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The Forty-sixth Generation Lineage-Holder

in the Tiantai Lineage



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The Mahaprajapati Bhikkhuni Sutra reveals the Buddha's compassionate will and vow to help the female practitioners consummate their quest for the ultimate nirvana—becoming a Buddha. Rightly named for Mahaprajapati, this sutra depicts the story of how the Buddha's foster-mother, in her sixties at Kapilavatthu (the Buddha's birthplace), implored the Buddha earnestly and continually to admit her and five hundred lay women of the Sakya clan into the monastic order. In addition, the Buddha thus fulfilled the filial piety for His foster-mother, Mahaprajapati. Though founded on The Eight Commands That Demand Respect for the Bhikkhus (八敬法, the eight rules prescribed by the Buddha as the precondition for admitting women into the monastic order), this sutra is not based on a secular patriarchic/male-chauvinist discriminatory view of the Sangha (the monastic order) regarding women.

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The Mahaprajapati Bhikkhuni Sutra

大愛道比丘尼經

道海敬題



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The Mahaprajapati Bhikkhuni Sutra

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Contents

1. Translator's Note on this Revised (Second) Edition iii
 2. Preface: The Mahaprajapati Bhikkhuni Sutra at a
Glance vii
 3. Vol. I of The Mahaprajapati Bhikkhuni Sutra 1
 4. Vol. II of The Mahaprajapati Bhikkhuni 43
- 附錄一：大愛道比丘尼經概說
- 附錄二：三藏教典中，諸「八敬法」條文內容與出處對照表
- Appendix : Table of the 14 Versions of *attha garu-dhamma*
(Bhiksunis'Eight Precepts of Respect for Bhiksus)

Acknowledgements

As the translator, I would like to express my deepest thanks to firstly, Ven. Bhikkhu Fatzang, the 46th Generation Lineage-Holder in the Tientai Lineage, for his insight into the profound meanings inherent in this sutra as well as his untiring instruction and advice to me during my translation work. Also, I have to thank Ven. Fatzang for giving me his permission to use his annotated Chinese version of this sutra to work on the translation. In addition, special thanks would be given to Michael Plant and Douglas Gildow for their careful proofreading the English wording and phrasing throughout this English version.

Translator's Note on this Revised (Second) Edition

The text of this sutra mainly consists of the touching story of how the first bhikkhuni (Mahaprajapati) entered the Sangha, the Buddha's sermons on the challenge or obstacles for the female practitioners, and the discipline required to overcome them. In addition, throughout the text, some narrator's comments are inserted. As a result, some ambiguities occurred due to the overlapping of the narrator's point of view and Mahaprajapati's voice inside the story. Regardless of the above-mentioned, the translator tries to honor the original Chinese context. Having realized that there always remains something to be desired when it comes to translation or any other kinds of writing, the translator, right after the first edition was published in November 2014, continued to look over the whole manuscript to doublecheck, especially, whether or not the translation is true to the original Chinese text. Meanwhile, Ven. Fatzang also reminded the translator that a good translation of a sutra can never have come into being

unless it has undergone several painstaking revisions by many Buddhist experts. Therefore, the translator is just presenting a “temporary” version of this sutra for the convenience of any other Buddhist experts who might be interested in refining and editing the translation of this sutra. In addition, Ven. Fa-tzang also offered some comments on the first edition so that the translator can make some improvements when producing future revised editions. Given the above-mentioned, in this second edition the translator made some revisions. One of them is to change the Sanskrit *bhikṣu* and *bhikṣuṇī* into Pali *bhikkhu* and *bhikkhuni*, for the latter is more prevalent in the international Buddhist society, just like the Pali term *dukkha*. Moreover, to facilitate the reader’s job in cross referencing, in this revised version Ven. Fa-tzang’s Chinese commentary is included as an appendix. Another appendix is the table of the 14 versions of “the eight precepts of respect for monks,” which is the key concept of this sutra. Hopefully, this revision job can be continued by other Buddhist scholars in the future. Last but not least, this revised (second) edition is made purely for religious purposes (to

propagate the Dharma throughout the world); therefore, it is distributed completely free of charge (not for sale) with the financial support of many anonymous Dharma patrons.

Cheming Yang

January 2015

At National Cheng Kung University in Tainan, Taiwan

Preface

***The Mahaprajapati Bhikkhuni Sutra* at a Glance**

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I. Historical Background:

The two volumes of The *Mahaprajapati Bhikkhuni Sutra* were collected in Vol. 24 (T. 1478, the section of minor vinaya sutras) of the *Taisho Shinshu Daizokyo* (大正新修大藏經), and they were first translated into Chinese in the North Liang Dynasty (410-449.A.D). After that, it had been neglected and was scarcely ever promoted. However, in the Tang Dynasty, it was recorded (for example, in “Novice Monks’ Conduct,” Vol. 3 of the Vinaya Patriarch Dao Xuan’s *Appendix to The Vinaya in Four Divisions*) that novice bhikkhuni recited this sutra every fifteen days (half month). In addition, Dao Xuan frequently cited this sutra in his works about the Vinaya,

which can be considered as proof that this sutra had been cherished and promoted in the Sui and Tang Dynasties.

In 1982, in Taiwan, the Vinaya Master Guanghua started to give introductory sermons on the Vinaya at a Buddhist institute in Taipei where he came to advocate the theme and importance of this sutra. In 1987, to promote and promulgate this sutra, he assigned one of his disciples Bhikkhu Jingtuan to make arrangements for printing a single-volume edition of The *Mahaprajapati Bhikkhuni Sutra* (Taipei: Faerh Publishing Co.). In the preface to this edition, the Vinaya Master Guanghua declared: “In view of the decline of bhikkhunis, and based on my compassion and earnestness for promoting the Dharma . . . I instructed my disciple to devote his time and energy to publishing this sutra so that it can benefit Dharma practitioners.” He also claimed that “Reciting this sutra and honoring its prescribed rules, the bhikkhunis would thus bring about the renaissance of the Vinaya.” By so doing, the Vinaya Master sparked a great turning point in the recovery of this sutra.

More recently, in 1988, I, Bhikkhu Fatzang, as the dean of the Buddhist Academy at Chingliang Monastery in Taichung, Taiwan, began to deliver sermons on the Mahaprajapati Sutra after I chanced to discover and read Venerable Guanghua's rendition/edition. This special series of sermons lasted for one full year, and in fact began once again in September 1991 at the same Academy. In the spring of 1990, I introduced the sutra to Venerable Miaozhan, head of Minnan Buddhist Academy in Xiamen, China. Venerable Miaozhan expressed great interest in the sutra, and he decided to make arrangements to have it preached at Minnan Buddhist Academy. This marked the start of the sutra's renewed prevalence in China. I worked so hard to promulgate this sutra because I had realized its great contribution to the guidance of female practitioners who desired to join the Sangha. I saw clearly that the Sutra supports their contemplation of the essence of desire, their spiritual cultivation, and the establishment and development of their moral standards and proper conduct. I also perceived that the sutra would help them to get rid of their delusive behaviors (postures) and to get along with one another in the Sangha.

In addition, in 1993, while taking the monastic summer retreat and learning *The Lotus Sutra* from Venerable Miaoqing at Right Enlightenment Monastery (Puli, Taiwan), I was invited by a senior bhikkhuni, Wuguang, abbess of Wuguang Buddhist Convent (Kaohsiung), to offer a special program of more than 40 days on *The Mahaprajapati Bhikkhuni Sutra* after the monastic summer retreat was over. Since it was the third time that I had given sermons on this sutra, I came to realize the importance of making a detailed outline by classifying the sutra's various subjects. I also came to this conclusion based on my previous experiences preaching this sutra and, more important, the central "Buddha-Only" theme of *The Lotus Sutra*. After the program was over, Venerable Wuguang and many bhikkhunis there were greatly inspired by the insight of the *Mahaprajapati Bhikkhuni Sutra* and thus they decided to practice its instructions thoroughly, and to further their study of this sutra as well as to promote it. As a result, Wuguang Buddhist Convent played a significant role in promoting this sutra by endeavoring to produce a revised version. Therefore, this convent has also become a contemporary research center for *The Mahaprajapati*

Bhikkhuni Sutra in the Buddhist community around the world.

II. A General Introduction

Objective: Consisting of two volumes and more than 13,600 words, this sutra is not a light one in content. Translated in the North Liang Dynasty, this sutra was written in simple but archaic diction. It is not difficult to understand its main idea, but it is challenging to delve into the sutra's deeper levels and detailed implications. Viewed from the "Buddha-Only Vehicle" perspective of *The Lotus Sutra*, *The Mahaprajapati Bhikkhuni Sutra* reveals the Buddha's compassionate will and vow to help the female practitioners consummate their quest for the ultimate nirvana—becoming a Buddha. And in addition, He thus fulfilled the filial piety for His foster-mother, Mahaprajapati. Though founded on "The Eight Commands That Demand Respect for the Bhikkhus" (the eight rules prescribed by the Buddha as the precondition for admitting women into the monastic order), this sutra is not based on a secular patriarchic/male-chauvinist discriminatory view of the Sangha (the monastic order) regarding women.

This bias concerning the sutra would distort or diminish its value. In fact, this sutra aimed to lay bare the essential conditions to enable women to practice on their path to liberation from samsara so as to consolidate their faith in the Mahayana Liberation Path and thus encourage them to go on this quest for liberation even when they encounter great challenges. And this happens to be the essential preliminary lesson the female practitioners have to comprehend before they formally delve into the deeper levels of *The Mahaprajapati Bhikkhuni Sutra*.

The sutra has several titles besides the formal one. All of them are based on the Sanskrit name of the Buddha's foster-mother Mahaprajapati, nicknamed "Gotami," which was a common name for the women of the Sakya clan, a family name among the warrior caste in ancient India. Like ancient Chinese women, who were usually called by their family names, Gotami was thus called by her family name, not by her given name. She took over the job of nurturing the Buddha after His biological mother Mahamaya passed away seven days after she gave birth to Him.

Rightly named for Mahaprajapati, this sutra depicts the story of how the Buddha's foster-mother, in her sixties at Kapilavatthu (the Buddha's birthplace), begged the Buddha earnestly and continually to admit her and five hundred lay women of the Sakya clan into the monastic order. It was 14 years after the Buddha became enlightened. She traveled eagerly three times to meet the Buddha and earnestly implored Him nine times. Responding to her nine earnest requests, the Buddha replied, "Stop! Gotami! I am not delighted to admit women into my order and have them dressed in my monastic robes. Rather, you should try hard to purify yourselves throughout your lives." The Buddha thought that "admitting women into the monastic order would definitely bring about disaster to the pure practitioners of holy life . . . it would definitely generate a great challenge to the prevalence of the holy life in the Dharma land . . ." Thus, He declined her request to enter into the Sangha, though at the same time He encouraged her to be content with being a lay practitioner by taking delight in emptiness and spiritual tranquility. Though sad and depressed, Gotami did not complain or become irritated. Rather, she, with tears all over her face, started to

repent and reflect on women's perverse and delusive states of mind and postures, especially the feminine 84 postures (unique to women and generated by women's perverse and delusive states of mind) that easily attract men's attention and lure them. Furthermore, she even made a great vow to endeavor to get rid of all those feminine postures so as to reach Buddhahood. Consequently, the Venerable Ananda implored the Buddha on her behalf to admit her and those 500 Sakya women by appealing to the Buddha's memory of her great love and the nurturing that she bestowed on Him. Finally, the Buddha consented to admit them into the Sangha on the condition that those women were willing to take *The Eight Commands* that prescribed the standards of bhikkhunis' ethical conduct toward bhikkhus. As a result, Mahaprajapati became the first bhikkhuni in Buddhism.

To be more specific, this sutra begins with a description of how Mahaprajapati submitted her request to enter the Sangha. Next, having prescribed *the Eight Commands* and having admitted the women into the Sangha, the Buddha conferred various precepts and sermons on

the different phases of their spiritual quest (Dharma cultivation). In addition, besides the *Eight Commands*, the Buddha also prescribed the *Ten Commands or Precepts* for novice nuns. Having practiced those ten precepts, Mahaprajapati wished to go further by taking *The 500 Bhikkhuni Commands* when she raised her doubts to Ven. Ananda about the *Eight Commands*. Ven. Ananda then passed her inquiries along to the Buddha. The Buddha then gave another sermon to elaborate on the significance of upholding the *Eight Commands*. In it He revealed that the women's Five Hindrances would cause the Dharma or Buddhism to lose five benefits, which would shorten the True Dharma's prevalence in the world by five hundred years. He did this so that those five hundred Sakya women and Mahaprajapati, feeling sorry about their delusive feminine postures and states of mind, would be willing to pay more respect to *the Eight Commands* and thus become better motivated and active in practicing the Dharma. In addition, the Buddha went further to illuminate the promising future—that is, Buddhahood—that the female practitioners could attain only if they would honor those prescribed precepts faithfully and devotedly.

This concludes Volume One of the sutra.

In Volume Two, the Buddha inspired the female practitioners to make a great vow to reach Buddhahood by upholding the Mahayana tradition, faithfully practicing those bhikkhuni precepts and following His (the Buddha's) conduct in order to get rid of secular traps. This includes transforming into the male body because according to Mahayana Buddhism, the male body is more appropriate for practicing the Dharma since men have fewer physical and emotional handicaps than women. And this sermon consolidates these bhikkhunis' will to seek liberation from desire. Having given a sermon on the ways to establish the bhikkhuni's ethical standards, the Buddha went into great detail about the 39 rules governing bhikkhunis' conduct when accepting lay people's invitation for meals, and other daily activities inside and outside their monastic chambers (sleeping quarters). Above all, the Buddha explicated in great detail the women's delusive 84 postures and explained the reasons and the way to reach Arhaship by getting rid of those 84 feminine postures.

The Mahaprajapati Bhikkhuni Sutra

Vol. I

Once, accompanied by several senior disciples, the Buddha was visiting the monastery in Kapilavatthu¹ when Gotami² came over to hail to Him. Having bowed to the Buddha, Gotami retreated to one side, folded her hands and said to Him, “I heard that women could reach the four levels of monastic enlightenment only if they could practice the holy life devotedly. Therefore, I desire to receive the Buddha’s precepts. Due to addiction to pleasures in the secular life, I’d rather abandon them and practice *pravraj*³. The Buddha replied, “Stop! Don’t talk about it, Gotami! I’d rather not accept women into my monastic order and let them wear my monastic robes. Instead, throughout your life you should try to purify yourself, thoroughly leading a holy life, practicing retreat on your own, refraining from having idle thoughts, endeavoring

1 The Buddha’s birthplace.

2 The Buddha’s aunt and foster-mother.

3 To leave one’s secular home and enter the Buddhist monastic order.

to be as pure as the Dharma and thus free from any evil thought and desire by taking delight in spiritual tranquility.” Then, Gotami earnestly begged the Buddha again, “Why not accept such practitioners into your monastic order? I wish to take the Buddha’s guidance until I reach nirvana.” Imploring earnestly for the third time and still rejected by the Buddha, Gotami bowed to the Buddha and courteously bade Him farewell by going round him and departed.

Before long, the Buddha and several of his senior disciples left their monastery and proceeded to Kapilavatthu. Having been informed of this, Gotami was so delighted that she came immediately to the Buddha’s place. Kneeling down to touch His feet with her palms joined before her chest, Gotami said to the Buddha again, “I heard that women could reach the four levels of monastic enlightenment only if they could practice the holy life devotedly. Therefore, I desire to receive the Buddha’s precepts. Due to addiction to pleasures in the secular life, I’d rather abandon them and practice *pravraj*. The Buddha replied, “Stop! Stop! Don’t talk about it, Gotami! I’d rather not accept women into my monastic order and make them wear my monastic

robe. Instead, throughout your life, you should try to purify yourself, thoroughly leading a holy life, practicing retreat on your own, refraining from having idle thoughts, endeavoring to be as pure as the Dharma and thus free from any evil thought and desire by taking delight in spiritual tranquility.” Then, Gotami earnestly begged the Buddha again, “Why not accept such practitioners into your monastic order? I wish to take the Buddha’s guidance until I reach nirvana.” Imploring earnestly for the third time and still rejected by the Buddha, Gotami bowed to the Buddha and courteously bade Him farewell by going round him and departed. After that, Gotami, feeling very anxious and sad for women’s sins, contemplated to herself, “The women’s sins of perverse and delusive states of mind and postures are so great that I deserved this rejection.” Having got this inspiration, Gotami made a great vow, “I wish that all bodhisattvas, humans and non-humans would no longer be trapped by women’s perverse and delusive states of mind and postures. From now on, we all have to set our minds on becoming a Buddha and spare no effort throughout our lives!”

Then, the Buddha and some senior bhikhsus remained there for the monsoon⁴ for three months. After the monsoon was over, having mended their robes, the Buddha and his disciples left the city with their robes on their bodies and the bowls in their hands. Gotami and several elder women chased the Buddha as far as the riverside at Naho County. Gotami said to the Buddha, “I heard that women could reach four levels of monastic enlightenment if they could practice the holy life devotedly. Therefore, I desire to receive the Buddha’s precepts. Due to the addiction to the pleasures in the secular life, I’d rather abandon them and practice *pravraj*. The Buddha replied, “Stop! Don’ talk about it, Gotami! I’d rather not accept women into my monastic order and make them wear my monastic robe. Instead, throughout your life, you should try to purify yourself, thoroughly leading a holy life, practicing retreat on your own, refraining from having idle thoughts, endeavoring to be as pure as the Dharma and thus free from any evil thought and desire by taking delight in spiritual tranquility.” Then, Gotami earnestly begged

4 the rainy season.

the Buddha again, “Why not accept such practitioners into your monastic order? I wish to take the Buddha’s guidance until I reach nirvana.” Repeating this speech two more times and being rejected by the Buddha still, Gotami bowed to the Buddha and bade Him farewell by going round Him. She retreated to the gate with a ragged robe, walking to and fro around the gate, teardrops rolling down like a waterfall all over her face thus defiling her face. Dressed in her dusty robe, Gotami was exhausted because she had been weeping so profoundly. She made some observation remorsefully: “The women’s 84 delusive states of mind and postures can lure men to deviate from ethical conduct. The Buddha really has great insight into our mental defects! All men in the world can hardly refrain themselves from being deluded by women. I am also trapped by those women’s delusive states of mind and postures. I have to try my best to purify myself with no effort spared.”

A son has the obligation to help his mother reach liberation from samsara. Seeing that Gotami was greatly depressed, Ananda the sage asked her, “Gotami, why

are you, dressed in such a ragged robe, walking to and fro, with dust all over your body, weeping so mournfully and exhaustedly?” Gotami replied, “Ananda the sage, I am alone lamenting profoundly because I am a woman and thus cannot take the Buddha’s monastic precepts.” Ananda said, “Stop! Gotami, relax and stop feeling sad! I will try to talk to the Buddha later when I meet him so that Mother can rest in peace and be delighted!”

Right after that, Ananda the sage entered the Buddha’s chamber, knelt down before Him with his palms and fingers joined before his chest, bowed down to Him three times, then said, “I heard from you before that women may also fulfill the four monastic stages of enlightenment only if they devote themselves vigorously to spiritual cultivation. And now Gotami desires to take the Buddha’s precepts with all her heart. Since Gotami, though a laywoman, has solid faith and delight in the Dharma, realizing the impermanence of life, observing with great care her own desire and postures, she has thus grasped the nature of self. Now that she longs to enter the Sangha, I wish Your Holiness could accept her request.” The Buddha

replied, “Stop! Ananda! I am not delighted to let women take the monastic precepts of the Sangha. Why is that? They would pose a great threat to the holy practitioners. Ananda, for example, if the number of women far exceeds that of men in a family, you must know that the family would be doomed to decline due to the weakening power of the men. If now women are taken into the Sangha, then they would cause the holy life no longer to survive in the pure Dharma land. Another example: If there are some crops in a rice field that are about to ripen and then if they are struck by bad weather, then the good crops would be ruined. Now if women were taken into the Sangha, they would bring about the decline of the holy life in the Dharma land. Why is that? If someone sprinkles some seeds of puncture vine over a good piece of farming land, then this land would be ruined. Taking women into my order is just like that. Women taken into my order could never contribute to the development of the Dharma. On the contrary, they can only bring about damage to the Dharma by taking refuge in the order. They are the root of evil.”

Ananda continued, “Now Gotami has been good to you,

my Lord! She had been a loving mother nurturing you with good will since you were born.” The Buddha said, “True, Ananda. Gotami is a woman of good faith and will. I owe her a lot. My real mother passed away seven days after she gave birth to me. Since then Gotami had been nurturing me until my adulthood. Now I have become the Buddha, Tathagata, the Supreme Enlightened One. I surely owe her a great deal. Now, Gotami, with her kindness to me⁵, came to take refuge in the Buddha, the Dharma, and the Sangha. She also had developed a strong faith in the Buddha, the Dharma, and the Sangaha with no doubts about the Four Noble Truths. Therefore, she could faithfully endeavor to practice the holy life by taking the precepts, thus becoming well-known for her great devotion to the holy life, enabling her to practice giving and acquiring wisdom. She honors the five precepts with great restraint: no killing, no stealing, no sexual misconduct, no false testimony against others, and no

5 With her kindness bestowed on the Buddha, Gotami is thus able to create a great merit of having the chance to take refuge in the Buddha, the Dharma, and the Sangha.

alcoholic drinks. Consequently, even the virtuous acts of a person who, throughout his life, devotes himself to donating clothes, blankets, food and daily necessities, and medication to those people who are sick, can never equal the kindness bestowed by Gotami on me.”

The Buddha told Ananda, “If women desire to enter the Sangha, throughout their life, they should never violate “The Eight Commands of Respect for Bhikkhus.” Furthermore, they are to endeavor to learn, understand and practice those commands with all their hearts as though they constructing a waterproof dam or a pond and were in fear of leakage. If women were so determined to do the above-mentioned, they could be admitted into the Sangha and take the precepts. The eight commands are as follows:

1. Bhikkhunis should learn the Dharma from the bhikkhus who honor the *Complete Commandments for Bhikkhus*. Bhikkhunis should not tease bhikkhus, nor should they ever engage in light chats with them about some trivial things for fun.

