

THE LESSER DIVISION (CULLAVAGGA) X

At one time the Awakened One, the Lord, was staying among the Sakyans at Kapilavatthu in the Banyan monastery.¹ Then the Gotamid, Pajāpatī the Great, approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great, spoke thus to the Lord:

“Lord, it were well that women should obtain the going forth from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder.”

“Be careful, Gotamī, of the going forth of women from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder.” And a second time. . . . And a third time did the Gotamid, Pajāpatī the Great speak thus to the Lord: “Lord, it were well. . . .”

“Be careful, Gotami, of the going forth of women from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder.”

Then the Gotamid, Pajāpatī the Great, thinking: “The Lord does not allow women to go forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder,” afflicted, grieved, with a tearful face and crying, having greeted the Lord, departed keeping her right side towards him. || 1 ||

Then the Lord having stayed at Kapilavatthu for as long as he found suiting, set out on tour for Vesālī. Gradually, walking on tour, he arrived at Vesālī. The Lord stayed there in Vesālī in the Great Grove in the Gabled Hall. Then the Gotamid, Pajāpatī the Great, having had her hair cut off, having donned saffron robes, set out for Vesālī with several Sakyān women, and in due course approached Vesālī, the Great Grove, the Gabled Hall. Then the Gotamid, Pajāpatī the Great, her feet swollen, her limbs covered with dust, with tearful face, and crying, stood outside the porch of the gateway.

¹ Down to end of X. 1 occurs also in A. iv. 274-9.

[253] The venerable Ānanda saw the Gotamid, Pajāpati the Great, standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying; seeing her, he spoke thus to the Gotamid, Pajāpati the Great:

“ Why are you, Gotami, standing . . . and crying ? ”

“ It is because, honoured Ānanda, the Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.”

“ Well now, Gotami, stay¹ here a moment,² until I have asked the Lord for the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.” || 2 ||

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord:

“ Lord, this Gotamid, Pajāpati the Great, is standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying, and saying that the Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder. It were well, Lord, if women might obtain the going forth from home . . . by the Truth-finder.”

“ Be careful, Ānanda, of the going forth of women from home . . . by the Truth-finder.” And a second time. . . . And a third time the venerable Ānanda spoke thus to the Lord: “ It were well, Lord, if women might obtain the going forth . . . proclaimed by the Truth-finder.”³

“ Be careful, Ānanda, of the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.” Then the venerable Ānanda, thinking:

“ The Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder. Suppose now that I, by some other method, should ask the Lord for the going forth of women

¹ *hohi*.

² Not in *A.* version.

³ See *Vin.* ii. 289 where Ānanda was charged at the Council of Rājagaha with having persuaded Gotama to admit women to the Order, thus causing its decay. -

from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." Then the venerable Ānanda spoke thus to the Lord :

" Now, Lord, are women, having gone forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, able to realise the fruit of stream-attainment or the fruit of once-returning or the fruit of non-returning or perfection ? "

" Women, Ānanda, having gone forth . . . are able to realise . . . perfection."

" If, Lord, women, having gone forth . . . are able to realise . . . perfection—and, Lord, the Gotamid, Pajāpatī the Great, was of great service: she was the Lord's aunt, [254] foster-mother, nurse, giver of milk, for when the Lord's mother passed away she suckled him¹—it were well, Lord, that women should obtain the going forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." || 3 ||

" If, Ānanda, the Gotamid, Pajāpatī the Great, accepts eight important rules,² that may be ordination³ for her :

"A nun who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day. And this rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"A nun must not spend the rains in a residence where there is no monk. This rule too is to be honoured . . . during her life.

"Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the Observance day, and the coming for the exhortation. This rule too is to be honoured . . . during her life.

"After the rains a nun must 'invite' before both Orders in respect of three matters: what was seen, what was heard, what was suspected. This rule too is to be honoured . . . during her life.

¹ See *M.* iii. 253.

² *garudhammā*. See *B.D.* ii. 266, n. 11. Besides at *A.* iv. 276, these rules are given at *Vin.* iv. 51 (see *B.D.* ii. 268-9 for notes).

³ *AA.* iv. 134 says "that may be her going forth as well as (her) ordination." She would not therefore have to pass two years as a probationer, and this practice will no doubt have been introduced later, after an Order of nuns had been in being for some time.

"A nun, offending against an important rule, must undergo *mānatta* (discipline) for half a month before both Orders. This rule too must be honoured . . . during her life.

"When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders. This rule too is to be honoured . . . during her life.

"A monk must not be abused or reviled in any way by a nun. This rule too is to be honoured . . . during her life.

"From to-day admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. This rule too is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"If, Ānanda, the Gotamid, Pajāpatī the Great, accepts these eight important rules, that may be ordination for her." || 4 ||

Then the venerable Ānanda, having learnt the eight important rules from the Lord, approached the Gotamid, Pajāpatī the Great; having approached, he spoke thus to the Gotamid, Pajāpatī the Great:

"If you, Gotami, will accept eight important rules, that will be the ordination for you: a nun who has been ordained (even) for a century. . . . From to-day admonition of monks by nuns is forbidden . . . never to be transgressed during your life. If you, Gotami, will accept these eight important rules, that will be the ordination for you."

"Even,¹ honoured Ānanda, as a woman or a man when young, of tender years, and fond of ornaments, having washed (himself and his) head, [255] having obtained a garland of lotus flowers or a garland of jasmine flowers or a garland of some sweet-scented creeper, having taken it with both hands, should place it on top of his head—even so do I, honoured Ānanda, accept these eight important rules never to be transgressed during my life." || 5 ||

Then the venerable Ānanda approached the Lord: having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord: "Lord, the eight important rules were accepted by the Gotamid, Pajāpatī the Great."

¹ Besides at *A.* iv. 278 this simile occurs at *M.* i. 32, and the first part at *Vin.* iii. 68 (see *B.D.* i. 117 for notes).

" If, Ānanda, women had not obtained the going forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, the Brahma-faring, Ānanda, would have lasted long, true *dhamma* would have endured for a thousand years. But since, Ānanda, women have gone forth . . . in the *dhamma* and discipline proclaimed by the Truth-finder, now, Ānanda, the Brahma-faring will not last long, true *dhamma* will endure only for five hundred years.

" Even, Ānanda, as those households which have many women and few men easily fall a prey to robbers, to pot-thieves,¹ even so, Ānanda in whatever *dhamma* and discipline women obtain the going forth from home into homelessness, that Brahma-faring will not last long.

" Even, Ānanda, as when the disease known as mildew² attacks a whole field of rice that field of rice does not last long, even so, Ānanda, in whatever *dhamma* and discipline women obtain the going forth . . . that Brahma-faring will not last long.

" Even, Ānanda, as when the disease known as red rust³ attacks a whole field of sugar-cane, that field of sugar-cane does not last long, even so, Ānanda, in whatever *dhamma* and discipline . . . that Brahma-faring will not last long.

" Even, Ānanda, as a man,⁴ looking forward, may build a dyke to a great reservoir so that the water may not overflow, even so, Ānanda, were the eight important rules for nuns laid down by me, looking forward, not to be transgressed during their life." || 6 || 1 ||

Told are the Eight Important Rules for Nuns.

Then the Gotamid, Pajāpatī the Great approached the Lord ; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord :

¹ *kumbhatthenaka*. VA. 1291 says "having lit a light in a pot, by its light they search others' houses for booty." AA. iv. 136 is the same, and SA. ii. 223 very similar. The simile occurs also at S. ii. 264.

² *setaṭṭhika*, "white-as-bones." See B.D. i. 11, n. 4. G.S. iv. 185, n. 2, gives explanation of AA. iv. 136 (= VA. 1291 on above) : some insect bores the stem, so that the head of the paddy is unable to get the sap.

³ *mañjesshika*. VA. 1291 explains that the ends of the sugar canes become red ; also AA. iv. 136.

⁴ Cf. like similes at M. iii. 96, A. iii. 28.

" Now, what line of conduct, Lord, should I follow in regard to these [256] Sakyan women ? " Then the Lord, gladdened, rejoiced, roused, delighted the Gotamid, Pajāpatī the Great, with talk on *dhamma*. Then the Gotamid, Pajāpatī the Great, gladdened . . . delighted by the Lord with talk on *dhamma*, having greeted the Lord, departed keeping her right side towards him. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying :

" I allow, monks, nuns to be ordained by monks."⁴ || 1 ||

Then these nuns spoke thus to the Gotamid, Pajāpatī the Great : " The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord : nuns should be ordained by monks."

Then the Gotamid, Pajāpatī the Great approached the venerable Ānanda ; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the venerable Ānanda : " Honoured Ānanda, these nuns spoke to me thus : ' The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord : nuns should be ordained by monks '."

Then the venerable Ānanda approached the Lord ; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord : " Lord, the Gotamid, Pajāpatī the Great spoke thus : ' Honoured Ānanda, these nuns spoke to me thus . . . nuns should be ordained by monks '."

" At the time, Ānanda, when the eight important rules were accepted by the Gotamid, Pajāpatī the Great, that was her ordination." || 2 || 2 ||

Then the Gotamid, Pajāpatī the Great approached the venerable Ānanda ; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the venerable Ānanda : " I, honoured Ānanda, am asking one boon from the Lord : It were well,

⁴ Cf. the sixth important rule above. Also see *B.D.* iii, Intr. p. xlv ff.

Lord, if the Lord would allow greeting, standing up for, salutation and the proper duties between monks and nuns according to seniority."

