its seeds.” For a detailed discussion of the various positions of various Indian Buddhist tenets on the nature of *prātimokṣa* vows, see (Sobisch 2002: 36–49, 311).

⁵⁵ Among Tibetan Vinaya scholars it seems to be undisputed that vows at the desire realm level have form. See Jamgön Kongtrul Tayé (1998: 87).

'*dod pa*); (2) the understanding that one has attained it (Tib. '*thob par shes pa*); and most importantly; (3) a stable intention to transcend suffering (Tib. '*mya ngan las 'das pa'i bsam pa brtan po*).⁵⁶ In this regard he also refers to the *Vinayasūtraṅkā* where Dharmamitra says that “without a stable intention to transcend suffering the vow will not arise.”⁵⁷ Therefore, Tibetan Buddhist ordination masters emphasize that generating the vow mainly depends on the ordainee’s attitude.⁵⁸ The vow is not something transferred from outside; it does not come, for example, from the preceptor’s continuum. Rather, the main cause that generates the vow – whilst depending on many other causes and conditions – is renunciation.

The Third Premise

The school affiliation depends on the monastic rite (Tib. '*las kyi cho ga*, Skt. *karmavidhi*) followed during ordination.

The third premise is based on the assumption that there are many inner and outer causes and conditions of the generation of flawless and perfect *prātimokṣa* vows. What makes one specifically a Mūlasarvāstivāda nun is the fact that one was ordained according to the Mūlasarvāstivāda monastic rite. There are many essential elements required for full ordination, which are explained in the monastic rites for *bhikṣu* and *bhikṣuṇī* ordination.⁵⁹ Tsonawa concludes that there are seven differences between the *bhikṣu* and *bhikṣuṇī* ordination ritual.⁶⁰ Neither the *bhikṣu* nor the *bhikṣuṇī* ordination ritual explicitly states

⁵⁶ That is *niryāta* (Tib. '*nges par 'byung ba*), the thought of definite emergence from the cycle of existence, i.e., renunciation.

⁵⁷ D 4120 ('*dul ba*), 'u, 1b1–yu, 388a7: '*mya ngan las 'das pa'i bsam pa brtan po med par sdom pa mi skye bas skyabs su 'gro bas mya ngan las 'das pa bsam pa brtan po sgrub par byed de* “Generate a stable intention to transcend suffering by taking refuge, because without a stable intention to transcend suffering the vow will not arise.” Cf. Mtsho na ba (*ka*, 15b3–4).

⁵⁸ Mtsho na ba (*ka*, 12b2ff), based on the *Abhidharmakośabhāṣya*, D 4090 (*mngon pa*), *ku*, 86a discusses the nature of *prātimokṣa* vows in relation to the six causes, the five results, and the four conditions.

⁵⁹ Jamgön Kongtrul Tayé (1998: 95–97) explains ten elements for *bhikṣu* ordination.

⁶⁰ Mtso na ba (*ka*, 119a3).

that the ten *bhikṣus* or twelve *bhikṣuṇīs* have to belong to the Mūlasarvāstivāda school.

So, today, in a multi-ethnic and multicultural society, the question is whether in exceptional cases “visiting *bhikṣus*” (Tib. *glo bur du 'ongs pa*,⁶¹ Skt. *āgantuka*, Mvy 8746), or respectively visiting *bhikṣuṇīs* from a different Vinaya school could step in to assist in ordination, if the required number of resident monastics is insufficient.⁶² The Tibetan *Mūlasarvāstivāda* distinguishes between one who belongs to a different communion (Tib. *tha dad [du] gnas pa / so sor gnas pa*, Skt. *nānāsaṃvāsika/~kā*; cf. Mvy 8757) and one who belongs to the same communion (Tib. *gzhi mthun par gnas pa*, Skt. *samānasaṃvāsika*).⁶³ Monks who belongs to the same communion can

⁶¹ Tib. also: *blo bur du 'ongs pa*. Cf. Kieffer-Pülz (1992: 366); Hu-von Hinüber (1994: 440–441). Thus, the *Poṣadhavastu* does not only mention the possibility of performing the *poṣadha* rite together with visiting monks, but it indicates that it is a mistake not to wait for their arrival. In the context of reviving full ordination for Buddhist women H. H. the 14th Dalai Lama expressed many times the idea that he cannot imagine that Atiśa, who did not belong to the Mūlasarvāstivāda but to the Mahāsāṃghika-Lokottaravāda Vinaya school, never joined a *poṣadha* ceremony. It is recorded that Atiśa never introduced the Mahāsāṃghika-Lokottaravāda Vinaya, because this would have been against the decree not to spread other Vinayas aside from the Mūlasarvāstivāda in Tibet (Tsering 2010: 168; Powers & Templeman 2012: 223–224), but it seems that as of yet we do not have information whether he joined into the bi-monthly and annual rainy season retreats.

⁶² To avoid possible misunderstandings, as mentioned above, this does not mean that *nikāyas* of different Vinaya schools are attested at the time of the Buddha, but there seem to have been precursors, groups of monks who received ordination from different disciples of the Buddha and lived separately from each other, temporarily or even permanently, in different regions of ancient India. And since interaction such as mutual visits between these groups is evident, today the *saṃgha* could decide that based on this, interaction between the different Vinaya schools is also possible if there is agreement on the purpose and way of approach.

⁶³ Regarding the *nānāsaṃvāsika/~kā*, see Edgerton, BHSD, s.v.: “one who lives apart (from the generality of monks or nuns); under restrictions which bar him or her from certain rights of association (such as participating in the uposatha along with the rest).” According to Petra Kieffer-Pülz (personal communication 22.10.2019) that is only partly true. A *nānāsaṃvāsika* is suspended, but he is not under restriction which bar him from certain rights, this applies to monks under probation (*pārivāsika*), cf. Kieffer-Pülz (1992: 43). The *nānāsaṃvāsika/~kā* has nothing at all to do with the community that suspended him/her. If this person

be either, resident monks (Tib. *gnyug mar gnas pa*, Skt. *naivāsika*, Mvy 8745) or visiting monks (Tib. *glo bur du 'ongs pa*, Skt. *āgantuka*, Mvy 6937). An early 15th century Tibetan monastic constitution differentiates between two

remains in his/her position, he/she will never have anything to do with it again. Härtel (1956: 79 note 6) adds that this term refers to a person under suspension, someone who has committed a *saṃghāvaśeṣa* offense (Tib. *lhag ma*) and undergoes *mānāpya* respectively *parivāsa* (Tib. *spo ba*, Mvy 8649). Only a monk who has committed a *saṃghāvaśeṣa* offence and has been dealt with by the community can undergo the probation or *mānāpya*. This presupposes that the monk who committed the offence acknowledges it. If a monk does not acknowledge having committed an offence he can be suspended by the community. Thus, the two things mentioned above do not go together. Either a monk does not acknowledge his offence and is suspended, and thus is a *nānāsaṃvāsaka*, or he acknowledges his offences, and is then dealt with according to the rules, then he is not a *nānāsaṃvāsika*. To be a *nānāsaṃvāsikā* is also one of the impediments, i.e., an obstructive condition for ordination. In relation to women the Sanskrit term *nānāsaṃvāsikā* is translated as *so sor gnas pa* in Tibetan. See Chapter 3 in this volume, III.i.1.3.2, question 35, Kanjur D 6 ('*dul ba*), *da*, 109a7, Sch 253 Kṣudr-v(Bhī) 16 b2. *Bhikṣuṇīvinayavibhaṅga* Kanjur D 5 ('*dul ba*), *ta*, 133a2–3: “*tha dad du gnas pa de dag la zhes bya ba ni so sor gnas pa la'o.*” Hu-von Hinüber (1994: 369) understands the term *nānāsaṃvāsika* as “zeitweilig aus dem Orden ausgeschlossen” (suspended from the order) as distinct from *asaṃvāsika* (Tib. *mi gnas pa | gnas par mi bya pa*, Mvy 8758), “gänzlich aus dem Orden ausgeschlossen” (entirely expelled from the order) (369 note 9). Kieffer-Pülz (1992: 53) points out that according to (later) traditional *Theravāda* interpretation, *nānāsaṃvāsika* also refers to somebody who [due to a different Vinaya interpretation] opted out of a legal community. Every *Theravāda* monk considers himself *samānasaṃvāsika* in regard to his own legal community, whereas he considers monks of other legal communities as *nānāsaṃvāsika*. However, it seems that in contemporary *Theravāda* practice, there are various understandings of the meaning of the respective terms (*samāna*)*saṃvāsika* (Tib. *gzhi mthun par gnas pa*), *asaṃvāsika* (Tib. *mi gnas pa | gnas par mi bya pa*) and *nānāsaṃvāsika* (Tib. *tha dad du gnas pa | so sor gnas pa*). Clarke (2009: 124) questions that *asaṃvāsa* is equivalent to ‘expulsion.’ He discusses three terms from a list in the *Upālipariṣcchā*, part of the *Uttaragrantha* of the MSV: 1. *saṃvāsika* (*mi gnas pa*), 2. one who is in communion elsewhere (*nānāsaṃvāsika*; *so sor gnas pa*), and 3. one who has previously committed a [grave] offence (*sngar nyes pa byung ba*). These terms, their various definitions these terms have changed in earlier and later times in India as well as in Tibet need further research. Cf. below p. 310 note 73 and 74.

different kinds of students or monks: *gzhi pa* (*āvāsika*⁶⁴) – present, resident as opposed to *byes pa* – foreign, non-residents, i.e., traveler, visitor.⁶⁵ In ancient Tibet as well as today in Tibetan monasteries in Indian exile, it is very common that monks of the same or from other Vinaya schools, e.g. from India, Mongolia, China, and today also from Taiwan and Korea, are visiting monasteries for many years. How to behave correctly when visiting foreign monasteries is part of monastic training in all traditions and rooted in the Vinaya itself.

For example, in the *Poṣadhavastu*, D 1 (*'dul ba*), ka, 148b4–5, Upāli asks the Buddha:⁶⁶

“Venerable, if resident monks hear that visiting monks, skilled in Sūtra, skilled in Vinaya, and skilled in Māṭṛkā⁶⁷ are coming, how should they behave toward these [visiting scholars]?”

Tibetan:

btsun pa 'di lta ste dge slong gnyug mar gnas pa dag gis dge slong glo bur ba mdo sde 'dzin pa dang | 'dul ba 'dzin pa dang / ma mo 'dzin pa dag mchi'o zhes thos na | de dag gis de dag la ji ltar bsgrub bar bgyi.

And the Buddha replies:

“Upāli, for the benefit of the visiting monks, skilled in Sūtra, skilled in Vinaya, and skilled in Māṭṛkā, the (resident) monks should go out

⁶⁴ Negi: Tib. *gzhi pa*, Skt. *āvāsika*; BHSD: resident? (in a monastery; said of a monk) or possibly servant. In Tibetan *gzhi pa* could be an abbreviation of *gzhi mthun pa gnas pa*.

⁶⁵ 'Jigs med grags pa (d. ca. 1450) (1987). *rGyal rtse chos rgyal gyi nam par thar pa dad pa'i lo thog dngos grub kyi char 'bebs*. Biography of Rab brten kun bzang 'phags (1389-1442), ruler of the Nyang valley (Gyantse). [Hsi Ning (Zi ling)] (Province Qinghai): Bod ljongs mi dmangs dpe skrun khang (Publishing House of the People of the Autonomous Region Tibet), p. 189. See Roloff (2003: 119).

⁶⁶ Cf. Hu-von Hinüber (1994: 354–355).

⁶⁷ The Tibetan translation of the MSV *Uttaragrantha* (*'Dul ba gzhung dam pa*) has 12 sections. Section 10 is the “Ma lta bu (The Summary [of] Vinaya Topics]; Skt. Māṭṛkā,” (Clarke 2015: 80). But here in this context Māṭṛkā (Tib. *ma mo*) refers to the Abhidharma. Cf. Anālayo (2014b: 20–21): “The account of the first *saṅgīti* in the MSV does not explicitly mention the Abhidharma, although it reports that on this occasion Mahākāśyapa recited the *māṭṛkā*(s).”

[a distance of] up to two and a half *yojanas*⁶⁸ to receive them with umbrellas (Skt. *chatra*), victory banners (Skt. *dhvajā*), and flags (Skt. *patākā*).”

Tibetan:

nye bar 'khor | dge slong de dag gis dge slong glo bur ba mdo sde 'dzin pa dang | 'dul ba 'dzin pa dang | ma mo 'dzin pa dag gi don du dpag tshad phyed dang gsum du gdugs dang | rgyal mtshan dang | ba dan la sogs pa dag gis bsu bar bya'o || (148 b5–6)

This could be interpreted as a clear advice to practice hospitality⁶⁹ and to show respect to visiting monks.⁷⁰ Today, for example, leading senior Dharmaguptaka nuns, skilled in the Tripiṭaka and experienced in functioning as ordination masters in Taiwan, have offered to come to India to conduct *śikṣamāṇā* ordination for Mūlasarvāstivāda *śrāmaṇerikās*. They even offered to follow the Mūlasarvāstivāda *śikṣamāṇā* rite rather than the Dharmaguptaka rite because the former rite also exists in Chinese translation, and a comparison of the Mūlasarvāstivāda *śikṣamāṇā* precepts with their Dharmaguptaka *bhikṣuṇī* precepts has shown that they keep all the precepts of the former. The question is whether this kind offer can be accepted in order to revive the Mūlasarvāstivāda *bhikṣuṇī* order?

In 2012, during my meeting with the Vinaya research committee in Dharamsala, I voiced the opinion that in general it should be possible for Dharmaguptaka *bhikṣuṇīs* to assist during full ordinations. Although there are minor differences between the various *Vinayapiṭakas*, I think that there is no difference regarding the nature of the vows (Tib. *sdom pa*, Skt. *saṃvara*)

⁶⁸ About 18,5 kilometers.

⁶⁹ Cf. Hu-von Hinüber (1994: 229) who stresses that the Buddha stipulated hospitality and respect toward visiting Vinaya experts.

⁷⁰ A Vinaya may be used narrowly only to refer to the people who live according to it, and when it comes to legal matters is understood to refer only to monks or nuns of the same Vinaya school. Nevertheless, when Buddhists in contemporary societies weigh the harms and benefits, they *may* decide to interpret this advice of the Buddha in a more inclusive manner, and so practice hospitality and show respect to followers of other Vinaya schools, and not only to visiting monks of the same Vinaya tradition. Alternatively, one could argue that Vinayas do not discuss what monks of other Vinaya traditions do and thus do not describe how they must be received, thus apply only to one's own followers. This is a matter of viewpoint.

of the followers of different Vinaya traditions. As shown using the example of gender reassignment, the *bhikṣu* and *bhikṣuṇī* vows are of the same nature or substance. Otherwise a person who has undergone a change of sex would need to be newly ordained. On the basis of this, I argue that the nature of the vows of Buddhist monks and nuns of different Vinaya traditions are comparable.⁷¹ Obviously, different Vinayas have developed their tradition-specific characteristics, but in essence all of them reach back to the same source, which is the Buddha himself and the first monastic community. For the Buddha, the most important thing seems to have been that his followers live in concord and support one another.

School affiliation mainly depends on place, time, language, and the preceptors (Tib. mkhan po, Skt. *upādhyāya*) along with the instructors (Tib. *slob dpon*, Skt. *ācārya*).⁷² But following a different Vinaya school does not

⁷¹ As mentioned above, Kishino (2015) has shown that *sdom pa* does not mean “vow”, but rather “permission”. According to the current state of research, it appears that among mainstream Buddhist schools only Tibetan Buddhism has developed the concept of *prātimokṣa* vow (*so sor thar pa'i sdom pa*). If, as some scholars assume, the common understanding of “vow” in Tibet is ultimately due to a misunderstanding of this term, the fact remains that Tibetan Buddhist view has been shaped by this assumption and concept of *prātimokṣa* vow for centuries. Nevertheless, it seems that the term “*prātimokṣasaṃvara*” is of Indian origin. Seyfort Ruegg (1985: 121 note 54) remarks that according to the Śīlapāṭala of the *Bodhisattvabhūmi*, p. 138, some Bodhisattvas observe the *Prātimokṣasaṃvara* of a Bhikṣu. See also Zimmermann (2013) referring to “*saṃvaraśīla*: taking upon oneself the self-discipline consisting of formal disciplinary rules (*prātimokṣasaṃvarasamādāna*)” (2013: 874): “The first category, *saṃvaraśīla*, corresponds in this scheme to the traditional *prātimokṣa* rules, a central and old part of the Vinaya regulations (though different in its content from the traditional set)” (2013: 880). If one wants to bring about a change for women practicing in this tradition, one must think one’s way into the tradition and start from the same assumptions, i.e., one needs to understand their way of Vinaya understanding. This requires provisionally sharing their assumptions, even if one finds historical or linguistic reasons to rebut them. Many Tibetan Buddhist nuns, who wish for full ordination just as do their Theravāda sisters would like to practice according to the Mūlasarvāstivāda tradition. A solution is required for this.

⁷² The MSV Tibetan tradition refers to five kinds of *ācāryas* (*śrāmaṇerācārya*, *rahonuśāsaka*, *karmakāraka*, *niśrayadāyaka*, *pāṭhācārya*) and two kinds of *upādhyāyas*, the preceptor or abbot who allows entering the monastic life and the preceptor who allows full ordination. This list does not include the female counterparts. See Kanjur D 1 (’*dul ba*), ka, 48 b5–49 a1: “*bcom ldan ’das kyis bka’ stsal pa | slob dpon ni lnga | mkhan po ni gnyis so || slob dpon lnga gang zhe*

necessarily imply discord with other schools. This does not refer to discord in the sense of a friction, but to the traditional convention that followers of different monastic codes cannot legally perform any ecclesiastic act together that is then recognized as valid by the members of their respective schools. Traditionally it would be considered a “mix” of two Vinaya traditions (cf. Hüsken & Kieffer-Pülz 263).