2. Bhikkhunis should show respect for the bhikkhus who have been taking the bhikkhus' precepts for over half a month, refraining from making teasing remarks to the bhikkhus such as, "The new bhikkhus are so vigorous about practicing the Dharma!" and "Practicing the Dharma so devotedly even in such cold/hot weather!" Making such remarks is no more than disturbing the new bhikkhus. Instead, the bhikkhunis should devote themselves piously to Dharma cultivation, encouraging the new comers, watching out for desire, keeping themselves contented with spiritual tranquility.
3. Bhikkhus and bhikkhunis should not live at the same monastery. If they live and practice the Dharma at the same place, they would be subject to the bondage of desire leading to evils. The bhikkhunis should practice strict self-control, shut down their desire, and feel contented with spiritual tranquility.
4. During the three-month summer vetreat, bhikkhunis should take refuge in some place for self-reflection on their own faults, including what they have seen and heard. If they are attacked by evil speech, they are supposed to ignore it as if they have never heard of or

seen it. They should also refrain from having revenge on or any personal contact with those people who wronged them. Be contented with spiritual tranquility.

5. Bhikkhunis should not inquire of bhikkhus about what they have seen or heard regarding the bhikkhus' faults, yet if bhikkhus inquire of bhikkhunis about what they have heard or seen regarding the bhikkhunis' faults, then bhikkhunis must reflect on their own faults immediately, refraining from losing their temper by protesting loudly. They ought to engage in self-reflection and be contented with spiritual tranquility.
6. Bhikkhunis may approach bhikkhus to ask questions about the Dharma or Vinaya. But they should only talk about topics related to the Dharma or the Vinaya in order to acquire insight into liberation from samsara. Bhikkhunis and bhikkhus should never talk about trivial secular topics. If they talk about those trivial things, we would be assured that they are not serious Dharma practitioners but common people indulged in sensual pleasures. They ought to engage in deep self-reflection and be contented with spiritual tranquility.
7. If a bhikkhuni who has not been enlightened violates

some precept(s), then she should conduct a half-month self-reflection on her sin(s) and repent on a daily basis at bhikkhus' and bhikkhunis' orders respectively, refraining from showing arrogant attitudes or behaviors. So doing, she can detect her own faults and feel ashamed of them, engaging in deep self-reflection and being contented with spiritual tranquility.

8. A 100-year-old bhikkhuni who has taken the complete bhikkhunis' commandments still has to sit in a position inferior to that of a bhikkhu who has just taken the full bhikkhus' commandments, showing respect and courtesy to that bhikkhu.

And these are the *Eight Commands for Respect for Bhikkhus*.

“I intend to instruct women to control themselves and refrain from disobeying these eight commands; furthermore, they should endeavor to learn and practice these commands all their lives through. If Gotami considers it possible to honor these commands, I would admit her into the Sangha!

Hearing this, Ananada the sage pondered the deeper meaning of the Buddha's words. Then he bade the Buddha farewell and left the monastery. He went to meet Gotami and said, "Again, stop worrying about entering the Sangha! I have just heard the conditions that will allow you to leave your secular home. It looks quite promising that you will be able to renounce your secular life and enter the Sangha. The Buddha said to me that if women are to enter the Sangha they should never violate *The Eight Commands of Respect for Bhikkhus* throughout their lives. Furthermore, they are to endeavor to learn, understand and practice those commands with all their hearts, as if they were constructing a waterproof dam or a pond and were in fear of leakage." Then Ananda recited to his mother the eight commands respectively, "If you are willing to keep these rules, then you may enter the Sangha." Hearing this, Gotami was so rapturous and said, "With this I have no problem! Ananda! Now listen to me: It's just like the women of the four castes spreading perfume over their bodies after taking a bath. Then people would like to make them better. Is this more promising? Yes, it definitely is more promising! If people try to present

these women with fancy hairpins decorated with exuberant flowers and jewelry, then how could the women not feel pleasant to accept them? Now I am more than happy to accept the eight commands prescribed by the Buddha. I am willing to cherish them above my head, taking and practicing them with great joy completely without any slightest sense of dislike. I would try to make such commitment to myself without any hesitation.”

Then, the Buddha conferred to Gotami *The Ten Commandments for Sramanerika* [novice nuns] and she thus became a sramanerika. A sramanerika who keeps the commandments should shut down all evils of the following: refraining from killing any kind of creatures and cutting down trees or plants, and ridding themselves of the intention to hurt any creatures; refraining from robbing, stealing, and becoming covetous of others' belongings; refraining from engaging in lust and sweettalk, which easily leads others to delusion. Avoid having greed for donations from the laity in order to accumulate private property, for this behavior would corrupt the practitioners and make them commit the sins of stealing and robbery.

Even bhikkhunis should be alert to these!”

Then, Gotami took the ten commandments and became a sramanerika. What are *The Ten Commandments for Sramanerika*? They are listed for the sage as follows:

1. Throughout her life a sramanerika should cultivate compassion instead of evil intentions, refraining from hurting or killing creatures. She should constantly have sentient beings in mind and cultivate compassion for them. She should always vigorously devote to practicing the Dharma, trying to enlighten her own parents and all humanity. Be careful not to sue against others, or to seek justice and hurt others. Refrain from hurting any creatures including tiny insects and worms. Always try to benefit sentient beings, cultivating passion in Dharma practicing. There are no creatures that die happily. Refrain from eating any kind of meat. Often feel ashamed of the foul discharges from her body. Repent for being not compassionate enough. Refrain from hurting or killing any creatures. When witnessing creatures being killed, feel sorry and

weep for them. Hearing the screaming of the creatures that are being slaughtered, she should refrain from eating their meat and often mourn for them instead. Reminding herself that it was their greed and lust that lead to this kind of slaughtering. The law of causation is omnipresent and eternal. The karmas we create will always return to us sooner or later. Anyone who violates this commandment is not a real sramanerika!

2. Throughout her life a sramanerika should not steal. She should refrain from being greedy, doing business by purchasing things with a low price and selling them at a high price. She should be honest and never cheat people for even a slight amount of money. Concentrate on the Dharma, taking refuge in spiritual tranquility. Refrain from advising people to purchase slaves or borrowing pageboys or servants from others. Refrain from receiving any money, precious goods, or men's clothes and blankets. If she takes any of them, she is not pure in keeping the commandments. And this act will lead to trouble. Refrain from wearing extravagant or precious clothes or adornments. Refrain from wearing any piece of jewelry, or sitting on extravagant beds

covered with curtains. Even thinking of it blemishes the act of taking precepts. Be contented with the clothes that can cover her body, without bothering to add any embroidery or adornments. Take food to nourish her body instead of becoming attached to its nice taste. Refrain from taking any gift from others in order not to get anything that may bring about evils. When giving Dharma sermons to the laity, she should reveal the evils of hells. The sage should know that the blessings in heavens are beyond description. Hence, how can she bother to remark on the earthly matters of life and death? When receiving donations from the laity, she would rather have her hands cut off than take illegal money. Taking refuge in spiritual tranquility. Watch out strictly for attachment to materials. Anyone who violates this commandment is not a real sramanerika!

3. Throughout her life a sramanerika should refrain from having any sexual intercourse, having a husband, thinking of or missing a husband. She should keep herself away from any contact with men. Refrain from showing feminine postures in public. Cleanse any slightest lust in her mind. Refrain from making

bawdy speech and having contact with any cosmetics. Constantly contemplate her lustful postures as foul. Realize that lust breeds all kinds of evil. Swear that her body would rather be smashed into small pieces or being burned to ashes than have any sexual conduct. She would rather die than lose her chastity. The lustful postures are just like Mount Sumeru collapsing into the sea without the slightest chance of ever being elevated above the sea level. Lust makes people corrupted down to the hells and trapped there in a way more serious than Mount Sumeru being drowned in the sea. Anyone who violates this commandment is not a real sramanerika!

4. Throughout her life a sramanerika should be honest and keep her promise, with a straightforward mind that is mirrored in her speech. She should refrain from gossiping behind others, slandering against others, making false speech, pretending to praise people to their faces whereas speaking ill of them behind them, making testimony against others. Never slander against others, or evaluate people. Slow in speaking and only speak right words. Listen carefully to others' speech

and contemplate the meanings. We should keep in mind that words are sharper than an axe, which may bring about great disasters even at the cost of our lives if we do not watch our mouths. If we are always careful about our speech and mind, how can disasters have access to us? A wise person should realize this fact and thus keep this precept earnestly. Anyone who violates this commandment is not a real sramanerika!

5. Throughout her life a sramanerika should refrain from having any alcoholic drinks, not even to sniff or warm such drinks. She should never drink medicated alcoholic drinks, visit a pub or bar that sells alcoholic drinks, or even talk with the people who are drinking there. For alcoholic drinks are poison, poisonous water, or toxic gas. They are the source of all evils, likely to ruin the sage and the saint by corrupting their morality, causing some minor conflicts that would finally lead to some great disasters. Hence, they are also the sources of great disasters. Alcohol destroys human bodies, ruins people's fortune and luck and brings about disaster. Thus, no people do not try to get rid of the habit of drinking alcohol. Therefore, the

sramanerika would rather drink the melting bronze than drink any alcohol. Why is that? Alcohol makes people lose their senses, deluded, mad without realizing it and finally makes people fall into the abyss of hell. Hence, she should always watch out for alcohol. Anyone who violates this commandment is not a real sramanerika!

6. Throughout her life a sramanerika should refrain from having a good time sitting in a cart driven by a horse, uttering dirty words or cursing in caprice. She should refrain from playing with a five-year-old boy, touching or beating male animals, or patting the sexual organs of male animals. Take refuge in inner tranquility and contemplate the truth in the sutras, being constantly contented with spiritual tranquility. Anyone who violates this commandment is not a real sramanerika!
7. Throughout her life a sramanerika should never work on painting, making embroidery, or making clothes for others. She should refrain from sitting on a high bed with curtains down. Refrain from watching herself in the mirror and examining her own image in it. Never dress her up in bed or lie moaning in bed. Never laugh and talk loudly. Rather, talk in a soft voice. Refrain

from playing musical instruments or even holding any of them. Refrain from dancing or singing, swinging her body to the music. Never walk and look around, or walk with her eyes looking aside. Never try to purchase people, fighting for profits and thus cause people to slander. Anyone who violates this commandment is not a real sramanerika!

8. Throughout her life a sramanerika should never learn witchcraft, offering people some toxic drinks made from such witchcraft. She should refrain from judging the dates or doing fortune telling by resorting to astrology. Refrain from making astrological prediction by examining the cosmological or natural phenomena, such as changes of the heavenly bodies, mountain slides or earthquakes, rainfall or draught, predicting the weather conditions. Never talk about politics, judging the strength of a nation, or the physical states of the people of some nation. Refrain from doing business by giving advice on military actions. Never evaluate the financial conditions of this family or that family. Never do physiognomy by evaluating people's looks. Refrain from cutting down trees for constructing her residence

or picking flowers directly from the stalks for offering to the Buddha. However, if some laity brings flowers as an offering to the Buddha, she should accept them and pray for the laity three times. She should lament on the fact that people are impermanent just like the flowers. All humanity is born by women and subject to aging and death soon. Pain and suffering manifested in birth, aging, illness and death cause people to mourn and weep with their minds greatly disturbed and anxious, thus driving away the beneficial deities and inviting the demons to hang around them. All humans are doomed to death like that. They are not living for long. Anyone who violates this commandment is not a real sramanerika!

9. Throughout her life a sramanerika should keep some distance from men. She should refrain from staying alone in the same room with men. Instead, try to avoid having contact with men. Refrain from taking the same vehicle alone with men, being dressed in the same colors with men, sitting side by side with men, or dining with them with the same utensils. Refrain from dyeing or making clothes for men, doing laundry for men.

Never submit any request to men. If men give some precious gifts to her, she should watch out for the suspicion that may bring about ill fame. Refrain from having any correspondence with men or asking any messengers to do it on her behalf. Avoid any donations from men. Never travel alone except when she is old, for she would see things during the trip and cannot avoid judging them. It will blemish the perfection of precept taking. Refrain from traveling alone or spending the night alone at some place. Anyone who violates this commandment is not a real sramanerika!

10. Throughout her life a sramanerika should avoid doing evils with her body, speech and mind. She should always try to practice what she preaches. Only make friends with the sage and the saint. What is the reason for only making friends with the sage? For the sage's mind is not subject to conditional changes. What is the reason for only making friends with the saint? For the saint is not attached to superficial appearances and is not partial to worldly labels such as caste and family because he has rooted the avarice completely from his psyche. Never make friends with those who refuse

to fulfill filial piety, butchers, thieves and robbers, alcoholics, because their temperaments are evil and gloomy and they are fond of doing risky things. If she does so, she would be corrupted by them, which will blemish her holy life. She should try to control herself and refrain from laughing wildly and making outrageous speech. Refrain from walking or running swiftly. Refrain from walking with her head looking upward in front of the elderly. Refrain from meeting with the king frequently. If there are some entertaining activities such as musical or theatrical performances in the alleys, she should neither climb up the fences nor lean against the wall to watch them. Do not sit with her legs crossed or opened, or talk while lying on the seat. Often feel ashamed of women's foul discharges. Anyone who violates this commandment is not a real sramanerika!

Upon that time Gotami took *The Ten Commandments for Sramanerika* and practiced with great care those commandments to perfection, learning constantly around the Buddha for three years. She was also very wise

and intelligent by studying sutras widely with delight and peace, cultivating a great vow as magnificent as high mountains, as well as a righteous mind free from the taint of all kinds of evils. She was also constantly compassionate to all sentient beings, including insects and worms. She constantly preached good Dharmas, helping people to get rid of the afflictions that trouble their minds and bodies. Throughout three years, she kept those commandments to great perfection. Then she returned to meet with the Buddha, bowing to Him and reporting every detail about what she had been through as well as repenting for her sins. The Buddha had compassion and wisdom, thus informing her of the bad consequences of her sins. She was delighted to take those teachings by which she was thus able to get rid of her sins. The Buddha told her that He would like to confer on her one more thing so as to complement *The Ten Commandments for Sramanerika*. There remained ten more commandments for her. Yet, all these commands were not weighty enough to control her heart. He would like to mention another kind of command that could keep her devotion to the holy life. And she should endeavor to keep them devotedly as if she

were practicing the bodhisattva's laws.

The Buddha told Gotami, "Having practiced *The Ten Commandments for Sramanerika* perfectly, there remained the complete commands for the bhikkhunis, which can rapidly lead you to Buddhahood only if you honor them rightfully. There are five hundred rules to be kept in mind, which are to be practiced side by side with ten more rules for establishing the monastery of spiritual cultivation. If you cannot practice them, you will never get access to the complete commands." Hearing this, Gotami was overjoyed, bowing down upon the Buddha's feet with her face down. Then she knelt in front of the Buddha with her hands crossed before her chest, saying, "I'd like to take the Buddha's grace for the additional rules that can increase my wisdom." The Buddha told her, "You are already a sramanerika. Based on the ten commandments, you should only take ten more rules of monastic discipline, then you can soon get enlightened. What are the ten rules?"

1. A sramanerika should always have a compassionate

heart, make her actions consistent with her heart, so that no intention of hurting others would arise.

2. She should always think of doing donation generously with no spared property left as well as no intention of stealing.
3. She should always purify herself, be contented with spiritual tranquility, and avoid the defilement of adultery.
4. She should always be sincere, free from false speech.
5. She should keep herself pure by avoiding alcohol and the intention of being drunk.
6. She should always try to control her temper without attacking others with evil speech.
7. She should always be modest without sitting arrogantly on a magnificent bed extravagantly embroidered with jewelry.
8. She should avoid having meals after lunch and have only one meal every day at noon time.
9. She should always keep a peaceful mind without being jealous of others.
10. She should always see all bodhisattvas and teachers as buddhas, keeping her heart compassionate and

free from wrath.

These rules are the ten commandments regulating a sramanerika's conduct.

In addition, a sramanerika has ten more rules for cultivating her reverence for others:

1. She should always revere the Buddha devotedly, bow down to the Buddha with her head touching upon the ground, and repent for her cardinal sins in past lives.
2. She should always revere the Dharma, desiring for the Dharma and cultivating piety for sutras.
3. She should always revere the Sangha, with a constant sincerity and faith.
4. Day and night she should treat her teachers as the Buddha without feeling exhausted.
5. She should see all sentient beings as teachers without discrimination.
6. She should see all her fellow sramanerikas as parents and thus cultivate great love and reverence for them.
7. She should see all sentient beings as her siblings without discrimination.

8. She should see all animals as her husband and son and treat them with pity, respect and love.
9. She should cherish all things as her heart, including plants and trees, and even revere and see them without exhaustion as she sees her body.
10. She should always bear in mind that all insects and worms in the universe are suffering.

And these commands are the ten rules for regulating sramanerikas' conduct.

In addition, there are ten rules for regulating sramanerikas' attitudes/behaviors toward their mentors. What are the ten rules? Namely:

1. A sramanerika should always revere her master. She should refrain from staying away from her mentor and treat the master as the precepts.
2. A sramanerika should always follow her master's instructions and be obedient to her mentor.
3. A sramanerika should always rise early before her master. She should discipline herself without her master's calling.

4. A sramanerika should be always honest to her master and keep her mind straight and honest.
5. A sramanerika should always show filial piety to her master. Her heart is always set upon her master without deviation for an instant.
6. A sramanerika should always report to her master the weird phenomena she has witnessed during her travel and inquire her master of the causes of those weird phenomena.
7. A sramanerika should always be solemn and serious when learning sutras from her mentor and concentrate on learning the sutras with all her body, mind, and speech without even the slightest distraction.
8. A sramanerika should always be prompt in running errands for her mentor and return soon. In case someone asks her about her master's whereabouts, she should remain silent and excuse herself without making any response to the person who inquires.
9. A sramanerika should always be prompt in turning herself in to her master and make confessions honestly right after she commits some sins.
10. A sramanerika should always have great faith in her

master. If she happens to hear someone criticize her master, she should immediately rebuke the person.

And these are ten rules regulating sramanerikas' attitudes/ behaviors toward their masters. If they honor these rules, they can be enlightened.

The Buddha said, "I have conferred on you *The Ten Commandments of Sramanerikas* and after that I also conferred on you the ten rules regulating sramanerikas' conduct and the ten rules regulating their attitudes/ behaviors toward their mentors. Sramanerikas should be obedient to their mentors. And these commands are to be honored devotedly and perfectly without the slightest violation. At that time, Gotami bowed to the Buddha with her head touching the ground and then departed.

Then, Gotami reflected on her conduct and honored perfectly the ten rules regulating sramanerikas' conduct and attitudes toward their masters with all her heart. She practiced those rules to perfection with lasting effort and devotion. She followed those rules so devotedly and

sincerely that others were moved by her. The Buddha also knew that this sramanerika was extremely sincere and faithful in spiritual cultivation. Then He told Ananda, “Did you see this sramanerika create such blissful phenomenon in which crowds of birds come to escort her?” Ananda replied, “She owes this to the Buddha’s grace!” Then, the sramanerika came to the Buddha’s place again, bowed to the Buddha and receded to one side. In a short moment she put her palms crossed before her chest and bowed to the Buddha with her head touching the ground before the Buddha’s feet and said, “The Buddha’s grace and compassion far exceed the Dharma. Earlier I received the Buddha’s ten commandments and became a sramanerika, then I practiced the ten rules regulating the conduct as they are. Now I wonder whether or not my practicing of those commands is proper.” The Buddha replied, “Gotami, you should have realized that your spiritual cultivation is very successful!” Gotami continued to say, “Human lives are impermanent and their duration are doomed to an end in any instant. I, Gotami, am no exception. Our days are passing without stop. I am afraid our time cannot catch up with the Buddha’s. I beg the Buddha to take pity

on me and thus confer on me the complete bhikkhuni commandments so that I can reach Buddhahood and thus all sentient beings are redeemed.”

The Buddha told Gotami the sramanerika, “You desire to take the complete commandments. That’s very good!” At that moment, Gotami rearranged her robe and put her palms crossed before her chest, going round the Buddha ten times, and then she receded to one side. Then, the Buddha conferred on her the complete bhikkhuni commandments. She thus became a bhikkhuni and started to practice the Dharma and rules for the bhikkhuni. As a result, she became enlightened and had supernatural powers which enabled her to see the truth of life and death, her eyes seeing things without barriers, her ears hearing things without barriers, her nose meditating with breathing, her mind perceiving others’ minds, her body flying. Then Gotami and the other senior bhikkhunis came to visit Ananda the sage and inquired of him, “ Ananda, we senior bhikkhunis have been practicing the complete commandments for a long time and with diligence. Besides, we have been enlightened. Then, why on the

earth, Ananda, is that we are required to salute the young bhikkhus who have just been conferred the complete bhikkhu commandments?” Ananda replied, “One moment, please, I will ask the Buddha about this question.”

Before long, Ananda went over to the Buddha’s place and bowed down to Him with his head touching the ground in front of the Buddha’s feet, saying, “Bhikkhuni Mahaprajapati mentioned that why they the senior bhikkhunis who have been practicing holy life and become enlightened should be required to salute the young bhikkhus who have just been conferred the complete bhikkhu commandments?”

The Buddha said, “Stop! Stop! Ananda, watch your mouth and don’t you ever make such remarks! Why are you so ignorant? Since you don’t even know the superficial fact, how can you know the deeper fact? Your understanding seems to be fall short of mine. If women did not enter my Sangha and practice the Dharma, those non-Buddhist ascetics and laity would donate their clothes and blankets with their heads touching the ground imploring all the

monks, 'You sages have great ambition for keeping the precepts purely, we wish to have you step on our clothes so that we could be blessed day and night with your blessings. They are all spiritual and thus immeasurable. And all can be realized as long as we wish'."

"If women did not enter my Sangha and practice the Dharma, all people in the world would have their hair loose down the ground with their head touching upon the ground when imploring all the monks, 'You sages keep the precepts purely and behave with wisdom. We wish to have you step upon our hair so that our body can have peace day and night and beget boundless blessings!' "

"If women did not enter my Sangha and practice the Dharma, all people in the world would donate their clothes, blankets, food, bedding, and medication to the Sangha and thus no one would be weeping for want of necessities."

"If women did not enter my Sangha and practice the Dharma, all the people in the world would serve the

Sangha as they do to the sun and the moon or as they do to the heavenly deities, with much more respect than they serve the non-Buddhist practitioners. And the Sangha could also keep their purity without being stained, and be as pure as the Mani-jewel! If a nation is blessed with some monks residing inside their territory, then the nation would be constantly more peaceful than the ones without the monks.”

“If women did not enter the Sangha and practice the Dharma, the Buddha’s true Dharma could prevail for one thousand years with prosperity and all sentient beings could be benefited with the Dharma and redeemed. Now due to the inclusion of women in my Dharma as bhikkhunis, it would cost the true Dharma five hundred years and the Dharma would be doomed to decline.”