Then the venerable Ānanda approached the Lord ; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord : " Lord, the Gotamid, Pajāpatī the Great spoke thus : ' I, honoured Ānanda, am asking one boon . . . according to seniority ' ."

" This is impossible, Ānanda, [257] it cannot come to pass, that the Truth-finder should allow greeting, standing up for, salutation and the proper duties between monks and nuns according to seniority. Ānanda, these followers of other sects, although liable to poor guardianship, will not carry out greeting, standing up for, salutation and proper duties towards women, so how should the Truth-finder allow greeting . . . and proper duties towards women ? " Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying :

" Monks, one should not carry out greeting, rising up for salutation and proper duties towards women.¹ Whoever should carry out (one of these), there is an offence of wrong-doing." || 3 ||

Then the Gotamid, Pajāpatī the Great approached the Lord ; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord : " Lord, those rules of training for nuns which are in common with those for monks,² what line of conduct should we, Lord, follow in regard to these rules of training ? "

" Those rules of training for nuns, Gotami, which are in common with those for monks, as the monks train themselves, so should you train yourselves in these rules of training."

" Those rules of training for nuns, Lord, which are not in common with those for monks, what line of conduct should we, Lord, follow in regard to these rules of training ? "

¹ At CV. VI. 6. 5 women are among those not to be greeted.

² See B.D. iii, Intr. p. xxxii f., xxxvii f.

“ Those rules of training for nuns, Gotami, which are not in common with those for monks, train yourselves in the rules of training according as they are laid down.” || 4 ||

Then the Gotamid, Pajāpatī the Great approached the Lord ; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord :¹ “ Lord, it were well if the Lord would teach me *dhamma* in brief so that I, having heard the Lord's *dhamma*, might live alone, aloof, zealous, ardent, self-resolute.”

“ Whatever are the states,² of which you, Gotami, may know : these states lead to passion, not to passionlessness, they lead to bondage, not to the absence of bondage, they lead to the piling up (of rebirth), not to the absence of piling up, they lead to wanting much, not to wanting little, they lead to discontent, not to contentment, they lead to sociability, not to solitude, they lead to indolence, not to the putting forth of energy, [258] they lead to difficulty in supporting oneself, not to ease in supporting oneself—you should know definitely, Gotami : this is not *dhamma*, this is not discipline, this is not the Teacher's instruction. But whatever are the states of which you, Gotami, may know : these states lead to passionlessness, not to passion . . . (*the opposite of the preceding*) . . . they lead to ease in supporting oneself, not to difficulty in supporting oneself—you should know definitely, Gotami : this is *dhamma*, this is discipline, this is the Teacher's instruction.”³
|| 5 ||

Now at that time the Pātimokkha was not recited to nuns. They told this matter to the Lord.⁴ He said : “ I allow you, monks, to recite the Pātimokkha to the nuns.” Then it occurred to the nuns : “ Now, by whom should the Pātimokkha be recited to nuns ? ” They told this matter to the Lord.

¹ As at *A.* iv. 280.

² So *AA.* iv. 137 (on *A.* iv. 280).

³ *VA.* 1292 and *AA.* iv. 137 say that on account of this exhortation, Pajāpatī attained arahantship.

⁴ Usually the nuns approach the Lord only through the mediation of the monks. Here it would appear as if the monks had themselves observed that the nuns were not hearing the Pātimokkha and reported the matter to the Lord on their own initiative.

He said: "I allow, monks, the Pātimokkha to be recited to nuns by monks."

Now at that time monks, having approached a nunnery, recited the Pātimokkha to nuns.¹ People looked down upon, criticised, spread it about, saying: "These are their wives, these are their mistresses; now they will take their pleasure together." Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited to nuns by monks. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, the Pātimokkha to be recited to nuns by nuns."

The nuns did not know how to recite the Pātimokkha. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'The Pātimokkha should be recited thus'." || 1 ||

Now at that time nuns did not confess² offences. They told this matter to the Lord. He said: "Monks, an offence should not be not confessed by a nun. Whoever should not confess it, there is an offence of wrong-doing." The nuns did not know how to confess offences. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'An offence should be confessed thus'." [259]

Then it occurred to monks: "Now, by whom should nuns' offences be acknowledged?" They told this matter to the Lord. He said: "I allow you, monks to acknowledge nuns' offences through monks."

Now at that time nuns, having (each) seen a monk on a carriage-road and in a cul-de-sac and at cross-roads,³ having (each) laid down her bowl on the ground, having arranged her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, confessed an offence. People . . . spread it about, saying: "These are their wives, these are their mistresses; having treated them

¹ Cf. Pāc. 23 where the modest monks complain that monks go to the nuns' quarters to exhort them.

² *paṭikaroni*.

³ Cf. Nuns' Pāc. 14. These three words are defined at Vin. iv. 271 (B.D. iii. 268); see also Vin. iv. 176 in definition of "among the houses."

contemptuously during the night now they are asking for forgiveness." They told this matter to the Lord. He said: "Monks, nuns' offences should not be acknowledged by monks. Whoever should acknowledge (one), there is an offence of wrong-doing. I allow, monks, nuns' offences to be acknowledged by nuns." The nuns did not know how to acknowledge offences. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'An offence should be acknowledged thus'."

|| 2 ||

Now at that time (formal) acts¹ were not carried out for nuns. They told this matter to the Lord. He said: "I allow, monks, a (formal) act to be carried out for nuns." Then it occurred to monks: "Now, by whom should (formal) acts for nuns be carried out?" They told this matter to the Lord. He said: "I allow, monks, (formal) acts for nuns to be carried out by monks."

Now at that time nuns on whose behalf (formal) acts had been carried out,² having (each) seen a monk on a carriage-road and in a cul-de-sac and at cross-roads, having (each) laid down her bowl on the ground, having arranged her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, asked forgiveness³ thinking, "Surely it should be done thus." As before⁴ people . . . spread it about, saying: "These are their wives, these are their mistresses; having treated them contemptuously during the night now they are asking for forgiveness." They told this matter to the Lord. He said: "Monks, a (formal) act on behalf of nuns should not be carried out by monks. Whoever should (so) carry one out, there is an offence of wrong-doing. I allow, monks, nuns to carry out (formal) acts on behalf of the nuns." Nuns did not know how (formal) acts should be carried out. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'A (formal) act should be carried out thus'." || 3 || 6 ||

¹ VA. 1292 says "acts of censure and so on, and also the sevenfold formal acts." The former number five, as at Vin. i. 49. The legal questions amount to seven, as at Vin. iv. 207, and probably these are meant.

² *katakammā*.

³ VA. 1292 says, "saying, 'we will not act in such a way again'."

⁴ Above in X. 6. 2

Now at that time nuns, in the midst of an Order,¹ [260] striving, quarrelling, falling into disputes; wounding one another with the weapons of the tongue,² were not able to settle that legal question. They told this matter to the Lord. He said: "I allow you, monks, to settle nuns' legal questions by monks."

Now at that time monks were settling a legal question for nuns, but as that legal question was being investigated there were to be seen both nuns who were entitled to take part in a (formal) act³ and those who had committed an offence.⁴ The nuns spoke thus: "It were well, honoured sirs, if the ladies themselves⁵ could carry out (formal) acts for nuns, if the ladies themselves could acknowledge an offence of nuns, but it was thus laid down by the Lord: 'Nuns' legal questions should be settled by monks'." They told this matter to the Lord. He said:

"I allow you, monks, having cancelled⁶ the carrying out by monks of nuns' (formal) acts, to give it into the charge of nuns to carry out nuns' (formal) acts by nuns; having cancelled (the acknowledgment) by monks of nuns' offences, to give it into the charge of nuns to acknowledge nuns' offences by nuns." || 7 ||

Now at that time the nun who was the pupil of the nun Uppalavaṇṇā had followed after the Lord for seven years mastering discipline, but because she was of confused mindfulness, what she had learnt she forgot. That nun heard it said

¹ Cf. *Vin.* i. 341, *M.* iii. 152.

² *mukhasattīhi vitudantā*, not "got to blows" as at *Vin. Texts* iii. 333, but "inflicting wounds with the mouth."

³ *kammaṅṅhattāya* as at *MV.* IX. 3. 5, but perhaps here, as nuns were not yet entitled to take part in formal acts, meaning "had fallen into the need for having a formal act carried out on their account." There are two *v. ll.*, see *Vin.* ii. 327.

⁴ *āpalligāminiyo*.

⁵ *ayyā va*. The nuns are not asking the monks to do these things, as made out at *Vin. Texts* iii. 333, but are hoping to get the Lord's decree altered.

⁶ *ropetvā*. *Ropeti* can mean to direct towards, also to cancel, and to pass off. *P.Ā.D.* favours the latter. *Vin. Texts* iii. 334 has "set on foot." *Comy.* reads *āropetvā* (with *v.l. ropetvā*), which means: to bring about, to get ready; to tell, to show, etc. *VA.* 1292 says "saying, 'this formal act among those of censure and so on, against whom is it to be carried out?' having explained (*āropetvā*) it thus, he says 'Now you carry it out yourselves'—it should be given into the charge of. But if a certain one was explained and they carry out another, (monks) saying: 'They are carrying out a formal act of guidance (*niyasakamma* for *nissayak-*), against one deserving a formal act of censure,' here, according to what is said, they show what should be carried out."

that the Lord wished to come to Sāvattthī. Then it occurred to that nun: "For seven years I have followed the Lord mastering discipline, but because I am of confused mindfulness, what I have learnt is forgotten. Hard it is for a woman to follow after a teacher for as long as her life lasts. What line of conduct should be followed by me?" Then that nun told this matter to the nuns. The nuns told this matter to the monks. The monks told this matter to the Lord. He said: "I allow, monks, discipline to be taught to nuns by monks."

|| 8 ||

The First Portion for Repeating.

