

BUDDHIST NUNS AND DISCIPLINARY RULES

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ASCETICISM has played, indeed, a very great part in the history of Indian cultural life. It has moulded Ancient Indian Civilization. The Spirit of asceticism is dominant and pervasive throughout ancient Indian history. "This passion for renunciation, form of old endemic in India, extended also to the female sex."¹ It seems that in Ancient India the woman was given more scope to elevate herself in the spiritual sphere than to progress in the material sphere.

Women recluses were not unknown to India before the Buddhist Era. Rishikās composed religious hymns together with the Rishis, which were incorporated in the early vedas. Among such Rishikās prominent ladies were Romaśā, Lopāmudrā, Apālā, Viśavārā, Juhū, Vagāmbṛinī, Paulomī Jaritā, Śraddhā, Kāmāyanī, Uravaśī Sāraṇagā, Yamī, Indrānī, Sāvitrī, and others.² In the Upanishadic age too, woman strove vigorously after spiritual perfection. Then her designation was "Brahmavādinī" In pre-buddhist times this tradition seems to have continued; and later on Pāli texts call such ladies, as "Molibaddha-Paribbājikā", "Chārīkī"³ or as abiding in "Komara-brahmacariyam"⁴. Jain texts also presupposed the existence of women ascetics. This shows that the tradition of women mendicancy had continued right from the early vedic period till the Buddhist age. To this Buddhist monasticism added the idea of an organised community of nuns.⁵ It was not a novel idea, but more women were ready to renounce worldly ties than they had ever before⁵.

Mahāvira did not consider recluse-life as the privilege of men only. Thirty-six thousand women against fourteen thousand men, left the world and became nuns under the Śvetāmbara sect of Jain order. "This demonstrates the crying need of the women of the time to escape....."⁶. Thus we see that at the time of the Buddha, woman struggled desperately to release herself from the bonds of the world. Her passion for renunciation was so great, her craving for the ultimate truth was so genuine, her desire to liberate herself from the worldly ties was so intense, that woman cut off all the delicate meshes of womanhood. It was a crucial point in the history of the Indian woman. Her former ideas were

shattered, her dreams violated and her mode of life changed. She neither waited to ponder over nor hesitated to embrace houseless state. "Whether philosophical attainment was within the possibilities of her nature or not the essential medium for it the Indian woman found provided in monastic life."⁷

Causes of Renunciation.

Thus, a Buddhist woman could not keep herself aloof from the tide of asceticism. She was unable to restrain herself from the glamour of the new spiritual life. The thought, 'Everything is impermanent and transitory', allowed her mind no rest and therefore she embraced the houseless state. The causes for renunciation which are revealed in the early Buddhist books are various both material and spiritual.

(I) Those who renounced the world out of faith in the Buddha, the Dharma and the Samgha. Women of this category can be subdivided in to three classes.

(a) Women who had a *natural inclination* towards the spiritual life. The number of such ladies is small. Sumedhā⁸ was one of them. She, inspite of the pleading and requests of her parents turned her back on the wedding-bells and retired from the world. Sumanā⁹ craved to forsake the world but had to wait till the death of her grand-mother (Ayyakā). She had to wait for a long time to fulfil her desire, yet she never gave up the idea of renouncing the world. Aññatarā Therī¹⁰ had a natural aptitude for the celibate life, from her very childhood. She could not adapt herself to the married life ultimately therefore, she took the permission of her husband and joined the Order. Muttā¹¹ and Puṇṇā¹² dawned yellow-robos as soon as they were twenty years old. All these ladies seem to have been anxiously waiting for a chance, and when it came their way they jumped at it and fulfilled their life long wish.