Why is that, Ananda? For there are five aspects that make it inaccessible for women to join the Sangha. What are the five aspects? Namely: Women can never become a Tathgata or reach the ultimate Buddhahood; women can never become a “Wheel-turning sage king”; women can

never become Lord of the seventh heaven; women can never be the Indra of the thirty-three heavens; women can never become deva-mara of the sixth heaven. These are the five aspects that require men to be the lord. Men can become a buddha, wheel-turning sage king, Indra, Lord of the seventh heaven, deva-mara, and the king of people. It is like that, Ananda, women could be compared to poisonous snakes, which are still scary to the observer even though they have been killed with their heads broken and their brains removed. Therefore, though snakes are dead, they could still scare the witnesses. Likewise, even though women have joined the Sangha, their foul discharges still remain with them. As a result, men could be deluded by them and thus are prevented from becoming enlightened.”

The Buddha said, “Those women who have been allowed to join the Sangha and practice the complete bhikkhuni commandments ought to salute an eight-year-old novice monk even though they are already one hundred years old or even more, or have reached Arhatship. Why is that? A novice monk who is fully enlightened could become an

Arhat, with the supernatural powers of generating water and fire from his body. He could also shake the universe in six ways with his toes or fingers touching Mount Sumerua. Those women who have reached Arhatship cannot even shake a needle as big as a hair. Why is that, Ananda? That is due to the fact that women are arrogant and they bully men with their foul discharges.

The Buddha said, “These are caused by the following sins: Being idle and refusing to learn day and night, unable to see the reality and thus commit sins gradually. By and by their sins are accumulated and drown them. Hence, they suffer from their karma and become fallen without the chance of redemption all the way down to the great mountain hell. They refuse to learn when they are alive and hence are doomed to the descent into hell. Their indulgence in lust until their old age would subject themselves to destruction like the dusts when they stop breathing. What are the values of those sensual pleasures that are worth our cherishing? If they would repent sincerely and keep chastity, their sins could be cleansed in the present life and thus enjoy the karmas in their future

lives. Being stingy would make them suffer from poverty throughout all their reincarnations, easily getting ill and having a sick look. Moreover, they cannot walk without others' assistance and cannot sleep well. If they repent heartily, then they can cleanse their sins that have been committed ever since their distant incarnations. Now that they have taken my Dharma and commandments, they could accordingly be blessed with the human body even in their future incarnations.”

At that moment, Bhikkhuni Mahaprajapati and the other senior bhikkhunis were greatly depressed after they heard what the Buddha said, with teardrops rolling down over their cheeks like rainfall. She bowed down to the Buddha with her face down in front of the Buddha's feet saying, “So women are not redeemable?” The Buddha replied, “Once some women entered the Sangha and they honored the precepts devotedly without any slightest violation of the precepts. Right in that incarnation they were transformed into men and then were blessed with virtues that enabled them to reach Buddhahood without any impediments. And they received whatever they desired.” Again,

Mahaprajapati asked the Buddha, “Really?” Replied the Buddha, “Definitely! In the time of the past Buddha, there lived a woman who showered the Buddha with some golden flowers. Then the Buddha conferred on her the prediction that she would become a Buddha named *Buddha Golden-Flower*. That lay woman named Hengjie was rapturous when she suddenly jumped to the sky and changed into a man. During that Buddha’s time, I offered the Buddha five sprays of flowers, the Buddha also conferred on me a prediction that I would become a Buddha named *Shakyamuni* after countless kalpas, namely my current incarnation. After I became Buddha Shakyamuni, once Hengjie chanced to be born a woman in my Buddha land with the nickname *Sumati*. Who can have such great wisdom? It is all because of the blissful *manifestation* of Bodhisattva Manjusri. She was thus transformed into a male, an eight-year-old novice monk. Consequently, it is very evident that reaching the ultimate nirvana requires constant devotion to holy life.”

The Buddha said, “Another evident example is that once in the era of the past Buddha Kasyapa, there lived seven

women in a king's family. They were not delighted with luxurious adornments or any sensual pleasures. They had the vision of the filthiness of the human body as well as their foul discharges. Hence, they became depressed and their sentiments were so strong that they reached the seventh heaven. Then, the second Indra descended to the earth and inquired, "Do you desire anything? Just name it and I will get it for you!" At that moment, the seven women expressed their wishes respectively. And all of their desired things were about the incredible things of Mahayana Buddhism. Indra was thus outwitted by their wishes. He ascended to heaven and some heavenly deity advised him, "Buddha Kasyapa is around here. Why don't you visit him for advice?" He then visited the Buddha with the seven women. After saluting the Buddha with their heads bowing down to the front of the Buddha's feet, Indra put his palms crossed before his chest when he asked the Buddha, "Here go the wishes of these seven women. And I cannot answer their prayers. I implore you the Buddha to solve their problem so that they can rest in peace." Replied the Buddha, "These women had been cultivating great merits in their past incarnations during the eras of

the past Buddhas. As a result, they were blessed with the fate of being born in a king's family and should be blessed with the prediction of their wishes. Arhats or Pratyekabuddhas cannot be aware of this, let alone other deva kings. At that moment, the seven women were overjoyed with the Buddha's message and suddenly jumped up to the sky. Soon, they were transformed into men. After that, they were to reach Buddhahood. Now Mahaprajapati and her fellow bhikkhunis are constantly practicing great compassion. In the future they will become men and have the prediction that they will reach Buddhahood." Hearing this, Mahaprajapati bowed to the Buddha with her head touching the ground and departed.

This concludes Volume One of The Mahaprajapati Bhikkhuni Sutra.

Volume Two, *The Mahaprajapati Bhikkhuni Sutra*

Once, Gotami and some senior bhikkhunis addressed Ananda, “Now that the Buddha had conferred on us the prediction of future Buddhahood, we wish that the Buddha would confer on us the Dharma and rules for entering and exiting from the monastic chamber, manners for walking, as well as the proper conduct for staying at our abodes, rules for accepting the laity’s invitation for meals, the wisdom of practicing meditation, and the rules for going to the toilet. We would be pleased to learn those rules from the Buddha and have determined to honor those rules.” Ananda the sage replied, “One moment, please. I will enter His abode in a moment and report to Him about what you just mentioned.” Then Ananda entered the Buddha’s abode, bowed down to the Buddha’s feet and said, “Bhikkhuni Mahaprajapati and some other senior bhikkhunis remarked, ‘Since the Buddha had conferred on us the prediction--a grace too great to be measured--furthermore, we wish the Buddha would confer on us the Dharma and rules for entering and departing the

monastic chamber, manners for walking, as well as the proper conduct for staying at our abodes, rules for accepting the laity's invitation for meals, the wisdom of practicing meditation, and the rules for going to the toilet. We would be pleased to learn from the Buddha and have determined to follow the whole monastic discipline.” The Buddha replied, “Ananda! I am afraid those Dharmas and commands are too demanding and challenging for those bhikkhunis to take! Too demanding and challenging! Still, if they can honor those Dharmas and commands, then they would change into men and thus become capable of reaching Buddhahood.” Hearing this, Ananda the sage went out immediately and reported to Bhikkhuni Mahaprajapati, “The Buddha said those Dharmas and commands are too demanding and challenging for those bhikkhunis to take! Too demanding and challenging! Still, if they can honor those Dharmas and commands, then they would change into men and before long they would be capable of reaching Buddhahood.” Overjoyed to hear this, Gotami saluted Ananda and left.

The Buddha told the bhikkhuni: Having left your home

and become a nun, you should get rid of secular desire and the feminine spirit. Having been advised to go further, you should try to establish the Mahayana Dharma. Refine your morality, take the Buddha's precepts devotedly, and follow the Buddha's conduct in walking, living, and looking. Be serious to practice these precepts. Ridding yourself of secular traps and marching progressively on the path leading to enlightenment can rid you of the female body and thus equip you with the diamond-like will to reach ultimate nirvana.

Even cultivating merits for one day can bring you innumerable virtues. Never try to delude men with fancy adornments, or coquettish postures and looks, which would eventually make you entangled in sins. Be careful! Be careful! If you do not devote to Dharma cultivation and commit sins instead, you would be doomed to great karmas that cost you more than ten incarnations. Don't you ever indulge yourself in lust. Accumulating merits and virtues is the guarantee for keeping the human body. These are the basic rules for bhikkhunis to establish their virtues.

A bhikkhuni should establish the criteria for the Dharma by leaving her home, behave according to the Dharma, establish her virtues according to the Dharma, set up her ambition according to the Dharma, and establish her conduct according to the Dharma. Get rid of her feminine desire and postures. Keep her heart constantly pure. Get rid of her perverse thoughts and delusion. Delve into the wonderfully profound Dharma and then try to look into the grand Dharma. If she could detect the origin of things, then she could be free from all materialistic temptations. These are the basic rules for a bhikkhuni to establish the Dharma.

A bhikkhuni should set up her ambition by leaving her home. Get rid of her foul discharges and constantly feel ashamed for her sins that subject her to the female body. With the female body, she cannot have her own way. She deludes people, intending to have their morality corrupted, and have them subject to the endless samsara. Finally, they become trapped by their sins. She should reflect on her own vicious postures and refrain from committing sins and thus rid herself of the root of evils. Look for

embodiment of the commandments inside her heart, rid herself of the female body eventually, and establish a pure ambition. To achieve these objectives, she has to enter the Sangha, rid herself of all vicious speech and thus refrain from committing all sins. These are the basic rules for a bhikkhuni to establish her virtue.

There are three commands of reverence for the bhikkhuni having been conferred the complete bhikkhuni commandments:

1. Always make offerings to the Buddha without a sense of exhaustion; relieve the suffering of sentient beings with great compassion.
2. Always revere the Dharma and behave accordingly; speak with great sincerity and speak only of truths; behave according to the Dharma and precepts without arrogance.
3. Always revere bhikkhus and see them as the Buddha and thus treat them with hearty respect.

And these are the three commands of reverence. To

practice these commands enable the bhikkhuni to be enlightened and rid her of all afflictions eventually. And she could ascend to heaven naturally without descending to the three evil realms (hell, hungry ghost, and animal). She could also get rid of the attachment to lust and enjoy constant blessings. So these are the basic rules for a bhikkhuni to establish her virtues.

There are three commands of conduct for the bhikkhuni having taken the complete bhikkhuni commandments:

1. Reflect on the filthiness of her foul discharges.
2. Reflect on her rampant lust that deludes all people and makes them perplexed.
3. Reflect on her coquettish postures that disturb the true Dharma and ruin it. She is proud of her beautiful looks that are second to none and thus is ignorant of the sins befalling her and the desire entangling her.

These are the basic rules for the bhikkhuni to contemplate her desire.

If a bhikkhuni is invited by the laity for meals, she should behave and dine according to the discipline consisting of three commands:

1. Refrain from sitting and dining with bhikkhus.
2. Refrain from sitting and dining with lay men.
3. Refrain from indulging in eating the food and feeding the young lay men.

These are the rules of dining for the bhikkhuni.

If a bhikkhuni is invited by the laity for meals, she should not accept an invitation for meals to be held the next day. Why is that? She would be disturbed or haunted by the thought of the coming meal the next day. Once invited, she should go ahead without hesitation. If she misses the right time, then she should refrain from going. Having meals at the wrong time means committing a sin of stealing food. By so doing, she is not a sagely bhikkhuni.

If bhikkhunis visit a lay person's house, they should check the conduct of one another. Walk with their heads looking

down and refrain from looking around. Also refrain from teasing each other, or laughing when walking straight ahead. If a bhikkhuni happen to encounter senior monks or novice monks, she should treat them with equal respect and thus salute them directly and leave immediately without looking at their features closely. If she tries to look at their features, her heart is not pure. Neither should she inquire about their daily lives, or where they intend to visit. If they ask each other about such information, some sensations and postures would emerge. Why is that? For they inquire with consciousness and perception. Though she may not have the chance to socialize with them, her heart has already been disturbed. And this act would make both of the two sides corrupted. If she violates this precept, she is not a sagely bhikkhuni.

If a bhikkhuni accepts a lay person's invitation for meals, she should try to purify her heart by cleansing all the remaining hostile sentiments, quietly following the precepts of having meals without violating the rule as slight as a hair. She should concentrate on the sutras and the Dharma without any sense of exhaustion. She should

purify her heart without generating idle thoughts. She should always show compassion instead of wrath. These are the rules for a bhikkhuni to have a meal intended for practicing compassion. If she violates the precept, she is not a sagely bhikkhuni.

If a bhikkhuni accepts the laity's invitation for meals, she should dine according to the commands. She should never eat before the right time. When seated, the senior bhikkhuni would have the junior bhikkhunis there arise and ask the lay people to come over. Then she should have them offer incense to the Buddha, have them seated after bowing to the Buddha three times. After the lay people serve her with wet napkin and the food, she should make blessing for them respectively without discrimination. Take the food with her right hand without making any noise or looking around. Refrain from chatting and laughing with her mouth full. If she violates this precept, she is not a sagely bhikkhuni.

After the meal is over, the senior bhikkhuni should have the junior nuns go out to have their hands washed and

their mouth cleaned. Then after they return to their seats, have them recite a hymn respectively and depart. A bhikkhuni should walk with her head looking down at the ground as far as three feet when she is reciting mantras. Walk slowly without running. Refrain from jumping around or walk with her two feet treading on the ground at the same time. Also refrain from walking with one foot, walking with her head shaking, walking with her body shaking, walking with her arms swinging, walking with jumping, walking with her body moving sideways, walking while chatting and laughing with others. She should also refrain from walking and laughing with men. Instead, she should walk like the Buddha, live like the Buddha, see like the Buddha, and talk like the Buddha. Refrain from walking with her feet elevated. Refrain from running or walking slowly. Refrain from walking with her feet scratching the ground.

Instead, while walking, she should elevate her feet three and a half inches above the ground, with each pace three inches long. After returning to the pagoda or monastery, she should bow to the Buddha's statue. After that, retreat

to her chamber and bow to sutras and the images of the Buddha. Repent for the filthiness of her foul discharges and make wishes for ridding all human beings and non-human beings in the universe of their feminine postures. Also make wishes for bestowing peace on the laity's family, wishing them getting the Buddha's thirty-two magnificent incarnations, eighty virtues, and the ten supernatural powers, and that all sentient beings could be redeemed and get innumerable blessings, and that the laity would be motivated to seek the Dharma and reach the ultimate nirvana. One having made such wishes is a real bhikkhuni. If she violates these rules, she is not a sagely bhikkhuni.

Having taken the meal provided by the laity, the bhikkhunis should return to their monastic chambers and cultivate their virtues quietly, learn the boundless Six Perfections/Paramitas, checking the acts of one another, ridding themselves of the postures of desire without any spiritual stains. Concentrate on spiritual emptiness and get rid of any kind of attachments. If their hearts are so pure like that, they could soon become enlightened. If there is no

invitation for meals from the laity, they should have the meal on their own without worrying much about whether or not they can get food. Never talk about things irrelevant to the Dharma. Never dine outside the right time. After midday, never walk around the community. After midday, dine no more. Stay inside the monastic chamber and walk properly. Those who break the rules are not sagely bhikkhunis.

There are thirteen commands of the bhikkhuni's conduct inside the monastic chamber:

1. Always contemplate the filthiness of her foul discharges that delude people. And this sin would eventually get herself entangled.
2. Always contemplate her own faults that trap herself.
3. Always contemplate the root of her sin that is so deep that she is drowned by it.
4. Always contemplate her abundant lustful postures that are not to be purified easily.
5. Always contemplate her lust that is the root of ruining her will to the Dharma and the fact that she cannot

help it.

6. Always contemplate the vicious will that is hard to rid.
7. Always contemplate the fact that her heart is like the boat sailing on the water, boarded with people who are deluded by her lust and that those people are doomed to destruction by the sudden sinking, including herself.
8. Always contemplate her red tongue and lips that delude people including herself and thus make her puzzled and blind to truth.
9. Always contemplate the fact that her body is an exuberant-looking bag that is filled with foul excrements, and the fact that it would befoul the people who approach it with leaking filthy excrements, too smelly to bear.
10. Always contemplate her arrogant intention to seduce people with her coquettish postures and that she even feels proud of it.
11. Always contemplate her pretentious postures of weakness, which aims to win people's pity, and that she cannot help it.
12. Always contemplate her female body that is imprisoned by her feminine lustful postures. And she herself

cannot find the way out.

13. Always contemplate her attachment to her foul female body and being trapped by it.

Hiding the truths is a great sin. If there are some courageous women who contemplate the fact that their own states of mind and lust are deeply trapped by these vices and try to rid themselves of their attachment to those feminine states of mind and lust, looking for the liberation from the sins, behaving according to the precepts, the Dharma and vinaya, then their manners and speech are proper, and they could soon change into men. This is caused by their good karmas in their past incarnations. Hence, with the present advice and encouragement, they thus come to rid themselves of those evil thoughts and intention and reach the four grades of arhatship respectively and even pratyeka-buddhahood. If they are not enlightened as such, eventually they are to reach Buddhahood in countless kalpas.

There are four commands regulating the bhikkhuni's conduct inside the monastic chamber:

1. Always try to control her thoughts, refrain from having idle thoughts, and try to concentrate on the holy life instead.
2. Always try to reflect on her behavior and examine her heart and orient her will to the Dharma.
3. Always try to be aware of her foul discharges and of the potential dangers posed by her lust and avarice. Refrain from being idle. Try to reduce the time for sleeping and lying in bed. Watch her behavior and refrain from being arrogant. Moderate her own conduct.
4. Try to establish the precepts for people to follow. Refrain from taking advantage of the Dharma, indulging herself in the pursuit of lust and seducing/deluding the practitioners of holy life in the name of the Dharma. Watch out for taking pride in the coquettish postures and the pursuit for fame that make people corrupted. Rather, she should watch out for her delusive/seductive postures and behaviors and thus people can have great peace. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are four commands of the bhikkhuni's conduct inside the monastic chamber:

1. Walk straight ahead with her head lowered and refrain from looking around. Avoid any responses to others' looks or gestures.
2. Refrain from spitting on the clean ground inside the chamber and the four walls.
3. Refrain from sitting in bed with her hands moving backwards to the bed, lying in the bed on one side of her body, lying in the bed on her stomach, or lying on her back.
4. Refrain from standing against the bed, standing with the sutras or the Buddha's images on her back, or standing with her back facing fire.

These are the four commands of the bhikkhuni's conduct inside the monastic chamber. Those who really follow these commands can have peace. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are four commands of the bhikkhuni's conduct

inside the monastic chamber:

1. Salute the sutras and the Buddha's image and her own resting bed.
2. Try to sit peacefully, reflecting on the fact that she has so many postures, feeling ashamed of that.
3. Try to read sutras and practice the Dharma without being idle, ridding herself of all the evil thoughts.
4. Be content with tranquility in her body, speech, and mind. Always try to rid herself of the disasters caused by her foul discharges. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are four more commands of the bhikkhuni's conduct inside the monastic chamber:

1. Always sit with her body in an upright position. Refrain from sitting with her back leaning against a chair and gazing at the window.
2. Contemplating quietly the meanings of the Dharma in the sutras.
3. Shut down her eyes, ears, nose, mouth, body, and

mind so that she could take delight in emptiness.

4. Persevere in self-control without indulging herself in lying on the seat with her face down, or scratching her body by loosening her robe and thus reveal her body and various physical stains. It is an impolite act if some ghosts and spirits happen to witness this scene. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are four more commands of conduct for the bhikkhuni inside the monastic chamber:

1. Look straight ahead with her mind free from evil thoughts.
2. Sit with her body upright and refrain from shaking her body, head, hands, or feet. Shaking her body makes her heart shaken too and thus gives rise to some feminine delusive states of mind and postures.
3. Watch out for her will, eyes, ears, nose, mouth, body, mind, and heart, which are the eight realms that are to be guarded for reaching enlightenment.
4. Refrain from chatting and laughing with her fellow nuns

and talking about secular trivial matters. Murmuring or giggling would ruin the pure moral heart. Always watch out for her behaviors and refrain from going out in caprice. If she does this, how could sins get access to her? Any bhikkhuni who violates this command is not a sagely bhikkhuni.

While excreting or urinating outside the monastery, the bhikkhuni should assign a fellow nun as the guardian with a bell in hand. After that, assign two novice nuns to help her arrange her robe. The novice nuns hold the robe and let the master's head emerge through the robe. After that, the novice nuns salute their master and then excuse themselves soon. Then they return to the place to clean up the mess thoroughly. After that, they salute their master again and depart. After they return to their monastic chamber, they should snap their fingers three times and start to walk slowly. These are the commands of conduct for the bhikkhuni outside the chamber. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are ten commands of conduct for the bhikkhuni after

she proceeds to the toilet outside the monastic chamber:

1. When the call of nature comes, just go ahead and refrain from controlling it and thus avoid being stained by the excrement or urine.
2. Walk without looking around or looking at her private parts.
3. Snap her fingers three times when coming to the toilet.
4. Ask the novice nun whether the toilet is occupied. If the novice nun replies, "Empty!" then she may go inside the toilet. If it is occupied, refrain from pushing the person to get out.
5. Snap her fingers three times before and after using the toilet.
6. Refrain from groaning loudly.
7. Refrain from looking down at her private parts.
8. Refrain from digging earth around the toilet.
9. Refrain from pouring waste bath water onto the toilet's walls.
10. Refrain from holding things with wet hands after washing.

Any bhikkhuni who violates this command is not a sage bhikkhuni.

After urinating, the bhikkhuni should have her hands washed and her mouth cleaned. After that, salute sutras and the Buddha's image. Repent profoundly and salute the seat. Then meditate and walk around slowly when contemplating the essence of the Dharma and endeavor to practice it. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are three situations that allow the bhikkhuni to go out of the monastic chamber:

1. To visit her master for learning sutras.
2. If someone comes over to visit her, hearing her master's call, the bhikkhuni should come out of her chamber, salute her master; then, proceed to see the visitor slowly and avoid staying away from the master more than twenty feet.
3. Rise to salute her master after finishing the noonday meal. These are the three situations that allow the

bhikkhuni to go out. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

There are three commands of conduct for the bhikkhuni outside the monastic chamber:

1. Refrain from looking around when walking out of the chamber and keep her head downward.
2. Walk quietly and refrain from coughing or spitting loudly in caprice.
3. When walking slowly out of the chamber, feel ashamed for having the female body, the foul discharges, and the feminine hostile sentiments and postures that bring her a lot of suffering. Thus, she begins to realize that it is difficult to be a woman. Any bhikkhuni who violates this command is not a sagely bhikkhuni.

Now I have preached the above thirty-nine commands of conduct for the bhikkhunis outside the monastic chamber. Try to honor all the commands throughout the year without violating any entry of them. Keep those commands quietly. Then, I want to maintain that practicing those commands

enables the bhikkhuni to be enlightened soon.

