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Theravada Collection on Monastic Law The Small Division The chapter on nuns 1.
The account of Mahapajapati Gotami

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At this time Mahapajapati Gotami went to the Buddha, bowed down to him, and said, “Sir, please allow women to go forth into homelessness on the spiritual path proclaimed by the Buddha.” “Let it be, Gotami, don’t pursue this idea.” A second time and a third time she asked the same question and got the same reply. She thought, “The Buddha doesn’t allow women to go forth,” and sad and tearful she bowed down, circumambulated him with her right side toward him, and left. When the Buddha had stayed at Kapilavatthu for as long as he liked, he set out wandering toward Vesali. When he eventually arrived, he stayed in the house with the peaked roof in the Great Wood. In the meantime Mahapajapati shaved her hair, put on other robes, and set out for Vesali together with a number of Sakyan women. When she eventually arrived, she went to the house with the peaked roof in the Great Wood. She then stood outside the gatehouse, sad and tearful, covered in dust, her feet swollen. Venerable Ananda saw her there and said to her, “Why are you standing outside the gatehouse like this?” “Because, Venerable Ananda, the Buddha doesn’t allow women to go forth.” “Well then, Gotami, please wait here for a moment while I ask the Buddha.” Venerable Ananda went to the Buddha, bowed, sat down, and said, “Sir, Mahapajapati Gotami is standing outside the gatehouse, sad and tearful, covered in dust, her feet swollen. She says you won’t allow women to go forth. Sir, please allow women to go forth.” “Let it be, Ananda, don’t pursue this idea.” A second time and a third time he asked the same question and got the same reply. Ananda thought, “The Buddha doesn’t allow women to go forth. What if I try another approach?” He then said, “If women were allowed to go forth, would they be capable of realizing the fruit of streamentry, the fruit of once-returning, the fruit of non-returning, and the fruit of perfection?” “Yes, they would.” “If that’s so, sir, and considering that Mahapajapati has been very helpful to you—she’s your aunt who nurtured you, brought you up, and breastfed you when your own mother died—please allow women to go forth.” 2. The eight important principles “Ananda, if Mahapajapati accepts these eight important principles, that will be her full ordination: A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him. This principle is to be honored and respected all one’s life, and is not to be breached. A nun shouldn’t spend the rainy-season residence in a monastery without monks. This principle too is to be honored and respected all one’s life, and is not to be breached. Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going

to it for the instruction. This principle too is to be honored and respected all one's life, and is not to be breached. A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, heard, or suspected. This principle too is to be honored and respected all one's life, and is not to be breached. A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached. A trainee nun who has trained for two years in the six rules may seek for full ordination in both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached. A nun may not in any way abuse or revile a monk. This principle too is to be honored and respected all one's life, and is not to be breached. From today onwards, nuns may not correct monks, but monks may correct nuns. This principle too is to be honored and respected all one's life, and is not to be breached. Ananda, if Mahapajapati accepts these eight important principles, that will be her full ordination." After learning these eight important principles from the Buddha, Ananda went to Mahapajapati and said, "If you accept eight important principles, Gotami, that will be your full ordination." And he told her the principles. She replied, "Just as a young woman or man—someone fond of adornments, who has just washed their hair—would receive a garland of water lilies, jasmine, or sandan flowers with both hands and place it on their head, so too, do I receive these eight important principles, not to be breached for life." Ananda then went to the Buddha, bowed, sat down, and said, "Sir, Mahapajapati has accepted the eight important principles. Your aunt is now ordained." "Ananda, if women had not been allowed to go forth on this spiritual path proclaimed by the Buddha, the spiritual life would have lasted a long time—the true Teaching would have lasted a thousand years. But now that women have been allowed to go forth, the spiritual life won't last long—the true Teaching will only last five hundred years. Just as families with many women and few men are easily robbed by thieves, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth. Just as a ripe field of rice affected by whiteheads won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth. Just as a ripe field of sugarcane attacked by red rot won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth. Just as a man might, as a safeguard, surround a large pool with an embankment to stop the water from overflowing, so too, have I, as a safeguard, laid down the eight important principles, not to be breached for life." The eight important principles for nuns are finished.

3. The allowance for the full ordination of nuns Mahapajapati went to the Buddha, bowed down, and said, "Sir, what should I do with these Sakyan women?" The Buddha then instructed, inspired, and gladdened her with a teaching, after which she bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a Teaching and addressed the monks: "I allow monks to give the full ordination to nuns." Soon

afterwards those nuns said to Mahapajapati, “We’re ordained, but you’re not, for the Buddha has laid down that monks should give the full ordination to nuns.” Mahapajapati then went to Venerable Ananda, bowed down, and told him what the Sakyian women had said. And Ananda went to the Buddha, bowed, sat down, and told him what Mahapajapati had said. The Buddha replied, “Mahapajapati was ordained from the moment she accepted the eight important principles.”

On another occasion Mahapajapati went to Venerable Ananda, bowed down, and said, “Venerable Ananda, I wish to ask the Buddha for a favor: ‘Sir, please allow the monks and nuns to bow down to one another according to seniority, and likewise to rise up for one another, raise their joined palms to one another, and do acts of respect toward one another according to seniority.’” Venerable Ananda went to the Buddha, bowed, sat down, and told the Buddha what Mahapajapati had said. The Buddha replied, “It’s impossible, Ananda, that I would allow bowing down to women, or rising up for them, raising one’s joined palms to them, or doing acts of respect toward them. Even the monastics of other religions with their flawed teachings don’t do these things. So how, then, could I allow them?” The Buddha then gave a teaching and addressed the monks: “You shouldn’t bow down to a woman, or rise up for, raise your joined palms to, or do acts of respect toward a woman. If you do, you commit an offense of wrong conduct.”

