Taking the Vinaya as Our Teacher



Dharmaguptaka Vinaya

# Bhikṣuṇī Precepts

## Related to Sexual Activity

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# Bhikṣuṇī Precepts

## Precepts Related to Sexual Activity

*According to the Buddha's Vinaya,*
*this text may only be read by*
*ordained Buddhist monastics.*

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## Organizational Chart of Precepts Related to Sexual Activity[1]

| ***Category*** | ***Common to bhikṣus and bhikṣuṇīs*** | ***Only for bhikṣus*** | ***Only for bhikṣuṇīs*** |
|---|---|---|---|
| **Defeats** *(pārājika)* | Sexual intercourse (1, 1) | | – Physical contact (5)<br>– Eight transgressions that constitute a grave offense (6) |
| **Remainders** *(saṃghāvaśeṣa)* | Matchmaking (5, 1) | – Intentionally emitting semen<br>– Physical contact with a woman<br>– Speaking lewdly to a woman<br>– Praising your body to seek offerings from a woman | – Receiving clothing and food from a man with a lustful mind (8)<br>– Advising someone to receive clothing and food from a man with a lustful mind (9)<br>– Engaging in negative deeds together and concealing each other's offenses (14)<br>– Advising others to go against the saṅgha's[2] regulation and not live separately (15) |
| **Two undetermined precepts** *(aniyata)* | | – Undetermined precept against being in a secluded place<br>– Undetermined precept against being in an open space | |
| **Forfeiture-lapses** *(naiḥsargika-pāyattika)* | | – Obtaining a robe from an unrelated bhikṣuṇī<br>– Asking an unrelated bhikṣuṇī to wash your robe<br>– Asking an unrelated bhikṣuṇī to wash and dye wool | |

[1] This resource follows the classification of precepts by Vinaya Master Daoxuan (596–667 CE). Master Yijing's (635-713 CE) classification is different.
[2] A saṅgha is a group of four or more bhikṣus or bhikṣuṇīs. Note that a saṅgha differs from the fourfold Buddhist assembly (S. caturparṣadāh, P. catuparisā) which is composed of bhikṣus, bhikṣuṇīs, laymen (upāsaka) and laywomen (upāsikā).

| ***Category*** | ***Common to bhikṣus and bhikṣuṇīs*** | ***Only for bhikṣus*** | ***Only for bhikṣuṇīs*** |
|---|---|---|---|
| **Lapses** *(pāyattika)* | – Staying overnight in the same room with a man (4, 4)<br>– Teaching more than five or six sentences of Dharma to a man (9, 9)<br>– Insisting on staying seated in a household with food (43, 28)<br>– Sitting with a layman in a screened place (44, 29)<br>– Sitting with a man in an open space (45, 30)<br>– Holding a wrong view and rejecting admonition (68, 52)<br>– Supporting a suspended bhikṣuṇī (69, 53)<br>– Supporting an expelled śrāmaṇerī (70, 54)<br>– Entering a palace without notice (81, 65)<br>– Handing food to laypeople and non-Buddhists (41, 112) | – Teaching bhikṣuṇīs without being requested<br>– Teaching the Dharma to bhikṣuṇīs until dusk<br>– Ridiculing a bhikṣu who teaches bhikṣuṇīs<br>– Giving a robe to an unrelated bhikṣuṇī<br>– Giving cloth to an unrelated bhikṣuṇī to make a robe<br>– Sitting alone with a bhikṣuṇī in a secluded place or open space<br>– Making an appointment with a bhikṣuṇī to travel together<br>– Riding on the same boat with a bhikṣuṇī<br>– Praising food offered by a bhikṣuṇī<br>– Making an appointment with a woman to travel together | – Shaving hair in three places (71)<br>– Exceeding the limit when cleaning the vagina (72)<br>– Using tree sap to make a dildo (73)<br>– Touching each other's sexual organs (74)<br>– Offering water to and fanning a bhikṣu (75)<br>– Standing and talking with a man in a secluded place (80)<br>– Entering a screened place with a man (81)<br>– Sending your companions away and standing and whispering with a man in a secluded place (82)<br>– Sitting in a layperson's house and departing without telling the owner (83)[3]<br>– Making a seat and staying overnight in a layperson's house (85)<br>– Entering a dark room together with a man (86)<br>– Lying two together on the same bed (90)<br>– Sharing the same mattress and quilt (91)<br>– Associating closely with laypeople (99)<br>– Going to see a palace (100)<br>– Bathing naked in a river or pond (101)<br>– Making a bathing robe that exceeds measurements (102)<br>– Lying on a layperson's bed (115)<br>– Entering a bhikṣu monastery without announcement (144)<br>– Asking a man to treat a boil without informing the assembly (147)<br>– Applying perfume on your body (150)<br>– Applying sesame paste on your body (151)<br>– Asking a bhikṣuṇī to massage your body (152)<br>– Asking a śikṣamāṇā to massage your body (153) |

[3] The reason some precepts are classified as related to sexual activity may not be immediately evident because it is based on the circumstances that led to the establishment of that precept. For bhikṣuṇī lapse 83, it may be because a bhikṣuṇī had an interaction with a brahmin youth, but the specific circumstances are no longer known. It may be due to the criticism of laypeople, "How is this different from the behavior of a prostitute or female criminal?"

| ***Category*** | ***Common to bhikṣus and bhikṣuṇīs*** | ***Only for bhikṣus*** | ***Only for bhikṣuṇīs*** |
|---|---|---|---|
| Lapses, cont'd | | | – Asking a śrāmaṇerī to massage your body (154)<br>– Asking a laywoman to massage your body (155)<br>– Wearing padding to make your figure more attractive (156)<br>– Keeping and wearing women's adornments (157)<br>– Entering a village without wearing an undershirt (160)<br>– Going to a layperson's house around dusk (161)<br>– Going out the monastery gate around dusk without informing others (162)[4]<br>– Going out the monastery gate after sunset without informing others (163)<br>– Swaying your body while walking to look good (176)<br>– Adorning yourself and applying perfume on your body (177)<br>– Asking a non-Buddhist woman to apply perfume on your body (178) |
| **Confessable offenses** *(pratideśanīya)* | | – Receiving food at a forest dwelling where there are obstacles<br>– Eating food offered according to a bhikṣuṇī's instruction | |
| **Training rules** *(śaikṣadharma)* | – Looking all around (20)<br>– Sitting and looking all around (21) | | |

[4] Vinaya Master Daoxuan categorized this and the next precept (bhikṣuṇī lapse 163) as relating to sexual activity. We can discuss how they may relate.

**[Precepts and Text from the Vinaya]**

## Precept regarding sexual intercourse (Bhikṣu & Bhikṣuṇī Defeat 1)

***Precept:*** *If a bhikṣuṇī engages in sexual intercourse, even with an animal, she commits a defeat and is no longer in communion.*

Dharmaguptaka Vinaya Fascicle 1: On one occasion, the World-honored One was in Vaiśālī. At that time, Sudinna from Kalandaka Village, whose family was rich in wealth and valuables, upheld firm faith and went forth from household life to practice the path.[5] When grain became expensive everywhere and it was difficult to obtain alms, Sudinna thought, "Now, grain is expensive everywhere. All the bhikṣus have difficulty obtaining alms. If only I could lead all the bhikṣus to Kalandaka Village to go on almsround. All the bhikṣus will obtain great benefit and resources because of me; they will be able to cultivate pure conduct, and also cause my clan to practice generosity quickly and create all virtues and merits." Having thought this, he then led all the bhikṣus to Kalandaka Village.

Sudinna's mother heard that her son had led all the bhikṣus to return to their village and immediately went to welcome them. She went to her son and said to him, "This time is right for you to relinquish the path and return to lay life. Why is this so? Your father is dead. I am now alone and fear that our family's wealth will be confiscated by the government. Since your father's wealth is abundant, and even more so the immeasurable wealth from your grandfather's time, it is only right to cherish it. Therefore you should now relinquish the path and return to lay life."

He promptly replied to his mother, "I cannot relinquish the path and practice what is contrary to the Dharma. I now greatly delight in pure conduct and cultivate the supreme path."

Thrice in this way he replied, "I cannot relinquish the path and return to lay life."

His mother then gave up and left, went to his wife and said, "When your monthly period ends, tell me."

When his wife knew her period had ended, she went to her mother-in-law and said, "As you wished to know, the time of my period has finished."

His mother said to his wife, "Adorn your body with all the clothes that you wore when you first got married and return."

She adorned herself as she had been instructed and went together with the mother to where her son was.

"This is the right time for you to relinquish the path and return to lay life. Why is this so? If you do not relinquish the path, my wealth will be confiscated by the government."

The son replied to his mother, "I cannot relinquish the path."

The mother spoke again to her son thrice in this way, "Today your wife's menstrual flow has finished, so you can place a child and cause your lineage to be unceasing."

The son said to his mother, "This matter is very easy; I can do it."

Then Sudinna, not seeing the filth of craving before the Buddha had established precepts, grabbed his wife by the arm, brought her to a secluded place in a garden, and engaged in sexual intercourse three times. At that time in the garden, there was a spirit whose life had ended and immediately

[5] Leaving the household life doesn't simply involve leaving a house; it is not about just leaving a particular physical space. Truly leaving the household life refers to leaving the "household of emotional attachment." It is where close relatives live, a residence filled with emotional attachment and the yoke of worldly feelings. A layperson's house isn't necessarily a specific building, room, or settlement. It refers to a place of activity involving close relatives, where your emotions—especially attachment—are invoked.

entered her womb. After nine months in the womb, a son was born with good looks unequaled in the world. His name was Seed (*bīja*). Endowed with full faculties, he grew up over time, shaved his head and put on monastic robes, and went forth from household life with firm faith to study the path. With untiring joyous effort, he attained arhatship. He manifested supernormal powers and had immeasurable majesty, therefore he was called Venerable Seed.

Sudinna was accustomed to the comportment of a renunciate, knowledgeable in all matters, capable in all affairs, and could transmit the teachings to others. But at that time, having engaged in impure activities, Sudinna often felt sorrowful.

His fellow practitioners saw this and asked, "Why are you so sorrowful? You have cultivated pure conduct for a long time. There is nothing you do not know about comportment and propriety. What is the reason for your sorrow, that you no longer delight in pure conduct?"

Sudinna said, "I delight greatly in pure conduct. Nearby, in a secluded place, I engaged in negative deeds. I engaged in impure deeds with my former wife, therefore I am sorrowful!"

The bhikṣus said, "Sudinna! Why did you still engage in such negative deeds when you are amidst the pure Dharma of the Tathāgata, which is desireless within desire, undefiled within defilement, which can sever the thirst of attachment and destroy the nest [of afflictions], remove all bondage, eliminate attachment, and lead to nirvāṇa? Now that you are amidst this pure Dharma, why did you engage in impure deeds with your former wife?" At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus. The World-honored One asks although omniscient,[6] does not ask although omniscient; asks on occasion, does not ask on occasion; asks when it is appropriate, does not ask when it is not appropriate. Then the World-honored One, knowing that the time was appropriate, asked Sudinna, "Is it true that you engaged in impure activities with your former wife?"

"Indeed, World-honored One, I committed impure activities."

Then, the World-honored One admonished him with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. You, Sudinna! Why is it that while practicing amidst this pure Dharma, which actually eliminates attachment and leads to nirvāṇa, you engaged in impure activities with your former wife?"

He told the bhikṣus, "It is better to put the penis into the mouth of a poisonous snake than into a vagina. Why is this so? You would not fall into the unfortunate realms as a result of this condition. If you commit this with a woman, when your body disintegrates and your life ends, you will fall into the three unfortunate realms. Why is this so? With innumerable skillful means I have explained the methods to sever lust, the severance of lustful thoughts, the extinguishment of craving, the dissipation of the heat of desire, the transcendence of the bondage of attachment. With innumerable skillful means I have explained that lust is like fire, like setting fire to grass, and like the fruit of a tree.[7] It is also like what is borrowed, like a skeleton, and like pieces of meat, like what is seen in a dream, like

[6] Although the Buddha is omniscient and already knew the situation, since Sudinna constantly harbored worry and regret about his actions, it was beneficial for him to admit them aloud. Since he was the first to do that action, he would be free from transgression of a precept, and that would help to alleviate his remorse. Also, by the Buddha asking Sudinna, it would easily follow for him to eliminate future actions contrary to the Dharma by establishing a precept. By the Buddha establishing the precepts, the monastics of the present and future would know the severity of this transgression—that it is a defeat and future offenders would no longer be bhikṣu/ṇīs. Establishing the first precept also brought about the Buddha articulating the ten benefits of each precept.

[7] Lust is like the fruit of a tree because "when ripe, it falls," i.e. committing the transgression of sexual activity causes one to fall into the three lower realms.

treading on a sharp blade, like a new clay vessel filled with water placed in the midday sun, like the head of a poisonous snake, like a revolving knife, like being in crosshairs, like a sharp thorn, extremely filthy, what is rebuked by the Buddha. Sudinna! Amidst my pure Dharma, which actually eliminates attachment and leads to nirvāṇa, you engaged in impure activities with your former wife."

Having admonished Sudinna with innumerable skillful means, the Buddha said to the bhikṣus, "Sudinna is a fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits:

1. to direct the monastics,
2. to foster peace and happiness among the monastics,
3. to protect the monastics,
4. to inspire those who have no faith in the Dharma,
5. to advance the practice of those who already have faith,
6. to restrain the restive,
7. to stabilize those who have a sense of integrity,
8. to eliminate present defilements,
9. to prevent defilements from arising in the future,
10. for the Dharma to be forever sustained.

"Those who wish to recite this precept should state it in this way: If a bhikṣu commits impure activities by engaging in sexual intercourse, he commits a defeat and is no longer in communion." In this way, the World-honored One established this precept for the bhikṣus.

On one occasion, Bhikṣu Vṛjiputra was sorrowful and did not delight in pure conduct. Thus, he returned home and engaged in impure activities with his former wife. He thought, "The World-honored One established a precept for the bhikṣus: If a bhikṣu commits impure activities by engaging in sexual intercourse, he commits a defeat and is no longer in communion. Yet I was sorrowful and did not delight in pure conduct. I returned home and engaged in impure activities with my former wife. Haven't I committed a defeat? What should I do?"

He then told his fellow practitioners, "Venerable elders! The World-honored One established a precept for the bhikṣus: If a bhikṣu commits impure activities by engaging in sexual intercourse, he commits a defeat and is no longer in communion. Yet I had sorrow and did not delight in pure conduct, returned home and engaged in impure activities with my former wife. Wouldn't I have committed a defeat? What should I do now? Excellent venerable elders! Report this matter to the Buddha on my behalf. Based on the Buddha's instruction, I will do as directed." At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Bhikṣu Vṛjiputra with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, fool, did you not delight in pure conduct, return home and engage in impure activities with your former wife? Once there is penetration, you commit a defeat. You, fool, have commited a defeat and are no longer in communion. Therefore, bhikṣus, if someone does not delight in pure conduct, I allow him to relinquish the precepts and return home. If he again wishes to go forth from the household life and cultivate pure conduct in the Buddhadharma, he should be allowed to go forth from the household life and receive the full precepts. From now on, you should recite the precept in this way: If a bhikṣu shares the same precepts in common with other bhikṣus, has not relinquished the precepts, has not confessed his weakness in precepts, and commits

impure activities by engaging in sexual intercourse, he commits a defeat and is no longer in communion." In this way, the World-honored One established this precept for the bhikṣus.

On one occasion, a bhikṣu who lived on alms food was residing in a forest. There was a female macaque that already resided there. The bhikṣu who lived on alms food went to the village on almsround and returned to the forest to eat. After eating, he gave his leftovers to the macaque and in this way, he gradually tamed her. She followed walking behind the bhikṣu and even let him take her by the hand without running away. This bhikṣu then grabbed the macaque and engaged in impure activities with her.

Then, there were many bhikṣus traveling to a place of residence and they stopped over in the forest. Then, the macaque turned her back to the bhikṣus and displayed her sex organ. The bhikṣus thought, "This macaque turned her back and displayed her sex organ to us. Is she about to engage in impure activities with another bhikṣu?"

All of them told each other and waited in a secluded place. That bhikṣu returned to the forest after going on almsround. After eating, he gave his leftovers to the macaque, then engaged in impure activities with her. When the other bhikṣus saw this, they immediately came and said to him, "The Tathāgata declared this prohibition: Bhikṣus may not engage in impure activities!"

That bhikṣu replied, "The Tathāgata prohibited men from committing impure activities with women; he did not prohibit doing so with animals." When the bhikṣus heard this, they went to the Buddha, bowed their heads at his feet, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha, and with innumerable skillful means, he admonished the bhikṣu who lived on alms food, "How can a bhikṣu engage in impure activities with a macaque? Once there is penetration, you commit a defeat. Those who wish to recite this precept should state it in this way: If a bhikṣu shares the same precepts in common with other bhikṣus, has not relinquished the precepts, has not confessed his weakness in precepts, and commits impure activities, even with an animal, he commits a defeat and is no longer in communion."

"If a bhikṣu": there is the bhikṣu in name, bhikṣu in appearance, self-proclaimed bhikṣu, bhikṣu ordained by the Buddha saying, "Come, bhikṣu," bhikṣu who seeks alms, bhikṣu who wears patchwork robes, bhikṣu by destroying the defilements, bhikṣu who received the full precepts through a valid one-motion three-proclamations saṅghakarman and obtained his status in accordance with the Dharma.[8] Among these bhikṣus, if a bhikṣu received the full precepts through a valid one-motion three-proclamations saṅghakarman and obtained his status in accordance with the Dharma and abides in the bhikṣus' conduct, this is said to be the meaning of "bhikṣu."

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[8] The vinaya lists eight kinds of bhikṣus (the same list applies for bhikṣuṇīs): (1) Bhikṣu in name is a layman whose given name is "Bhikṣu" or who is a member of the Bhikṣu clan. (2) Bhikṣu in appearance is someone who shaves his head and beard but is not fully ordained, e.g. a layman or a śrāmaṇera. Novices are not included in the bhikṣu saṅgha that performs saṅghakarmans. (3) Self-proclaimed bhikṣu is one who shaves his head and beard, wears the kāṣāya robe, stays with the saṅgha, and proclaims, "I am a bhikṣu." This is called "affiliation by theft." This also refers to a bhikṣu who has committed a defeat and is no longer in communion; he is still called a bhikṣu. (4) Bhikṣu ordained by the Buddha saying, "Come, bhikṣu." The Buddha, observing that a person's faculties are mature and that he is capable of being liberated, says this and his hair and beard fall off by themselves, his robes and alms bowl are complete, and he has dignified comportment, like Kauṇḍinya and other great disciples. (5) Bhikṣu who seeks alms is one who does not accept invitations to meals but lives by going on almsround for food. (6) Bhikṣu who wears patchwork robes, i.e. robes made of patches of cloth stitched together. (7) Bhikṣu by destroying the defilements is someone who has gone forth from household life and destroyed the afflictions. (8) Bhikṣu who received the full precepts through a valid one-motion three-proclamations saṅghakarman and obtained his status in accordance with the Dharma. The saṅghakarman that ordains him is a one-motion three-proclamations saṅghakarman and is performed accordance with the Dharma.

Here, "in common with other bhikṣus" refers to other bhikṣus who have received the full precepts through a valid one-motion three-proclamations saṅghakarman and attained their status in accordance with the Dharma and abide in the regulations of the bhikṣus; this is the meaning of "in common with other bhikṣus."

What does it mean to "share the same precepts"? After I have established a precept for all my disciples, he would rather die than transgress it; he is one in the precepts, has the same precepts, is equal in the precepts with other bhikṣus; this is what it means to "share the same precepts."

What does it mean to "not have relinquished the precepts"? Relinquishing precepts due to insanity, relinquishing precepts before an insane person. Relinquishing precepts due to confusion, relinquishing precepts before a confused person. Relinquishing precepts when suffering in pain, relinquishing precepts before a person suffering in pain. Relinquishing precepts with impaired speech, impaired hearing, impaired speech and hearing; relinquishing precepts before a person with impaired speech, impaired hearing, impaired speech and hearing. A person from a central land relinquishing precepts before a person from a border area, a person from a border area relinquishing precepts before a person from a central land. Relinquishing the precepts when you are not alone but you think you are alone, relinquishing the precepts when you are alone but you think you are not alone.[9] Relinquishing the precepts in jest; relinquishing the precepts before a celestial being, nāga, demon (*yakṣa*), hungry ghost, someone who is asleep or ignorant; without speaking yourself; if the person before you does not understand what you said—these are cases where someone has not relinquished his precepts.

What does it mean to "relinquish the precepts"? If a bhikṣu does not delight in cultivating pure conduct, wishes to return to the household life, dislikes the regulations of bhikṣus, is often regretful, craves and delights in the household life, craves and delights in the regulations of upāsakas, or misses the regulations of śrāmaṇeras, delights in the regulations of non-Buddhists, delights in the regulations of disciples of non-Buddhists, or delights in the regulations of those who are neither renunciates nor disciples of the Śākya clan, he then says, "I relinquish the Buddha, Dharma, and the bhikṣu saṅgha. I relinquish my preceptor and those with the same preceptor, I relinquish my ācārya and those with the same ācārya. I relinquish all pure conduct, I relinquish the precepts, the vinaya, and the rules of training. I accept the regulations of a lay householder, I will be an anagārika, I will be an upāsaka, I will be a śrāmaṇera. I will be a non-Buddhist, I will be the disciple of a non-Buddhist, I will not be a renunciate nor a disciple of the Śākya clan." Or he further says, "I'm done! I don't need the Buddha. How does the Buddha benefit me?" He leaves the Buddha in this way, up to and including the matters of training in the same way; or if he further says other things that disparage the Buddha, Dharma, and Saṅgha, up to and including the trainings; and praises the activities of householders, up to and including those who are neither renunciates nor disciples of the Śākya clan. When he speaks in this way clearly and is understood, this is what it means to "relinquish the precepts."

"Weakness in observing precepts" refers to being weak in observing precepts but not relinquishing the precepts, or being weak in observing precepts and relinquishing the precepts. What does it mean to be weak in observing precepts but not relinquishing the precepts? Suppose a bhikṣu is sorrowful, does not delight in pure conduct, wishes to return to the household life, dislikes the regulations of bhikṣus, is often regretful, has the intention to be a householder, or even delights in and wishes to observe the regulations of those who are neither renunciates nor disciples of the Śākya clan. He then says, "I miss my parents, brothers, sisters, wife, and child, village, city, fields, and bathing pools. I wish to relinquish the Buddha, Dharma, and Saṅgha, and the matters of training." He then wishes to carry out the duties of householders or the duties of those who are neither renunciates nor

[9] In short, to relinquish precepts a monastic must tell someone who understands their words that they are relinquishing their precepts.

disciples of the Śākya clan—this is called "being weak in observing precepts but not relinquishing the precepts." If he thinks, "I wish to relinquish the precepts," and relinquishes the precepts, this is called "being weak in observing precepts and relinquishing the precepts."

"Impure activities" refer to sexual intercourse.

Down to and including "an animal" refers to objects with whom he can engage in sexual intercourse.

Why is this offense called a "defeat"? Like a person whose head has been cut off and cannot be revived, the same applies for a bhikṣu. One who has committed this action cannot become a bhikṣu again, therefore this offense is called a "defeat."

Why is he said to be "no longer in communion"? There are two ways of not being in communion: in the performance of saṅghakarmans and in the recitation of precepts, namely poṣadha. He may not participate in these two matters, therefore he is said to be "no longer in communion."

There are three types of beings with whom engaging in impure activities constitutes a defeat: humans, nonhumans, and animals. Further, there are five types of humans with whom engaging in impure activities constitutes a defeat: women, young girls, intersex people, *paṇḍakas*,[10] or men. Engaging in impure activities with these five objects constitutes a defeat. Engaging in impure activities with three types of females constitutes a defeat. What are these three? Women, female nonhumans, and female animals. Engaging in impure activities with these three objects constitutes a defeat. Engaging in impure activities with these three types of young girls, three types of intersex people, three types of impotent males, and three types of males, also constitute a defeat.

Committing sexual intercourse with the three places of a woman constitutes a defeat: the anus, vagina, and mouth. The same applies for the three places of female nonhumans, female animals, young girls, young nonhuman girls, young female animals, intersex humans, intersex nonhumans, intersex animals. The same applies for the two places—anus or mouth—of human paṇḍakas, nonhuman paṇḍakas, men, male nonhumans, and male animals.

If a bhikṣu with a lustful intention approaches a sleeping woman or a corpse that has yet to decompose or is slightly decomposed, upon penetration of the anus, vagina, or mouth, he commits a defeat; if there is no penetration, he does not commit a defeat. Whether he uses protection and the other party does not, the same applies as explained in detail; the same applies up to and including intercourse with a man.

If a bhikṣu is brought by an enemy to a woman, forced to use his penis to penetrate the three places, and he experiences pleasure[11] upon penetration, after penetration, and when he withdraws, he commits a defeat. If he experiences pleasure upon penetration and after penetration but not when he withdraws, he commits a defeat. If he experiences pleasure upon penetration and when he withdraws but not after penetration, he commits a defeat. If he experiences pleasure upon penetration but does not experience pleasure after penetration nor when he withdraws, he commits a defeat. If he does not experience pleasure upon penetration but experiences pleasure after penetration and when he withdraws, he commits a defeat. If he does not experience pleasure upon penetration nor after penetration, but experiences pleasure when he withdraws, he commits a defeat. The same applies whether he has protection and she does not; the same applies to intercourse with a nonhuman female up to and including with a man.

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[10] A being who has physiological or psychological irregularities related to sex. According to the Dharmaguptaka Vinaya, there are five categories: (1) someone born without sexual organs (*jāti-paṇḍaka*), (2) someone who has been castrated (*āpat-paṇḍaka*), (3) a voyeur (*īrṣyā-paṇḍaka*)—someone who needs to see other people having sexual intercourse to arouse sexual desire, (4) someone whose sexual organ disappears when engaging in sexual intercourse (*āsaktaprādurbhāvī-paṇḍaka*), (5) half-month paṇḍaka (*pakṣa-paṇḍaka*), someone who can act as a male only for half of a month.

[11] Skt. *svādīyati*, P. *sādiyati*. To enjoy for oneself, to agree to, permit, let take place.

If a bhikṣu is brought by an enemy to a sleeping woman, or a corpse that has yet to decompose or is slightly decomposed, if he experiences pleasure, the same applies. Whether he has protection and the other party does not, the same applies. The same applies to intercourse with a nonhuman female up to and including with a man.

If an enemy forcibly seizes a bhikṣu, engages in sexual intercourse with him via his anus, and he experiences pleasure upon penetration, he commits a defeat. If he experiences pleasure after penetration and when the enemy withdraws, it is the same as above, up to and including one party using protection and the other party not; it is the same as above.

If he enters an orifice with an orifice, he enters a non-orifice with an orifice, he enters an orifice with a non-orifice; if there is penetration up to a limit, if there is full penetration; whether he tells the other party or not; if he has sexual desire and there is penetration even to the depth of a hair, he commits a defeat.

If he prepares to engage in sexual intercourse but there is no penetration, he commits an infraction (*sthūlātyaya*). If a bhikṣu takes action to seek out someone who wishes to engage in impure activities, when the act is carried out, he commits a defeat; if it is not carried out he commits an infraction. If a bhikṣu incites another bhikṣu to engage in impure activities and that bhikṣu does so, the inciter commits an infraction; if he does not, the inciter commits a wrongdoing (*duṣkṛta*). If a bhikṣuṇī incites a bhikṣu to engage in impure activities and the bhikṣu does so, the bhikṣuṇī commits an infraction; if he does not, the bhikṣuṇī commits a wrongdoing. Apart from bhikṣus and bhikṣuṇīs, those who belong to the other assemblies who incite a bhikṣu to engage in impure activities, whether he does so or not, they all commit wrongdoings.