Ananda the sage knelt before the Buddha with his hands joined before his chest and said, “The Buddha has conferred a very complete series of Dharmas and commandments on bhikkhunis. And those who honor your teaching could reach nirvana. I am just afraid that there would be more women desiring to enter the Sangha after your parinirvana. Could they just serve as the master for ordaining bhikkhunis?” Replied the Buddha, “It is fine if there are senior bhikkhunis and a complete teaching of the precepts. Even so, bhikkhus should take charge of bhikkhuni’s ordination. And the ordination cannot be held without the permission of the Sangha. If there is a bhikkhu of the Sangha who did not agree, then the woman cannot enter the Sangha.”

Ananda asked the Buddha again, “If those women desire to join the Sangha to follow the precepts perfectly, could the bhikkhus have them ordained and take them into the Sangha?” The Buddha said, “Fine! Ananda! Why is that? Women are full of lustful sentiments and postures,

indulging themselves in deluding others with their beautiful looks, and fond of keeping disciples rather than learning more knowledge. They only know about impermanent things. Consequently, this matter should be decided by bhikkhus. Ananda asked the Buddha again, “Then bhikkhus are allowed to be the bhikkhunis’ masters (the mentors that live with and instruct the bhikkhunis directly)?” The Buddha said, “No, the senior bhikkhunis should be the masters. But if there are no bhikkhunis, then bhikkhus may do.”

Ananda asked the Buddha again, “I hope the Buddha will give sermons on the minimum age for the nuns to accept the complete bhikkhuni commandments, the nuns’ age to be a sramanerika’s master, the age to be a sramanerika’s upadhaya, the age to be a junior acarya, the age to be a senior acarya, the age to be the chief upadhaya, the age to accept the laity’s invitation for meals, as well as the commands of their conduct, whether or not they are allowed to have the meal inside the pagoda or monastery.”

The Buddha told Ananda, “What you have inquired is too

profound to be comprehended easily. Listen carefully! Listen carefully! I will give you a detailed explanation.” Ananda said, “I will listen with great care.” At that moment, Ananda and several senior bhikkhunis—Mahaprajapati and some devoted bhikkhunis—all listened carefully with their palms crossed before their chests. The Buddha told Ananda, “Having allowed women to join the Sangha will give rise to the karma of having women of the future generation who intend to enter the Sangha. To teach the coming or new female practitioners who intend to liberate themselves from the sins of indulging themselves in their idle thoughts, now I would like to confer on you the Dharma of sramanerikas, so that they could join the Sangha. First, they need to have a group of fifty bhikkhus and a group of thirty bhikkhunis. But it is fine if you cannot find any bhikkhuni. Invited by the master, all the bhikkhus are seated. Then the women should salute all the bhikkhus with their palms joined before their chests. The master calls the women to have their heads shaved. After that, he should confer on them *The Ten Sramanerika Commandments* after giving them the monastic robes and shoes. Then, after the sramanerikas salute all the

monks, the master should say, “They are to learn under their own masters’ instruction directly without being assigned to the Sangha for instruction.” After they reach the age of twenty, they are to take the complete bhikkhuni commandments.

A bhikkhuni having taken the complete bhikkhuni commandments for five years is qualified to be the sramanerika’s Acarya.

A bhikkhuni having taken the complete bhikkhuni commandments for ten years is qualified to be the sramanerika’s Upadhaya.

A bhikkhuni having taken the complete bhikkhuni commandments for ten years is qualified to be the Acarya of conduct for conferring the complete bhikkhuni commandments.

A bhikkhuni having taken the complete bhikkhuni commandments for fifteen years is qualified to be the Head Acarya for conferring the complete bhikkhuni

commandments.

A bhikkhuni having taken the complete bhikkhuni commandments for fifteen years is qualified to be the Upadhaya for conferring the complete bhikkhuni commandments.

The Buddha said, “There are conditions that prevent a sramanerika from taking the complete bhikkhuni commandments: being trapped by her affection and lust, being easily subject to wrath, being fond of wandering around, and being fond of delicious alcoholic drinks and food, and being fond of yelling loudly and arrogantly. If the sramanerika can discipline herself according to the Dharma and precepts, she would get the male body soon and change into a Buddha.”

Ananda asked the Buddha again, “Those rules are very challenging!” The Buddha said, “Not really, but women make them challenging by themselves.”

Ananda asked the Buddha again, “Should Mahaprajapati

and devoted bhikkhunis take shelter under the trees inside the mountain or inside the caves? Or should they dwell in the swamp, among the tombs, or inside a private monastery? Are they allowed to accept the laity's invitation for meals? Should they try to heal all people's illness? I wish that the Buddha would explain the key points of all of these respectively so that bhikkhunis could establish the basis for liberation from samsara. This would also inform future people so that they could establish the Dharma, just like it was in the Buddha's time, and thus all of them could reach the nirvana."

The Buddha told Ananda, "There are also two conditions. Listen attentively! Listen attentively! I will explain them in detail and you should keep them in your mind. If a bhikkhuni taking refuge in my Dharma is unable to do inner cultivation properly and she happens to take shelter under a mountain tree, then the tree would wither immediately. If she takes shelter inside a cave, all the stones inside would be dried out, the trees becoming dry, the animals suffering hunger, and the springs also running dry. Then all devils would panic! If she lives on a wetland, all vegetation would

be doomed to sterility. If she dwells among the tombs, the dead would have an uprising, which could even shake heaven and the earth. If she dwells among people, the nation would become unstable, with thieves and robbers running to sack its people, giving rise to everlasting warfare. The people would cry and suffer hunger. If she dwells in a private monastery, she would have all the monks indulging in the pursuit of lust and jewelry, having alcoholic drinks and meat. They would also seek to dress themselves in gorgeous costumes to beautify their bodies, trying to walk elegantly and thus have them alienated from the holy life. Also, they would slander one another and thus become annoyed and worried. If she were invited by the laity for meals, the laity would not get any blessing. Rather, they would become easily sick and suffer from financial loss. If she went to comfort a sick person, the vicious spirits would be more active and bring about more disasters. Why is that? It is due to the accumulation of the sins of the nun and those of the sick person. Therefore, how can you expect the patient to recover from his/her illness? And this is why admitting Gotami and the other devoted bhikkhunis in my order cost five hundred years

of the true Dharma. Therefore, Ananda, the drawbacks of women are so great. You should cherish these commands with great care!”

Ananda knelt down and had his palms joined again, saying to the Buddha, “That is really strange and perplexing! Why is it that bhikkhunis have sins like that?”

The Buddha told Ananda, “I have merely mentioned a small portion of them. If I go into detail about it, I’d say that women have 84,000 kinds of inherent desire and postures that delude and seduce the pure practitioners of holy life and make them become corrupted and thus descend into hell and get trapped there for several kalpas. Yet, there are 84 major (cardinal) feminine postures that easily bother the pure practitioners of holy life and delude them to be addicted to desire and thus have them alienated from the holy life. Those who are deluded by women are doomed to descend into the realms of hungry ghosts, beasts, and hell.” Hearing this, Ananda was greatly depressed and began to weep so profoundly that he could not even move. The Buddha told Ananda, “Don’t panic! I will try to explain

it so that you will no longer be perplexed and finally would reach nirvana.”

The Buddha told Ananda, “If a bhikkhuni lives under the mountain tree and thus causes the tree to wither and die, it is due to the fact that women tend to show off their features and postures, looking coquettishly with their eyes half opened and putting rouge over their lips and mouths. They would not contemplate the holy life even though they sit under the tree. Instead, they would just be proud of their fair bodies, trying to seduce others, ruin their kind hearts, and make them lose their mind and lose their morality. Therefore, the tree would die.”

If a bhikkhuni dwells inside a cave in the mountain, the whole mountain would dry out. The trees would wither, the animals suffer hunger, and the springs run dry. Women are fond of expressing their desires and postures, fooling people and also themselves. They do not like to concentrate on the holy life, and instead concentrate on lustful matters and thus feeling insecure. They would like to lament and weep rather than contemplate the holy

life. Though speaking about the meanings of the sutras, they think about affection and lust. Those who witness the woman's lamentation are fools, because the wise could see clearly that this woman is not contemplating the holy life. Rather, she is only thinking of men. That is why a bhikkhuni dwelling inside the mountain could cause such a big drought. All springs could dry out.”

If a bhikkhuni dwells in the swamp, the animals inside it would devour each other and thistles and all kinds of vegetation would wither and become sterile. Why is that? It is due to the fact that women are fond of showing off their desire and postures, and seducing and deluding people. And they tend to indulge in thinking about the trivial things in the daily life. Such sentiments prevent them from seeking the holy life and they thus have their holy life trapped in desire. No sooner had her vicious intention arisen than she would become blind. As a result, all devils would be disturbed and thus come out to harass the world. That is why all the thistles and vegetation would become sterile.

If a bhikusni dwells among the tombs, all the dead inside the tombs would not be able to rest in peace. The pine trees and cypresses growing around the tombs would wither and die. Why is that? It is because women have an abundance of postures and cannot concentrate on the holy life. Rather, they easily indulge themselves in lust. When their lustful hearts and postures emerge, the whole universe is shaken. Hence, the ghosts and spirits would be enormously scared. Consequently, the pine trees and cypresses among the tombs would go barren.

If a bhikkhuni dwells in the community, the nation would be unstable and doomed to being sacked by innumerable locusts and suffering lasting warfare. People would cry with pain and look hungry. Why is that? It is because women have an abundance of postures and indulge themselves in the stains of lust. But they still desire to be respected without devotion to the holy life. Instead, they are fond of judging men's features and men's bodies. During the day time, women like to chat and laugh; during the night time, they like to think about trivial matters from daily life. As a result, the people of that community would

suffer poverty and an unstable life.

If a bhikkhuni dwells in a private monastery, she would make the monks there indulge in lust, the pursuit of jewelry, drinking alcohol and eating meat. Also, the monks would like to beautify their bodies with gorgeous costumes, become fond of walking elegantly and thus go astray on the path to nirvana. Rather, those monks would slander one another and make themselves suffer. Why is that? It is because women have an abundance of postures and do not read sutras or practice the holy life. Rather, they would talk softly to seduce men and thus the hearts of the men who are not yet enlightened would be stirred. Women also like to look at their foul discharges and are paranoid of observing their bodies. They would be doomed to descend into samsara if they are delighted with temporary benefits. As a result, they would be doomed to being eunuchs for fifteen kalpas, because they make monks become hostile toward each other.

If a bhikkhuni accepts the laity's invitation for meals, the laity could not attain any blessing from it and rather,

their wealth would decrease and they would become easily sick. Why is that? It is because women have an abundance of postures and do not dine according to the Dharma. Instead, they like to pose to attract spectators. In addition, they are not interested in the food's flavors but in looking at men and judge whether or not the men are suited to be their husbands. Hence, how can the laity get blessing from such offerings? On the contrary, the laity commits a great sin. Why is that? It is because of the bhikkhuni's evil intention, and the improper way to dine that is saturated with lust. Therefore, the laity cannot be blessed with peace.

If a bhikkhuni goes over to comfort a sick person, the patient cannot recover and the evil spirits become more active and thus bring about more disasters. Why is that? It is because women have an abundance of postures and cannot comfort their own hearts. How can they comfort others' hearts? They cannot even have themselves tread on the path to nirvana. How can they help others tread on the path to nirvana? Since women are trapped in their own sins, how can they liberate others from their sins? Why is

that? It is because women are full of lust that is directed at some objective. Hence, they cannot heal a patient's illness. On the contrary, their visit happens to arouse the evil spirits to harass people.

The Buddha told Ananda, "Now that there are bhikkhunis in my Dharma, the duration of the Dharma would be doomed to a loss of five hundred years. After my parinirvana, there would be three thousand bhikkhunis, and one thousand eight hundred of whom would honor the sutras and precepts and thus reach arhatship. During the Dharma-ending era, there will be eighty thousand bhikkhunis, and seven hundred sixty of whom would honor the sutras, precepts, and Dharma and thus reach arhatship. One hundred and thirty kalpas after that, the remaining unenlightened bhikkhunis would come to honor the Dharma and precepts again and thus reach arhatship.

At that time Ananda, hearing this, asked the Buddha, "How can bhikkhunis reach nirvana? In what way should they practice the path to nirvana?"

The Buddha told Anada, “People in the world are saturated with lust. Anyone who can get rid of the lust would be enlightened. Women’s bodies are like jewelry. They are very appealing but cannot last long. Instead, they make people corrupted by spoiling their morality and thus causing them to lose their human bodies. Why is that? It is because jewelry is tempting to people and makes them intent on going deep into the sea to look for it without feeling contented. Soon, they would lose their lives. Though some women desire to practice the holy life, they are saturated with the 84 sentiments and postures which make them trapped and corrupted. Those who become corrupted by the 84 sentiments and postures as if sinking down into the deep sea. They would be drowned. Anyone who can get rid of those 84 sentiments and postures are arhats.

Ananda joined his hands and knelt down again, saying, “What are the 84 sentiments and postures that prevent women from being enlightened? I wish the Buddha would elaborate on them with Your great supernatural powers so that people can comprehend and take delight in their

meanings, and be inspired to learn how to get rid of the sins caused by them. As a result, all buddhas would be delighted and future practitioners would also be inspired.”

The Buddha told Ananda, “Listen carefully! Contemplate the sermon I'm going to make! Keep it inside your heart and I will make a detailed sermon on it.” Therefore, Ananda listened with great care and cherished it so as to instruct the future, past, and present bhikkhunis in its core meaning and had them honor it. To practice such Dharma enables the practitioner to be enlightened soon. The Buddha said, “The feminine 84 sentiments and postures delude people and prevent them from practicing the path to nirvana. What are the 84 sentiments and postures?

1. Women are fond of beautifying themselves by using a cosmetic pencil to darken her eyebrows and eyelids.
2. Women are fond of combing their hair and touching the bangs on her forehead.
3. Women are fond of putting make-up over their faces to seduce men
4. Women are fond of looking at people with their eyes half closed.

5. Women are fond of putting rouge over their lips.
6. Women are fond of wearing earrings.
7. Women are fond of wearing necklaces with jewelry.
8. Women are fond of costumes extravagantly embroidered with jewelry.
9. Women are fond of wearing stockings.
10. Women are fond of walking with two arms swinging.
11. Women are fond of looking aside.
12. Women are fond of peeping into others' privacy.
13. Women desire to see men but pretend that they do not care about them.
14. Women try to look at men behind their backs after they depart.
15. Women desire to see men but pretend to remain silent with her head down.
16. Women are fond of shaking their heads and bodies when they are walking.
17. Women are fond of shaking their heads and bodies when they are sitting.
18. Women are fond of sitting rubbing their hands with their eyes looking down.
19. Women are fond of sitting talking with laughter.

20. Women are fond of pretending to talk softly.
21. Women are fond of darkening their eyebrows in public.
22. Women are fond of sitting and yelling to the dog.
23. Women are fond of pretending to be mad at the men approaching them but in fact their hearts are full of joy.
24. Women tend to be arrogant and think highly of themselves and easily become jealous of others.
25. Women desire to get a husband but like to pretend that they are mad at the men who they encounter.
26. When women pretend to be mad at the man they see; once the man departs, they feel regret and depressed.
27. When seeing a man approaching, women are overjoyed when talking to him but pretend to be mad at him.
28. Feeling embarrassed after the man is gone, women become very sad but they pretend to slander him.
29. Women are very loose with their mouths, ready to speak ill of others, and to gossip about others' privacy.
30. Women are fond of getting power, taking delight in being domineering and manifesting their own strengths by criticizing others.
31. Women are fond of bullying the weak or the

- marginalized with their power.
32. Women are fond of oppressing others with their power and ready to beat others verbally.
 33. Women tend to avoid paying their debts.
 34. Women like to wrong others to single out their own righteousness; they are ready to attribute all bad things to others, while attributing the good things to themselves.
 35. Women are very changeable in their temper and like to fool others with that.
 36. Women are fond of attributing the good things to themselves and bad things to others.
 37. Women are fond of manifesting their own merits, stealing merits from others and pretending that those merits are theirs.
 38. Women tend to complain about their laboring, but take delight in seeing others labor.
 39. Women are fond of distorting reality, and readily to speak ill of others.
 40. Women are fond of showing off their wealth and power and thus oppressing others with them.
 41. When poor, women tend to be jealous of others; when

- underprivileged, they like to attack powerful people.
42. Women are fond of flattering people superior to them and pretending to be virtuous.
 43. Women are fond of destroying others' success and morality.
 44. Women are fond of deluding others with their evil sentiments.
 45. Women are fond of envying others secretly, slandering others harshly.
 46. Women are fond of criticizing others and attributing all the wrongs to others.
 47. Women are fond of slandering righteous people who practice the holy life, intending to delude them into going astray.
 48. Women are fond of gossiping about others' faults and deluding Dharma practitioners.
 49. Women are fond of inviting others to taking an oath with them and they desire others to return the favors they bestow.
 50. Women are fond of making donations but they easily feel regret and then put all the blame on others. Women are also fond of slandering talented people.

51. Women are fond of complaining about their misfortune, of scolding animals to vent their anger or satirizing others.
52. Women are fond of showing coquettish manners to delude Dharma practitioners.
53. Women hate to see others outdo themselves and thus curse those who are superior to them and wish they would die soon.
54. Women are fond of poisoning others because they lack peace of mind.
55. Women are fond of recalling the past wrongs against themselves, and hatred always haunts them.
56. Women are fond of thinking highly of themselves, refusing to accept others' advice. They like to flatter others with vain speech but they don't trust others. Their hearts are violent and unstable.
57. Women are fond of being cold to the people close to them, but show familiarity to the distant people. They are also fond of spreading family scandals in the neighborhood without feeling shameful.
58. Women are fond of showing haughty manners and bad temper, refusing to listen to the advice of Dharma

practitioners.

59. Women enjoy being arrogant, making a scene by beating things around violently, losing their tempers or becoming overjoyed in caprice, and thus confusing others.
60. Women indulge themselves in greed and pursuing things in caprice. They are fond of intimidating others with their domineering postures, distorting the Dharma and thus challenging Dharma practitioners.
61. Women indulge themselves in lust, easily becoming jealous and suspicious of others. They are thus gradually occupied by their complaints and hatred.
62. Women tend to lose their tempers and be arrogant, thinking that they know the truth.
63. Women are fond of attacking others with vicious speech, including their family members and relatives.
64. Women are fond of showing arrogance to others, disregarding the ethics of respecting seniors.
65. Women are fond of thinking highly of themselves, treating others with a vicious attitude and mentality. They talk unreasonably.
66. Women are fond of laughing foolishly without restraint

and doing things in caprice.

67. Women are fond of controlling their husbands, preventing them from talking or joking with others.
68. Women are fond of attacking their husbands with vicious language in caprice according to their moods.
69. Women take great delight in leading others astray into dangerous situations in exchange of their own safety.
70. Women are fond of slandering sages with curses and lies and flattering others so as to ruin their morality
71. Women are fond of deluding others with confusing talk and flattery, thinking that others can never detect their schemes or motives.
72. Women are fond of taking things and they hate losing things. When they get what they want, they would be glad. When they lose something, they would be worried, complaining badly and cursing violently.
73. Women are fond of cursing natural phenomena and the stoves in the kitchen. They also like to kill without compassion.
74. Women are fond of advising others to get abortions, and are unhappy to see others give birth to new life.
75. Women are fond of inquiring into others' privacy,

including their financial conditions.

76. Women are fond of teasing others and deluding them to go astray.
77. Women are fond of accumulating goods and their greed is never satisfied.
78. Women are fond of annoying their husbands and other men, intending to make them lose control.
79. Women are fond of digging out others' dark secrets and trying to make those secrets be revealed in the public.
80. Women are fond of teasing the disabled, and they take great delight in seeing others' misfortune.
81. Women are fond of advising men to divorce their wives, and are delighted to see the men become poor because of losing their spouses.
82. Women are fond of arousing conflicts among people and making them fight against each other, taking great delight in seeing people suffer disasters caused by such conflicts.
83. Women are fond of making others sue each other and suffer imprisonment.
84. Women are fond of making trouble among people

and causing disasters. Then they laugh wildly when they witness the trouble they have caused. Women also like to seduce people to desire them, so that they could be proud of themselves and take advantage of the people who try to pursue them. All the wise people would exclaim, "Women are so horrible!" These are the 84 sentiments and postures. You should know them clearly. If women could get rid of these, they would definitely become enlightened, reach nirvana and Buddhahood.

Ananda the sage said to the Buddha, "Could the 84 feminine sentiments and postures be destroyed?" The Buddha replied, "These are caused by women themselves, and thus only they can have them destroyed. The women who can destroy these would become arhats."

Ananda said to the Buddha again, "All the people in the world are looking forward to your grace for salvation. I wish the Buddha would elaborate again on the way to destroy these feminine sentiments and postures and have Gotami and her peers get liberation." The Buddha replied,

“Good for you! Ananda! Now listen to me, contemplate it, cherish it in your hearts, and take these rules as instructed so as to return the grace bestowed on you by the Buddha. If women refuse to behave according to what I have instructed, they will suffer. Listen! Listen!”

Ananda and all the senior bhikkhunis, with their hands joined, were overjoyed to hear that and echoed the Buddha by saying, “Sure!”

This concludes Volume Two of *The Mahaprajapati Bhikkhuni Sutra*.