On another occasion Mahapajapati went to the Buddha, bowed down, and said, “Sir, how should we practice those training rules that the nuns have in common with the monks?” “You should practice them in the same way as the monks do.” “And how should we practice those training rules that the nuns don’t have in common with the monks?” “You should practice them as they have been laid down.”

On another occasion Mahapajapati went to the Buddha, bowed down, and said, “Sir, please give me a teaching in brief. I’ll then stay by myself, secluded, heedful, energetic, and diligent.” “Those things, Gotami, that you know lead to passion, not to dispassion; to bondage, not to freedom from bondage; to an increase in things, not to a reduction in things; to great desires, not fewness of desires; to discontent, not to contentment; to socializing, not to seclusion; to laziness, not to being energetic; to being burdensome, not to being unburdensome—you should definitely regard them as not the Teaching, not the training, not the Teacher’s instruction. But those things that you know lead to dispassion, not to passion; to freedom from bondage, not to bondage; to a reduction in things, not to an increase in things; to fewness of desires, not to great desires; to contentment, not to discontent; to seclusion, not to socializing; to being energetic, not to laziness; to being unburdensome, not to being burdensome—you should definitely regard them as the Teaching, the training, the Teacher’s instruction.”

At that time the Monastic Code was not being recited to the nuns. They told the Buddha. . . . “The Monastic Code should be recited to the nuns.” The nuns

thought, "Who should recite the Monastic Code to the nuns?" They told the Buddha. "The monks should recite the Monastic Code to the nuns." Soon afterwards the monks went to the nunnery to recite the Monastic Code. People complained and criticized them, "They're their wives! They're their mistresses! Now they're going to enjoy themselves together." They told the Buddha. "Monks, you shouldn't recite the Monastic Code to the nuns. If you do, you commit an offense of wrong conduct. Nuns should recite the Monastic Code to the nuns." The nuns did not know how to recite it. They told the Buddha. "The monks should tell the nuns how to recite the Monastic Code." At that time the nuns did not make amends for their offenses. They told the Buddha. "A nun should make amends for her offenses. If she doesn't, she commits an offense of wrong conduct." The nuns did not know how to make amends. They told the Buddha. "The monks should tell the nuns how to make amends for an offense." The monks thought, "Who should receive the confession of offenses from the nuns?" They told the Buddha. "The monks should receive the confession of offenses from the nuns." Soon afterwards, when the nuns saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowls, arrange their upper robes over one shoulder, squat on their heels, raise their joined palms, and make amends for their offenses. People complained and criticized them, "They're their wives! They're their mistresses! Having offended them at night, they now ask for forgiveness." They told the Buddha. "Monks, you shouldn't receive confessions from the nuns. If you do, you commit an offense of wrong conduct. Nuns should receive the confession of offenses from the nuns." The nuns did not know how to receive confessions. They told the Buddha. "The monks should tell the nuns how to receive confessions." At that time the nuns' legal procedures were not being done. They told the Buddha. "Monks, I allow the doing of the nuns' legal procedures." The monks thought, "Who should do the nuns' procedures?" They told the Buddha. "The monks should do the nuns' legal procedures." Soon afterwards, when nuns who had had a legal procedure done against them saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowls, arrange their upper robes over one shoulder, squat on their heels, raise their joined palms, and ask for forgiveness, thinking, "This is the way to do it." People complained and criticized them, "They're their wives! They're their mistresses! Having offended them at night, they now ask for forgiveness." They told the Buddha. "Monks, you shouldn't do the nuns' legal procedures. If you do, you commit an offense of wrong conduct. The nuns should do the nuns' legal procedures." The nuns did not know how to do procedures. They told the Buddha. "The monks should tell the nuns how to do legal procedures."

On one occasion the nuns were arguing and disputing in the midst of the Sangha, attacking one another verbally, and they were not able to resolve that legal issue. They told the Buddha. "I allow the monks to resolve the nuns' legal issues." Soon afterwards the monks were resolving a legal issue for the nuns. While they were discussing that legal issue, there were nuns who deserved to have a legal procedure done against them and who had committed an offense. The

nuns said, “Venerables, please do the procedure against those nuns and receive their confession of offenses, for the Buddha has laid down that the nuns’ legal issues should be resolved by the monks.” They told the Buddha. “Monks, I allow you to determine the nature of the nuns’ legal procedure, before handing it over to the nuns to do it. And I allow you to charge a nun with an offense, before handing it over to the nuns for them to receive the confession.”

At that time a nun who was a pupil of the nun Uppalavanna had followed the Buddha around for seven years to learn the Monastic Law. But because of her absentmindedness, she repeatedly forgot what she had learned. When she heard that the Buddha wanted to go to Savatthi, she reflected on her absentmindedness and thought, “It’s hard for a woman to follow the Teacher around all her life. So, what should I do?” She told the nuns what she had thought, who in turn told the monks, who then told the Buddha. The Buddha said, “I allow monks to teach the Monastic Law to the nuns.” The first section for recitation is finished.