But followers of different traditions may also be in concord, which is one of the basic conditions for the validity of a Buddhist monastic legal act and was an overarching Buddhist principle right from the beginning. According

na | dge tshul gyi slob dpon dang | gsang ste ston pa dang | las byed pa dang | gnas sbyin pa'i slob dpon dang | klog pa'i slob dpon no || ... mkhan po gnyis gang zhe na | rab tu 'byin par byed pa gang yin pa dang | bsnyen par rdzogs par byed pa gang yin pa'o.” See also Mvy 8727, 8728, 8729, 8730, 8731, and 8732. A definition for the *upādhyāyikā* (Tib. *mkhan mo*) is given in the *Bhikṣuṇīvinayavibhaṅga*, Kanjur (*Dge slong ma'i 'dul bar nram par 'byed pa*) D 5 ('*dul ba*), ta, 249a6: “*mkhan mo ni | tshul khirms dang ldan pa mang du thos pa yin no*” (*upādhyāyikā*: somebody endowed with ethical discipline and very learned). The female term *ācāryikā* (Tib. *slob dpon ma*) occurs in the *bhikṣuṇī* ordination manual but is not further explained. At the suggestion of Petra Kieffer-Pülz, I undertook to read all those passages in the Tibetan version of the *Bhikṣuṇīvinayavibhaṅga* (Kanjur D 5, Dpe vol. 9, Tib. *Dge slong ma'i 'dul bar nram par 'byed pa*) that relate to the various stages of Buddhist women’s ordination, to find more details on the role of the *upādhyāyikā*. This turned out to be a very difficult and time-consuming task, because especially in the field of the 180 expiation-offenses (Tib. *Itung byed kyi chos*, Skt. *pāyattikadharmā*), the *Bhikṣuṇīprātimokṣasūtra* (Kanjur D 4, Dpe vol. 9, Tib. *Dge slong ma'i so sor thar pa'i mdo*) and the *Vibhaṅga* do not match. For a long time, it was questioned whether the *Bhikṣuṇīvinayavibhaṅga* belongs to the Mūlasarvāstivādins at all, cf. Claus Vogel (1985), Tsedroen (1992: 56). But as Shayne Clarke reported during the Numata Conference “Buddhist Nuns in India” (2011), we seem to be confronted with two or even three different regional branches of the *Mūlasarvāstivādins*. For more details, see Clarke (2018). A table of concordance of the respective rules that need to be considered in this context has been published by Kishino (2015: 185). In summary, I have to admit, that upon initial review, I could not find any helpful hints to clarify the exact role of the *upādhyāyikā* beyond what has been shown in the study above. One would need to study the canonical texts along with the respective Vinaya commentaries which appear in the Tanjur and later Tibetan Vinaya commentaries. And that would be a new research project in itself.

to the Tibetan Vinaya, a *saṃgha* in concord (Tib. *dge 'dun mthun pa*⁷³, Skt. *samagra-saṃgha*) is defined as a chapter (Tib. *sde*, Skt. **nikāya*) consisting of four or more monks agreeing in view and behavior.⁷⁴ Thus, the question in today's context is whether and how *saṃghas* of different *nikāyas* of different Vinaya schools could agree in view and behavior, and thus could carry out a valid ecclestical act together. As Lamotte (1958: 518–519) has shown,

Nikāyas do not necessarily originate as the result of schism. ...
Generally, there was no violent opposition between the adapts of the

⁷³ Mvy 9269: Skt. *samagra*, Tib. *'thun pa, mthun pa*; Mvy 5318: Skt. *samagra*, Tib. *tshogs pa'am mthun ba*. Kieffer-Pülz (1992: 471) lists *samagra (sāmagrī)* and “*samagra saṃgha*” in one entry in the index. Whereas *sāmagrī* is a noun, *samagra* is an adjective, as Kieffer-Pülz renders it “Vollzähligkeit” (365) and “vollzählig” (370), i.e., completeness and complete in number. Cf. Mvy 2009: *sāmagrī*, Tib. *'du 'phrod dam tshogs pa* (assemblage, congregation). Gnoli (1978: 271) has the compound “*saṃghasāmagrī*”. Same in Negi's entry for *dge 'dun mthun pa* referring to BCA 10.42 Tib. *rtag tu dge 'dun mthun pa dang | dge 'dun don yan 'grub par shog*, Skt. *nīyaṃ syāt saṃghasāmagrī saṃghakārya ca sidhyatu*. Steinkellner's translation in Schmidt-Leukel: “May the community's (*saṃgha*) integrity last forever, and may the community's affairs be successful” (2019: 504).

⁷⁴ See ZHD: *dge 'dun mthun pa: bzhi sde yan chad kyi btsun pa lta spyod mtshungs pa*. As Uwe Hartmann remarks in Buswell's *Encyclopedia of Buddhism*, “Nikāya also denotes an ordination lineage that allows the joint performance of legal acts of the Buddhist order (*saṃgha*).” For a definition in the *Samghabhedavastu* of the MSV see Kanjur (*Dge 'dun gyi dbyen gyi gzhi*) D 1 (*'dul ba*), nga, 297a6–7: “*dge 'dun mthun pa ni gang lags ... 'di ltar chos la chos kyi 'du shes dang, mthun pa la mthun pa'i 'du shes kyi las rams byed na 'di ni dge 'dun mthun pa zhes bya'o*” (What does *saṃghasāmagrī* mean? [*The Buddha*] said: It is like this: The *saṃgha* is in unanimity when he perceives as dharma what is dharma, perceives as unanimity what is unanimity, and acts accordingly). In a commentary related to a different section of the *Vinayavastu*, the *Pravrajyāvastu*, we find another, more technical definition. Kalyāṇamitra (Dge legs bshes gnyen) states in his *Vinayavastuṅkā* (*'Dul ba gzhi rgya cher 'grel pa*), Tanjur D 4113 (*'dul ba*), tsu, 244b3-5 that the *saṃgha* is in concord (Tib. *mthun pa*, Skt. *samanuyujya*) when all *bhikṣus* within a boundary (Tib. *mtshams*, Skt. *sīmā*) are either present or have given their consent for carrying out a monastic rite such as an *upasampadā*. If it is not possible to gather the entire *saṃgha*, a quorum may convene in a “[small] monastic boundary” (Tib. *dkyil 'khor*, Skt. *maṇḍalaka*). See also p. 211 note 156 and p. 228 note 250. Thus, it becomes clear that depending on the context the term *dge 'dun mthun pa* has different meanings.

various sects. They all considered one another as disciples of the Śākya, enjoying the same rights and prerogatives. ... Relations were cordial and easy between the members of the different sects: a *bhikṣu* on his travels had the right to stay at Buddhist establishments he encountered on his journey; he was certain to be welcome as a guest and treated according to the rules of monastic courtesy, and no one would ask him for his personal opinions. ... The formation of the sects was due mainly to the geographical extension of the community over the entire Indian territory.

What we have seen is that, in general, people from one *nikāya* are not forbidden to participate in the ordination of someone from another *nikāya*. We have also seen that the Buddha explicitly advised showing respect to visiting monks from other *nikāyas*, which tells us that there can be interaction between *nikāyas*. The next question would be whether ecumenical ordination could be one such possible interaction. I will argue that in exceptional cases, if there is good reason, it is not only admissible but even the duty of *nikāyas* of different Vinaya schools to cooperate with and support each other.

4.2.2 Recapitulating the Second Approach (Ecumenical Ordination)

In summary, the flawless and perfect *bhikṣuṇī* vow can be generated by the second approach for the following reasons:

1. Because the *bhikṣu saṃgha* is considered first in rank and because whether one obtains the *bhikṣu* or *bhikṣuṇī* vow does not depend on the gender of those conducting the ordination rite but on the gender of the person who receives the vow. Although the lineage of the nuns is that of the monks, due to legal regulations, full ordination should not be given by monks alone, unless there is reason for an exception;
2. Because whether or not the vow arises depends mainly on the attitude of the candidate, i.e., from their wish to receive it, the understanding that one has attained it, and most importantly, a stable attitude of renunciation;
3. Because becoming (or not) a Mūlasarvāstivāda *bhikṣuṇī* depends on whether or not the *bhikṣuṇī* ordination rite (Skt. *bhikṣuṇīyupasaṃpadājñapti*) is that of the Mūlasarvāstivāda school and whether the

minimum of three leading⁷⁵ monks joining the nuns' community for the full ordination belong to the Mūlasarvāstivāda *saṃgha*.

Because all Vinaya traditions trace their roots back to the historical Buddha, it should be safe to assume that the ordination lineages of different schools are of a single nature or substance. It follows that under present circumstances it would be appropriate for monastics of other Vinaya traditions to step in and complement the resident *saṃgha* for the sake of performing a *saṃgha* act. Before an ecumenical ordination could take place, however, it would be necessary to reach agreements on how to proceed and ensure that everyone involved has a clear understanding of the process and of the precise purpose of this *saṃgha* act. Because different *Vinaya* schools would be involved and in order to uphold each and every tradition, such questions would need to be raised in intensive dialogues, discussed and answered prior to proceeding with the ordination. Coming together in such a constellation would only be required once in order to revive the Buddhist nuns' order of the Mūlasarvāstivāda tradition.

As already mentioned, such an approach would require a pluralistic view. It would not suffice merely to concede that other Vinaya traditions have value. Any claim for superiority of one's own Vinaya tradition would have to be renounced and one would have to meet with other traditions on an equal footing. If an ecumenical ordination is conducted and both the monastic rite and the *bhikṣu saṃgha* are Mūlasarvāstivāda, and the accompanying Dharmaguptaka *bhikṣu* and *bhikṣuṇī saṃgha* agree,⁷⁶ in my view, a perfect

⁷⁵ It should be noted that the ordination lineage of H.H. the Dalai Lama and all the monks who were ordained by him reaches back to an ordination by three Tibetan (Mūlasarvāstivāda) monks and two Chinese (Dharmaguptaka) monks (Chodron 2010: 183–190). As Chodron points out, in 709, Tang emperor Zhongzong issued an imperial edict declaring that all monastics must follow the Dharmaguptaka, “and since then Dharmaguptaka has been the sole Vinaya tradition followed throughout China, areas of Chinese cultural influence, as well as in Korea and Vietnam” (2010: 188–189). Cf. Wangyal (2006).

⁷⁶ Like the Mūlasarvāstivāda tradition, the *Dharmaguptakavinaya* holds that the main authority lies with the *bhikṣus*. Therefore, for full ordination of a woman, perhaps a Mūlasarvāstivāda *bhikṣu saṃgha* should submit a formal request to a leading Dharmaguptaka *bhikṣu*, skilled in Sūtra, skilled in *Vinaya* and skilled in Mātrkā, to kindly send a group of Dharmaguptaka *bhikṣuṇīs*, skilled in Sūtra, skilled in *Vinaya* and skilled in Mātrkā to assist for a Mūlasarvāstivāda women's ordination.

Mūlasarvāstivāda vow would arise, depending on the Vinaya hermeneutics applied, i.e., on the way how practitioners interpret and apply the Vinaya in contemporary circumstances in relation to a matter not discussed at the time of the Buddha, because different *Vinaya* schools seem not to have existed at his time.⁷⁷

4.2.3 Further Rules and Regulations to be Considered

From a *Vinaya* legal point of view, however, the issue is even more complicated. Although this is not explained in the ordination rite itself, according to the *Karmavastu*, the *Mūlasarvāstivādavīnaya* section “Formal Act Matters,” participants are subjected to several rules and regulations that must be complied with in order to execute a valid *saṃghakarma*.⁷⁸

For example, the preparation of *saṃghakarmans* always begins with sprinkling the place with water, sweeping the place, arranging the seats, and so forth. The monastic community is summoned by the sound of striking a *gaṇḍī* wood, the questions to be answered are submitted, and so forth. The most important point is for the act to be complete (Tib. *tshang ba*) and flawless (Tib. *ma nor ba*), and that the way of acting, the words, and the sequence should be without disorder (Tib. *ma 'khrugs pa*). Whether a legal act comes about and is thus considered to be valid or effective (Tib. *las chags pa*) depends on many conditions.⁷⁹ The governing condition is that the *saṃgha* be in concord or in agreement. By this is understood that the *saṃgha* must have three special qualities (Tib. *dge 'dun khyad par gsum ldan*) or fulfill three principles (Tib. *chos gsum ldan tshang dgos pa*): (1) the quorum must be complete in number (a minimum of four, depending on the requirements for the respective legal act); (2) the members who complement

⁷⁷ For detailed scriptural reasoning, see Tsedroen & Anālayo (2013: 760–765).

⁷⁸ For a summary, see, for example, Sera Jetsun Choekyi Gyaltzen (158a5–161a5).

⁷⁹ As Hüsken & Kieffer-Pülz (2012) show, during the Hamburg Congress 2007 it became evident that *saṃgha* acts such as women’s ordination can be perceived either as a legal act or as a ritual of initiation. In my observation, the Theravāda tradition seems to understand a *saṃgha* act as a legal act, whereas the focus of Tibetan Buddhism is more on ritual in terms of its potency or efficacy to generate the vow (*saṃvara*), which in this view produces merit (Tib. *bsod nams*, Skt. *punya*) day and night, up to the end of the life, the ceasing of the physical aggregate (Tib. *gzugs kyi phung po*, Skt. *rūpaskandha*).

the quorum must have the necessary virtues;⁸⁰ and (3) the quorum must be free of the two discords, i.e., a) the discord of not attending the gathering, and b) the discord of leaving (without permission).⁸¹ One of the many necessary virtues is that the *saṃgha* members need to stay within the same monastic boundary (Tib. *mtshams*, Skt. *sīmā*).⁸² Furthermore, to be suitable to function as the preceptor or as the resident teacher (Tib. *gnas kyi bla ma*), the respective *bhikṣus* (or *bhikṣuṅīs*) need to meet certain individual qualifications.⁸³ Like the resident teacher, the preceptors need to be:

1. Venerable (Tib. *btsun pa*), i.e., have pure ethics, have not been stained by a major offense,
2. Steadfast (Tib. *brtan pa*), i.e., have ten (in the case of men) or twelve (in the case of women) years of uninterrupted monastic standing after full ordination,
3. Learned (Tib. *mkhas pa*) in the Vinaya, the Tripitāka and the twenty-one groups with five characteristics each (Tib. *lnga phrugs nyer gcig po gang rung dang ldan pa*),
4. Helpful (Tib. *phan 'dog pa*) in twelve ways such as being compassionate, patient and so forth.⁸⁴ Among these it is said that the teacher

⁸⁰ This means that the monks or nuns performing the act must be free from certain defects and must meet certain criteria. Among these are the virtues of not adhering to bad views (Tib. *sdig lta can ma yin pa*), not being temporarily removed from their rank (Tib. *sa gzhan na gnas pa ma yin pa*), not living apart (Tib. *tha dad du gnas pa ma yin pa*), living or staying within the same boundary (Tib. *mtshams nang der yod pa yin pa*) and being of the same sex (Tib. *mtshan mthun pa*).

⁸¹ In this context it is mentioned that for a *bhikṣu* with seven qualities (Tib. *dge slong chos bdun ldan*) it is additionally necessary to have no discordant or conflicting behavior (Tib. *der ma zad spyod lam mi mthun pa ma yin pa gcig kyang dgos so*).

⁸² For the rules of *sīmā* according to the Mūlasarvāstivādins, see Kieffer-Pülz (1992: 363–433) and on the term *sīmā* 1992: 371–380.

⁸³ Sera Jetsun Choekyi Gyaltsen (31a6ff). Cf. Mtsho na ba (*ka*, 66a7ff).

⁸⁴ Mtsho na ba (*ka*, 66b4): *phan 'dogs kyi yan lag ni chos bcu gnyis te | snying rje bzod ldan nang 'khor dag pa dang | phan 'dogs gnyis brtson mtshan mthun lta ba dag | smra shes don go shes pa rang bzhin gnas | lus ni tha ma las ni rang bzhin gnas | zhes gzung ngo* (Helpfulness is said to be of twelve kinds: being

and the person ordained must share the same view on discipline. According to Śākyaprabha (ca. 7th century) that means:

[Both] must regard a particular transgression to the rules (such as drinking alcohol) to be a transgression, i.e., both must view that which interferes with the monastic training as detrimental to spiritual growth. Conversely, if, for example, the aspirant believes that killing a fetus is not a basis for incurring a downfall, his view is discordant (*lta ba tha dad*) with that of the ceremonial master (CTHSN, f. 155b3) (as cited in Jamgön Kongtrul Tayé 1998: 338–339).

Most geshes seem to agree that a monastic rite is flawless and perfect (Tib. *cho ga nyes med phun sum tshog pa*) when (1) the words are in accordance with the rite and (2) the two disharmonies are absent, which in turn means (a) the number [of *saṃgha* members] is complete,⁸⁵ and (b) the additional [*saṃgha* members] are suitable.

If one prefers to follow the second approach of an ecumenical ordination, then one has to determine what exactly is meant by the absence of the two disharmonies or what is meant by being in concord and sharing the same views.

We have already discussed the need for sharing the same view (Tib. *lta ba mthun pa*, Skt. *samānadṛṣṭi*)⁸⁶ concerning the interpretation of the Vinaya rules and the necessity to live or stay within the same monastic boundary, either as a resident or as a visiting monk or nun to perform monastic rites

compassionate and patient, maintaining close ties with pure companions, making effort in the two helpful activities, sharing the same sex and same views, being eloquent or articulate, being understanding and sound of mind, having a natural human body and holding the established rank within the *saṃgha*).

⁸⁵ Cf. above p. 310 note 73. For a detailed discussion on the term completeness [of the assembly], in German „Vollzähligkeit (Pā. *sāmaggī*, Skt. *sāmagrī*),” see Kieffer-Pülz (1992: 65–66) and Hu-von Hinüber (1994: 219–223).

⁸⁶ On *samānadṛṣṭi* (gleicher Ansicht sein), see Hu-von-Hinüber (1994: 489) who cites Panglung (1981: 178) and Chang (1957: 99) implying that sharing the same view refers to sharing fundamental Buddhist views such as the existence of future lives and the possibility of attaining arhatship. But in the context of Vinaya, what matters is that the monks in the monastery to be visited are *samānadṛṣṭi*, i.e., of the same view. By this is meant that they hold the same Vinaya interpretation and do not argue, because only then can a *karman* be performed together.

together. In this context, it becomes important to know whether and which *saṃgha* acts resident and visiting monks or nuns can perform together.

According to Kieffer-Pülz (1992: 365–66), visiting monks are not allowed to participate in the legal act of determination and announcement of the great boundary (Tib. *mtshams chen po*, Skt. *mahatī sīmā*) or the small boundary (Tib. *tshams bu chung*, Skt. *khuddalikā sīmā*).⁸⁷ Nevertheless, together with the rest of the *saṃgha* visiting monks must be present when the boundary marks (Tib. *mtshan ma*, Skt. *nimitta*)⁸⁸ are announced (1992: 387). Furthermore, there is a regulation that monks staying within the same boundary – whether short-term residents (Tib. *gnas pa*, Skt. *āvāsika*)⁸⁹ or permanent residents (Skt. *naivāsika*, Tib. *gnyug mar gnas pa*) – should wait

⁸⁷ For a brief explanation of monastic boundaries, see Kieffer-Pülz (2010: 221–222), and for one on the differences between a great and a small boundary in accordance with the *Mūlasarvāstivādinaya*, see Kieffer-Pülz (1992: 371–375). The small boundary is located within the great boundary. It allows a small *saṃgha* to perform legal acts which do not require the participation of the whole *saṃgha* while the rest of the community present in the great boundary may carry on with their daily routines.

⁸⁸ Kieffer-Pülz (1992: 380).

⁸⁹ For a definition, see Kieffer-Pülz (1992: 365–366). Härtel (1956: 96) understands Skt. *āvāsika*, Tib. *gnas pa*, as “zufällig anwesend,” i.e., occasionally present, someone who happens to be present, which implies a nearness to the Tibetan Term *glo bur du ’ongs pa*, Skt. *āgantuka*. Jä undertands *glo bur du ’ongs pa* as “new comer,” but it also has the connotation of someone who arrives spontaneously, a visitor. I therefore understand “*gnas pa zhes bya ba ni dus thung ngur gnas pa*” as: “*dweller/someone being in means: someone who stays for a short time.*” “Staying for a short time” can refer to someone who stays temporarily or to someone who has only recently initiated a longer stay, in the sense of “newcomer.” Such a person may become a permanent resident or leave after some time. Jonathan Silk (2008: 150–151) discusses different uses and dimensions of the meaning of the term *āvāsika*. See also Bapat & Gokhale (1982: xliii): “temporary visiting Bhikṣus (*āvāsikā*.” Clarke (2009: 130–131) points out that there is a distinction between a local or host *saṃgha* and a guest *saṃgha* that has not been sufficiently appreciated: “As for the term *saṅgha*, there are six types of *saṅgha*: 1) a *saṅgha* of [a group of] four people; 2) a *saṅgha* of more than this; 3) a present *saṅgha*; 4) the *saṅgha* of the four quarters; 5) a host (or local) *saṅgha*; and 6) a guest *saṅgha* (*dge ’dun zhes bya ba ni dge ’dun la rnam pa drug ste | bzhi’i tshogs kyi dge ’dun dang | de las lhag pa’i dge ’dun dang | mngon sum du nye bar ’khod pa’i dge ’dun dang | phyogs bzhi’i dge ’dun dang | gnyug mar gnas pa’i dge ’dun dang | glo bur du lhag pa’i dge ’dun no*.” The same can be found in *’Dul ba bsdu pa (Vinayasamgraha)* D Tanjur 4105, nu, 200b1–2.

for each other instead of conducting the bi-monthly confession ceremony (Tib. *gso sbyong*; Skt. *poṣadha*) separately. That is to say, they must conduct the legal act of confession ceremony together.⁹⁰

From the context, it seems clear that “sharing the same view” does not necessarily refer to sharing the same interpretation of Vinaya rules, but first of all refers to the absence of quarrel, squabble, conflict of opinion, discord and dispute.⁹¹ What is pivotal is that no *saṃgha* member raises a formal objection in the case of differing views.