Then the Lord, having stayed in Vesālī for as long as he found suiting, set out on tour for Sāvattthī. Gradually, walking on tour, he arrived at Sāvattthī. The Lord stayed there at Sāvattthī in the Jeta Grove in Anāthapiṇḍikā's [261] monastery. Now at that time the group of six monks sprinkled nuns with muddy water, thinking: "Perhaps they may be attracted¹ to us." They told this matter to the Lord. He said: "Monks, nuns should not be sprinkled with muddy water by monks. Whoever should (so) sprinkle them, there is an offence of wrong-doing. I allow you, monks, to inflict a penalty² on that monk." Then it occurred to monks: "Now, how is the penalty to be inflicted?" They told this matter to the Lord. He said:

"Monks, that monk is to be made one who is not to be greeted by the Order of nuns."

Now at that time the group of six monks, having uncovered their bodies . . . thighs . . . private parts, showed them to nuns; they offended³ nuns; they associated with⁴ nuns, thinking: "Perhaps they may be attracted to us." They told this matter to the Lord. He said: "Monks, a monk, having uncovered his body . . . thighs . . . private parts should not show them to nuns, he should not offend nuns, he should not associate

¹ *sārajjoyyūm*. Cf. *sārajjati* at CV. V. 3. 1.

² *daṇḍakamma*, as at *Vin.* i. 75, 76, 84.

³ *obhāsanti*, explained at *V.A.* 1292 as *asaddhammena obhāsenti*. See also *Vin.* iii. 128, and Bu's remarks, given at *B.D.* i. 216, n. 2.

⁴ *sampayoḥenti*. *V.A.* 1292 says men "associated with" nuns according to what is not true *dhamma* (or in a wrong way, *asaddhammena*). Cf. *CV.* I. 5 (at the end).

together with nuns, Whoever should (so) associate, there is an offence of wrong-doing. I allow you, monks, to inflict a penalty on that monk." Then it occurred to monks: . . . (as in above paragraph) . . . "Monks, that monk is to be made one who is not to be greeted by the Order of nuns." || 1 ||

Now at that time the group of six nuns sprinkled monks with muddy water . . . (repeat || 1 || down to) "I allow you, monks, to inflict a penalty on that nun." Then it occurred to the monks: "Now how should the penalty be inflicted?" They told this matter to the Lord. He said: "I allow you, monks, to make a prohibition."¹ When the prohibition was made they did not comply with it. They told this matter to the Lord. He said: "I allow you, monks, to suspend exhortation (for her²)."

Now at that time the group of six nuns, having uncovered their bodies . . . their breasts . . . their thighs . . . their private parts, showed them to monks [262] . . . "I allow you, monks, to make a prohibition." When the prohibition was made they did not comply with it. They told this matter to the Lord. He said: "I allow you, monks, to suspend exhortation (for her)." || 2 ||

Then it occurred to monks: "Now, is it allowable to carry out Observance together with a nun whose exhortation has been suspended, or is it not allowable?" They told this matter to the Lord. He said:

"Monks, Observance should not be carried out together with a nun whose exhortation has been suspended so long as that legal question is not settled."

Now at that time the venerable Upāli, having suspended exhortation, set out on tour. Nuns looked down upon, criticised, spread it about, saying: "How can the master Upāli, having suspended exhortation, set out on tour?" They told this matter to the Lord. He said: "Monks, having

¹ *āvaraṇa*. *VA.* 1292 says this is hindering them from entering a dwelling-place. Cf. the word at *Vin.* i. 84, where it is the *daṇḍakamma*, the penalty imposed on novices and preventing them from entering a monastery.

² *VA.* 1293 says "here it means that not having gone to a nunnery (the exhortation) may be suspended, but the nuns who have come for exhortation should be told, 'This nun is impure, she has an offence; I am suspending exhortation for her, do not carry out Observance with her'."

suspended exhortation, one should not set out on tour. Whoever should (thus) set out, there is an offence of wrong-doing."

Now at that time ignorant, inexperienced (monks) suspended exhortation. They told this matter to the Lord. He said: "Monks, exhortation should not be suspended by an ignorant, inexperienced (monk). Whoever (such) should suspend it, there is an offence of wrong-doing."

Now at that time monks suspended exhortation without ground, without reason. They told this matter to the Lord. He said: "Monks, exhortation should not be suspended without ground, without reason. Whoever should (so) suspend it, there is an offence of wrong-doing."

Now at that time, monks, having suspended exhortation, did not give a decision.¹ They told this matter to the Lord. He said: "Monks, having suspended exhortation, you should not not give a decision. Whoever should not give (one), there is an offence of wrong-doing." || 3 ||

Now at that time nuns did not go for exhortation. They told this matter to the Lord. He said: "Monks, nuns should not not go for exhortation. Whoever should not go, should be dealt with according to the rule.²

Now at that time the entire Order of nuns went for exhortation. People looked down upon, [263] criticised, spread it about, saying: "These are their wives, these are their mistresses, now they will take their pleasure together." They told this matter to the Lord. He said: "Monks, the entire Order of nuns should not go for exhortation. If it should go thus, there is an offence of wrong-doing. I allow, monks, four or five nuns to go for exhortation."

Now at that time four or five nuns went for exhortation. As before, people . . . spread it about, saying: "These are their wives . . . now they will take their pleasure together." They told this matter to the Lord. He said: "Monks, four or five nuns should not go (together) for exhortation. If they should go thus, there is an offence of wrong-doing. I allow, monks, two or three nuns to go (together) for exhortation: having approached one monk, having (each one) arranged her upper robe over one shoulder, having honoured his feet, having

¹ *I.e.* on the matter for which exhortation was suspended.

² Nuns' Pāc. 58.

sat down on her haunches, having saluted with joined palms, they should speak to him thus: 'Master, the Order of nuns honours the feet of the Order of monks, and asks about (the right time for) coming for exhortation; may the Order of nuns, master, hear what is (the right time for) coming for exhortation.' It should be said by the one who recites the Pātimokkha: 'As there any monk agreed upon as exhorter of the nuns?' If there is some monk agreed upon as exhorter of the nuns, it should be said by the one who recites the Pātimokkha: 'The monk So-and-so is agreed upon as exhorter of the nuns; let the Order of nuns approach him.' If there is not some monk agreed upon as exhorter of the nuns, the one who recites the Pātimokkha should say: 'Which venerable one is able to exhort the nuns?' If some one is able to exhort the nuns and if he is endowed with the eight qualities,¹ having gathered together, they should be told: 'The monk So-and-so is agreed upon as the exhorter of the nuns; let the Order of nuns approach him.' If no one is able to exhort the nuns, the one who recites the Pātimokkha should say: 'There is no monk agreed upon as exhorter of the nuns. Let the Order of nuns strive on with friendliness.'² || 4 ||

Now at that time monks did not undertake the exhortation. They told this matter to the Lord. He said: "Monks, the exhortation should not not be undertaken. Whoever should not undertake it, there is an offence of wrong-doing."

Now at that time a certain monk was ignorant; nuns, having approached him, spoke thus: "Master, undertake the exhortation." [264] He said: "But I, sisters, am ignorant. How can I undertake the exhortation?" "Master, undertake the exhortation, for it was thus laid down by the Lord: 'The exhortation of nuns should be undertaken by monks.'" They told this matter to the Lord. He said: "I allow you, monks, excepting an ignorant one, to undertake the exhortation through the others."

¹ See *Vin.* iv. 51 (*B.D.* ii. 265 ff.).

² *pāsādikena sampādetu*; *Vin. Texts* iii. 339 has "may the Bhikkhuni-saṅgha obtain its desire in peace," thus deriving "in peace," *pāsādikena*, from *pasādeti*. But their desire was to hear the exhortation. As this was impossible, they were advised to do the best they could without it. Cf. *appamādena sampādettha*. Here the notion is probably that the nuns, even without the exhortation, should labour on, strive themselves, peacefully and in friendliness with one another.

Now at that time a certain monk was ill; nuns, having approached him, spoke thus: "Master, undertake the exhortation." He said: "But I, sisters, am ill. How can I undertake the exhortation?" "Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, the exhortation should be undertaken through the others'." They told this matter to the Lord. He said: "I allow you, monks, excepting an ignorant one, excepting an ill one, to undertake the exhortation through the others."

Now at that time a certain monk was setting out on a journey; nuns, having approached him, spoke thus: "Master, undertake the exhortation." He said: "But I, sisters, am setting out on a journey. How can I undertake the exhortation?" "Master, undertake the exhortation, for it was laid down by the Lord: 'Except for an ignorant one, except for an ill one, the exhortation should be undertaken through the others'." They told this matter to the Lord. He said: "I allow you, monks, excepting an ignorant one, excepting an ill one, excepting one setting out on a journey, to undertake the exhortation through others."

Now at that time a certain monk was staying in a forest; nuns, having approached him, spoke thus: "Master, undertake the exhortation." He said: "But I, sisters, am staying in the forest. How can I undertake the exhortation?" They said: "Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, except for an ill one, except for one setting out on a journey, the exhortation should be undertaken through the others'." They told this matter to the Lord. He said: "Monks, I allow you to undertake the exhortation through a monk who is a forest-dweller and (for him) to make a rendezvous,¹ saying, 'I will perform² it here'."

Now at that time monks, having undertaken the exhortation, did not announce it.³ They told this matter to the Lord. He said: "Monks, the exhortation should not not be announced. Whoever should not announce it, there is an offence of wrong-doing."