Regulations on the instructionWhen the Buddha had stayed at Vesali for as long as he liked, he set out wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika’s Monastery. At that time the monks from the group of six tried to attract the nuns by splashing them with muddy water. They told the Buddha. “Monks, you shouldn’t splash the nuns with muddy water. If you do, you commit an offense of wrong conduct. I allow the nuns to penalize a monk who acts like this.” The monks thought, “What sort of penalty should they impose?” They told the Buddha. “The Sangha of nuns shouldn’t pay respect to such a monk.” Soon afterwards the monks from the group of six tried to attract the nuns by exposing their bodies to them, by exposing their thighs to them, and by exposing their genitals to them. And they spoke indecently to the nuns and associated inappropriately with them. They told the Buddha. “Monks, you shouldn’t expose your body to the nuns; you shouldn’t expose your thighs to the nuns; you shouldn’t expose your genitals to the nuns; you shouldn’t speak indecently to the nuns; and you shouldn’t associate inappropriately with the nuns. If you associate inappropriately with the nuns, you commit an offense of wrong conduct. I allow the nuns to penalize a monk who acts like this.” The monks thought, “What sort of penalty can they impose?” They told the Buddha. “The Sangha of nuns shouldn’t pay respect to such a monk.” Soon afterwards the nuns from the group of six tried to attract a monk by splashing him with muddy water. They told the Buddha. “A nun shouldn’t splash a monk with muddy water. If she does, she commits an offense of wrong conduct. I allow you to penalize such a nun.” The monks thought, “What sort of penalty can we impose?” They told the Buddha. “I allow you to place restrictions on her.” She did not adhere to the restrictions. They told the Buddha. “I allow you to cancel her half-monthly instruction.” At that time the nuns from the group of six tried to attract the monks by exposing their bodies to them, by exposing their breasts to them, by exposing their thighs to them, and by exposing their genitals to them. And they spoke indecently to the monks and associated

inappropriately with them. They told the Buddha. “A nun shouldn’t expose her body to the monks; she shouldn’t expose her breasts to the monks; she shouldn’t expose her thighs to the monks; she shouldn’t expose her genitals to the monks; she shouldn’t speak indecently to the monks; and she shouldn’t associate inappropriately with the monks. If she associates inappropriately with the monks, she commits an offense of wrong conduct. I allow the monks to penalize such a nun.” The monks thought, “What sort of penalty can we impose?” They told the Buddha. “I allow you to place restrictions on her.” She did not adhere to the restrictions. They told the Buddha. “I allow you to cancel her half-monthly instruction.” The monks thought, “Is it allowable or not to do the observance-day ceremony with a nun whose half-monthly instruction has been canceled?” They told the Buddha. “Until that legal issue has been resolved, it’s not allowable to do the observance-day ceremony with a nun whose half-monthly instruction has been canceled.” On one occasion Venerable Udayi canceled the half-monthly instruction and then set out wandering. The nuns complained and criticized him, “How could Venerable Udayi do this?” They told the Buddha. “Monks, you shouldn’t cancel the half-monthly instruction and then set out wandering. If you do, you commit an offense of wrong conduct.” At that time there were ignorant and incompetent monks who canceled the half-monthly instruction. They told the Buddha. “A monk who’s ignorant and incompetent shouldn’t cancel the half-monthly instruction. If he does, he commits an offense of wrong conduct.” At that time there were monks who canceled the half-monthly instruction without reason. They told the Buddha. “A monk shouldn’t cancel the half-monthly instruction without reason. If he does, he commits an offense of wrong conduct.” At that time there were monks who did not investigate after canceling the half-monthly instruction. They told the Buddha. “You should investigate after canceling the half-monthly instruction. If you don’t, you commit an offense of wrong conduct.” At that time there were nuns who did not go to the half-monthly instruction. They told the Buddha. “A nun should go to the half-monthly instruction. If she doesn’t, she should be dealt with according to the rule.” At that time the entire Sangha of nuns went to the half-monthly instruction. People complained and criticized them, “They’re their wives! They’re their mistresses! Now they’re going to enjoy themselves together.” They told the Buddha. “The whole Sangha of nuns shouldn’t go to the half-monthly instruction. If it does, there’s an offense of wrong conduct. Four or five nuns should go to the instruction.” Soon afterwards four or five nuns went to the half-monthly instruction. People complained and criticized them, “They’re their wives! They’re their mistresses! Now they’re going to enjoy themselves together.” They told the Buddha. “Four or five nuns shouldn’t go to the half-monthly instruction. If they do, there’s an offense of wrong conduct. Two or three nuns should go to the instruction. They should go to a monk, arrange their upper robes over one shoulder, bow down at his feet, squat on their heels, raise their joined palms, and say, ‘Venerable, the Sangha of nuns bows down at the feet of the Sangha of monks and asks to come for the half-monthly instruction. Please allow the Sangha of nuns to come for the instruction.’ That monk should go to the

reciter of the Monastic Code and tell him of the nuns' request. The reciter should say, 'Is there anyone who has been appointed as an instructor of the nuns?' If there is, the reciter should say, 'Monk so-and-so has been appointed. The Sangha of nuns should approach him.' If there isn't, the reciter should say, 'Who's suitable to instruct the nuns?' If there is someone who is suitable and who has the eight required qualities, he should be appointed. The reciter should then say, 'Monk so-and-so has been appointed. The Sangha of nuns should approach him.' If no-one is able to instruct the nuns, the reciter of the Monastic Code should say, 'No monk has been appointed as an instructor of the nuns. The Sangha of nuns should carry on with serenity.'" On one occasion there were monks who did not agree to give the half-monthly instruction. They told the Buddha. "You should agree to give the half-monthly instruction. If you don't, you commit an offense of wrong conduct." On one occasion the nuns went to a monk who was ignorant and said, "Venerable, please agree to give the half-monthly instruction." "But I'm ignorant, sisters. How can I agree to give the instruction?" "Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns." They told the Buddha. "Except if you're ignorant, you should agree to give the half-monthly instruction." On one occasion the nuns went to a monk who was sick and said, "Venerable, please agree to give the half-monthly instruction." "But I'm sick, sisters. How can I agree to give the instruction?" "Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he's ignorant." They told the Buddha. "Except if you're ignorant or sick, you should agree to give the half-monthly instruction." On one occasion the nuns went to a monk who was about to depart and said, "Venerable, please agree to give the half-monthly instruction." "But I'm about to depart, sisters. How can I agree to give the instruction?" "Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he's ignorant or sick." They told the Buddha. "Except if you're ignorant, sick, or about to depart, you should agree to give the half-monthly instruction." On one occasion the nuns went to a monk who was staying in the wilderness and said, "Venerable, please agree to give the half-monthly instruction." "But I'm staying in the wilderness, sisters. How can I agree to give the instruction?" "Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he's ignorant, sick, or about to depart." They told the Buddha. "If you're staying in the wilderness, you should agree to give the half-monthly instruction. You should make an appointment, saying, 'I'll return here.'" At that time there were monks who agreed to give the half-monthly instruction without informing. They told the Buddha. "When you have agreed to give the half-monthly instruction, you should inform. If you don't, you commit an offense of wrong conduct." At that time there were monks who had agreed to give the half-monthly instruction, but did not return to give it. They told the Buddha. "You should return to give the half-monthly instruction. If you don't, you commit an offense of wrong conduct." On one

occasion the nuns did not go to the appointment. They told the Buddha. “A nun should go to the appointment. If she doesn’t, she commits an offense of wrong conduct.”