As mentioned above, at the time of the Buddha, there was not a plurality of Vinaya schools. Rather, resident and visiting monks belonged to the same Vinaya school. In consequence the Vinaya itself does not make any explicit statement as to how the different Vinaya schools could or should relate to each other in today’s context. This is a question of exegesis and as such the issue is a touchstone for contemporary Buddhism.

Can Visiting Monks or Nuns Participate in Saṃgha Acts of Different Vinaya Schools?

Against this background the question is raised whether today visiting monks who neither belong to the same Tibetan Buddhist ordination lineage nor to the same community (on a permanent basis) can or even must join *saṃgha* acts such as the bimonthly confession ceremony of the hosting Vinaya school. For example, there are many monks from the Vietnamese, Korean, or Taiwanese *Dharmaguptakavinaya* tradition who study in one of the three main Gelugpa institutions of Sera, Drepung, and Ganden Monastery in South India. Do they join the bimonthly *poṣadha* ceremony and the annual rainy season retreat (Tib. *dbyar gnas*; Skt. *varṣā*), or must they convert first, i.e., return their precepts and become re-ordained in the Tibetan tradition? What happens on these days, what happens during the rite to end the rainy season retreat (Tib. *dgag dbye*; Skt. *pravāraṇā*)? Do visiting monks participate or not?

In October 2012, when I attended the meeting of the Gelongma committee at Sarah Institute in Dharamsala, I did not raise this particular question but a

⁹⁰ See Hu-von Hinüber (1994: 13, 467, 473, 477).

⁹¹ For details, see Kanjur D 1 (*’dul ba*), ka, 220a5–b1. For the Sanskrit parallel with its German translation, see Hu-von Hinüber (488–489).

simpler one, i.e., whether monks of different Tibetan Buddhist ordination lineages can perform the *poṣadha* ceremony together. This question was inspired by observations made over the last decades when – during huge Tibetan Buddhist events like the Great Prayer Festival (Tib. *smon lam chen mo*) – monks, regardless of their different Gelugpa monastic communities,⁹² gather and perform the *poṣadha* ceremony together. Most Tibetan monks do not even know their exact lineage, they just know who ordained them and that it is Mūlasarvāstivāda.

Therefore, I raised this question with the Vinaya experts of the Gelongma committee, comprising monks of the four different major schools of Tibetan Buddhism living together during their three-month research stay. I was told they could perform a joint *poṣadha* ceremony, even holding different *Mūlasarvāstivādavinaya* lineages.⁹³

Geshe Rinchen Ngödrup, one of the committee members, explained that according to the Vinaya, after having gathered in one place, it is not permitted to perform the *poṣadha* ceremony separately. After permission has been given, it can be performed together. Even if the monks do not agree in their views, according to the MSV, the *karman* (legal act) is considered valid (Tib. *las chags pa*), provided no member of the community raises any objection.⁹⁴

⁹² On the decentralized structure of monastic communities and their autonomy, see (Hu-von Hinüber 1994: 19–20).

⁹³ For an article on the different Tibetan *Vinaya* lineages, see Martin (2016).

⁹⁴ Cf. report given by the Gelongma Research Committee (2013: 330) that met in 2012 at Sarah College: “*las kyi cho ga byed pa'i tshe don la lta ba mi mthun kyang rang gi lta ba mi brjod pa dang dad pa 'bul na mthun pa yin min sogs gyi dpyad gzhi*” – analysis, whether there is unanimity/concord (Tib. *mthun pa*, Skt. *samagra*) or not, when at the time of ceremonial rites – even if the *saṃgha* members do not share the same view – those having a different view do not express it and give confidence. To give confidence to each other (Tib. *gcig gis gcig la dad pa byin pa*) means to give permission (Tib. *gnang ba*, Skt. *samunajñā*, Mvy 6620). Similar to Tib. *gnang ba sbyin pa* (see Kieffer-Pülz 1992: 410, 369). For the term *samagra-saṃgha* or *saṃghasāmagrī* (Tib. *dge 'dun mthun pa*), Pā. *saṃghasāmaggī*, i.e., unanimity of the *saṃgha* cf. Härtel (1956: 111–112, “Einmütigkeit der Gemeinde”). See also Bechert, who states that the Pāli word *samagga*, i.e., ‘complete’ within a particular *sīmā* – “has been misunderstood by most translators as meaning ‘living in harmony,’ a translation which may be correct in other contexts, but not in these Vinaya passages. In a relevant definition which is found in various passages of the *Vinayapīṭaka*, *sammaga* is explained by *samānasamvāsaka* and *samānasīmāya ṭhito*. While the latter term

Karmans become invalid only if the boundary has not been properly established first.

Can Dharmaguptaka Nuns Practicing Tibetan Buddhism Convert to the *Mūlasarvāstivādavinaya* School?

Another question at stake is whether those Tibetan, Himalayan and/or Western nuns who live according to the Tibetan tradition but were fully ordained in the Dharmaguptaka tradition⁹⁵ could “convert” to become Mūlasarvāstivāda nuns, and if so, how to do this.

clearly refers to the fact that the monks must assemble in one and the same *sīmā*, the first term has a different meaning in the Vinaya texts. It refers to the fact that *nānāsaṃvāsakā bhikkhū* (i.e., *bhikkhus* belonging to different congregations) may not participate in the same *vinayakammas*. Monks become *nānāsaṃvāsaka* by three conditions, viz. (1) by disciplinary measures incurred to them, (2) by different views concerning disciplinary rules, and (3) by different views concerning *vinayakammas*. These conditions allow the formation of separate Saṅghas. It follows that *samānasaṃvāsaka* and *nānāsaṃvāsaka* are terms which do not refer to absolute conditions of the relevant congregations, but depend on the point of view, i.e. a monk would always consider his own congregation as *samānasaṃvāsaka* monks, those with whom he would not perform common *vinayakammas*, however, as *nānāsaṃvāsakabhikkhū*” (Bechert 2001: 11–12).

⁹⁵ Cf. Bhikṣu Thich Quang Ba, founding abbot of Van Hanh Monastery, Canberra (Australia), ordained 1974, stated during the Hamburg Congress 2007 in front of H.H. the Dalai Lama: “If you require the participation of senior *bhikṣuṇīs* from other *nikāya* traditions or *bhikṣuṇīs* ordained in other traditions but following the Tibetan tradition, I believe there are many who are more than happy to assist.” (Dalai Lama XIV 2010: 258). Hüsken & Kieffer-Pülz (2012: 260–261) raise the question of re-ordination for those nuns who fully ordained in the Dharmaguptaka tradition but follow the Tibetan tradition. The question of re-ordination of nuns in the Mūlasarvāstivāda tradition in general, not in that particular case, was a controversial issue during the Vinaya conference in Dharamsala in 1998. One Tibetan scholar pointed out that one of the impediments to women’s ordination is to have been previously ordained, whereas men may be re-ordained up to three times. It should be added here that Guṇaprabha’s *Vinayasūtra* classifies the question of having been previously gone forth as one of six impediments that specially concern female candidates, cf. D 4117 (*’dul ba*), *wu*, 11b4; Jyväsjärvi (2011: 519). Bapat & Gokhale (1982: xl) render this: “When she has already become an ascetic (in some other school).” Whether such an impediment exists, has to be verified by asking the candidate: “Have you been gone forth previously?” (Tib. *sngon rab tu byung ba*

In this context a senior Theravāda monk stated that in his view it would be sufficient for Tibetan Buddhist Dharmaguptaka *bhikṣuṇīs* who strive to become Mūlasarvāstivāda *bhikṣuṇīs* to declare in front of a Tibetan Buddhist *bhikṣu saṃgha* that from now on they will follow the *Mūlasarvāstivāda-vinaya* code of rules and henceforth belong to the same Vinaya school. For this, he was referring to Anālayo (2013: 323), who explains that:

In the Vinaya, the notion of being of a “different community,” *nāna-saṃvāsa*, refers to a case of disagreement about the rules. . . . The status of being *nāna-saṃvāsa* thus comes into existence because of a

yin nam). This question not only occurs in the list for women, but also in the list for men, as can be found in the *Pravrajyāvastu* (*Rab tu 'byung ba'i gzhi*), cf. Chung (2011: 91, § II.iii.1.3.3); Härtel (1956: 80, no. 35). For nuns, the **Bhikṣuṇyupasampadājñapti* reads: “Had you gone forth previously?” (Tib. *ci khyod sngon rab tu byung ba ma yin nam*, Skt. *kaccit tvaṃ pūrvaṃ pravrajitā*), cf. Chapter 3 of this volume, section III.i.1.3.3, question 37, Kanjur D 6 (*'dul ba*), *da*, 109a7; Sch 253 Kṣudr-v(Bhī) 16 b2. This question is missing from the first list of impediments for admission of men in the *Las brgya rtsa gcig pa* (*Ekottarakarmaśataka*), D 4118 (*'dul ba*), *wu*, 101a5–b5 (cf. Chung 2011: 82 note 6), but does occur further down in the list of impediments for full ordination of monks. The full passage reads as follows (D 1, *ka*, 54b4–6): “[The instructor] should ask: ‘You are not one who had gone forth previously?’ If he says ‘I have already gone forth,’ one should [further] ask him: ‘You are not one that had committed any of the four offenses (Tib. *ltung ba*, Skt. *āpatti*) from among the *pārājikas*? Or, in the event, that you descended, had you properly returned the training?’ If he answers: ‘I had committed an offense,’ one has to tell him: ‘Well then, depart!’ If he says: ‘I had not committed [such an offense],’ one should ask him: ‘Are you one who is now going forth?’ If he answers: ‘I am going forth,’ one should ask him: ‘Will you keep pure conduct/ce libacy (*brahmacarya*) well?’” (*khyod sngon rab tu byung ba ma yin nam zhes dri bar bya'o || gal te byung ngo zhes zer na khyod la pham par 'gyur ba bzhi las ltung ba gang yang rung ba zhiḡ byung ba ma yin nam | khyod 'bab pa na bslab pa legs par phul lam zhes dri bar bya'o || gal te ltung ba byung ngo zhes zer na || 'o na song shiḡ ces brjod par bya'o || gal te ma byung ngo zhes zer na | ji ltar khyod da ltar rab tu byung ba yin nam zhes dri bar bya'o || gal te bdag rab tu byung ba yin zhes zer na | khyod kyis tshangs par spyod pa legs par spyad dam zhes dri bar bya'o*). The difference is that women are only asked whether they had previously gone forth or not and if so, they have to depart. In general, having gone forth is one of the requirements for becoming fully ordained. Thus, here the question refers to a different case. As we will see below there seem to be cases in which re-ordination of *bhikṣuṇīs* are allowed, when no offense or return of training is involved, to gain certainty or to clear doubt (see also above p. 317 note 91).

dispute about the interpretation of the rules. Therefore it can be resolved by settling the dispute. Once there is agreement in relation to the interpretation of the Vinaya rules, those who were *nānasaṃvāsa* become again *samānasaṃvāsa*, part of the same community.

This raises the question of whether Tibetan *bhikṣus* consider those *bhikṣuṇīs* who are practicing in the Tibetan tradition and have taken their full ordination in the Dharmaguptaka tradition to be *nānasaṃvāsika/~kā*⁹⁶ (cf. Anālayo 2013: 323–325), and if so, whether they could become again *samānasaṃvāsika/~kā* by such a declaration or by a *karman* settling a dispute (Tib. *zhi bar byed pa*) on interpretation of *Vinaya* rules.

In the Tibetan translation of the *Poṣadhavastu* (Tib. *Gso sbyong gi gzhi*) two ways of regaining the *samānasaṃvāsika* status are explained:

Bhikṣus, there are the two ways of regaining the *samānasaṃvāsika* status. What are the two? Either one declares oneself on one's own to be of the same community, or one is reinstated by the community [after one had been suspended by the community for not seeing an offense].⁹⁷

Tibetan:

dge slong dag gnyis po 'di dag ni mthun par gnas pa yin te | gnyis gang zhe na | gang zhig bdag nyid kyis bdag nyid mthun pa'i gnas su bzhas pa dang | gang zhig dge 'dun gyis chos kyis bzhas pa'o.

Although currently there is no dispute on interpretation of *Vinaya* rules, the question arises whether one of these two *saṃgha* acts could be applied to the situation confronting us today. The second does not apply because there is no record of the Dharmaguptakas being suspended by the Mūlasarvāstivādins. From a historical point of view, the Dharmaguptaka school came into existence before the Mūlasarvāstivāda school. Thus, the Dharmaguptaka school cannot have split off from the Mūlasarvāstivāda school due to a dispute between two early communities.

⁹⁶ As mentioned above, according to Anālayo and on p. 304 note 63, there are Theravāda monks who consider themselves *samānasaṃvāsika* concerning their legal community, whereas they consider monks of other legal communities as *nānasaṃvāsika*.

⁹⁷ Kanjur D 1 (*'dul ba*), *ga*, 127a3.

The question is whether Dharmaguptaka nuns, despite practicing in the Tibetan tradition, could declare themselves on their own to be of the same Vinaya school as the Tibetan Mūlasarvāstivāda monks. In this context, during a personal communication the leading Tibetan Vinaya expert Geshe Rinchen Ngödrup did indicate that should nuns like myself who have received ordination in the Dharmaguptaka tradition from *bhikṣus* alone express doubt as to whether, for example, they had been ordained properly, in his view, based on a passage in the *Bhikṣuṇīvinayavibhaṅga* they could be re-ordained by *bhikṣus* alone in the Mūlasarvāstivāda tradition.⁹⁸

For this we have not only canonical evidence, but also a precedent. As already mentioned above, around the years 432–434 a re-ordination of *bhikṣuṇīs* took place in China: Nuns were ordained by monks alone. When nuns from Sri Lanka arrived and stayed with them for about six years, doubts arose among the Chinese nuns, as to whether their ordination had involved an offense, and thus they asked Guṇavarman whether re-ordination were possible. He confirmed that receiving the ordination a second time would,

⁹⁸ That re-ordination of nuns is allowed if doubts are involved is based on the Tibetan *Bhikṣuṇīvinayavibhaṅga* as pointed out by the Gelongma Research Committee (Kanjur H ('dul ba), ta, 354a7–354b3): “snga bsynen rdzogs kyi cho ga byas zin kyang slar yang bsynen par rdzogs pa'i cho ga byed chog pa” (permission to perform the *upasampadā* rite again although the *upasampadā* rite has already been performed before” (2013: 205). This fact was unknown at the time of the Hamburg Congress 2007. Kanjur D 5 ('dul ba), ta, 256a1–2 reads: “In case there is no absolute certainty as to right or wrong, a period of demotion (Tib. (*sa*) *spo ba*, Skt. *parivāsa*) should be imposed, or [the *bhikṣuṇī*] should be fully ordained again” (*gal te ma tshang na sa spo bar bya ba'am | slar yang bsynen par rdzogs par bya'o*). Perhaps this is a supplement peculiar to the Mūlasarvāstivāda BhīVinVibh commentary on *pāyattika* (Tib. *ltung byed*) 77: “If a *bhikṣuṇī* knowingly fully ordains an unmarried woman who has not reached the age of twenty, she commits a *pāyattika*” (*yang dge slong ma gang shes bzhin du bud med khyim so ma bzung ba lo nyi shu ma lon pa bsynen par rdzogs par byed na ltung byed do*). For a comparison, see Waldschmidt (1926: 140); Roth (1970: 238–240); Hirakawa (1992: 296–299); Hüskén (1997: 265–266). Tsomo (1996: 110) needs correction. Panglung (1982: 166) states that the 180 *pāyattikas* are outlined in 28 groups. But although 180 is the correct number of the *pāyattikas* in the Tibetan Mūlasarvāstivāda *Bhikṣuṇīprātimokṣasūtra*, according to the index given in Dpe bsdur ma ('dul ba), vol. 9, the BhīVinVibh seems to consist of only 165 *pāyattikas*. This needs thorough investigation (see above p. 308 note 72). For the Dpe bsdur ma version of the commentary, see vol. 9, pp. 601–606 (*ltung byed drug pa'i gnyis pa 'chad pa*, no. *57).

indeed, be of benefit. There is no mention that they would have to return their vows before taking them a second time. On the contrary, the biography of the nun Pao-hsien (no. 34; 401–477) clearly states that “[Gunavarman] had not said that the first transmission to China, from the Assembly of Monks only, was invalid. He had said, rather, that the second transmission [that included the Assembly of Nuns] was augmenting the good value of the obligation that had already been received” (Tsai 1994: 63).

There is a third option. Instead of performing an ecumenical ordination, one could follow the example of the Bodhgayā ordinations 1998, wherein after the Dharmaguptaka ordination has been conducted in front of both kinds of *saṃgha*, Theravāda *bhikkhus* “have had the function of what in the modern tradition is known under the technical term of *daḥhikamma*, literally ‘making strong’. This refers to a formal act through which a *bhikkhu* or a group of *bhikkhus* ordained elsewhere gain the recognition of a particular community of which he or they wish to be part” (Anālayo 2013: 324).

A first gesture in this direction had already been made by the Dalai Lama when he stated in Hamburg in 2009: “There are already nuns within the Tibetan tradition who have received the full *bhikṣuṇī* vow according to the Dharmaguptaka lineage and who we recognize as fully ordained” (Dalai Lama XIV 2010: 279). But although they are recognized as *bhikṣuṇīs*, they are still Dharmaguptaka nuns and thus must follow a different *Vinaya* than the Tibetan monks. Supposing there were at least twelve Tibetan or Himalayan *bhikṣuṇīs* who have been ordained in the Dharmaguptaka tradition, would it be possible for them to declare in front of a Mūlasarvāstivāda *bhikṣu saṃgha* that from now on they wish to be part of the *Mūlasarvāstivādavinaya* school? Or alternatively, could they be ordained a second time by Mūlasarvāstivāda *bhikṣus* alone, with this ceremony being considered their conversion to the *Mūlasarvāstivādavinaya* school? The answer to these questions can only be reconstructed by reflecting on the various procedural and other issues involved. We will not find a ready-made solution to this 21st century question in the ancient texts. It requires interpretation according to today’s context, as well as competent *bhikṣus*, well-learned in the *Vinaya* and willing to assume responsibility, who have the approval and support of their respective monastic communities.