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附錄一：大愛道比丘尼經概說

—《冠科》新校二版刊行序

壹、弘傳史略

《大愛道比丘尼經》梵名 Mahaprajapati-bhikkhuni-sutra，凡二卷，收錄於《大正藏》第二十四冊戒律小經（第1478經）中。關於本經歷代之弘揚，其首先傳譯於北涼時期（約401至440），此後雖少見弘傳之記載，然於唐代，凡沙彌（尼）半月誦戒，即有誦《愛道經》之明文記錄！如道宣律祖《四分律刪繁補闕行事鈔》卷3〈沙彌別行篇〉第二十八即云：（誦戒行籌之後）彼送籌者還來本處差一人，為說戒師，誦沙彌戒經，謂《愛道尼經》及五德、十數等」（T40, no. 1804, p. 151, b25-28）。此外，宣律師之律典著作中，尚有多處引用《愛道經》之文意，可見隋、唐之時，本經已為習律者所重視、弘揚。

及至近代，復有台灣南普陀佛學院之廣化律師，於一九八二年台北蓮華學佛園，講授「戒學淺談」時，開始提倡本經之精神及學習之重要性。一九八七年又命其弟子淨觀比丘刊印單行本流通（台北，法爾）。其序文謂：因鑑於「尼眾人才凋零」，律師乃「悲心切切」……「囑徒刊行此經，流通益世」；並認為「尼眾誦讀此經，若能依教奉行，戒海重清，當在此一舉」云，可謂開啓今日本經弘傳之重大契機！

一九八八年，衲於台中清涼寺擔任「淨土專宗佛學

院」之教務主任期間，即因閱讀 廣化和尚所刊印之本經單行本，而深體本經所闡述義理及修持方法，對女眾觀欲、修心、立德、立行，乃至出家因緣、捨除女態、和合共住增上等，自、他修持之特殊意義及重要性。乃發心於學院對僧、尼學僧首度開講此經，歷時一學年而授畢。至一九九一年九月，復於學院中對次一屆之學僧，第二次重講本經。其間，除有同學發心整理兩次之講稿，並少量流通音帶外，一九九〇年春更因緣際會地，於廈門南普陀寺，與當時之佛學院院長兼方丈 妙湛老和尚一見如故，在徹夜長談之下與 長老談及此經之重要性，長老乃立即指示當時之閩南佛學院安排開設此門課，這應是大陸弘揚此經的開始。一九九三年，衲於台中谷關住山靜修期間，夏季至埔里住「法華茅蓬」，並依止正覺精舍 上道下海老和尚結夏安居，同時於正覺精舍恭聞 妙境老法師講演《法華經》。此時有緣受悟光和尚尼之懇請講說本經，在推辭不獲並徵得 海公老人的同意之下，乃在解夏後，由願海法師陪同前往高雄燕巢阿公店水庫旁之悟光精舍，為諸尼姊妹以四十餘日的時間，密集講解此經八十餘小時而畢。因此次已是第三次講解，當時即認為：應做全經之科判，以便能透過更嚴謹、完整與深細之方式，總結前二次之講說心得，並整合、會通《法華經》一佛乘之思想而重說此經。希望自此之後，能以此次講解為基礎，將本經之弘揚責任交付有心之尼姊妹。基於此一想法，加以請閱者眾，更由於悟光和尚尼弘傳此經的大願支持，遂有日後

影、音帶之錄製流通，以及《冠科》新校版本之發行等。

講說期間，悟光和尚尼必親自臨席恭敬聽講從不缺席！影響所及亦帶動全寺尼姊妹之高昂學習風氣。大眾於此經典之深妙義理咸歎未曾有，更對此經於尼眾修持之重要與相契性，起難遭、珍重與感恩之想。講解圓滿後，悟光和尚尼深覺受益良深、法喜充遍，乃發盡形壽廣弘此經之勇悍大願。合寺大眾亦發深修此經、傳承此經、廣弘此經，乃至流通此經之宏願，並自發組成研修小組，繼續進行深入研究、讀誦與實踐。今日此經能大弘於世，悟光和尚尼之大力而恆常不止的弘揚，以及悟光精舍諸尼姊妹前後相續不斷的繼承與弘講，可說居功厥偉。

由於悟光和尚尼及悟光精舍見智、宏梵、見敬、見超、修貴、見開等諸尼姊妹，長期不遺餘力的相繼進行講稿打字、整理、建檔，講義、教材編寫，及經典的弘講、流通等。前後影音教材流通已超過千套，而《冠科》單行本則已在世界各地發行、流通超過兩萬冊！影響所及，早已在兩岸三地，乃至南洋及世界各地佛教所在地區，形成一股長期且深入的研究與修持之風氣。不但新學比丘尼好心向學，舊學比丘尼甚至是比丘、沙彌及在師長指導下發道心欲出家之淨人等，亦不乏學習者。或於道場中推動學習、讀誦、依文觀心，或於佛學院中弘講、研修，或於佛學義理交流場合中，提出個人研究之心得論文而推敲、研議。其理解與實踐之深度與廣度，比之當年初弘之時，實有過之而無不及！例如二〇一一年六月，於福建鼓山所召

開的第三屆海峽論壇會中，即有見開、常慈、真淨、見地（皆台灣）及寬銘（福建）等五位比丘尼之相關論文發表。在此之前，於網路上亦有堅鈺比丘尼（閩南佛學院）等多篇論文及勸修之文章流通。觀其所論之內容，包含：戒律之精神、弘傳之歷史、教法之內容、修持之重要、解脫之保證、僧團之倫理、教團之管理，乃至個人修學之經驗、體會等各個面向，涵蓋廣泛且用心良善，對於本經率皆推崇、讚嘆而勸修。

近數年來，台海兩地乃至世界各漢傳佛教地區女子出家頗眾，而率能於道場中和合共住，同修共持、互勉增上。除戒法漸興、學戒成風外，本經所揭糞之女子觀心、離欲、修敬、立德、禪思、請食、生活行止、斷除女態等修道重點，已漸為廣大新、舊學尼眾所理解，並奉為修行依據，亦是重要之助緣。蓋戒法重在身、口之行持，而本經則提供了女子修道過程中，重要的自我觀心、離欲自省、捨女人態等，個人修行心性上的核心覺照教導，這是針對女子修道所需的「專門」教法，有別於「共男子」的通途教授。以此教法為核心，各自以之為修行自省及與人相處之圭臬，若再配合比丘尼具足戒之共同學行，則女眾道場之清淨和合徇為可期！這正是本經弘傳於當世，所表現於尼眾道場的重要價值所在。

貳、二校緣起

然轉眼之間，最初弘講本經至今，已過二十餘載。如

前所述，本經之弘傳早已擴展至全球各地。不但僧、尼皆有修學者，乃至發好心欲出家之信心淨人，也多有在師長的指導下學習本經。而本經之《冠科》新校初版，於佛曆二五三七年（西曆一九九三）首刷以來，距今已過十八餘年。這十八年中，除陸續有部分訛字及排版瑕疵被發現外，台灣關於佛經之印刷，無論就材質與技術，亦已達世界一流之水準。另一方面，由於有正信居士，因瞭解本經於末法時期，對女子修行，乃至男子瞭解女眾之習氣等，有甚大之助益。因而發心出錢、出力，糾集同道僧俗，共同整理當年之影音資料，乃至打字上字幕。使當年之講解影像，影音更清晰、內容更豐富，以符合今後水準與需求的方式，而流通十方。以此之故，衲乃重新校勘已流通近十八年的冠科本，並製作成更為精緻、莊嚴之經本。再與重新製作之影像光碟，作整合包裝，期以更嚴飾精美之影音與經文資料，供各方流通、收藏與研習。鑑於此，乃有本經「《冠科》新校二版」之出版流通，彼等居士護教之用心而成就此殊勝之因緣，功德實不可思議！願此新校二版之流通，能為本經之弘傳，奠定更為堅實之基礎。

參、全經概說

一、前言

本經雖有新校二版，作為教法弘傳之堅實基礎，然只是精確校訂的經本、及重新整理的影音資料，欲有效達到深廣弘傳本經之目的，則仍有不足。蓋本經上下兩卷，合

計約一萬三千六百餘字，內容不可謂不多。再以翻譯於北涼時期，文字亦顯其古拙簡樸，粗略閱覽領知大意尚屬不難，若欲精細研究深討義理，於細節處則仍有難以理解探尋之處。尤其，以《法華》「唯佛一乘」的角度視之，本經雖多談女身過患，然卻深藏 世尊不捨施教，欲令女子直了成佛以報母恩的深悲大願；雖立八敬以爲女子出家之條件，卻不宜以「僧倫」或「僧團管理」的世俗價值，而矮化甚至扭曲本經實則以解脫相應爲目的之甚深佛意。因此，在學習本經之前，先對本經的全體架構，及其大乘解脫的甚深內涵與密意有一概略瞭解，從而生起堅定好樂之心，乃是非常需要的。

二、釋經題

本經別題「大愛道比丘尼」經或簡稱「大愛道」經，又稱《大愛道尼經》、《大愛道受戒經》，於七種經名立題中，屬「單人」立名。「大愛道」，人名，爲佛之姨母，梵名「摩訶波闍波提」（Mahaprajapati），亦翻爲「大眾主」。別號「裘曇彌」（Gotami），此爲釋迦種中一般女子之通稱，又作憍曇彌、喬答彌、俱曇彌、瞿曇彌、瞿夷、裘夷。憍曇，乃印度刹帝利種族之一姓，如佛稱爲「瞿曇」；彌，爲憍（瞿）曇之女聲（如中國古代，女子無個別之名，以「氏」字而冠以其「姓」爲名）。故經上亦多有此二名並列，以「大愛道憍曇彌」合稱之的情形。世尊降生七日，生母摩耶夫人（梵 Maha-maya）壽

終，佛之姨母大愛道代彼乳養世尊，善於撫育、教導，如母無異。此中，摩耶夫人爲世尊之父淨飯王的王后，而大愛道爲淨飯王之妃（後扶正），在世尊降生之後，亦爲淨飯王生一子，即爲難陀¹。

所言比丘者，梵言 bhikkhu、bhikkhuka，又作苾芻、苾芻、備芻、比呼。意譯爲乞士、乞士男、除士、薰士、破煩惱、除饑、怖魔。指男子二十歲以上，剃除髮鬚、著壞色衣，先受沙彌戒法（此可早於二十歲），後至三師七證前，登比丘戒壇，於單白三羯磨言下，受得輕重共二百五十條（漢傳）比丘具足戒法之出家人而言，乃出家五眾及僧俗七眾之首。「比丘尼」梵言 bhikkhuni，又作苾芻尼、苾芻尼、備芻尼、比呼尼。意譯爲乞士女、除女、薰女等。梵語「尼」，華言女，故比丘尼即指比丘之女者。於一般情況，需十八歲以上，剃除頭髮、著壞色衣，先受沙彌尼戒法（此可早於十八歲），更又受式叉摩那尼（學法女）戒法，兩年中於六法無所違犯，方可至尼三師七證前受比丘尼本法，並於當日至比丘所，登二部（僧尼各二十位大德）比丘尼戒壇，於單白三羯磨言下，受得輕重共三百四十八條（漢傳）之比丘尼具足戒，方乃成就比丘尼身份。

1 《佛說十二遊經》卷1：「菩薩父名白淨，其父，兄弟四人。白淨王有二子，其大名悉達（即世尊），其小子名難陀。菩薩母名摩耶，難陀母名瞿曇彌。」（T04, no. 195, p. 146, c7-9）。

此經以「大愛道比丘尼」為名，即是描述佛成道十四年²，佛之姨母大愛道以六十餘之高齡³，於迦維羅衛（梵，Kapilavatthu。城名，亦名釋翅瘦（Sakkesu.），世尊降生之地，淨飯王所治之境界。又作迦維、迦毘羅、迦毘羅婆、迦毘羅幡窣都等），與舍夷（Sakiyānī）為代表的五百釋種女一同求佛出家，前後三次覲見、九次請求。世尊九次皆言：「止！止！裘曇彌。無樂以母人入我法律，服我法衣者。當盡壽命，清淨潔己」認為女子出家：「必危清高之士」、「必令佛法地清淨梵行不得久住」乃至「無有成我法時。但猗我法，欲壞敗清淨梵行，使墮欲中，立罪之根耳。」而拒絕其出家之請求。並以「究暢梵行，靜意自守。未曾起想，如道憺然。無邪念欲，心與空寂為娛樂。」勉勵她居家修行即可。被拒絕的大愛道愁苦悲傷之餘，並未生起怨惱之心，反因此自省自念「悔過悲哀，淚出不能自止。自念：作女人情態罪患乃當如是。」「自悔恣態惡有八十四，迷亂丈夫使失道德。佛知深諦，實如是審。天下男子，不為女人所惑者，甚難甚難。我今用是態欲故，要當潔己，不敢闕廢也。」並更

2 《四分律拾毗尼義鈔》卷1：「《婆（沙）論》云：佛成道十四年後，以八敬度女人。自此已後，以其羯磨度其女人」（X44, no. 747, p. 756, c23-24 // Z 1:71, p. 34, a5-6 // R71, p. 67, a5-6）。

3 《梵網經》卷2：「七歲出家三十成道，號吾為釋迦牟尼佛。」（T24, no. 1484, p. 1003, c11-12）故佛成道後十四年，世尊四十四歲。若以世尊降生時，大愛道十六歲計（印度女子較早熟、早婚），則大愛道求出家時，應已過六十歲矣！

發捨女態以成佛之大願：「願一切諸菩薩及人非人，莫復更此女人想態也。今要當求佛，盡形壽終不懈倦。」最後乃在阿難對佛以「大愛道，多有善意於佛，佛初生時乃自育養至于長大，皆從大愛道善樂之德也。」的質疑之下，世尊始許以「不得踰越八敬之法」為前提，而答應大愛道出家之請。此是世尊僧團始有比丘尼之最初事緣，大愛道亦因此成為後世所有比丘尼的共同祖師。此一女眾出家事緣除本經外，另如《四分律》卷四十八、《五分律》卷二十九、《中阿含》卷二十八〈林品 第五〉之〈瞿曇彌經〉、《中本起經》卷下〈瞿曇彌來作比丘尼品 第九〉、《佛說瞿曇彌記果經》卷一，等處亦皆有說及。

全經皆以大愛道求請出家，及依八敬法出家之後，佛陀針對女子修道之特殊需要，分別對大愛道在各個不同的修道階段，授予不同的戒法與教法為內容：從佛在迦維羅衛釋氏精廬時，大愛道請求出家，不獲許可。後經阿難懇請，佛為說出家不可踰越之八敬法而許女眾出家開始，再為說沙彌尼應奉持的十戒及十事法等。大愛道奉行無缺後更欲受具足戒，並疑八敬之意。佛再為此而開示女人有五障之故，女人作沙門將使佛教失五益、且正法亦因此而減損五百歲，藉此以策勵大愛道等五百釋種女，當更為尊重八敬之法，深發慚愧、精進之道心。又為說女人為沙門，精進持戒，具足無缺減，得於現世化為男子身，乃至成佛。其次下卷中，先廣說當立志「建立大乘。修恂道德，精修佛戒。行如佛行，住如佛住，視如佛視，無以虛危。

捐除俗網，正修進度，可勉女身，受金剛志」乃至斷欲等，比丘尼立德之法。再說比丘尼受檀越請食之法，入室法等三十九事威儀細行，及作師、授戒等之條件。最後因答遊行等可否之因緣，更爲說女人除去八十四外態，則可得阿羅漢道之理。可以說是一部專門記載大愛道，從出家、受戒、修道，到如何學習觀欲、修德、去除女態，以至證果等教說及歷史的經典，故題名爲「大愛道比丘尼」經。

三、依科概述

本經分上下二卷，上卷分五大科，分別是：「出家本緣」、「受戒薰修」、「得道證通」與「更問八敬」、「受記作佛」。下卷總爲「廣學威儀」一科。

（一）第一大科：出家本緣

上卷首科女眾出家歷史事緣中，經文始自「爾時佛遊於迦維羅衛」，終至「自約如是，無不悅豫」。此中又分：三番求度、阿難代求、佛立八敬、阿難轉授及頂受出家等五科。除了描述佛陀對於女眾出家的顧慮之外，對後世影響最爲深遠的，正是世尊提出了屬於「頓制、頓受」的「八敬法」作爲女子出家的條件。經云：

佛告阿難：假使母人欲作沙門者，有八敬之法不得踰越，當盡形壽學而持之，自紀信解，專心行之。譬如防水，善治堤塘，勿令漏洩。其已能如是者，

可得入我法律戒中也。

而大愛道也因此，以極爲歡喜感恩的心，頂戴受持此八敬法而出家。經云：

爾時阿難，便一一爲母說佛教勅八敬之事言：「能如是者，可得入佛法律。」於是大愛道，聞是語即大歡喜而言：「唯諾阿難！……今佛所教勅八敬法者，我亦觀心，願以頭頂，受而行之，遂樂所業，萬不惟恨，自約如是，無不悅豫。」

此八敬之法，於包括本經在內的四經八律⁴之中，皆有提及具體之內容，雖內容、名稱稍有不同，然此正足以證明，八敬法爲早期各部派佛教所認可及共尊的見解，並非特定部派所個別編纂的內容。此外，此八敬法於各部律典戒本之戒相中，乃至羯磨法中，亦皆有明文之記載，因此視爲佛說殆無疑義。

（二）第二大科：受戒薰修

第二大科經文，始自「爾時佛便授大愛道十戒，爲沙彌尼」，終至「佛便授大愛道裘曇彌大具足戒，爲比丘尼奉行法律」。此中又分：**受沙彌尼戒**、**進學諸十事**、及**求受具足戒**等三科。此大科中，以佛授與大愛道沙彌十戒爲始，使令初出家的大愛道，能依戒而行，開始生熟互轉以調熟自己的心性。如是三年，於十戒皆無缺漏，志如大

4 見僧伽林文化事業出版社出版之中文《大愛道比丘尼經》附錄三。

山，心端意正。經云：

受佛十戒，一一不失，如十戒行之，無有漏缺，常在佛左右，遂爾三年。聰明智慧，博覽眾經；歡喜不亂，志如大山；心端意正，平直無邪。

如此之後，大愛道更詣佛所，除了請求「世尊能再「慈悲告訴罪患，以見成立，以脫惡愆」好讓她能進一步改進之外，更表明目前的十戒已「微少不足設心」，希望世尊能再施設「異戒」，使令她能依此而進一步的增上道業以「行菩薩」。經云：

三年之中未常短愆。復還詣佛，稽首陳情，叩頭悔過，靡所不言。佛有慈悲，告訴罪患，以見成立，以脫惡愆，萬不惟恨。願啓一言，十戒便止，復有殘餘十戒，微少不足設心。願告異戒，令心酸勤。當學問，無有懈慢。當如法律，行菩薩焉。

佛應許所請，即為預告當為授具足戒，此具足戒若能「真諦行之，疾得作佛」。然此具足戒，尚須以各類「十事」為實踐之核心的「五百要事」為其前行，繼續調熟其心智，方能成就受具足戒的條件，否則「終不能得是大具足戒」。於是世尊乃為大愛道講說「通學十事」、「敬心十事」與「事師十事」等三類十事。觀察此等十事，主要是培養慈悲一切眾生、謙卑無爭離嫉妒、平等恭敬佛僧及恭敬承事師長等，有關慈心、恭敬、調柔等心性的深細規定與訓練，以使大愛道等尼眾，能真正準備好受比丘尼具足大戒的心態與心量！佛陀大智善於調御，深知比丘

尼大戒深廣微細，若不具有調柔的心性與丈夫的心量，實難以領納其深意，歡喜而堅定的終生持守。而大愛道等五百尼人，身為王族、宮女，久習尊貴、安逸成性，又中、老年後方來出家，雖於大戒有好樂之心，恐其世俗嬌慢習氣微細難除，故於授其大戒前，先設此三類十事以更調熟之。

以此而觀今日，沙彌尼於受持十戒之後，仍須於沙彌尼十戒戒體之上，更受兩年「式叉摩那法」之歷練，所謂「兩年驗身」、「六法練心」，可說正是此《大愛道經》中三類「十事」法之施設精神的具體化。反過來說，此《大愛道經》中三類「十事」法之施設，也可視為後來，世尊為沙彌尼於受具足戒之前，更立「式叉摩那法」的濫觴！

大愛道在受此求得大戒前的三類十事法後，謹慎學持，時時檢校，無有缺犯。不但「自檢校，奉持十行事，無一缺減行。如中事，一心行之，終無差特，意無退轉。」而且還感得「百鳥侍之」之瑞應，博得世尊「大佳耳」的讚許。以此因緣，可說大愛道之心性已完全調熟，當再次於佛前請求受具足大戒時，佛便為授大戒，而使之成為歷史上，世尊教團中的第一位比丘尼！

（三）第三大科：得道證通

第三大科，經文始自「遂得應真道，且觀生死本際」，終至「心知他人意所念，身能飛行」。受完具足大

戒的大愛道，無論其心性或道行，都因此有了更為增上的境界，乃在世尊的僧團中，如法的精進用功，最後更因此而證得果位及神通。並以此尊貴的道德與神通修為之身份，示現仍對世尊設「八敬法」之甚深用意有所不解，為令後世比丘尼，對此法能有堅定不移之信心與認知，同時也能了知女子出家之後，若不遵行此法、如法修行，其所對佛教的損害將非常之大。故乃又以當機眾的立場，替未來的所有尼眾，發起下科對八敬法意義之請問。

（四）第四大科：更問八敬

〈一〉明制由

第四大科經文，始自「然後大愛道比丘尼，與諸長老比丘尼俱」，終至「今入我法律，得全人身，却後無數，亦得自然」。此中又分：**愛道示疑**、**佛答因由**等二科。此大科中，是已證得阿羅漢，乃至神通自在的大愛道，與最初出家五百比丘尼，因自有疑，而一起至阿難尊者前啓問：「是諸長老比丘尼，受大戒皆已久矣，勤修梵行且已見諦。云何阿難，甫當使我為新受大戒幼少比丘作禮也？」蓋對於八敬法中，第八條戒之規定：「比丘尼雖百歲持大戒，當處新受大戒比丘下坐，當以謙敬為作禮。」產生疑惑。而尊者亦未知所以，即轉以問佛，佛聞尊者此問，乃數數呵責制止，認為阿難此一提問非常的不如理。經云：

止！止！阿難！當慎此言！勿得說是。汝所知，何

以薄少也？汝尚未知一，焉能知二？汝所知，似不如我知諦耶！

因此，佛陀乃藉此因緣，而舉出女子在佛法中出家，將有五件減損佛法莊嚴的事情發生，其分別是：

一，失福田益，經云：

若使女人不於我道作沙門者，外諸梵志及諸居士，皆當以衣被用持布施，以頭腦著地，求哀於諸沙門，當言：「賢者有淨戒志，願以足行此衣上，令我長夜得其福德。」

二，失恭敬益，經云：

若使女人不於我道作沙門者，天下人民皆當解髮布地，以頭腦著地，求哀於諸沙門，皆言：「賢者有淨戒聞慧之行，願以足行此髮上。」

三，失受施益，經云：

若使女人不於我道作沙門者，天下人民，當豫具衣被、飯食、床臥具、病瘦因緣醫藥賑給。願諸沙門當自來取之，使我國土人民無啼哭者。

四，失清淨益，經云：

若使女人不於我道作沙門者，天下人民奉事諸沙門，當如事日月、當如事天神，過踰於外道異學者上。沙門亦清淨不可沾污，如摩尼珠。

五，促法速衰，經云：

若使女人不於我道作沙門者，佛之正法當住千歲，興盛流布，歸留一切，悉蒙得度。今以女人在我法

中爲沙門故，當除減五百歲壽，法消衰微。

根據《五分律》記載，阿難聽完如上說明之後，對於當年「幾乎以強迫的方式」（此事亦在佛入滅後，受到優波離尊者及迦葉尊者的舉罪⁵）乃深感後悔，而悲恨流淚。佛乃告訴阿難，這都是「魔蔽汝心，是故爾耳」的結果。律云：