Beautification and indulgence At that time there were nuns who wore long belts that they made into corsets. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t wear a long belt. If she does, she commits an offense of wrong conduct. I allow a nun to wear a belt that goes once around her body, but she shouldn’t make a corset out of it. If she does, she commits an offense of wrong conduct.” There were nuns who made corsets out of strips of split bamboo, out of strips of leather, out of strips of fabric, out of interlaced fabric, out of rolled-up fabric, out of strips of cloth, out of interlaced cloth, out of rolled-up cloth, out of interlaced strings, and out of rolled-up strings. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t make a corset out of strips of split bamboo, strips of leather, strips of fabric, interlaced fabric, rolled-up fabric, strips of cloth, interlaced cloth, rolled-up cloth, interlaced strings, or rolled-up strings. If she does, she commits an offense of wrong conduct.” There were nuns who had their loins rubbed with bones, their loins tapped with a cow’s jaw bone, their palms tapped, the backs of their hands tapped, the soles of their feet tapped, the tops of their feet tapped, their thighs tapped, their faces tapped, and their gums tapped with a cow’s jaw bone. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t have her loins rubbed with bones, her loins tapped with a cow’s jaw bone, her palms tapped, the back of her hands tapped, the soles of her feet tapped, the top of her feet tapped, her thighs tapped, her face tapped, or her gums tapped with a cow’s jaw bone. If she does, she commits an offense of wrong conduct.” The nuns from the group of six used facial ointments, applied facial creams, powdered their face, applied rouge to their face, wore cosmetics on their body, wore cosmetics on their face, and wore cosmetics on their body and face. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t use facial ointments, apply facial creams, powder her face, apply rouge to her face, wear cosmetics on her body, wear cosmetics on her face, or wear cosmetics on her body and face. If she does, she commits an offense of wrong conduct.” The nuns from the group of six made up their eyes, applied facial marks, stared out the windows, exposed themselves to view, organized dancing, appointed sex workers, set up bars, set up slaughterhouses, set up shops, made loans, engaged in trade, were attended on by slaves, were attended on by servants, were attended on by animals, traded in raw and cooked greens, and wore felt. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t make up her eyes, apply facial marks, stare out a window, expose herself to view, organize dancing, appoint a sex worker, set up a bar, set up a slaughterhouse, set up a

shop, make a loan, engage in trade, be attended on by a slave, be attended on by a servant, be attended on by animals, trade in raw and cooked greens, or wear felt. If she does, she commits an offense of wrong conduct.” The nuns from the group of six wore entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with fruit designs, close-fitting jackets, and Lodh-tree robes. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with fruit designs, close-fitting jackets, or Lodh-tree robes. If she does, she commits an offense of wrong conduct.”

Various rules On one occasion a nun who was dying said, “When I’m dead, give my requisites to the Sangha.” The monks and the nuns argued with one another, saying it belonged to their Sangha. They told the Buddha. “If a dying nun, a dying trainee nun, or a dying novice nun says, ‘When I’m dead, give my requisites to the Sangha,’ then they’re for the Sangha of nuns, not for the Sangha of monks. But if a dying monk, a dying novice monk, a dying male lay follower, a dying female lay follower, or anyone else who is dying says, ‘When I’m dead, give my requisites to the Sangha,’ then they’re for the Sangha of monks, not for the Sangha of nuns.”

At one time a woman who was a former wrestler went forth as a nun. Seeing a weak monk on a street, she hit him with her shoulder. He fell over. The monks complained and criticized her, “How could a nun hit a monk?” They told the Buddha. “A nun shouldn’t hit a monk. If she does, she commits an offense of wrong conduct. When a nun sees a monk coming, she should make way for him by stepping off the path.”

At one time a certain woman became pregnant by a lover while her husband was away. After having an abortion, she said to the nun who was associating with her family, “Venerable, please take this fetus away in your almsbowl.” The nun did as asked, covered her bowl with her upper robe, and left. At that time a certain alms-collecting monk had resolved not to eat without giving the first almsfood he had received to another monk or nun. He saw that nun and said, “Sister, please accept some almsfood.” “There’s no need, venerable.” He repeated his request a second and a third time, but received the same reply. He then told her about his resolution and again requested her to accept some almsfood. Being pressured by that monk, the nun brought out her bowl and showed it to him, saying, “See sir, there’s a fetus in my bowl. Please don’t tell anyone.” But he complained and criticized her, “How could a nun take a fetus away in her bowl?” He told the monks. The monks of few desires complained and criticized her, “How could a nun take a fetus away in her

bowl?" They told the Buddha. "A nun shouldn't take a fetus away in her bowl. If she does, she commits an offense of wrong conduct. When a nun sees a monk, she should bring out her almsbowl and show it to him." Soon afterwards, when the nuns from the group of six saw a monk, they turned their bowls upside down and showed him the bottom. The monks complained and criticized them, "How could the nuns from the group of six do this?" They told the Buddha. "When a nun sees a monk, she shouldn't turn her almsbowl upside down and show him the bottom. If she does, she commits an offense of wrong conduct. When a nun sees a monk, she should turn her bowl upright and then show it to him. And she should offer whatever food is in her bowl to that monk."