(b) Some of the ladies were *not aware of the hidden desire* in their hearts. Therefore the instinctive feeling to renounce household life is not evident in them. Such ladies had to go through certain procedure of rites and rituals till the latent feeling for celibacy stirred in their bosoms. Dantikā¹³, Suklā,¹⁴ Selā¹⁵ and Subhā-jivakambavanikā¹⁶ were lay devotees for some period of their lives. Gradually their faith developed to the point of impelling them to renounce the world. Somā¹⁷, the daughter of the chaplain of King Bimbisāra ; Sihā¹⁸, the niece of Sihasenāpati and Puṇṇā¹⁹

the maid servant of Anāthapiṇḍika fall in this category. All these ladies renounced the world, but out of faith in doctrine and for no other reason.

(c) Some of the ladies were *matured for the spiritual life*; but were hardly conscious of that state. One philosophical discourse or a mere admonishing sermon was sufficient for such ladies to tear off the layer of ignorance. The best example of such ladies is Khemā²⁰, the wife of King Bimbisāra, who heard Buddha's norm and reached the highest stage of recluse life. Uttarā²¹ Aññatarā Uttamā²² and Rohini²³ are said to have obtained enlightenment by hearing the norm.

Thus all the above ladies were said to have resigned the world for the sake of higher aspiration.

(II) We also come across the ladies who have renounced the world because of miseries of life. Muttā²⁴ the daughter of a Brahmin, was given in marriage to a poor and ugly-looking man. Her verses revealed that she was thoroughly dissatisfied with her married life, and she utters that she escaped from the household drudgery and the tyranny of her hunch-back husband Chandā²⁵ was another lady, who lost all her relatives in an epidemic. She wandered for seven years from place to place begging for food and clothing. When she realised that security and the bare necessities of life were being provided in the nunnery, she became a nun. Soṇā²⁶ and Vaḍḍhamātā²⁷ were also victims of circumstances. Both of them had children, whom they loved and nourished. The children, when grown up, deserted their mothers in their old age. With lacerated hearts these mothers sought refuge in nunneries. In a way, nunneries seem to have extended their helping hand to such poor and helpless creatures.

(III) The ideal of 'Pativratā' has always been the end all and be all of the Indian wife. The Indian house-wife has kept this ideal ever green for ages, she would undergo any tribulations for the sake of her husband. She submerges herself in the life of her husband. So much united is she with him that she prefers to forego her individual existence and follows him like a shadow. The Buddhist woman, too, did not abandon these inherited traditions. This ideal was fresh in her heart. Dhammadinnā²⁸, who was devoted to her husband Visākha, preferred to renounce the world rather than to enjoy the wealth and thus followed his views. She became one of the important personage of the Buddhist Church and surpassed her husband in spiritual sphere. Mahākassapa decided to renounce the world and thus he informed his wife Bhaddākapi-

lāni²⁹. She followed in to his footsteps and both of them renounced the world on the same day. Chāpā³⁰, the daughter of a hunter, married a youth belonging to the Ājivaka Sect. He being unable to get peace of mind sacrificed the householder's life. Then Chāpā the girl of rustic innocence, joined the Order. In the Dhammapada Aṭṭhakathā we come across a lady, retiring from the world because her husband and sons were received in the order³¹. She thought 'What further use have I for the house-life' Thus we often come across women following their husbands and leading ascetic lives. Such examples are not rare in Apādāna (Avadānā) and Jātaka literature.