If he engages in impure activities with a partially decomposed corpse, he commits an infraction upon penetration. If the corpse is mostly decomposed or completely decomposed, he commits an infraction. If he engages in impure activities between the bones, he commits an infraction. If he bores an opening in the ground, digs a hole in the mud, or takes his penis into his own mouth, he commits an infraction; whether he perceives or doubts it is an orifice, these are all infractions.

If he perceives an orifice to be an orifice, he commits a defeat. If he doubts what is an orifice, he commits a defeat. If he perceives an orifice not to be an orifice, he commits a defeat. If he perceives what is not an orifice to be an orifice, he commits an infraction. If he doubts what is not an orifice, he commits an infraction.

Bhikṣuṇīs commit a defeat. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing and should be expelled. This is what it means "to commit."[12]

There is no offense if he is asleep and unaware, and does not experience pleasure. In all cases where he has no lustful intention, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (One—the end)

(CBETA, T22, no.1428, p.569, c28-p.572, b5)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 22: On one occasion, the World-honored One was staying in the Belvedere Hall on the bank of the Monkey Pool in Vaiśāli. In this situation, the World-honored One gathered the bhikṣu saṅgha and declared, "From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits:

[12] This and all future occurrences of a similar passage are a set text that is part of each precept. It lays out the type of offense that other members of the four assemblies would incur if they commit this transgression.

1. to direct the monastics,
2. to foster peace and happiness among the monastics,
3. to protect the monastics,
4. to inspire those who have no faith in the Dharma,
5. to advance the practice of those who already have faith,
6. to restrain the restive,
7. to stabilize those who have a sense of integrity,
8. to eliminate present defilements,
9. to prevent defilements from arising in the future,
10. for the Dharma to be forever sustained.

"Those who wish to recite this precept should state it in this way: If a bhikṣuṇī engages in sexual intercourse and commits impure activities, even with an animal, she commits a defeat and is no longer in communion."[13]

"If a bhikṣuṇī": there is the bhikṣuṇī in name, bhikṣuṇī in appearance, self-proclaimed bhikṣuṇī, bhikṣuṇī ordained by the Buddha saying, "Come, bhikṣuṇī," bhikṣuṇī who seeks alms, bhikṣuṇī who wears patchwork robes, bhikṣuṇī by destroying the defilements, bhikṣuṇī who received the full precepts through a valid one-motion three-proclamations saṅghakarman and obtained her status in accordance with the Dharma. Among these bhikṣuṇīs, if a bhikṣuṇī received the full precepts through a valid one-motion three-proclamations saṅghakarman and obtained her status in accordance with the Dharma, and abides in the bhikṣuṇīs' conduct, this is said to be the meaning of "bhikṣuṇī."

"Engages in sexual intercourse and commits impure activities, even with an animal": these are the objects by which she can have sexual intercourse.

Why is this offense called a "defeat"? A defeat is like a person whose head has been cut off and cannot be revived. Likewise, a bhikṣuṇī who has committed a defeat cannot become a bhikṣuṇī again, therefore this offense is called a "defeat."

Why is she said to be "no longer in communion"? There are two ways of not being in communion: in the performance of saṅghakarmans and in the recitation of precepts, namely poṣadha. This bhikṣuṇī cannot participate in these two matters, therefore she is said to be "no longer in communion."

There are three objects with whom engaging in sexual intercourse constitutes a defeat: humans, nonhumans, and animals; engaging in sexual intercourse with one of these three objects constitutes a defeat. Further, engaging in sexual intercourse with three types of males constitutes a defeat: men, male nonhumans, and male animals; engaging in sexual intercourse with one of these three objects constitutes a defeat. Engaging in sexual intercourse with three types of intersex beings constitutes a defeat: intersex humans, intersex nonhumans, and intersex animals; engaging in sexual intercourse with one of these three intersex objects constitutes a defeat. Engaging in sexual intercourse with three types of paṇḍaka constitutes a defeat: human paṇḍaka, nonhuman paṇḍaka, and animal paṇḍaka; engaging in sexual intercourse with one of these three objects constitutes a defeat.

A bhikṣuṇī who with sexual desire touches a man's penis and lets him put it in any of three places—the anus, vagina, or mouth—commits a defeat upon penetration. If there is no penetration, she does not commit a defeat. If both parties use protection, if she uses protection and he does not, if she does not use protection and he does, she commits a defeat. The same applies for a male nonhuman, animal, and paṇḍaka. A bhikṣuṇī who with sexual desire touches the penis of a sleeping man or a

[13] In the Sarvāstivāda, Mahāsāṃghika, Mahīśāsaka, and Mūlasarvāstivāda Vinayas, the first bhikṣuṇī defeat includes these clauses stated in the first bhikṣu defeat: "…shares the same precepts in common with other bhikṣuṇīs, has not relinquished the precepts, has not confessed her weakness in precepts…." However, these clauses are not found in the first bhikṣuṇī defeat in the Dharmaguptaka and Pāli Vinayas.

dead man whose body has yet to decompose or is slightly decomposed and puts it in the three places commits a defeat upon penetration; if there is no penetration, she does not commit a defeat. If both parties use protection, if she uses protection and the other party does not, if she does not have protection and the other party does, she commits a defeat. The above also applies for a male nonhuman, animal, and paṇḍaka.

If a bhikṣuṇī is captured by a criminal, brought to a man who uses his penis to enter the three places, and experiences pleasure upon penetration, after penetration, and when he withdraws, she commits a defeat. If she experiences pleasure upon penetration and after penetration but not when he withdraws, she commits a defeat. If she experiences pleasure upon penetration and when he withdraws but not after penetration, she commits a defeat. If she does not experience pleasure upon penetration nor after penetration but experiences pleasure when he withdraws, she commits a defeat. If she does not experience pleasure upon penetration nor when he withdraws but experiences pleasure after penetration, she commits a defeat. If she does not experience pleasure upon penetration but experiences pleasure after penetration and when he withdraws, she commits a defeat. This is the sixth possibility. Whether he uses protection up to and including both parties not having protection, it is the same as above. Whether it is with a male nonhuman, male animal, intersex male, or a paṇḍaka, whether he uses protection up to and including both parties not having protection, it is the same as above.

If a bhikṣuṇī is captured by a criminal and brought to a sleeping man or a dead man whose body has yet to decompose or is slightly decomposed, and his penis is used to enter the three places, if she experiences pleasure upon penetration and after penetration, up to and including not experiencing pleasure upon penetration nor after penetration but experiences pleasure when he withdraws, it is the same as above. Whether both parties have protection up to and including both parties not having protection, it is the same as above. Up to and including with a paṇḍaka, it is the same as above. Whether both parties have protection up to and including both parties not having protection, it is the same as above.

If a bhikṣuṇī is captured by a criminal and he engages in sexual intercourse with her in the three places, from experiencing pleasure upon penetration, after penetration, and when he withdraws, up to and including not experiencing pleasure upon penetration nor after penetration but experiencing pleasure when he withdraws, it is the same as above. Whether both parties have protection up to and including both parties not having protection, it is the same as above.

If a bhikṣuṇī prepares intentionally to engage in impure activities and does so, she commits a defeat; if she does not, she commits an infraction. If a bhikṣu takes action to incite a bhikṣuṇī to commit sexual intercourse and she does so, he commits an infraction; if she does not, he commits a wrongdoing. If a bhikṣuṇī incites another bhikṣuṇī to commit sexual intercourse and she does so, the inciter commits an infraction; if she does not, the inciter commits a wrongdoing. Apart from bhikṣus and bhikṣuṇīs, others who incite a bhikṣuṇī to engage in impure activities, whether she does so or not, all commit a wrongdoing.

A bhikṣu who engages in sexual intercourse commits a defeat. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing and should be expelled. This is what it means "to commit."

There is no offense if she is asleep and does not feel anything, or is aware but does not experience pleasure. In all cases where she does not have a desirous mind, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (One—the end)

(CBETA, T22, no. 1428, p.714, a7-c10)

## Precept regarding physical contact (Bhikṣuṇī Defeat 5)

***Precept:*** *If a bhikṣuṇī with a lustful mind has physical contact with a man with a lustful mind below her armpits and above her knees, by fondling, pulling, pushing, rubbing up or down, lifting or lowering her, grasping, or pressing, this bhikṣuṇī commits a defeat and is no longer in communion.*

Dharmaguptaka Vinaya Fascicle 22: On one occasion, the World-honored One was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, there was a prominent nobleman named Mṛgāranaptṛ the Meritorious One who was good-looking. Bhikṣuṇī Sthūlanandā was also good-looking. The nobleman Mṛgāranaptṛ's mind was fixated on Sthūlanandā, and Sthūlanandā's mind was also fixated on Mṛgāranaptṛ.

Later, at another time, for the sake of Sthūlanandā, he invited the bhikṣuṇīs and Sthūlanandā to a meal offering. That night, he prepared all kinds of drinks and dishes, and at daybreak, he went to inform the bhikṣuṇīs that the time had come. Sthūlanandā knew that the nobleman had invited the saṅgha because of her, so she remained in the monastery herself and did not go. When it was time, the bhikṣuṇīs put on their robes, carried their alms bowls and went to the nobleman's house. After they had been seated, the nobleman looked throughout the bhikṣuṇī assembly but did not see Sthūlanandā. He immediately asked, "Where is Sthūlanandā, why didn't she come?"

They replied, "She is in the monastery and did not come."

Consequently, after the nobleman quickly served the food, he went to the monastery where Sthūlanandā was. From afar, Sthūlanandā saw the nobleman coming and promptly lay down on her bed. The nobleman came before her and asked, "Lady, what do you suffer from?"

She replied, "I do not suffer from anything. What I want, the other does not want."

He said, "I want it; it is not that I do not want it." Then, the nobleman immediately went forward and embraced her lying down and stroked and caressed her with his hands.

The nobleman returned to his seat and asked, "Lady, what do you need?"

She replied, "I want to have jujubes."

The nobleman said, "What you want will be delivered tomorrow."

At that time, there was a young śrāmaṇerī guarding the rooms who saw them engaging in these affairs. When the other bhikṣuṇīs returned from their meal, she told them everything. The bhikṣuṇī saṅgha heard this. Among them were bhikṣuṇīs who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and possessed integrity and consideration for others. They reproached Bhikṣuṇī Sthūlanandā, "Why did you do such things with the nobleman?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored one gathered the bhikṣu saṅgha, and with innumerable skillful means, he admonished Bhikṣuṇī Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, Sthūlanandā, did you do such things with the nobleman?"

When the World-honored One had admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī Sthūlanandā is a fool! She is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī with a lustful mind has physical contact with a man with a lustful mind below her armpits and above her knees, by fondling, pulling, pushing, rubbing up or down, lifting or lowering

her, grasping, or pressing, this bhikṣuṇī commits a defeat and is no longer in communion. This refers to having physical contact."

The meaning of "bhikṣuṇī" is as above.

"Lustful mind" is a mind clinging to appearances. The same applies for a man with a lustful mind.

"Below her armpits" refers to the part of her body below her armpits.

"Above her knees" refers to the part of her body above her knees.

"Physical" refers to the toes up to the hair on the head.

"Physical contact" refers to the two bodies fondling, pulling, pushing, rubbing in the contrary direction, rubbing in the right direction, lifting, lowering, grasping, or pressing. "Fondling" refers to using the hands to rub the body back and forth. "Pulling" refers to pulling forward. "Pushing" refers to pushing down. "Rubbing in the contrary direction" refers to rubbing upwards. "Rubbing in the right direction" refers to rubbing downwards. "Lifting" refers to embracing and lifting. "Lowering" refers to embracing and lowering, whether seated or standing. "Grasping" refers to grasping the front, grasping the back, grasping the buttocks, or grasping the breasts. "Pressing" refers to pressing the front, pressing the back, pressing the buttocks, or pressing the breasts.

She perceives a man to be a man, he fondles the bhikṣuṇī's body with his hands, they have physical contact with desirous minds defiled by attachment, she experiences contact with pleasure, she commits a defeat. She perceives a man to be a man, he fondles the bhikṣuṇī's body with his hands, she moves her body with a desirous mind defiled by attachment, she experiences contact with pleasure, she commits a defeat. The same applies up to and including grasping and pressing. She doubts whether he is a man, she commits an infraction.

If she perceives a man to be a man, she touches his clothes or accessories with her body, has a desirous mind defiled by attachment, and experiences contact with pleasure, then she commits an infraction. If she perceives a man to be a man, she touches his clothes or accessories with her body, has a desirous mind defiled by attachment, but does not experience contact with pleasure, then she commits an infraction. If she perceives a man to be a man, he touches the bhikṣuṇī's body with the clothes or accessories on his body, she has a desirous mind defiled by attachment and experiences contact with pleasure, then she commits an infraction. If she perceives a man to be a man, he touches the bhikṣuṇī's body with the clothes or accessories on his body, she has a desirous mind defiled by attachment, she does not experience contact with pleasure, then she commits an infraction.

She perceives a man to be a man, touches his clothes or accessories with her body, has a desirous mind defiled by attachment, moves her body, but does not experience contact with pleasure, then she commits an infraction. If she perceives a man to be a man, touches his clothes or accessories with her body, has a desirous mind defiled by attachment, does not move her body, and experiences contact with pleasure, then she commits an infraction. If she perceives a man to be a man, he touches the bhikṣuṇī's body with the clothes or accessories on his body, she has a desirous mind defiled by attachment, moves her body, and does not experience contact with pleasure, then she commits an infraction. If she perceives a man to be a man, he touches the bhikṣuṇī's body with the clothes or accessories on his body, she has a desirous mind defiled by attachment, experiences contact with pleasure, and does not move her body, then she commits an infraction.

If she perceives a man to be a man, they have physical contact with desirous minds defiled by attachment, she does not experience contact with pleasure and moves her body, then she commits an infraction. If she perceives a man to be a man, they have physical contact with desirous minds defiled by attachment, she experiences contact with pleasure and does not move her body, then she commits an infraction. In this way from fondling up to and including pressing, these are all infractions. If she doubts whether he is a man, she commits a wrongdoing.

She perceives a man to be a man, uses the clothes on her body to touch the clothes or accessories on his body, she has a desirous mind defiled by attachment and experiences contact with pleasure, then she commits a wrongdoing. She perceives a man to be a man, she uses the clothes on her body to touch the clothes or accessories on his body, she has a desirous mind defiled by attachment and does not experience contact with pleasure, then she commits a wrongdoing.

She perceives a man to be a man, uses the clothes on her body to touch the clothes or accessories on his body, has a desirous mind defiled by attachment, does not experience contact with pleasure, and moves her body, then she commits a wrongdoing. She perceives a man to be a man, uses the clothes on her body to touch the clothes or accessories on his body, has a desirous mind defiled by attachment, experiences contact with pleasure, and does not move her body, then she commits a wrongdoing. She perceives a man to be a man, uses the clothes on her body to touch the clothes or accessories on his body, has a desirous mind defiled by attachment, does not experience contact with pleasure, and does not move her body, then she commits a wrongdoing. She perceives a man to be a man, uses the clothes on her body to touch the clothes or accessories on his body, has a desirous mind defiled by attachment, experiences contact with pleasure, and moves her body, then she commits a wrongdoing. Up to and including grasping and pressing, these are all wrongdoings. If she doubts whether he is a man, she commits a wrongdoing.

If a bhikṣuṇī has physical contact with a man, each instance of contact is a defeat. According to the number of instances of contact, every single one is a defeat. If she has physical contact with a male celestial being, demigod (*asura*), or even an animal that can change form, she commits an infraction. If she has physical contact with a being that cannot change form, she commits a wrongdoing. If she has physical contact with a woman, she commits a wrongdoing. If she has physical contact with an intersex person, she commits an infraction. If she pays respect to a man and grasps his feet, experiences contact with pleasure and does not move her body, she commits a wrongdoing. If a bhikṣuṇī with a desirous mind touches another's robes, bowl, sitting cloth, needle box, sandals, or even her own body, these are all wrongdoings.

She perceives a man to be a man, she commits a defeat. She doubts whether he is a man, she commits an infraction. She perceives a man to be a male nonhuman, she commits an infraction. She perceives a male nonhuman to be a man, she commits an infraction. She doubts whether he is a male nonhuman, she commits an infraction.

Bhikṣus commit a remainder. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she touches the body when taking or giving something, if contact occurs in jest, if contact occurs to rescue someone. In all cases where she does not have a desirous mind, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Five—the end)

(CBETA, T22, no.1428, p.715, a6-p.716, a5)

## Precept regarding eight transgressions that constitute a grave offense (Bhikṣuṇī Defeat 6)

***Precept:*** *Suppose a bhikṣuṇī with a lustful mind knows a man has a lustful mind, yet allows him to hold her hand, grasp her clothes, and lead her to a secluded place, where they stand together, talk together, walk together, lean on each other, and make an appointment to meet [to have intercourse]. If a bhikṣuṇī engages in these eight transgressions, she commits a defeat and is no longer in communion.*

Dharmaguptaka Vinaya Fascicle 22: On one occasion, the World-honored One was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, there was a prominent nobleman named Mṛgāranaptṛ the Meritorious One who was good-looking. Bhikṣuṇī Sthūlanandā was also good-looking. The nobleman Mṛgāranaptṛ's mind was fixated on Sthūlanandā, and Sthūlanandā's mind was also fixated on Mṛgāranaptṛ.

At that time, the bhikṣuṇī Sthūlanandā had a desirous mind, and allowed the nobleman to hold her hand, grasp her clothes, and lead her to a secluded place, where they stood together, talked together, walked together, leaned on each other, and made an appointment to meet. At that time, the bhikṣuṇī saṅgha heard about this. Among them were bhikṣuṇīs who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others.

They reproached Bhikṣuṇī Sthūlanandā, "Why did you have a desirous mind and allow the nobleman to hold your hand, grasp your clothes, and lead you to a secluded place, where you stood together, talked together, walked together, leaned on each other, and made an appointment to meet?" At that time, the bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

At that time, due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Bhikṣuṇī Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, Sthūlanandā, did you have a desirous mind and allow the nobleman to hold your hand, grasp your clothes, up to making an appointment to meet?"

When the World-honored One had admonished Sthūlanandā with innumerable skillful means, he said to the bhikṣus, "This Sthūlanandā is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: Suppose a bhikṣuṇī with a lustful mind knows a man has a lustful mind, yet allows him to hold her hand, grasp her clothes, and lead her to a secluded place, where they stand together, talk together, walk together, lean on each other, and make an appointment to meet. If a bhikṣuṇī engages in these eight transgressions, she commits a defeat and is no longer in communion."

The meaning of "bhikṣuṇī" is as above.

"Lustful mind" refers to having a mind defiled by attachment, while the man with a lustful mind also has the defilement of attachment.

"Hold her hand" refers to holding the hand up to the wrist.

"Grasp her clothes" refers to grasping the clothes on her body.

"Lead her to a secluded place" refers to a place out of sight and hearing.

"Stand together in a secluded place" refers to a place out of sight and hearing.

"Talk together" also refers to a place out of sight and hearing.

"Walk together" also refers to a place out of sight and hearing.

"Lean on each other" refers to where their bodies can touch each other.

"Make an appointment" refers to where they can engage in sexual intercourse.

A bhikṣuṇī with a lustful mind allows a man with a lustful mind to hold her hand, she commits an infraction; to grasp her clothes, she commits an infraction; to lead her to a secluded place, where they stand together, talk together, walk together, think this is pleasurable and lean on each other, each instance is an infraction.

If she does not confess and make amends for the seven transgressions, these offenses are not eliminated. If she commits the eighth transgression, she commits a defeat. If she commits the seven transgressions with a celestial being, nāga, demigod, demon, hungry ghost, or animal that can change form, each instance is a wrongdoing. If she commits the eighth transgression, she commits an infraction. Committing the eighth transgression with an animal that cannot change form, she commits a wrongdoing. Committing the eighth transgression with a woman with a lustful mind, she commits a wrongdoing.

For bhikṣus, the offense is assessed according to the action committed. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if there is contact between hands when taking or giving something, if it is in jest, if grasping the clothes to rescue someone. When going to a secluded place and staying together to make offerings, bow and pay respect, make amends for faults, and receive teachings; going to a secluded place and standing together to make offerings, bow and pay respect, make amends for faults, and receive teachings; going to a secluded place and talking together to make offerings, bow and pay respect, make amends for faults, and receive teachings. If she is beaten by someone, if a criminal comes, if an elephant comes, if violent animals come, if an arrow comes and she turns her body to avoid it; if someone comes to request instruction, listen to teachings, receive an invitation, or comes into the monastery; if she makes an appointment to meet someone in a place where they cannot engage in nonvirtuous deeds. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Six—the end)

(CBETA, T22, no.1428, p.716, a6-b23)

## Precept regarding matchmaking (Bhikṣu Remainder 5, Bhikṣuṇī Remainder 1)

***Precept:*** *If a bhikṣuṇī acts as a matchmaker, carrying messages from a man to a woman or from a woman to a man, and by doing so helps to realize their marriage or liaison, even of a short duration, she at once commits a remainder.*[14]

Dharmaguptaka Vinaya Fascicle 3: The World-honored One was in Rājagṛha on Gṛdhrakūṭa mountain. There was a bhikṣu named Kāḷa who used to be the king's prime minister and was knowledgeable about worldly matters. He had been a matchmaker, speaking about women to men and speaking about men to women. Whenever laypeople in Rājagṛha wished to arrange a marriage, they all went to consult Kāḷa.

Kāḷa would reply, "I must go to that family and have a look first."

After taking a look, he would go to the layperson's home and say, "If you want to marry so-and-so, they will agree with your wishes."

The laypeople promptly married as he had advised. The men and women who were happily married then rejoiced, made offerings, and praised him, "May Kāḷa always be happy like I am now. Why is this so? It is because of Kāḷa that I have obtained such happiness. May Kāḷa and other bhikṣus also receive offerings."

If those men and women were not happily married, they would say, "May Kāḷa always suffer as I do now. Why is this so? It is because of Kāḷa that I got married and experience such suffering. May Kāḷa and other bhikṣus also experience suffering and not receive offerings."

Then, the laypeople in Rājagṛha who did not have faith in the Buddha, Dharma and Saṅgha said among themselves, "If you wish to obtain great riches, lots of wealth, and treasures through marriage, you can go to the Buddhist renunciates and ask among them. At any time, you can make offerings, get close, and pay respect to them, and you will get what you wish. Why is this so? These Buddhist renunciates are knowledgeable about matchmaking, how this man can marry that woman, and that woman can marry this man."

Then, the bhikṣus heard this. Among them were bhikṣus who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished Kāḷa, "How can you matchmake a man with a woman, and a woman with a man?" After admonishing him, they went to the Buddha, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus and although omniscient[15] asked Kāḷa, "Are you truly acting as a matchmaker?"

He replied, "Yes, I am."

The World-honored One then admonished him with innumerable skillful means. "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. With innumerable skillful means I have explained to the bhikṣus the abandonment of desire, why do you now still engage in activities that accord with desire?"

[14] To learn how remainder offenses are handled in the bhikṣu and bhikṣuṇī saṅghas, see Benyin, pp. 84-85.

[15] Although the Buddha is omniscient and already knows the answer, he intentionally asks him so that Kāla will admit his fault himself, which will propel him to confess and make amends in accordance with Dharma. This is more helpful than directly pointing out Kāla's misdeed, which could make him uncomfortable. This is the way great sages skillfully help sentient beings be responsible for their behavior.

After admonishing him, the Buddha said to the bhikṣus, "This Kāḷa is a fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu goes back and forth to matchmake one with another, carrying messages from a man to a woman or from a woman to a man, and by doing so helps to realize their marriage or liaison, even of a short duration, he commits a remainder."

The meaning of "bhikṣu" is as above.

"Goes back and forth" refers to causing those who wish to be in union to come together.

There are twenty types of women: whose mother is her guardian, whose father is her guardian, whose parents are her guardians, whose brother is her guardian, whose sister is her guardian, whose siblings are her guardians, who is her own guardian, one protected by the Dharma, protected by her family name, whose clan relatives are her guardians, who delights herself in being a servant, is a servant who is given clothing, a servant who is given money, a servant who performs the same activities [as a wife], a servant washed away by water, a servant who does not pay taxes, a servant who is released, a servant who is a guest worker, a servant protected by another, a servant obtained from the border.

A woman whose mother is her guardian is protected by her mother, whose father is her guardian is protected by her father. The same applies if her parents are her guardians, brother is her guardian, sister is her guardian, or siblings are her guardians. Being her own guardian refers to her having physical autonomy. Protected by the Dharma refers to cultivating pure conduct. Protected by her family name refers to not being born into an inferior family. Whose clan relatives are her guardians refers to being protected by her clan relatives. Delights herself in being a servant refers to being happy to be a servant for others. Given clothing refers to being given clothing as payment. Given money refers to being given even one coin as payment. The same activities [as a wife] refers to performing the same activities [as a wife] without having gone through marriage rites. Washed away by water refers to being rescued from water. Does not pay taxes refers to if she does not have taxes collected from her. If she is a servant who is released, regardless of whether she was bought or born into a household. Guest worker refers to being hired to work, such as a messenger for a family. Protected by another refers to receiving flower garlands from them as contracted. Obtained from the border refers to being obtained by plunder. These are called the twenty types. The same applies for the twenty types of men.

A man whose mother is his guardian or a woman whose mother is her guardian sends a bhikṣu as a messenger to say to the other, "You will be my spouse, or have a liaison with me." If they speak for a brief moment or even the time of a thought, if the bhikṣu receives the verbal message himself, goes to tell the other himself, receives their response and returns to report it, he commits a remainder. If the bhikṣu receives the verbal message himself, goes to tell the other himself, and sends a messenger back with their response, he commits a remainder. If the bhikṣu receives the verbal message himself, sends a messenger to tell the other, and returns with their response himself, he commits a remainder. If the bhikṣu receives the verbal message himself, sends a messenger to tell the other, and sends a messenger back with their response, he commits a remainder.

If the bhikṣu receives a verbal message himself, writes a letter that he delivers to the other himself, and returns with the response letter himself, he commits a remainder. If the bhikṣu receives a verbal message himself, writes a letter that he delivers to the other himself, and sends a messenger to return with the response letter, he commits a remainder. If the bhikṣu receives a verbal message himself, sends a messenger to deliver it in a letter to the other, and returns with the response letter himself, he commits a remainder. If the bhikṣu receives a verbal message himself, sends a messenger to deliver it in a letter to the other, and sends a messenger to return with the response letter, he commits a

remainder. The same applies with four permutations for delivering a seal[16] or making physical gestures.

If a bhikṣu receives a letter himself, delivers it to the other himself, and returns with the response letter himself, he commits a remainder. If a bhikṣu receives a letter himself, delivers it to the other himself, and sends a messenger to return with the response letter, he commits a remainder. If a bhikṣu receives a letter himself, sends a messenger to deliver it to the other, and returns with the response letter himself, he commits a remainder. If a bhikṣu receives a letter himself, sends a messenger to deliver it to the other, and sends a messenger to return with the response letter, he commits a remainder.

If a bhikṣu receives a letter himself, delivers a seal to the other himself, and returns with a seal in response himself, he commits a remainder. If a bhikṣu receives a letter himself, delivers a seal to the other himself, and sends a messenger to return with a seal in response, he commits a remainder. If a bhikṣu receives a letter himself, sends a messenger to deliver a seal to the other, and returns with a seal in response himself, he commits a remainder. If a bhikṣu receives a letter himself, sends a messenger to deliver a seal to the other, and sends a messenger to return with a seal in response, he commits a remainder.

The same applies with four permutations for making physical gestures. The same applies with four permutations for receiving a message. The same applies with sixteen permutations for delivering a seal. The same applies with sixteen permutations for making physical gestures.

If a bhikṣu receives a verbal message himself, delivers it in a letter to the other himself, and returns with a seal in response himself, he commits a remainder. If a bhikṣu receives a verbal message himself, delivers it in a letter to the other himself, and sends a messenger to return with a seal in response, he commits a remainder. If a bhikṣu receives a verbal message himself, sends a messenger to deliver it in a letter, and returns with a seal in response himself, he commits a remainder. If a bhikṣu receives a verbal message himself, sends a messenger to deliver it in a letter, and sends a messenger to return with a seal in response, he commits a remainder.