¹ *saṅketa*. See B.D. i. 88, 135 where "the making of a rendezvous," *saṅketakamma* is defined.

² *paṭiharissāmi*.

³ These remaining clauses refer, I think, only to monks who are forest-dwellers.

Now at that time monks, having undertaken the exhortation did not come.¹ They told this matter to the Lord. He said : " Monks, one should not not come for the exhortation. Whoever should not come for it, there is an offence of wrong-doing."

Now at that time nuns did not go to the rendezvous. They told this matter to the Lord. He said : " Monks, nuns should not not go to the rendezvous. Whoever should not go, there is an offence of wrong-doing." || 5 || 9 || [265]

Now at that time nuns wore long waistbands out of which they arranged flounces.² People looked down upon, criticised, spread it about, saying : " Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said : " Monks, nuns should not wear long waistbands. Whoever should wear one, there is an offence of wrong-doing. I allow, monks, a nun (to have) a waistband going once round (the waist). And a flounce should not be arranged out of this. Whoever should arrange one, there is an offence of wrong-doing."

Now at that time the nuns arranged flounces out of strips of bamboo . . . of strips of leather . . . of strips of woven cloth³ . . . out of plaited woven cloth . . . of fringed woven cloth . . . of strips of cloth⁴ . . . of plaited cloth . . . of fringed cloth . . . of plaited thread . . . of fringed thread. People . . . spread it about, saying : " Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said : " Monks, flounces of strips of bamboo should not be arranged by nuns, nor flounces of strips of leather . . . nor should flounces of fringed thread be arranged. Whoever should arrange (one), there is an offence of wrong-doing." || 1 ||

Now at that time nuns had their loins rubbed with a cow's

¹ *na paccāharati*. Table of contents : *na paccāgucchanti*.

² *teḥ'eva pūsuke namenti*. *P(h)āsukā* is a rib ; *nameti*, to wield, to bend ; *V.A.* 1293 says " like householders' daughters, they fasten them so as to arrange a flounce out of the solid cloth (*thanapaṭakena*, v.l. *ghanapaṭakena*) of the waistband." On wrong waistbands worn by monks see *CV. V.* 29. 2.

³ *dussapaṭṭena*. *V.A.* 1293 explains *dussa* by *setavattṭha*, white cloth.

⁴ *coḷa*. *V.A.* 1293 says that this is the *coḷa* (cotton cloth) of the *kāsāva*, the saffron robes. He thus apparently seeks to discriminate between *dussa*, as the material out of which householders' cloths are made, and *coḷa*, as that out of which monks' robes are made.

leg bone,¹ they had their loins massaged with a cow's jaw-bone,² they had their forearms³ massaged, they had the backs of their hands massaged, they had their calves⁴ massaged . . . the tops of their feet . . . their thighs . . . their faces massaged, they had their gums massaged. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not have their loins rubbed with a cow's leg-bone, they should not have their loins massaged with a cow's jaw-bone, they should not have their forearms massaged . . . they should not have their gums massaged. Whoever should (so) have herself massaged, there is an offence of wrong-doing." || 2 ||

Now at that time the group of six nuns⁵ smeared their faces, rubbed their faces (with ointment⁶), painted their faces with chunam, marked their faces with red arsenic, painted their bodies, painted their faces, painted their bodies and faces. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: [266] "Monks, nuns should not smear their faces . . . should not paint their bodies and faces. Whoever should do (any of these things), there is an offence of wrong-doing." || 3 ||

Now at that time the group of six nuns made (ointment marks) at the corners of their eyes,⁷ they made distinguishing marks (on their foreheads),⁸ they looked out from a window,⁹ they stood in the light,¹⁰ they had dancing performed,¹¹ they

¹ *aṭṭhilla*. P.E.D. says this is more likely to be Skrt. *aṣṭhilla*, a round pebble or stone. VA. 1293 calls it *gojaṅghaṭṭika*, which would seem to fit in with the *gohanuka* of the next item.

² *gohanuka*.

³ On *hattha* see B.D. ii., Intr. p. Li. VA. 1293 says, "having had their arms massaged, at the tip, *aggabāhaṃ koṭṭāpetvā*, they make designs with peacocks' feathers and so on." This would not necessarily mean "tattoo marks" as at *Vin. Texts* iii. 341, n. 7.

⁴ *pāda*. VA. 1293 says *jaṅgha*.

⁵ Cf. CV. V. 2. 5, of the group of six monks.

⁶ Cf. Nuns' Pāc. 99, 91.

⁷ *avaṅgaṃ karonti*, so explained at VA. 1293.

⁸ *visesakaṃ karonti*. VA. 1293 explains *gaṇḍappadese vicitrasaṅghānaṃ visesakaṃ karonti*.

⁹ *olokanakena olokeni*. VA. 1293 says they looked out at the road (*utthi*), having opened the window, *vātapāna* (on which see B.D. ii. 259, n. 1).

¹⁰ VA. 1293 says, having opened the door, they stand showing half the body.

¹¹ *sanaccaṃ kārapenti*. Nuns should not go to see dancing. Nuns' Pāc. 10. VA. 1293 says they had a dancing festival held, *naṭasamajjaṃ kārenti*.

supported courtesans,¹ they set up a tavern,² they set up a slaughter-house,³ they offered (things) for sale in a shop,⁴ they engaged in usury,⁵ they engaged in trade, they kept slaves,⁶ they kept slave women, they kept servants, they kept servant women, they kept animals, they dealt in greens and leaves,⁷ they carried a piece of felt⁸ (for a razor). People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, nuns should not make (ointment marks) at the corners of their eyes . . . nor should they carry a piece of felt (for a razor). Whoever should carry (one), there is an offence of wrong-doing." || 4 ||

Now at that time the group of six nuns wore robes that were all dark green,⁹ they wore robes that were all yellow, they wore robes that were all red, they wore robes that were all crimson, they wore robes that were all black, they wore robes that were dyed all brownish-yellow, they wore robes that were dyed all reddish-yellow, they wore robes with borders that were not cut up, they wore robes with long borders, they wore robes with borders of flowers, they wore robes with borders of snakes' hoods,¹⁰ they wore jackets, they wore (garments made of) the Tiriṅga tree. People looked down upon,

¹ *vesim vuttāpentī*. *Vest* may be a courtesan or a low-class woman. *Vin.* 1293 explains by *ganikā*, a prostitute. *Vuttāpentī* can also mean to cause to raise, to remove; and it is the regular word used, especially in the Nuns' *pācittiyas*, for nuns ordaining nuns. *VA.* does not comment on it here.

² *VA.* 1293 says that they sold strong drink. *Cf.* *A.* iii. 208, where five trades not to be carried on by lay followers are enumerated.

³ *VA.* 1293 says that they sold meat.

⁴ *VA.* 1293 says that they offered for sale (*pasārentī*, as at *Vin.* ii. 291) various and divers goods in a shop.

⁵ *vaḍḍhi*, profit, interest (on money, especially on loans); *cf.* *DA.* 212; and *Jā.* v. 436. It was a *Nissaggiya* for monks (and nuns) to have money, *Nissag.* 18.

⁶ *dāsam upatthāpentī*. *VA.* 1293 says, "having chosen (or taken, *gahetvā*) a slave, they had a service done to themselves by him. And it is the same with women slaves and the rest."

⁷ *haritakapaṇṇikam paṇṇanti*. *VA.* 1293 reading *haritakapalliyam*, with *v.l.* *haritakapallikam*, says that they deal in greens, *haritaka*, as well as in ripe things, *pakka* (*v.l.* *pakhika*) and that they offered various things for sale in a shop.

⁸ *namataka*. See *CV.* V. 11. 1, V. 27. 3.

⁹ As at *MV.* VIII. 29 for the group of six monks, except that for monks *veḥhana*, turbans, is added at the end. For notes see *B.D.* iv. 438.

¹⁰ *phana*. *Siam. edn.* reads *phāṇā*, fruits.

criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, robes that are all dark green should not be worn by nuns . . . (garments made of) the Tirīṭa tree should not be worn. Whoever should wear (one), there is an offence of wrong-doing." || 5 || 10 ||

Now at that time a certain nun as she was passing away, spoke thus: "After I am gone, let my requisites be for the Order." Monks and nuns who were there [267] disputed, saying: "They are for us," "They are for us." They told this matter to the Lord. He said: "Monks, if a nun as she is passing away, should speak thus, 'After I am gone, let my requisites be for the Order,' in that case the Order of monks is not the owner, but they are for the Order of nuns. Monks, if a probationer . . . if a woman novice, passing away . . . the Order of monks is not the owner, but they are for the Order of nuns. Monks, if a monk as he is passing away, should speak thus . . . the Order of nuns is not the owner, but they are for the Order of monks. Monks, if a novice . . . if a layfollower . . . if a woman layfollower . . . if anyone else as he is passing away should speak thus, 'After I am gone, let my requisites be for the Order,' in that case the Order of nuns is not the owner, but they are for the Order of monks."¹ || 11 ||

Now at that time a certain woman who had formerly been a Mallian had gone forth among the nuns. She, having seen a feeble monk on a carriage road, having given him a blow with the edge of her shoulder, toppled him over. Monks . . . spread it about, saying: "How can a nun give a monk a blow?" They told this matter to the Lord. He said: "Monks, a blow should not be given to a monk by a nun. Whoever should give (one), there is an offence of wrong-doing."²

¹ V.A. 1294 explains that the five kinds of co-religionists (monks, nuns, probationers, male and female novices) cannot make a bequest as they like, for their things are the Order's and so their gifts at the time of death take no effect. Householders' bequests, on the other hand, do take effect.