(IV) Many women joined the monastic life because they were *compelled to renounce the world*. Some of them were forced to lead a life of celibacy by their family members. Many of them sacrificed their lives for the sake of their families while others showed their reluctance to the celibate life even after putting on saffron robes. Abhirūpanandā³² was a very beautiful damsel and a daughter of the chief-queen of Khemaka. Unfortunately on the day when she came of age her fiance died and her parents compelled her to retire from the world. This beautiful maiden unwillingly joined the nunnery and showed her reluctance by her indifference to monastic discipline. Uppalavaṇṇā³³ too was beautiful and the charming daughter of Śreṣṭhi. When she came of age, many princes and noblemen expressed their desire to marry her. Her father was bewildered and would find no solution. He was unable to satisfy all and dared not dissatisfy any one of them, being afraid of counting enmity which might have ended in disaster. He went to his daughter and said "Child, can you forsake the world?" She understood the dangers and difficulties, her father would have to face and agreed to become a nun. Similar is the life of Śuklā³⁴ who was also a beautiful girl. Her father was perplexed when proposals from princes and noblemen came seeking the hand of his daughter. she seeing her father worried, decided to retire from the world and informed the father accordingly. Another example is that of Anopamā³⁵, which differs slightly from that of Śuklā. She was the daughter of a Śreṣṭhi, and being very, beautiful was named Anopamā. Suitors tried to bribe the father saying, 'you give your daughter to me in marriage I would give you diamonds and gold worth eightfold the weight of your daughter. Hearing such proposals for a bargain, she was disgusted and said to her father "I have no interest in household life. I shall renounce the world". Thus the nunnery proved a shelter to those who were helpless and bewildered by circumstances.

(V) Some women joined the nunnery because they were closely *connected* with the Buddhist *preachers*. They were impressed more by hearing the norm from the mouth of their kith and kin. In such cases the credit of converting them goes to an individual rather than to the norm. Vijayā³⁶, the friend of Khemā, heard of the renunciation of Khemā, and thought thus 'when the Queen has renounced the world why not I?' She then went to meet the Khemā, and hearing the doctrine from the mouth of her friend Vijayā got herself initiated. Chālā³⁷, Upachālā and Sisūpachālā were the three sisters of the Ven. Sāriputta. When they heard of the renunciation of their brother they became enthusiastic to follow his path. Sundarī Nandā,³⁸ the beautiful princess of the Sakya clan had no faith in the doctrine and yet she renounced the world. For she saw many of her relatives including Prince Rāhula, leading monastic life. She thought, 'when all relatives of mine have renounced the world, what pleasure shall I get in the house? I too will join them.' Thus she joined the nunnery out of love for the relatives and not out of faith in the doctrine. Sumangala Mātā³⁹ and Abhayamātā⁴⁰, the courtesan of Ujjain heard the doctrine from their sons and embraced ascetic life. A friend of Abhayamātā known as Abhayātherī⁴¹ renounced the world out of love for her friend.

Thus it is evident that some women joined the monastic life out of love for their relatives. They were impressed more by personal considerations than by the teachings.

(VI) *Death* was the *main reason* for some women to turn towards, the ascetic life. Woman shuddered at the sight of her dead child, lying in her arms. There she found the limitations and helplessness of human life. There she realised that her weeping and wailing was no avail; there she apprehended the supreme power ruling over the human race. Slowly she understood the philosophy of sorrow and impermanence. In the despair of darkness her feet led her to the threshold of a nunnery. Her gloomy and wounded heart sought refuge in the Doctrine. Renunciation proved an effective balm to her wounds. We hear of nuns saying "Now the poisonous shaft which pierced in my heart is being taken out, and I am released from pain⁴². " Kisā Gotamī⁴³, who had all her ambitions concentrated on her little child became mad when she found that her child was dead. She ran from door to door requesting the people to servive her dead child. The compassionate Buddha showed her the Path and she came back to herself. Vāsetthī⁴⁴ could not overcome the grief of the loss of her only son. In her verses she says "I lost my memory due to the grief for the loss of my dead child. I used to roam about with dishevelled hair and no clothes

on my body. Thus I wandered from road to road for three years, hungry and thirsty.⁴⁵ Such was the pitiful condition of some women. They were back to their normal selves by the compassionate touch of the Buddha. Uibbiri⁴⁶, the Queen of Kosala, named her daughter "Jivanti" (long-lived one), who nevertheless died young age. The Mother was so unhappy that she daily went to visit the cemetery where her daughter was buried; and used to weep for hours together. Buddha saw the miserable state of this lady and taught her the doctrine of Impermanence. It is said that Pātācarā conferred ordination on 500 ladies who could not bear the agony of the loss of their dear children. Death of the dearest friend also caused women to renounce the world. Sāmā⁴⁷ and Aññatarā⁴⁸ Sāmā not only mourned over the death of their friend, Sāmāvatī, but also retired from the world.