4.3 Historic Decision Taken by the “12th Religious Conference of the Four Major Schools of Tibetan Buddhism and the Bon Tradition”

After about 30 years of research and discussion on the matter, on June 20, 2015, the “12th Religious Conference of the Four Major Schools of Tibetan Buddhism and the Bon Tradition,”⁹⁹ organized by the Department of Religion and Culture, announced the following decision on “Agenda item 2” during its closing ceremony, which was attended by the Dalai Lama and the head Lamas of all the major schools of Tibetan Buddhism. From the minutes:¹⁰⁰

gros gzhi gnyis pa | chos tshogs thengs bcu gcig pa'i gros chod dgongs don 2012 lor btsugs pa'i dge slong ma'i nyams zhib tshogs chung nas bton pa'i “bod du dar ba'i gzhi thams cad yod par smra ba'i lugs la dge slong ma slar gso yod med dpyad gzhi lung gi bang mdzod”¹⁰¹ ces pa'i snyan thor gnang phyogs ji dge bka' bsdur gnang rgyu |

Agenda item 2

As decided in accord with the intention of the “11th Religious Conference,”¹⁰² in 2012, a Vinaya Research Committee had gathered and published [their findings] under the title Treasury on the matter to be analyzed, i.e., whether the *bhikṣuṇī* [vow/ ordination lineage?] can be

⁹⁹ From here on, referred to simply as “12th Religious Conference.”

¹⁰⁰ The following youtube link of a Tibetan TV report (sequence 19–22 mins.) in Tibetan language was viewed on:

<https://www.youtube.com/watch?v=ZODCi1G6k7U> (2019–08–26). The respective text from the Tibetan minutes read out at this conference was received from the Tibetan Nuns Project on August 7, 2015.

¹⁰¹ Title of the report by the Gelongma Research Committee.

¹⁰² The wording of that decision (on agenda item 7) is as follows: “For the past many years research has been done on the *bhikṣuṇī* lineage. The outcome has been published in a series of books. As it is clear from this [research’s outcome], the *Mūlasarvāstivāda bhikṣuṇī* lineage does not exist. Also concerning the *bhikṣuṇī* lineages of other schools, doubts about a pure source have not been utterly overcome or demolished. Based on this, in order to settle the matter, the Department of Religion and Culture will form a subcommittee of experts with Vinaya holders, representing all the traditions, to reach a conclusion as to whether there is or is not a method to revive the *bhikṣuṇī* lineage and to make a clear statement.”

revived in the Mūlasarvāstivāda tradition spread in Tibet. The [outcome of the] discussion on this virtuous issue is recorded as follows:

gros chod gnyis pa |

ka} da bar chos tshogs mams su bka' bsdur dang de bzhin 'brel yod khag nas nyams bzhib gngang ba sogs byung yod kyang | bod du dar ba'i gzhi thams cad yod par smra ba'i dam chos 'dul ba'i lugs la dge slong ma sgrub thabs yod med kha tshon chod pa'i thag gcod cig gngang thabs dka' bar brten | dge slong ma sgrub thabs kyi gnad don 'di nyid mu mthud nar 'gyangs su ma gtong bar bsnyen par rdzogs par 'dod pa'i btsun ma so so'i thugs 'dod bzhin chos srung sde pa'i lugs kyi dge slong ma'i sdom pa blangs na 'grigs pa'i mang mos byung |

Decision [on agenda item] 2:

2.1 Although [the issue has been] discussed in the [“Religious] Conferences” up to now and research has been done accordingly, it is difficult to reach a clear decision on whether there is a way to ordain *bhikṣuṇīs* in the noble Dharma Vinaya tradition of the Mūlasarvāstivāda, which spread to Tibet. Thus, in order to avoid any further delay with regard to the matter of ordination of *bhikṣuṇīs*, the majority approved that it is alright if nuns, in accordance with their individual wish become fully ordained, take the *bhikṣuṇī* vow in the Dharmaguptaka tradition.

kha} de ltar byung tshe sde pa de'i lugs kyi las chog sogs 'dul ba'i gzhung rnams bod skad du phab bsgyur dang | gso sbyong tshugs stangs sogs gzhi gsum gyi las mams kyang lugs de dang mthun par tshad ldan yong ba dang | dge bsnyen ma nas dge slong ma'i bar gyi bslab tshigs mams kyang de'i lugs ltar bslang rgyu yod pa gngang rgyu |

2.2 At the time when this transpires, the *karmavācanās* (rite manuals) and other texts of this [Dharmaguptaka Vinaya] school as well as the respective Vinaya commentaries are to be translated into the Tibetan language. Also the *saṃgha* acts related to the three [most relevant] *skandhakas* [of the *Vinayavastu*] and signify monastic life such as how to perform the *poṣadha* (confession) should be made available in a proper, fully-characterized way in accordance with that tradition then. Also the precepts from an *upāsikā* up to a *bhikṣuṇī* should be given in the way they are received in that [Dharmaguptaka] tradition.

ga] g.yung drung bon gyi lugs la drang srong ma'am dge slong ma'i
sdom rgyun yod pa snyan seng byung bas blo nges byung |

2.3 Because a report was submitted stating that in the Svastika Bon tradition the vow lineage of a bhikṣuṇī (Tib. Gelongma) or Drangsongma¹⁰³ does exist, this fact has been noted.¹⁰⁴

4.3.1 Implications of the Decision Taken at the Conference

At first glance, the decision merely seems to confirm the status quo, because the Dalai Lama had already stated during the Hamburg Congress in 2007:

One thing we can do now is to translate the three primary monastic activities (*poṣadha*, *varṣā*, and *pravāraṇā*) from the Dharmagupta lineage into Tibetan and encourage the Tibetan *bhikṣuṇīs* to do these practices as a *bhikṣuṇī saṃgha*. (Dalai Lama XIV 2010: 279)

The significance of the decision by the “12th Religious Conference,” however, should not be underestimated.

The major breakthrough in this decision is the acknowledgement of the validity of the East Asian Dharmaguptaka *bhikṣuṇī* ordination lineage. By acknowledging that Tibetan nuns could be ordained in the Dharmaguptaka tradition, the participants have conceded that it is a reliable lineage. This development is new, highly significant, and differs from the position held during their last “11th Religious Conference” in 2011, when they were still casting doubt on the validity of the ordination lineage of the Dharmagupta

¹⁰³ Tib. *drang srong ma* – female form of Tib. *drang srong*, Skt. *ṛṣi*. Roesler (2015: 435) explains that in Bon monasticism the Vinaya (*'dul ba*) has several grades or stages of ordination, where the full ordination comprises 250 vows for monks and 350 or 360 for nuns: “Fully ordained monks and nuns are called *drang srong* and *drang srong ma*, a term that is used in Tibetan translations from the Sanskrit to render Sanskrit *ṛṣi*,” a sage.

¹⁰⁴ Among Tibetans, it is still controversial whether or not Bon is to be considered distinct from Tibetan Buddhism. Although it traces its history back to pre-Buddhist practices, it shares a common set of beliefs, practices and canonical literature with Tibetan Buddhism. In 1988 the Dalai Lama “declared that Bon should be regarded as one of the five major religious traditions of Tibet, along with the four Buddhist orders” (Powers & Templeman 2012: 101).

nuns, stating “with regard to the *bhikṣuṇī* lineages of other schools, doubts with regard to a pure source have not been utterly overcome or demolished.”

Also, considering that the Tibetan canon was closed in the 14th century, at the time of Bu-ston (Bu ston Rin chen grub, 1290–1364), and that during the time of King Tri Ralpachen (Khri Ral pa can, r. 815–838) a decree had been issued not to spread other Vinayas aside from the Mūlasarvāstivāda in Tibet,¹⁰⁵ a major step has been taken in deciding that the Vinaya of the Dharmaguptakas will be added to the Tibetan canonical texts, i.e., the Kanjur and Tanjur. This falls in line with a more comprehensive plan: In January 2011, during the “Tengyur Translation Conference” at the Central University of Tibetan Studies (CUTS) in Sarnath/Varanasi, the Dalai Lama proposed to “collect all the texts from the Asian canons (Chinese, Korean, Pali, Sanskrit, Tibetan) and make sure that the texts missing in one are included in another.”¹⁰⁶ The Dalai Lama repeatedly expressed the wish to have the early discourses of the Buddha, the Pāli Sūtras translated into Tibetan.

Should the Dharmaguptaka *bhikṣuṇī* practice be further introduced in Tibetan Buddhism, this would be a major step toward recognizing other Buddhist traditions on an equal footing.

4.3.2 Shortcomings of the Decision

Nonetheless, no logical conclusions have been drawn regarding the restoration of the nuns’ ordination lineage in the Mūlasarvāstivāda school, despite decades of efforts and research initiated by the Dalai Lama, who exhorted scholars to find possibilities for restoring *bhikṣuṇī* ordination.

During the congress in 2007 in Hamburg, the Dalai Lama stated (2010: 268):

¹⁰⁵ Cf. Tsering (2010: 168); Powers & Templeman (2012: 223–224). See also above p. 304 note 61.

¹⁰⁶ Tsadra Foundation > Tengyur Translation Conference 2011: <http://tsadra-wp.tsadra.org/2011/01/25/tengyur-translation-conference-2011/> (2019–09–01). For the complete conference material, see:

The American Institute of Buddhist Studies (AIBS) at Columbia University in the City of New York > Online Resources > Translation Conference <http://www.aibs.columbia.edu/conference.html> (2019–08–26)

First of all, I just want to make clear that we all accept and recognize as *bhikṣuṇīs* those Tibetans and Westerners who have received Dharmaguptaka *bhikṣuṇī* ordination. This is not the issue. The issue is to find the way to ordain *bhikṣuṇīs* that is in accordance with the *Mūlasarvāstivādinaya* texts.

This hope was reconfirmed in a letter by H.H. the Dalai Lama directed to the Committee for Bhikṣuṇī Ordination in the Tibetan Buddhist Tradition,¹⁰⁷ dated January 20, 2013, which states:

As one individual, I do not have the authority to institute the *bhikṣhuni* ordination in the Tibetan community. This is an issue for the *saṅgha* collectively to decide. However, I have long encouraged the convening of an international meeting of the *saṅgha* to discuss the issue. In preparation for that, it would be good if Tibetan *bhikṣhus* were to agree upon a way in which that the Mūlasarvastivada *bhikṣhuni* ordination could be given.

Furthermore, in 2007, the Dalai Lama had also stated (2010: 268–269):

I can institute that the Tibetan *bhikṣuṇīs* ordained in the Dharmaguptaka tradition meet in groups to perform the three *saṅgha* rituals. . . . I can have the appropriate texts for the Dharmaguptaka versions of these three *saṅgha* rituals translated from Chinese into Tibetan immediately and encourage the Tibetan *bhikṣuṇīs* to begin doing these practices as a community. With the support of the other *bhikṣus* here, I can say that much; no one will oppose that.

Thus, the official decision taken by the “12th Religious Conference” that despite all the successful research submitted, “it is difficult” to reach a clear decision, is unfortunate. Moreover, the choice of “*de dka' las khag po 'dug*” is telling, because in its Tibetan colloquial version this wording carries the meaning of something that is not only difficult but not possible, something you cannot or do not want to do. The conference was supposed to decide how to revive the Mūlasarvāstivāda *bhikṣuṇī* order and by which approach. It did not do so.

Why is this important?

¹⁰⁷ Source: <http://www.bhiksuniordination.org/> (2019–08–26)

Most of those novice nuns who are interested in full ordination want their own teachers to be involved in their ordination, and do not want to receive an ordination in a culture and a linguistic setting not familiar to them. After decades of research, since about 1980, the heads of the traditions were unable to decide how these nuns should proceed. It is therefore unreasonable to expect these nuns, many of whom have not had access to higher education in the Vinaya and most of whom are uncertain whether they have the support of their male teachers, to decide on their own how to proceed.

Moreover, it is unclear how the women ordained as Tibetan Dharmaguptaka *bhikṣuṇīs* would subsequently undertake *karmans* that require the cooperation of *bhikṣus*. Would they be done with Mūlasarvāstivāda *bhikṣus*? If yes, which Vinaya will be used? If so, will all *bhikṣus* agree to do it, or may they opt out saying that this is a different Vinaya tradition, and that the *bhikṣuṇīs* should get *bhikṣus* from East Asian countries to help them?

The decision taken in June 2015 by the “12th Religious Conference” that Tibetan Buddhist novice nuns can decide on their own to take ordination in the East Asian Dharmaguptaka tradition carries great weight. With that decision the majority of the Buddhist leaders present were agreeing to introduce the *bhikṣuṇī* lineage from the Dharmaguptaka tradition into Tibetan Buddhism. It remains unclear, though, how Tibetan *bhikṣus* of the Mūlasarvāstivāda tradition will relate to the Tibetan Dharmaguptaka *bhikṣuṇīs* on a day-to-day practical level.

Whether in the end, the Mūlasarvāstivāda *bhikṣuṇī* practice will be revived in the Karma Kagyü tradition headed by the Gyalwang Karmapa, Ogyen Trinley Dorje, or the Dharmaguptaka *bhikṣuṇī* practice will be further introduced into the other traditions of Tibetan Buddhism, this decision was a major step toward recognizing other Buddhist traditions on an equal footing, and thus a true sign of a growing pluralist attitude toward other Buddhist traditions. Therefore, irrespective of its shortcomings, it should be regarded as a great success and an important milestone.

4.4 Prospects

Now, much hope lies with the Karmapa as well as with other Buddhist leaders and with Tibetan Buddhist novice nuns who are bold enough to act on this decision.

On January 24, 2015, during the Second Ārya Kṣemā Winter Dharma Gathering at Tergar Monastery in Bodhgayā, the 17th Karmapa, Orgyen Thrinle Dorje, made the announcement that¹⁰⁸ he would take concrete steps toward restoring nuns' vows in the Tibetan Buddhist tradition. It seems that he is planning to opt for the ecumenical approach to ordination, beginning with the conferral of the novice 'getsulma' (*śrāmaṇerikā*) and training 'śikṣamāṇā' nun's vows, conferred with the assistance of a special contingent of nuns from the Dharmaguptaka tradition. This would lay the necessary framework leading to 'gelongma' or 'bhikṣuṇī' full nun's vows.¹⁰⁹

Among Tibetan Vinaya scholars, as is known, it is controversial whether ordination by *bhikṣus* alone would be valid. So far no majority has been achieved on this first approach. Obviously in line with this view, the Karmapa argues¹¹⁰ that because there are no *bhikṣuṇī* vows in the Mūla-sarvāstivāda tradition, one cannot speak of proper *śrāmaṇerikā* vows either, and therefore it is difficult to say that there is a truly ordained *saṃgha* of women who have gone forth within the Tibetan tradition.

This statement has caused some resentment around the globe, but it could also be taken as an example of a typical hard-eghed Tibetan philosophical debate. As mentioned above, there is clear canonical evidence that, if circumstances so require, *bhikṣus* can give all stages of women's ordination, starting with the going forth and reaching all the way up to the full ordination. On the other hand, according to the *bhikṣuṇī* ordination rite, the going forth and the precepts of a lay woman, of a novice, and of a probationer should be given by *bhikṣuṇīs*. In the Tibetan tradition, however, for over a millenium, the female lay and novice precepts have been given by *bhikṣus*. This raises the question of legitimacy. When this practice is based on the same *Vinaya*

¹⁰⁸ On January 24, 2015 he said "beginning next year" (2016). But on January 15, 2016, during the Third Ārya Kṣemā Winter Dharma Gathering in Bodhgayā when discussing the issue of ordination of nuns, he indicated that although he had hoped to initiate the process of giving *bhikṣuṇī* ordination that year (2016), it had to be postponed for a variety of reasons. Source:

<https://kagyuoffice.org/the-gyalwang-karmapa-teaches-on-bodhichitta-and-discusses-bhikshuni-ordination-plans/> (2019-08-26)

¹⁰⁹ For further details, see the report on the Karmapa's official website: Source: <https://kagyuoffice.org/gyalwang-karmapa-makes-historic-announcement-on-re-storing-nuns-ordination/> (2019-08-26)

¹¹⁰ Ibid.

commentaries which exceptionally allow *bhikṣus* to give *śikṣamāṇā* and *bhikṣuṇī* ordination, shouldn't they be implemented consistently? The same reasoning that is applied in justifying the granting of lower ordination to women by *bhikṣus* would apply to the granting of high ordination to women by *bhikṣus*, yet that tradition has preferred not to apply that reasoning and instead keep women restricted to a lower level of ordination.

While pointing out the hypocrisy in that inconsistency, the solution the Karmapa proposed instead is to have *bhikṣuṇīs* ordained by a twofold *saṃgha* (*ubhayasaṃgha*) of ten Mūlasarvāstivāda *bhikṣus* and twelve Dharmaguptaka *bhikṣuṇīs* two years later.¹¹¹

During a meeting with the Karmapa on August 28, 2015 in Bonn, Germany, he confirmed that the decision of the “12th Religious Conference” had not affected his plans. He said he would continue to take concrete steps toward restoring nuns’ vows in Tibetan Buddhism through the second approach. At that time, the Karmapa was planning to invite nuns from the Dharmaguptaka tradition to confer the *upāsikā*, *śrāmaṇerikā* and *śikṣamāṇā* vows.¹¹² Two years later, leading monks of the Karma Kagyü tradition were expected to confer the Mūlasarvāstivāda *bhikṣuṇī* vows together with the Dharmaguptaka nuns, after the latter have given the *brahmacaryopasthāna*. The ordination was planned to be carried out in the Chinese language, and translation would have been provided. For the detailed planning he announced he would soon set up a committee. Furthermore, he stated that he would like to utilize a *bhikṣuṇī* ordination manual included in the *Collected Works* by the 8th Karmapa Mi bskyod rdo rje (1507–1554) (*‘Dul ba’i las chog mthong ba don ’grub*).¹¹³

¹¹¹ Personal communication with the Karmapa on October 10, 2011, as well as with Geshe Rinchen Ngödrup on August 14, 2015.

¹¹² On August 30, at the end of his teachings in Bonn, the Gyalwang Karmapa stated that in January or February 2016, the annual Kagyü Mönlam (Kagyü Prayer festival) would take place with many monks attending, and thereafter the nuns’ Winter Dharma Gathering would take place, and that he was making efforts for the full ordination of nuns to take place at that time, probably in March. In December 2015, the timing of the 3rd Arya Kshema Winter Dharma Gathering had been changed from after the Kagyü Mönlam to before the Tibetan New Year celebrations to be held from January 14 to February 3, 2016.

¹¹³ My thanks go to Damchö Diana Finnegan for this information. It is available as a printed excerpt in Tibetan, (accessed 1 October 2016):

The first approach, an ordination by *bhikṣus* alone, no longer seemed to be an option for him, because the majority of the decision-makers would not accept it. At times when ordinations were given by monks alone, in the 13th to 15th centuries, this led to harsh criticism.¹¹⁴ The Karmapa does not want this history to be repeated, and therefore chooses a different way in hopes of avoiding such social backlash.¹¹⁵

For the future of Tibetan Buddhist monasticism, much is riding on how the first Tibetan *bhikṣuṅīs* conduct themselves. Setting up strong nuns' orders will set strong precedents. This is why the Karmapa wants to start it in an organized way, and not leave it up to the nuns as individuals. He has also said that great emphasis will be placed on the training of these *bhikṣuṅīs*.