阿難聞已悲恨流淚，白佛言：世尊！我先不聞、不知此法，（乃）求聽女人出家受具足戒。若我先知，豈當三請？佛告阿難：勿復啼泣，魔蔽汝心，是故爾耳。今聽女人出家受具足戒，當應隨順我所制，不得有違，我所不制不得妄制。阿難即出，具以佛教語瞿曇彌，瞿曇彌歡喜奉行⁶。

世尊接著解釋女人因爲有「不得作如來至真等正覺、不得作轉輪聖王、不得作第七梵天王、不得作天帝釋、不得作魔天王。」等「五障」。雖作沙門修道「惡露故存」乃至「得阿羅漢故，（仍）當爲八歲沙彌作禮」經云：

如此女人雖得沙門，惡露故存，一切男子爲之迴轉。用是故，令一切人不得道。佛言：如是女人，政使作沙門，持具足戒，百歲乃至得阿羅漢故，當

5 《摩訶僧祇律》卷32：「時尊者優波離語阿難：長老有罪！清淨眾中應當悔過。阿難言：有何等罪？答言：世尊乃至三制不聽度女人出家，而汝三請，是越毗比尼罪。時尊者大迦葉，擲籌置地言，是第一籌。即時震動三千大千世界。」（T22, no. 1425, p. 492, a20-24）。

6 見《彌沙塞部和醯五分律》卷29（T22, no. 1421, p. 186, a22-28）。

爲八歲沙彌作禮。何以故？沙彌具足亦得阿羅漢，身中能出水火，以足指按須彌山頂，三千大千國土皆爲六反震動。如是女人雖得阿羅漢道，不能動搖一鍼大如毛髮也。

正因女人由此障礙之故，所以在佛法中出家，才有此五件減損佛法莊嚴的事情發生。此外更說明之所以有此五障，乃是因爲：「女人坐貢高，以陰不淨，以倭男子，用是故不得道也。」又「夙夜不學，目無所見，動入罪中，宛轉益深，自沒其體，其亦苦辛。往而不反，投命太山地獄之罪，難可堪任。生時不學，死當入淵。老不止姪，塵滅世門，呼吸而盡，何足自珍。」也正因爲女人天性有此貢高僞慢態「以陰不淨，以倭男子」、「夙夜不學，目無所見，動入罪中，宛轉益深」，所以 佛陀當年才會三番九次地，拒絕於自己有重大養育恩德的養母大愛道之出家請求。而今世尊頓制、預立此八敬法，正是要協助女眾於出家法中，能依此法而自調伏，修行證果，乃至行菩薩道以究竟成佛。這是 佛陀對女眾（以自己恩重如山的養母爲代表）最深刻的慈悲心之表現，也是對女眾最珍重、寶貴的特殊教法！

〈二〉顯制意

綜觀八敬法之制緣，及本節所述之因緣，吾人可以確知，此八敬法的用意：一方面藉此以調柔、降伏女子的嬌慢習氣，所謂「法由恭敬中求」，如此方能真實的讓清

淨的佛法入心，從而達到出家修行的目的。如第一條謂：「比丘持大戒，母人比丘尼，當從受正法。不得戲故輕慢之，調欺咳笑，說不急之事，用自歡樂也。」及第七條云：「若犯法律之戒，當半月詣眾僧中，自首過懺悔，以棄憍慢之態。」

其次，則是透過對比丘僧恭敬心的培養，使尼僧於親近比丘僧團學習時，不至於產生世俗情見，從而保有了僧、尼兩眾僧團的清淨與和合。如第五條規定：「比丘尼不得訟問比丘以所聞所見。若比丘有所聞見，訟問比丘尼，比丘尼即當自省過惡。不得高聲大語，自現其欲態也。當自檢校，憺而自守。」蓋若「高聲大語」、「自現欲態」，則易使師徒授受之禮、義蕩然無存，終將「假借佛法授受」為名，實則使雙方都陷入了愛染的不如法關係中！

三方面，八敬法的制訂，也同時軌範了僧尼互動的基本原則，如第三條即規定：「比丘、比丘尼，不得相與並居同止。設相與並居同止者，為不清淨，為欲所纏，不免罪根。堅當自制，閉斷欲情，憺然自守。」這正明確地規定僧、尼不得共住！如此則避免了僧尼因佛法上的授受行為，而過度親近，甚至共住，所引生的譏嫌與弊端。有論者認為，八敬法使尼人成為「奴僕」，實因不瞭解此條文之存在所致，試問：連共住尚且不得，何來有奴僕之關係？

四方面，則是規定了比丘尼不得自恃甚高，輕視新學

比丘，或慢心、輕調，自以為是而不願從學，乃至不重僧倫，不行禮敬等。如第二條謂：「比丘持大戒，半月以上，比丘尼當禮事之。不得故言：新沙門勞精進乎？今日寒熱乃爾耶！設有是語者，便為亂新學比丘意。常自恭敬，謹勅自修，勸樂新學，遠離防欲，愴然自守。」又如第八條規定：「比丘尼雖百歲持大戒，當處新受大戒比丘下坐，當以謙敬為作禮。」

〈三〉防誤解

又當知，此八敬法是在無人違犯的情況之下，預先而頓制的八條戒法。所謂「戒律乃唯佛能制」，而佛制聲聞戒，一向是隨弟子有犯而隨制，從不在弟子未犯之前而預立戒文（如此將讓弟子難堪，亦為外道所譏嫌）。此外，戒文的增加，也是依於弟子的違犯，而陸續追增的。唯有此八敬法例外，乃是在沒有任何犯緣的情況下，由世尊一時頓制、懸制，這與如一般的具足戒，乃是依出家弟子隨犯，而陸續隨之制戒文不同，由此亦可見其重要性與必要性！凡此皆可看出，世尊乃是基於本節所說的，對於女子天生業感所具有的嬌慢、貢高與溺於情見的心性障礙之理解為基礎，在無法拒絕女子出家的情況下，為使女子於出家修道過程中，一方面既能真正的修行得到佛法清淨解脫的利益，另一方面也不至於因其進入僧團，而損害了原有比丘僧團的清淨和合。乃以其善巧調御之智慧，而制訂以真誠恭敬、尊重比丘為根本、以接受比丘僧團如法如律之

教導爲方便的八敬法。以此目的而言，此八敬法的精神，乃是植基於佛陀不可思議的智慧善巧，與無緣同體之慈悲大用。其立足點是佛陀憐憫、不捨女子的深慈大悲，其目的，乃是爲了成就女子的「修行成佛」而設！後人在研究理解此八敬法之意義時，絕不可模糊此一八敬法於女子修道的根本作用與目的。

本經固然也在表面上，對於僧倫之建立，與僧團之管理，確實起了一定的作用。但那畢竟只是「附帶」的價值，而非本經的真實目的與用意！修道人以「無我、無爭」爲目標，既已發心離俗出家，豈還在意僧、尼的地位高低？僧尼既本不該同住，豈還有僧尼共住共管的問題？而由本經所述的八敬制訂之緣起看，佛陀也確實並非基於僧倫或管理上的需要而說此經的。近數十年來，有關本經乃至有關八敬法的研究，也因爲本經的弘揚，而於台海兩岸的佛教界中漸漸地受到重視，此誠爲可喜之事。但部分的研究、理解重點，將本經乃至八敬法的目的與功能，導向於「僧倫之建立」或「僧尼共處之管理」的方向，則不甚妥當！其研究之目的用意固然良善，其態度也是基於弘護本經，如此用心都是可以理解，也是值得嘉許的。但本經與八敬法，乃至八十四態等，其所蘊含的，更爲直接與重要的目的，其實是：「它乃是一部針對女子修道的特殊需要，佛陀以平等大悲、報答母恩的心而解說之經典。其目的為導引女子，認清自身的業習，並以本經所提的各個具體修道方案（包括八敬法及八十四態），一一消除女

態。使其能發起大菩提心，修大乘行，於當生或盡未來際，必定能轉女成男，成就大菩提果。」換言之，本經中所提的教法，皆非為「僧團管理」或「僧倫建立」之目的而說，而是世尊對女子無盡大悲之流露，純為尼眾修行解脫，證成佛果而施設的特殊、特勝之教法！任何的研究，若模糊了這項根本的經典宗旨，那就是一項研究與理解本經上的重大隱憂了！因為以僧倫軌範及僧團管理的重點來理解本經與八敬法，乃至八十四態等，終將使本經背上了「輕視女子」或「提倡男女不平等」的誤解，從而也種下了未來爭論的因端，因此不得不慎重分別。

（五）第五大科：受記作佛

第五大科經文，始自「爾時大愛道比丘尼，與諸長老比丘尼。」終至「大愛道聞佛說是語，頭腦著地，作禮而去。（上卷終）」此中又分：愛道愁問、總答成佛、以例詢問、舉例為證、受佛正記等五科。此大科中，大愛道及五百長老尼，因聞佛說女人有五障，「女人坐貢高，以陰不淨」等，且因女人出家而使佛法發生了五種包括正法早衰五百歲的損失後。「皆大愁憂不樂，淚下如雨」，並因此而懷疑地請問：是否女人終究無法受度成佛？此時，世尊乃藉機肯定並鼓勵大愛道：女人只要肯「精進持戒，具足無缺減，不犯如毛髮」，則現世必能「得化成男子身，便得無量，決得作佛。無所罣礙，自恣所作，若所求者皆可得。」佛並以過去金花佛時之恆竭優婆夷及迦葉佛

時之七女皆現世轉男身，受決成佛的兩個案例爲例，而鼓勵大愛道等，「常行大慈大悲，却後亦當成男子，受決作佛。」藉此，正式的授記大愛道於未來世必當成佛⁷。上卷經文至此結束。

（六）第六大科：廣學威儀

第六大科經文，即下卷全部，此中又分：**稟願希學、佛授心行之法、剃度授戒可否、住持雜事、遊行雜事、別明八十四態**等六科。

〈一〉立德立法之本

此大科中，大愛道既已受 世尊成佛之記，身心即已安穩、歡喜，不再自悲女人。但她亦自知，女人之過患既如此之深，今雖受具足大戒，然仍有諸多威儀細行不明，乃至女人天生的深細情染欲態，仍未斷除。爲使今、後世的女子皆能修行有據，轉爲男身行丈夫之行，修菩薩道成就佛果。乃更發勇猛之道心，與諸長老比丘尼，透過阿難尊者而祈求：「如是佛以爲授我決已，願佛當復授我法

7 其尊號爲：一切眾生喜見如來（Sarvasattvapriyadarśana.），見《妙法蓮華經》卷4〈13勸持品〉：「憍曇彌！我先總說一切聲聞皆已授記，今汝欲知記者，將來之世，當於六萬八千億諸佛法中爲大法師，及六千學、無學比丘尼俱爲法師。汝如是漸漸具菩薩道，當得作佛，號一切眾生喜見如來……。憍曇彌！是一切眾生喜見佛及六千菩薩，轉次授記得阿耨多羅三藐三菩提。」（T09, no. 262, p. 36, a16-24）。

律。入出房室、行步威儀、止住處所、檀越請食之法、入禪思之慧、大行小行之禁，願樂欲聞，當奉行之。」當尊者將大愛道的請求稟報 佛陀後，世尊乃讚許並勉勵大愛道：「是法律大重，甚難！甚難！能持者自然成男子身，可得作佛。」

之後，世尊先總說當先發「建立大乘」之大志，依此正修，則「可勉女身，受金剛志」，並為舉出比丘尼立德、立法之根本，以作為修持種種細行之心性基礎。經云：

既隆勸進，建立大乘。修恂道德，精修佛戒，行如佛行，住如佛住，視如佛視，無以虛危。捐除俗網，正修進度，可勉女身，受金剛志。……無以綺飾，幽妙之姿，育養媚色，迷惑丈夫。……慎莫復婬。積功累德，可得全身。是為比丘尼立德之本法也。

又云：

却情欲態，心常良潔，滅除妖惑。入深微妙之法，窺及大法。若能自分別本際之源，一切絕滅，與色永然。是為比丘尼立法之本也。

又云：

捨家立志，除去惡露，常自慚愧羞恥，罪患受女人身。不得縱意，迷惑於眾。欲破敗道意，展轉生死，與罪相值。自省態惡，無過是患，因拔罪根求金剛體。……是為比丘尼立德之本也。

世尊先爲說如上立德、立志之法，更爲說慈悲眾生、敬順三寶之三法及觀欲離欲之三法作爲加行，以使其更能具體的立德、立志後。接著 佛陀才正式的爲說受請食、入室、如廁、出室等四大類細行。蓋此四類微細行持之規定，雖看似瑣碎，然在在處處卻都包含著「斷除女人欲態之惡、修一切自利利他及護持僧團之善，乃至慈念一切衆生而興拔濟」等，菩薩三聚淨戒的精神！若非有如上以「建立大乘」爲根本的立德、立法之心性基礎，不但無法承擔此類修行，甚至還會煩惱、生謗。所以 佛陀才如此善巧的，在大愛道之心性已然趨向大乘，並能具體的觀欲、調伏自我之後，方正式的爲說此四大類細行。

〈二〉 稟學心行諸法

此中受請食，除具體的三項前提不得違犯外，舉凡如何如法受請、至檀越家之後該如何觀欲進止、淨意受食，食訖當如何威儀嚴整、正念相續的離開，離開後入靜室當如何繼續用功行持等，皆有明確而細緻之教導。蓋一切眾生皆以飲食而正性命，而大、小食中，乃是一日中最易放逸之時。趙州和尚云：「老僧行腳時，除二時粥飯是雜用心處，除外更無別用心處⁸。」連號稱古佛的趙州和尚且云：「二時粥飯是雜用心處」，何況女子習氣尚重的尼

8 見《五燈會元》卷4：(X80, no. 1565, p. 94, a22-23 // Z 2B:11, p. 67, a15-16 // R138, p. 133, a15-16)。

人，受請至檀越家受食？或於未往之前，即數數設念、「宿昔思想」；或於行道之中，「見大比丘、若沙彌…與相視顏色。若視顏色者，心爲不淨。……問訊起居：欲至何所？設相問訊者，必有情態起。……用心意識想故，雖不得交，其心亂矣！」或至檀越家，則閒談雜話、攀緣親附、窺看家宅、瞻視男女、執著美醜；或食畢返室，則追憶飲食好壞、聚談供養優劣、比附檀越親疏。如是腸滿道空、散亂終日、妨廢道業莫此爲甚！大聖深知此弊，故首於此事即作微細之規定，良有以也。如經云：

受檀越食訖，還歸入室靜修厥德，學六度無極。共相檢勅，絕欲情態，無有沾污，意在空寂。無餘結縛，志淨如是，可疾得道。若無請者。自須其食，亦無驚怪：今日無食！非道不言，非時不食。過日中後，無得行來經於街里，過中之後，一不得復食，深密在室，經行如法。

繼請食之法後，世尊即爲說入室的各類行法，共有**觀欲自悔十三法**、**防心檢校四法**、**行止威儀四法**、**精進守意四法**、**三業威儀四法**、**身心自重四法**等。從總觀自受女形：「自念惡露不淨，迷惑於人，純纏罪根，不能自免」；「態惡妖冶姿則，貢高自快，欲動人心」等開始，到「當自守志、守眼、守耳、守鼻、守口、守身、守意、守心」；「不得與伴輩相呼談笑，論說世間不急之事。小語大笑，動亂道德清淨之志。常當自重，不妄出戶三尺」止，共三十三法。所謂「君子慎獨」，世俗修養尙有此

訓，何況出世解脫教法，當然於自處之時，更有向於解脫的種種規定。

在飲食及入室之後，即是關於**如廁細行**的十法。世尊在此首先總說了大小便利，「當樹鈴師」及「遣沙彌尼二人，往整衣服」等的規定，再分別說明了從「欲大小便即當行，不得自難，瀦在身中」、「不得左右顧視及自身陰」到「已澡手未燥，不得持物」等的十項微細威儀規定。這既是與護身、健康有關，同時也與離欲、恭敬相涉，世尊之護念尼眾修道微細若此，可說無微不至！

如廁之後即是**出室細行**，此處共有二類三法，前一類規定除了托鉢、受請食以外，出於室外的三個緣由。後一類，則說明了出於室外之後，所當注意的三項威儀及心念。總上，除受請食外，入室共有三十三法，出室有六法，共有三十九法。若與如廁共計，則有四十九法，世尊即依此四大類威儀教法，而教導尼眾當「從月至月，受持戒法，無令有失，默然而持之，次說奉之，令人疾得道。」

〈三〉剃度授戒之法

自此之後，所謂比丘尼眾的生活細行，大抵已制訂完成。之後即是面臨有新欲出家者時，當以何為標準，方可令彼出家、受戒？以及比丘尼要有怎樣的資格，才能作沙彌尼之阿闍梨、或和尚尼等，尼僧團延續與發展的問題。為此，佛陀在此後的**剃度可否及住持雜事**兩

次科中，即分別針對此給予教導。首先 世尊說明了因「女人多欲態，但欲惑色，益畜弟子，亦不欲學問，但知須臾之事。」所以，女人欲作沙門，除須請「戒法具足」的長老比丘尼爲作師以外，爲防範尼眾及求剃度者雙方，不是真爲佛法修行，但以私情貪欲相牽而行剃度，故還「當須比丘僧」認可，亦即當有「眾比丘僧五十人、比丘尼三十人」之二部僧的認可，方能成就剃度女人之事。經云：

當復有女人沙門者，便可比丘尼作師不也？佛語阿難：若長老比丘尼，戒法具足，可爾。雖爾，當由比丘僧。若眾可，得耳。一比丘不肯，不得作沙門也。

但需注意的是，雖說須有比丘僧的同意之過程，方可於比丘尼處得剃度，但佛卻不同意在僧團尚有比丘尼住世的情況下，由比丘作尼眾之剃度師！故經云：

阿難復問佛言：便當令比丘作師耶？佛言：不也！當令大比丘尼作師。

既說完出家剃度可否之事，更說如何爲出家女子授沙彌尼戒，及沙彌尼幾歲可受具足戒，乃至比丘尼出家受戒幾臘後，方可爲比丘尼本法之三師和尚尼等，相關細節的規定。經云：

師呼女人剃頭竟，授袈裟及履鞋訖，即授十戒爲沙彌尼。……年滿二十應（受）具足。

由此可知，女子剃度後即予授沙彌十戒，年滿二十歲

方可為授具足戒⁹。至於剃度和尚尼、阿闍梨及授具足戒的三師和尚尼等，所應具備的戒臘資格，佛陀於經中亦陸續有規定：

沙彌尼剃度阿祇梨：受具五年。

沙彌尼剃度和上尼：受具十年。

具足戒威儀阿祇梨：受具十年。

具足戒大（羯磨）阿祇梨：受具十五年。

具足戒（得戒）和上尼：受具二十年。

當然，沙彌並非年滿二十，即可毫無條件的受比丘尼具足戒，經云：

情欲未斷，不應受具足戒。慧瞋恚，不應受具足戒。慧行來，不應受具足戒。慧美酒食，不應受具足戒。慧貢高洪聲大呼，不應受具足戒。

反之，若「能自慎如法律者，疾得男子身轉當作佛。」由此可見，女子出家乃至受具足戒，都是非常不容易之事。包括於前「**稟學心行諸法**」小節中所揭示的諸種立德、立法、觀欲乃至受請食、出入室、如廁等微細心行，都是「是法律大重，甚難！甚難！」之事，無怪阿難亦感嘆：「如是誠為難矣！」然而之所以有如此的難度，並非究竟慈悲平等的世尊，對尼眾故意設下的障礙。而是為了協助尼眾修行解脫，不得不「應病與藥」的善巧施

9 在往後的律法更補充規定：授具足戒前，更應有兩年「式叉摩那戒」的守持無犯，所謂「兩年驗身，六法驗心」，方能進受比丘尼具足戒。

設！因此，當阿難對 世尊發出如此感嘆時， 世尊乃回答阿難謂：「不難也，但女人自作罣礙耳！」換言之，若女子能捨棄嬌慢情執與感情依賴等的女態，建立獨立堅定的丈夫之志，這些微細威儀的限制與持守，其實都不會讓尼眾感到困難的。

〈四〉遊行諸雜事

當確立了比丘尼眾僧團的延續與發展之芳規之後，阿難乃進一步的，向世尊請示了尼眾包括樹下、塚間、石窟住止，以及受請、瞻視病苦可否等在內的，關於遊行的諸種可能性。「願佛一一解說其大要，使立生死之本。令後世當來，悉皆聞知。成立大法，如佛在時，莫不得度。」佛陀則藉此因緣，更進一步的說明了，女人因為入佛道法，未能如法修行，而使正法早衰五百歲，所謂：「比丘尼倚來在我法中，因不能自還。」以及女人欲態難除，迷惑清淨道人，使亡失經道，所謂：「凡有八萬四千匿態，迷惑清淨道士，使墮泥犁中，動有劫數，不能自免。然外態有八十四，亂清淨道士，迷憤惑欲亡失經道。」的兩大原因之故，若遊行於外，將有種種意想不到的傷害產生。這其中包括了：居樹下使樹枯死、居石窟使焦旱飢饉魔亂、居丘澤使果木不生、居塚間使亡者不寧、居人中使國土不安、居私寺使沙門相互愁惱、受請食而檀越不得其福，乃至瞻病苦更增災禍等等的禍事產生。為了解釋這些禍事產生的原因，佛陀在此小科中，先簡略的揭示其原

因，其實歸納起來都是源於女人「不念道，但念身好。欲惑他人，壞人善心，令其顛狂，亡失道德。」、「多欲態，愚惑自癡，不念思道，但念姪欲之事，心不自安。嗟歎涕泣，劇於念道。外說經中之義，內有情欲之心。」乃至「不讀經行道，但作細軟音聲，迷惑丈夫使令心動，未得道者其心亂矣。更相占視觀其惡露，劇於洞視悉見所有，其心歡喜計利一時。」等所造成的。阿難尊者聞此，其內心所受到的震撼可想而知，尊者因此非常的難過、驚怪，甚至還悲傷得說不出話來。經云：

爾時阿難聞佛說是語，大驚怪恐怖，不如是何言。

低頭不樂，淚下如雨，不能復自動搖。

世尊爲此，則安慰尊者「莫恐怖」，並告知雖然女子有如此之失，但只要尊奉律法，如法行持，乃至在佛滅度後，仍然會有比丘尼證得阿羅漢的。並藉此以勉勵後世的比丘尼，當具信心、如法修持，必定功不唐捐。如經云：