If a bhikṣu receives a verbal message himself, delivers it in a letter to the other himself, and returns with a physical gesture in response himself, the same applies with the four permutations. If a bhikṣu receives a verbal message himself, delivers a seal to the other himself, and returns makes physical gestures in response himself, the same applies with the four permutations. If a bhikṣu receives a letter himself, delivers a seal to the other himself, and returns and makes physical gestures in response himself, the same applies with the four permutations.

If a bhikṣu receives a verbal message himself, goes to the other, and returns with their response, he commits a remainder. If he receives a verbal message himself, goes to the other, and does not return with their response, he commits an infraction. If he hears a message, goes to tell the other, and does not return with their response, he commits an infraction. If he is given a message but does not accept it, then goes to tell the other, and returns with their response, he commits an infraction.

If he receives a message, does not go to tell the other, and does not return with their response, he commits a wrongdoing. If he hears a message, does not go to tell the other, and does not return with their response, he commits a wrongdoing. If he does not receive a message, goes to tell the other, and does not return with their response, he commits a wrongdoing.

If the bhikṣu says [the requester] is already married to someone else, has moved to another place, has died, has been taken away by criminals, or is not there, he commits an infraction in all these cases.[17] If he says [the requester] has scabies, carbuncles, vitiligo, diabetes, is insane, or has sores or

[16] This could be a handprint or a stamp made with a signet ring to indicate approval.

[17] The bhikṣu receives a request, goes to tell the other party, but does not return with a response, hence he commits an infraction.

ulcers on their genitals, or constantly emits pus, and returns with a response to such a message, he commits a remainder.[18]

If a bhikṣu goes and returns once to matchmake a man with a woman, he commits a remainder. According to as many attempts to matchmake where he speaks clearly, each one is a remainder. If he does not speak clearly, he commits an infraction. If he uses a letter or seal, or uses physical gestures to communicate back and forth, he commits a remainder. If he uses physical gestures to make the other party aware, he commits a remainder. If the other party is unaware, he commits an infraction. Apart from the two orifices, if he talks about the different parts of another's body for the sake of matchmaking, he commits an infraction.

If he makes a match with a female celestial being, female demigod, female nāga, female demon, female hungry ghost, female animal that can change form, paṇḍaka, or intersex person and speaks clearly, he commits an infraction. If he does not speak clearly, he commits a wrongdoing. Using a letter, seal, or physical gestures to make the other party aware, he commits an infraction. If the other party is unaware, he commits a wrongdoing. If he makes a match with an animal that cannot change form, he commits a wrongdoing. If he makes a match between men, he commits a wrongdoing.

If a bhikṣu travels back and forth to matchmake and perceives that he is matchmaking, he commits a remainder. If he doubts that he is matchmaking, he commits an infraction. If he is matchmaking but perceives that he is not matchmaking, he commits an infraction. If he is not matchmaking but perceives that he is matchmaking, he commits an infraction. If he doubts that he is not matchmaking, he commits an infraction. If he perceives a woman to be a woman and makes a match, he commits a remainder. If he doubts that she is a woman, he commits an infraction. If he perceives a woman to be a female nonhuman, he commits an infraction. If he perceives a female nonhuman to be a woman, he commits an infraction. If he doubts that she is a female nonhuman, he commits an infraction. If a bhikṣu delivers a letter from someone else that he has not read, he commits a wrongdoing. If he is serving as a messenger for a layperson, he commits a wrongdoing.

Bhikṣuṇīs commit a remainder. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if the man and woman were already connected but were separated later, and he brings them back in harmony. If he acts as a go-between for the sake of parents who are afflicted by illness, reads and delivers letters back and forth for an incarcerated person, or for the sake of a faithful and diligent upāsaka who is ill, for the sake of the Buddha, Dharma, and saṅgha or a stūpa, reads and delivers letters back and forth for a sick bhikṣu, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Five—the end)

(CBETA, T22, no.1428, p.582, c15-p.584, a15)

[18] The bhikṣu receives a request, goes to tell the other party, and returns with a response, hence he commits a remainder. The requester can still be matchmade if what the bhikṣu said was not true or they recover from their illness.

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 22: On one occasion, the World-honored One was in Rājagṛha on Gṛdhrakūṭa mountain. In this situation, the World-honored One then gathered the bhikṣu saṅgha and declared, "From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī acts as a matchmaker, carrying messages from a man to a woman or from a woman to a man, and by doing so helps to realize their marriage or liaison, even of a short duration, she at once commits a remainder." (One—the end)

(CBETA2023.Q4, T22, no.1428, p.718b2-8）

## Precept regarding receiving clothing and food from a man with a lustful mind
(Bhikṣuṇī Remainder 8)

***Precept:*** *If a bhikṣuṇī with a lustful mind knows a man has a lustful mind, but still accepts edible items, food, or other things from him, she commits an immediate offense that should be given up, a remainder.*

Dharmaguptaka Vinaya Fascicle 23: On one occasion, the Buddha was in Śrāvastī when grain was expensive everywhere and it was difficult to obtain almsfood. There were bhikṣuṇīs who went on almsround in the city and returned with empty alms bowls. When it was time, Bhikṣuṇī Tiṣyanandā put on her robe, carried her alms bowl and went on almsround in the city. On her way, she arrived at a merchant's house and stood there in silence. Bhikṣuṇī Tiṣyanandā was good-looking, and when the merchant saw her, his mind became fixated on her. He immediately approached her and asked, "Lady, what do you seek?"

She replied, "I wish to receive almsfood."

He said, "Hand me your alms bowl."

She did so, and he filled the alms bowl with soup and rice and gave it to Bhikṣuṇī Tiṣyanandā. Subsequently, Bhikṣuṇī Tiṣyanandā often put on her robe, carried her alms bowl, and went to the merchant's house and stood there in silence. Each time he asked, "Lady, what do you seek?"

She would reply, "I wish to receive almsfood."

He would then promptly fill her alms bowl with soup and rice and give it to her.

When the other bhikṣuṇīs saw this, they asked, "Grain is expensive now and it's difficult to obtain almsfood. All of us go into the city on almsround and return with empty alms bowls. Each day you return with a full alms bowl. How do you obtain this?"

She replied, "Sisters, it is possible to obtain almsfood."

Another day, when it was time again, Bhikṣuṇī Tiṣyanandā put on her robe, carried her alms bowl, and went to the merchant's house. He saw the bhikṣuṇī coming from afar, and said to himself, "Based on how I have been giving food to this bhikṣuṇī, the price adds up to about five hundred gold coins, which is enough for a woman's value." He then advanced and grabbed the bhikṣuṇī with the desire to engage in sexual intercourse.

The bhikṣuṇī immediately shouted, "Don't do that! Don't do that!"

The merchants in the area asked, "Why did you just shout so loudly?"

She replied, "This man grabbed me."

They asked him, "Why did you grab a bhikṣuṇī?"

The merchant replied, "I have been giving food to this bhikṣuṇī, and the price adds up to about five hundred gold coins, which is enough for a woman's value. If this bhikṣuṇī's mind does not crave for pleasure with me, why would she accept my food?"

The others asked the bhikṣuṇī, "Is it true that you did this?"

She replied, "Yes, I did so."

They asked the bhikṣuṇī, "Did you know his intentions when he gave you food?"

She replied, "I knew."

They then said, "If you knew his intentions, why did you shout so loudly?"

Then, the bhikṣuṇīs heard this. Among them were bhikṣuṇīs who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Bhikṣuṇī Tiṣyanandā, "Why did a bhikṣuṇī with a

lustful mind accept food from a man with a lustful mind?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored one gathered the bhikṣu saṅgha and he admonished Bhikṣuṇī Tiṣyanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, with a lustful mind, did you accept food from a man with a lustful mind?"

When the World-honored One had admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī Tiṣyanandā is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī with a lustful mind accepts edible items, food, or other things from a man with a lustful mind, she commits an immediate offense that should be given up, a remainder." In this way, the World-honored One established this precept for the bhikṣuṇīs.

Then, the bhikṣuṇīs did not know whether a man had a lustful mind or did not have a lustful mind, or only learned afterwards that he had a lustful mind. Some said they had committed a remainder, others were doubtful. "Those who do not know do not commit an offense. From now on, you should recite the precept in this way: If a bhikṣuṇī with a lustful mind knows a man has a lustful mind, but still accepts edible items, food, or other things from him, she at once commits a remainder."

The meaning of "bhikṣuṇī" is as above.

"Lustful mind" refers to having a mind defiled by attachment. A man with a lustful mind also has a mind defiled by attachment.

"Edible items" refer to roots, stems, leaves, flowers, fruits, oil, sesame, molasses, and powder.

"Food" refers to rice, grits, dried boiled rice, fish, and meat.

"Other things" refer to gold and silver, jewels, gems, pearls, lapis lazuli, white quartz, cowries, jade, coral, money, or gold alloys.

If a bhikṣuṇī with a lustful mind knows a man has a lustful mind, but still accepts edible items, food, or other things from him, once he gives and she accepts them, she commits a remainder. If he gives and she does not accept them, she commits an infraction.[19] If she makes preparations wishing for him to give but he does not do so, if they make an appointment, if she has regret and returns the offerings, these are all infractions.[20]

If she receives edible items, food, and other things from a male celestial being, male demigod, male scent-eater (*gandharva*), male demon, male hungry ghost, or animal that can change form, she commits an infraction. If the animal cannot change form, she commits a wrongdoing. If she receives edible items, food, and other things from a woman with a lustful mind, she commits a wrongdoing.

If she perceives a lustful mind to be a lustful mind, she commits a remainder. If she doubts that he has a lustful mind, she commits an infraction. If she perceives what is not a lustful mind to be a lustful mind, she commits an infraction. If she doubts that he does not have a lustful mind, she commits a wrongdoing.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she is not initially aware, or if she does she not have a lustful mind and the other party also does not have a lustful mind. In all these cases, no offense is committed. There is no

[19] This is still an offense because both parties have lustful minds.

[20] These are three separate actions: (1) she thinks of ways to cause him to give edibles, but he doesn't; (2) they make an appointment; and (3) he makes the offering, she regrets taking it, and returns it to him.

offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eight—the end)

(CBETA, T22, no.1428, p.721, b9-p.722, a13)

## Precept regarding advising someone to receive clothing and food from a man with a lustful mind (Bhikṣuṇī Remainder 9)

***Precept:*** *If a bhikṣuṇī advises another bhikṣuṇī, "Venerable, what does it have to do with you if he has a lustful mind or not? As long as you do not have lustful thoughts, you may accept food from him with purity," she commits an immediate offense that should be given up, a remainder.*

Dharmaguptaka Vinaya Fascicle 23: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park when grain was expensive everywhere and it was difficult to obtain almsfood. There were bhikṣuṇīs who went on almsround in the city and returned with empty alms bowls. Bhikṣuṇī Tiṣyanandā also went on almsround in the city and returned with an empty alms bowl.

When the other bhikṣuṇīs saw this, they asked Bhikṣuṇī Tiṣyanandā, "You often returned from almsround with a full alms bowl. Now, why do you return with an empty alms bowl? Is it difficult to obtain alms?"

She replied, "It is true."

They asked, "Why is that so?"

She replied, "Sisters, in the past I often went to a merchant's house for alms, therefore alms were easy to obtain. However, now I do not go to him for alms; therefore they are difficult to obtain."

Then the group of six bhikṣuṇīs, Sthūlanandā, and the mother of Bhikṣuṇī Tiṣya, said to Bhikṣuṇī Tiṣyanandā, "What does it have to do with you even if he has a lustful mind or not? As long as you do not have lustful thoughts, you may accept food from him with purity."

Then, the bhikṣuṇīs heard this. Among them were bhikṣuṇīs who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six, Sthūlanandā, and the mother of Bhikṣuṇī Tiṣya, "Why did you say to Bhikṣuṇī Tiṣyanandā, 'Whether you deliberately cause him to have a lustful mind or not, what does it have to do with you? As long as you do not have lustful thoughts, you may accept food from him with purity.'" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored one gathered the bhikṣu saṅgha and admonished the group of six, Sthūlanandā, and the mother of Bhikṣuṇī Tiṣya, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you say to Bhikṣuṇī Tiṣyanandā, 'What does it have to do with you even if he has a lustful mind or not? As long as you do not have lustful thoughts, you may accept food from him with purity.'"

When the World-honored One had admonished the group of six, Sthūlanandā, and the mother of Bhikṣuṇī Tiṣya with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī advises another bhikṣuṇī, 'Venerable, what does it have to do with you if he has a lustful mind or not? As long as you do not have lustful thoughts, you may accept food from him with purity,' she commits an immediate offense that should be given up, a remainder."

The meaning of "bhikṣuṇī" is as above.

If a bhikṣuṇī says to another bhikṣuṇī, "Venerable, what does it have to do with you even if he has a lustful mind or not? As long as you do not have lustful thoughts, you may accept food from him

with purity" and speaks clearly, she commits a remainder. If she does not speak clearly, she commits an infraction.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she speaks in jest, speaks quickly, speaks in a place where she is alone, speaks in a dream, wishes to say this but wrongly says that. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Nine—the end)

(CBETA,T22, no.1428, p.722, a14-b22)

## Precept regarding engaging in negative deeds together and concealing each other's offenses (Bhikṣuṇī Remainder 14)

***Precept:*** *If some bhikṣuṇīs live intimately together, engage in negative deeds together, and conceal each other's offenses and their bad reputation spreads, other [virtuous] bhikṣuṇīs should advise them, "Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness." If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.*

Dharmaguptaka Vinaya Fascicle 23: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, there were two bhikṣuṇīs: one named Somā, the other named Vāṣpayī. They often lived intimately together, engaged in negative deeds together, and concealed each other's offenses when their bad reputation spread.

Other bhikṣuṇīs said, "Venerables, the two of you should not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness."

However, they still did not change or make amends. Then, the bhikṣuṇīs heard this. Among them were bhikṣuṇīs who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Bhikṣuṇīs Somā and Vāṣpayī, "Why do you associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads? Other bhikṣuṇīs have said to you, 'Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' Yet, why have you still not changed or made amends?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored one gathered the bhikṣu saṅgha and admonished Bhikṣuṇīs Somā and Vāṣpayī, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why do you associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads? Other bhikṣuṇīs have said to you, 'Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' Yet, why have you still not changed or made amends?"

When the World-honored One had admonished them with innumerable skillful means, he said to the bhikṣus, "I allow the saṅgha to perform a one-motion three-proclamations saṅghakarman to admonish Bhikṣuṇīs Somā and Vāṣpayī to abandon this behavior. You should perform the admonition

in this way. The bhikṣuṇī saṅgha should appoint someone who is capable of performing a saṅghakarman as above.[21] She should announce as follows:

'Virtuous saṅgha, please listen. These Bhikṣuṇīs Somā and Vāṣpayī associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. Other bhikṣuṇīs have said to them, 'Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' Yet, they still have not changed or made amends. If the saṅgha is ready, may the saṅgha agree to admonish Bhikṣuṇīs Somā and Vāṣpayī to abandon this behavior: 'You should not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' This is the motion.

'Virtuous saṅgha, please listen. These Bhikṣuṇīs Somā and Vāṣpayī associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. Other bhikṣuṇīs have said to them, 'Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' Yet, they still have not changed or made amends. The saṅgha now admonishes Bhikṣuṇīs Somā and Vāṣpayī to abandon this behavior: 'You should not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' Those who agree that the saṅgha admonishes Bhikṣuṇīs Somā and Vāṣpayī to abandon this behavior remain silent. Those who do not agree speak up. This is the first proclamation.' State the second and third proclamation in the same way.

'Since the saṅgha has shown its silent approval, this bhikṣuṇī saṅgha has completed admonishing Bhikṣuṇīs Somā and Vāṣpayī to abandon this behavior. This matter will proceed as decided.'"

After the saṅgha had performed the one-motion three proclamations saṅghakarman in this way, they reported it to the bhikṣus, and the bhikṣus went to inform the Buddha.

The Buddha said, "If there are such bhikṣuṇīs, the bhikṣuṇī saṅgha should perform a one-motion three-proclamations saṅghakarman of admonition. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If some bhikṣuṇīs live intimately together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads, other [virtuous] bhikṣuṇīs should advise them, 'Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness.' If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition."

[21] Assign someone who is capable of performing the saṅghakarman, not on the basis of whether they are senior or junior in ordination, nor whether or not they are an expert in the vinaya. Vinaya Master Yuanzhao explains, "There are four points listed regarding someone who can carry out a karman. The first two are regarding seniority in ordination, the latter two are regarding knowledge and ability. Someone who does not recite the precepts [from memory] but understands their meaning, and therefore knows how to carry out the karman according to correct procedure, and knows what is or is not in line with the vinaya, is considered capable of carrying out a karman properly."

The meaning of "bhikṣuṇī" is as above.

"Intimately" refers to often joking together, often teasing each other, often speaking with each other.[22]

"Negative deeds" refers to planting flowering trees yourself and telling others to plant them. Irrigating them yourself and asking others to irrigate them. Plucking flowers yourself and asking others to pluck flowers. Making flower garlands yourself and asking others to make them. Stringing flowers together yourself and asking others to string them. Carrying a garland and walking around yourself and asking others to carry a garland and walk around. Wearing a garland and walking around yourself and asking others to wear a garland and walk around. Stringing flowers together, carrying them, and walking around yourself, and asking others to string them, carry them, and walk around. Together with men or boys from the village, sitting together and getting up from the same couch; or eating and drinking with the same utensils; or speaking and joking around; or singing, dancing, and performing; or singing along when others perform; or telling comic tales; playing drums, flutes, or blowing conches; or making the sound of a peacock or a group of birds; or walking and pretending to limp; or whistling; or adopting silly positions; or being hired for entertainment.

"Bad reputation" refers to negative speech spreading in the four directions that is heard by many.

"Offense" refers to all other offenses aside from the eight defeats.

If some bhikṣuṇīs live intimately together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads, other bhikṣuṇīs should advise them, "Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses so that your bad reputation spreads. If you stop associating intimately with each other, you will benefit from the Buddhadharma and abide in peace and happiness. You should abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha."[23] If they listen to advice, good.

If they do not listen to advice, perform the motion. After stating the motion, say, "Venerables, the motion is complete. The proclamations still remain. You should abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If they listen to advice, good.

If they do not listen to advice, perform the first proclamation. After performing the first proclamation, say further, "Venerables, the motion and the first proclamation are complete. Two proclamations still remain. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If they listen to advice, good.

If they do not listen to advice, perform the second proclamation. After performing the second proclamation, say, "Venerables, the motion and the two proclamations are complete. One proclamation still remains. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If they listen to advice, good.

If they do not listen to advice and the third proclamation is complete, they commit a remainder. If they repent after the motion and two proclamations are complete, they commit three infractions. If they repent after the motion and one proclamation is complete, they commit two infractions. If they repent after the motion is complete, they commit one infraction. If they repent before the motion is complete, they commit a wrongdoing. If prior to the statement of the motion they associate intimately

[22] That is, they interact in a frivolous way, the way many laypeople act.

[23] The process of admonition takes place in stages. First, the offender is advised privately in a screened place. This is called "admonition in a screened place." It is advice given privately before gathering the entire saṅgha. If they continue to reject advice, the saṅgha may invite monastics from other assemblies, prominent laypeople, and even non-Buddhist renunciates to advise the offender, so they are aware that their negative behavior is attracting wide attention. If they still do not listen to advice, then the saṅgha gathers, at which time they may repeat similar advice, but it is still not the formal saṅghakarman. If the offender still will not listen, the formal saṅghakarman begins with the karman master performing the motion and then the first, second, and third proclamation as needed if they still have not accepted advice.

with each other and engage in negative deeds together such that their bad reputation spreads, these are all wrongdoings.

For bhikṣus, the offense is assessed according to the action committed. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if they repent when first advised; if the admonition is performed with a non-dharma transaction with someone separate from the group,[24] a non-dharma transaction with a harmonious saṅgha, a semblance of dharma transaction[25] with someone separate from the group, or a semblance of dharma transaction with a harmonious saṅgha; if the admonition is contrary to the Dharma, Vinaya, and the teachings of the Buddha. Also in all cases where the admonition is not performed, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fourteen—the end)

(CBETA2023.Q4, T22, no.1428, pp.723b03-724b15)

[24] The saṅghakarman is invalid because it does not meet the conditions laid out by the Buddha in terms of transaction, matter, people, and place. For example, someone is not physically present, the wrong saṅghakarman text is stated, the transaction performed does not relate to the matter to be resolved, etc. See Benyin, Chapter 7, "Invalid Transactions."

[25] An example of a semblance of dharma transaction is the proclamation is made first and the motion afterwards, i.e. they are not done in the proper order.

## Precept regarding advising others to go against the saṅgha's regulation and not to live separately (Bhikṣuṇī Remainder 15)

***Precept:*** *When bhikṣuṇīs are being admonished by the bhikṣuṇī saṅgha, if another bhikṣuṇī gives them [bad] advice by saying, "You should live together and not separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately." Other [virtuous] bhikṣuṇīs should advise this bhikṣuṇī, "Venerable, do not give [bad] advice to those bhikṣuṇīs by saying, 'Do not live separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.' Now these two bhikṣuṇīs are the only ones living together, engaging in negative deeds together, and concealing each other's offenses so that their bad reputation spreads. There are no others like them. If they live separately, they will benefit from the Buddhadharma and live in peace and happiness." If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.*

Dharmaguptaka Vinaya Fascicle 23: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, after Bhikṣuṇīs Somā and Vāṣpayī had been admonished by the saṅgha, the group of six bhikṣuṇīs and Bhikṣuṇī Sthūlanandā advised them, "You should live together. Why is this so? I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately."

Then, the bhikṣuṇīs heard this. Among them were bhikṣuṇīs who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs and Bhikṣuṇī Sthūlanandā, "The saṅgha has performed the admonition of Bhikṣuṇīs Somā and Vāṣpayī. Why do you advise them, 'Do not live separately! Why is this so? I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.'" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored one gathered the bhikṣu saṅgha and admonished the group of six and Bhikṣuṇī Sthūlanandā, "The saṅgha has performed the admonition of Bhikṣuṇīs Somā and Vāṣpayī. Why do you advise them, 'You should live together and not separately. Why is this so? I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.'"

When the World-honored One had admonished the group of six and Bhikṣuṇī Sthūlanandā with innumerable skillful means, he said to the bhikṣus, "I allow the bhikṣuṇī saṅgha to perform a one-motion three-proclamations saṅghakarman to admonish the group of six and Bhikṣuṇī Sthūlanandā. You should perform the admonition in this way. The bhikṣuṇī saṅgha should appoint someone who is capable of performing a saṅghakarman as above. She should announce as follows:

'Virtuous saṅgha, please listen. Although the saṅgha has performed the admonition of Bhikṣuṇīs Somā and Vāṣpayī, this group of six bhikṣuṇīs and Bhikṣuṇī Sthūlanandā advised them, "You should

live together and not separately. Why is this so? I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately." If the saṅgha is ready, may the saṅgha agree to admonish the group of six and Bhikṣuṇī Sthūlanandā to abandon this behavior: "You should not say, 'You should live together and not separately,' and you should not say, 'I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.' Now these two bhikṣuṇīs are the only ones living together, engaging in negative deeds together, and concealing each other's offenses so that their bad reputation spreads. There are no others like them. If they live separately, they will benefit from the Buddhadharma and live in peace and happiness." This is the motion.

'Virtuous saṅgha, please listen. Although the saṅgha has performed the admonition of Bhikṣuṇīs Somā and Vāṣpayī, this group of six bhikṣuṇīs and Bhikṣuṇī Sthūlanandā advised them, "You should live together and not separately. Why is this so? I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately." The saṅgha now admonishes the group of six and Bhikṣuṇī Sthūlanandā to abandon this behavior: "You should not say, 'You should live together and not separately,' and you should not say, 'I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.' Now these two bhikṣuṇīs are the only ones living together, engaging in negative deeds together, and concealing each other's offenses so that their bad reputation spreads. There are no others like them. If they live separately, they will benefit from the Buddhadharma and live in peace and happiness." Those who agree that the saṅgha admonishes the group of six bhikṣuṇīs and Bhikṣuṇī Sthūlanandā to abandon this behavior remain silent. Those who do not agree speak up. This is the first proclamation.' State the second and third proclamation in the same way.

'Since the saṅgha has shown its silent approval, this bhikṣuṇī saṅgha has completed admonishing the group of six bhikṣuṇīs and Bhikṣuṇī Sthūlanandā to abandon this behavior. This matter will proceed as decided.'"

After the saṅgha had performed the one-motion three proclamations saṅghakarman in this way, they reported it to the bhikṣus, and the bhikṣus went to inform the Buddha. The Buddha said, "If there are such bhikṣuṇīs in future, the saṅgha should perform a one-motion three-proclamations saṅghakarman of admonition. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: When bhikṣuṇīs are being admonished by the bhikṣuṇī saṅgha, if another bhikṣuṇī gives them [bad] advice by saying, 'You should live together and not separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.' The [virtuous] bhikṣuṇīs should advise this bhikṣuṇī, 'Venerable, do not give [bad] advice to those bhikṣuṇīs by saying, "Do not live separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately." Now these two bhikṣuṇīs are the only ones living together, engaging in negative deeds together, and concealing each other's offenses so that their bad reputation spreads. There are no others like them. If they live separately, they will benefit from the Buddhadharma and live in peace and happiness.' If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition."

The meaning of "bhikṣuṇī" is as above. The meaning of "saṅgha" is as above.[26]

When bhikṣuṇīs are being admonished by the bhikṣuṇī saṅgha, if other bhikṣuṇīs advise them, "You should live together and not separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately." The [virtuous] bhikṣuṇīs should advise these bhikṣuṇīs, "Venerables, do not advise those bhikṣuṇīs by saying, 'You should live together and not separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.' Now these two bhikṣuṇīs are the only ones living together, engaging in negative deeds together, and concealing each other's offenses so that their bad reputation spreads. There are no others like them. If they live separately, they will benefit from the Buddhadharma and live in peace and happiness. You should abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If they listen to advice, good.

If they do not listen to advice, perform the motion. After stating the motion, say, "Venerables, the motion is complete. The proclamations still remain. You can abandon this behavior." If they listen to advice, good.

If they do not listen to advice, perform the first proclamation. After performing the first proclamation, you should say, "Venerables, the motion and the first proclamation are complete. Two proclamations still remain. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If they listen to advice, good.

If they do not listen to advice, perform the second proclamation. After performing the second proclamation, you should say, "Venerables, the motion and the two proclamations are complete. One proclamation still remains. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If they listen to advice, good.

If they do not listen to advice and the third proclamation is complete, they commit a remainder. If they repent after the motion and two proclamations are complete, they commit three infractions. If they repent after the motion and one proclamation is complete, they commit two infractions. If they repent after the motion is complete, they commit one infraction. If they repent before the motion is complete, they commit a wrongdoing. If prior to the statement of the motion they advise others, "Do not live separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other's offenses so that their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately," these are all wrongdoings.

Suppose a bhikṣu advises her, "Do not abandon such behavior." If he does this after the saṅgha has performed the saṅghakarman of admonition, he commits an infraction. If the saṅgha has not performed the saṅghakarman of admonition, he commits a wrongdoing. Suppose a bhikṣuṇī advises her, "Do not abandon such behavior." If the saṅgha has performed the saṅghakarman of admonition, she commits an infraction. If the saṅgha has yet to perform the saṅghakarman of admonition, she commits a wrongdoing. If a śikṣamāṇā, śrāmaṇera, or śrāmaṇerī does this, they commit a wrongdoing. This is what it means "to commit."