(VII) *Utter frustration* in life due to love was also one of the causes of renunciation. Many women were frustrated in their lives and were unable to revive the spirit. Some were disappointed in love, some in married life and some deceived by destiny. Bhaddā Kuṇḍala Kesā⁴⁹ loved a dacoit sincerely and released him from the gallows. After marriage he proved to be treacherous. Her dreams and ideals were shattered and she was dumb founded by circumstances. Thus this woman, being dejected and disgusted with the world, entered the path of asceticism. Vimalā⁵⁰ the harlot of Vaisālī fell in love with Maha-Moggallāna, the monk*. She tried to tempt him but failed in her attempt. On the contrary, he admonished her and she joined the nunnery. Utter disappointment in domestic life made Pātācarā⁵¹ to renounce the world. Her beloved husband and two children died in her presence. She returned to her mother's place only to find that all her kinsmen were burnt in the fire. In her verses which are probably uttered by Kisāgotamī, she says "O, wretched and unfortunate that I am! I have experienced immeasurable sorrows⁵²" Isidāsī⁵³ was given in marriage to a nobleman. In her new house she proved a very obedient and devoted wife. But her husband was reluctant to stay with her and she was sent back to her parents. Then she married another man where she experienced the same misfortune. She was again married to a poor mendicant who also discarded her. Thus, when thrice unsuccessful, she followed the path of nuns.

Such are the causes of renunciation, revealed especially in Paramattha Dīpanī and Apadāna Literatures. Besides, the above causes it has often been contended that the magnetic *personality*

* Some are of opinion that heretics appointed her for the purpose.

of the *Buddha* influenced women folk to renounce the World. (See Hinduism and B-ism by Elliot Vol. I. P. 248.) As Caroline Foley⁵⁴ puts, "He remains ever the supreme influence and on him poured the epithets of devotion and adoration". The supreme Personality of the Buddha which magnetised almost all North-East India may have affected women folk but only to a certain extent. He was a healing source to many wounded hearts such women folk were always grateful to him and they showered on him their words of gratitude. Throughout their lives they seem to have been conscious of his beneficence and their verses are full of admiration and praises. This very feeling of gratitude, as evidenced from the verses, has led many critics to believe that it was the prominent factor of women's renunciation. Though the magnificent personality of the Buddha contributed in no small measure in making women folk to renounce the world, yet it would not be correct to conclude that it was the chief motive-spring. Suffering is the sole and main cause of woman's renunciation. She either suffered mentally or physically, disappointed in household life or dissatisfied with mundane affairs. When she heard the call of the Buddha, explaining the cause of suffering (*Dukkha*) and showing the way of the liberation from suffering, she at once joined his Order.

Admission to the Order :—

Woman stood steadfastly by the new decision—to renounce the world—she had taken. But then she had to face the realities of life and she had to struggle to break through the walls of repugnant conventions. It is the woman who took the initiative to step out in to homeless state. Now let us discover the obstacles in her way and how she over came them.

Mahāpajāpati Gotamī requested Buddha to admit woman in his Order; but she was denied admission. She did not give up hope and persistently went to him till she was successful in her mission. When she was thus thrice refused, she then together with five hundred ladies, cut off the hair, put on the yellow garment and covered the distance up to Vaisali. Thus she went to him with preliminary preparation. One is surprised to learn that these royal ladies travelled all the way from Kapilavasthu to Vaiśālī. Vinaya Piṭaka⁵⁵ states that when they reached the destination they were absolutely tired. Their swollen and bleeding feet were covered with dust. Their faces were sad and gloomy and tears stood in the eyes for perhaps they were doubtful about the decision of the Lord. Ananda was overwhelmed with compassion to see the pitiful sight of the royal ladies, standing at the door of the monastery. He

went to Lord Buddha and pleaded with him on behalf of the ladies. Buddha refused him too. But Ānanda pleaded with him till the request was granted. Thus Ānanda with Mahāpajāpati Gotamī acted as a founder of Bhikkhūṇī Saṃgha, Māhapajāpati Gotamī was the first lady to fight for woman's right to monastic life and she was the first lady to receive the ordination.