² Cf. Pāc. 74 where it is an offence of expiation for a monk to give another a blow.

I allow, monks, that a nun, having seen a monk, should make way for him having stepped aside while (still) at a distance."
 || 12 ||

Now at that time a certain woman whose husband had gone away from home became with child by a lover.¹ She, having caused abortion, spoke thus to a nun dependent for alms on (her) family: "Come, lady, take away this foetus in a bowl." Then that nun, having placed that foetus in a bowl, having covered it with her outer cloak, went away. Now at that time an undertaking had been made by a certain monk who walked for almsfood: "I will not partake of the first almsfood I receive without having given (of it) to a monk or a nun." Then that monk, having seen that nun, spoke thus: "Come, sister, accept almsfood."

"No, master," she said. And a second time. . . . And a third time. . . . "No, master," she said.

"I made an undertaking, sister, that I will not partake of the first almsfood that I receive without having given (of it) to a monk or a nun. [268] Come, sister, accept almsfood." Then that nun, being pressed by that monk, having pulled out her bowl, showed him, saying: "You see, master, a foetus in the bowl, but do not tell anyone." Then that monk looked down upon, criticised, spread it about, saying: "How can this nun take away a foetus in a bowl?" Then this monk told this matter to the monks. Those who were modest monks . . . spread it about, saying: "How can this nun take away a foetus in a bowl?" Then these monks told this matter to the Lord. He said:

"Monks, a foetus should not be taken away in a bowl by a nun. Whoever should take one away, there is an offence of wrong-doing. I allow, monks, when a nun has seen a monk, having pulled out her bowl, to show it to him." || 1 ||

Now at that time the group of six nuns, having seen a monk, having turned (their bowls) upside down,² showed the bases of the bowls. Monks . . . spread it about, saying: "How can the group of six nuns, having seen a monk, having turned

¹ Cf. Vin. iii. 83.

² parivattetvā.

(their bowls) upside down, show the bases of the bowls? " They told this matter to the Lord. He said: " Monks, nuns having seen a monk, should not show (him) the base of a bowl, having turned it upside down. I allow, monks, a nun who has seen a monk to show (him) her bowl, having set it upright, and whatever food there is in the bowl should be offered to the monk." || 2 || 13 ||

Now at that time a membrum virile came to be thrown away on a carriage road in Sāvathī,¹ and nuns were looking at it.² People made an uproar and those nuns were ashamed. Then these nuns, having returned to the nunnery, told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: " How can these nuns look at a membrum virile? " Then these nuns told this matter to the monks. The monks told this matter to the Lord. He said: " Monks, nuns should not look at a membrum virile. Whoever should look at one, there is an offence of wrong-doing." || 14 ||

Now at that time people gave food to monks, the monks gave it to nuns. People . . . spread it about, saying: " How can these revered sirs [269] give to others what was given them for their own enjoyment? It is as though we do not know how to make a gift." They told this matter to the Lord. He said: " Monks, you should not give to others what was given you for your own enjoyment. Whoever should (so) give, there is an offence of wrong-doing."

Now at that time food for the monks was (too) abundant. They told this matter to the Lord. He said: " I allow you, monks, to give it to an Order." There was an even greater abundance. They told this matter to the Lord. He said: " I allow you, monks, also to give away what belongs to an individual."³

Now at that time the food for monks that was stored⁴ was (too) abundant. They told this matter to the Lord. He said:

¹ Cf. Miln. 124.

² *sakkhuccam upanijjhāyati*, as at Vin. i. 193.

³ I.e. probably food specially given to different monks. Cf. *puggalika* at MV. VI. 89. CV. X. 24.

⁴ *sannidhikataṃ āmisam*. Cf. Pāc. 38, and see B.D. ii. 339 for notes.

“ I allow you, monks, to make use of a store of food for monks, the monks having offered it to nuns.¹ || 1 ||

The same repeated but reading nun for monk and vice versa.
|| 2 || 15 ||

Now at that time lodgings for monks were (too) abundant ; the nuns had none.² The nuns sent a messenger to the monks, saying : “ It were good, honoured sirs, if the masters would give us lodgings temporarily.” They told this matter to the Lord. He said : “ I allow you, monks, to give lodgings to nuns temporarily.” || 1 ||

Now at that time menstruating nuns sat down and lay down on stuffed couches and stuffed chairs ;³ the lodgings were soiled with blood. They told this matter to the Lord. He said : “ Monks, [270] nuns should not sit down or lie down on stuffed couches and stuffed chairs. Whoever should (so) sit down or should (so) lie down, there is an offence of wrong-doing. I allow, monks, a household robe.”⁴ The household robe was soiled with blood. They told this matter to the Lord. He said : “ I allow, monks, a pin and a little cloth.”⁵ The little cloth fell down.⁶ They told this matter to the Lord. He said : “ I allow them, monks, having tied it with a thread, to tie it round the thighs.” The thread broke. They told this matter to the Lord. He said : “ I allow them, monks, a loin-cloth, a hip-string.”⁷

Now at that time the group of six nuns wore a hip-string the whole time. People . . . spread it about, saying : “ Like women householders who enjoy pleasures of the senses.” They

¹ *bhikkhunhi bhikkhūhi paṭiggahāpetvā*. VA. 1294 says, having accepted yesterday, the food that was set aside having been offered to-day by monks may be made use of by nuns.

² Or perhaps, not enough, *na hoti*.

³ Cf. CV. VI. 2.7.

⁴ *āvasathactvara*. See Nuns' Pāc. 47.

⁵ *āṇicolaka*. *Vin. Texts* iii. 348, n. 1 says “ āṇi must here be ‘ that part of the leg immediately above the knee, the front of the thigh,’ cf. Böhtlingk-Roth, s.v. No. 2.” I think, however, two things must be meant, *āṇi* and *colaka*, or the next sentence would have repeated both, instead of only *colaka*. The point is that a “ pin ” was too insecure, and so “ thread ” was tried. *Āṇi* is a usual word for peg or pin.

⁶ *nippaṭṭati*. Cf. the word at *Vin.* ii. 151 where it appears to mean to fall out or to fall in. Here it may imply to fall away from the pin.

⁷ *saṃvelliyaṃ kaṭṭisuttakaṃ*. *Saṃvelliya* forbids to monks at CV. V. 20, 5 ; *kaṭṭisuttaka* at CV. V. 2. 1.

told this matter to the Lord. He said: "Monks, nuns are not to wear a hip-string the whole time. Whoever should (so) wear one, there is an offence of wrong-doing. I allow, monks, a hip-string when they are menstruating." || 2 || 16 ||

The Second Portion for Repeating.

Now at that time ordained women were to be seen without sexual characteristics and who were defective in sex and bloodless and with stagnant blood and who were always dressed and dripping and deformed and female eunuchs and man-like women and those whose sexuality was indistinct and those who were hermaphrodites.¹ They told this matter to the Lord. He said:

"I allow you, monks, to question a woman who is being ordained about twenty-four things that are stumbling-blocks. And thus, monks, should she be questioned: 'You are not without sexual characteristics? . . . You are not a hermaphrodite? Have you diseases like this:² leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a woman? Are you a free woman? Are you without debts? You are not in royal service? Are you allowed by your mother and father, by your husband?³ Have you completed twenty years of age?⁴ Are you complete as to bowl and robe? What is your name? What is the name of your woman proposer?' "⁵ || 1 ||

Now at that time monks asked nuns about the things which are stumbling-blocks. Those wishing for ordination were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said: "I allow, monks, ordination in the Order of monks after she has been ordained on the one side, and has cleared herself (in regard to the stumbling-blocks) in the Order of nuns."

Now⁶ at that time nuns asked those wishing for ordination,

¹ Same list occurs at *Vin.* iii. 129 in definition of "he abuses." Cf. the examination of male candidates for ordination at *MV.* I. 76.

² Cf. *MV.* I. 76-77 as far as to end of 17 below.

³ See Nuns' *Pāc.* 80.

⁴ See Nuns' *Pāc.* 71-73.

⁵ *pavattint.* See Nuns' *Pāc.* 69, and *B.D.* iii. 377 where *pavattint* is defined as *upajjhā*, woman preceptor.

⁶ Cf. *Vin.* i. 93 f. for the questions put to monks on their ordination.

but who were not instructed, about the things which are stumbling-blocks. Those wishing for ordination [271] were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said :

" I allow them, monks, having instructed first, afterwards to ask about the things which are stumbling-blocks."

They instructed just there in the midst of the Order. As before, those wishing for ordination were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said :

" I allow them, monks, having instructed aside, to ask about the things which are stumbling-blocks in the midst of the Order. And thus, monks, should she be instructed : First, she should be invited to choose a woman preceptor ;¹ having invited her to choose a woman preceptor, a bowl and robes should be pointed out to her (with the words) : ' This is a bowl for you, this is an outer cloak, this is an upper robe, this is an inner robe, this is a vest,² this is a bathing-cloth ;³ go and stand in such and such a place '." || 2 ||

Ignorant, inexperienced (nuns) instructed them. Those wishing for ordination, but who were not instructed, were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said :

" Monks, they should not be instructed by ignorant, inexperienced (nuns). Whoever (such) should instruct them, there is an offence of wrong-doing. I allow them, monks, to instruct by means of an experienced, competent (nun)." || 3 ||

Those who were not agreed upon instructed. They told this matter to the Lord. He said :

" Monks, they should not be instructed by one who is not agreed upon. Whoever (such) should instruct, there is an offence of wrong-doing. I allow them, monks, to instruct by means of one who is agreed upon. And thus, monks, should she be agreed upon : oneself may be agreed upon by oneself,

¹ *upajjhā*.