There is no offense if they repent when first advised; if the admonition is performed with a non-dharma transaction with someone separate from the group, a non-dharma transaction with a harmonious saṅgha, a semblance of dharma transaction with someone separate from the group, or a semblance of dharma transaction with a harmonious saṅgha; if the admonition is contrary to the Dharma, the vinaya, and the teachings of the Buddha. Also, in all cases where the admonition is not

[26] From bhikṣu remainder 4: "Saṅgha" refers to four bhikṣus, or five, or ten, up to a countless number. The same definition applies for bhikṣuṇīs.

performed, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifteen—the end)

(CBETA2023.Q4, T22, no.1428, pp.724b16-725c5)

## Precept regarding staying overnight in the same room as a man (Bhikṣu & Bhikṣuṇī Lapse 4)

***Precept:*** *If a bhikṣuṇī stays overnight in the same room as a man, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 11: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, the Venerable Anuruddha was traveling from Śrāvastī to Kośala. When he arrived at a village without lodgings for bhikṣus, he asked, "Who can offer me a place to stay?"

He heard that there was a prostitute's house where she often put up guests under the gatehouse. Then Anuruddha went to the prostitute's house and said, "Sister, is it possible to stay here for one night?"

The prostitute said, "You may stay. It's spacious under the gate, you may stay overnight as you wish."

Anuruddha entered beneath the gatehouse, spread a grass mat himself, sat in lotus position, and fixed his mindfulness in front in single-pointed contemplation.

Then, some householders from Kośala, for the convenience of travel, also went to that village looking for a place to stay overnight. They also heard that the prostitute often put up guests at her house, so they went to her house seeking a place to stay overnight, saying, "Would it be suitable for us to stay here for one night?"

The prostitute replied, "I have already allowed a renunciate to stay overnight at the gate. Gentlemen, you can ask that renunciate, if he is fine with you staying overnight together, then you may stay overnight."

The noblemen then went to Anuruddha and said, "We spoke to the owner seeking a place to stay overnight and she allowed us to do so if by staying overnight together, we would not disturb each other?"

Anuruddha replied, "I have already spread my grass mat. The gatehouse is spacious, you may stay overnight where you wish, have no doubt about this."

Then the householders entered beneath the gatehouse, and they and their companions set many seats that were crowded together. When the prostitute saw this, sadness arose in her mind and she thought, "This Anuruddha is a descendent of nobility, being long accustomed to pleasure, he cannot withstand suffering. Now, these householders are crowded together."

She went to Anuruddha and said, "The Venerable is long accustomed to pleasure and cannot withstand suffering. Now the householders are crowded together. Can the Venerable enter my lodgings to stay overnight?"

He replied, "Yes."

Then the Venerable Anuruddha entered the house, sat in the lotus position on his seat and fixed his mindfulness in front. Then, the prostitute lit lamps that would burn overnight. The prostitute approached Anuruddha in the first part of the night, saying, "Recently, householders of the brahmin caste who are wealthy have come to me and said, 'You can be my wife.' I immediately replied to these householders, 'You are ugly, I cannot be your wife. If you are good-looking, I will be your wife.' I see that the Venerable has a fine appearance, will you be my husband?" Although the Venerable Anuruddha heard this, he remained silent and unresponsive and did not look at her. Why was this so? Because the Venerable had attained the unsurpassed twofold liberation.[27]

[27] The twofold liberation is liberation of mind, which means concentration of the form or formless realms, and liberation by wisdom, which is the destruction of the afflictions. In this case it indicates Anuruddha is an arhat.

In the later part of the night before the break of dawn, she again said to Anuruddha, "Householders of the brahmin caste who are wealthy have said to me, 'Be my wife.' I immediately refused. Nonetheless, Anuruddha has a fine appearance, can you be my husband?" Anuruddha remained silent and unresponsive and did not look at her. Why was this so? Because the Venerable had attained the unsurpassed twofold liberation. At that time, this prostitute then took off her clothes and advanced to embrace him. Then, Anuruddha used his supernormal powers to leap in the air.

When the prostitute saw this, she felt embarrassed. Naked, she squatted down, quickly gathered her clothes, and put them on. She put her palms together and looked up into space to say to Anuruddha, "I repent! I repent!" She did so three times, and said, "May the Venerable return to his original seat."

Anuruddha then descended onto his original seat. The woman bowed at Anuruddha's feet and sat to one side. Anuruddha explained to her various profound Dharma teachings, such as the meaning of generosity, the meaning of ethical conduct, the meaning of rebirth in heaven, reproaching desire to be impure, overcoming the bondage of defilements, praising renunciation as happiness, and the benefits of liberation. Then, the prostitute exhausted all defilements and attained the pure Dharma-eye at her seat.

When the prostitute had seen the Dharma and attained the Dharma, she said, "May you allow me to become an upāsikā who takes refuge in the Buddha, the Dharma, and the Saṅgha. From now on, until the end of my life, I will not kill, up to and including not taking intoxicants. May the Venerable accept my invitation to a meal today."

Anuruddha accepted by remaining silent. After the prostitute knew that Anuruddha had accepted her invitation by his silence, she prepared all kinds of delicious food and drink and offered it to him. After the meal, she brought a small couch and sat in front of Anuruddha. Anuruddha explained various Dharma teachings to her, encouraging and exhorting, making her mind joyful. After he had taught the Dharma, he got up from his seat and departed.

When he returned to the monastery, he related these circumstances in full to the bhikṣus. Then, in the assembly there were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They criticized Anuruddha, "Why, Anuruddha, did you stay overnight in the same room as a woman?" The bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus, and although omniscient asked Anuruddha, "Is it true that you stayed overnight in the same room alone with a woman?"

He replied, "Yes, it is true."

The World-honored One admonished Anuruddha with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, Anuruddha, did you stay overnight in the same room as a woman?"

Having admonished Anuruddha with innumerable skillful means, the Buddha said to the bhikṣus, "From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu stays overnight in the same room as a woman, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Woman" refers to a female human with awareness and whose life force has not been severed.

A "room" has surrounding walls enclosed with a cover above, or is open in front without a wall, or has surrounding walls without a cover above, or is partially but not completely covered, or is completely covered but has openings; this is called a "room."

If the bhikṣu first stays overnight and the woman arrives later; or the woman arrives first and the bhikṣu arrives later; or both parties arrive at the same time; if he lies down and the side of his body touches the ground, he commits a lapse. With each turn to one side, he commits a lapse.

If he stays overnight in the same room as a female celestial being, a female demigod, a female nāga, a female demon, or a female hungry ghost, he commits a wrongdoing. If he stays overnight in the same room as a female animal that can change form or that cannot change form, he commits a wrongdoing. If he stays overnight in the same room as a paṇḍaka or an intersex person, he commits a wrongdoing. If it is during the daytime and the woman is standing up and the bhikṣu is lying down, he commits a wrongdoing.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if the bhikṣu is unaware that there is a woman in the room and stays overnight, or if the bhikṣu arrives first and is unaware when a woman arrives later. If the building is covered but not enclosed on four sides, or is fully covered and half enclosed, or fully covered and slightly enclosed, or fully enclosed but not covered, or fully enclosed and slightly covered, or half covered and half enclosed, or slightly covered and slightly enclosed, or it is an open area that is neither covered nor enclosed, the offense is not committed. If he walks or sits in this room, the offense is not committed. If he is dizzy and falls to the ground, or lies down due to illness, the offense is not committed. If he is grabbed by force, or kidnapped, or there are obstacles to his life or his pure conduct, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Four—the end)

(CBETA, T22, no.1428, p.637, a29-p.638, a27)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 24: On one occasion, the Bhagavān was in the Nyagrodha Park in Kapilavastu, a town of the Śākyas. Due to these circumstances, the World-honored One gathered the bhikṣus and said, "From now on, I establish this precept for all bhikṣuṇīs to accumulate the ten benefits up to an including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī stays overnight in the same room as a man, she commits a lapse." (Four)

(CBETA2023.Q4, T22, no.1428, p.734c14)

## Precept regarding teaching more than five or six sentences of Dharma to a man (Bhikṣu & Bhikṣuṇī Lapse 9)

***Precept:*** *If a bhikṣuṇī teaches more than five or six sentences of Dharma to a man without a knowledgeable woman present, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 11: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. When it was time, the Venerable Kālodāyin put on his robe, carried his alms bowl, went to the house of a great householder, and in front of the mother, whispered the Dharma into the ears of her daughter-in-law. When the mother saw this, she immediately asked her daughter-in-law, "What did you talk about with the bhikṣu?"

The daughter-in-law replied, "He taught me the Dharma."

The mother said to her daughter-in-law, "If he were teaching the Dharma, he should do so in a loud voice so that I too could hear it. Why did he whisper in your ears to you alone?"

Her daughter-in-law replied, "Speaking with him is no different than speaking to my brothers; there is no other fault."

The bhikṣus who went on almsround heard this and promptly admonished Kālodāyin, "Why did the Venerable, in front of a mother, whisper the Dharma into the ears of her daughter-in-law?"

At that time, the bhikṣus who went on almsround went to the monastery and related these circumstances in full to the other bhikṣus. Among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They criticized Kālodāyin, "Why did the Venerable, in front of a mother, whisper the Dharma into the ears of her daughter-in-law?" The bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

The World-honored One then gathered the bhikṣus and although omniscient asked Kālodāyin, "Is it true that in front of a mother, you whispered the Dharma into the ears of her daughter-in-law?"

He replied, "Yes, it is true."

Then the World-honored One admonished Kālodāyin with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, in front of a mother, did you whisper the Dharma into the ears of her daughter-in-law?"

Having admonished Kālodāyin, the Buddha said to the bhikṣus, "This Kālodāyin is a fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu teaches the Dharma to a woman, he commits a lapse." In this way, the World-honored One established this precept for the bhikṣus.

Then, there were women who requested the bhikṣus, "May the Venerables teach us the Dharma." Each of the bhikṣus felt fearful and cautious as the World-honored One had established a precept that bhikṣus may not teach the Dharma to women. The bhikṣus related these circumstances in full to the World-honored One.

The World-honored One said, "From now on, I allow the bhikṣus to teach five or six sentences of Dharma to a woman. From now on, you should recite the precept in this way: If a bhikṣu teaches more than five or six sentences of Dharma to a woman, he commits a lapse." In this way, the World-honored One established this precept for the bhikṣus.

The bhikṣus still felt fearful and cautious, and when there was no knowledgeable man present, they stopped and would not teach the Dharma to women. The Buddha said to the bhikṣus, "From now on, if there is a knowledgeable man present, you are allowed to teach more than five or six sentences of Dharma to a woman. From now on, you should recite the precept in this way: If a bhikṣu teaches more than five or six sentences of Dharma to a woman without a knowledgeable man present, he commits a lapse."

Then, there were some women who requested the bhikṣus, "Virtuous ones! Please give me the five precepts." Then, the bhikṣus felt fearful and cautious as there was no knowledgeable man present, so they did not give the precepts to them. The Buddha said, "From now on, you are allowed to give women the five precepts without a knowledgeable man present."

Then, there were women who requested the bhikṣus, "Virtuous ones! Please teach me about the five precepts." Then, there was no knowledgeable man present, so the bhikṣus felt fearful and cautious and did not teach them about the five precepts. The Buddha said, "From now on, you are allowed to teach women about the five precepts without a knowledgeable man present."

Then, there were women who wished to receive the eight precepts. The bhikṣus felt fearful and cautious as there was no knowledgeable man present, so they did not allow them to receive the precepts. The Buddha said, "From now on, you are allowed to give women the eight precepts without a knowledgeable man present."

At that time, there were women who said to the bhikṣus, "Virtuous ones! We and others wish to hear about the āryas' eightfold path." Then, there was no knowledgeable man present, so the bhikṣus felt fearful and cautious and did not teach them about the āryas' eightfold path. The Buddha said, "From now on, you are allowed to teach women about the āryas' eightfold path without a knowledgeable man present."

Then, there were women who said to the bhikṣus, "Virtuous ones! Teach me about the ten nonvirtuous actions." There was no knowledgeable man present, so the bhikṣus felt fearful and cautious and did not teach them about the ten nonvirtuous actions. The Buddha told the bhikṣus, "From now on, all bhikṣus are allowed to teach women about the ten nonvirtuous actions without a knowledgeable man present."

Then, there were women who said to the bhikṣus, "Virtuous ones! Teach me about the ten virtuous actions." The bhikṣus felt fearful and cautious as there was no knowledgeable man present, so they did not teach them about the ten virtuous actions. The Buddha told the bhikṣus, "From now on, all bhikṣus are allowed to teach women about the ten virtuous actions without a knowledgeable man present."

Then, there were women who came to ask the bhikṣus about the teachings. The bhikṣus felt fearful and cautious as there was no knowledgeable man present, so they did not respond to the women's questions about the teachings. The Buddha told the bhikṣus, "From now on, you are allowed to respond to women's questions about the teachings without a knowledgeable man present. If they do not understand, you should explain extensively.[28] From now on, those who wish to recite this precept should state it in this way: If a bhikṣu teaches more than five or six sentences of Dharma to a woman without a knowledgeable man present, he commits a lapse."

The meaning of "bhikṣu" is as above. "Woman" is also as explained above.

"Five sentences" refers to the selflessness of form, the selflessness of feeling, discrimination, miscellaneous factors, and consciousness. "Six sentences" refers to the impermanence of the eye, the impermanence of the ear, nose, tongue, body, and mind. A "knowledgeable man" understands what is nonvirtuous and what is virtuous.

[28] These are exceptions to the precept. The text of the precept, which follows, does not include the exceptions. We must study the vinaya to know them.

If a bhikṣu teaches more than five or six sentences of Dharma to a woman without a knowledgeable man present, and if he speaks clearly, he commits a lapse; if he does not speak clearly, he commits a wrongdoing. If he teaches more than five or six sentences of Dharma to a female celestial being, a female demigod, a female nāga, a female demon, a female scent-eater, a female hungry ghost, or a female animal that can change form, amdif he speaks clearly or unclearly, he commits a wrongdoing. If he teaches more than five or six sentences of Dharma to an animal that cannot change form, he commits a wrongdoing in all cases.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if he teaches five or six sentences of Dharma in front of a knowledgeable man. If without a knowledgeable man present, he gives the five upāsikā precepts, teaches about the five precepts; gives the eight precepts, teaches about the eight precepts; teaches the āryas' eightfold path; teaches about the ten nonvirtuous actions or about the ten virtuous actions; or women ask him about the teachings, he should respond. If they do not understand, he can explain extensively. If he speaks in jest, he speaks quickly, speaks to himself alone, speaks in a dream, or wishes to say this but says that, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Nine—the end)

(CBETA, T22, no.1428, p.640, a14-p.641, a10）

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 24: If a bhikṣuṇī teaches more than five or six sentences of Dharma to a man without a knowledgeable woman present, she commits a lapse. (Nine)

(CBETA2023.Q4, T22, no.1428, p.734c23-24）

## Precept regarding insisting on staying seated in a household with food[29]

(Bhikṣu Lapse 43, Bhikṣuṇī Lapse 28)

***Precept:*** *If a bhikṣuṇī insists on staying seated in a household with food where there is treasure, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 15: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. When the Venerable Kālodāyin had been a layperson in his hometown, he had a laywoman friend who was good-looking named Upavāsa. Kālodāyin was also good-looking. Then, Kālodāyin's mind was fixated on Upāsikā Upavāsa, and the Upāsikā Upavāsa's mind was also fixated on Kālodāyin.

When it was time, the Venerable Kālodāyin put on his robe, carried his alms bowl, went to Upāsikā Upavāsa's home and took a seat. Then, Upāsikā Upavāsa bathed and adorned her body. Her husband's heart was filled with love and respect for her and they had never been separated.

Her husband asked Kālodāyin, "What do you need?"

He replied, "I need food."

The husband said to his wife, "Bring out food and give it to him."

The wife immediately offered food as he had instructed.

After eating, Kālodāyin remained seated and did not leave.

The husband said to Kālodāyin, "You said that you needed food, and now you have finished eating. Why don't you leave?"

Then, Upāsikā Upavāsa signaled for Kālodāyin not to leave.

Her husband said to Kālodāyin angrily, "Bhikṣu, you are disturbing me. You said that you needed food. Why don't you leave after having eaten? What more do you wish to do? I give up on you; I'm going out. Afterwards, you can do whatever you wish." After her husband said this angrily, he went out.

Then, there were bhikṣus on almsround who arrived at that house. The bhikṣus on almsround reproached Kālodāyin, "Why did you stay seated in a household with food?"

At that time, the bhikṣus on almsround left the city of Śrāvastī and returned to the monastery, and they related these circumstances to the other bhikṣus. Among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Kālodāyin, "Why did you stay seated in a household with food?" Then the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus and although omniscient asked Kālodāyin, "Is it true that you stayed seated in a household with food?"

He responded, "It is true."

The World-honored One admonished Kālodāyin with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you stay seated in a household with food where there is treasure?"[30]

[29] "Household with food" connotes a household in which sexual intercourse is going on or about happen.

[30] The "treasure" is the wife, as she wears ornaments and valuable clothing that induce desire and thus is regarded as precious by her husband.

Having admonished Kālodāyin with innumerable skillful means, the World-honored One said to the bhikṣus, "This fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu insists on staying seated in a household with food where there is treasure, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Food" refers to a man taking a woman as food, and a woman taking a man as food; this is called "food."

"Household" is as explained above.

"Treasure" refers to agate, coral, pearls, amber, gold, and silver.[31]

If a bhikṣu is in a household with food where there is treasure, he should sit within arm's reach of the door. If a bhikṣu insists on staying seated in a household with food where there is treasure, he commits a lapse. If there is someone else present who is visually impaired but not hearing impaired, he commits a wrongdoing. If there is someone else present who is hearing impaired but not visually impaired, he also commits a wrongdoing. If he stands and does not sit, he commits a wrongdoing.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if he enters a household with food where there is treasure and sits within arm's reach of the door, if there are two bhikṣus accompanying each other, if there is a discerning person, or if there are guests who are neither visually nor hearing impaired in the same place. If he passes by the front of the house without stopping, or is overcome by sudden illness and falls to the ground, or is held by a powerful person, or imprisoned, or there are obstacles to his life, or obstacles to pure practice, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Forty-three—the end)

(CBETA, T22, no.1428, p.666, a27-c15)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 24: If a bhikṣuṇī insists on staying seated in a household with food where there is treasure, she commits a lapse. (Twenty-eight)

(CBETA2023.Q4, T22, no.1428, p.735b5-6)

[31] These are precious ornaments worn by women and are listed to represent women as objects of desire. A man sees a woman as treasure, a woman sees a man as treasure, and in that way feelings of craving and attachment, which are like food, arise.

## Precept regarding sitting with a layman in a screened place (Bhikṣu Lapse 44, Bhikṣuṇī Lapse 29)

***Precept:*** *If a bhikṣuṇī sits in a screened place in a household with food where there is treasure, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 15: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. When the Venerable Kālodāyin had been a layperson in his hometown, he had a laywoman friend named Upavāsa who was good-looking. Kālodāyin was also good-looking. Kālodāyin's mind was fixated on Upāsikā Upavāsa, and the Upāsikā Upavāsa's mind was also fixated on Kālodāyin.

When it was time, the Venerable Kālodāyin put on his robe, carried his alms bowl, and went to Upāsikā Upavāsa's home. He thought to himself, "The World-honored One said, 'In a household with food where there is treasure, you should not stay seated. You should sit within arm's reach of the door.'" Thus, he sat behind the door. Then, Venerable Kālodāyin spoke privately together with Upāsikā Upavāsa.

When bhikṣus on almsround arrived at that house, they heard Kālodāyin's voice and said in reproach, "Why is he sitting in a screened place in a household with food where there is treasure, wanting to make us unaware of what he is doing?"

Then, the bhikṣus on almsround left the city of Śrāvastī and returned to the monastery and related these circumstances in full to the other bhikṣus. The bhikṣus heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Kālodāyin, "Why did you sit in a screened place in a household with food where there is treasure?" The bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus and although omniscient asked Kālodāyin, "Did you really sit and talk in a screened place in a household with food where there is treasure?"

He responded, "It is true, World-honored One!"

The World-honored One admonished Kālodāyin with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you sit in a screened place in a household with food where there is treasure?"

Having admonished Kālodāyin with innumerable skillful means, he said to the bhikṣus, "This fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu sits in a screened place in a household with food where there is treasure, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Food" refers to a man taking a woman as food, and a woman taking a man as food, this is called "food."

"Treasure" refers to agate, coral, pearls, amber, gold, and silver.

"Screened place" refers to being obstructed by trees, a wall, a fence, cloth, or other items.

A bhikṣu enters a household with food where there is treasure, sits in a screened place within arm's reach of the door, and is seen by bhikṣus on almsround. If a bhikṣu sits in a screened place in a

household with food where there is treasure, he commits a lapse. If there is someone else present who is visually impaired but not hearing impaired, he commits a wrongdoing. If there is someone else present who is hearing impaired but not visually impaired, he commits a wrongdoing. If he stands and does not sit, he commits a wrongdoing.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if he enters a household with food where there is treasure and sits within arm's reach of the door, enabling bhikṣus on almsround to see him; if there are two bhikṣus accompanying each other, if there is a discerning person present, or if there are guests who are neither visually nor hearing impaired in the same place. If he passes by the front of the house without stopping or is overcome by sudden illness and falls to the ground, or is held by a powerful person, or imprisoned, or there are obstacles to his life, or obstacles to pure practice, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Forty-four—the end)

(CBETA, T22, no.1428, p.666, c16-p.667,b2)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 24: If a bhikṣuṇī sits in a screened place in a household with food where there is treasure, she commits a lapse. (Twenty-nine)

(CBETA2023.Q4, T22, no.1428, p.735b7-8)

## Precept regarding sitting with a man in an open space (Bhikṣu Lapse 45, Bhikṣuṇī Lapse 30)

***Precept:** If a bhikṣuṇī sits alone with a man in an open space, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 15: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. When the Venerable Kālodāyin had been a layperson in his hometown, he had a laywoman friend named Upavāsa who was good-looking. Kālodāyin was also good-looking. Kālodāyin's mind was fixated on Upāsikā Upavāsa, and the Upāsikā Upavāsa's mind was also fixated on Kālodāyin.

When it was time, the Venerable Kālodāyin put on his robe, carried his alms bowl, and went to Upāsikā Upavāsa's home, where they sat and talked together in the corner of an open space. A bhikṣu on almsround arrived at that house and saw Kālodāyin and Upāsikā Upavāsa sitting together and talking in the corner of an open space. He reproached Venerable Kālodāyin, "Why did you sit and talk together with Upāsikā Upavāsa in the corner of an open space?"

Then, the bhikṣu on almsround left the city of Śrāvastī and returned to the monastery, and he related these circumstances in full to the other bhikṣus. The bhikṣus heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Kālodāyin, "Why did you sit and talk together with Upāsikā Upavāsa at her house in the corner of an open space?" At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus and although omniscient asked Kālodāyin, "Is it true that you sat and talked together with Upāsikā Upavāsa in the corner of an open space?"

He responded, "It is true, World-honored One!"

Then, the World-honored One admonished Kālodāyin with innumerable skillful means, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, Kālodāyin, did you sit and talk together with Upāsikā Upavāsa at her house in the corner of an open space?"

Having admonished Kālodāyin with innumerable skillful means, he said to the bhikṣus, "This fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu sits alone with a woman in an open space, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Woman" refers to a human woman with intelligence, whose life force has not been severed.

"Alone" refers to one woman and one bhikṣu.

"Screened place" refers to a place that is screened from seeing or screened from hearing. A place screened from seeing might be dusty, foggy, and dark such that the face cannot be seen. A place screened from hearing is where regular speech cannot be heard.[32]

A bhikṣu sits alone with a woman in an open space, he commits a lapse. If there is someone else present who is visually impaired but not hearing impaired, he commits a wrongdoing. If there is

[32] Although this precept says they sit alone in an open space, it resembles a screened place in that no one can see or hear them.

someone else present who is hearing impaired but not visually impaired, he commits a wrongdoing. If he stands and does not sit, he commits a wrongdoing.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if there are two bhikṣus accompanying each other, if there is a discerning person present, or if there are guests who are neither visually nor hearing impaired in the same place. If he passes by the front of the house without stopping, or is overcome by sudden illness and falls to the ground, or is held by a powerful person, or imprisoned, or there are obstacles to his life, or obstacles to pure practice, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Forty-five—the end)

(CBETA, T22, no.1428, p.667, b3-c10)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 24: If a bhikṣuṇī sits alone with a man in an open space, she commits a lapse. (Thirty)

(CBETA2023.Q4, T22, no.1428, p.735b9-10)

## Precept regarding holding a wrong view and rejecting admonition (Bhikṣu Lapse 68, Bhikṣuṇī Lapse 52)

***Precept:*** *If a bhikṣuṇī says, "I understand the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path," other bhikṣuṇīs should advise her, "Venerable, do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught that sexual desire is a hindrance to the path and that to commit sexual offenses is a hindrance to the path." If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a lapse [upon the third admonition].*

Dharmaguptaka Vinaya Fascicle 17: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, there was a bhikṣu named Ariṣṭa who had such a wrong view arise, "I understand the Dharma taught by the Buddha. If one indulges in sexual desire, it is not a hindrance to the path."

Then, other bhikṣus heard that Bhikṣu Ariṣṭa had such a wrong view arise, "I understand the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path."

When the bhikṣus heard this, they wished to eliminate Bhikṣu Ariṣṭa's nonvirtuous view. They went to Ariṣṭa, made a half-bow respectfully, and sat to one side. The bhikṣus said to Bhikṣu Ariṣṭa, "Is it true that you understand in the Dharma taught by the Buddha that indulging in sexual desire is not a hindrance to the path?"

Bhikṣu Ariṣṭa replied, "It is true that I understand that in the Dharma taught by the Buddha, indulging in sexual desire is not a hindrance to the path."

Then the bhikṣus, wishing to eliminate Bhikṣu Ariṣṭa's wrong view, questioned him earnestly. "Ariṣṭa! Do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. Ariṣṭa! With innumerable skillful means the World-honored One taught the Dharma and explained the severance of attachment and awareness of lustful thoughts, taught the elimination of craving and the severance of thoughts of craving, the elimination of the burning of craving, and the liberation from the fetters of craving.

"With innumerable skillful means the World-honored One taught that lust is like a great pit of fire, lust is like a torch, and also like a ripened fruit. Lust is like what is borrowed, lust is like a skeleton, lust is like pieces of meat, lust is like what is seen in a dream, lust is like a sharp blade, lust is like a new clay vessel filled with water placed in the midday sun, lust is like the head of a poisonous snake, lust is like a revolving knife, lust is like a sharp halberd.

"The World-honored One taught about lust in this way, Ariṣṭa! In this way, the World-honored One taught the good Dharma, which puts an end to desire and leads to desirelessness, removes defilement and leads to undefiled purity, quells the thirst of attachment and destroys the nest [of afflictions], liberates from all bondage, resulting in the extinction of attachment and the state of nirvāṇa. The Buddha taught the Dharma in this way, so why do you say, 'To indulge in sexual desire is not a hindrance to the path'?"

When the bhikṣus had questioned Ariṣṭa earnestly and spoken to him in this way, Bhikṣu Ariṣṭa persisted in his wrong view. With certainty he said, "This is the truth; others are all false." At that time, the bhikṣus could not eliminate Bhikṣu Ariṣṭa's nonvirtuous view. Thus they went to the World-

honored One, bowed their heads at his feet, sat to one side and related these circumstances in full to the World-honored One.

Then, the World-honored One said to a bhikṣu, "You should bring a message from me and go quickly to call Bhikṣu Ariṣṭa to come here." That bhikṣu received the instruction, went immediately to Bhikṣu Ariṣṭa, and said, "The World-honored One asked me to call you."

Then, Bhikṣu Ariṣṭa heard that the World-honored One had called him and immediately went to the World-honored One, bowed his head at his feet, and sat to one side. The World-honored One asked Bhikṣu Ariṣṭa, "Is it true that you said, 'I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path.'?"