A further major step toward full ordination for Tibetan Buddhist nuns was taken on March 10 and 11, 2017 at the Mahābodhi Stūpa in Bodhgayā, when in the presence of the Gyalwang Karmapa nineteen women from six different nunneries of the Karma Kagyü tradition received *śrāmaṇerikā* precepts from Dharmaguptaka *bhikṣuṇī* masters from the Nan Lin Vinaya Nunnery in Taiwan. At the conclusion of the rite, one of the new *śrāmaṇerikās*, Tsunmo Tsultrim Sangpo, stated in front of the Karmapa: “On behalf of all the *shramaneri*s, I would like to say that we have the great hope that we will be able to take the *shramaneri*, *shikshamana*, and *bhikshuni* vows in succession

http://www.namsebangdzo.com/dul_wa_i_las_chog_mthong_bas_don_grub_p/9788189017583.htm. I am also grateful to Alexander Schiller (University of Vienna), who called my attention to a text with the very similar title '*Dul ba'i las chog mthong ba don ldan*' by Phyogs las mnam par rgyal ba'i lha. A scan of the latter is available with the Tibetan Buddhist Resource Center, 1 volume; 67 folios, W00KG03994. [s.n.], [s.l.]. [n.d.]. It is a rare *dbu med* manuscript discovered in the PRC, scanned in 2001. According to the colophon, the text traces back to the 3rd Karmapa Rang byung rdo rje (1284–1339), but it is missing from his new Collected Works 2006 (W30541).

¹¹⁴ Cf. Tsering & Russel (1986/2002); Tsedroen (2008: 207); Schneider (2012: 115).

¹¹⁵ In 2015 Ulrike Roesler (435) pointed out that “the Bonpos have their own version of the story about how the monastic ordination lineage survived in Tibet during the decline of monasticism in the ninth to tenth centuries.” She further remarks that the Vinaya of the Bon tradition is “much more than just another version of the Mūlasarvāstivāda Vinaya,” (441) and that “we have to acknowledge that it is attested later than the Tibetan Buddhist Vinaya.” (445)

and be able to restore the *bhikshuni* vow within the Mulasarvastivadin tradition.”¹¹⁶ To which the Karmapa replied:

In general, the shramaneri vow is available in all four Buddhist traditions of Tibet, but this morning, a special shramaneri vow was given. Why is it special? Because this vow is the preliminary step to restoring the bhikshuni ordination in our tradition. And the reason it is so important to restore these vows is that according to the standpoint of the Vinaya, all of the vows that women can take should be given by bhikshunis and all the vows that men can take should be given by bhikshus.

In Tibetan Buddhism, however, we have not had a continuous lineage of bhikshunis, so bhikshus have taken their place and given vows to women. It is rather difficult to say that this is completely in accord with the meaning and intent of the vinaya. For that reason, so that women can actually take vows, bhikshunis are indispensable. We need women to become bhikshunis. This is why it is so important to restore the bhikshuni vow.

It seems that since then, no progress has been made. The reason may be that in October 2017 the Karmapa left for the United States where he is believed to have been residing since that time. On 21 January 2019, on the last day of the 36th Kagyu Monlam, the Karmapa reported via webcast that a new passport [from the Commonwealth of Dominica] had been issued for him, and that once he received it, his old document, his Indian Identity Certificate became invalidated. Although he had applied for a visa to return to India in October 2018, he explained that he was still waiting for a response from the authorities.¹¹⁷

Although Tibetan Buddhist *śrāmaṇerikās* may have preferred to receive all stages of ordination from their leading Tibetan male Vinaya masters, in the long run and on a global level, the decision to include the centuries-long practical experience of Dharmaguptaka *bhikṣuṇīs* in the learning process will prove to be valuable. However, for Tibetan nuns who do not belong to the

¹¹⁶ Source: <<https://kagyuoffice.org/history-in-the-making-the-first-step-toward-full-ordination-for-tibetan-buddhist-nuns/>> (2019–08–26)

¹¹⁷ Source: <https://www.buddhistdoor.net/news/karmapa-says-no-action-from-india-on-pending-visa-application> (2019–08–26)

Karma Kagyü tradition – unless their teachers encourage them in a similar way – their wait for the opportunity to take full ordination in the Dharmaguptaka tradition may be long indeed.

For women in the West practicing in the Tibetan tradition, it may be less crucial whether they become ordained in the Dharmaguptaka or the Mūlasarvāstivāda tradition. Thus, it may be helpful to have a clear decision on which of the two options to take when pursuing nuns' ordination. If they are interested in full ordination, such guidelines will assist as they evaluate where to direct their attention and interest when it comes to Vinaya practice.

Due to the decisions taken by the 12th Religious Conference and by the Karmapa, the acceptance of Dharmaguptaka *bhikṣuṇīs* will further grow in Tibetan Buddhism. This will continue once the nuns' teachers have access to the relevant texts in their own Tibetan language and can study the similarities and differences between the two Vinaya traditions, the Mūlasarvāstivāda and the Dharmaguptaka.

It is a good sign that nowadays dialogue on Vinaya not only takes place among nuns but now also among monks. The nuns officially began networking on this issue during the “First International [Sakyadhita] Conference on Buddhist Nuns” in 1987¹¹⁸, the monks during the “International Conference on Vinaya,” organized by the CUTS, January 17–19, 2011. Another dialogue, carried out on the level of Sri Lankan and Tibetan Buddhist leaders, is being referred to as “an historic conclave” organized by the International Buddhist Confederation (IBC) in New Delhi on March 18 and 19, 2015.¹¹⁹ Considering that dialogue cannot take place between traditions but only between persons, the various initiatives will increasingly bear fruit on an individual level and help build trust in order to learn from each other, which in turn will fertilize the discourse also on an institutional level.

The Tibetan dialogue among the Buddhists of the four major traditions and the Bon tradition has also grown over the years. On December 29, 2011, during my stay at the CUTS in Sarnath, I had the opportunity to meet with

¹¹⁸ URL: <http://sakyadhita.org/conferences/1st-si-con.html> (2019–08–26). During that conference, the author of this article had been elected to become the head of the Vinaya Research Committee (cf. Tsedroen 1991).

¹¹⁹ <http://www.buddhistdoor.net/news/dialogue-on-vinaya-conclave-in-india-unites-sri-lankan-and-tibetan-buddhists> (2019–08–26).

one of the leading Bonpo scholars of the Department of Bon Sampradaya Shastra. It was through him that I found out that Bon monks keep 250 precepts, whereas nuns keep 360 precepts. The number of precepts is very similar to the numbers Tibetan Mūlasarvāstivāda monks (253) and nuns (364) keep. In the Bon tradition today, which has spread widely in Amdo and Kham but not in Central Tibet (namely Ü-tsang and Ngari), all stages of women's ordination are given by Bonpo *bhikṣus* alone. Some contemporary Tibetan Buddhist monk scholars seem to assume that Bon was patterned after Buddhist *saṃgha* and thus is emulating it and not “authentic.”

Annex

Appendix 1

Table 1: Text Editions from the Tibetan Canon (Kanjur)

Considered for the sample collation (Part 1, **Mahāprajāpatīgautamīvastu*) as well as for the editions of the text edition Part 2 (*Bhikṣuṇyupasaṃpadājñapti*):

The editions 1–7 (LRTNHSZ) belong to the Thems spangs *ma* tradition (Western group / branches), the editions 9–13 (QKJB) to the *Tshal pa* tradition (Eastern group / branches). The Derge edition is based on the 'Jang *sa tham* block print from the *Tshal pa* tradition but contains numerous emendations according to the Thems spangs *ma* tradition. The Phu brag edition could not be clearly assigned to either of the two traditions on the basis of the evaluated data. The compilation in the latest edition of Dpe bsdur ma (Beijing 2006–2009) is largely based on Derge and takes into account the readings of seven other editions. It was not included in the apparatus of the edition presented here.

Kanjur edition	Sigla	Volume ('dul ba)	App. Part 1	Folios Part 1	App. Part 2	Folios Part 2
London Shel dkar	L	<i>bam po 37–38, na</i>	1	21a8– 28a4	2	28a4– 50b7
Rgyal rtse	R	<i>bam po 37–38, na</i>	2	19a6– 25a5	1	25a5– 45b1
Tōyō bunko	T	<i>bam po 37–38, na</i>	3	20a4– 27a1	–	27a1– 48a5
Snar thang	N	<i>bam po 37–38, da</i>	4	326b5– 334a7	–	334a7– 360b2
Lha sa	H	<i>bam po 36–37, da</i>	5	150b5– 158a1	–	158a1– 182a6
Stog	S	<i>bam po 37–38, tha</i>	6	146a4– 153a4	3	153a4– 178a5

Shey	Z	<i>bam po</i> 37–38, <i>tha</i>	7	154b1– 161b5	–	161b5– 188b4
Phu brag	F	<i>bam po</i> 31–32, <i>tha</i>	8	124a6– 130a8	–	130a8– 149a6
Peking 1737	Q	<i>bam po</i> 31–32, <i>tha</i>	9	97a6– 101b8	6	101b8– 116a2
K'ang hsi Peking 1684/92	K	<i>bam po</i> 36–37, <i>phe-be</i>	10	<i>phe</i> 378a7– 385a4	5	<i>phe</i> 385a4– <i>be</i> 15a8
'Jang sa tham	J	<i>bam po</i> 36–37, <i>da</i>	11	99a1– 103b5	4	103b5– 118b1
Berlin	B	<i>bam po</i> 36–37, <i>na-pa</i>	12	<i>na</i> 360b8– 367a4	–	<i>na</i> 367a4– <i>pa</i> 12a6
Derge (sDe-dge)	D	<i>bam po</i> 36–37, <i>da</i>	13	100a3– 104b5	7	104b5– 120b1
Dpe bsdur ma	Dpe	<i>bam po</i> 36–37, vol. 11	–	240.8– 251.18	–	251.18– 290.13

Table 2: Concordance Obstructive Conditions (*Āntarāyika-Dharmas*)

List	1. Concerning living conditions	Kanjur Editions						BhuKaV ā Chung 2011: 91	BhīKaVā Sch 253	BhīKaVā Sch 257
		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
1	bud med - RLS <i>add</i> bud med kyi dbang po dang ldan pa	1	1	1	1	1	1	1 (skyes pa) + 2 (syes pa'i dbang po dang ldan pa)	1	1
2	khyim du/na gnas pa lo bcu gnyis pa'am gzhon nu ma lo nyi shu tshang pa	2	2	2	2	2	2	3 (lo nyi shu lon pa)	2	2
3	chos gos lnga dang lhung bzed du ldan pa	3	3	3	3	3	3	4 (chos gos gsum dang lhung bzed tshang pa)	3	3
4	pha ma dang khyim thab (rnams) gson pa	4	4	4	4	4	4	5 (pha ma gson pa)	4	4
5	pha dang ma dang khyo rnams/ khyim thab kyi gnang pa	5	5	5	5	5	5	6 (pha mas gnang pa)	5	5
6	bran mo	6	6	6	6	6	6	7 (bran ma)	6	6
7	phrogs pa (JKQD) / brkus pa (RLS)	7	7	7	7	7	7	8 (brkus pa)	8	7
8	btsongs pa	9	9	8	9	8	9	11	9	8
9	rnyed btson (RLS) / rnyed pa (JKQD)	8	8	9	8	9	8	9 (rnyed btson)	10	-
10	rtsod pa (III.i.1.3: JKQD add (b)rkus pa; III.ii.3: S om. btsod pa (sic) and has btsongs pa twice, JKQD om. rtsod pa)	10	-	10	10	10	10	10 (rtsod pa can)	11 (cf. 7)	9
11	(gzhan gyis) chags pa	11	10	11	11	11	11	-	-	-

List	1. Concerning living conditions	Kanjur Editions						BhuKaVā Chung 2011: 91	BhīKaVā Sch 253	BhīKaVā Sch 257
		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
12	sprul pa - RLSD add dud 'gro	12	11	12	12	12	12	31 + 32	12	10
13	rgyal po la gtses pa	13	12	13	13	13	13	12 (rgyal pos bkrabs pa)	13	11
14	rgyal po dang 'khon pa	14	13	14	14	14	14	13 (rgyal po la bsdigs pa)	14	12
15	rgyal po la gnod pa'i las byed pa	15	14	15	15	15	15	14	15	-
16	rgyal po la gnod pa'i las byas sam/ pa'am byed du bcug pa	16	15	16	16	16	16	15	16	13
17	mi srun pa	17	16	17	17	17	17	-	17	14
18	mya ngan gyis gdungs pa	18	17	18	18	18	18	-	18	15
19	sbrum ma	19	18	19	19	19	19	-	19	16
20	mtshan med pa	20	19	20	20	20	20	18 (za ma)	20	17
21	mtshan gnyis pa	21	20	21	21	21	21	19 (ma ning)	21	18
22	gle 'dams pa	22	21	22	22	22	22	-	22	19
23	rtag tu (khrag) 'dzag pa	23	22	23	23	23	23	-	23	20
24	khrag med pa	24	23	24	24	24	24	-	24	21
25	mtshan ma tsam yod pa	25	24	25	25	25	25	-	25	22
26	dge slong bslus pa	26	25	26	26	26	26	20 (dge slong ma sun phyung ba)	26	23
27	pha bsad pa	27	26	27	27	27	27	26	28	25
28	ma bsad pa	28	27	28	28	28	28	27	27	24
29	dgra bcom pa bsad pa	29	28	29	29	29	29	28	29	26
30	de bzhin gshegs pa'i sku la ngan sems kyis khrag phyung ba	30	29	30	30	30	30	30	30	27

List	1. Concerning living conditions	Kanjur Editions						BhuKaV ā Chung 2011: 91	BhīKaVā Sch 253	BhīKaVā Sch 257
		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3			
31	mu stegs can	31	30	31	31	31	31	24	31	28
32	mu stegs can du 'gro ba	32	31	32	32	32	32	25 (mu stegs can zhugs pa)	32	29
33	rkun po'i rgyal mtshan can	33	32	33	33	33	33	17 (chom rkun par grags pa)	33	30
34	rkun gnas pa / rku thabs su gnas pa	34	33	34	34	34	34	21 (rku thabs su gnas pa)	34	31
35	so sor gnas pa	35	34	35	35	35	35	22 (tha dad du gnas pas)	35	32
36	mi gnas pa	36	35	36	36	36	36	23 (gnas par mi bya ba)	36	33
	Before granting brahmacaryopa- sthānasamvṛti III.i.1.3 and before granting upasampadā							Before granting upasam- padā		
37	sngon rab tu byung ba	37	37	37	37	37	37	35	37	34
38	da ltar rab tu byung nas tshangs par spyod pa yang dag par spyad pa	38	38	38	38	38	38	38 da ltar rab tu byung nas tshangs par spyod pa legs par spyad pa	38	35
39	dge slong ma'i dge 'dun gyis lo gnyis su chos drug dang rjes su chos drug bslab pa gsol pa (second list: byin pa)	39	39	39	39	39	39	-	39	36
40	lo gnyis su chos drug dang rjes su chos drug gi bslab pa bslabs pa	40	40	40	40	40	40	-	40	37

List	1. Concerning living conditions	Kanjur Editions						BhuKaV ā Chung 2011: 91	BhīKaVā Sch 253	BhīKaVā Sch 257
No.		JKQ III.i.1 .3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
41	dge slong ma'i dge 'dun gyis tshangs par spyad pa skyed pa'i sdom pa phog gam	-	41	-	41	-	41	-	-	38
42	dge slong ma'i dge 'dun gyis sngar bya ba'i las rnams byas pa	-	42	-	42	-	42	-	-	39
43	dge slong ma'i dge 'dun rnams kyi sems mgu bar byas pa	-	43	-	43	-	43	-	-	40
44	bar chad kyi chos rnams las yongs su dag pa	-	44	-	44	-	44	-	-	41
45	gzhan gyi lon mang yang rung nyung yang rung chags pa	41	45	41	45	41	45	33 bu lon mang yang rung nyung yang rung cung zad chags pa	41	42
46	khyod kyi ming ci khyod kyi mkhan mo'i ming ci	42	46	42	46	42	46	39 khyod kyi ming ci khyod kyi mkhan po'i ming ci	42	43
List	2. Concerning diseases									
No.										
1	mdze	1	1	1	1	1	1	1	1	2
2	'bras	2	2	2	2	2	2	2	2	1
3	shu ba	3	3	3	3	3	3	27	3	3
4	phol mig	4	4	7	4	4	4	3	4	4
5	tshad pa	5	5	4	5	5	5	-	5	5
6	sha bkra	6	6	5	6	6	6	5	6	6

List	2. Concerning diseases									
No.		JKQ III.i.1.3	JKQ III.ii.3	RLS III.i.1.3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit
7	rkong pa / rkom po	7	7	6	7	7	7	-	7	7
8	klog pa / glog pa	8	8	8	8	8	8	8 (glog pa)	8	8
9	rab tu g.ya' ba	9	9	9	9	9	9	8 (g.ya' ba)	9	9
10	skyigs bu	10	12	10	12	10	12	29	10	10
11	skyugs pa	11	10	11	10	11	10	38 (skyug bro ba)	11	11
12	gzhang 'brum	12	11	12	11	12	11	4 ('brum phran)	12	12
13	rims	13	13	13	13	13	13	17	13	13
14	zad pa	14	14	14	14	14	14	-	14	15
15	myos pa - RLSD add. at III.i.1.3 chu b(s)gags pa/'gags pa	15	15	15	15	15	15	39 (chu bgags pa)	-	-
16	ngal ba (RL om. in III.ii.3)	16	16	16	S16	16	16	40	15	16
17	rmong bu / mgo g.yung	17	17	17	R16	17	17	-	16	17
18	dbugs mi bde ba	18	19	18	19	18	19	31	17	19
19	lud pa	19	18	19	18	19	18	30	18	18
20	skem pa	20	20	20	20	20	20	11	19	20
21	brjed byed	21	21	21	21	21	21	12	20	21
22	'jas pa	22	22	22	22	22	22	-	-	-
23	dkar po'i nad / nad dkar po	23	23	23	23	23	23	-	22	23
24	rkang 'bam	24	24	24	24	24	24	15 (rkang bam)	23	24
25	mtshan par rdol ba	-	-	25	25	25	25	16	25	26
26	skran	-	-	26	26	26	26	34	-	-
27	khrag nad	-	-	27	27	27	27	35	-	-
28	mkhris pa	25	25	28	28	28	28	36	24	25
29	rkub 'brum - RLSD add lhog pa dang	26	26	29	29	29	29	37 (gzhang 'brum) + 32	-	-

List	2. Concerning diseases										
No.		JKQ III.i.1. 3	JKQ III.ii. 3	RLS III.i.1. 3	RLS III.ii.3	D edited III.i.1.3	D edited III.ii.3	Tib.	Sanskrit	Sanskrit	
30	yan lag tsha ba	27	27	30	30	30	30	33 (yan lag tu zug pa) / 41 (lus tsha ba)	26	27	
31	rtsib logs tsha ba	28	28	31	31	31	31	42 (rtsib log tsha ba)	27	28	
32	rus pa zhig pa	29	29	32	32	32	32	43 (rus pa la zug pa)	28	29	
33	rims drag po	-	-	33	33	33	33	18	-	14	
34	rims zhag gcig pa	30	30	34	34	34	34	19 (rims nyin gcig pa)	29	30	
35	(zhag) gnyis pa	31	31	35	35	35	35	20 (nyin gnyis pa)	30	31	
36	(zhag) gsum pa	32	32	36	36	36	36	21 (nyin gsum pa)	31	32	
37	(zhag) bzhi pa	33	33	37	37	37	37	22 (nyin bzhi pa)	32	33	
38	rims nyin re	-	-	38	38	38	38	24 (rims nyin re ba)	-	-	
39	dus pa'i rims	34	34	39	39	39	39	23 ('dus pa)	33	34	
42	rtag pa'i rims	35	35	40	41	40	41	25	34	35	
43	rims ldang dub pa	-	-	41	40	41	40	26	-	-	

Abbreviations

ACIP	Asian Classics Input Project
AN	Aṅguttara-nīkaya
App.	Apparatus
B	Berlin edition
Bhīk	BhīKaVā(R/VP)
BhīKaVā	<i>Bhikṣuṇīkarmavācanā</i>
BhīKaVā(R/VP)	C. M. Ridding, L. de La Vallée Poussin “A Fragment of the Sanskrit Vinaya. Bhikṣuṇīkarmavācanā,” BSOS I,3 (1920), 123–143 [= R/VP]
BhīPrā	<i>Bhikṣuṇīprātimokṣasūtra</i>
BhīVinVibh	<i>Bhikṣuṇīvinayavibhaṅga</i>
BHSD	Edgerton, Franklin: <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , vol. 2: Dictionary (First Published: New Heaven 1953). Reprinted Delhi: Motilal Banarsidass 1985.
Blan	<i>Blang-dor Gsal-bar Ston-pa'i Drang-thig Dwangš Shel Me-long</i> by Sde-srid Sangs-rgyas-rgya-mtsho + 16 other texts. Sonam Drakpa (Dolanji: 1979), cf. DM
BSOS	<i>Bulletin of the School of Oriental Studies</i> , University of London, London
Chin.	Chinese
Cv	<i>Cullavagga</i>
CUTS	Central University of Tibetan Studies
D	Derge edition
DM	Dan Martin’s Tibetan Vocabulary Version April 14, 2003 as given in The Tibetan to English Translation Tool, version 3.3.0 compiled on 4-May-2006 11:46 PM.