² *saṃkacchikā*, cf. *Vin.* iv. 345. This and the bathing cloak make up the " five robes " for nuns, mentioned, e.g. at *Vin.* iv. 282 (Nuns' Pāc. 24, 25).

³ *udakasāṭṭhikā*. One of the boons which Visākhā asked for at *Vin.* i. 293 was that of bestowing bathing cloths on the Order of nuns ; allowed at *Vin.* i. 294. Their proper measurements are laid down at *Vin.* iv. 279.

or another may be agreed upon by another. And how is oneself to be agreed upon by oneself? The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. If it seems right to the Order, I could instruct So-and-so.' Thus may oneself be agreed upon by oneself. And how is another to be agreed upon by another? The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. If it seems right to the Order, So-and-so could instruct So-and-so.' Thus may another be agreed upon by another. || 4 ||

"The nun who is agreed upon, having approached the one who wishes for ordination, should speak thus to her: 'Listen, So-and-so. This is for you a time for truth (-speaking), a time for fact (-speaking). When I am asking you in the midst of the Order about what is, you should say: 'It is', if it is so; you should say: 'It is not,' if it is not so. Do not be at a loss, do not be abashed. I will ask you thus: 'You are not without sexual characteristics? . . . What is the name- [272] of your woman proposer?'"

"They arrived together. They should not arrive together. The instructor having arrived first, the Order should be informed (by her): 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. She has been instructed by me. If it seems right to the Order, let So-and-so come.' She should be told: 'Come.' Having made her arrange her upper robe over one shoulder, having made her honour the nuns' feet, having made her sit down on her haunches, having made her salute with joined palms, she should be made to ask for ordination, saying: 'Ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' And a second time, ladies. . . . And a third time, ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' || 5 ||

"The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This one, So-and-so, wishes for ordination through the lady So-and-so. If it seems right to the Order, I could ask So-and-so

about the things that are stumbling-blocks. Listen, So-and-so. This is for you a time for truth (-speaking), a time for fact (-speaking). I am asking you about what is. You should say, "It is," if it is so; you should say, "It is not," if it is not so. You are not without sexual characteristics? . . . What is the name of your woman proposer? ' || 6 ||

"The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This one, So-and-so, wishes for ordination through the lady So-and-so. She is quite pure in regard to the things which are stumbling-blocks, she is complete as to bowl and robes. So-and-so is asking the Order for ordination through the woman proposer, the lady So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer, the lady So-and-so. This is the motion. Ladies, let the Order listen to me. This one, So-and-so, is asking the Order for ordination through the woman proposer, the lady So-and-so. The Order is ordaining So-and-so through the woman proposer, the lady So-and-so. If the ordination of So-and-so through the woman proposer, the lady So-and-so, is pleasing to the ladies, they should be silent: she to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter. Ladies, let the Order listen to me. This one, So-and-so, . . . should speak. So-and-so is ordained by the Order through the woman proposer, the lady So-and-so. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 7 ||

"Taking her at once, having approached the Order of monks, having made her arrange her upper robe over one shoulder, having made her honour the monks' feet, having made her sit down on her haunches, having made her salute with joined palms, she should be made to ask for ordination, saying: 'I, the lady So-and-so, wish for ordination through the lady So-and-so, [273] I am ordained on the one side in the Order of nuns. I am pure (in regard to the stumbling-blocks). Ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion. I, the lady So-and-so . . . am pure (in regard to the stumbling-blocks). And a second time. . . . I, the lady So-and-so . . . am pure (in regard to the stumbling-blocks.) And a third time, ladies,

I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This one, So-and-so, wishes for ordination through So-and-so. She is ordained on the one side in the Order of nuns, she is pure (in regard to the stumbling-blocks). So-and-so is asking the Order for ordination through the woman proposer So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion. Honoured sirs, let the Order listen to me. This one, So-and-so, wishes for ordination . . . through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter: Honoured sirs, let the Order listen to me . . . should speak. So-and-so is ordained by the Order through the woman proposer So-and-so. It is pleasing to the Order, therefore it is silent. Thus do I understand this'."

The shadow should be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: "Explain the three resources¹ to her and the eight things which are not to be done."² || 8 || 17 ||

Now at that time nuns being uncertain as to seats in a refectory let the time go by.³ They told this matter to the Lord. He said: "I allow, monks, eight nuns (to be seated) according to seniority, the rest as they come in." Now at that time nuns, thinking: "It is allowed by the Lord that eight nuns (may be seated) according to seniority, the rest

¹ Four resources for monks, see MV. I. 77. But the third, forest-dwelling, is forbidden to nuns at CV. X. 23.

² At MV. I. 78 there are four *akarantyaṇi* for monks which correspond to their four Pārājikas. The nuns, however, have eight Pārājikas (see B.D. iii. Intr., p. xxx ff.) and there is no doubt that reference is here being made to these.

³ VA. 1294 says "making one get up, making another sit down, they let the right time for eating go by." The right time for this is before midday, see Vin. iv. 86, 166 (the wrong time).

as they come in," everywhere reserved¹ (seats) just for eight nuns according to seniority, for the rest as they come in. They told this matter to the Lord. He said: "I allow, monks, (seats) in a refectory for eight nuns according to seniority, for the rest as they come in; nowhere else should (a seat) be reserved according to seniority. Whoever should reserve (one), there is an offence of wrong-doing." || 18 || [274]

Now at that time nuns did not invite.² They told this matter to the Lord. He said: "Monks, nuns should not not invite. Whoever should not invite should be dealt with according to the rule."³ Now at that time nuns, having invited among themselves, did not invite in an Order of monks. They told this matter to the Lord. He said: "Monks, nuns, having invited among themselves, should not not invite in an Order of monks. Whoever should not (so) invite should be dealt with according to the rule."³

Now at that time nuns, inviting (only) on the one side (of the Order) together with monks, made an uproar. They told this matter to the Lord. He said: "Monks, nuns should not invite (only) on the one side together with monks. Whoever should (so) invite, there is an offence of wrong-doing."

Now at that time nuns, inviting before the meal, let the (right) time⁴ go by. They told this matter to the Lord. He said: "I allow them, monks, to invite after a meal." Inviting after a meal, they came to be at a wrong time.⁵ They told this matter to the Lord. He said: "I allow them, monks, having invited (among themselves) one day, to invite the Order of monks the following day." || 1 ||

Now at that time the entire Order of nuns, while inviting, created a disturbance. They told this matter to the Lord. He said: "I allow them, monks, to agree upon one experienced, competent nun to invite the Order of monks on behalf of the Order of nuns. And thus, monks, should she be agreed upon: First, a nun should be asked; having asked her, the Order should be informed by an experienced, competent nun, saying:

¹ *paṭibāhātī*, as at CV. VI. 6. 4, VI. 7.

² See Nuns' Pāc. 57, and B.D. iii. 354 for further references.

³ Nuns' Pāc. 57.

⁴ See above, p. 379, n. 3.

⁵ *I.e.* for inviting in the Order of monks, as the context shows.

'Ladies, let the Order listen to me. If it seems right to the Order, the Order may agree upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns. This is the motion. Ladies, let the Order listen to me. The Order is agreeing upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns. If the agreement upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns is pleasing to the ladies, they should be silent; she to whom it is not pleasing should speak. The nun So-and-so is agreed upon by the Order to invite the Order of monks on behalf of the Order of nuns. It is pleasing to the Order. Therefore it is silent. Thus do I understand this.'

|| 2 ||

"That nun who has been agreed upon, taking the Order of nuns (with her), having approached the Order of monks, having arranged her upper robe over one shoulder, having honoured the monks' feet, having sat down on her haunches, having saluted with joined palms, should speak thus to it: [275] 'The Order of nuns, masters, is inviting the Order of monks in respect of what has been seen, heard, or suspected. Masters, let the Order of monks speak to the Order of nuns out of compassion and they, seeing (the offence), will make amends. And a second time, masters. . . . And a third time, masters, the Order of nuns is inviting the Order of monks . . . will make amends.'"¹ || 3 || 19 ||

Now at that time nuns suspended the Observance for monks, they suspended the Invitation, they issued commands, they set up authority,² they asked for leave, they reproved, they made to remember.³ They told this matter to the Lord. He said: "Monks, a monk's Observance is not to be suspended by a nun: even if it is suspended, it is not (really) suspended, and for her who suspends it there is an offence of wrong-doing. The Invitation should not be suspended: even if it is suspended it is not (really) suspended, and for her who suspends it there is an offence of wrong-doing. Commands should not be issued:

¹ Cf. MV. IV. 1. 14.

² It would be preferable to read *anuvādaṃ pañhapenti* instead of *anuvādaṃ śhapenti*; cf. CV. I. 5.

³ Cf. CV. I. 5.

ever: if issued they are not (really) issued, and for her who issues them there is an offence of wrong-doing. Authority should not be set up: even if set up it is not (really) set up, and for her who sets it up there is an offence of wrong-doing. Leave should not be asked for: even if asked for it is not (really) asked for, and for her who asks there is an offence of wrong-doing. She should not reprove: the one reprovved is not (really) reprovved and for her who reproves there is an offence of wrong-doing. She should not make to remember: the one made to remember is not (really) made to remember, and for her who makes to remember there is an offence of wrong-doing."