Ariṣṭa replied, "Virtuous one! It is true that I have said this."

The Buddha said to Ariṣṭa, "Why do you understand what I have taught in this way? With innumerable skillful means I have taught the methods to sever lust as explained before."

Then, having admonished Bhikṣu Ariṣṭa with innumerable skillful means, the World-honored One said to the bhikṣus, "I allow the saṅgha to perform a one-motion three-proclamations saṅghakarman to admonish Bhikṣu Ariṣṭa to give up this view. You should perform the admonition in this way. The bhikṣu saṅgha should appoint someone who is capable of performing a saṅghakarman as above, who announces as follows:

'Virtuous saṅgha, please listen. This Bhikṣu Ariṣṭa has said, "I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path." If the saṅgha is ready, may the saṅgha agree to admonish Bhikṣu Ariṣṭa to give up this view. "Ariṣṭa! Do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught that sexual desire is a hindrance to the path and that to commit sexual offenses is a hindrance to the path." This is the motion.

'Virtuous saṅgha, please listen. This Bhikṣu Ariṣṭa has said, "I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path." The saṅgha now admonishes him to give up this view. "Ariṣṭa! Do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught that sexual desire is a hindrance to the path and that to commit sexual offenses is a hindrance to the path." Those who agree that the saṅgha admonishes Bhikṣu Ariṣṭa to give up this view remain silent. Those who do not agree speak up. This is the first proclamation.' State the second and third proclamation in the same way.

Then say, 'Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed admonishing Bhikṣu Ariṣṭa to give up this view. This matter will proceed as decided.'"

The bhikṣus informed the Buddha, who said, "If there are other bhikṣus who say, 'I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path,' the saṅgha assembly should perform a one-motion three-proclamations saṅghakarman of admonition. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu says, 'I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path,' other bhikṣus should advise him, 'Venerable, do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught that sexual desire is a hindrance to the path and that to commit sexual offenses is a hindrance to the path.' If that bhikṣu persists in his misconduct and refuses to repent when advised by the [virtuous] bhikṣus, they should admonish him thrice. If he repents by the third admonition, good. If not, he commits a lapse [upon the third admonition]."

The meaning of "bhikṣu" is as above.

This bhikṣu says, "I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path." Other bhikṣus admonish this bhikṣu, "Do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught, 'Sexual desire is a hindrance to the path.' You can give up this view now. Do not commit a grave offense again after being admonished by the saṅgha." If he listens to advice, good.

If he does not listen to advice, state the motion. After stating the motion, say, "I have completed the motion. The proclamations still remain. You can give up this view. Do not commit a grave offense again after being admonished by the saṅgha." If he listens to advice, good. If he does not listen to advice, perform the first proclamation. After performing the first proclamation, say, "I have completed the motion and the first proclamation. Two proclamations still remain. You should give up this view. Do not commit a grave offense again after being admonished by the saṅgha." If he listens to advice, good. If he does not listen to advice, perform the second proclamation. After performing the second proclamation, say, "I have completed performing the motion and the two proclamations. One proclamation still remains. You can give up this view. Do not commit a grave offense again after being admonished by the saṅgha." If he listens to advice, good. If he does not listen to advice and the third proclamation is complete, he commits a lapse.

If he repents after the motion and two proclamations are complete, he commits three wrongdoings. If he repents after the motion and one proclamation is complete, he commits two wrongdoings. If he repents after the motion is complete, he commits one wrongdoing. If he repents before the motion is complete, he commits a wrongdoing. If prior to the statement of the motion he says, "I understand that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path," these are all wrongdoings.

When those [virtuous] bhikṣus admonish this bhikṣu, other bhikṣus object, or other bhikṣuṇīs object, or other people object, saying, "You should not give up this view." Whether the saṅgha assembly has admonished him or not, the parties who object all commit wrongdoings.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if they repent when first advised; if the admonition is performed with a non-dharma transaction with someone separate from the group, a non-dharma transaction with a harmonious saṅgha, a semblance of dharma transaction with someone separate from the group, or a semblance of dharma transaction with a harmonious saṅgha; if the admonition is contrary to the Dharma, Vinaya, and the teachings of the Buddha. Also, in all cases where the admonition is not performed, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Sixty-eight—the end)

(CBETA, T22, no.1428, p.682, a9-p.683, a15)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 25: If a bhikṣuṇī says, "I understand the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path," another bhikṣuṇī should advise her, "Venerable, do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught that sexual desire is a hindrance to the path and that to commit sexual offenses is a hindrance to the path." If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a lapse [upon the third admonition]. (Fifty-two)

(CBETA2023.Q4, T22, no.1428, p.736a2-9)

## Precept regarding supporting a suspended bhikṣuṇī (Bhikṣu Lapse 69, Bhikṣuṇī Lapse 53)

***Precept:*** *Suppose a bhikṣuṇī knows that another [bhikṣuṇī] has said such [absurd] things [as above], has not been rehabilitated with a karman, holds such a wrong view, and will not give it up. If she provides for her, attends the same saṅghakarmans with her, or stays overnight in the same room as her, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 17: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, Bhikṣu Ariṣṭa held a wrong view and despite being admonished by the saṅgha, he intentionally refused to give it up. When the bhikṣus heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Bhikṣu Ariṣṭa, "Why do you hold a wrong view and despite being admonished by the saṅgha, intentionally refuse to give it up?" The bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus. He admonished Bhikṣu Ariṣṭa, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, Bhikṣu Ariṣṭa, do you hold a wrong view and despite being admonished by the saṅgha, intentionally refuse to give it up?"

Having admonished Bhikṣu Ariṣṭa with innumerable skillful means, the World-honored One said to the bhikṣus, "From now on, I allow the saṅgha to perform a one-motion three-proclamations saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view. You should perform it in this way. Point out Bhikṣu Ariṣṭa's offense, and having pointed out his offense, remind him of his offense. Having reminded him of his offense, pronounce his offense. The saṅgha should appoint someone who is capable of performing a saṅghakarman as above, who announces as follows:

'Virtuous saṅgha, please listen. This Bhikṣu Ariṣṭa holds a wrong view and despite being admonished by the saṅgha, he intentionally refuses to give it up. If the saṅgha is ready, may the saṅgha agree to perform a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view. This is the motion.

'Virtuous saṅgha, please listen. This Bhikṣu Ariṣṭa holds a wrong view and despite being admonished by the saṅgha, he intentionally refuses to give it up. The saṅgha now performs a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view. Those who agree that the saṅgha performs a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view remain silent. Those who do not agree speak up. This is the first proclamation.' State the second and third proclamation in the same way.

'Since the saṅgha has shown its silent approval, the saṅgha has completed performing a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view. This matter will proceed as decided.'"

Thus, the saṅgha performed a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view. The group of six bhikṣus provided him with requisites, attended the same saṅghakarmans, stayed overnight, and conversed with him. The bhikṣus heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣus, "The saṅgha has performed a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view.

Why do you provide him with requisites, stay overnight, and converse with him?" At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus. He admonished the group of six bhikṣus, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. The saṅgha has performed a saṅghakarman to suspend Bhikṣu Ariṣṭa for not giving up a wrong view. Why, group of six bhikṣus, do you provide him with requisites, stay overnight, and converse with him?"

Having admonished the group of six bhikṣus with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣus are fools! They are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: Someone has said such things, has not been rehabilitated with a karman, holds such a wrong view, and will not give it up. If a bhikṣu provides him with requisites, attends the same saṅghakarmans, stays overnight, and converses with him, he commits a lapse." In this way, the World-honored One established this precept for the bhikṣus.

Then there were bhikṣus who did not know whether someone had said such things or not, but later learned that he had indeed said such things. Some performed the confession for committing a lapse, others were doubtful. The Buddha said, "Those who do not know do not commit an offense. From now on, you should recite the precept in this way: Suppose a bhikṣu knows that someone has said such things, has not been rehabilitated with a proper karman, holds a wrong view, and will not give it up. If he provides him with requisites, attends the same saṅghakarmans, stays overnight, and converses with him, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Said such things" refers to saying, "I have heard that in the Dharma taught by the World-honored One to indulge in sexual desire is not a hindrance to the path."

"Not been rehabilitated with a proper karman" refers to the bhikṣu having been suspended and the saṅgha has yet to revoke his suspension.

"Such a view" refers to having a wrong view that is does not accord with the Dharma taught by the World-honored One.

"Not giving up a wrong view" refers to not giving up a wrong view despite being admonished by the saṅgha assembly.

"Provides him with requisites" refers to two types of requisites: the Dharma or material resources. The Dharma refers to teaching the cultivation of superior ethical conduct, superior intent, and superior knowledge, and studying and learning the recitation of sūtras. Material resources refer to clothing, food, drink, beds, bedding, and medicine for illness.

"Same saṅghakarmans" refers to reciting the precepts together.

"Stays overnight" refers to a room with four walls that is entirely covered and entirely enclosed, or entirely covered but not entirely enclosed, or entirely enclosed but not entirely covered, or neither fully covered nor fully enclosed. If a bhikṣu enters the building first and someone who has said such things arrives later, or someone who has said such things enters first and a bhikṣu arrives later, if both people enter and stay overnight, as the side of their bodies touches the ground, these are all lapses.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if a bhikṣu does not know and enters and stays overnight, or if a bhikṣu is in the building first, someone who has said such things enters the building later, and the bhikṣu does not

know. Or if the building is entirely covered without four walls, or entirely covered and half enclosed, or entirely covered and slightly enclosed, or entirely enclosed but without a cover, or entirely enclosed but half covered, or entirely enclosed and slightly covered, or half covered and half enclosed, or slightly covered and slightly enclosed, or neither covered nor enclosed, or an open space, in all these cases, if he does not know, the offense is not committed. If he falls to the ground due to illness, or turns to the side due to illness, or is held by a powerful person, or imprisoned, or there are obstacles to his life, or obstacles to pure practice, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Sixty-nine—the end)

(CBETA, T22, no.1428, p.683, a16-c26)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 25: Suppose a bhikṣuṇī knows that another [bhikṣuṇī] has said such [absurd] things [as above], has not been rehabilitated with a karman, holds such a wrong view and will not give it up. If she provides for her, attends the same saṅghakarmans with her, or stays overnight in the same room as her, she commits a lapse. (Fifty-three)

(CBETA2023.Q4, T22, no.1428, p.736a10-11)

## Precept regarding supporting an expelled śrāmaṇerī (Bhikṣu Lapse 70, Bhikṣuṇī Lapse 54)

***Precept:*** *If a śrāmaṇerī says, "I know that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path," the bhikṣuṇīs should advise the śrāmaṇerī, "You should not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. Śrāmaṇerī! With innumerable skillful means the World-honored One teaches that sexual desire is a hindrance to the path, and that engaging in sexual activity is a hindrance to the path." If the śrāmaṇerī persists in her misconduct and refuses to repent when advised by the bhikṣuṇīs, the bhikṣuṇīs should admonish her thrice. If she repents by the third admonition, good. If not, the bhikṣuṇīs should say to the śrāmaṇerī, "From now on, you are no longer a disciple of the Buddha. You cannot follow the practices of the bhikṣuṇīs, like śrāmaṇerīs who can stay with bhikṣuṇīs for two nights. You now have nothing to do with us. Leave; be gone. You cannot stay here." If a bhikṣuṇī knows a śrāmaṇerī to have been thus expelled yet provides for and stays overnight with her in the same room, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 17: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, Upananda, son of the Śākyas, had two śrāmaṇeras: one named Khāṇu, the other named Mahaka. They did not have integrity and consideration for others and engaged in impure deeds together. At that time, Khāṇu and Mahaka said to each other, "We have heard the Dharma from the Buddha. It includes that indulging in sexual desire is not a hindrance to the path."

Then, the bhikṣus heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the two śrāmaṇeras, "Why do you say to each other, 'I have heard that in the Dharma from the Buddha indulging in sexual desire is not a hindrance to the path'?" At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus. He admonished the two śrāmaṇeras, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why do you say to each other, 'I have heard that in the Dharma from the Buddha indulging in sexual desire is not a hindrance to the path'?"

Having admonished the two śrāmaṇeras with innumerable skillful means, the World-honored One said to the bhikṣus, "From now on, I allow the saṅgha to perform a one-motion three-proclamations saṅghakarman to admonish these two śrāmaṇeras to abandon this behavior. You should perform the admonition in this way. Have these two śrāmaṇeras stand in a place before the saṅgha assembly where they can see but not hear. The assembly should appoint someone who is capable of performing a saṅghakarman as above, who announces as follows:

'Virtuous saṅgha, please listen. These two śrāmaṇeras have said to each other, "I have heard that in the Dharma from the Buddha indulging in sexual desire is not a hindrance to the path." If the saṅgha is ready, may the saṅgha agree to admonish these two śrāmaṇeras to abandon this behavior. "Śrāmaṇeras! Do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. Śrāmaṇeras! With innumerable skillful means the World-honored One teaches that indulging in sexual desire is a hindrance to the path." This is the motion.

'Virtuous saṅgha, please listen. These two śrāmaṇeras have said to each other, "I have heard that in the Dharma from the Buddha indulging in sexual desire is not a hindrance to the path." The saṅgha now admonishes these two śrāmaṇeras to abandon this behavior. "You śrāmaṇeras! Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One teaches that indulging in sexual desire is a hindrance to the path." Those who agree that the saṅgha admonishes these two śrāmaṇeras to abandon this behavior remain silent. Those who do not agree speak up. This is the first proclamation.' State the second and third proclamation in the same way.

'Since the saṅgha has shown its silent approval, this saṅgha has completed admonishing these two śrāmaṇeras. This matter will proceed as decided.'"

These two śrāmaṇeras intentionally did not abandon this behavior despite being admonished by the saṅgha. When the bhikṣus heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the two śrāmaṇeras, "Why do both of you intentionally refuse to give up your wrong views despite being admonished by the saṅgha?" At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus. He admonished the two śrāmaṇeras, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why do you two śrāmaṇeras intentionally refuse to give up your wrong views despite being admonished by the saṅgha?"

Having admonished the two śrāmaṇeras with innumerable skillful means, the World-honored One said to the bhikṣus, "The saṅgha should perform a one-motion three-proclamations saṅghakarman of expulsion for refusing to give up wrong views for these two śrāmaṇeras. You should perform it in this way. Bring the two śrāmaṇeras before the saṅgha assembly, and have them stand in a place where they can see but cannot hear. The assembly should appoint someone who is capable of performing a saṅghakarman as above. He should announce as follows:

'Virtuous saṅgha, please listen. These two śrāmaṇeras intentionally refuse to give up their wrong views despite being admonished by the saṅgha. If the saṅgha is ready, may the saṅgha agree to expel these two śrāmaṇeras for refusing to give up their wrong views. From now on, these two śrāmaṇeras cannot say, "The Buddha is my World-honored One." You cannot follow the practices of the bhikṣus, like śrāmaṇeras who can stay overnight with bhikṣus for two or three nights. You two cannot. Leave; be gone. You cannot stay here. This is the motion.

'Virtuous saṅgha, please listen. These two śrāmaṇeras intentionally refuse to give up their wrong views despite being admonished by the saṅgha. The saṅgha assembly now expels these two śrāmaṇeras for intentionally refusing to give up their wrong views. From now on, these two śrāmaṇeras cannot say, "The Buddha is my World-honored One." You cannot follow the practices of the bhikṣus, like śrāmaṇeras who can stay overnight with bhikṣus for two or three nights. Now, you cannot. Leave; be gone. You cannot stay here. Those who agree that the saṅgha expels these two śrāmaṇeras for refusing to give up their wrong views remain silent. Those who do not agree speak up. This is the first proclamation.' State the second and third proclamation in the same way.

'Since the saṅgha has shown its silent approval, this saṅgha has completed expelling these two śrāmaṇeras for refusing to give up their wrong views. This matter will proceed as decided.'"

Then, the group of six bhikṣus, knowing that the saṅgha had performed a saṅghakarman of expulsion for these two śrāmaṇeras for refusing to give up wrong views, still enticed them with provisions of resources and stayed overnight with them. The bhikṣus heard this, and among them

were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣus, "Why do you, knowing that the saṅgha has performed a saṅghakarman of expulsion for these two śrāmaṇeras for refusing to give up wrong views, still entice them with provisions of resources and stay overnight with them?" At that time, the bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus. He admonished the group of six bhikṣus, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why do you, knowing that the saṅgha has performed a saṅghakarman of expulsion for these two śrāmaṇeras for refusing to give up wrong views, still entice them with provisions of resources and stay overnight with them?"

Having admonished the group of six bhikṣus with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣus are fools! They are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a śrāmaṇera says, 'I understand that in the Dharma taught by the World-honored One to indulge in sexual desire is not a hindrance to the path,' the bhikṣus should advise the śrāmaṇera, 'You should not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One teaches that indulging in sexual desire is a hindrance to the path.' If the śrāmaṇera persists in his misconduct and refuses to repent when advised by the bhikṣus, the bhikṣus should admonish him thrice. If he repents by the third admonition, good. If not, the bhikṣus should say to the śrāmaṇera, 'From now on, you cannot say that the Buddha is your World-honored One. You cannot follow the practices of the bhikṣus as do śrāmaṇeras who can stay with bhikṣus for two or three nights. Now, you have nothing to do with us. Leave; be gone. You cannot stay here.' If a bhikṣu knows a śrāmaṇera to have been thus expelled from the assembly yet entices him with provisions of resources and stays overnight with him, he commits a lapse." In this way, the World-honored One established this precept for the bhikṣus.

Those two śrāmaṇeras, having been expelled from the city, then went to a village outside the city. Having been expelled from outside the city, they went back into the city. At that time, the bhikṣus also did not know whether they had been expelled or not, but later learned that they had been expelled. Some performed the confession for committing a lapse, others were doubtful. The Buddha said, "Those who do not know do not commit an offense. From now on, you should recite the precept in this way: If bhikṣus know that a śrāmaṇera says, 'I have heard that in the Dharma of the Buddha if you indulge in sexual desire it is not a hindrance to the path,' the bhikṣus should advise the śrāmaṇera, 'You should not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. Śrāmaṇera! With innumerable skillful means the World-honored One teaches that sexual desire is a hindrance to the path.' If the śrāmaṇera persists in his misconduct and refuses to repent when advised by the bhikṣus, the bhikṣus should admonish him thrice. If he repents by the third admonition, good. If not, the bhikṣus should say to the śrāmaṇera, 'From now on, you cannot say that the Buddha is your World-honored One. You cannot follow the practices of the bhikṣus like śrāmaṇeras who can stay with bhikṣus for two or three nights. You now have nothing to do with us. Leave; be gone. You cannot stay here.' If a bhikṣu knows a śrāmaṇera to have been thus expelled from the assembly yet entices him with provisions of resources and stays overnight with him, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Expel" refers to the saṅgha performing a one-motion three-proclamations saṅghakarman of expulsion.

"Provision of requisites" refers to providing for oneself or providing for others.

"Entice" refers to engaging in enticement yourself or asking others to entice.

"Stay overnight" is as above.

If a bhikṣu enters first to stay overnight and the expelled person arrives later, or if the expelled person arrives first and the bhikṣu arrives later, if both people enter and stay overnight, as the side of their bodies touch the ground, these are all lapses.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if a bhikṣu does not know first; if a bhikṣu arrives first, the expelled person arrives later, and the bhikṣu does not know. If the building is not enclosed on the four sides with a cover on top, the extensive explanation is as above. There is also no offense in an open space. If he has a seizure and falls to the ground, or turns to the side due to illness, or is held by a powerful person, or imprisoned, or there are obstacles to his life, or obstacles to pure practice, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy—the end)

(CBETA, T22, no.1428, p.683,c27-p.685, a23)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 24: If a śrāmaṇerī says, "I know that in the Dharma taught by the Buddha to indulge in sexual desire is not a hindrance to the path," the bhikṣuṇīs should advise the śrāmaṇerī, "You should not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. Śrāmaṇerī! With innumerable skillful means the World-honored One teaches that sexual desire is a hindrance to the path, and that committing sexual activity is a hindrance to the path." If the śrāmaṇerī persists in her misconduct and refuses to repent when advised by the bhikṣuṇīs, the bhikṣuṇīs should admonish her thrice. If she repents by the third admonition, good. If not, the bhikṣuṇīs should say to the śrāmaṇerī, "From now on, you are no longer a disciple of the Buddha. You cannot follow the practices of the bhikṣuṇīs like śrāmaṇerīs who can stay with bhikṣuṇīs for two nights. You now have nothing to do with us. Leave; be gone. You cannot stay here." If a bhikṣuṇī knows a śrāmaṇerī to have been thus expelled yet provides for and stays overnight with her in the same room, she commits a lapse. (Fifty-four)

## Precept regarding entering a palace without notice (Bhikṣu Lapse 81, Bhikṣuṇī Lapse 65)

***Precept:*** *If a bhikṣuṇī enters the door of the palace of an anointed kṣatriya king before the king has come out and the treasure has been hidden, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 18: On one occasion, the Buddha was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, in the city of Śrāvastī, there was a brahmin of a great family named Yajñadatta. He had abundant wealth and immeasurable sources of livelihood, fields and estates beyond measure, gold and silver, agate, coral, pearl, amber, crystal, lapis lazuli, elephants and horses, male and female slaves, and an overflowing treasury endowed with a majestic appearance. At that time, he had a female slave named Kapilā, who constantly guarded his jasmine garden. She often said to herself sorrowfully, "When shall I be freed from slavery?"

Once, this female slave, having received her day's share of dried boiled rice in the morning, carried it into the garden. At that time, the World-honored One put on his robe and carried his alms bowl with the wish to enter the city to go on almsround when it was time. Kapilā saw the Tathāgatha from afar, and she thought to herself, "I would rather take this rice and offer it to that renunciate; perhaps it will free this slave." Thus, she brought rice to offer to the Tathāgatha. At that time, the World-honored One received it with compassion and returned to the monastery. Then, the slave Kapilā immediately went into the jasmine garden.

At that time, the King Prasenajit led four types of soldiers to go out hunting. His followers each scattered to chase after a herd of deer. It was extremely hot at that time of day and the king grew exhausted. From afar, he saw that the jasmine garden was not too far away, so he turned his chariot around and went there. He left his chariot outside and walked into the garden. Then, Kapilā saw King Prasenajit approaching from afar and thought, "This person who has come, his gait and movements are not those of an ordinary person."

She immediately went forward to welcome him, saying, "Welcome, great sir! You may sit here." Then she took off a piece of her clothing and spread it for the king to sit upon.

Kapilā asked, "I don't know if you need water to wash your feet?"

The king replied, "Yes."

Kapilā then used a lotus leaf to get water for the king, who washed his own feet with the water. Kapilā helped the king to wipe his feet dry.

Kapilā next asked the king, "Would you like to wash your face?"

The king replied, "Yes."

Kapilā promptly used a lotus leaf to bring more water for the king to wash his face.

Kapilā next asked the king, "Would you like to drink water?"

The king replied, "I would like to drink water."

Kapilā then went to the pool to wash her hands again, plucked a good lotus leaf and used it to bring water for the king to drink.

Kapilā next asked the king, "I don't know if you would like to lie down and rest a little?"

The king replied, "I would like to rest."

Then she took off another piece of her clothing and spread it for the king, so that he could lie down to rest. When Kapilā saw the king lie down, she knelt before him and massaged his feet and all the joints of his body, relieving the king's fatigue. Kapilā's body was like that of a celestial being, exquisite and slender. The king delighted in fineness and smoothness and thought to himself, "Never before have I met such a clever girl. She knows how to do everything without my instruction."

The king asked, "Whose daughter are you?"

Kapilā replied, "I am the slave of Yajñadatta's family. He assigned me to constantly guard this jasmine garden."

As she spoke these words, the prime minister of King Prasenajit, who had followed the tracks of the king's chariot, arrived in the jasmine garden. He knelt and paid respect at the king's feet, then stood to one side. The king ordered one of his men, "You, quickly call the brahmin Yajñadatta here."

He immediately did as the king instructed, calling the brahmin to where the king was. Yajñadatta knelt and paid respect at the king's feet, then stood to one side.

The king asked, "Is this girl your slave?"

The brahmin replied, "Yes."

The king said, "I now wish to take her as my wife, what is your opinion?"

The brahmin replied, "This is a slave, why would you take her as your wife?"

The king replied, "There's no problem, but let's agree upon a price."

The brahmin replied, "If you wish to discuss a price, she is worth a hundred thousand taels of gold, but how could I take what is of value to the king? I now offer her up to the great king."

The king said, "No! I will now take her as my wife, why won't you give me a price?"

The king then gave a hundred thousand taels of gold to the brahmin, and dispatched envoys to the palace to obtain all types of jewelry, clothing, and ornaments to adorn a woman's body after she had bathed and washed. Together, they entered the palace with the assembly of ministers and attendants behind. Then, Kapilā thought to herself, "This was none other than King Prasenajit."

Having obtained a residence in the palace, she learned various skills, calligraphy and mathematics, printing and drawing numerous images, singing and dancing for entertainment; there was nothing that she did not know. Because she was brought from the jasmine garden, she was named Queen Mallikā. As she grew up over the years, the king loved and respected her very much.

Later, on another occasion, the king installed her as his foremost wife among five hundred women. In the high palace, she thought to herself, "Through what karmic results, causes, and conditions have I been freed from slavery, and now experience such joy?" Then she thought, "It must have been when I previously offered dried boiled rice with honey to a renunciate. Due to these circumstances, I am now freed from slavery and experience such joy!"

She immediately asked the people around her, "Might there be a renunciate with such an appearance in the city of Śrāvastī?"

They replied, "Yes. It is the Tathāgatha, Arhat, One Who Has Reached the Truth, Completely and Fully Awakened One."

The queen rejoiced to hear this and wished to go to the Buddha. She immediately went to King Prasenajit and said, "I wish to see the Buddha to bow and pay respect to him."

The king replied, "Know that now is the right time."

Queen Mallikā then prepared five hundred carriages and five hundred concubines as attendants and left the city of Śrāvastī for Jetavana Monastery. When she arrived, she got out of her carriage and went into the garden on foot. From afar, she saw the Tathāgatha who was good-looking, his faculties stilled, having attained supreme discipline like a tamed king of elephants, like a clear, deep pool, pure and free from filth.

When she saw him, she rejoiced and went to the Buddha, bowed her head at his feet and sat to one side, and said, "Due to what circumstances does someone receive a woman's body, have ugly features that others do not delight to see, and lack possessions and power? Further, due to what circumstances does she have ugly features that others do not delight to see, have no lack of possessions but lacks power? Further, due to what circumstances does she have ugly features that others do not delight to see, have no lack of possessions, and have great power? Further, due to what

circumstances does she have good looks that others delight to see, have no lack of possessions, and have great power?"

At that time, the World-honored One said to Queen Mallikā, "Suppose a woman has a mind with a lot of anger and enjoys annoying others. In response to a few words, she expresses great anger; in response to many words, she also expresses great anger. Also, she does not make offerings to renunciates, brahmins, the poor, orphans, and the elderly. When people come to ask for clothing, food and drink, elephants and horses, carriages, incense and flowers, jewelry, lodgings, bedding, and candles, she refuses to give any of these. When she sees others obtaining benefits and resources, she gets jealous. Therefore, Mallikā! Because a woman has a lot of anger, she has ugly features that others do not delight to see. Because of not practicing generosity, she lacks possessions. Because she gets jealous when she sees others obtaining benefits and resources, she lacks power.

"Mallikā! A woman has a mind with a lot of anger and enjoys annoying others. In response to a few words, she expresses great anger; in response to many words, she also expresses great anger. Yet, she makes offerings to renunciates, brahmins, the poor, orphans, and the elderly. When people come to ask for clothing, food and drink, elephants and horses, carriages, incense and flowers, jewelry, lodgings, and bedding, she gives them all of these. When she sees others obtaining benefits and resources, she gets jealous. Therefore, because a woman has a lot of anger, she has ugly features that others do not delight to see. Because of practicing generosity, she has no lack of possessions. Because she gets jealous when she sees others obtaining benefits and resources, she lacks power.