Dpe	Bka' 'gyur Dpe bsdur ma edition
EKŚ	<i>Ekottarakarmaśataka</i>
F	Phu brag edition
H	Lha sa edition
IABS	International Association of Buddhist Studies
IBC	International Buddhist Confederation
J	Jang sa tham edition
Jä	H. A. Jäschke, <i>A Tibetan-English Dictionary with Special Reference to the Prevailing Dialects, to which is added an English-Tibetan Vocabulary</i> . London: Routledge & Kegan Paul 1881.
K	K'ang hsi edition
Kṣudr-v(Bhī)	Kṣudr-v(Bhī) = M. Schmidt, “ <i>Bhikṣuṇī-Karmavācanā: Die Handschrift Sansk. c.25(R) der Bodleian Library Oxford,</i> ” <i>Studien zur Indologie und Buddhismuskunde, Festgabe für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992</i> , hg. R. Grünendahl, J.-U. Hartmann, P. Kieffer-Pülz, Bonn 1993 (<i>Indica et Tibetica</i> , 22), p. 239–288.
L	London Shel dkar edition
LCh	Lokesh Chandra
MSV	<i>Mūlasarvāstivādinaya</i>
MūSarv	Mūlasarvāstivāda
Mvy	<i>Mahāvvyutpatti (Bye brag tu rtogs par byed pa chen po)</i> and <i>Mahāvvyutpatti Indexes</i> , ed. Ryōzaburō Sakaki, 2 vols. Kyōto: Shingonshū Kyōto Daigaku 1916–1925 (3rd Reprint 1965).
MW	Monier Monier-Williams, <i>A Sanskrit-English Dictionary</i> , Oxford 1899

N	Snar thang edition
NWS	Kumulatives Nachtragswörterbuch des Sanskrit (NWS), Cumulative Supplementary Sanskrit Dictionary, a joint project funded by the German Research Foundation (DFG), carried out by the Department of Indology and the Institute of Computer Science at the Martin Luther University Halle-Wittenberg and the Department of Indology and Tibetology at the Philipps University Marburg: https://nws.uzi.uni-halle.de/
O.T.	= Old Tibetan (both Dunhuang and brda'-rnying [early Phyi-dar] vocabulary, nota bene), cf. DM
Pā.	Pāli
Pāli Vin	<i>Vinayaṭīṭaka</i> , ed. H. Oldenberg, 5 vols., London 1879–1883 (PTS)
Q	Peking edition
R	Rgyal rtse edition
R/VP	C. M. Ridding, L. de La Vallée Poussin “A Fragment of the Sanskrit Vinaya. Bhikṣuṇīkarmavācanā”, BSOS I,3 (1920), 123–143 [= BhīKaVā(R/VP)]
S	Stog
Sch	Schmidt 1993
Skt.	Sanskrit
SWTF	= <i>Sanskrit Wörterbuch der buddhistischen Texte aus den Turfan-Funden</i> , started by Ernst Waldschmidt, ed. Heinz Bechert, processed by Georg von Simson and Michael Schmidt, Göttingen 1973ff. The project ended 2017. Details in German language only: < https://adw-goe.de/forschung/abgeschlossene-forschungsprojekte/aka-demienprogramm/sanskrit-woerterbuch/ > (04.04.2019)

- T. Taishō edition or *Taishō Shinshū Daizōkyō*, J. Takakusu, K. Watanabe (eds.), Tōkyō, 1924–1935. A digital database provided by CBETA (Chinese Buddhist Electronic Text Association)
- T Tōyō bunko edition
- Tib. Tibetan
- Uj Chung, Jin-il (2011). *Handbuch für die buddhistische Mönchsordination bei den Mūlasarvāstivādins*. Gimpo: Joon-Ang Sangha University.
- VinSū Bapat, P. V., and V. V. Gokhale (1982). *Vinaya-sūtra and Auto-Commentary on the Same by Guṇaprabha*. Tibetan Sanskrit Works Series 22. Patna: K. P. Jayaswal Research Institute.
- VinSūV Bapat, P. V., and V. V. Gokhale (1982). *Vinaya-sūtra and Auto-Commentary on the Same by Guṇaprabha*. Tibetan Sanskrit Works Series 22. Patna: K. P. Jayaswal Research Institute.
- Z Shey edition
- ZHD = Tshig mdzod chen mo. Zhang Yisum, ed. 1984. *Bod rgya tshig mdzod chen mo (Great Tibetan-Chinese Dictionary)*, Chin. *Zàng-Hàn dà cídiǎn*. 3 vols. Beijing: Mi rigs dpe skrun khang (Nationalities Publishing House).

References

Secondary Sources

- Anālayo, Bhikkhu (2008). “Theories on the Foundation of the Nuns’ Order: A Critical Evaluation.” *Journal of the Centre for Buddhist Studies, Sri Lanka* 6, 105–142.
- Anālayo, B. (2011). “Mahāpajāpati’s Going Forth in the Madhyama-āgama,” *Journal of Buddhist Ethics* 18, 267–317.
- Anālayo, Bhikkhu (2013). “The Legality of Bhikkhunī Ordination.” *Journal of Buddhist Ethics* 20, 310–333.
- Anālayo, Bhikkhu (2014a). “On the Bhikkhunī Ordination Controversy.” *Sri Lanka International Journal of Buddhist Studies* 3, 1–20.
- Anālayo, Bhikkhu (2014b). *The Dawn of Abhidharma* (Hamburg Buddhist Studies 2). Hamburg: Hamburg University Press.
- Anālayo, Bhikkhu (2015). “The Cullavagga on Bhikkhunī Ordination.” *Journal of Buddhist Ethics* 22, 401–448.
- Anālayo, Bhikkhu (2016). *The Foundation History of the Nuns Order* (Hamburg Buddhist Studies 6). Bochum: Projekt Verlag.
- Aramaki, Noritoshi (2007). “Mahāpajātī Gotamī as the Bhikkhunī: Paper delivered by Emeritus Professor of Buddhism, Kyoto University.” International Congress on Buddhist Women’s Role in the Sangha, Hamburg, July 18.
- Bapat, P. V., and V. V. Gokhale (1982). *Vinaya-sūtra and Auto-Commentary on the Same by Guṇaprabha*. Tibetan Sanskrit Works Series 22. Patna: K. P. Jayaswal Research Institute.
- Bechert, Heinz (1994). *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule*, begonnen von Ernst Waldschmidt. Im Auftr. der Akademie der Wissenschaften zu Göttingen hrsg. von Heinz Bechert 1. Göttingen: Vandenhoeck & Ruprecht.
- Bechert, Heinz (2001). „Saṅghabheda and Nikāyabheda in Buddhist Law.“ *The Indian International Journal of Buddhist Studies* 2, Sarnath, 9-14.
- Bendall, Cecil (1903). “Fragment of a Buddhist Ordination-Ritual in Sanskrit.” *Album-Kern. Opstellen geschreven ter eere van Dr. H. Kern hem aangeboden door vrienden en leerlingen op zijn zeventigste*

- verjaardag den 6den April 1903*, edited by Otto von Böthlingk et al. (373–376) Leiden: Brill.
- Boin-Webb, Sara (2001). *Abhidharmasamuccaya: The Compendium of the Higher Teaching (Philosophy)* by Asaṅga. Translated into French by Walpola Rahula, English Version by Sara Boin-Webb. Fremont, California: Asian Humanities Press.
- Cabezón, José Ignacio (2017). *Sexuality in Classical South Asian Buddhism* (Studies in Indian and Tibetan Buddhism Book 20). Wisdom Publications. Kindle edition.
- Chang, Kun (1957). *A Comparative Study of the Kāṭhinavastu*. 's-Gravenhage: Mouton.
- Chodron, Thubten (2010). “A Tibetan Precedent for Multi-Tradition Ordination.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 183–194. Boston: Wisdom Publications.
- Choeden, Khenpo Jangchub (2011). *Ordination of Shramanera and Upasampada*. Central University of Tibetan Studies (CUTS) Sarnath/ Varanasi.
- Chung, Inyoung (1999). “A Buddhist View of Women: A Comparative Study of the Rules for Bhikṣuṇīs and Bhikṣus Based on the Chinese Prātimokṣa.” *Journal of Buddhist Ethics* 6, 29–105.
- Chung, Inyoung (2007). “The Revival of a Dual Ordination for Korean Buddhist Nuns in the Modern Period.” Bhikṣuṇī Ordination, Hamburg, July 18, 2007. Online. Source: Publications > Online Publications <http://www.congress-on-buddhist-women.org/> (2019–08–26).
- Chung, Jin-Il (1998a). *Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasarvāstivādin und der Sarvāstivādin*. (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 7). Göttingen: Vandenhoeck & Ruprecht.
- Chung, Jin-il (1998b). “‘Bhikṣuṇī-Karmavācanā’ of the Mūlasarvāstivādins.” *Facets of Indian Culture. Gustav Roth Felicitation Volume. Published on the Occasion of His 82nd Birthday*, edited by Chitta Ranjan Prasad Sinha, 420–423. Patna, India: Bihar Puravid Parishad.
- Chung, Jin-il (1999). “Gurudharma und aṣṭau gurudharmāḥ.” *Indo-Iranian Journal* 42, 227–34.
- Chung, Jin-il (2001). *Bhikṣuṇī-Abschnitt im Kṣudrakavastu der Mūlasarvāstivādins*. Unpublished PC Document (comprises Sanskrit text, Tibetan text, and German translation of the Chin. version), December 18.

- Chung, Jin-il (2006). “Ursprung und Wandel der Aufnahme von Frauen in den buddhistischen Orden nach der kanonischen Überlieferung – eine Randbemerkung.” *Sanko Bunka Kenkyusho Nenpo (Annual of the Sanko Research Institute for the Studies of Buddhism)* 28, 1–15.
- Chung, Jin-il (2011). *Handbuch für die buddhistische Mönchsordination bei den Mūlasarvāstivādins* (Genben shuo yiqie youbu chujia shou jinyuan jiemo yifan). Gimpo-si: Institute for Buddhist Scriptures in Korean Translation, Joong-Ang Sangha University.
- Clarke, Shayne (2009). “When and Where is a Monk no longer a Monk? On Communion and Communities in Indian Buddhist Monastic Laws.” *Indo-Iranian Journal* 52, 115–141.
- Clarke, Shayne. (2015). “Vinayas.” *Brill’s Encyclopedia of Buddhism*, edited by Jonathan A. Silk. Vol. 1, 60–87. Leiden: Brill.
- Clarke, Shayne. (2018). “Lost in Tibet, Found in Bhutan: The Unique Nature of the Mūlasarvāstivādin Law Code for Nuns.” *Buddhism, Law & Society* 2, 199–292.
- Cox, Collett (2004). “Mainstream Buddhist Schools.” *Encyclopedia of Buddhism*, edited by Robert E. Buswell, Jr., 501–507. New York, NY: Macmillan Reference.
- Cutler, Joshua W.C., and Guy Newland (eds. 2004). *The Great Treatise on the Stages of the Path to Enlightenment*, Vol. 2. Ithaca, NY: Snow Lion.
- Dalai Lama, XIV (2010). “Human Rights and the Status of Women in Buddhism.” *Dignity & Discipline, Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 195–206. Boston: Wisdom.
- Department of Religion & Culture (ed. 2002). *Concerning the Lineage of Bhikshuni Ordination: Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala*. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama.
- DeVido, Elise A. (2010). *Taiwan’s Buddhist nuns*. Albany: SUNY Press.
- Dhammadinnā (2016). “The *upasampadā* of Mahāprajāpatī Gautamī in the Mūlasarvāstivāda Vinaya and a *sūtra* Quotation in the Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā*.” *Journal of Buddhist Studies* 13, 91–121.
- Eimer, Helmut (1983). *Rab tu ’byung ba’i gzhi: Die tibetische Übersetzung des Pravrajyāvastu im Vinaya der Mūlasarvāstivādins*. 2 vols. Wiesbaden: Harrassowitz.

- Eimer, Helmut (1992). *Ein Jahrzehnt Studium zur Überlieferung des Tibetischen Kanjur*. Wien: Arbeitskreis für Tibetische Studien Universität Wien.
- Finnegan, Damchö Diana (2009). *For the Sake of Women, Too: Ethics and Narrative in the Mūlasarvāstivāda Vinaya*. Ph.D. dissertation, University of Wisconsin–Madison.
- Finnegan, Damchö Diana (2010). “A ‘Flawless’ Ordination: Some narratives of nuns’ ordinations in the Mūlasarvāstivāda Vinaya.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 197–206. Boston: Wisdom Publications.
- Frauwallner, Erich (1956). *The Earliest Vinaya and the Beginnings of Buddhist Literature* (Serie Orientale Roma, VIII). Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Gelongma Research Committee consisting of representatives of the four main Tibetan Buddhist traditions and representatives of nuns (Bod kyi chos bryud chen po bzhi dang btsun ma’i sku tshab bcas kyi dge slong ma’i nyams zhib tshogs chung) (2013). *Treasury on the matter to be analyzed, i.e., whether the bhikṣuṇī [vow/ ordination lineage?] can be revived in the Mūlasarvāstivāda tradition* (Gzhi thams cad yod par smra ba’i lugs la dge slong ma slar gso yod med dpyad gzhi lung gi bang mdzod). Tibetan Report given on November 16, 2012. Dharamsala: Department of Religion and Culture, Central Tibetan Administration (Bod mi’i sgrig ’dzugs chos rig las khungs).
- Gnoli, Raniero 1977 (part 1), 1978 (part 2): *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*. Serie Orientale Roma XLIX, 1. 2 vols. Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Goodwin, Allison (2012). “Right Views, Red Rust, and White Bones: The Eight Garudhammas and Buddhist Teachings on Female Inferiority.” *Journal of Buddhist Ethics* 19, 198–343.
- Gyatso, Janet (2003). “One Plus One Makes Three: Buddhist Gender Conception and the Law of the Non-Excluded Middle.” *History of Religions* 43/, 89–115.
- Hamm, Frank-Richard (1960). “TIB. ‘DBUS’ UND ‘YUL DBUS’.” *Indo-Iranian Journal* 4/2–3, 150–153. <http://www.jstor.org/stable/24646111> (2021–03–21).
- Härtel, Herbert (1956). *Karmavācanā: Formulare für den Gebrauch im buddhistischen Gemeindeleben aus ostturkistanischen Sanskrit-Handschriften*. Sanskrittexte aus den Turfanfunden III. Berlin: Akademie-Verlag.

- Harrison, Paul, and Helmut Eimer (1997). "Kanjur and Tanjur Sigla: A Proposal for Standardization." *Transmission of the Tibetan Canon: Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*, edited by Helmut Eimer, xi-xiv. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Hartmann, Jens-Uwe (2004). "Āgama/Nikāya." *Encyclopedia of Buddhism*, edited by Robert E. Buswell, Jr., 10–12. New York: Macmillan Reference USA/Thomson/Gale.
- Hazra, Kanai Lal (1988). *Constitution of the Buddhist Sangha*. Delhi: B. R. Publishing Corporation.
- Heimbel, Jörg (2013). The Jo gdan tshogs sde bzhi: An Investigation into the History of the Four Monastic Communities in Śākyaśrībhadrā's Vinaya Tradition. *Nepalica-Tibetica: Festgabe for Christoph Cüppers*, edited by Franz-Karl Ehrhard and Petra Maurer, 187–241. Beiträge zur Zentralasienforschung 28, 1. Andiast: IITBS International Institute for Tibetan and Buddhist Studies.
- Heirman, Ann (1997). "Some Remarks on the Rise of the Bhikṣuṇīsaṃgha and on the Ordination Ceremony for Bhikṣuṇīs according to the Dharmaguptaka Vinaya." *Journal of the International Association of Buddhist Studies* 20/2, 33–85.
- Heirman, Ann (1998). "Gurudharma: An Important Vinaya Rule." *Indian Journal of Buddhist Studies* 10, 18–26.
- Heirman, Ann (2002). *Rules for Nuns according to the Dharmaguptaka-vinaya: The Discipline in Four Parts*. 3 vols. Buddhist Tradition Series 47. Delhi: Motilal Banarsidass.
- Heirman, Ann (2001). "Chinese Nuns and Their Ordination in Fifth-Century China." *Journal of the International Association of Buddhist Studies* 24, 275–304.
- Heirman, Ann (2008). "Becoming a Nun in the Dharmaguptaka Tradition." *Buddhist Studies Review* 25/2, 174–193.
- Heirman, Ann (2010). "Fifth Century Chinese Nuns: An Exemplary Case." *Buddhist Studies Review* 27/1, 61–76.
<https://doi.org/10.1558/bsrv.v27i1.61>
- Heng-Ching Shih, Bhikṣuṇī (2000). "Lineage and Transmission: Integrating the Chinese and Tibetan Orders of Buddhist Nuns." *Chung-Hwa Buddhist Journal* 13/2, 503–548.
 Online: <http://enlight.lib.ntu.edu.tw/FULLTEXT/JR-AN/an343614.pdf>