我般泥洹後，當復有三千比丘尼，有千八百比丘，奉持是法律，皆得阿羅漢。末世時當有八萬比丘尼。有七百六十比丘尼，奉是法律經皆得阿羅漢。其餘者却後百三十劫，當復奉是法律，當復得阿羅漢。

〈五〉別明八十四態

然而，世尊的大智慧與大慈悲，實甚深不可思議，雖於上一小節中，隨著八項遊行過失，點出了若干女眾

在修行心性上的弱點與盲點，但那畢竟只是 世尊「小說耳」！爲了使後世的女子，能徹底的看清自己的欲態、拔斷欲根，進而避免迷惑清淨道人、使佛法早衰，並依此而發大乘心，成就道業、修證佛果。所以世尊乃在本經最末，藉由阿難尊者的請問「比丘尼當云何，行得道也？當用何法行之乎？」而爲阿難及五百比丘尼，宣說「女人八十四態」，使令觀心、離欲，立德、立法有了更爲具體的重點與方法，真可謂是 佛陀基於對女子甚深的慈悲與護念，所宣說的修行疾速得利益之特勝法門。後世弟子實應以感激涕零、歡喜渴望的心情，頂戴受持、勤修不退，才不辜負 世尊以其尊貴金口而宣說此法門之大慈大恩！經云：

佛語阿難：「夫天下欲，婬垢大重，若能斷是態者，便可得道。女人身譬如珠寶，其像大好不可久立，迷亂道德亡失人身。何以故？用珠寶好故，當入深海中，求之不止，殺身不久。女人求道，但坐外八十四態，還自纏身。有墮八十四態者，如入大深海，必沒其身。有能除此八十四態者，即是阿羅漢也。」

此八十四態，始自摩眉態的「女人憙摩眉目自莊，是爲一態。」終至現威態的「女人憙倡禍導非，大笑顛狂，人見便欲得。以猗狂勃，強奪人物，令人呼嗟言：女人甚可畏也！是爲八十四態。」此中，約可大分爲十四大類，依序分別是：一虛榮好飾類、二故作姿態類、三思念男子

類、四自憍慢他類、五嫉妒破壞類、六慳貪追悔類、七含毒罵詈類、八瞋惱親里類、九詔詭害他類、十咒詛傷慈類、十一竊人隱私類、十二調戲誤人類、十三貪積不厭類、十四害他自樂類。透過現實生活中的觀察印證，我們將會驚覺 世尊對女子之微細心態與行爲表現的觀察，竟至如此的精確直接而鉅細靡遺、無有缺漏！若非大智大悲的 佛陀，實無能宣說如此不思議法。同時，這類看起來「並不光彩」的說明語句，竟都出自 世尊金口，雖說委屈了 世尊，但卻也由此看出 佛陀對女子修道的護念之深！後世弟子實應深生感恩、作難遭之想，敬爲圭臬、終生奉行才是。

世尊說完此八十四態後，緊接著即勸勉比丘尼們：「女人能除此八十四態者，無不得度、無不得道、無不得佛也。」同時也告訴阿難尊者：「此態自是女人所作耳，女人能自滅者，極可得滅耳。」並直接授記云：「滅者，是現世阿羅漢也。」至本經最後結束前，爲了對後世女子修道，做最深切的勉勵，佛陀乃又囑咐阿難及諸長老比丘尼言：「善哉！阿難！諦聽我所說，善思念之，內著心中，奉持如法，爲報佛恩。不如法者，勞女人耳。諦聽！諦聽！」其悲憫期勉之情，可說深深的表露無遺。

肆、總 結

本經始自大愛道求度之因緣，佛因此而制八敬法，以爲女子修道蠲除姪慢之根本。之後詳述女眾出家修道之

戒律、威儀細行等，以爲女子修行立德、立法，觀心、離欲之具體律儀。在大愛道依戒修行證道之後，因對八敬法之真義尚有疑惑，亦爲後世比丘尼除其疑慮故，乃透由阿難尊者之請示，而使 佛陀對此法之所以設立的緣由，以及女人因過去業力所形成的修行障礙等，有了更爲詳盡的說明。同時更因此，而授記大愛道未來成佛，藉此以勉勵大愛道等，一切未來出家修道之女子，當發大乘心以佛果爲期，不應以小乘果而足。至下卷，大愛道等既已受 佛陀授成佛之記，乃更發勇銳之大心，願學更爲深細之心行威儀等，以便能早日轉「成男身可得做佛」。因此世尊乃更爲說「大重，甚難！甚難！」的受請、出入室、如廁等四十餘項，更爲微細的觀心、離欲，守護六根、禁閉女態之法門。此外，既已發大心，則傳續尼種使之如法不墜的大任，自當由大愛道等第一代出家的比丘尼承擔。因此又透過阿難尊者的啓問，而對女子出家、受戒等的授受條件，進行了制度化的軌範。此後，又因佛陀時代的修行，以托鉢行化的生活形態爲主，因此阿難尊者更爲此代問關於尼眾遊行受請、探病救勞，乃至樹下、石窟，人中、私寺安住等可否之事。佛陀則爲此而說明了，因爲尼眾女態不除、促法早衰的緣故，所以一切遊行之事，不但缺乏功德、福田，甚至還會招禍、釀災！此一事實，令阿難尊者及大愛道非常的震驚、恐怖！爲了更徹底的斷除女態，不令正法早衰，於是在本經最後，佛陀仍不厭其煩地再爲說女人八十四態。並慈悲的爲作保證，女子若能修道斷除此

八十四態，即能現身證阿羅漢果。

綜觀本經，皆以女子出家修道得以不壞佛法、自至解脫，乃至轉男成佛爲目的而教導，乃是 佛陀對女子無盡的大悲之流露，依於甚深的解脫智慧之觀察，應病與藥地做種種針對女子修道的特殊善巧施設。其教體雖當分是生滅四諦之聲聞法門，爲女子修道疾速解脫證阿羅漢果之法，然就其深遠之義涵而言，本經處處以發大心、修大行、成佛果而提撕，實則以不思議之大乘實相爲其經體。依體而論本經之宗旨，本經當分以確立如法比丘尼之修道解脫心行、戒儀爲宗。若就其深意，則以教發菩提心，並教導一切女子依此大乘菩提心修道以成佛爲宗旨。再依此宗旨而論本經之用，則本經以成就聲聞果位、使令三寶清淨常住爲其當分之力用。若就深意而論，則本經實以令女子得以早日轉成男身現證佛果，爲其真實之力用！由此可知，本經之教相，雖當分爲阿含時所說的藏教所正攝，屬漸修法門。然經中亦時有行大乘法、授記一切女子得以成佛，乃至「爲文殊師利瑞應，化成男子，爲作八歲沙彌¹」等語，故就深意論，亦可視作爲法華時作基，三諦

10 此段經文雖簡，然實與《妙法蓮華經》所說冥合，無有二至！如該經卷四〈第12提婆達多品〉云：文殊師利言：「有娑竭羅龍王女，年始八歲，智慧利根，善知眾生諸根行業，得陀羅尼，諸佛所說甚深祕藏，悉能受持。深入禪定，了達諸法，於剎那頃發菩提心，得不退轉，辯才無礙。」(T09, no. 262, p. 35, b15-19)該品又云：當時眾會，皆見龍女忽然之間變成男子，具菩薩行，即往南方無垢世界，坐寶蓮華，成等正覺，三十二相、八十種好，普爲十方一切眾生演說妙法。」(T09, no. 262, p. 35, c16-19)。

圓融、真妄相即，頓悟女子因地的圓教法門！

本經之教法既有如上所說之種種殊勝，因此基於多年來之觀察，凡學本經之尼眾僧團，確實其道場無不和合堅固、清淨無諍。常住大眾個人，也都因學修《大愛道經》而身心柔軟、謙卑敬僧、輕安法喜，愴然自守、三學漸增。既使仍不免有小是非、意見相左，或偶有難調之人等考驗，但因大眾皆有《大愛道經》之共同理念，因此皆有共同之處理準則，得以自行化解；甚至更藉此因緣，反而使道場更爲增上。而身爲人師者，也因此經之薰陶，使其徒弟更易調教、更能安住道場，本經實可說是尼眾道場，共同修行增上之無上寶典。甚者，本經所揭櫫的，以女人八十四態爲中心的種種女人樣態等，若比丘、沙彌等亦能學習、瞭解，則在今日男女眾接觸頻繁的時代中，更能收到防微杜漸、不受迷惑之大利益！

深願此文之導讀，能如實發起今後世，有心實修之出家佛弟子，能深體本經之深意，發奮勇繼往開來、捨我其誰之大志。著忍辱衣、入大悲室、坐法空座，隨喜、讀誦，深研、講說，乃至流通、弘傳此女子修道、男子離惑之神聖寶典。則尼眾僧團重光、僧眾不爲女惑、佛法再興於世不遠矣。

時 維

佛曆二五五六年 夏安居 潤四月

楠西 僧伽林 萬佛寺沙門 法 藏

迴向文

Verse of Merit Transference

To transfer the merits to those who give sermons on, circulate, explicate, and uphold the teachings in this sutra, I hereby made a vow by reciting a verse as follows:

May the merits accrued from this sutra
Prevail among all sentient beings,
Triratna (the Buddha, the Dharma, and the Sangha) thus be prosperous,
The Mahayana Buddhism prevailing over the world,
The Vinaya being upheld forever,
The Sangha being pure and harmonious.
May all vicious karmas be cleansed
While the three vehicles of learning (precept, meditation, and wisdom)
being practiced devotedly;
Blessedness and wisdom continuously being accumulated,
And all good causes consummated.
May the Saha Land (secular world) be secure and safe,
And peace prevail over the world.
May our families have peace and joy
And those deceased ones ascend to the blissful realms;
All our wishes come true,
And be born in the craved pure land according to our vows;
All sentient beings in each Dharma realm
Perfect their Buddhahood.

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Appendix : Table of the 14 Versions of *atha garu-dhamma* (Bhiksunis'Eight Precepts of Respect for Bhiksus)
 Compiled by Shih Fatzang (Abbot, Wanfo Buddhist Monastery, Tainan, Taiwan)

Identity	bhiksuni																Abhidharma	sikkhamana	sramanerika					
	Sutra				Vinaya				Vinaya				Vinaya											
Tripitaka	Sutra																Vinaya				Vinaya			
Source text	1. <i>The Gotami Sutra</i> , <i>Majjhimagan</i> T. 1, P. 606b, c	2. <i>The Gotami's Enlightenment Sutra</i> , T. 1, P. 856c	3. <i>The Mahaprajapati Bhikkhuni Sutra</i> , T. 2, P. 946b	4. <i>"The Gotami Section: The Chinese version of Anguttara-nikaya</i> , P. 171	5. <i>"Gotami Becoming a Bhiksuni"</i> , Vol. 2, Caryandana T.4 P158c	6. <i>Sarvastivada-vinaya</i> , V. 47, T. 23, P. 345c	7. <i>1st. 48 of Dharmagupta-vinaya</i> , V. 48, T. 22, P. 923a, b	8. <i>The Mahasanghika-vinaya</i> , V. 30, T. 22, P. 471b	9. <i>The Mahasaaka-vinaya</i> , V. 7, T. 22, P. 45c	10. <i>The Mahasaaka-vinaya</i> , V. 29, T. 22, P. 185c	11. <i>Studies in Various Karmas of The Mahasravastivada-vinaya</i> , V. 2, T. 24, P. 464c	12. <i>Upholding The Mahasravastivada-vinaya</i> , V. 10, T. 24, P. 582a	13. <i>The Vinaya Section 4, The Chinese version of Pali Canon</i> , V. 10, P. 341	14. "Guidelines for Practicing the Nuns' Precepts," <i>A Companion to Vinaya of the Four Categories of the Dharmagupta sect</i> , T.40 P154c	15. Vol. 15, <i>Samantipabhidāla</i> T.24 P782c	16. Vol. 18, <i>Samantipabhidāla</i> T.24 P800b	17. Vol. 8, <i>Ārya-lāzavāmirā Buddhāvāsa-Saṅgīti</i> T.28 P79b	18. <i>Supplement to 14! Tripiṭaka</i> , V. 64, P. 193a	19. <i>"A Sermon on Srāmanerika's Key Commandments and Discipline."</i> <i>Supplement to Tripiṭaka</i> , V. 106, P. 698a					
Title of the rules content	Eight Rules of Respect for the Master	Eight Cardinal Rules	Eight Rules of Respect	Eight Cardinal Rules	Eight Rules of Respect for Bhikus	Eight Rules of Respect for Bhikus	Eight Rules of Respect for Bhikus	Eight Rules of Respect for Bhikus	Eight Rules of Respect for Bhikus	Eight Rules of Respect for Bhikus	Eight Rules of Respect for Bhikus	Eight Rules of Respect	Eight Rules of Respect	Eight Rules of Respect	Eight Rules of Respect	Eight Rules of Respect	Eight Rules of Respect	Eight Cardinal Rules						
I. Acquiring precepts from bhiksus	Bhiksunis shall beseech a bhiksu for conferring the bhiksuni's ordination on her.	Bhiksunis shall beseech a bhiksu for conferring the bhiksuni's ordination on her.	Bhikkhunis shall learn the Dharma from the bhikkhus who honor the Complete Commandments for Bhikkhus. Bhikkhunis shall not tease bhikkhus, nor shall they ever engage in light chats with them about some trivial things for fun.	Having completed a two-year practice of the six cardinal bhiksuni's precepts, a sikkhamana shall beseech the conferring of bhiksuni's ordination on her at the bhiksu's and bhiksunis' orders respectively. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A bhiksuni shall beseech a bhiksu who upholds the bhiksuni's precepts for instruction in the Dharma.	A bhiksuni shall beseech a bhiksu for conferring the bhiksuni's ordination on her.	Having completed her two-year practice of precepts, a sikkhamana shall beseech a bhiksu for conferring the bhiksuni's ordination on her. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	Two years for learning the Vinaya and get the bhiksuni's ordination at the bhiksuni's and bhiksunis' orders respectively.	Having completed a two-year practice of the six cardinal bhiksuni's precepts, a sikkhamana shall request to take the bhiksuni's ordination at the bhiksuni's and bhiksunis' orders respectively.	Having completed a two-year practice of precepts, a sikkhamana shall take the bhiksuni's ordination at the bhiksuni's and bhiksunis' orders respectively.	A bhiksuni shall beseech a bhiksu for conferring the bhiksuni's ordination on her.	A bhiksuni shall beseech a bhiksu for conferring the bhiksuni's ordination on her.	Having completed a two-year practice of the six cardinal bhiksuni's precepts, a sikkhamana shall beseech a bhiksu for conferring the bhiksuni's ordination on her. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A sikkhamana having completed the practice of precepts shall beseech a bhiksu for conferring the bhiksuni's ordination on her.					If a laywoman desires to have her head shaved and join the Saṅgha, she has to take the ten sramanerika's commandments. Then, she becomes a sramanerika. After that, she has to spend two years learning and practicing the six cardinal bhiksuni's precepts as a sikkhamana. Having practiced these six precepts perfectly and become qualified for being a bhiksuni, she has to beseech to take the bhiksuni's ordination respectively at the bhiksuni's and bhiksunis' orders.					
II. Seeking instruction from bhiksus' order	Every half-month, bhiksunis shall beseech the bhiksuni's order for instruction.	Every half-month, bhiksunis shall beseech the bhiksuni's order for instruction.	Bhikkhunis shall show respect for the bhiksu who have been taking the bhiksuni's precepts for over half a month, refraining from making teasing remarks to the bhikkhus such as, "The new bhikkhus are so vigorous about practicing the Dharma!" and "Practicing the Dharma so devoutly even if the cold/hot weather!" Making such remarks is no more than disturbing the new bhikkhus. Instead, the bhikkhunis shall devote themselves piously to Dharma cultivation, encouraging the new comers, watching out for desire, keeping themselves contented with spiritual tranquility.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for posadha and instruction. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A bhiksuni shall respect a bhiksu who has upheld the bhiksuni's precepts for only half a month.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction in the eight precepts of respect for bhikus.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.	Every half-month, a bhiksuni shall beseech the bhiksuni's order for instruction.					
III. Practicing the summer retreat near the bhiksus' order	Bhiksunis shall not practice the summer retreat at their own convent without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order.		Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood. This precept shall be honored and praised earnestly throughout a bhiksuni's life.		Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	When taking the summer retreat, bhiksunis shall take refuge in bhikus.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Bhiksunis shall not practice the summer retreat without a bhiksuni's order in the neighborhood.	Do not practice the summer retreat without a bhiksuni's order in the neighborhood.	When practicing the summer retreat, a sramanerika shall live with her master near a bhiksuni's order. She shall never practice the summer retreat without a bhiksuni's order nearby.				
IV. Practicing pravaraṇa respectively at bhiksus' & bhiksunis' orders	Having practiced the summer retreat, bhiksunis shall consult bhikus and bhiksunis respectively for what they have seen, heard, or doubted about their faults.	During the summer retreat, bhiksunis shall consult bhikus and bhiksunis respectively for what they have seen, heard, or doubted about their faults.	During the three-month summer retreat, bhikkhus shall take refuge in some place for self-reflection on their own faults, including what they have seen and heard. If they are attacked by evil speech, they are supposed to ignore it as if they have never heard of or seen it. They shall also refrain from having revenge on or any personal contact with those people who wronged them. Be contented with spiritual tranquility.	Having practiced the summer retreat, a bhiksuni shall practice pravaraṇa respectively at the bhiksuni's & bhiksunis' orders for what they have seen, heard, or doubted about their sins.	Having practiced the summer retreat, bhiksunis shall practice pravaraṇa respectively at the bhiksuni's & bhiksunis' orders for what they have seen, heard, or doubted about their sins.	Having practiced the summer retreat, bhiksunis shall practice pravaraṇa respectively at the bhiksuni's & bhiksunis' orders for what they have seen, heard, or doubted about their sins.	Having practiced the summer retreat, bhiksunis shall practice pravaraṇa respectively at the bhiksuni's & bhiksunis' orders for what they have seen, heard, or doubted about their sins.	When practicing pravaraṇa, bhiksunis shall convene a karma assembly with a second-vote system and elect three representatives to proceed to the bhiksuni's order for instruction in what they have seen, heard, or doubted about their sins.		Bhiksunis shall practice pravaraṇa at a bhiksuni's order for getting the bhiksuni's instruction in what they have seen, heard, or doubted about their sins.	Bhiksunis shall practice pravaraṇa at a bhiksuni's order.	Bhiksunis shall practice pravaraṇa at a bhiksuni's order.	Having practiced the summer retreat, a bhiksuni shall practice pravaraṇa respectively at the bhiksuni's & bhiksunis' orders if they have seen, heard, or doubted the bhiksunis' faults. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	After the summer retreat is over, bhiksunis shall visit a bhiksuni's order for practicing pravaraṇa.					Having practiced the summer retreat, bhiksunis shall proceed to a bhiksuni's order for what they have seen, heard, or doubted about their faults.					
V. Imploring bhiksus to give instruction in the Tripiṭaka	Without the bhiksu's permission, a bhiksuni shall not ask him questions about the Tripiṭaka. With his permission, the bhiksuni can ask him questions about the Tripiṭaka.	Without a bhiksu's permission, a bhiksuni shall not ask him questions about the Tripiṭaka. Ananda! With his permission, the bhiksuni can ask him questions about the Tripiṭaka.	Bhikkhunis may approach bhikkhus to ask questions about the Dharma or Vinaya. But they shall only talk about topics related to the Dharma or the Vinaya in order to acquire insight into liberation from saṃsāra. Bhikkhunis and bhikkhus shall never talk about trivial secular topics. If they talk about those trivial things, we would be assured that they are not serious Dharma practitioners but common people indulged in sensual pleasures. They ought to engage in deep self-reflection and be contented with spiritual tranquility.	A bhiksuni may inquire a bhiksu about the sutras and Vinaya.	If a bhiksuni asks a bhiksu, "May I inquire about the Tripiṭaka?" With his permission, she may ask him questions. Without the bhiksu's permission, the bhiksuni shall not ask him any questions about the Tripiṭaka.															Ask for the bhiksu's permission if the novice nuns want to inquire him about the meaning of sutras.	Do not bother bhikus or bhiksunis by pretending to seek instruction in the sutra and vinaya.			
VI. Refraining from identifying bhiksus' sins (violation of precepts)	A bhiksuni is forbidden to identify a bhiksu's sins, whereas a bhiksu may identify a bhiksuni's sins.	A bhiksuni shall not criticize what a bhiksu has seen, heard, or understood.	Bhikkhunis shall not inquire of bhikkhus about what they have seen or heard regarding the bhikkhus' faults, yet if bhikkhus inquire of bhikkhunis about what they have heard or seen regarding the bhikkhus' faults, then bhikkhunis must reflect on their own faults immediately, refraining from losing their temper by protesting loudly. They ought to engage in self-reflection and be contented with spiritual tranquility.	A bhiksuni shall not inquire into what she has seen or heard about a bhiksu's sins. Instead, if a bhiksu inquires into what he has seen or heard about a bhiksu's faults, the bhiksuni shall make a self-reflection on her faults.	Bhiksunis shall not talk about what they have seen, heard, or doubted about a bhiksu's sins.	A bhiksuni shall not be witness to a bhiksu's faults or recollect his faults, or demand him to identify his own faults. A bhiksuni shall not prevent a bhiksu from detecting her faults, neither shall she prevent a bhiksu from recting the Vinaya, nor shall she prevent him from practicing pravaraṇa. A bhiksuni shall not evaluate any bhiksu by detecting his faults, whereas a bhiksu shall evaluate any bhiksu by detecting her faults. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A bhiksu is forbidden to judge a bhiksu for his sins, whereas a bhiksu is allowed to judge a bhiksu.	A bhiksu is forbidden to judge a bhiksu for his sins, whereas a bhiksu is allowed to reprimand a bhiksu.	A bhiksu is forbidden to judge a bhiksu for his sins, whereas a bhiksu is allowed to judge a bhiksu.	A bhiksu is forbidden to judge a bhiksu for his sins, whereas a bhiksu is allowed to judge a bhiksu.	When seeing a bhiksu committing some sin, a bhiksuni shall not rebuke him.	When seeing a bhiksu committing some sin, a bhiksuni shall not rebuke him.	A bhiksuni shall not reprimand any bhiksu, whereas a bhiksu may reprimand any bhiksuni. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A bhiksuni shall not identify a bhiksu's sins. Instead, a bhiksu may identify a bhiksuni's sins.						Do not talk about the faults of any bhikus or bhiksuni. Do not turn around and talk with others about it.				
VII. Confessing sins respectively at the bhiksus' & bhiksunis' orders	If a bhiksuni commits a sanghavaṣesa sin, she shall conduct a half-month manatta (joy to the penitent and his fellow monks caused by confession and absolution) at the bhiksuni's and bhiksunis' orders respectively on a daily basis.	If a bhiksuni commits a sanghavaṣesa sin, she shall conduct a half-month manatta respectively at the bhiksuni's & bhiksunis' orders on a daily basis.	If a bhikkhuni who has not been enlightened violates some precepts, then she shall do a half-month self-reflection on her sins) and repent on a daily basis at bhikkhus' and bhikkhunis' orders respectively, refraining from showing arrogant attitudes or behaviors. So doing, she can detect her own faults and feel ashamed of them, engaging in deep self-reflection and being contented with spiritual tranquility.	If a bhiksuni commits a serious sin, she shall conduct a half-month manatta respectively at the bhiksuni's & bhiksunis' orders. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	If a bhiksuni is not yet enlightened, she shall visit a bhiksu to confess and repent her sins so that she can get rid of her respectively.	If a bhiksuni commits a sanghavaṣesa sin, she shall conduct a half-month manatta (joy to the penitent and his fellow monks caused by confession and absolution) at the bhiksuni's order and bhiksunis' order respectively on a daily basis.	If a bhiksuni commits a sanghavaṣesa sin, she shall conduct a half-month manatta respectively at the bhiksuni's & bhiksunis' orders on a daily basis. Having finished manatta, she shall practice avahāna (the calling of a monk or nun into the assembly for penance or to rid the delinquent of sin) with the presence of twenty bhikus or bhiksunis.	If a bhiksuni commits a serious sin, she shall conduct a half-month manatta respectively at the bhiksuni's & bhiksunis' orders on a daily basis. Having finished manatta, she shall practice avahāna (the calling of a monk or nun into the assembly for penance or to rid the delinquent of sin) with the presence of twenty bhikus or bhiksunis.			Bhiksunis shall conduct a half-month manatta respectively at the bhiksuni's & bhiksunis' orders.	Bhiksunis shall conduct manatta respectively at the bhiksuni's & bhiksunis' orders.	If a bhiksuni violates the Vinaya, she shall conduct a half-month manatta respectively at the bhiksuni's & bhiksunis' orders. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	If a bhiksuni commits a sanghavaṣesa sin, she shall conduct a half-month manatta at the bhiksuni's and bhiksunis' orders respectively.					Confess and repent to the master for her sins, if any.					
VIII. Respecting junior bhiksus	A 100-year-old bhiksuni, when meeting a bhiksu who has just been ordained, shall stand up to salute him with her palms joined before her chest, and bow down to him courteously.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu, shall stand up to greet him by bowing down to him before his feet courteously.	A 100-year-old bhikkhuni who has taken the full bhikkhunis' commandments still has to sit in a position inferior to that of a bhikkhu who has just taken the full bhikkhus' commandments, showing respect and courtesy to that bhikkhu.	A 100-year-old bhiksuni, when meeting a bhiksu who is just ordained that day, shall stand up to salute him by bowing down to him before his feet. After that, she shall set up a clean seat and beseech him to sit down. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu, shall stand up to salute him by bowing down to him before his feet courteously.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu, shall stand up to salute him by bowing down to him before his feet. After that, she shall set up a clean seat and beseech him to sit down. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu, shall stand up to salute him by bowing down to him before his feet. After that, she shall set up a clean seat and beseech him to sit down. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu, shall stand up to salute him by bowing down to him before his feet. After that, she shall set up a clean seat and beseech him to sit down. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A 100-year-old bhiksuni, though having been ordained before a newly-ordained bhiksu, shall bow down to him.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu and stand up to salute him.	Senior bhiksunis shall salute junior bhiksus courteously.	Bhiksunis shall salute junior bhiksus courteously.	A 100-year-old bhiksuni, when meeting a bhiksu who is just ordained today, shall stand up to salute him by bowing down to him before his feet courteously. After that, she shall set up a clean seat and beseech him to sit down. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	A 100-year-old bhiksuni, when meeting a newly-ordained bhiksu, shall stand up to salute him by bowing down to him before his feet and courteously request the bhiksu to sit down.						When meeting a newly-ordained bhiksu, the novice nuns shall stand up to salute him, then bow down to him before his feet and courteously request the bhiksu to sit down.	Refrain from humiliating bhikus or bhiksunis by making fun of them, or mimicking their speeches or acts. Refrain from standing at some dark corners and pointing at bhikus or bhiksunis who are passing by behind their backs. Refrain from calling bhiksus' or bhiksunis' names directly. Be sure to rise for saluting bhikus or bhiksunis except during the times of reciting the sutras, being sick, having meals, or taking her duties. Never walk before any bhikus or bhiksunis. When meeting bhikus or bhiksunis, stop and wait courteously at the roadside until those bhikus or bhiksunis have passed. Refrain from serving any bhiksu as a disciple and living with him. Do not live with any sramanera (novice monk).			
IX. Forbidding bhiksus & bhiksunis to live at the same monastery			Bhikkhus and bhikkhunis shall not live at the same monastery. If they live and practice the Dharma at the same place, they would be subject to the bondage of desire leading to evils. The bhikkhunis shall practice strict self-control, shut down their desire, and feel contented with spiritual tranquility.		Bhikus and bhiksunis shall never live at the same place.																			
X. Refraining from rebuking or scolding bhikus				Under any circumstances, a bhiksuni shall never scold any bhiksu, neither shall she defame him. This precept shall be honored and praised earnestly throughout a bhiksuni's life.		A bhiksuni shall never scold any bhiksu, neither shall she defame him regarding his violation of the Vinaya, improper manners, false views. This precept shall be honored and praised earnestly throughout a bhiksuni's life.		A bhiksuni shall never scold any bhiksu, neither shall she judge him at a layperson's house regarding his violation of the Vinaya, improper manners, false views or improper profession.	A bhiksuni shall never scold any bhiksu, neither shall she judge him at a layperson's house regarding his violation of the Vinaya, improper manners, false views or improper profession.	Bhiksunis shall never scold any bhiksu.	Bhiksunis shall never scold any bhiksu.	A bhiksuni shall never scold any bhiksu for any reason. This precept shall be honored and praised earnestly throughout a bhiksuni's life.	Bhiksunis shall never scold any bhiksu.						Never scold any bhiksu.	Refrain from purposely making some odd speech to irritate bhikus or bhiksunis. Refrain from slandering against any bhiksu or bhiksuni without solid evidence. Refrain from scolding any bhiksu or bhiksuni.				
XI. Refraining from taking the laity's offerings before bhikus																								
XII. With only the reference to the title of the eight precepts but without any description of their contents.																								