Some Buddhist scholars are of opinion that really the first to open the door to women was Yasodharā, the former wife of the Buddha, and not Mahapajāpati Gotamī. Miss I. B. Horner is also inclined to this view. She suggests, "It is possible that Mahāpajāpati came late into the Order, after her husband had died, and that the first woman really to make the order open for women was Yasodharā, possibly the former wife of Gotama, who in her verse in the Apadāna is said to represent many women and herself.⁵⁶ No where in the Pali Canon except Apadāna (and Avadāna), is Yasodharā mentioned as the founder of Bhikkhūṇī Saṃgha. Avadāna and Apadāna give the impression that Yasodharā was the pioneer of nunnery. How far should the evidence of Avadāna and Apadāna be considered trust worthy, since both the books belong to a later period? Later Buddhist literature indicates the tendency to glorify Yasodharā to the level of a Goddess, since she happened to be the wife of the Buddha. Therefore, it is most likely that on Yasodharā was bestowed the honour of being the pioneer of woman's Order. Authors of these books may have attributed this act to Yasodharā for elevating her position. Secondly, Apadāna and Avadāna are the books of adoration and admiration of Buddha's disciples. Therefore, I feel that it would be more safe to rely on the Vinaya Piṭaka, which gives the oldest history of Buddhist Monachism. No where in the Vinaya Pitaka do we come across Yasodharā being mentioned as the founder of the Bhikkhūṇī Saṃgha.

Why was Buddha reluctant to admit woman into the Order?

This has given rise to controversy among Buddhist scholars. Had Buddha any grievance against woman that would account for his refusal to admit her in the Church? Ānanda asked him "O Lord, is woman not capable of leading houseless state or realising the fruit of conversion⁵⁷." To him the Buddha replied "No Ānanda, they are capable". This clearly shows that the Buddha never doubted the capacity of woman to the attainment of the fruit nor did he consider her inferior to man. He had always paid due respect to woman folk and praised the praise-worthy ones. Then why did he refuse? Because he was the Founder of a monastic Institution. He knew the responsibilities of the newly-

born community and at the same time he was conscious of human weakness. He was aware that all his disciples would not turn out to be Ānanda, Sāriputta or Mahāpajāpati Gotamī. Some of them would have genuine aspirations for spiritual life and would surmount their household habits. But some would be victims to the temptations that come in the way of leading the ascetic's life and would be unable to overcome them. From a few sound cases of monks and nuns, he could not lay down a general rule that all were bound to succeed in their new vocation. He did not thus overestimate his male disciples. At the same time there was no motive to underestimate woman disciples. But it was his firm conviction—when he said to Ānanda—that “Under what soever doctrine and discipline women are allowed to go forth from household life into homeless state that religion will not last long?”⁵⁸.

Perhaps, he also knew that Sanyāsa-dharma would never be in harmony with woman-hood. Anguttara Nikāya⁵⁹ states that three things require secrecy and not publicity, namely :—(i) woman (ii) Priestly knowledge and (iii) fake doctrine. The fear was that woman may not satisfy the second condition. Views about women were rather strange in those days. Milinda Pañha⁶⁰ states that there are nine kinds of people who are fickle, wavering and mean and who let out the secret. One of them is woman, who reveals the secret through intimacy. Anguttara Nikāya⁶¹ and Samyutta Nikāya⁶² narrate that women are more miserly, envious and attached to worldly objects than men : their knowledge is also not equal to that of men Jātakās are full of references to the fickleness of woman—to wit, ‘Woman can never be kept right somehow or other they will sin and trick their husbands’⁶³. Or at other time we come across—a Jātaka which says “Woman’s desires are insatiable ! Woman is impossible to guard”⁶⁴. This is not the general impression of the Buddhists only, but Brahmanical literature also gives such accounts. Jain texts compare women to poisonous thorns.⁶⁵ “We must understand that the early Buddhist want of sympathy with woman is not a unique phenomenon, but rather, one that is typical of a monastic sentiment all over the world”⁶⁶. If the Buddha had failed to anticipate this obstacle then he would have failed in his duty as a Founder of a monastic Order. “This contempt” says E. Conze “is of course, easily understood as a defence mechanism, since women must be a source of perpetual danger to all celibate ascetics—especially in a hot climate”. He further adds “A philosophy which sees the source of all evil in craving for sensual pleasure, would not wish to multiply the occasions for indulgence in sensual pleasure”⁶⁷.