"Suppose, Mallikā, a woman has a mind with a lot of anger and enjoys annoying others. In response to a few words, she expresses great anger; in response to many words, she also expresses great anger. Yet, she makes offerings to renunciates, brahmins, the poor, orphans, and the elderly. When people come to ask for clothing, food and drink, elephants and horses, carriages, incense and flowers, jewelry, lodgings, bedding, and candles, she gives them all of these. When she sees others obtaining benefits and resources, there is no jealousy in her mind. Therefore, because a woman has a lot of anger, she has ugly features that others do not delight to see. Because of practicing generosity, she has no lack of possessions. Because she does not get jealous when she sees others obtaining benefits and resources, she has great power.

"Suppose, Mallikā, a woman is free from anger and does not annoy others. Whether she hears a few words or many words, she also does not express great anger. She makes offerings to renunciates, brahmins, the poor, orphans, and the elderly. When people come to ask for elephants and horses, carriages, clothing, food and drink, up to and including candles, she gives them all of these. When she sees others obtaining benefits and resources, she does not get jealous. Therefore, Mallikā! Because a woman has no anger, she has good looks that others delight to see. Because of practicing generosity, she has no lack of possessions. Because she does not get jealous, she has great power.

"In this way, Mallikā, due to certain circumstances, a woman has ugly features and lacks possessions and power. Due to some circumstances, a woman has ugly features, has no lack of possessions, but lacks power. Due to other circumstances, a woman has ugly features, has no lack of possessions, and has great power. Due to these circumstances, a woman has good looks, has no lack of possessions, and has great power."

At that time, Queen Mallikā said further to the Buddha, "Virtuous one! In a previous life, I had a lot of anger and enjoyed annoying others. In response to a few words, I expressed great anger; in response to many words, I also expressed great anger. Why is this so? Now I have received an ugly appearance that people do not like, I know it is because of this.

"Virtuous one! In a previous life, I was able to make offerings to renunciates, brahmins, the poor, orphans, and the elderly. When people came to ask for clothing, food and drink, up to and including candles, I gave them all of these. Therefore, I now have no lack of possessions.

"Virtuous one! In a previous life, when I saw others receive benefits and resources, I did not get jealous, therefore today I have great power. Now in the palace of King Prasenajit, among five hundred women who are all of the kṣatriya caste, I am the honored, sovereign one.

"Virtuous one! From now on, I will no longer be angry and annoy others. I will not express great anger in response to a few or many words. I will regularly make offerings to renunciates, brahmins, the poor, orphans, and the elderly. When people come to ask for clothing, elephants and horses, carriages, up to and including candles, I will give them all of these. If I see others receiving benefits and resources, I will not get jealous.

"Virtuous one! From now on, until the end of my life, I go for refuge to the Buddha, Dharma, and Saṅgha. Please allow me to become an upāsikā. From now on, until the end of my life, I will not kill, up to and including not taking intoxicants."

At that time, with innumerable skillful means, the World-honored One taught the Dharma and guided Queen Mallikā, exhorting and delighting her. What the Dharma refers to is teaching generosity; teaching ethical conduct; teaching the methods for rebirth in heaven; reproaching desire to be a fault, desire to be impure, a serious defilement, and bondage; praising renunciation and liberation to be happiness. Then at her seat, her defilements were exhausted and she attained the pure Dharma-eye. Having seen the Dharma and attained the Dharma, she attained the realization of the fruit.

Then, Queen Mallikā said to the Buddha, "For the second and the third time, I now go for refuge to the Buddha, Dharma, and Saṅgha. Please allow me to become an upāsikā. From now on, until the end of my life, I will not kill, up to and including not taking intoxicants."

She got up from her seat, bowed her head at the Buddha's feet, circumambulated him three times, and left. She returned to the palace and encouraged King Prasenajit, causing him to develop confidence and joy. When the king had developed confidence and joy, he then allowed bhikṣus to enter and leave the palace freely without obstruction.

Then, when it was time, Kālodāyin put on his robe, carried his alms bowl, and went to King Prasenajit's palace. The king and queen were sleeping together during the day. The queen saw Kālodāyin from afar and immediately arose, put on her clothes, and using her very expensive clothes, wiped the beds and seats to invite him to sit. Then, the queen's clothing fell off onto the ground exposing her body, and she squatted in embarrassment. When Kālodāyin saw this, he quickly left the palace.

The king asked the queen, "Did that bhikṣu see you naked?"

The queen replied to the king, "Although he saw me, we are no different than brothers and sisters; there's no problem with this."

Then, Kālodāyin returned to the monastery and said to the bhikṣus, "Today, I have seen everything of King Prasenajit's foremost treasure."

The bhikṣus asked, "What treasure did you see?"

Kālodāyin replied, "I saw Queen Mallikā's body completely naked and exposed."

The bhikṣus heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Kālodāyin, "Why did you enter the royal palace and go among the concubines?" The bhikṣus went to the World-honored One, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣus and although omniscient asked Kālodāyin, "Is it true that you entered the royal palace and went among the concubines?"

He replied, "It is true, World-honored One!"

With innumerable skillful means the World-honored One admonished Kālodāyin, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you enter the royal palace and go among the concubines?"

Having admonished Kālodāyin with innumerable skillful means, the World-honored One said to the bhikṣus, "This fool! He is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣu enters the door of the palace of an anointed kṣatriya king before the king has come out and the treasure has been hidden, he commits a lapse."

The meaning of "bhikṣu" is as above.

Regarding "anointed kṣatriya king," water is taken from the four great seas, the right horn of a white ox is brought, all seeds are gathered and used to fill a vessel placed on a golden palanquin. Minor kings carry the palanquin, the king and his foremost wife sit together on the palanquin, and a great brahmin pours water on the king's pate. If he is from the kṣatriya caste, he is established as king by pouring water on his pate in this way, therefore he is called an "anointed kṣatriya king." If he is of the brahmin, vaiśya, or śūdra caste, he is established as king by pouring water on his pate in this way; he is also called an "anointed kṣatriya king."

"Before the king has come out" refers to when the king has yet to come out and the concubines have yet to return to their place.

"The treasure has been hidden" refers to gold, silver, pearls, agate, cornelian, crystal, lapis lazuli, cowrie shells, jade, and all sorts of jewelry[33] not yet being hidden away.

If a bhikṣu enters the door of the palace of an anointed kṣatriya king before the king has come out and the treasure has been hidden, he commits a lapse. If he has one foot outside the door and one foot inside, if he generates the intention and wishes to go, or makes an appointment but does not go, these are all wrongdoings. Aside from a kṣatriya king, if he enters the house of miscellaneous minor kings or distinguished noblemen, upon crossing the threshold of the door, these are all wrongdoings.

Bhikṣuṇīs commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if the king has already come out, if the concubines have returned to their place, if all gold, valuables, and jewelry have been hidden away, if there is something to report, if he has been invited, or if he is forced to go by a powerful person, if there are obstacles to his life, or obstacles to pure practice. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty-one—the end)

(CBETA, T22, no.1428, p.689, b18-p.691, b12)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 25: "If a bhikṣuṇī enters the door of the palace of an anointed kṣatriya king before the king has come out and the treasure has been hidden, she commits a lapse. (Sixty-five)

(CBETA2023.Q4, T22, no.1428, p.736b21-22)

[33] According to commentary, these precious objects represent the queen, who would wear them as adornments.

## Precept regarding shaving hair in three places (Bhikṣuṇī Lapse 71)

***Precept:*** *If a bhikṣuṇī shaves her hair in three places [private area and two armpits], she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī. Then, Bhikṣuṇī Sthūlanandā shaved her hair in three places, went to the home of a donor, and took a seat in front of the women. She did not cover herself and exposed her body.

When the women saw this, they said, "Venerable, come and bathe with us."

She replied, "For the time being, no."

Having already made offerings to her, they said further, "Just come and bathe with us."

She replied, "I do not need to bathe."

Then the women forcibly removed her robes and saw that she had shaved these three places. They said, "Venerable! Worldly people shave their hair for lustful matters. Why does the Venerable shave?"

Sthūlanandā replied, "I have had this habit since I was a layperson, not only now."

Then the laywomen criticized her, "This bhikṣuṇī has no integrity or consideration for others. She practices impure activities, but externally she claims, 'I know the proper Dharma.' How is this the proper Dharma? She even shaves her hair in three places like a prostitute or a criminal."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Sthūlanandā, "Why did you shave the hair of three places?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you shave the hair in three places?"

Having admonished Sthūlanandā with innumerable skillful means, the World-honored One said to the bhikṣus, "This Bhikṣuṇī Sthūlanandā is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī shaves her hair in three places, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Hair in three places" refers to around the anus and vagina and under the arms.

If a bhikṣuṇī shaves her hair in three places, each stroke of the blade is a lapse. If she pulls it out, cuts it, or burns it, these are all wrongdoings.

Bhikṣus commit an infraction. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she is sick, has an abscess and needs to shave to apply medicine, or is forced to by a powerful person. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-one)

(CBETA2023.Q4, T22, no.1428, p.737b16-c15)

## Precept regarding exceeding the limit when cleaning the vagina (Bhikṣuṇī Lapse 72)

***Precept:*** *When a bhikṣuṇī cleans her vagina with water, she should not use more than the first joint of two fingers. If she exceeds that [by using more fingers or going deeper], she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in the Nyagrodha Park in Kapilavastu, a town of the Śākyas. Then, Bhikṣuṇī Mahāprajāpatī went to the Buddha, bowed her head at his feet, stood to one side, and said to the Buddha, "World-honored One! A woman's body stinks of filth and is impure." Having said this, she bowed at the Buddha's feet, circumambulated him three times, and departed.

Then, due to these circumstances, the Buddha gathered the bhikṣus and said, "From now on, I allow bhikṣuṇīs to clean themselves with water."

When Sthūlanandā heard this had been established, she immediately cleaned herself with water. With a desirous mind, she inserted her fingers into her vagina. Her fingers went deep inside and her fingernails injured her internally. Blood ran out and soiled her body, robes, and bedding.

Other bhikṣuṇīs then asked her, "What do you suffer from?" She fully explained the circumstances.

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Sthūlanandā, "Why, when cleaning yourself with water, did you go so far as to insert your fingers into your vagina and injure yourself internally, such that blood ran out and soiled your body, robes, and bedding?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, when cleaning yourself with water, did you have a desirous mind, insert your fingers, and injure yourself deep inside, such that blood ran out and soiled your body, robes, and bedding?"

Having admonished Sthūlanandā with innumerable skillful means, the World-honored One said to the bhikṣus, "This Bhikṣuṇī Sthūlanandā is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: When a bhikṣuṇī cleans her vagina with water, she should not use more than the first joint of two fingers. If she exceeds that, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Clean themselves with water" refers to using water to clean the vagina. A bhikṣuṇī uses water to clean herself and inserts up to the first joint of two fingers. If she exceeds that, she commits a lapse. Śikṣamāṇās and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she does not insert more than the first joint of two fingers or less than one joint, or she has a certain illness. If there is grass or insects inside that she pulls out, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-two)

(CBETA2023.Q4, T22, no.1428, pp.737c16-738a15)

## Precept regarding using tree sap[34] to make a dildo (Bhikṣuṇī Lapse 73)

***Precept:*** *If a bhikṣuṇī makes a dildo with tree sap [and uses it for masturbation], she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs, burning with desirous minds, looking haggard, with weak and feeble bodies, went to King Prasenajit's palace.

When the women in the palace saw them, they said, "Venerables, what do you suffer from?"

They replied, "We have a sexual suffering."

Then they asked, "What type of sexual suffering?"

They replied, "We are burning with desirous minds."

The women replied, "We're inside the palace, and we get a man from time to time. When we don't get a man, we use glue to make a dildo and insert it into the vagina. Then we obtain pleasure, and it is not called sexual intercourse. The Venerables can do the same; you will obtain pleasure, and it is not called sexual intercourse."

Then, two from the group of six bhikṣuṇīs made a dildo and engaged in sexual practices together.[35] Other bhikṣuṇīs saw this and said, "She's having sex with a man." When the other bhikṣuṇīs saw them get up, they realized it was not a man.

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you make a dildo with tree sap and engage in sexual intercourse?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, group of six bhikṣuṇīs, did you make a dildo with tree sap and engage in sexual intercourse?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī makes a dildo with tree sap, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Make a dildo" refers to using various materials to make it, whether it is tree sap, cooked rice, flour, or wax.

If a bhikṣuṇī uses such items to make a dildo and inserts it into the vagina, all these are lapses. If she does not press it into the vagina, she commits a wrongdoing. Śikṣamāṇās and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness, applies medicinal fruits and medicinal pills, or uses cloth to absorb menstrual fluid. If she is forced by a powerful person, no offense is

[34] This could be a form of resin or gum.

[35] The meaning of "together" isn't clear. Some vinayas say a single bhikṣuṇī does this with herself, others imply another bhikṣuṇī does this to her. In either case, if a bhikṣuṇī allows a dildo (artificial penis) to enter her vagina, she commits a lapse.

committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-three)

(CBETA2023.Q4, T22, no.1428, p.738a16-b17)

## Precept regarding touching each other's sexual organs (Bhikṣuṇī Lapse 74)

***Precept:*** *If bhikṣuṇīs touch each other's sexual organs, they commit a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs, burning with desirous minds, looking haggard, with weak and feeble bodies, went to King Prasenajit's palace.

When the women in the palace saw them, they said, "Venerables, what do you suffer from?"

They replied, "It is because we cannot follow our wishes."

They asked, "What wish can't you follow?"

They replied, "We are burning with lustful minds."

The women said, "We're inside the palace, and we get a man from time to time. When we don't get a man, we use tree sap to make a dildo and insert it into the vagina. Thus, we indulge in sexual pleasures and it is not called sexual intercourse. Why don't the Venerables do the same?"

The bhikṣuṇīs responded, "Sisters! The World-honored One established a precept that this is not allowed."

Then they said further, "Venerables! We're inside the palace, and we get a man from time to time. When we don't get a man, we touch each other's sexual organs to indulge in sexual pleasures and it is not called sexual intercourse. Why don't the Venerables do this?"

Then, two from the group of six bhikṣuṇīs touched each other's sexual organs. Other bhikṣuṇīs saw this and said, "She's having sex with a man." After they got up, then the other bhikṣuṇīs realized it was not a man.

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you touch each other's sexual organs?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you touch each other's sexual organs?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If bhikṣuṇīs touch each other's sexual organs, they commit a lapse."

The meaning of "bhikṣuṇī" is as above.

"Touch" refers to touching [the vulva] with the palm of the hand, or foot, or with the vulva of one bhikṣuṇī rubbing the vulva of the other. If bhikṣuṇīs touch each other's vulva, the one who touches commits a wrongdoing. The one who is touched commits a lapse. If both touch each other's vulva, both commit a lapse.[36]

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

[36] In other vinayas, the precept involves a bhikṣuṇī using her own hand to touch her private area.

There is no offense if she has a certain illness, if she is walking about, if she is doing walking meditation, if she is sweeping the floor, or if she touches it with a cane by accident.[37] If she touches it with her hand while washing, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-four)

(CBETA2023.Q4, T22, no.1428, p.738b18-c19)

[37] In these situations, if there is unintentional physical contact with the genitals without any pleasure or attachment, no offense is committed.

## Precept regarding offering water to and fanning a bhikṣu (Bhikṣuṇī Lapse 75)

***Precept:*** *If a bhikṣuṇī gives water to a healthy bhikṣu or fans him, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, there was a householder and his wife who went forth from the household life to practice the path. At mealtime, they went to the village to go on almsround. Having obtained alms, they brought it back to the bhikṣuṇī monastery. During the meal, the bhikṣuṇī who had been his wife carried water and stood in front of him and also fanned him.

This bhikṣu said, "Please step aside! I am ashamed, don't stand in front of me."

The bhikṣuṇī said, "Why is the Venerable ashamed of me?"

He said further, "Why don't you leave quickly? I am ashamed."

The bhikṣuṇī replied, "When I stand in front of you, you say this is shameful. Previously, we did all kinds of things together, why weren't you ashamed then?" The bhikṣuṇī who had been his wife became angry, struck him with the handle of the fan, poured the water on his head, and left him to go to her room.

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached this bhikṣuṇī, "Why did you hit a bhikṣu out of anger?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished this bhikṣuṇī, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇī, did you hit a bhikṣu?"

Having admonished this bhikṣuṇī with innumerable skillful means, the World-honored One said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If, when a bhikṣu is eating, a bhikṣuṇī gives water to him or fans him, she commits a lapse." In this way, the World-honored One established this precept for the bhikṣuṇīs.

Then, the bhikṣuṇīs had doubts and did not dare to look after sick bhikṣus. Nobody gave them water nor dared to ask. The Buddha said, "I allow bhikṣuṇīs to look after sick bhikṣus. If they do not have water, you are allowed to ask. From now on, you should recite the precept in this way: If a bhikṣuṇī gives water to a healthy bhikṣu or fans him, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

If, when a healthy bhikṣu is eating, a bhikṣuṇī gives him water and stands in front of him to fan him, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she is looking after a sick bhikṣu who has no water and asks. In this case, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-five)

(CBETA2023.Q4,T22, no.1428, pp.738c20-739a20)

## Precept regarding standing and talking with a man in a secluded place
(Bhikṣuṇī Lapse 80)

***Precept:*** *If a bhikṣuṇī enters a village, stands, and talks with a man in a secluded place, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs[38] entered a village and stood talking with men in a secluded place. When laypeople saw this they all criticized, "These bhikṣuṇīs have no integrity or consideration for others. They practice impure activities, but externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They enter the village and stand talking with men in a secluded place; they are no different than prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you enter a village and stand talking with men in a secluded place?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you enter a village and stand talking with men in a secluded place?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a village, stands, and talks with a man in a secluded place, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Village" refers to laypeople's homes. "Secluded place" refers to a place out of sight and hearing. "A place out of sight" is dusty, foggy, or dark. "A place out of hearing" is where even regular speech cannot be heard. If a bhikṣuṇī enters a village and stands talking to a man in a secluded place, she commits a lapse. If she is accompanied by someone who is visually impaired but not hearing impaired, she commits a wrongdoing. If her companion is hearing impaired but not visually impaired, she commits a wrongdoing. If she stands and does not speak, she commits a wrongdoing.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if two bhikṣuṇīs accompany each other, if a knowledgeable person is her companion, if there are many women standing together, or there is someone who is neither visually nor hearing impaired, or she walks and doesn't stay, or she falls to the ground due to illness, or a powerful person forces her, or she is kidnapped and taken away, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty—the end)

(CBETA2023.Q4, T22, no.1428, p.740b24-c23)

[38] The term "group of six bhikṣuṇīs" is often stated as an archetype for bhikṣuṇīs who misbehave and is likely to refer to a single bhikṣuṇī from this group in the context of bhikṣuṇī lapses 80, 81, and 82.

## Precept regarding entering a screened place with a man (Bhikṣuṇī Lapse 81)

***Precept:*** *If a bhikṣuṇī enters a screened place with a man, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs entered a screened place with men. When laypeople saw this they all criticized, "These bhikṣuṇīs have no integrity or consideration for others. They practice impure activities, but externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? Why do bhikṣuṇīs enter a screened place together with men just like prostitutes and criminals?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you enter a screened place together with men?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, group of six bhikṣuṇīs, did you enter a screened place together with men?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a screened place with a man, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Screened place" refers to being obstructed by trees, a wall, a fence, cloth, or other items. A bhikṣuṇī enters a screened place together with a man, she commits a lapse. If she has a companion who is visually impaired but not hearing impaired, she commits a wrongdoing. If her companion is hearing impaired but not visually impaired, she commits a wrongdoing. If she stands still, she commits a wrongdoing.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if two bhikṣuṇīs accompany each other, if a knowledgeable person is her companion, if other women accompany her, or there is someone who is neither visually nor hearing impaired, or she walks and doesn't stay, or she falls to the ground due to illness, or a powerful person forces her to enter, or she is kidnapped, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty-one)

(CBETA2023.Q4, T22, no.1428, pp.740c24-741a21)

## Precept regarding sending your companions away and standing and whispering with a man in a secluded place (Bhikṣuṇī Lapse 82)

***Precept:*** *If a bhikṣuṇī enters a village and in a street or a lane sends her companions away and stands whispering with a man in a secluded place, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs stood talking together with men in a secluded place on the streets of a village, sent their companions away, and whispered in the men's ears alone. When laypeople saw this they all criticized, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? Why do bhikṣuṇīs enter a secluded place on the streets of a village, stand together talking with men, send their companions away, and whisper in the men's ears alone just like prostitutes and criminals?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you enter a village and stand whispering with men in a secluded place in the streets and lanes?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇīs, did you enter a village and in a secluded place on the streets and lanes and whisper in men's ears alone?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a village and in a street or a lane sends her companions away and stands whispering with a man in a secluded place, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Village" refers to laypeople's homes, streets, and lanes. "Secluded place" refers to a secluded place out of sight and hearing. "Secluded place out of sight" refers to not being visible to the eyes due to smoke, clouds, fog, dust, or darkness. "Secluded place out of hearing" refers to where even regular speech cannot be heard. "Whisper in the ear" refers to speaking next to the ear.

A bhikṣuṇī enters a village and in the streets and lanes, sends her companions away, goes to a place out of sight and hearing, and stands together with a man in a secluded place whispering to each other, she commits a lapse. If she is in a place out of sight but within hearing, she commits a wrongdoing. If she leaves a place within hearing and goes to a place that is in sight, she commits a wrongdoing.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if two bhikṣuṇīs accompany each other, if a knowledgeable woman is her companion, if other people accompany her, or her companion is neither visually nor hearing impaired. Or she falls to the ground due to illness, or a powerful person forces her, or she is kidnapped, or there are obstacles to her life or pure conduct. Or she sends her companion away to deliver something, or

her companion is ill, or has poor comportment and says, "Younger sister, you should leave! I will send food to you." Or her companion has a break of precepts, break of views, break of comportment rules,[39] or has been suspended, or should be expelled. If because of this matter there are obstacles to her life or pure conduct, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty-two)

(CBETA2023.Q4, T22, no.1428, p.741a22-b29)

[39] These are three of the distortions of four matters: breaks of precepts, views, comportment rules, and right livelihood. In this context, a break of precepts entails committing an offense that is either a defeat, remainder, or infraction. A break of views refers to adhering to wrong views. A break of comportment rules refers to committing an offense that is either a forfeiture-lapse, lapse, wrongdoing, or wrong speech. A break of right livelihood refers to obtaining resources in ways that are not in accord with the Dharma. See Wuyin, p. 75.

## Precept regarding sitting in a layperson's house and departing without telling the owner (Bhikṣuṇī Lapse 83)

***Precept:*** *If a bhikṣuṇī sits in a layperson's house and departs without telling the owner, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, a bhikṣuṇī put on her robe when it was time, carried her alms bowl, and went to a layperson's house. When she arrived, the woman of the house set up a single-seat bench, asked her to sit down, and left her and went back into the house. This bhikṣuṇī sat for an instant and then left her seat without telling the owner of the house.

As she was going out the door, a brahmin youth came and entered that house. He looked around and not seeing anyone, thought, "This bench would be useful to me." He then took it and left. The woman of the house came out, did not see the bhikṣuṇī or the single-seat bench, and immediately sent a message asking the bhikṣuṇī, "Where is the single-seat bench?"

The bhikṣuṇī replied, "I don't know. When I left, a brahmin youth came and entered your house. Maybe he took it; please ask him about this." The woman promptly went to ask him for it and got the bench back.

When laypeople saw this, they all criticized, "This bhikṣuṇī has no integrity or consideration for others. Externally she claims, 'I know the proper Dharma.' How is this the proper Dharma? Why did she sit on an owner's seat and leave without informing her, just like prostitutes and criminals?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached this bhikṣuṇī, "Why did a bhikṣuṇī sit on an owner's seat and leave without informing her?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished this bhikṣuṇī, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇī, did you sit on an owner's seat and leave without informing her?"

Having admonished this bhikṣuṇī with innumerable skillful means, the World-honored One said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī sits in a layperson's house and departs without telling the owner, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī enters and sits in a layperson's home, does not tell the owner and goes out the door, she commits a lapse. If she prepares and wishes to go; has one leg in the door and one leg out the door, but does not leave; if she makes an appointment to go but does not, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she informs the owner and leaves, or others are seated on the bench, or when she leaves she tells the person sitting next to her and that person says, "Just go, there's no problem"; or she sits on a rock, on a log, on a brick, on a layer of grass, or on a pile; or the roof is about to collapse, or a fire is burning, or there are dangerous snakes, fierce creatures, or criminals; or a powerful person forces her, she is kidnapped, or there are obstacles to her life or pure conduct. If

she does not tell the owner and leaves in all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty-three)

(CBETA2023.Q4, T22, no.1428, pp.741c01-742a8)

## Precept regarding making a seat and staying overnight in a layperson's house
(Bhikṣuṇī Lapse 85)

***Precept:*** *If a bhikṣuṇī enters a layperson's house, lays out a seat, and stays overnight without telling the owner, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, many bhikṣuṇīs were walking on the road toward Kośala and arrived at a village without a monastic residence. When they arrived, they laid out sitting mats by themselves and stayed overnight without telling the owner. When the laypeople saw this, they asked, "Who arranged for these bhikṣuṇīs to stay overnight here?"

They replied, "No one arranged for this. We came to stay here by ourselves."

Then the laypeople criticized them, "These bhikṣuṇīs have no integrity or consideration for others. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? Why did these bhikṣuṇīs, without telling the owner, enter his house and arrange to stay there themselves? How are they different from prostitutes and criminals?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the bhikṣuṇīs, "Why did these bhikṣuṇīs enter the house without telling the owner, sit, and lie down to stay overnight?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇīs, did you enter a house without telling the owner, sit, and lie down to stay overnight?"

Having admonished these bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a layperson's house, lays out a seat, and stays overnight without telling the owner, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Lay out a seat" refers to laying out grass or tree leaves, up to and including laying out felt bedding. A bhikṣuṇī enters a layperson's house and without telling the owner, lays out a sitting mat, and stays overnight. When the side of her body touches the ground, with each turn, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she tells the owner and stays overnight, if it is an empty house or a house for making merit, or an acquaintance or friend says, "You can stay, I'll tell the owner on your behalf," or a powerful person forces her, she is kidnapped, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty-five)

(CBETA2023.Q4, T22, no.1428, p.742b16-c16)

## Precept regarding entering a dark room together with a man (Bhikṣuṇī Lapse 86)

***Precept:*** *If a bhikṣuṇī enters a dark room together with a man, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 25: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs entered a dark room together with men. Laypeople saw this and criticized them, "These bhikṣuṇīs have no integrity or consideration for others. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? Why did bhikṣuṇīs enter a dark room together with men, like prostitutes and criminals?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you enter a dark room together with men?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, group of six bhikṣuṇīs, did you enter a dark room together with men?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a dark room together with a man, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Dark room" refers to not having a burning lamp, not having windows, not having light. A bhikṣuṇī enters a dark room together with a man, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if there is a burning lamp, windows, and light; or if she is forced to enter by a powerful person; there are obstacles to her life or pure conduct, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Eighty-six)

(CBETA2023.Q4,T22, no.1428, pp.742c17-743a11)

## Precept regarding a healthy bhikṣuṇī lying two together on the same bed
(Bhikṣuṇī Lapse 90)

***Precept:*** *If a bhikṣuṇī, without illness, lies two together on one bed, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 26: On one occasion, the Bhagavān was in Sāketa. Then, the group of six bhikṣuṇīs lay down two together on one bed. When other bhikṣuṇīs saw this, they said they were lying down together with a man. When they saw them get up, they knew it was not a man.