On one occasion a penis had been thrown out on a street in Savatthi. The nuns stared at it. People jeered at them, and the nuns felt humiliated. When they had returned to the nunnery, they told the monks what had happened. The monks of few desires complained and criticized them, "How could those nuns stare at a penis?" They told the monks, who in turn told the Buddha. He said, "A nun shouldn't stare at a penis. If she does, she commits an offense of wrong conduct."

Requisites On one occasion people gave requisites to the monks, who then gave them to the nuns. People complained and criticized them, "How can the venerables give away to others what has been given to them for their own use? Don't we know how to give?" They told the Buddha. "Monks, you shouldn't give away to others what has been given to you for your own use. If you do, you commit an offense of wrong conduct." On one occasion the monks had an abundance of requisites. They told the Buddha. "I allow you to give to the Sangha." The abundance became even greater. They told the Buddha. "I allow individuals to give away what belongs to them." On one occasion the monks had an abundance of stored requisites. They told the Buddha. "I allow what's stored by the monks to be received and used by the nuns." On one occasion people gave requisites to the nuns, who then gave them to the monks. People complained and criticized them, "How can the nuns give away to others what has been given to them for their own use? Don't we know how to give?" They told the Buddha. "A nun shouldn't give away to others what has been given to her for her own use. If she does, she commits an offense of wrong conduct." On one occasion the nuns had an abundance of requisites. They told the Buddha. "I allow a nun to give to the Sangha." The abundance became even greater. They told the Buddha. "I allow individuals to give away what belongs to them." On one occasion the nuns had an abundance of stored requisites. They told the Buddha. "I allow what's stored by the nuns to be received and used by the monks."

On one occasion the monks had an abundance of furniture, but the nuns were lacking. The nuns sent a message to the monks, saying, "Venerables, please lend us some furniture." They told the Buddha. "I allow you to lend furniture to the nuns." Menstruating nuns sat down and lay down on upholstered beds and benches. The furniture was stained with blood. They told the Buddha. "A nun shouldn't sit down or lay down on upholstered beds or

benches. If she does, she commits an offense of wrong conduct. I allow a communal robe.” The communal robe became stained with blood. They told the Buddha. “I allow menstruation pads.” The pads fell off. They told the Buddha. “I allow the nuns to attach a string and then bind it to the thigh.” The string snapped. They told the Buddha. “I allow a loin cloth and a girdle.” Soon afterwards the nuns from the group of six wore girdles all the time. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t wear a girdle all the time. If she does, she commits an offense of wrong conduct. I allow a nun to wear a girdle while she’s menstruating.” The second section for recitation is finished.

The ordination ceremony At that time the full ordination had been given to women who lacked genitals, who had incomplete genitals, who did not menstruate, who menstruated continuously, who always wore menstruation pads, who were incontinent, who had genital prolapse, who lacked sexual organs, who were manlike, who had fistula, who were gynandromorphs. They told the Buddha. “The nun who is giving the full ordination should ask about twenty-four obstacles. And it should be done like this: ‘Do you lack genitals? Are your genitals incomplete? Do you not menstruate? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a gynandromorph? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have permission from your parents and husband? Are you twenty years old? Do you have a full set of bowl and robes? What’s your name? What’s the name of your mentor?’” Soon afterwards the monks asked the nuns about the obstacles. Those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha. “Only when a woman who’s free from obstacles has been fully ordained on one side in the Sangha of nuns, should you give her the full ordination in the Sangha of monks.” The nuns asked those seeking the full ordination about the obstacles without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha. “The nuns should instruct first and then ask about the obstacles.” They instructed them right there in the midst of the Sangha. Once again those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha. “The nuns should instruct them at a distance and then ask about the obstacles in the midst of the Sangha. And it should be done like this. First the candidate should be told to choose a preceptor. Her bowl and robes should then be pointed out to her: ‘This is your bowl, this your outer robe, this your upper robe, this your sarong, this your chest wrap, and this your bathing robe. Now please go and stand over there.’” They were instructed by nuns who were ignorant and incompetent. And because they were badly instructed, they were once again embarrassed, humiliated, and unable to respond. They told the Buddha. “A nun who’s ignorant and incompetent shouldn’t instruct. If she does, she commits an offense of wrong conduct. A

nun who's competent and capable should instruct." They instructed without having been appointed. They told the Buddha. "A nun shouldn't instruct if she hasn't been appointed. If she does, she commits an offense of wrong conduct. I allow a nun to instruct if she's been appointed to do so. And it should be done like this. One is either appointed through oneself or through another. And how is one appointed through oneself? A competent and capable nun should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, I so-and-so will instruct so-and-so.' And how is one appointed through another? A competent and capable nun should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, so-and-so will instruct so-and-so.' The appointed nun should go to the one seeking the full ordination and say this: 'Listen, so-and-so. Now is the time for you to tell the truth. You will be asked in the midst of the Sangha about various matters. If something is true, you should say, "Yes," and if it's not, you should say, "No." Don't be embarrassed or humiliated. This is what they'll ask you: "Do you lack genitals? Are your genitals incomplete? Do you not menstruate? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a gynandromorph? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have permission from your parents and husband? Are you twenty years old? Do you have a full set of bowl and robes? What's your name? What's the name of your mentor?'"'" They then returned to the Sangha together. "They shouldn't return together. The instructor should return first and inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She has been instructed by me. If the Sangha is ready, so-and-so should come.' And she should be told to come. She should then arrange her upper robe over one shoulder, pay respect at the feet of the nuns, squat on her heels, and raise her joined palms. She should then ask for the full ordination: 'Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the second time, venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the third time, venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.' A competent and capable nun should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, I so-and-so will ask so-and-so about the obstacles. Listen, so-and-so. Now is the time for you to tell the truth. I will ask you about various matters. If something is true, you should say, "Yes," and if it's not, you should say, "No." So: Do you lack genitals? Are your genitals incomplete? Do you not menstruate? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are