- Herrmann-Pfandt, Adelheid (2008). *Die Lhan kar ma: ein früher Katalog der ins Tibetische übersetzten buddhistischen Texte; kritische Neuausgabe mit Einleitung und Materialien*. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Hinüber, Oskar von (2008). "The Foundation of the Bhikṣuṅīsamgha: A Contribution to the Earliest History of Buddhism." *Annual Report of the International Research Institute for Advanced Buddhism at Soka University for the Academic Year 2007* 11, 3–29.
- Hinüber, Oskar von (2014). "Review: Handbuch für die buddhistische Mönchsordination bei den Mūlasarvāstivādins by Jin-il Chung." *Indo-Iranian Journal*, 57(1/2), 105–107.
- Hinüber, Oskar von, and Bhikkhu Anālayo (2017). "The Robes of a Bhikkhunī." *Journal of Buddhist Studies* 13, 79–90.
- Hirakawa, Akira (1973). Index to the *Abhidharmakośabhāṣya* (P. Pradhan Edition). Part One: Sanskrit-Tibetan-Chinese. Tokyo: Daizo-Shuppan-Kabushikigaisha.
- Hirakawa, Akira (1982). *Monastic Discipline for the Buddhist Nuns: An English Translation of the Chinese Text of the Mahāsāṃghika-Bhikṣuṅī-Vinaya*. Patna, India: Jayaswal Research Institute.
- Horner, Isaline Blew (1938–1966). *The Book of the Discipline*. 6 vols. Sacred Books of the Buddhists 20 (Reprint 1975–1986). Oxford: The Pali Text Society.
- Hüsken, Ute (1993). "Die Legende von der Einrichtung des buddhistischen Nonnenordens im Vinaya-Piṭaka der Theravādin." *Studien zur Indologie und Buddhismuskunde: Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992*, edited by Reinhold Grünendahl, Jens-Uwe Hartmann, and Petra Kieffer-Pülz, 151–170. Indica et Tibetica 22. Bonn: Indica et Tibetica Verlag.
- Hüsken, Ute (1997). *Die Vorschriften für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin*. Monographien zur indischen Archäologie, Kunst und Philologie 11. Berlin: Dietrich Reimer.
- Hüsken, Ute (2000). "The Legend of the Establishment of the Buddhist Order of Nuns in the Theravāda Vinaya-Piṭaka." *Journal of the Pali Text Society* 26, 43–69.
- Hüsken, Ute, and Petra Kieffer-Pülz (2012). "Buddhist Ordination as Initiation and Legal Procedure." *Negotiating Rites*, edited by Ute Hüsken

- and Frank Neubert, 255–275. Oxford Ritual Studies Series. Oxford: Oxford University Press.
- Hu-von Hinüber, Haiyan (1994). *Das Poṣadhavastu: Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins*. Studien zur Indologie und Iranistik Monographie 13. Reinbek, Göttingen: Dr. Inge Wezler Verlag für Orientalische Fachpublikationen.
- Jolly, Julius (1951). *Indian Medicine*, translated from the German and supplemented with notes by C. G. Kashikar, with a foreword by Dr. J. Filliozat. Poona: Kashikar.
- Jackson, David (2010). “Preserving Endangered Ordination Traditions in the Sakya School.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 211–215. Boston: Wisdom Publications.
- Jamgön Kongtrul Tayé (‘Jam mgon kong sprul Blo gros mtha’ yas, 1813–1899) (1998). *Buddhist Ethics*. Ithaca, New York: Snow Lion Publications.
- Jyväsjärvi, Mari Johanna (2011). *Fragile Virtue: Interpreting Women’s Monastic Practice in Early Medieval India*. PhD diss., Harvard University.
- Kieffer-Pülz, Petra (1992). *Die Sīmā: Vorschriften zur Regelung der buddhistischen Gemeindegrenze in älteren buddhistischen Texten*. Monographien zur indischen Archäologie, Kunst und Philologie 8. Berlin: Franz Steiner.
- Kieffer-Pülz, Petra (2008). “Yamagiwa, Nobuyuki: Das Paṇḍulohitakāvastu, Marburg 2001” *Orientalistische Literaturzeitung* 103.1, 106–113.
- Kieffer-Pülz, Petra (2010). “Presuppositions for a Valid Ordination with Respect to the Restoration of the Bhikṣuṇī Ordination in the Mūlasarvāstivāda Tradition.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 217–225. Boston: Wisdom Publications.
- Kieffer-Pülz, Petra (2013). *Verlorene Gaṇṭhipadas zum buddhistischen Ordensrecht. Untersuchungen zu den in der Vajirabuddhiṭkā zitierten Kommentaren Dhammasiris und Vajirabuddhis*. Akademie der Wissenschaften und der Literatur, Mainz. Veröffentlichungen der Indologischen Kommission 1. 3 vols. Wiesbaden: Harrassowitz Verlag.
- Kieffer-Pülz, Petra (2014). “What the Vinaya Can Tell us About Law.” *Buddhism & Law*, edited by Rebecca Redwood French and Mark A. Nathan, 46–62. New York: Cambridge University Press.
- Kieffer-Pülz, Petra (2015–2016). “Re-Ordination of Former Buddhist Nuns in the Theravāda Tradition” *Buddhism, Law & Society*. 1, 1–32.

- Kieffer-Pülz, Petra (2021). “Notes on the Introductions to the Sanskrit Sarvāstivāda and Mūlasarvāstivāda Prātimokṣasūtras.” *ARIRIAB* XXIV, 39–51.
- Kishino, Ryōji (2011). “On Possible Misunderstandings of the Brahmācāryopasthānaśamṃvṛti: Requirement for Female Ordination in the Mūlasarvāstivāda-vinaya.” *Buddhist Nuns in India*, Toronto, November 17.
- Kishino, Ryōji (2015). “The Concept of sdom pa in the Mūlasarvāstivāda-vinaya: On Possible Misunderstandings of the Brahmācāryopasthānaśamṃvṛti,” 佛教大学仏教学会紀要 (*Bulletin of the Association of Buddhist Studies*, Bukkyō) 20. 3, 147–192.
- Krey, Gisela (2010). “Some Remarks on the Status of Nuns and Laywomen in Early Buddhism.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 39–63. Boston: Wisdom Publications.
- Kritzler, Robert (2014). *Garbhāvākṛāntisūtra: The Sūtra on Entry into the Womb*. Studia Philologica Buddhica Monograph Series XVIII. Tokyo: International Institute for Buddhist Studies.
- Kuijp, Leonard W.J. van der (2009). “Some Remarks on the Meaning and Use of the Tibetan Word *bam po*,” *Zangxue xuekan (Journal of Tibetology)* 5, 114–132.
- Lamotte, Étienne (1944-1981/2001). *The Treatise on the Great Virtue of Wisdom of Nāgārjuna (Mahāprajñāpāramitāsāstra): Vol. I-V*. Composed by the Bodhisattva Nāgārjuna and translated by the Tripiṭakadharmācārya Kumārajīva. Translated from the French by Gelongma Karma Migme Chodron 2001:
<https://archive.org/details/MahaPrajnaparamitaSastraFullByNagarjuna/Maha%20Prajnaparamita%20Sastra%20Full%20by%20Nagarjuna%20>
- Lamotte, Étienne (1958). *History of Indian Buddhism*. Publications de l’Institut Orientaliste de Louvain, 36 (reprint 1988). Louvain-La-Neuve: Université Catholique de Louvain, Institut Orientaliste.
- Langenberg, Amy Paris (2013). “Scarecrows, Upāsakas, Fetuses, and Other Child Monastics in Middle Period Indian Buddhism.”. *Little Buddhas: Children and Childhoods in Buddhist Texts and Traditions*, edited by Vanessa R. Sasson, 43–74. New York: Oxford University Press.
- Lokānanda, C. Bhikkhu (2016). *Samghabheda and Nikāyabheda: A Critical Study of the Schism, Origin and Formation of Sects and Sectarianism in Early Buddhism*. A dissertation presented to the Faculty of the

- Department of Religious Studies, University of the West in partial fulfillment of the requirements or the degree Doctor of Philosophy.
- Martin, Dan (2013). “The Highland Vinaya Lineage: A Study of a Twelfth-Century Monastic Historical Source, the ‘Transmission Document’ by Zhing-mo-che-ba*.” *Tibet after Empire. Culture, Society and Religion between 850–1000: Proceedings of the Seminar held in Lumbini, Nepal, March 2011*, edited by Christoph Cüppers, Robert Mayer, and Michael Walter, 239–265. Lumbini: Lumbini International Research Institute.
- Martin, Dan (2016). “The Highland Vinaya Lineage: A Study of a Twelfth-Century Monastic Historical Source, the ‘Transmission Document’ by Zhing-mo-che-ba*.” *Zentralasiatische Studien – ZAS* 45, 279–308.
- Maurer, Petra (2018). “Lexicography of the Tibetan Language with Special Reference to the ‘Wörterbuch der tibetischen Schriftsprache’,” *Rocznik Orientalistyczny/Yearbook of Oriental Studies* 71/2, 118–145. [https://doi: 10.24425/ro.2019.127209](https://doi.org/10.24425/ro.2019.127209)
- Michaels, Axel (1998). *Der Hinduismus. Geschichte und Gegenwart*. München: C.H. Beck.
- Mohr, Thea, and Jampa Tsedroen (eds. 2010). *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications.
- Ngödrup, Geshe Rinchen (2010). “Statement on Full Ordination according to the Tibetan Vinaya.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 260–261. Boston: Wisdom Publications.
- Nolot, Édith (1996). “Studies in Vinaya Technical Terms I–III.” *Journal of the Pali Text Society* 22, 73–150.
- Ohnuma, Reiko (2006). “Debt to the Mother: A Neglected Aspect of the Founding of the Buddhist Nuns’ Order.” *Journal of the American Academy of Religion*, 74/4, 861–901.
- Page, Ulrich (2007). “The Dhāraṇīs of Mahavyutpatti #748: Origin and Formation.” *Buddhist Studies Review* 24/2, 151–191. [https:// doi: 10.1558/bsrv.v24i1.151](https://doi.org/10.1558/bsrv.v24i1.151)
- Panglung, Jampa Losang (1981). *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya analysiert auf Grund der Tibetischen Übersetzung*. Studia Philologica Buddhica Monograph Series 3. Tokyo: The Reiyukai Library.
- Paul, Diana Y. (1979). *Women in Buddhism: Images of the Feminine in the Mahāyāna Tradition*. 2nd ed. (first edition 1979) Berkeley [u.a.]: University of California Press.

- Powers, John, and David Templeman (2012). *Historical Dictionary of Tibet*. Lanham, Toronto, Plymouth, UK: The Scarecrow Press, Inc.
- Pradhan, Prahlad (ed. 1975). *Abhidharmakośabhāṣyam of Vasubandhu* (rev. 2nd ed.) Patna: K.P. Jayaswal Research Center.
- Pruden, Leo M (1991). *Abhidharmakośabhāṣyam*, translated from the French translation by Louis de la Vallée Poussin. 4 vol. Berkeley: Asian Humanities Press.
- Ridding, C.M. and de La Vallée Poussin, L. (1920). “A Fragment of the Sanskrit Vinaya: Bhikṣuṅīkarmavācānā,” *Bulletin of the School of Oriental Studies* 1.3, 123–43.
- Roach, Michael, and Anne Lindsey (2009). *A Rite for the Full Ordination of a Buddhist Monk or Nun*. Unpublished Manuscript. Bowie, AZ: Diamond Mountain. Ceremony for the full ordination of a Buddhist monk from the Vinaya-vastu, ACIP digital text KD00001.
- Rockhill, William Woodville (1884). *The Life of the Buddha and the Early History of His Order: Derived from Tibetan Works in the Bkah-hgyur and Bstan-hgyur; followed by Notices on the Early History of Tibet and Khoten*. Trübner's Oriental Series. London: Trübner & Co.
- Roesler, Ulrike (2015). “The Vinaya of the Bon Tradition.” *From Bhakti to Bon: Festschrift for Per Kvaerne*, edited by Hanna Havnevik and Charles Ramble. The Institute for Comparative Research in Human Culture, 431–448. Oslo: Novus forlag.
- Roloff, Carola *see also* Tsedroen, Jampa (monastic name)
- Roloff, Carola (2003). *Red mda' ba (1349-1412) und Tsong kha pa (1357-1419): zwei zentrale Figuren des tibetischen Buddhismus und ihr wechselseitiges Lehrer-Schüler-Verhältnis*; wissenschaftliche Hausarbeit zur Erlangung des akademischen Grades eines Magister Artium der Universität Hamburg.
- Roloff, Carola (2009). *Red mda' ba: Buddhist Yogi-Scholar of the Fourteenth Century: The Forgotten Reviver of Madhyamaka Philosophy in Tibet*. Contributions to Tibetan Studies 7. Wiesbaden: Dr. Ludwig Reichert Verlag.
- Rospatt, Alexander von (2013). “Remarks on the Remarks on the *Bhāvanā-mayī Bhūmiḥ* and its Treatment of Practice.” *The Foundation for Yoga Practitioners. The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet*, edited by Ulrich Timme Kragh, 852–871. Cambridge, MA & London: Harvard University Press.

- Roth, Gustav (ed. 1970). *Bhikṣuṇī-Vinaya: Including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin. Manual of Discipline for Buddhist Nuns*. Tibetan Sanskrit Works Series 12. Patna: K. P. Jayaswal Research Institute.
- Samasta Lanka Sasanaloka Bhikkhuni Association (2002). *International Higher Ordination Ceremony. Tapodhanaramaya Temple, Mount Lavinia. March 3 – 4–2000*. Galigamuwa Town, Kegalle: Newgala Bhikkhuni Hermitage.
- Sander, Lore (1968). *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*. Stuttgart: Steiner.
- Schmidt, Michael (1993). “Bhikṣuṇī-Karmavācanā, Die Handschrift Sansk. c.25 (R) der Bodleian Library Oxford.” *Studien zur Indologie und Buddhismuskunde, Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992*, edited by Michael Hahn, 239–288. Bonn: Indica et Tibetica. Online version:
http://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_bhikSuNikarmavAcanA.htm (2020–11–30).
- Schmidt, Michael (1994). “Zur Schulzugehörigkeit einer nepalesischen Handschrift der Bhikṣuṇī-Karmavācanā.” *Untersuchungen zur buddhistischen Literatur. Bearbeitet von Frank Bandurski, Bhikkhu Pasadika, Michael Schmidt, Bangwei Wang. With assistance of Frank Bandurski*, edited by Heinz Bechert, Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 5, 155–164. Göttingen: Vandenhoeck & Ruprecht.
- Schmidt-Leukel, Perry (2005). “Exclusivism, Inclusivism, Pluralism. The Tripolar Typology – Clarified and Reaffirmed.” *The Myth of Religious Superiority. Multifaith Explorations of Religious Pluralism*, edited by Paul F. Knitter, 13–27. Maryknoll, NY: Orbis Books.
- Schneider, Nicola (2012). “The Ordination of Dge slong ma: A Challenge to Ritual Prescriptions.” *Revisiting Rituals in a Changing Tibetan World*, edited by Katia Buffetrille, 109–135. Leiden, NLD: Brill.
- Schopen, Gregory (1997). *Bones, Stones, And Buddhist Monks. Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*. Honolulu: University of Hawai’i Press.

- Schopen, Gregory (2004). “Mūlasarvāstivāda-Vinaya” *Encyclopedia of Buddhism*, chief-edited by Robert E. Buswell, Jr. 1, 572–573. New York: Macmillan Reference USA, Thomson Gale.
- Schopen, Gregory (2014). *Buddhist Nuns, Monks, and Other Worldly Matters. Recent Papers on Monastic Buddhism in India*. Honolulu: University of Hawai'i Press.
- Sera Jetsun Choekyi Gyaltzen (Se ra rje btsun Chos kyi rgyal mtshan) (1469-1544/46). *Dam pa'i chos 'dul ba'i spyi don 'dul ba rgya mtso'i snying po'i don phyogs gcig tu bsdus nas ston pa blo gsal mkhas pa'i mgul rgyan mu tig gi phreng ba*. ACIP file S6848.
- Seyfort Ruegg, David (1981). *The Literature of the Madhyamaka School of Philosophy in India*. A History of Indian Literature, edited by Jan Gonda, Vol 7, Fasc. 1: Buddhist and Jaina Literature. Wiesbaden: Harrassowitz.
- Seyfort Ruegg, David (1985). “Über die Nikāyas der Śrāvakas und den Ursprung der philosophischen Quellen.” *Zur Schulgehörigkeit von Werken der Hīnayāna-Literatur*, edited by Heinz Bechert, Vol. 1 (= Symposien zur Buddhismusforschung, III, 1, Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, Dritte Folge, Nr. 149), 111–126. Göttingen: Vandenhoeck und Ruprecht.
- Seyfort Ruegg, David (1998). “Sanskrit-Tibetan and Tibetan-Sanskrit Dictionaries and Some problems in Indo-Tibetan philosophical lexicography*.” *Lexicography in the Indian and Buddhist cultural fields*, edited by Boris Oguibénine, Vol. 4 (Studia Tibetica: Quellen und Studien zur tibetischen Lexikographie), 115–142. München: Kommission für Zentralasiatische Studien, Bayerische Akademie der Wissenschaften.
- Silk, Jonathan A. (2008). *Managing Monks: Administrators and Administrative Roles in Indian Buddhist Monasticism*. Oxford: Oxford University Press.
- Skilling, Peter (1993–1994). “A Note on the History of the Bhikkhunī-saṅgha (II): The Order of Nuns after the Parinirvāṇa.” *WFB Review* 30–31/4–1, 29–49.
- Skilling, Peter (2001). “Nuns, Laywomen, Donors, Goddesses: Female Roles in Early Indian Buddhism.” *Journal of the International Association of Buddhist Studies* 24/2, 241–274.
- Skorupski, Tadeusz (1985). *A Catalogue of the Stog Palace Kanjur*. Tokyo: The International Institute for Buddhist Studies.

- Skilling, Peter (1993–1994). “A Note on the History of the Bhikkhunī-saṅgha (II): The Order of Nuns after the Parinirvāṇa.” *World Fellowship of Buddhists Review* 30/4–31/1, 29–49.
- Sobisch, Jan-Ulrich (2002). *Three-Vow Theories in Tibetan Buddhism*. Contributions to Tibetan studies 1: Reichert.
- Sobisch, Jan-Ulrich (2010). “Bhikṣuṇī Ordination: Lineages and Procedures as Instruments of Power.” *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 239–252. Boston: Wisdom Publications.
- Sobkovjak, Ekaterina (2015). “Religious History of the Gaṇḍī Beam: Testimonies of Texts, Images and Ritual Practices.” *Asia* 69/3: 685–722.
- Sponberg, A. (1992). “Attitudes toward Women and the Feminine in Early Buddhism.” *Buddhism, Sexuality, and Gender*, edited by José I. Cabezón, 3–36. Delhi: Sri Satguru.
- Stache-Rosen, V. (1973). Gunavarman (367–431): “A Comparative Analysis of the Biographies found in the Chinese Tripitaka.” *Bulletin of Tibetology* 10.1, 4–54. Source: <https://www.repository.cam.ac.uk> (2019–08–31).
- Sujato, Bhikku (2012). *Bhikkhuni Vinaya Studies. Research & reflections on monastic discipline for Buddhist nuns*. Santipada: Lulu.
- Swidler, Leonard (1987). “Interreligious and Interideological Dialogue: The matrix for All Systematic Reflection Today.” *Toward a Universal Theology of Religion*, edited by Leonard Swidler, 5–50. Faith Meets Faith Series. Maryknoll, NY: Orbis Books.
- Takakusu, J. (1896). *A Record of The Buddhist Religion as Practised in India and the Malay Archipelago (A.D. 671–695) By I-tsing*. Oxford: Clarendon Press.
- Taktsang Lotsawa (Stag tshang lo tsā ba Shes rab rin chen, 1405–77) (2001). *Grub mtha’kun shes kyi rtsa ba dang de’i ’grel pa*. Vārāṇasī: Vā ṇa mtho slob dpal sa skya’i slob gnyer lhan tshogs.
- (Thu’u bkwan) Blo bzang chos kyi nyi ma (1737–1802) (1985). *Grub mtha’ shel gyi me long (The Christal Mirror of Tenets)* (2nd edition). Lanzhou Shi: Kan-su’u mi rigs dpe skrun khang.
- Trinlae, Lozang Bhikṣuṇī (2010): The Mūlasarvāstivādin Bhikṣuṇī has the Horn of a Rabbit: Why the Master’s Tools Will Never Reconstruct the Master’s House. In *Journal of Buddhist Ethics* 17, pp. 311–331. Available online at <http://blogs.dickinson.edu/buddhistethics/files/2010/12/Trinlae-MulasarvastavadinBhikshuni1.pdf>, checked on 1/22/2021.