At that time, there was a great general, strong and wise, possessing all kinds of skills and capable in warfare. Not long after marrying his wife, he received an official edict to carry out a campaign. He thought, "I will now embark on a distant campaign. Who should I entrust my wife to?"

He was about to entrust her to a layperson, but there were many men in the layperson's home and he could not entrust her there. The great general had been acquainted with Bhikṣuṇī Bhaddā Kāpilānī and thought, "Now, I would rather entrust my wife to Bhikṣuṇī Kāpilānī and set forth on the campaign." Thus, he left her there.

When Bhikṣuṇī Kāpilānī received his wife, for the sake of protection, they stayed overnight together in the same bed. Bhikṣuṇī Kāpilānī's body was slender and soft, and when the wife had contact with it, defiled attachment arose in her mind. When the great general returned from his campaign and welcomed his wife back home, his wife delighted in and was attached to the bhikṣuṇī's slender body, and ran away to return to the bhikṣuṇī's place. This great general thought, "I wished to do what is good, but instead obtained what is bad. Why does my wife no longer love and delight in me now, but have defiled attachment to the bhikṣuṇī, and run away to return to her place?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs and Bhikṣuṇī Bhaddā Kāpilānī, "Why did you lie down two together on one bed?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs and Bhikṣuṇī Kāpilānī, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you lie down two together on one bed?"

Having admonished the group of six bhikṣuṇīs and Bhikṣuṇī Kāpilānī with innumerable skillful means, the World-honored One said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī lies two together on one bed, she commits a lapse." In this way, the World-honored One established a precept for the bhikṣuṇīs.

Then, there were those who had doubts and did not dare to lie down on a bed together with a sick bhikṣuṇī, and did not dare to take turns sitting down, and take turns lying down. The Buddha said, "I allow you to lie down on the same bed as someone who is sick. I allow you to take turns sitting and take turns lying down. From now on, you should recite the precept in this way: If a bhikṣuṇī, without illness, lies two together on one bed, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Bed" refers to five types as above.[40] Those bhikṣuṇīs are without illness and lie down two together on the same bed, when the side of their body touches the bedding that has been laid out, each instance is a lapse. With each turn, each instance is a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she lies together on the bed with a sick person; if they take turns sitting and take turns lying down; if she falls to the ground due to illness; if a powerful person forces her, or she is kidnapped, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Ninety)

(CBETA2023.Q4, T22, no.1428, p.744a25-c5)

[40] A string bed is a foldable lightweight seat made of boards and woven with rope, similar to a modern folding chair. Light and easy to carry, it is one of the eighteen items that monastics are allowed to carry with them. It is mostly used for meditation or rest. A wooden bed is similar but made of wooden boards and used primarily for sitting or lying down indoors. There are five types of string beds and five types of wooden beds.

## Precept regarding sharing the same mattress and quilt (Bhikṣuṇī Lapse 91)

***Precept:*** *If bhikṣuṇīs lie together on one mattress and share the same quilt, they commit a lapse, unless it is an exceptional time.*

Dharmaguptaka Vinaya Fascicle 26: On one occasion, the Bhagavān was in Sāketa. Then, the group of six bhikṣuṇīs lay down two together on the same mattress and shared the same quilt. When other bhikṣuṇīs saw this, they said they were lying down together with a man. When they saw them get up, they knew it was not a man.

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you lie down two together on the same mattress and share the same quilt?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you lie down two together on the same mattress and share the same quilt?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If bhikṣuṇīs lie down two together on the same mattress and share the same quilt, they commit a lapse." In this way, the World-honored One established a precept for the bhikṣuṇīs.

The bhikṣuṇīs spread a layer of grass or tree leaves. They had doubts and did not dare to lie down together. The Buddha said, "I allow bhikṣuṇīs to spread individual felt bedding. If it is winter and there is just one blanket, I allow each of them to wear their inner garment[41] and lie down together. From now on, you should recite the precept in this way: If bhikṣuṇīs lie together on one mattress and share the same quilt, they commit a lapse, unless it is an exceptional time."

The meaning of "bhikṣuṇī" is as above.

Those bhikṣuṇīs lie down two together on the same mattress and share one quilt. As the side of their bodies touch the bed, they commit a lapse. Each instance when they turn is a lapse. If they share the same mattress but have different blankets, they commit a wrongdoing. If they share the same blanket but have different mattresses, they commit a wrongdoing.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if they spread out a layer of grass or tree leaves and each spreads out felt bedding; if in the winter they share the same blanket and each wear their inner garment; if she falls to the ground due to illness; if she is forced by a powerful person or kidnapped, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first

[41] The Buddha allowed monastics to make three types of inner garments that cover: (1) from below the head to the ankles and the left arm and hand completely, (2) from below the head to the mid-shins and the left arm up to the wrist, (3) from below the head to the knees and the left arm up to the elbow.

to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Ninety-one)

(CBETA2023.Q4, T22, no.1428, pp.744c06-745a5)

## Precept regarding associating closely with laypeople (Bhikṣuṇī Lapse 99)

***Precept:*** *If a bhikṣuṇī associates closely with a layperson and the layperson's child, lives together with them, and engages in inappropriate conduct, other bhikṣuṇīs should advise her, "Venerable, do not associate closely with the layperson and the layperson's child, live together, and engage in inappropriate conduct. Venerable, you should live elsewhere. If you do, you will benefit from the Buddhadharma and live in peace and happiness." If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a lapse [upon the third admonition].*

Dharmaguptaka Vinaya Fascicle 26: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, a bhikṣuṇī associated closely with a layperson and the layperson's child, lived together with them, and engaged in inappropriate conduct. Then, the bhikṣuṇīs advised her, "You should not associate closely with a layperson and the layperson's child and engage in inappropriate conduct. You, Venerable, should live elsewhere. If you live elsewhere, you will benefit from the Buddhadharma and live in peace and happiness."

However, she intentionally did not go to live elsewhere. When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached that bhikṣuṇī, "Why do you associate closely with a layperson and the layperson's child, live together with them, and engage in inappropriate conduct?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the Buddha.

Due to these circumstances, the Buddha gathered the bhikṣu saṅgha and admonished that bhikṣuṇī, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why do you associate closely with a layperson and the layperson's child, live together with them, and engage in inappropriate conduct?"

Having admonished her, he said to the bhikṣus, "From now on, I allow the saṅgha to perform a one-motion three-proclamations saṅghakarman to admonish that bhikṣuṇī to abandon this behavior. You should perform the admonition to abandon this behavior as follows. The assembly should appoint someone who is capable of performing a saṅghakarman as above. She should announce as follows:

'Virtuous saṅgha, please listen. Bhikṣuṇī So-and-so associates closely with a layperson and the layperson's child, lives together with them, and engages in inappropriate conduct. Other bhikṣuṇīs have advised her, "You, Venerable! Do not associate closely with a layperson and the layperson's child and engage in inappropriate conduct. Venerable, you should live elsewhere. If you live elsewhere, you will benefit from the Buddhadharma and live in peace and happiness." That bhikṣuṇī intentionally refused to change. If the saṅgha is already, may the saṅgha agree to admonish Bhikṣuṇī So-and-so to abandon this behavior: "Venerable! Do not associate closely with a layperson and the layperson's child and engage in inappropriate conduct. You should live elsewhere. If you live elsewhere, you will benefit from the Buddhadharma and live in peace and happiness." This is the motion.

'Virtuous saṅgha, please listen. Bhikṣuṇī So-and-so associates closely with a layperson and the layperson's child, lives together with them, and engages in inappropriate conduct. Other bhikṣuṇīs have advised her, "Venerable! Do not associate closely with a layperson and the layperson's child, live together with them, and engage in inappropriate conduct. Venerable, you should now live

elsewhere. If you live elsewhere, you will benefit from the Buddhadharma and live in peace and happiness." Yet, she intentionally refused to change. The saṅgha now admonishes Bhikṣuṇī So-and-so to abandon this behavior: "Venerable! Do not associate closely with a layperson and the layperson's child, live together with them, and engage in inappropriate conduct. Venerable, you should live elsewhere. If you live elsewhere, you will benefit from the Buddhadharma and live in peace and happiness." Those who agree that the saṅgha admonishes Bhikṣuṇī So-and-so to abandon this behavior remain silent. Those who do not agree speak up.' State the second and third proclamation in the same way.

'Since the saṅgha has shown its silent approval, this bhikṣuṇī saṅgha has completed admonishing Bhikṣuṇī So-and-so to abandon this behavior. This matter will proceed as decided.'"

After the saṅgha assembly had performed the one-motion three-proclamations saṅghakarman for that bhikṣuṇī to abandon this behavior, they reported it to the bhikṣus, and the bhikṣus went to inform the Buddha. The Buddha said to the bhikṣus, "If there is such a bhikṣuṇī, the bhikṣuṇī saṅgha should perform a one-motion three-proclamations saṅghakarman to admonish her to abandon this behavior. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī associates closely with a layperson and the layperson's child, lives together with them, and engages in inappropriate conduct, other bhikṣuṇīs should advise her, 'Venerable, do not associate closely with the layperson and the layperson's child, live together, and engage in inappropriate conduct. Venerable, you should live elsewhere. If you do, you will benefit from the Buddhadharma and live in peace and happiness.' If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a lapse [upon the third admonition]."

The meaning of "bhikṣuṇī" is as above.

"Associate closely" refers to often talking, often laughing, often flirting.

"Layperson" means someone who has yet to go forth from the household life.

"Child" also refers to someone who has yet to go forth from the household life.

A bhikṣuṇī associates closely with a layperson and the layperson's child, lives together with them, and engages in inappropriate conduct. Other bhikṣuṇīs should advise this bhikṣuṇī, "Venerable! Do not associate closely with the layperson and the layperson's child and engage in inappropriate conduct. You should live elsewhere. If you do, you will benefit from the Buddhadharma and live in peace and happiness. You can abandon this behavior now. Do not commit a grave offense again after being admonished by the saṅgha." If she listens to advice, good.

If she does not listen to advice, state the motion. After stating the motion, say, "Venerable, I have stated the motion, the proclamations still remain. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If she listens to advice, good.

If she does not listen to advice, perform the first proclamation. After performing the first proclamation, say, "Venerable, the motion and the first proclamation are complete. Two proclamations still remain. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If she listens to advice, good.

If she does not listen to advice, perform the second proclamation. After performing the second proclamation, say, "Venerable, the motion and the two proclamations are complete. One proclamation still remains. You can abandon this behavior. Do not commit a grave offense again after being admonished by the saṅgha." If she listens to advice, good.

If she does not listen to advice and the third proclamation is complete, she commits a lapse. If she repents after the motion and two proclamations are complete, she commits three wrongdoings. If she repents after the motion and one proclamation is complete, she commits two wrongdoings. If she

repents after the motion is complete, she commits one wrongdoing. If before the motion is complete or prior to the statement of the motion she associates closely with a layperson and the layperson's child and engages in inappropriate conduct, these are all wrongdoings."

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if they repent when first advised; if the admonition is performed with a non-dharma transaction with someone separate from the group, a non-dharma transaction with a harmonious saṅgha, a dharma transaction with someone separate from the group, a semblance of dharma transaction with someone separate from the group, or a semblance of dharma transaction with a harmonious saṅgha; if the admonition is contrary to the Dharma, Vinaya, and the teachings of the Buddha. Also, in all cases where the admonition is not performed, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Ninety-nine)

(CBETA2023.Q4, T22, no.1428, pp.747b26-748b10)

## Precept regarding going to see a palace (Bhikṣuṇī Lapse 100)

***Precept:*** *If a bhikṣuṇī goes to look at a royal palace, an elegantly decorated hall, a garden, or a bathing pool, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 26: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, the group of six bhikṣuṇīs went to look at a royal palace, an elegantly decorated hall, a garden, and a bathing pool. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They even went to look at a royal palace, an elegantly decorated hall, a garden, and a bathing pool, like prostitutes and criminals."

At that time, the bhikṣuṇīs heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you go to look at a royal palace, an elegantly decorated hall, a garden, and a bathing pool?" At that time, the bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the Buddha.

Due to these circumstances, the Buddha gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. How, group of six bhikṣuṇīs, could you go to look at a royal palace, an elegantly decorated hall, a garden, and a bathing pool?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī goes to look at a royal palace, an elegantly decorated hall, a garden, or a bathing pool, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

If a bhikṣuṇī goes to look at a royal palace, an elegantly decorated hall, a garden, or a bathing pool, whether going from on the road to another road, from on the road to off the road, from off the road to on the road, from high to low, from low to high, if she goes and sees it, she commits a lapse. If she does not see it, she commits a wrongdoing. If she makes preparations and wishes to go but does not go, or makes an appointment to go together but does not go, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she goes to the royal palace with a message to convey, if she is summoned or if she is invited, if the road passes through it, if she is staying there, if a powerful person forces her, she is kidnapped and taken away, or there are obstacles to her life or pure conduct. If she goes to look at an elegantly decorated hall repeatedly for the sake of matters related to the saṅgha or a stūpa, wishing to learn and imitate construction concepts or artistic techniques, no offense is committed. If she passes through while going to a monastery to receive instructions and listen to the Dharma or while traveling to a place where she has been invited; if she is staying there, or she is forced by a powerful person, or she is kidnapped and taken away; or for the sake of matters related to the saṅgha or a stūpa she goes to see a garden or a bathing pool wishing to learn and imitate construction concepts or artistic techniques. In all these cases, no offense is committed. There is no offense for the first to

commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (One hundred)

(CBETA2023. Q4,T22, no.1428, p.748b11-c13)

## Precept regarding bathing naked in a river or pond (Bhikṣuṇī Lapse 101)

***Precept:*** *If a bhikṣuṇī bathes naked in a river, spring, or stream, she commits a lapse.*[42]

Dharmaguptaka Vinaya Fascicle 26: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, the group of six bhikṣuṇīs bathed naked in a river, spring, pond, and deep water. Then there were prostitutes and criminals who went to the bhikṣuṇīs and said, "You are young and hair has yet to grow under your armpits. Why did you go forth from the household life to learn the path and cultivate pure conduct? Now you are young, you can amuse yourselves together in attachment and desire, and when you are old you can practice pure conduct. In this way, you will fully obtain both things."[43]

When the younger bhikṣuṇīs among them heard this, dissatisfaction arose in their minds. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others. They practice impure activities, but externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They bathe naked in a river, spring, pond, and deep water; they are no different from prostitutes and criminals."

At that time, the bhikṣuṇīs heard this, and among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you bathe naked in a river, spring, pond, and deep water?" Then, the bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the Buddha.

Due to these circumstances, the Buddha gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇīs, did you bathe naked in a river, spring, pond, and deep water?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī bathes naked in a river, spring, deep water, or pond, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī should conceal her body with four things while bathing: bathing at a place where the bank of a stream bends, a place covered by the shade of trees, the water is dammed, or using a robe to cover her body. In the first three situations she may not take or give things to others; if she covers her body with a robe, she may perform all matters in accord with the Dharma.[44]

A bhikṣuṇī washes her body naked in a river, pond, stream, or deep water, when she is completely immersed, she commits a lapse. If she is not completely immersed, she commits a wrongdoing. If she

[42] The emphasis of this and the next precept is that monastics should not expose their naked body.

[43] They are suggesting that the bhikṣuṇīs return to lay life.

[44] When bathing, bhikṣuṇīs must avoid exposing their bodies in some way: in a curved place on the bank of a stream, in the shade of a tree, in water with rocks or other natural barriers, fully immersing the body in the water, or covering the body with clothes. The first three methods do not allow bhikṣuṇīs to pass things used for bathing (such as soap) to avoid exposing the body. If they wear a bathing cloth, they can pass each other things without exposing their body. This precept was established to maintain the comportment and privacy of bhikṣuṇīs. Bathing naked in a place where their body can be seen invites criticism from society and exposes bhikṣuṇīs to assault by a man.

prepares and wishes to bathe but does not, if she makes an appointment but does not go, all these are wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if it's a place where the riverbank bends, a place covered by the shade of trees, where water is dammed, or she uses a robe to cover her body, or a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (One)

(CBETA2023.Q4, T22, no.1428, pp.748c14-749a18)

## Precept regarding making a bathing robe that exceeds measurements
(Bhikṣuṇī Lapse 102)[45]

***Precept:*** *If a bhikṣuṇī makes a bathing robe, she should make it according to a set size—six Buddha fingerspans long and two and a half Buddha fingerspans wide. If she makes it larger, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 26: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, the World-honored One allowed bhikṣuṇīs to make a bathing robe. Then, the group of six bhikṣuṇīs heard that the World-honored One allowed bhikṣuṇīs to make a bathing robe, so they then made extra wide and large bathing robes. When other bhikṣuṇīs saw this, they asked, "The Buddha allowed bhikṣuṇīs to keep five robes. Which robe is this?"

They replied, "These are our bathing robes."

When the bhikṣuṇīs heard this, there were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "The World-honored One allowed us to keep a bathing robe. Why did you then make extra wide and large bathing robes?" Then, the bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇīs, did you make extra wide and large bathing robes?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī makes a bathing robe, she should make it according to a set size—six Buddha fingerspans long and two and a half Buddha fingerspans wide. If she makes it larger, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Bathing robe" refers to covering the body while bathing.

A bhikṣuṇī makes a bathing robe and the length exceeds the measurements but the width is adequate, the length is adequate but the width exceeds the measurements, or both completely exceed the measurements,[46] if she cuts and finishes such a robe herself, she commits a lapse. If she does not

[45] Bhikṣu lapse 89 regulates making a robe for bathing in the rain that exceeds measurements; some vinaya resources list it as being in common with this bhikṣuṇī precept. Nonetheless, this bhikṣu precept is not classified as being related to sexual activity as its origin story involves bad comportment. Dharmaguptaka Vinaya Fascicle 10: The Buddha told the bhikṣus to bathe in the last heavy rain of the season. A donor's maidservant who was sent to inform the bhikṣus about a meal offering saw them bathing naked in the rain from afar and mistook them for non-Buddhist naked ascetics. The donor then offered bathing robes to the bhikṣus, and subsequently to the bhikṣuṇīs after seeing them bathing naked in a pond and receiving advice from criminals and prostitutes to disrobe. Bhikṣus may only use their bathing robe in the summer months, whereas bhikṣuṇīs can use it year-round, indicating a difference in its purpose.

[46] Bathing robes are made to a set size made according to what suits the size of an individual's body. It should cover the shape of the body, but cannot be too long as stepping on it could be dangerous. The bathing robes of the six bhikṣuṇīs were excessively large, which could foster greed and trigger criticism from society about the extravagance of the monastic community, since cloth was difficult to obtain during the Buddha's time. Large bathing robes indicate misusing donations given to monastics.

finish it, she commits a wrongdoing. If she asks others to do the cutting, when it is finished she commits a lapse. If it is not finished, she commits a wrongdoing. If she makes it for someone else, whether it is finished or not, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she makes it according to the measurements or smaller than the measurements. If she obtains a robe that is already finished, she should cut it so that it is in accordance with the Dharma. If she folds it, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Two)

(CBETA2023.Q4,T22,no.1428,p.749a19-b16)

## Precept regarding handing food to laypeople and non-Buddhists (Bhikṣu Lapse 41, Bhikṣuṇī Lapse 112)[47]

***Precept:*** *If a bhikṣuṇī gives food with her own hands to a layperson or a non-Buddhist, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 15: On one occasion, the Buddha and 2,500 disciples travelled from Kośala to Śrāvastī. At that time, there were donors who offered a great amount of rice cakes and other food to the Buddha and the monastic assembly. Then, the World-honored One said to Ānanda, "You should distribute these rice cakes to the saṅgha assembly."

Ānanda did as he was instructed and distributed the rice cakes to the saṅgha assembly, after which there were still leftovers.

The Buddha further told Ānanda, "Take these leftover rice cakes and give them to beggars."

Ānanda did as he was instructed and gave each person one rice cake.

Then, in that group of beggars, there was a female naked non-Buddhist mendicant who was good-looking. When Ānanda distributed the rice cakes, there were rice cakes stuck together. Thinking it was a single rice cake, he gave it to this woman.

This woman then asked the people around her, "How many rice cakes did you receive?"

Then they replied, "I received one rice cake." They then asked her, "How many rice cakes did you receive?"

She replied, "I received two rice cakes."

Then other women said to this woman, "He had an illicit affair with you, otherwise why would he give you two rice cakes?"

When Ānanda heard these words he became worried, and when the bhikṣus heard this they were unhappy as well.

Then, in that assembly there was a brahmin. Having eaten there, he went toward Kośala. On the way, he met a faithful brahmin astrologer who asked him, "Where did you come from?"

He said, "I came from Śrāvastī."

Then the astrologer asked, "Is it possible to obtain food and drink by begging in Śrāvastī? Moreover, is it possible to obtain enough to sustain your practice?"

The brahmin replied, "It is possible to obtain what you seek."

The astrologer asked, "Who did you obtain food from?"

He replied, "I obtained it from the shaven-headed householder."

Then the astrologer asked, "Who is the shaven-headed householder?"

The brahmin replied, "He is the renunciate Gautama."

The brahmin astrologer asked, "What kind of person are you? After you've eaten his food, you speak such nonvirtuous words."

The brahmin went to the monastery and told the bhikṣus what he had heard. Then, the bhikṣus related these two circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and said, "From now on, I establish this precept for the bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a

[47] The offense is the same for bhikṣus and bhikṣuṇīs but the origin story is different. In the bhikṣuṇīs' vinaya, there is an offense if a layman is involved; that is an exception for the bhikṣus.

bhikṣu gives food to a naked non-Buddhist mendicant, whether male or female, he commits a lapse." In this way, the World-honored One established this precept for the bhikṣus.

Other non-Buddhist mendicants said angrily, "One or two non-Buddhists had faults, but what faults do we have such that we cannot receive food?"

The bhikṣus informed the Buddha, and the Buddha said, "From now on, if bhikṣus wish to give food, they should give it by putting it on the ground or having someone else give it. From now on, you should recite the precept in this way: If a bhikṣu gives food with his own hands to a non-Buddhist man or non-Buddhist woman, he commits a lapse."

The meaning of "bhikṣu" is as above.

"Non-Buddhist" refers to naked adherents of non-Buddhist teachings.

"Mendicant" (*parivrājaka*) is a general term for all non-Buddhist renunciates.

"Non-staple food" (*khādanīya*) refers to edible roots and includes edible fruits, oil, and food ground into a powder.

"Food" refers to rice, grits, dried boiled rice, fish, and meat.

If a bhikṣu gives food with his own hands to a naked non-Buddhist man or woman, he commits a lapse. If he gives and it is accepted, he commits a lapse. If he gives and it is not accepted, he commits a wrongdoing. If he prepares and wishes to give but does not give, returns, and regrets it, these are all wrongdoings.

Bhikṣuṇīs commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if it is given by abandoning it on the ground, by having someone else give it, or if it is given to parents, to laborers building a stūpa, to laborers building individual lodgings, or if it is food given as payment, or a powerful person takes it by force. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Forty-one—the end)

(CBETA, T22, no.1428, p.664,b19-p.665,a3)

**Bhikṣuṇīs' Vinaya**

Dharmaguptaka Vinaya Fascicle 27: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, Upananda, son of the Śākyas, had two śrāmaṇeras, one named Ear (*karṇa*) and the other named Honey (*madhu*). One of them gave up the path and the other joined a non-Buddhist assembly while wearing monastic robes. Then, the group of six bhikṣuṇīs brought food to give to the layperson and the one who had joined non-Buddhists.

When the bhikṣuṇīs heard this, there were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you bring food to give to a lay person and someone who has joined non-Buddhists?" Then, the bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you bring food to give to a lay person and someone who has joined non-Buddhists?"

Having admonished the group of six bhikṣuṇīs with innumerable skillful means, the World-honored One said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and

including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī gives edible food to a layperson or someone who has joined non-Buddhists, she commits a lapse."[48] In this way, the World-honored One established this precept for bhikṣuṇīs.[49]

The bhikṣuṇīs had doubts and did not dare give by placing it on the ground, and did not dare have someone else give it. The Buddha said, "I allow you to have someone else give it, or give by placing on the ground. From now on, you should recite the precept in this way: If a bhikṣuṇī gives food with her own hands to a layperson or someone who has joined non-Buddhists, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Layperson" refers to someone who has yet to go forth from household life.

"Non-Buddhist" refers to someone who has gone forth from the household life outside of the Buddhadharma.

"Edible food" is as above.

A bhikṣuṇī gives food with her own hands to a layperson or someone who has joined a non-Buddhist path. She gives and the latter accepts, she commits a lapse. If they do not accept, she commits a wrongdoing. She prepares and wishes to give but does not give, or makes an appointment to give but regrets it and does not give, these are all wrongdoings.

Bhikṣus commit a lapse. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if it is given by placing it on the ground, or by having someone else give it, or if it is given to parents or to laborers building a stūpa, or if a powerful person takes it by force. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Twelve)

(CBETA2023.Q4, T22, no.1428, p.752b21-c19)

[48] In addition to differences in the origin stories for the bhikṣu and bhikṣuṇī precept, there are also differences in terms of who the offense is committed with. Bhikṣus commit a lapse if they give to a non-Buddhist man or non-Buddhist woman. Bhikṣuṇīs commit a lapse if they give to a non-Buddhist man, layman, or non-Buddhist woman.

[49] In the discussion of the bhikṣu precept, it says, "Bhikṣuṇīs commit a wrongdoing," while here it says they commit a lapse. Past Chinese masters have noted this discrepancy. There could be an error in the text.

## Precept regarding lying on a layperson's bed (Bhikṣuṇī Lapse 115)

***Precept:*** *If a bhikṣuṇī enters a layperson's house and sits or lies on a small or large bed, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 27: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. When it was time, Bhikṣuṇī Sthūlanandā put on her robe and carried her alms bowl to a layperson's home, spread her seat and sat down. Then, that layperson's wife took off her jewelry and clothes, and went to the backyard to bathe. Then, Bhikṣuṇī Sthūlanandā immediately put on her jewelry and clothes, and lay down on the layperson's bed.

Then, that layperson who had gone out earlier and was not there, later traveled back and entered his house. Upon seeing Sthūlanandā, he thought she was his wife. He immediately lay down, took her hand, caressed her, and kissed her on the mouth. As he caressed her, he realized that her head was bald, and he asked, "Who are you?"

She replied, "I am Bhikṣuṇī Sthūlanandā."

The layperson said, "Why are you wearing my wife's jewelry and clothes and lying on my bed? When I saw you, I thought you were my wife. You must leave quickly! From now on, you are not allowed to return and enter my house again."

When the bhikṣuṇīs heard this, there were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Sthūlanandā, "Why did you wear his wife's jewelry and clothing and lie on his bed?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you enter a layperson's house, put on his wife's jewelry and clothes, and lie on his bed, causing the layperson to be displeased?"[50]

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a layperson's house and sits or lies on a small or large bed, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Layperson's house" refers to a village.

"Small bed" refers to a couch for sitting.

"Large bed" refers to a bed for lying down.

A bhikṣuṇī enters a layperson's house, and sits or lies down on a small bed or large bed, as the side of her body touches the bed, with each turn it is an instance of a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

[50] This precept is only found in the Dharmaguptaka Vinaya. The focus of the precept is on lying on a layperson's bed, not on wearing a layperson's clothes. Even if a bhikṣuṇī wearing monastic robes laid on a layperson's bed, she would still commit an offense.

There is no offense if she has a certain illness at that time; if she sits alone on a couch, spreads many seats for the bhikṣuṇī saṅgha, or falls to the ground due to illness; if a powerful person forces her, she is incarcerated, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifteen)

(CBETA 2023.Q4, T22, no. 1428, p. 753b8-c10）

## Precept regarding entering a bhikṣu monastery without announcement
(Bhikṣuṇī Lapse 144)

***Precept:*** *If a bhikṣuṇī knows that bhikṣus are in a monastery and enters without making an announcement, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, in Śrāvastī there was a very knowledgeable bhikṣuṇī who passed away. Subsequently, there were bhikṣuṇīs who went to a monastery where bhikṣus resided and erected a stūpa for her. The bhikṣuṇīs often came to the monastery and stood talking and laughing; they chanted, cried with sorrow, or adorned their bodies, consequently distracting the bhikṣus who sat in meditation.