you a gynandromorph? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have permission from your parents and husband? Are you twenty years old? Do you have a full set of bowl and robes? What's your name? What's the name of your mentor?' A competent and capable nun should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If the Sangha is ready, it should give so-and-so the full ordination with so-and-so as her mentor. This is the motion. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any nun who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any nun who doesn't approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any nun who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any nun who doesn't approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any nun who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any nun who doesn't approve should speak up. The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.' Straightaway she should be taken to the Sangha of monks. She should arrange her upper robe over one shoulder, pay respect at the feet of the monks, squat on her heels, and raise her joined palms. She should then ask for the full ordination: 'Venerables, I'm seeking the full ordination with venerable so-and-so. I'm free from obstacles and have been fully ordained on one side in the Sangha of nuns. I ask the Sangha for the full ordination. Please lift me up out of compassion. Venerables, I'm seeking the full ordination with venerable so-and-so. I'm free from obstacles and have been fully ordained on one side in the Sangha of nuns. For the second time, I ask the Sangha for the full ordination. Please lift me up out of compassion. Venerables, I'm seeking the full ordination with venerable so-and-so. I'm free from obstacles and have been fully ordained on one side in the Sangha of nuns. For the third time, I ask the Sangha for the full ordination. Please lift me up out of compassion.' A

competent and capable monk should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If the Sangha is ready, it should give so-and-so the full ordination with so-and-so as her mentor. This is the motion. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up. The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.' Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. The nuns should be told to point out the three supports and the eight things not to be done."

On one occasion the right time for eating passed while the nuns were trying to find the right seats in the dining hall. They told the Buddha. "I allow eight nuns to be seated according to seniority, but the rest according to their time of arrival." When they heard about the Buddha's allowance, eight nuns reserved places everywhere according to seniority, the rest getting places according to their time of arrival. They told the Buddha. "I allow eight nuns to be seated in the dining hall according to seniority and the rest according to their time of arrival, but not anywhere else. If a nun makes a reservation anywhere apart from the dining hall, she commits an offense of wrong conduct."

InvitationAt that time the nuns did not do the invitation ceremony. They told the Buddha. "A nun should do the invitation ceremony. If she doesn't, she should be dealt with according to the rule." At that time the nuns did the invitation ceremony among themselves, but not with the Sangha of monks. They

told the Buddha. “After doing the invitation ceremony with the nuns, a nun should do the invitation ceremony with the monks. If she doesn’t, she should be dealt with according to the rule.” The nuns did their invitation ceremony together with the monks. They made a racket. They told the Buddha. “The nuns shouldn’t do their invitation ceremony together with the monks. Any nun who does commits an offense of wrong conduct.” On one occasion when the nuns did the invitation ceremony before the meal, they did not finish until after the time for eating. They told the Buddha. “I allow the nuns to do the invitation ceremony after the meal.” Doing the invitation ceremony after the meal, they did not finish until it was too late in the evening. They told the Buddha. “I allow the nuns to do the invitation ceremony among themselves on one day and with the monks on the following day.” At that time the whole Sangha of nuns did the invitation ceremony. They made a racket. They told the Buddha. “I allow the nuns to appoint one capable and competent nun to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. She should be appointed like this. First a nun should be asked, and then a competent and capable nun should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. Any nun who approves of appointing nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns should remain silent. Any nun who doesn’t approve should speak up. The Sangha has appointed nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. The Sangha approves and is therefore silent. I will remember it thus.’ The appointed nun should take the Sangha of nuns to the Sangha of monks. She should then arrange her upper robe over one shoulder, squat on her heels, raise her joined palms, and say: ‘Venerables, the Sangha of nuns invites the Sangha of monks to correct it concerning what you’ve seen, heard, or suspect. Please correct the Sangha of nuns, venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends. For the second time, the Sangha of nuns invites the Sangha of monks to correct it concerning what you’ve seen, heard, or suspect. Please correct the Sangha of nuns, venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends. For the third time, the Sangha of nuns invites the Sangha of monks to correct it concerning what you’ve seen, heard, or suspect. Please correct the Sangha of nuns, venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends.’”

Mutual authority between monks and nuns At that time the nuns canceled the monks’ observance-day ceremony and their invitation ceremony; they directed them, gave them instructions, got permission from them to correct them, accused them of offenses, and reminded them of offenses. They told the Buddha. “A nun shouldn’t cancel the observance-day ceremony of a monk. If she does, it’s not valid, and she commits an offense of wrong conduct. A nun shouldn’t cancel the invitation ceremony of a monk. If she does, it’s not valid, and

she commits an offense of wrong conduct. A nun shouldn't direct a monk. If she does, it's not valid, and she commits an offense of wrong conduct. A nun shouldn't give instructions to a monk. If she does, it's not valid, and she commits an offense of wrong conduct. A nun shouldn't ask permission from a monk to correct him. If she does, it's not valid, and she commits an offense of wrong conduct. A nun shouldn't accuse a monk of an offense. If she does, it's not valid, and she commits an offense of wrong conduct. A nun shouldn't remind a monk of an offense. If she does, it's not valid, and she commits an offense of wrong conduct." At that time the monks canceled the nuns' observance-day ceremony and their invitation ceremony; they directed them, gave them instructions, got permission from them to correct them, accused them of offenses, and reminded them of offenses. They told the Buddha. "A monk may cancel the observance-day ceremony of a nun. If he does, it's valid, and there's no offense for him. A monk may cancel the invitation ceremony of a nun. If he does, it's valid, and there's no offense for him. A monk may direct a nun. If he does, it's valid, and there's no offense for him. A monk may give instructions to a nun. If he does, it's valid, and there's no offense for him. A monk may ask permission from a nun to correct her. If he does, it's valid, and there's no offense for him. A monk may accuse a nun of an offense. If he does, it's valid, and there's no offense for him. A monk may remind a nun of an offense. If he does, it's valid, and there's no offense for him."