Now at that time monks suspended the Observance for nuns . . . (as above) . . . they made to remember. They told this matter to the Lord. He said: "Monks, I allow you to suspend through a monk a nun's Observance: and if it is suspended it is properly suspended, and there is no offence for the one who suspends it . . . to make to remember: and if she is made to remember she is properly made to remember, and there is no offence for the one who makes her remember."

|| 20 ||

Now at that time the group of six nuns went in a vehicle,¹ both in one that had a bull in the middle yoked with cows, and in one that had a cow in the middle yoked with bulls. People . . . spread it about, saying: "As at the festival of the Ganges and the Mahī." They told this matter to the Lord. He said: "Monks, a nun should not go in a vehicle. Whoever should go in one should be dealt with according to the rule."²

Now at that time a certain nun came to be ill; she was not able to go on foot. They told this matter to the Lord. He said: "I allow, monks, a vehicle for (a nun) who is ill." Then it occurred to nuns: "Now, (should the vehicle be) yoked with cows or yoked with bulls?" They told this matter to the Lord. He said: "I allow, monks, a handcart yoked with a cow, yoked with a bull."

Now at that time a certain nun became exceedingly uncomfortable owing to the jolting of a vehicle. [276] They

¹ Cf. MV. V. 9. 4-10. 3, and also Nuns' Pāc. 85.

² Nuns' Pāc. 85.

told this matter to the Lord. He said: "I allow, monks, a palanquin, a sedan-chair."¹ || 21 ||

Now at that time the courtesan Aḍḍhakāsi² had gone forth among the nuns. She was anxious to go to Sāvattthī, thinking, "I will be ordained in the Lord's presence." Men of abandoned life heard it said that the courtesan Aḍḍhakāsi was anxious to go to Sāvattthī and they beset the way. But the courtesan Aḍḍhakāsi heard it said that the men of abandoned life were besetting the way and she sent a messenger to the Lord saying: "Even³ I am anxious for ordination. Now what line of conduct should be followed by me?" Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, to ordain even through a messenger."⁴ || 1 ||

They ordained through a messenger who was a monk. They told this matter to the Lord. He said: "Monks, you should not ordain through a messenger who is a monk. Whoever should (so) ordain there is an offence of wrong-doing." They ordained through a messenger who was a probationer . . . a novice . . . a woman novice . . . through a messenger who was an ignorant, inexperienced (woman). "Monks, you should not ordain through a messenger who is an ignorant, inexperienced (woman). Whoever should (so) ordain there is an offence of wrong-doing. I allow you, monks, to ordain through a messenger who is an experienced, competent nun. || 2 ||

"That nun who is the messenger, having approached the Order, having arranged her upper robe over one shoulder, having honoured the monks' feet, having sat down on her haunches, having saluted with joined palms, should speak to it thus: 'The lady So-and-so wishes for ordination through the lady So-and-so. She is ordained on the one side, in the Order of nuns, and is pure ;⁵ she is not coming only on account of some danger. The lady So-and-so is asking the Order for ordination ;

¹ *pāṭaṅkiṃ*. VA. 1295 says *paṭapaṭṭalikaṃ*, v.l. *paṭapaṭṭalikaṃ*, cf. VA. 1085

² Her verses at *Thig.* 25, 26. Cf. *aḍḍhakāsika* at MV. VIII. 2.

³ Oldenberg has *hi*, *ThigA.* 31 *pi*.

⁴ It was probably usual for a nun to be ordained through an Order of not less than ten persons, as it was for monks, MV. I. 31. 2; IX. 4. 1. VA. 1295 says "ordination through a messenger existed on account of any one of the ten dangers." Here, danger from human beings.

⁵ As to the stumbling-blocks. Cf. use of *visuddhā* at CV. X. 17. 2.

may the Order out of compassion¹ raise up that lady. The lady So-and-so . . . is not coming on account of some danger. And a second time the lady So-and-so is asking the Order . . . raise up that lady. The lady So-and-so wishes for ordination through the lady So-and-so. She is ordained on the one side in the Order of nuns, and is pure; she is not coming only on account of some danger. And a third time the lady So-and-so is asking the Order for ordination; may the Order out of compassion raise up that lady.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. So-and-so wishes for ordination through So-and-so. She is ordained on the one side in the Order of nuns and is pure; she is not coming only on account of some danger. So-and-so is asking the Order for ordination through the woman proposer So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion. [277] Honoured sirs, let the Order listen to me. So-and-so wishes for ordination through So-and-so. . . . So-and-so is asking the Order for ordination through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter: Honoured sirs, let the Order listen to me . . . he to whom it is not pleasing should speak. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' The shadow should be measured at once², the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: 'Explain the three resources to her and the eight things which are not to be done.'" || 3 || 22 ||

Now at that time nuns were staying in a forest; men of abandoned life seduced them. They told this matter to the

¹ Cf. MV. I. 76. 8.

² As at CV. X. 17. 8.

Lord. He said: "Monks, nuns should not stay in a forest. Whoever should stay (in one) there is an offence of wrongdoing."¹ || 23 ||

Now at that time a storeroom² came to be given to an Order of nuns by a layfollower. They told this matter to the Lord. He said: "I allow, monks, a storeroom." The storeroom was not enough.³ They told this matter to the Lord. He said: "I allow, monks, a dwelling."⁴ The dwelling was not enough. They told this matter to the Lord. He said: "I allow, monks, building operations."⁵ The building operations were not enough. They told this matter to the Lord. He said: "I allow you, monks, to build even what belongs to an individual."⁶ || 24 ||

Now at that time a certain woman had gone forth among the nuns when she was already pregnant, and after she had gone forth she was delivered of a child.⁷ Then it occurred to that nun: "Now what line of conduct should be followed by me in regard to this boy?" They told this matter to the Lord. He said: "I allow her, monks, to look after him until he attains to years of discretion."⁸ Then it occurred to that nun: "It is not possible for me to live alone,⁹ nor is it possible for another nun to live with a boy. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said: "I allow them, monks, having agreed upon one nun, [278] to give her to that nun as a companion.¹⁰ And thus, monks, should she be agreed upon: First, that nun should be asked; having asked her, the Order should be informed by an experienced, competent nun, saying: 'Ladies,

¹ Cf. note at CV. X. 17. 8.

² *uddosita*. See B.D. iii. 177, n. 2; also B.D. ii. 16, n. 2. VA. 1295 here again explains by *bhaṇḍasālā*, a hall for goods.

³ *na sammati*, as at CV. V. 18. 3. VA. 1295 explains by *nappakoti*, did not suffice.

⁴ *upassaya*; here VA. 1295 says *ghara*, a house.

⁵ *navakamma*, here probably more than "repairs." VA. 1295 says "I allow you to carry out building operations for nuns for the sake of the Order."

⁶ *puggalikaṃ kātum*, or, even for individuals. Bu. has no note. Cf. the word at CV. X. 15. 1.

⁷ At Nuns' Pāc. 61 it is an offence to ordain a pregnant woman, but it is not an offence for the one who ordains her if she thinks that she is not pregnant.

⁸ VA. 1295 says until he is able to eat and wash himself properly.

⁹ Cf. Nuns' For. Meet. III, Nuns' Pāc. 14.

¹⁰ Cf. B.D. iii. 190, 267, 323, 357, 360.

let the Order listen to me. If it is pleasing to the Order, the Order may agree upon the nun So-and-so as companion to the nun So-and-so. This is the motion. Ladies, let the Order listen to me. The Order is agreeing upon the nun So-and-so as companion to the nun So-and-so. If the agreement upon the nun So-and-so as companion to the nun So-and-so is pleasing to the ladies, they should be silent; she to whom it is not pleasing should speak. The nun So-and-so is agreed upon by the Order as companion to the nun So-and-so. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' " || 1 ||

Then it occurred to that nun who was the companion: "Now what line of conduct should be followed by me in regard to this boy?" They told this matter to the Lord. He said: "I allow them, monks, to behave in regard to that boy exactly as they would behave to another man, except for sleeping under the same roof."¹ || 2 ||

Now at that time a certain nun who had fallen into an offence against an important rule, was undergoing *mānatta*.² Then it occurred to that nun: "It is neither possible for me to live alone, nor is it possible for another nun to live with me. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said: "I allow them, monks having agreed upon one nun, to give her to that nun as a companion. And thus, monks, should she be agreed upon: . . . (as in || 1 ||) . . . Thus do I understand this.'" || 3 || 25 ||

Now at that time a certain nun, having disavowed the training,³ left the Order;⁴ having come back again she asked the nuns for ordination. They told this matter to the Lord. He said: "Monks, there is no disavowal of the training by a nun, but in so far as she is one who leaves the Order,⁵ she is in consequence not a nun." || 1 ||

¹ *V.A.* 1295 says excepting only a sleeping place in the same house, *sahāgūrasēyyamattam*. But, it adds, the mother is able to lie down and having put the child on her breast to wash it, make it drink, feed it and adorn it.

² *Cf.* the 5th and 8th important rules at *CV. X. 1. 4.* Also on *mānatta* see *CV. II. 6. 1.*

³ On this state of dissatisfaction see *Vin. iii. 24-28.*

⁴ *vibbhami*. This, and disavowing the training, occur at e.g. *MV. II. 22. 3.*

⁵ *vibbantā*. *V.A.* 1295 says if, leaving the Order at her own pleasure and approval, having clothed herself in white clothes, she is thus not a nun, but this is not through disavowing the training.