Remarks by the compiler: Given the above Table of the 14 Versions of *atha garu-dhamma* (Bhiksunis'Eight Precepts of Respect for Bhikus), we can realize that in several Buddhist texts (sutra, vinaya, and discourse upon vinaya) detailed descriptions of these eight precepts of respect for bhikus are recorded. This fact certifies that these eight rules (*atha garu-dhamma*) are widely recognized by various Buddhist Vinaya patriarchs of different denominations as a set of monastic discipline for nuns. More important, it is handed down to the present times. If these eight precepts were not prescribed by the historical Buddha, these precepts would have been discarded by the various Vinaya patriarchs while they were compiling and editing various Vinaya texts by reexamining *The Eighty-Discourse Vinaya* (the original Vinaya recited by the Buddha's disciple Upali eighty times during the summer retreat, while the Tripiṭaka was being composed after the Buddha's death yet it no longer exists now). Hence, these eight precepts had been verified by all the Vinaya patriarchs of different Buddhist periods. If the reader can thoroughly study this table of the eight precepts along with *The Mahaprajapati Bhikkhuni Sutra*, then s/he will realize the Buddha's compassionate will in prescribing those details of monastic discipline for the female Dharma practitioners on their path to liberation: those commandments and rules have clearly outlined the path that the female Dharma seeker has to follow in her lifelong quest for enlightenment, including how to take all the required precepts faithfully in the preliminary phase of entering into the Dharma realm as a laywoman, the purgatory/preparatory phase of learning and practicing the cardinal bhiksuni's precepts as a sramanerika and a sikkhamana, to the phase of taking the bhiksuni's ordination in the orthodox way, as well as her lifelong career of practicing the Vinaya for the ultimate liberation—Buddhahood.

附錄二：三藏教典中，諸「八敬法」條文內容與出處對照表

身分 三藏	比丘尼																論藏	式叉摩那尼	沙彌尼			
	經藏					律藏																
聖典	1《中阿含經》16《瞿曇彌經》T.1 P.606b,	2《瞿曇彌記果經》T.1 P.856c	3《大愛道比丘尼經》V.上 T.24 P.946b	4 漢譯《南傳大藏經·增支部經典五·增支部八集·第六瞿曇彌品》P.171	5 中本起經瞿曇彌來作比丘尼品第九V.下 T.4 P.158c	6《十誦律》V. 47 T. 23 P. 345c	7《四分律》V. 48 T.22 P.923a,b	8《摩訶僧祇律》V. 30 T.22 P.471b	9《五分律》V.7 T.22 P.45c	10《五分律》V.29 T.22 P.185c	11《根本說一切有部百一羯磨》V.2 T.24 P.464c	12《根本薩婆多部律攝》V.10 T.24 P.582a	13漢譯《南傳大藏經·律藏四·銅鐸律·小品·比丘尼捷度》V.10 P.341	14行事鈔尼眾別行篇V.下 T.40 P.154c	15善見律毘婆沙第十五、V.15 T.24 P.782c	16普見律毘婆沙第十八卷 V.18 T.24 P.800b	17尊婆須蜜菩薩所集論第八 V.8 T.28 P.779b	18《式叉摩那尼戒》卅續64冊 P.193a	19《沙彌尼律儀要略》卅續106冊 P.698a			
名相 內容 標義	八尊師法	八重法	八敬法	八重法	八敬法	八敬法	八不可過法	八敬法	八敬法	八不可越法	八尊敬法	八尊重法	八敬法	八敬法	八敬法	八敬法	八重法					
I 從僧乞戒	㊦比丘尼當從比丘求受具足。	㊦比丘尼當從比丘求索具足。	㊦比丘尼大戒，得人比丘尼當從受正法，不得戲故輕慢之，調欺、駭笑、說不急之事，用自歡樂也。	㊦式叉摩那學滿二年六法學已，應於兩眾請具足戒，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。	㊦比丘持大戒女人比丘尼當從受正法。	㊦比丘尼應從比丘僧乞受具戒。	㊦式叉摩那學戒已，從比丘僧乞受大戒，此法應恭敬、尊重、讚歎，盡形壽不得過。	㊦二歲學戒，二部眾中受具足。	㊦式叉摩那二歲學六法已，應於二部眾求受具足戒。	㊦式叉摩那二歲戒已，應在二部僧中受具足戒。	㊦諸比丘尼應從比丘求受近圓。	㊦從苾芻受近圓事。	㊦式叉摩那於二年學六法，學已，於兩眾當請具足戒，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦式叉摩那已學於戒應從眾僧中求受大戒。						○由是信女剃髮出家，先受十支禁戒，名法同沙彌尼。次與二歲驗學六法，為式叉摩那，俟歲滿學淨，填入亞僧數者，在二部僧中，乞受比丘尼戒		
II 求受教誡	㊦比丘尼半月半月往從比丘受教。	㊦比丘尼當從比丘半月當受禮節。	㊦比丘持大戒，半月以上比丘尼當禮事之，不得故言：「新沙門勞精進乎！今日寒、熱乃爾耶？」設有是語者，便為亂新學比丘意，常自恭敬謹勸自修，勸樂新學遠離防欲，憍然自守。	㊦比丘尼於每半月應赴比丘眾，問布薩、請教誡，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。	㊦比丘僧持大戒半月以上比丘尼當禮視之。	㊦比丘尼半月從僧乞教授，此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦比丘尼半月從僧乞教授，此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦半月間布薩、求教誡。	㊦比丘尼眾半月應從比丘眾乞教誡人。	㊦比丘尼半月應從比丘眾乞教誡人。	㊦諸比丘尼半月半月應從比丘求請教授尼人。	㊦半月半月求請教授。	㊦比丘尼每半月應向比丘眾請二法，問布薩及住教誡也，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦尼半月內當於僧中求教授人。								
III 近僧安居	㊦若住止處無比丘者，比丘尼不得受夏坐。	㊦若無比丘者，比丘尼不得受歲坐。		㊦比丘尼不可住於無比丘之住處，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。		㊦無比丘住處，比丘尼不得安居。	㊦比丘尼不應在無比丘處夏安居，此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦無比丘住處，比丘尼不得安居。	㊦比丘尼眾安居時，要當依比丘僧眾。	㊦比丘尼不應於無比丘處夏安居。	㊦無比丘處不應安居。	㊦無苾芻處不應安居。	㊦比丘尼不得住無比丘之住處，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦不應在無比丘處夏安居。					○不得在無比丘處夏安居。	○夏安居時，當隨師近大比丘界住，不得於無比丘住處夏安居。		
IV 二部自恣	㊦比丘尼受夏坐訖，於兩部眾中當請三事求見、聞、疑。	㊦若比丘尼若至受歲，當與二僧俱以三事受歲見、聞、知。	㊦三月止一處自相檢校，所聞、所見當自省察，若邪語受而不報、聞若不聞、見若不見，亦無往反之緣，憍而自守。	㊦比丘尼若住兩安居已，則應於兩眾依見、聞、疑之三事而自恣，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。	㊦三月止一處自相檢校所聞所見當自省察。	㊦比丘尼安居竟，應從二部僧中自恣，求見、聞、疑罪。	㊦比丘尼僧安居竟，應比丘僧中自恣，求見、聞、疑、疑罪。	㊦比丘尼安居竟，二部僧中受自恣。	㊦比丘尼自恣時，應白二羯磨請三比丘尼，從比丘眾請見、聞、疑罪。	㊦比丘尼自恣時，應從比丘眾請三事見、聞、疑罪。	㊦應往比丘處為隨意事。	㊦往苾芻處為隨意事。	㊦比丘尼若兩安居已，於兩眾依見、聞、疑三事當行自恣，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦夏訖當詣僧中求自恣人如此。					○若比丘尼僧夏安居竟，應往比丘僧中說見、聞、疑三事。			
V 聽得問義	㊦若比丘不聽比丘尼問者，比丘尼不得問比丘經、律、阿毘曇；若聽問者，比丘尼得問經、律、阿毘曇。	㊦若比丘不容，比丘尼不得問比丘契經、毘尼、阿毘曇、阿難！比丘當問比丘契經、毘尼、阿毘曇。	㊦比丘尼有庶幾於道法者，得問比丘僧經、律之事，但得說般若波羅蜜，不得共說世間不急之事也。設說不急之事者，知是人非為道也，是為世間放逸之人耳，深自省察，憍而自守。		㊦比丘尼有庶幾於道法得問比丘僧經律之事。	㊦比丘尼語比丘言：「聽我問修多羅、毘尼、阿毘曇？」比丘聽者，應問；若不聽者，不得問。														○若欲問比丘經義，應先求聽許已而後問。	○不得故惱二部大僧假問經律。	
VI 不應舉罪	㊦比丘尼不得說比丘所犯，比丘得說比丘尼所犯。	㊦若比丘尼不得讎比丘見、聞、知。阿難！比丘當讎比丘尼見、聞、知。	㊦比丘尼不得訟問、自了。設比丘以所聞、所見，若比丘有所聞、見，訟問比丘尼，比丘尼即當自省過惡，不得高聲大語，自現其欲態也，當自檢校，憍而自守。	㊦比丘尼禁於誦誡比丘，比丘不禁於誦誡比丘尼，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。	㊦比丘尼不得訟問比丘僧事以所聞見若比丘尼有所聞見比丘尼比丘尼當自省察。	㊦比丘尼不得說比丘見、聞、疑罪。	㊦比丘尼不應為比丘作舉、作憶念、作自言，不應遮他覺罪、遮說戒、遮自恣。比丘尼不應呵比丘，比丘應呵比丘尼，此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦比丘尼不得說比丘實罪、非實罪，比丘得說比丘尼實罪。	㊦比丘尼不得舉比丘罪，而比丘得呵責比丘尼。	㊦比丘尼不得舉比丘罪，而比丘得阿責比丘尼。	㊦若見比丘犯過，不應詰責。	㊦見苾芻過，不應詰責。	㊦比丘尼不可誦誡比丘，比丘可誦誡比丘尼，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦不得舉比丘罪說其過失比丘得說尼過。						○不得說僧中過。○不得轉行說二部大僧過。		
VII 二部出罪	㊦比丘尼若犯僧伽婆尸沙，當於兩部眾中十五日行不慢。	㊦若比丘尼有所犯僧伽婆尸沙，當於二僧中當半月掃灑。	㊦比丘尼自未得罪道，若犯法律之戒，當半月詣眾僧中自首過、懺悔，以棄憍慢之態，今復如是自恥慚愧，深自省罪，憍而自守。	㊦比丘尼若犯重法，則應於兩眾行半月摩那埵，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。	㊦比丘尼自未得罪當半月詣眾中首過自悔以棄憍慢之態。	㊦若比丘尼犯僧殘罪，應從二部僧乞半月摩那埵法。	㊦比丘尼犯僧殘罪，應在二部僧中半月行摩那埵，此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦若犯十九僧伽婆尸沙，比丘尼應二部中半月行摩那埵。	㊦比丘尼犯粗罪，應在二部僧中求半月行摩那埵，行摩那埵已，應在二十比丘、二十比丘尼眾中出罪。	㊦比丘尼犯粗惡罪，應在二部僧中半月行摩那埵，半月行摩那埵已，應各二十僧中求出罪。	㊦應在二部罪中半月行摩那埵。	㊦在二部眾中行摩那埵。	㊦比丘尼若犯尊法，於兩眾半月應行摩那埵，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦尼犯僧殘應半月在二部僧中行摩那埵。						○設有過惡，尋當向師首過，言已無狀。		
VIII 禮敬年少	㊦比丘尼受具足雖至百歲，故當向始受具足比丘極下意稽首、作禮、恭敬、承事、叉手、問訊。	㊦若比丘尼受具足至百歲，當當初受具足比丘接足禮之，當恭敬承事。	㊦比丘尼雖百歲持大戒，當處新受大戒比丘下座，當以謙敬為作禮。	㊦比丘尼受具足戒，即使百歲亦應禮敬、迎接、合掌、恭敬本日受具足戒之比丘，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。	㊦比丘尼雖有百歲持大戒當處新受大戒幼稚比丘僧下坐以謙敬為之作禮。	㊦百歲比丘尼見新受具戒比丘，應一心謙敬禮足。	㊦雖百歲比丘尼，見新受戒比丘應起迎逆、禮拜與數淨座，請令坐，如此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦比丘尼雖滿百職，應向新受戒比丘起迎，恭敬作禮。	㊦比丘尼雖滿百歲，故應禮拜、起迎新受戒比丘。	㊦比丘尼雖先受具戒百歲，故應禮拜、起迎新受戒比丘。	㊦比丘尼雖受戒百歲，故應禮拜、起迎新受戒比丘。	㊦老比丘尼應禮敬年少比丘。	㊦應禮敬年少苾芻。	㊦比丘尼雖受具足戒百歲，但應敬禮、迎送、合掌、恭敬今日受具足戒之比丘，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦百歲比丘尼見初受戒比丘當起迎逆禮拜問訊請令坐。					○若見新受戒比丘，應起迎逆、恭敬、禮拜、問訊、請與坐。	○不得輕侮二部大僧，故意於前戲笑、傲其語言，形相行步。○不得向屏處，見二部大僧過指背。○不得喚二部大僧字。○不得見二部大僧過不起，除讀經時、病時、剃髮時、飯時、作眾事時。○不得於二部大僧前行。○行時若逢二部大僧，當下道低首旁立，恭讓去已，然後方行。	
IX 不應共住			㊦比丘、比丘尼不得相與並居同止，設相與並居同止者，為不清淨、為欲所纏，不免罪根，堅當自制，明斷欲情，憍然自守。		㊦比丘僧比丘尼不得相與並居同止。															○不得依止比丘僧住。○不得與沙彌同住。		
X 不應顯詞				㊦比丘尼即使有任何之事，亦不可罵詈、讎謗比丘，尊敬、尊重、奉事、讚歎此法而盡形壽不犯。		㊦比丘尼不應罵詈比丘阿責，不應誹謗言：「破戒、破見、破威儀。」此法應尊重、恭敬、讚歎，盡形壽不得過。	㊦比丘尼不應罵詈比丘，不得於白衣家道說比丘，若犯戒、若犯威儀、若邪見、若邪命。	㊦比丘尼不得罵比丘，不得於白衣家說比丘破戒、破威儀、破見。	㊦不顯詞比丘。	㊦不應顯呵苾芻。	㊦比丘尼不論何事由，不得罵詈、誹謗比丘，尊敬、尊重、奉行、讚歎此法，盡形壽不得犯。	㊦比丘尼不得罵謗比丘。							○不得罵比丘。	○不得故作異語觸惱二部大僧。○不得無根顯謗二部大僧。○不得罵詈二部大僧。		
XI 不先受供									㊦比丘尼不先比丘受食、房舍、床褥。													
只提其名 未列條文																				第十五卷云若比丘尼請說若不說八敬先說餘法突吉羅。若說八敬已後說餘法不犯。除答問不犯。除為他說尼聽不犯。為式叉摩尼沙彌尼說不犯。	第十八卷云起敬亦有八者。比丘尼八敬法也。	又世尊言：於是阿難大愛道比丘尼若受八重法，則是出家之要亦是禁戒、亦是比丘尼行。

編按：由以上對照表可知，諸經及諸部派之律典與理論中，皆有提及「八敬法」之條文與名相，此一事實顯示「八敬法」之存在，乃是諸部律主所共許且流傳至後世的尼眾律法！以各部派律主皆會對八十誦根本律（今已不存），重新以個人的師承、記憶與理解，而對律文進行檢討與取捨的事實觀之，「八敬法」之條文若非真實由佛口所親宣，則不可能得到諸部派律主一致的共同認可。若能將此八敬法對照表與大愛道經並列閱讀並且融會貫通，則可體會 世尊針對女眾身心特質與修行易遭之障礙所制定的女眾修行準則與行為規範的悲願；因為這些戒法對於一位有志實踐佛門解脫道的女眾而言，從其出家前身為優婆夷的身、心準備功夫到出家剃度成為沙彌尼與式叉摩那的學戒過程，乃至後來如何如法地正式受具足戒成為比丘尼與其之後一生的修行過程，其身口意的持戒要領都做了清楚的規範。