At that time the nuns from the group of six traveled in vehicles, sometimes pulled by women with men inside, at other times pulled by men with women inside. People complained and criticized them, "You'd think they were at the Ganges festival!" They told the Buddha. "A nun shouldn't travel in a vehicle. If she does, she should be dealt with according to the rule." Soon afterwards there was a sick nun who was unable to go on foot. They told the Buddha. "I allow a vehicle for one who is sick." The nuns thought, "A vehicle pulled by women or by men?" They told the Buddha. "I allow a rickshaw pulled either by men or by women." Soon afterwards a certain nun was even more uncomfortable when jolted around in a vehicle. They told the Buddha. "I allow a palanquin and a litter."

Ordination by messenger At that time the courtesan Addhakasi had gone forth with the nuns. She wanted to go to Savatthi to get the full ordination in the presence of the Buddha. Some scoundrels heard about this and besieged the road. When Addhakasi heard about this, she sent a message to the Buddha, saying, "I want the full ordination. What should I do?" Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow you to give the full ordination also by messenger." They ordained with a monk as messenger. They told the Buddha. "You shouldn't give the full ordination with a monk as messenger. If you do, you commit an offense of wrong conduct." They ordained with a trainee nun as messenger ... They ordained with a novice monk as messenger ... They ordained with a novice nun as messenger ... They ordained with an ignorant and incompetent nun as messenger. "You shouldn't give the full ordination with an ignorant and incompetent nun as messenger. If

you do, you commit an offense of wrong conduct. You should give the full ordination with a capable and competent nun as messenger. That messenger nun should go to the Sangha, arrange her upper robe over one shoulder, bow down at the feet of the monks, squat on her heels, raise her joined palms, and say: 'Venerables, so-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. She asks the Sangha for the full ordination. Please lift her up out of compassion. Venerables, so-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. For the second time, she asks the Sangha for the full ordination. Please lift her up out of compassion. Venerables, so-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. For the third time, she asks the Sangha for the full ordination. Please lift her up out of compassion.' A competent and capable monk should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If the Sangha is ready, it should give so-and-so the full ordination with so-and-so as her mentor. This is the motion. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up. The Sangha has given so-and-so the full

ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.’ Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. The nuns should be told to point out the three supports and the eight things not to be done to the newly ordained nun.”

Various regulations for nuns At that time nuns were staying in the wilderness. Scoundrels raped them. They told the Buddha. “A nun shouldn’t stay in the wilderness. If she does, she commits an offense of wrong conduct.”

On one occasion a lay follower gave a storehouse to the Sangha of nuns. They told the Buddha. “I allow a storehouse.” The storehouse was too small. They told the Buddha. “I allow a nunnery.” The nunnery was too small. They told the Buddha. “I allow building work.” The building work was insufficient. They told the Buddha. “I allow you to build for individuals.”

At one time a pregnant woman went forth as a nun. After giving birth, she asked the nuns what to do with the baby boy. They told the Buddha. “I allow you to rear him until he becomes self-reliant.” That nun thought, “I’m not allowed to stay by myself and other nuns are not allowed to stay with a male child. What should I do now?” They told the Buddha. “The nuns should appoint a nun as her companion. And she should be appointed like this. First a nun should be asked, and then a capable and competent nun should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint nun so-and-so as a companion to nun so-and-so. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so as a companion to nun so-and-so. Any nun who approves of appointing nun so-and-so as a companion to nun so-and-so should remain silent. Any nun who doesn’t approve should speak up. The Sangha has appointed nun so-and-so as a companion to nun so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’” That companion nun thought, “How should I act in regard to this boy?” They told the Buddha. “Apart from staying in the same dwelling, the companion nun should act toward him as she would toward any other male.” On one occasion a nun who had committed a heavy offense was undertaking the trial period. She thought, “I’m not allowed to stay by myself and other nuns are not allowed to stay with me. What should I do now?” They told the Buddha. “You should appoint a nun as her companion. And she should be appointed like this. First a nun should be asked, and then a capable and competent nun should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint nun so-and-so as a companion to nun so-and-so. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so as a companion to nun so-and-so. Any nun who approves of appointing nun so-and-so as a companion to nun so-and-so should remain silent. Any nun who doesn’t approve should speak up. The Sangha has appointed nun so-and-so as a companion to nun so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’”

On one occasion a nun verbally renounced the training and disrobed. Later she

returned and asked the nuns for the full ordination. They told the Buddha. “A nun can’t verbally renounce the training. When she disrobes, she is no longer a nun.” On one occasion a nun joined another religious community while still wearing her robes. Later she returned and asked the nuns for the full ordination. They told the Buddha. “If a nun goes over to another religious community while still wearing her robes and then returns, she shouldn’t be given the full ordination again.”