- Tsai, Kathryn Ann (1994). *Lives of the Nuns, Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries. A Translation of the Pi-ch'iu-ni chuan*, compiled by Shih Pao-ch'ang. Honolulu: University of Hawaii Press.
- Tsedroen, Jampa *see also* Roloff, Carola (civil name)
- Tsedroen, Jampa (1991). "Activities of the Vinaya Research Committee: A Report on the Last Three Years (1987–1990)." *Sakyadhita Newsletter* 2.2.
- Tsedroen, Jampa (1992). *A Brief Survey of the Vinaya. Its origin, transmission, and arrangement from the Tibetan point of view with comparisons to the Theravāda and Dharmagupta traditions*. Hamburg: Dharma Edition.
- Tsedroen, Jampa (2008). "Generation to Generation: Transmitting the Bhikṣuṇī Lineage in the Tibetan Tradition." *Buddhist Women in a Global Multicultural Community. 9th Sakyadhita International Conference*, edited by Karma Lekshe Tsomo, 205–215. Kuala Lumpur: Sukhi Hotu Publications.
- Tsedroen, Jampa, and Thea Mohr (eds. 2011). *Mit Würde und Beharrlichkeit. Die Erneuerung buddhistischer Nonnenorden*. Berlin: edition steinrich (German translation of *Dignity and Discipline. Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr & Jampa Tsedroen. Boston: Wisdom Publications 2010).
- Tsedroen, Jampa (2016). "Buddhist Nuns' Ordination in the Mūlasarvāstivāda Vinaya Tradition: Two Possible Approaches." *Journal of Buddhist Ethics* 23, 165–246.
- Tsedroen, Jampa, and Bhikkhu Anālayo (2013). "The Gurudharma on Bhikṣuṇī Ordination in the Mūlasarvāstivāda Tradition." *Journal of Buddhist Ethics* 20, 743–774.
- Tsering, Tashi (2010). "A Lamp of Vinaya Statements: A Concise Summary of Bhikṣuṇī Ordination." *Dignity & Discipline: Reviving Full Ordination for Buddhist Nuns*, edited by Thea Mohr and Jampa Tsedroen, 161–181. Boston: Wisdom Publications.
- Tsering, Tashi, and Philippa Russell (2002). "An Account of the Buddhist Ordination of Women." *Chö-Yang* 1, vol. 1 (1986), 21–30. Dharamsala: Council for Religious and Cultural Affairs of H.H. the Dalai Lama. (Also published in *Concerning the Lineage of Bhikṣuṇī Ordination: Proceedings of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders*, 141–166. Dharamsala: Department of Religion and Culture.

- Tshe-dbang-nyi-ma, 'Bras Blo-gling Nyag-re Lha-rams Dge-bshes (2009). *Dam chos 'dul ba gtso gyur gyi gzhung sne mang las btus pa'i tshig mdzod mun sel sgron me*. Dharamsala: Norbulingka Institute.
- Vargas-O'Brian, Ivette M. (2001). "The Life of dGe slong ma dPal mo: The Experience of Leper, Founder of a Fasting Ritual, a Transmitter of Buddhist Teachings on Suffering and Renunciation in Tibetan Religious History." *Journal of the International Association of Buddhist Studies* 24/2, 157–185.
- Vogel, Claus (1985). "Bu-ston on the schism of Buddhist church and on the doctrinal tendencies of the Buddhist scriptures. Transl. from Tibetan by Claus Vogel." *Zur Schulzugehörigkeit von Werken der Hinayana-Literatur*, Teil 1, edited by Heinz Bechert, 104–110. *Symposien zur Buddhismusforschung, III, 1. Abhandlungen der Akademie der Wissenschaften in Göttingen, philol.-hist. Kl., Folge 3, Nr. 149*. Göttingen: Vandenhoeck & Ruprecht.
- Waldschmidt, Ernst (1926). *Bruchstücke des Bhikṣuṇī-Prātimokṣa in den verschiedenen Schulen*. Leipzig: F. A. Brockhaus.
- Waldschmidt, Ernst (1951). *Das Mahāparinirvāṇasūtra: Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins auf Grund von Turfan-Handschriften*. Teil 2: Textbearbeitung: Vorgang 1 - 32. Berlin: Akademie-Verlag.
- Wangyal, Geshe B. J. (2006) *The Golden Reliquary of the World: a Biography of the Successive Abbots and Lamas through whom His Holiness the 14th Dalai Lama's Bhikṣu Lineage was Transmitted*. Tibetan Text. Dharamsala: Tibetan Department of Religion and Culture.
- Wei-Chun, Bhikkhuni Sik (2006). *Overview of the Legal Ordination Sequence for Women according to the Mulasarvastivada Vinaya*. Yuchih Township, Nantou County, Taiwan: Dakṣiṇavāna Bhiksuni Sangha Ashram.
- Wei-chun, Bhiksuni (2007). "The Legal Procedures for the Mulasarvastivada Bhiksuni Ordination." First International Congress on Buddhist Women's Role in the Saṅgha, Hamburg, 2007. URL: <http://www.congress-on-buddhist-women.org/150.0.html> (2019–08–17).
- Wilson, Frances (1985). "The Nun (Chapter 3)." *Women in Buddhism: Images of the Feminine in the Mahāyāna Tradition*, edited by Diana Y. Paul. 2 (first edition 1979), 79–105. Berkeley: Univ. of California Press.

- Wilson, Martin (1984–1989). *Regular Monastic Rites in a Tibetan Buddhist Tradition*. Part 1–5. Labastide-Saint-Georges (France): Dharma Translation Unit.
- Yuyama, Akira (1979). *Systematische Übersicht über die buddhistische Sanskrit-Literatur = A Systematic Survey of Buddhist Sanskrit Literature, Part 1. Vinaya-Texte*. Wiesbaden: Steiner
- Zimmermann, Michael (2013). “The Chapter on Right Conduct in the Bodhisattvabhūmi.” *The Foundation for Yoga Practitioners. The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet*, edited by Ulrich Timme Kragh, 872–883. Harvard Oriental Series 75. Cambridge, Massachusetts: Harvard University Press.

Online Bibliography in Connection with the Project

Thanks to the DFG overhead funds at my disposal, a bibliography on the subject “Buddhist Nuns’ Ordination in the Tibetan Canon” could be compiled from this budget. This project was especially supported by the librarian Birte Plutat, who in 1993 concluded her master thesis on “Ordained Women in Buddhism”. The undertaking of this project deemed necessary, because only a part of the literature was published independently and thus accessible via library catalogues and specialist databases. It contains about 1,400 titles, partly with the full texts. The large amount of data required thematic sorting. A project-specific system was developed specifically for this purpose. The bibliography was created and maintained in a database for sustainable maintenance and usability. The decision was made in favour of the literature management system Citavi, as this program convinces by its scope of performance and user friendliness. The creation of the bibliography included the following task packages:

- Research of the published literature in the relevant catalogues and specialist databases – currently until July 2017
- Incorporation of literature references into a Citavi database
- Development of a topic-specific system and indexing of the content of the titles in the database.
- Maintenance of existing full texts and addition of Open Access publications, especially from the Internet

The publication of the bibliography on the Internet – an alphabetical and a systematically sorted list of the relevant titles – is accessible on the pages of the Numata Center for Buddhism Studies and the following URL: < <https://www.buddhismuskunde.uni-hamburg.de/projekte/women-in-buddhism/nuns-ordination> > (2020–11–23).

The Bhiṣuṅīkarmavācanā Sanskrit fragments, ms. c.25(R) of the Bodleian Library at the University of Oxford

3a

Fragment 3a: The left side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'. The right side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'.

3b

Fragment 3b: The left side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'. The right side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'.

4a

Fragment 4a: The left side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'. The right side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'.

4b

Fragment 4b: The left side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'. The right side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'.

5a

Fragment 5a: The left side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'. The right side contains two lines of text starting with 'अथ यथाप्रतिपद्यते' and 'अथ यथाप्रतिपद्यते'.

5b

Handwritten Tibetan script on a long, narrow strip of aged paper. The text is arranged in two columns, with a central hole for binding. The script is dense and appears to be a form of Buddhist liturgy or a doctrinal text.

6a

Handwritten Tibetan script on a long, narrow strip of aged paper. The text is arranged in two columns, with a central hole for binding. The script is dense and appears to be a form of Buddhist liturgy or a doctrinal text.

6b

Handwritten Tibetan script on a long, narrow strip of aged paper. The text is arranged in two columns, with a central hole for binding. The script is dense and appears to be a form of Buddhist liturgy or a doctrinal text.

7a

Handwritten Tibetan script on a long, narrow strip of aged paper. The text is arranged in two columns, with a central hole for binding. The script is dense and appears to be a form of Buddhist liturgy or a doctrinal text.

7b

Handwritten Tibetan script on a long, narrow strip of aged paper. The text is arranged in two columns, with a central hole for binding. The script is dense and appears to be a form of Buddhist liturgy or a doctrinal text.

9a

Handwritten Tibetan script on a long, narrow strip of aged paper. The text is arranged in two columns, with a central hole for binding. The script is dense and appears to be a form of Buddhist liturgy or a doctrinal text.

15b

[Manuscript fragment 15b, Tibetan script, left and right sections]

16a

[Manuscript fragment 16a, Tibetan script, left and right sections]

16b

[Manuscript fragment 16b, Tibetan script, left and right sections]

17a

[Manuscript fragment 17a, Tibetan script, left and right sections]

17b

[Manuscript fragment 17b, Tibetan script, left and right sections]

18a

[Manuscript fragment 18a, Tibetan script, left and right sections]

21b

ॐ ह्रीं नमो भगवते वासुदेवाय ॥ अथ भगवत्पुत्रोऽब्रवीत् ॥ ...
 ...
 ...
 ...
 ...

22a

...
 ...
 ...
 ...
 ...

22b

...
 ...
 ...
 ...
 ...

23a

...
 ...
 ...
 ...
 ...

23b

...
 ...
 ...
 ...
 ...

24a

...
 ...
 ...
 ...
 ...

27b

Two columns of handwritten Tibetan script on a single strip of aged paper. The script is written in a traditional style with clear letter forms. A single hole is punched through the center of the strip. The paper shows signs of wear and discoloration.

28a

Two columns of handwritten Tibetan script on a single strip of aged paper. The script is written in a traditional style with clear letter forms. A single hole is punched through the center of the strip. The paper shows signs of wear and discoloration.

28b

Two columns of handwritten Tibetan script on a single strip of aged paper. The script is written in a traditional style with clear letter forms. A single hole is punched through the center of the strip. The paper shows signs of wear and discoloration.

29a

Two columns of handwritten Tibetan script on a single strip of aged paper. The script is written in a traditional style with clear letter forms. A single hole is punched through the center of the strip. The paper shows signs of wear and discoloration.

29b

Two columns of handwritten Tibetan script on a single strip of aged paper. The script is written in a traditional style with clear letter forms. A single hole is punched through the center of the strip. The paper shows signs of wear and discoloration.

30a

Two columns of handwritten Tibetan script on a single strip of aged paper. The script is written in a traditional style with clear letter forms. A single hole is punched through the center of the strip. The paper shows signs of wear and discoloration.

Fragment 30b: A long, narrow strip of palm-leaf manuscript with two large holes. The text is written in a dark ink in a South Indian script, likely Grantha or Tamil, arranged in horizontal lines. The fragment is yellowed and shows signs of age and wear.

30b

Fragment 31a: A long, narrow strip of palm-leaf manuscript with two large holes. The text is written in a dark ink in a South Indian script, likely Grantha or Tamil, arranged in horizontal lines. The fragment is yellowed and shows signs of age and wear.

31a

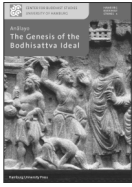
Fragment 31b: A long, narrow strip of palm-leaf manuscript with two large holes. The text is written in a dark ink in a South Indian script, likely Grantha or Tamil, arranged in horizontal lines. The fragment is yellowed and shows signs of age and wear.

31b

Hamburg Buddhist Studies (ISSN 2190-6769)

Series Editors:

Steffen Döll | Michael Zimmermann



Band 1

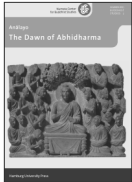
Anālayo

The Genesis of the Bodhisattva Ideal

178 pp., 12 illustrations, hardcover, 22,80 EUR

ISBN 978-3-937816-62-3 (printed version)

http://hup.sub.uni-hamburg.de/purl/HamburgUP_HBS01_Analayo



Band 2

Anālayo

The Dawn of Abhidharma

229 pp., 12 illustrations, hardcover, 25,80 EUR

ISBN 978-3-943423-15-0 (printed version)

http://hup.sub.uni-hamburg.de/purl/HamburgUP_HBS02_Analayo



Band 3

Lin, Chen-kuo / Radich, Michael (eds.)

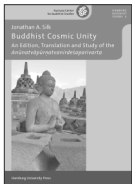
A Distant Mirror

Articulating Indic Ideas in Sixth and Seventh Century Chinese Buddhism

565 pp., hardcover; 39,80 EUR

ISBN 978-3-943423-19-8 (printed version)

http://hup.sub.uni-hamburg.de/purl/HamburgUP_HBS03_LinRadich



Band 4

Silk, Jonathan A.

Buddhist Cosmic Unity

An Edition, Translation and Study of the “Anūnatvāpūrṇatvanirdeśaparivarta”

252 pp., hardcover, 28,80 EUR

ISBN 978-3-943423-22-8 (printed version)

http://hup.sub.uni-hamburg.de/purl/HamburgUP_HBS04_Silk



Band 5

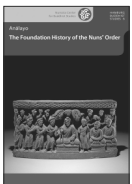
Radich, Michael

The “Mahāparinirvāṇa-mahāsūtra” and the Emergence of “Tathāgatagarbha” Doctrine

266 pp., hardcover, 28,80 EUR

ISBN 978-3-943423-20-4 (printed version)

http://hup.sub.uni-hamburg.de/purl/HamburgUP_HBS05_Radich



Band 6

Anālayo

The Foundation History of the Nuns’ Order

278 pp., hardcover, 29,80 EUR

ISBN 978-3-89733-387-1 (printed version)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/hamburg-buddhist-studies/hamburgup-hbso6-analayo.pdf>



Band 7

Jim Rheingans

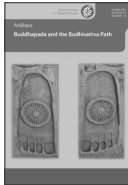
The Eighth Karmapa's Life and his Interpretation of the Great Seal

A Religious Life and Instructional Texts in Historical and Doctrinal Contexts

243 pp., hardcover, 25,80 EUR

ISBN 978-3-89733-422-9 (printed version)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/hamburg-buddhist-studies/hamburgup-hbs07-rheingans.pdf>



Band 8

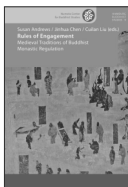
Anālayo

Buddhapada and the Bodhisattva Path

180 pp., hardcover, 18,80 EUR

ISBN 978-3-89733-415-1 (printed version)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/hamburg-buddhist-studies/hamburgup-hbs08-analayo.pdf>



Band 9

Susan Andrews/Jinhua Chen/Cuilan Liu (eds.)

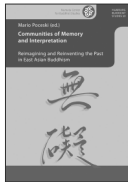
Rules of Engagement

Medieval Traditions of Buddhist Monastic Regulation

522 pp., hardcover, 26,60 EUR

ISBN 978-3-89733-428-1 (printed version)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/hamburg-buddhist-studies/hamburgup-hbs09-full.pdf>



Band 10

Mario Poceski (ed.)

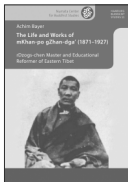
Communities of Memory and Interpretation

Reimagining and Reinventing the Past in East Asian Buddhism

XIV; 217 pp., hardcover, 25,80 EUR

ISBN 978-3-89733-425-0 (printed version)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/hamburg-buddhist-studies/hamburgup-hbs10-poceski.pdf>



Band 11

Achim Bayer

The Life and Works of mKhan-po gZhan-dga' (1871-1927)

rDzogs-chen Master and Educational Reformer of Eastern Tibet

XXI; 435 pp., hardcover, 32,80 EUR

ISBN 978-3-89733-495-3 (printed version)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/hamburg-buddhist-studies/hamburgup-hbs11-bayer.pdf>



Band 12/Teil 1

Lambert Schmithausen

Fleischverzehr und Vegetarismus im indischen Buddhismus

bis ca. zur Mitte des ersten Jahrtausends n. Chr.

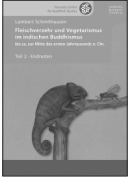
Teil 1 · Studie und Übersetzungen

381 pp., hardcover, 27,80 EUR

ISBN 978-3-89733-503-5 (printed version)



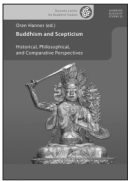
Numata Center
for Buddhist Studies



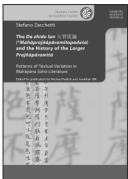
Band 12/Teil 2
Lambert Schmithausen
Fleischverzehr und Vegetarismus im indischen Buddhismus bis ca. zur Mitte des ersten Jahrtausends n. Chr.
Teil 2 · Endnoten
606 pp., hardcover, 34,80 EUR
ISBN 978-3-89733-504-2 (printed version)



Band 12/Teil 3
Lambert Schmithausen
Fleischverzehr und Vegetarismus im indischen Buddhismus bis ca. zur Mitte des ersten Jahrtausends n. Chr.
Teil 3 · Editionen
226 pp., hardcover, 24,80 EUR
ISBN 978-3-89733-505-9 (printed version)



Band 13
Oren Hanner (ed.)
Buddhism and Scepticism
Historical, Philosophical, and Comparative Perspectives
183 pp., hardcover, 25,80 EUR
ISBN 978-3-89733-518-9 (printed version)



Band 14
Stefano Zacchetti
The Da zhidu lun 大智度論 (*Mahāprajñāpāramitopadeśa) and the History of the Larger Prajñāpāramitā
Patterns of Textual Variation in Mahāyāna Sūtra Literature
Edited for publication by Michael Radich and Jonathan Silk
301 pp., hardcover, 25,80 EUR
ISBN 978-3-89733-543-1 (printed version)



Professor Roloff has offered an enormous gift to Vinaya scholars, to scholars of Tibetan Buddhism, to the monastic community, to scholars of women in religion, and most of all to Buddhist women both lay and monastic with the publication of *Buddhist Nuns' Ordination in the Tibetan Canon*. The editions and translations of important texts concerning the ordination of women are erudite, comprehensive and clear. They will be invaluable primary resources for anyone interested in the issue of the restoration of the Tibetan nuns' full ordination lineage. Prof. Roloff's analysis of the legal and religious issues, and her argument for the procedure for the restoration of this lineage is meticulous and convincing, setting a new standard for argument in this important debate.

Jay L Garfield, Doris Silbert Professor in the Humanities and Professor of Philosophy and Buddhist Studies, Smith College and the Harvard Divinity School

ISBN 978-3-89733-526-4



9 783897 335264

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

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

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

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

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

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