Now at that time a certain nun, wearing the saffron robes, went over to the fold of a sect;¹ having come back again she asked the nuns for ordination. They told this matter to the Lord. He said: "Monks, whatever nun, wearing the saffron robes, goes over to the fold of a sect, on coming back should not be ordained."² || 2 || 26 ||

Now at that time nuns [279] being scrupulous, did not consent to greeting by men, to their cutting (their) hair, to their cutting (their) nails, to their dressing a sore. They told this matter to the Lord. He said: "I allow them, monks, to consent to (these actions)."³ || 1 ||

Now at that time nuns were sitting down cross-legged,⁴ consenting to the touch of heels.⁵ They told this matter to the Lord. He said: "Monks, nuns should not sit down cross-legged. Whoever should (so) sit down, there is an offence of wrong-doing."

Now at that time a certain nun was ill. There was no comfort for her if she was not cross-legged. They told this matter to the Lord. He said: "I allow, monks, the half cross-legged (posture)⁶ for nuns." || 2 ||

Now at that time nuns relieved themselves in a privy; the group of six nuns caused abortion there. They told this matter to the Lord. He said: "Monks, nuns should not relieve themselves in a privy. Whoever should do so there is an offence of wrong-doing. I allow them, monks, to relieve

¹ *tittkhyatanam saṅkhami*, as at *Vin.* i. 69, where there is a similar rule for monks.

² *VA.* 1295 says not only should she not be ordained, but she cannot even obtain the "going forth."

³ See Nuns' Pār. IV. It would seem as if these things were permissible if neither party were filled with desire.

⁴ *pallaṅkena nistanti*. *VA.* 1296 says *pallaṅkaṃ ābhujjiva nistanti*. So probably *pallaṅka* does not mean "divan" here as it does at *Vin.* iv. 299, see *B.D.* iii. 271, n. 3.

⁵ *paṅhisamphassa*. Not at all clear whose heels were touching, but probably the nuns' next on either side. *Pallaṅkena* may have double meaning of sitting down cross-legged and sitting down "divan-wise," i.e. sitting down cross-legged and in a row. It was probably disturbing to meditation if heels touched, hence the prohibition.

⁶ *aḍḍhapallaṅka*. *VA.* 1296 says the *pallaṅka* is made having drawn in one foot (only and leaving the other straight out). Of course, if *pallaṅka* is taken as divan, *aḍḍhapallaṅka* must be half a divan—*Vin. Texts* iii. 367, n. 2 says "probably a cushion."

themselves where it is open underneath, covered on top."¹

|| 3 ||

Now at that time nuns bathed with chunam. People looked down upon, criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe with chunam. Whoever should (so) bathe, there is an offence of wrong-doing. I allow them, monks, the red powder of rice husks and clay."²

Now at that time nuns bathed with scented clay. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe with scented clay."³ Whoever should (so) bathe, there is an offence of wrong-doing. I allow, them, monks, ordinary clay."

Now at that time nuns, bathing in a bathroom, created a disturbance. They told this matter to the Lord. He said: "Monks, nuns should not bathe in a bathroom. Whoever should bathe (in one), there is an offence of wrong-doing."

Now at that time nuns bathed against the stream consenting to the touch of the current.⁴ They told this matter to the Lord. He said: "Monks, nuns should not bathe against the stream. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time nuns bathed not at a ford; men of abandoned life seduced them. They told this matter to the Lord. He said: "Monks, nuns should not bathe not at a ford. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time nuns bathed at a ford for men. People . . . spread it about, saying, "Like women householders who enjoy pleasures of the senses." [280] They told this matter to the Lord. He said: "Monks, nuns should not bathe at a ford for men. Whoever should (so) bathe, there is an offence

¹ The idea is that there should be no privacy. Cf. CV. VIII. 9, 10.

² *kukhusam mattikam*. VA. 1296 explains by saying, *kuṇḍakaṅ c'eva mattikaṅ ca*, the red powder of rice husks as well as clay. Both these were allowed to monks for building operations. CV. VI. 8. 1.

³ Cf. Nuns' Pāc. 88, 89.

⁴ *dhārāsamphassa*.

of wrong-doing. I allow them monks, to bathe at a ford
for women."¹ || 4 || 27 ||

The Third Portion for Repeating.

Told is the Tenth Section : that on Nuns,

In this Section are a hundred and six items. This is its key :

The Gotamid asked for the going forth, the Truthfinder did
not allow it,

from Kapilavatthu the Leader went to Vesālī. /

Covered with dust² she made it known to Ānanda in the porch.
Saying : " Is she able ? " he asked about the method ; saying,

" (She was your) mother " and " (your) nurse." /

A century and that day, no monk, desiring,

Invitation, important rules, two years, not abusing, /

Complying with these eight rules for exhortation³ during her
life.

Acceptance of the important rules—that is the ordination for
her. /

A thousand years to only five (hundred) by the similes of the
pot-thieves,

mildew, red-rust :⁴ thus an injury to what is true *dhamma*. /

May, looking forward,⁵ build a dyke ; again it is the stability
of what is true *dhamma*.

To be ordained, the lady, greeting according to seniority, /

Will not carry out like this, in common and not in common,
about exhortation, and about the Pātimokkha, " now, by
whom ? ", to a nunnery, /

If they do not know he explains, and they do not confess,⁶
through a monk,

¹ *mahilātitthe*. On nuns bathing see also *Vin.* i. 293, iv. 259, 278.

² Siam. edn. reads *rajokiṇṇā*, as suggested at *Vin.* ii. 328 ; Sinh. edn. *rajokiṇṇena*.

³ Oldenberg's text and Sinh. read *ovāden' aṭṭha te dhammā* ; Siam. edn. *ovaṭo ca aṭṭha dhammā* (with *v.l.* as text).

⁴ Sinh. and Siam. edns. read *mañjēṭṭhikā* (Sinh. reading *-ka*) for Oldenberg's *mañcaṭṭhika*.

⁵ Oldenberg : *pā eva*, probably for *paṭigacc' eva* of X. 1. 6. But Sinh. edn. reads *āliṃ bandheyy' upamāhi*, and Siam. *pāliṃ bandheyy' upamāhi*, with *v. ll.* as in Oldenberg.

⁶ Here *karonti*, for *paṭikaronti*.

to acknowledge through a monk, acknowledgment through a
nun, /

He explained, (formal) act, by a monk, they looked down on,
or by a nun,

to explain, and to quarrel, having cancelled, and about Uppala-
(vaṇṇā), /

In Sāvattī, muddy water, did not greet, bodies and thighs
and private parts and the group offended and associated with, /

Not to be greeted is the penalty, for nuns likewise again,
and, the prohibition, exhortation, is it allowable? he went
away, /

Ignorant, without ground, decision, exhortation, an Order of
five,

two or three, they did not undertake, ignorant ones, ill, setting
out on a journey, /

Forest-dwellers, they did not announce, and they did not
come back,

long, bamboo and leather, and woven cloth, plaited, and
fringed,

And plaited cloth, and fringed, and plaited thread, (and)
fringed, /

Cow's leg-bone, cow's jaw-bone, backs of the hands, likewise
the feet,¹

thighs (and) faces, gums, smearing, rubbing (and) with
chunam, /

They marked,² and painting the body, painting the face,
likewise the two,

ointment marks (and) distinguishing marks, from a window,
in the light, and about dancing, / [281]

Courtesan, tavern, slaughter-house, a shop, usury, trade,
they kept slaves, women slaves, servants, servant women, /

Animals, and greens, they carried pieces of felt,

robes that were dark green, yellow, red, crimson, that were
black, /

Brownish-yellow, reddish-yellow, not cut up, and long,

and if they should wear (robes) with (borders) of flowers,
snakes' hoods,³ jackets, as well as (garments made of the)

¹ Sinh., *pādam*; Oldenberg: *pari*; Siam. *padam* as suggested at Vin. ii. 328.

² Oldenberg: *lañchenti*; Sinh.: *lañchanti*; Siam.: *lañcenti*.

³ *pala* here, instead of *phaṇa* of X. 10. 5. Sinh. and Siam. read *phala*.

Tilla tree. /

If a nun, after she has gone, on a probationer, on a woman novice

bestows her requisites, it is the (Order of) nuns that is the owner. /

If a woman layfollower on a monk, on a novice, on a lay-follower,

and on others is bestowing her requisites, the (Order of) monks is the owner. /

About a Mallian (woman), foetus, base of the bowl, membrum and concerning food,

and abundant, even greater, food that was stored, /

As for monks below, do likewise for nuns,

lodgings, menstruating, was soiled, and cloth and pin,¹ /

They broke, and all the time, there were to be seen : beginning with women without sexual characteristics,

those defective in sex, bloodless, just the same for those with stagnant blood, /

Always dressed, dripping, deformed, women eunuchs,

man-like women, and those of indistinct sexuality, and those who were hermaphrodites, /

Beginning with those defective in sexual characteristics and going as far as hermaphrodites.

This is from the abbreviation below : leprosy, boils, eczema and / Consumption, epilepsy, are you a human woman ? and a free woman ?

without debts (and) not in the royal service and allowed (and) twenty, /

Complete, and what name and that of your woman proposer ? : having asked about twenty-four stumbling-blocks, there is

ordination. /

They were at a loss, instructed, and likewise in the midst of the Order,

a woman preceptor should be chosen,² outer cloak, inner and upper robes, /

¹ Oldenberg : *paṭāni ca*. Vin. ii. 329 suggests *patati ca*, "and it fell down," evidently to replace *nippaṭati* of X. 16. 2. But I prefer to take it as a substitute for *ānicolaka* (on which see note, p. 374 above). For *paṭa* is also a word for "cloth" ; thus the compound *paṭāni* supports my view that *āni* and *colaka* are words for two separate items.

² *upajjhā gāha*.