Then, there was the Venerable elder Kapila who often enjoyed sitting in meditation. After the bhikṣuṇīs had left, he went that day to destroy the stūpa and discarded it outside the monastery. When the bhikṣuṇīs heard that Kapila had destroyed the stūpa, they took up knives, staves, tiles, and stones and came, wanting to attack him, but Kapila immediately flew into space using his supernormal powers.

When the bhikṣuṇīs heard this, there were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the bhikṣuṇīs, "Why would you want to carry knives, staves, tiles, and stones to hit Kapila?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why would you carry knives, staves, tiles, and stones with the wish to hit a bhikṣu?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a bhikṣu monastery, she commits a lapse." In this way, the World-honored One established this precept for bhikṣuṇīs.

The bhikṣuṇīs had doubts and did dare to enter a monastery where there were not bhikṣus. The Buddha said, "I allow you to enter. From now on, you should recite the precept in this way: If a bhikṣuṇī enters a monastery where there are bhikṣus, she commits a lapse." In this way, the World-honored One established this precept for bhikṣuṇīs.

Then the bhikṣuṇīs did not know whether there were bhikṣus or not, and later learned there were bhikṣus. Some performed the confession for committing a lapse, others were doubtful. "Those who do not know do not commit an offense." The Buddha said, "From now on, you should recite the precept in this way: If a bhikṣuṇī knows that bhikṣus are in a monastery and enters, she commits a lapse."

The bhikṣuṇīs wished to request instruction but did not know who to request. They had doubts and wished to ask questions but did not know who to ask. They did not dare to enter a monastery. The Buddha said, "From now on, I allow you to make an announcement, then enter a monastery."

They wished to pay respect to a Buddha's stūpa or a hearer's stūpa. The Buddha said, "I allow those who wish to pay respect to a Buddha's stūpa or a hearer's stūpa to enter directly. Others should

enter after making an announcement. From now on, you should recite the precept in this way: If a bhikṣuṇī knows that bhikṣus are in a monastery and enters without making an announcement, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

If a bhikṣuṇī knows that there are bhikṣus in a monastery and enters without making an announcement, she commits a lapse. If she has one foot in the door, the other foot outside the door and prepares and wishes to enter, if she makes an appointment to enter but does not enter, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she does not know beforehand; if she enters where there are no bhikṣus; if it is to pay respect to a Buddha's stūpa or a hearer's stūpa; if she enters after informing them, if she comes to receive instruction; if she comes and enters wishing to ask Dharma questions; if she has been invited, if the road passes through there, or if she stays overnight there,[51] or a powerful person forces her to go, or she is incarcerated and forced to go, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Forty-four)

(CBETA 2023.Q4, T22, no. 1428, pp. 766c03-767a17)

[51] A bhikṣuṇī may stay overnight in a bhikṣu monastery as long as the monastics are mindful of applicable precepts, for example, not being together in a screened place, not staying in the same room overnight, and protecting their three robes.

## Precept regarding asking a man to treat a boil without informing the assembly
(Bhikṣuṇī Lapse 147)

***Precept:*** *If a bhikṣuṇī has an abscess or any kind of boil and has a man open or bandage it without informing the assembly or another bhikṣuṇī, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in the Nyagrodha Park in Kapilavastu, a town of the Śākyas. Then, an abscess grew on Bhikṣuṇī Bhaddā Kāpilānī's body and she had a man open it. This bhikṣuṇī's body was slender and soft, no different from a celestial being's body. When the man's hand touched her body and felt how smooth it was, defiled attachment arose in him. He grabbed her from the front and wanted to rape her. She immediately called out loudly, "Don't do that! Don't do that!"

When the bhikṣuṇīs around heard her voice, they all came to ask, "Why are you shouting loudly?" She fully reported these circumstances.

When the bhikṣuṇīs heard this, there were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached Bhaddā Kāpilānī, "Why did a bhikṣuṇī have a man open an abscess?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the Bhikṣuṇī Bhaddā Kāpilānī, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you have a man open an abscess on your body?"

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī has an abscess or any kind of boil and has a man open or bandage it without informing the assembly or another bhikṣuṇī, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Saṅgha" is also as above.

If an abscess or any kind of boil grows on a bhikṣuṇī's body and she has a man open it without informing the assembly, each cut of the knife is a lapse. If he bandages it, each time the bandage is wrapped around is a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she informs the saṅgha assembly and has a man open an abscess or boil or bandage it, or a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Forty-seven)

(CBETA2023.Q4, T22, no.1428, p.767c5-29)

## Precept regarding applying perfume on your body (Bhikṣuṇī Lapse 150)

***Precept:*** *If a bhikṣuṇī applies perfume and rubs it on her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs applied perfume and rubbed it on their bodies. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others. They practice impure activities, but externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They apply perfume on their bodies; they are no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you apply a lot of perfume on your bodies?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs apply perfume on their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī applies perfume and rubs it on her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī applies perfume and rubs it on her body, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty)

(CBETA2023.Q4, T22, no.1428, p.768c9-28)

## Precept regarding applying sesame paste on your body (Bhikṣuṇī Lapse 151)

***Precept:*** *If a bhikṣuṇī applies sesame paste and rubs it on her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs applied sesame paste and rubbed it on their bodies. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? Why do they take sesame paste and apply it on their bodies like criminals and prostitutes?"

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you apply sesame paste on your bodies?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs apply sesame paste on their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī applies sesame paste and rubs it on her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī applies sesame paste and rubs it on her body, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-one)

(CBETA2023.Q4, T22, no.1428, pp.768c29-769a20)

## Precept regarding asking a bhikṣuṇī to massage your body (Bhikṣuṇī Lapse 152)

***Precept:*** *If a bhikṣuṇī has a bhikṣuṇī massage her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs had other bhikṣuṇīs massage their bodies.[52] When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They have bhikṣuṇīs massage their bodies; they are no different from criminals and prostitutes."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you have other bhikṣuṇīs massage your bodies?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs have other bhikṣuṇīs massage their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī has a bhikṣuṇī massage her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī has a bhikṣuṇī massage her body, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-two)

(CBETA2023.Q4, T22, no.1428, p.769a21-b12)

[52] In bhikṣuṇī lapses 150-151, the emphasis is on not applying fragrances, powders, and such beautifying substances on the body or using them to bathe. In bhikṣuṇī lapses 152-155, the emphasis is on having close physical contact with another, including pushing, pulling, and kneading. Hence the use of the word "massage" throughout these precepts. Lapses 150-151 pertain to adorning one's external appearance. Lapses 152-155 guard against problems that could arise from close physical contact.

## Precept regarding asking a śikṣamāṇā to massage your body (Bhikṣuṇī Lapse 153)

***Precept:*** *If a bhikṣuṇī has a śikṣamāṇā massage her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs had śikṣamāṇās massage their bodies. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They have śikṣamāṇās massage their bodies; they are no different from criminals and prostitutes."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "Why did you have śikṣamāṇās massage your bodies?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs have śikṣamāṇās massage their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī has a śikṣamāṇā massage her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī has a śikṣamāṇā massage her body, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-three)

(CBETA2023.Q4, T22, no.1428, p.769b13-c4)

## Precept regarding asking a śrāmaṇerī to massage your body (Bhikṣuṇī Lapse 154)

***Precept:*** *If a bhikṣuṇī has a śrāmaṇerī massage her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs had śrāmaṇerīs massage their bodies. When the laypeople saw this, they criticized them, "This group of six bhikṣuṇīs has no integrity or consideration for others and violate pure conduct. They have śrāmaṇerīs massage their bodies; they are no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you have śrāmaṇerīs massage your bodies?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs have śrāmaṇerīs massage their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī has a śrāmaṇerī rub her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī has a śrāmaṇerī massage her body, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-four)

(CBETA2023.Q4, T22, no.1428, p.769c5-24)

## Precept regarding asking a laywoman to massage your body (Bhikṣuṇī Lapse 155)

***Precept:*** *If a bhikṣuṇī has a laywoman rub her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, the group of six bhikṣuṇīs had laywomen massage their bodies. When the laypeople saw this, they criticized them, "This group of six bhikṣuṇīs has no integrity or consideration for others and violate pure conduct. They have laywomen massage their bodies; they are no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you have laywomen massage your bodies?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs have laywomen massage their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī has a laywoman massage her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī has a laywoman massage her body, she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-five)

(CBETA2023.Q4,T22,no.1428,pp.769c25-770a15)

## Precept regarding wearing padding to make your figure more attractive
(Bhikṣuṇī Lapse 156)

***Precept:*** *If a bhikṣuṇī wears padding to enlarge her hips, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Then, Bhikṣuṇī Sthūlanandā thought, "Wearing padding to enlarge my hips makes my body more attractive [to men]."

Laypeople saw this and criticized, "This bhikṣuṇī has no integrity or consideration for others and violates pure conduct. Externally she claims, 'I know the proper Dharma.' How is this the proper Dharma? She wears padding to enlarge her hips to make her body more attractive; she is no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished Sthūlanandā, "Why did you think, 'Wearing padding to enlarge my hips makes my body more attractive?'" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why, bhikṣuṇī, did you think, 'Wearing padding to enlarge my hips makes my body more attractive?'"

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī wears padding to enlarge her hips, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Wearing padding to enlarge her hips" refers to using many items such as down, cotton, kusha grass, leaves and grass with milky sap, linen, or wild silk. A bhikṣuṇī thinks, "Wearing padding to enlarge my hips makes my body more attractive," she commits a lapse.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness, wears a cloth for menses, wears an inner garment and then wears her monastic robe, or if a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-six)

(CBETA2023.Q4, T22, no.1428,p.770a16-b11)

## Precept regarding keeping and wearing women's adornments (Bhikṣuṇī Lapse 157)

***Precept:*** *If a bhikṣuṇī keeps women's adornments, she commits a lapse unless there is occasion for this.*

Dharmaguptaka Vinaya Fascicle 29: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, the group of six bhikṣuṇīs kept women's adornments: bracelets for the hands and feet, and ornaments for the private parts. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They keep women's adornments: bracelets for the hands and feet, and ornaments for the private parts. They are no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why do you keep women's adornments: bracelets for the hands and feet, and ornaments for the private parts?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why do bhikṣuṇīs keep women's adornments: bracelets for the hands and feet, and ornaments for the private parts?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī keeps women's adornments, she commits a lapse." In this way, the World-honored One established this precept for the bhikṣuṇīs.

There were bhikṣuṇīs who had obstacles to their life and obstacles to their pure conduct. They had doubts and did not dare to wear adornments in cases of emergency[53] and leave. The Buddha said, "From now on, if there are obstacles to your life or obstacles to your pure conduct, I allow you to wear adornments and leave. From now on, you should recite the precept in this way: If a bhikṣuṇī keeps women's adornments, she commits a lapse unless there is occasion for this."

If a bhikṣuṇī keeps women's adornments—bracelets for the hands and feet, and ornaments for the private parts, or tree bark made into a garland—these are all lapses.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness; if there are obstacles to her life or pure conduct and she puts on adornments and escapes, or if a powerful person forces her. In all these cases, no

[53] Bhikṣuṇīs may encounter situations that endanger their life or pure conduct, such as being assaulted or threatened. Because the precepts forbade wearing women's adornments, they didn't dare to put these on to disguise themselves in order to escape a dangerous situation. After the Buddha learned about this, he said, "From now on, if you encounter obstacles to your life or pure conduct, bhikṣuṇīs are allowed to temporarily [disguise themselves by] wearing women's adornments to avoid danger." When the danger has passed, they must remove the adornments.

offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Fifty-seven)

(CBETA2023.Q4, T22, no.1428, p.770b12-c11)

## Precept regarding entering a village without wearing an undershirt (Bhikṣuṇī Lapse 160)

***Precept:*** *If a bhikṣuṇī enters a village without wearing an undershirt, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. The group of six bhikṣuṇīs entered a village without wearing undershirts (*saṃkakṣikā*), which exposed their chests, armpits, breasts, and waistbands. When the laypeople saw this, they criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They entered a village without wearing undershirts; they are no different from prostitutes and criminals."[54]

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you enter a village without wearing undershirts, which exposed your chests, armpits, breasts, and waistbands?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you enter a village without wearing undershirts, which exposed your chests, armpits, breasts, and waistbands?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "This group of six bhikṣuṇīs is the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī enters a village without wearing an undershirt, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

"Village" is also as above.

A bhikṣuṇī who enters the gate of a village without wearing an undershirt commits a lapse. If she has one leg outside the gate and one leg inside the gate; if she prepares and wishes to enter but does not enter; if she makes an appointment to enter but does not enter, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness, or has an abscess in her armpit, or does not have an undershirt; if she plans and wishes to make one; or she washes and dyes it and it has yet to dry; or if she has lost it; or where she places it is safe and secure;[55] or a powerful person forces her, or there are obstacles to her life or pure conduct. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Sixty)

(CBETA2023.Q4, T22, no.1428, pp.771c10-772a6)

[54] When various parts of your body are exposed when you are in a village, this is a transgression. There is no offense if you are ill, or have been captured, or the wind blows your robes off your body. In short, when entering a layperson's house, monastics should "cover their body well," that is, to wear their robes properly in a dignified way.

[55] A direct explanation of why this is not an offense has not been found. In the context of the requirement for monastics to protect their robes, this may be a case where a bhikṣuṇī has made every effort to keep her undershirt in a safe and secure place but was not able to wear it when entering a village due to other factors outside of her control, not out of heedlessness.

## Precept regarding going to a layperson's house around dusk (Bhikṣuṇī Lapse 161)

***Precept:*** *If a bhikṣuṇī goes to a layperson's house around dusk without having been summoned, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Bhikṣuṇī Sthūlanandā went to a layperson's house around dusk and sat down on a seat. She sat for a moment, then opened the door and left without telling the owner. There were criminals who previously often thought about robbing this house. Seeing the door left open, they immediately entered and stole the layperson's valuables. The layperson then asked, "Who opened the door and left around dusk?"

Someone replied, "It was Bhikṣuṇī Sthūlanandā."

The layperson criticized her, "This bhikṣuṇī has no integrity or consideration for others and takes what is not freely given. Externally she claims, 'I know the proper Dharma.' How is this the proper Dharma? She plotted with criminals to steal my valuables; she is no different from criminals and prostitutes."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished Sthūlanandā, "Why did you go to a layperson's home around dusk?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Sthūlanandā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you go to a layperson's home around dusk?"

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī goes to a layperson's house around dusk, she commits a lapse." In this way, the World-honored One established this precept for the bhikṣuṇīs.

Then, there were bhikṣuṇīs who wished to manage matters related to the Buddha, Dharma, and Saṅgha, or were looking after the sick, or were summoned by donors. They all had doubts and did not dare to go. The Buddha said, "From now on, if you have been invited or summoned, you are allowed to go. From now on, you should recite the precept in this way: If a bhikṣuṇī goes to a layperson's house around dusk without having been summoned, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī goes to a layperson's house around dusk without having been summoned and enters the door, she commits a lapse. If she has one leg outside the door and one leg inside the door, if she prepares and wishes to go but does not go, if she makes an appointment to go but does not go, these are all wrongdoings. If a bhikṣuṇī goes to a layperson's house, stays there for a moment, and leaves without telling the owner, when she goes out the door, she commits a lapse. If she prepares and wishes to go but does not go, or if she makes an appointment to go but does not go, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she is doing something for the Buddha, Dharma, and Saṅgha, if she is looking after the sick, if she has been invited and summoned to go, if a powerful person forces her, if she is kidnapped and taken there, or there are obstacles to her life or pure conduct and she goes to the house without being summoned first, or stays for a moment and leaves without telling the owner. If that house is burned by fire and collapses, or there is a poisonous snake or criminal or fierce animal, or a powerful person forces her, or she is kidnapped and taken there, or there are obstacles to her life or pure conduct, or if she leaves without telling the owner. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Sixty-one)

(CBETA2023.Q4, T22, no.1428, p.772a7-b16)

## Precept regarding going out the monastery gate around dusk without informing others (Bhikṣuṇī Lapse 162)

***Precept:*** *If a bhikṣuṇī opens the gate of the monastery around dusk and goes out without informing another bhikṣuṇī, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Among the group of six bhikṣuṇīs there was a bhikṣuṇī who opened the gate of the monastery around dusk and went out without telling anyone. Some criminals saw this and thought, "We will steal their valuables." Having thought so, they immediately entered the gate and stole all the valuables.

The bhikṣuṇīs asked each other, "Who opened the gate around dusk and left without telling anyone?" Then they heard that one among the group of six bhikṣuṇīs had opened the gate and gone out. When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you open the gate around dusk and go out without telling anyone?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did a bhikṣuṇī open the gate around dusk and leave without telling anyone?"

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī opens the gate of the monastery around dusk and goes out, she commits a lapse." In this way, the World-honored One established this precept for the bhikṣuṇīs.

There were bhikṣuṇīs with matters related to the Buddha, Dharma, and Saṅgha or matters related to looking after the sick. They had doubts and did not dare to go out. The Buddha said, "From now on, I allow you to go out after informing someone. From now on, you should recite the precept in this way: If a bhikṣuṇī opens the gate of the monastery around dusk and goes out without informing another bhikṣuṇī, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī opens the gate of the monastery around dusk and goes out without informing anyone, she commits a lapse. If she has one leg inside and one outside, if she prepares and wishes to go but does not go, if she makes an appointment to go but does not go, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has matters related to the Buddha, Dharma, and Saṅgha, if she is summoned or goes to look after the sick, or the monastery is destroyed or is burned by fire, or there is a poisonous snake, criminal, or fierce animal, or a powerful person forces her, or she is kidnapped and taken there, or there are obstacles to her life or pure conduct. If she goes out without informing anyone in all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Sixty-two)

(CBETA2023.Q4, T22, no.1428, p.772b17-c19)

## Precept regarding going out the monastery gate after sunset without informing others (Bhikṣuṇī Lapse 163)

***Precept:*** *If a bhikṣuṇī opens the gate of the monastery after sunset and goes out without informing anyone, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. In the group of six bhikṣuṇīs there was a bhikṣuṇī who opened the gate of the monastery after sunset and went out without telling anyone. A criminal who was incarcerated and escaped from prison saw from afar that the monastery gate was open and he came and entered. The prison guards that were chasing him arrived and asked the bhikṣuṇīs, "Have you seen such-and-such a criminal?"

They hadn't seen him and said, "We haven't seen him."

The prison guards then searched everywhere and found the criminal. The laypeople criticized, "These bhikṣuṇīs have no integrity or consideration for others and tell lies. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? They saw a criminal yet said that they did not."

Then the bhikṣuṇīs asked each other, "Who opened the gate after sunset and went out?"

The reply came, "One from among the group of six bhikṣuṇīs opened the gate and went out."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you just open the gate after sunset and go out without informing anyone?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the one from the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did a bhikṣuṇī just open the gate after sunset and leave without informing anyone?"

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī opens the gate of the monastery after sunset and goes out, she commits a lapse." In this way, the World-honored One established this precept for the bhikṣuṇīs.

There were bhikṣuṇīs managing matters related to the Buddha, Dharma, and Saṅgha, or looking after the sick, and they had doubts and did not dare to go out. The Buddha said, "From now on, I allow you to inform someone and go out. From now on, you should recite the precept in this way: If a bhikṣuṇī opens the gate of the monastery after sunset and goes out without informing anyone, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī opens the gate of the monastery after sunset and goes out without informing anyone, she commits a lapse. If she has one leg inside and one outside, if she prepares and wishes to go but does not go, if she makes an appointment to go but does not go, these are all wrongdoings.

Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit." There is no offense if she is doing something for the Buddha,

Dharma, and Saṅgha, or looking after the sick; if she goes out because she is summoned; or the monastery is destroyed or is burned by fire, or there is a criminal, fierce animal, or poisonous snake inside, or a powerful person forces her, or she is kidnapped and taken there, or there are obstacles to her life or pure conduct. If she goes out without informing anyone in all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Sixty-three)

(CBETA2023.Q4,T22, no.1428, pp.772c20-773a26)

## Precept regarding swaying your body while walking to look good (Bhikṣuṇī Lapse 176)

***Precept:*** *If a bhikṣuṇī sways her body while walking quickly in order to look good, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. The group of six bhikṣuṇīs put on their robes and swayed their bodies while walking quickly in order to look good. The laypeople saw this and criticized them, "These bhikṣuṇīs have no integrity or consideration for others and violate pure conduct. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? To look good, they sway their bodies while walking; they are no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished the group of six bhikṣuṇīs, "Why did you sway your bodies while walking quickly in order to look good, just like prostitutes and criminals?" The bhikṣuṇīs reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did bhikṣuṇīs sway their bodies while walking quickly to look good?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī sways her body while walking quickly in order to look good, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī sways her body while walking quickly in order to look good, she commits a lapse. Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There if no offense if she has a certain illness at that time, or is avoiding being beaten by others with staffs, or there is a mad elephant coming, or she encounters a criminal or fierce animal, or there are thorns and brambles and she shields herself from them with her hand, or she crosses a river, a ditch, a pool of water, or mud. Or when she wishes to put on her robes neatly, sometimes folding it into one piece hanging in front like an elephant's trunk, sometimes folding it into neat pleats like a palm leaf with fine wrinkles, and she checks all around and sways her body to look, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-six)

(CBETA2023.Q4, T22, no.1428, p.777a23-b19)

## Precept regarding adorning yourself and applying perfume on your body
(Bhikṣuṇī Lapse 177)

***Precept:*** *If a bhikṣuṇī adorns herself like a laywoman and applies perfume on her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. The group of six bhikṣuṇīs adorned their own bodies, combed their hair, and applied perfume on their bodies. When the laypeople saw this, they mocked them, "Our wives adorn their bodies, comb their hair, and apply perfume on their bodies. These bhikṣuṇīs also do likewise." As a result, the laypeople grew arrogant and disrespectful.

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣuṇīs, "You have gone forth from the household life, why do you adorn your bodies in this way?" They reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣuṇīs, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did the group of six bhikṣuṇīs adorn their bodies?"

Having admonished them with innumerable skillful means, he said to the bhikṣus, "These bhikṣuṇīs are the first wrongdoers of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī adorns herself like a laywoman and applies perfume on her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇi adorns herself like a laywoman and applies a little bit of perfume on her body, these are all lapses. Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time, or when her parents fall sick or are incarcerated and she bathes and combs their hair for them, if she receives a letter from an upāsikā who fell ill or was incarcerated, and bathes them, or a powerful person forces her. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Seventy-seven)

**(**CBETA2023.Q4, T22,no.1428, p.777b20-c13)

## Precept regarding having a non-Buddhist woman apply perfume on your body
(Bhikṣuṇī Lapse 178)

***Precept:*** *If a bhikṣuṇī has a non-Buddhist woman apply perfume on her body, she commits a lapse.*

Dharmaguptaka Vinaya Fascicle 30: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. Bhikṣuṇī Kālā-Chandāsaññā was the older sister of a woman who had gone forth from the household life as a non-Buddhist. This bhikṣuṇī had her non-Buddhist younger sister apply perfume on her body. When the laypeople saw this, they all mocked her, "This bhikṣuṇī has no integrity or consideration for others and violates pure conduct. Externally she claims, 'I know the proper Dharma.' How is this the proper Dharma? She had her non-Buddhist younger sister apply perfume on her body; she is no different from prostitutes and criminals."

When the bhikṣuṇīs heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They admonished Bhikṣuṇī Kālā-Chandāsaññā, "Why did you have your non-Buddhist younger sister apply perfume on your body?" Having admonished her, they reported this to the bhikṣus, and the bhikṣus went to inform the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished Bhikṣuṇī Kālā-Chandāsaññā, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did a bhikṣuṇī have her non-Buddhist younger sister apply perfume on her body?"

Having admonished her with innumerable skillful means, he said to the bhikṣus, "This bhikṣuṇī is the first wrongdoer of many defiled actions. From now on, I establish this precept for all bhikṣuṇīs to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: If a bhikṣuṇī has a non-Buddhist woman apply perfume on her body, she commits a lapse."

The meaning of "bhikṣuṇī" is as above.

A bhikṣuṇī has a non-Buddhist woman apply perfume on her body, she commits a lapse. Bhikṣus commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if she has a certain illness at that time, or she is forced by a powerful person. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (One hundred and seventy-eight lapses—the end)

(CBETA2023.Q4, T22, no.1428, pp.777c14-778a7)

## Precept regarding looking all around in a layperson's house (Bhikṣu & Bhikṣuṇī Training rule 20)

***Precept:*** *Learn this: Do not enter a layperson's house looking all around.*

Dharmaguptaka Vinaya Fascicle 20: On one occasion, the Bhagavān was in Śrāvastī at Jeta's Grove in Anāthapiṇḍada's Park. At that time, the group of six bhikṣus entered a layperson's house looking all around. When the laypeople saw this, they criticized them, "These renunciate disciples of the Śākya clan have no integrity or consideration for others, they are insatiable. Externally they claim, 'I know the proper Dharma.' How is this the proper Dharma? Just like furtive thieves, they enter a layperson's house looking all around."

When the bhikṣus heard this, among them were those who were content and had few desires; they engaged in ascetic practices, delighted in training in ethical conduct, and had integrity and consideration for others. They reproached the group of six bhikṣus, "Why did you enter a layperson's house looking all around?" At that time, the bhikṣus went to the Buddha, bowed their heads at his feet, sat to one side, and related these circumstances in full to the World-honored One.

Due to these circumstances, the World-honored One gathered the bhikṣu saṅgha and admonished the group of six bhikṣus, "What you have done is wrong, contrary to comportment, contrary to the practices of renunciates, contrary to pure conduct, contrary to appropriate conduct; this should not be done. Why did you enter a layperson's house looking all around?"

Having admonished the group of six bhikṣus with innumerable skillful means, he said to the bhikṣus, "These foolish people are the first wrongdoers of many defiled actions. From now on, I establish this precept for the bhikṣus to accumulate ten benefits up to and including for the Dharma to be forever sustained. Those who wish to recite this precept should state it in this way: Learn this: Do not enter a layperson's house looking all around."

The meaning of "bhikṣu" is as above.

"Layperson's house" refers to a village settlement.[56]

"Looking all around" refers to looking everywhere.

If a bhikṣu intentionally enters a layperson's house looking all around, he commits a wrongdoing that should be confessed. Due to engaging in the action intentionally, he commits a wrongdoing against the rules of comportment. If he does not do the action intentionally, he commits a wrongdoing. Bhikṣuṇīs commit a wrongdoing. Śikṣamāṇās, śrāmaṇeras, and śrāmaṇerīs commit a wrongdoing. This is what it means "to commit."

There is no offense if he has a certain illness at that time; or if he gazes upward to check the time of day based on the position of the sun; or if he has obstacles to his life or pure conduct and looks all around everywhere seeking an expedient route with the wish to escape. In all these cases, no offense is committed. There is no offense for the first to commit the action before the precept was established, and for those who are insane, confused, or tormented by pain and suffering. (Twenty—the end)

(CBETA2023.Q4, T22, no.1428, pp.701c07-702a3)

[56] In the vinaya, the term "village settlement" can refer to a place with one or more houses, a place where humans or non-humans dwell, a place surrounded by walls or not surrounded by walls, or a caravan that stops for more than four months. In this precept it refers to a layperson's house.

## Precept against sitting and looking all around in a layperson's house (Bhikṣu & Bhikṣuṇī Training rule 21)

***Precept:*** *Learn this: Do not enter and sit in a layperson's house looking all around.*

The same applies for sitting. (Twenty-one—the end)

(CBETA2023.Q4, T22, no.1428, pp.701c07-702a4)

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