At that time the nuns, being afraid of wrongdoing, did not consent to men bowing down to them, or to men shaving their heads, cutting their nails, or treating their sores. They told the Buddha. “I allow you to consent to these things.” At that time the nuns were sitting cross-legged, enjoying the touch of their heels. They told the Buddha. “A nun shouldn’t sit cross-legged. If she does, she commits an offense of wrong conduct.” On one occasion there was a sick nun who was not comfortable without sitting cross-legged. They told the Buddha. “I allow a nun to sit half-cross-legged.” At that time the nuns were using a restroom for defecating. And the nuns from the group of six performed abortions there. They told the Buddha. “A nun shouldn’t defecate in a restroom. If she does, she commits an offense of wrong conduct. I allow the nuns to defecate in a place that’s open underneath but concealed on top.” At that time the nuns were bathing with bath powder. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t bathe with bath powder. If she does, she commits an offense of wrong conduct. I allow bran and clay.” At that time the nuns were bathing with scented clay. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t bathe with scented clay. If she does, she commits an offense of wrong conduct. I allow ordinary clay.” On one occasion when the nuns were bathing in a sauna, they made a racket. They told the Buddha. “A nun shouldn’t bathe in a sauna. If she does, she commits an offense of wrong conduct.” On one occasion the nuns were bathing against the stream, enjoying the touch of the current. They told the Buddha. “A nun shouldn’t bathe against the stream. If she does, she commits an offense of wrong conduct.” On one occasion the nuns bathed away from a ford. Scoundrels raped them. They told the Buddha. “A nun shouldn’t bathe away from a ford. If she does, she commits an offense of wrong conduct.” On one occasion the nuns bathed at a ford for men. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “A nun shouldn’t bathe at a ford for men. If she does, she commits an offense of wrong conduct. A nun should bathe at a ford for women.” The third section for recitation is finished. The tenth chapter on nuns is finished. In this chapter there are one hundred topics. This is the summary: “Gotami asked for the going forth, The Buddha did not allow it; Kapilavattu to Vesali, Did the Leader go. At the gatehouse covered in dust, Declared to Ananda; He asked wisely about capability, About mother and upbringing. One hundred years and that very day, Without monks, seeking; Invitation, heavy offense, Two years, not abusing. And

may not, eight principles, Practicing all one's life; Receiving the important principles, That was her ordination. A thousand years, just five, Thieves, whiteheads; Red rot, with similes, Thus the true Teaching was injured. Not to mention he would make a dyke, Again he stabilized the true Teaching; To ordain, venerable, Bow down according to seniority. They will not, how then, Common, not in common; Instruction, and Monastic Code, Who, nunnery. And they do not know, he told, And did not do, with monks; To receive by monks, Receiving by nuns. He told, procedure by monks, They complained, or with nuns; To tell, and arguing, Having determined, and with Uppala. At Savatthi, muddy water, Non-respect, body, and thigh; And genitals, indecent speech, The group associated inappropriately. Non-respect, penalty, So again the nuns; And restriction, instruction, Is it allowable, he set out wandering. Ignorant, reason, investigation, Instruction, Sangha, with five; Two or three, they did not agree, Ignorant ones, sick, departing. Forest-dweller, without telling, And they did not return; Long, and split bamboo, leather, Fabric, and interlaced, rolled up; Cloth, and interlaced, and rolled up, And interlaced string, rolled up. Bone, cow's jaw bone, Hand, back of hand, so foot; Thigh, face, gums, Ointment, applied creams, powdered. They applied, body cosmetics, Facial cosmetics, so both; Eye cosmetics, facial mark, staring, With exposed to view, and with dancing. Sex worker, bar, slaughterhouse, Shop, loan, trade; Male and female slaves, male servants, Female servants, they would attend on. Animals, greens, They wore felt; Blue, yellow, red, Magenta, and black robes. Orange and beige, Single piece, and just long; Floral, fruit, and close-fitting jacket, And lodh tree, they wore. Nun, of a trainee nun, Of a novice nun, after death; The requisites are handed back, Just the nuns are the owners. Of a monk, of a novice monk, Of a lay follower, a female lay follower; And the requisites of others, It should be handed back, the monks are the owners. Female wrestler, fetus, the bottom of the bowl, Genitals, and with requisite; Abundance, greater, Stored up requisites. As above for the monks, So it should be done for the nuns; Dwelling, menstruating, It was stained, and menstruation pads. They snapped, and all the times, Also those without genitals were seen; Genitals, and just blood, Just so continuous blood. Continuous pad, incontinent, Prolapse, without sexual organs; And manlike, fistula, And also gynandromorph. Having set out without genitals etc., As far as gynandromorph; This is according to the repetition above, Leprosy, abscesses, and mild leprosy. Tuberculosis and epilepsy, are you human, Are you a woman, and are you free; Debtless, not employed by the king, And permitted, twenty. And full set, what name, What is the name of your mentor; Of the twenty-four obstacles, Having asked, ordination. They were embarrassed, not instructed, And just so in the midst of the Sangha; Choosing a preceptor, outer robe, Upper robe, sarong. Chest wrap, and bathing robe, Having pointed out, should send away; Ignorant ones, not appointed, She should ask, interval on asking. Ordained on one side, Again so with the Sangha of monks; Time, season, and date, Jointly, three supports. Eight things not to be done, The right time, everywhere, just eight; The nuns did not invite, And just so the Sangha of monks. Racket, before the meal, And too late, racket; Observance-day ceremony, invitation ceremony, Direction, instruction. Permission, accused, they reminded, Was prohibited by

the Great Sage; In that way a monk to a nun, Was allowed by the Great Sage.
Vehicle, sick, and pulled, Jolted around in a vehicle, Addhakasi; Monk,
trainee nun, novice monk, And novice nun, with an ignorant one. In the
wilderness, with a lay follower, Storehouse, nunnery; Not sufficient, building
work, Pregnant, by herself. And the same building, heavy offense, And verbally
renounced, joined; And bowing down, and hair, And nails, treating sores.
Cross-legged, and sick, Feces, with bath powder, scented; In a sauna, against
the stream, Away from a ford, and with men. Mahagotami asked, And so did
Ananda wisely; There are four assemblies, Going forth in the instruction of
the Victor. For the purpose of seeing the urgency, And for the purpose of
growth in the true Teaching; Like medicine for the sick, So it was taught by
the Buddha. Thus trained in the true Teaching, Other women too; They go to
where there is no death, Having gone there, they do not sorrow.” The chapter
on nuns is finished.