Aṭṭha Garu-dharmas—Eight chief Rules

At last Ananda's pleading bore fruit and woman was admitted in the Order. But before she entered the threshold of Saṅgha, eight types of obligation were laid on her. It was a sort of treaty between reluctance and ardent zeal, between the widely experienced Lord and the exoteric Ānanda. Mahāpajāpati Gotami, together with five hundred ladies; who were pacified on getting a locus standi in the Saṅgh accepted the challenge—the eight chief Rules—and entered the Order. The eight chief rules are as follows⁶⁸:—

(I) A Bhikkhūṇī even of hundred years standing, shall make salutation (to a monk), shall rise up in the presence (of a monk), bow down (before a monk)—even if he is newly initiated.

(II) A Bhikkhūṇī is not to spend the rainy season in a district in which there is no monk.

(III) Every half month a Bhikkhūṇī is to await from the Bhikkhu—Saṅgha, two things, the fixing (as to the date) of the Uposatha ceremony, and the time (when the Bhikkhu will come) to give exhortation.

(IV) After keeping the rainy season, the Bhikkhūṇī is to hold Pavāraṇā before both Saṅghas, Bhikkhus and Bhikkhūṇīs with respect to three matters namely what has been seen, and what has been heard and what has been suspected.

(V) A Bhikkhūṇī, who has been guilty of a serious offence is to undergo the Mānattā discipline in respect of both the Saṅghas.

(VI) When a Bhikkhūṇī, as novice, has been trained for two years in the six Rules, she is to ask leave for the Upasampadā initiation from both Saṅghas.

(VII) A Bhikkhūṇī is, on no pretext, to revile or abuse Bhikkhu.

(VIII) From hence forth official admonition by Bhikkhūṇīs of Bhikkhus is forbidden, whereas the official admonition of Bhikkhūṇīs by Bhikkhus is not forbidden. All these above rules are supposed to be revered and observed all lifelong, by a nun, and should never be transgressed.

Such were the eight chief Rules imposed on woman before her admission in the Order. All these eight rules presupposed the superiority of Bhikkhus over Bhikkhūṇīs. These rules gave subordinate position to a woman. She neither held any administrative

power nor a right of official admonisher. In spite of such humiliation woman accepted Buddha's Order. Why? Because of her craving, yearning for knowledge and desire for emancipation. Her resolve was so profound and sincere that it was utterly impossible for her to go back to the worldly life. Her attention was concentrated on the result and consequence, which meant to her everything. Such was the attitude of women then. She wanted to open the avenue of liberty by all means—and she got it opened.

These eight rules can be classed under two categories :—

(a) Rules Nos. I, VII, and VIII indicate that nuns had to depend on their fellow brethren. These rules forbid them to take any initiative in administration of the Saṅgha. Rule No. I exhibits that the nun should on no account try to be on a par with her brother monk. However, experienced, intelligent and learned she may be, she must bow down to a monk even of superficial understanding and less experience. Her position was lower because she was a woman. Even in a spiritual field womanhood was regarded with scant courtesy!. This rule illustrates Buddha's absolute reluctance. Miss Durga Bhagwat rightly puts it "Attitude towards woman appears unsympathetic and uninterested".⁶⁹ The position of woman is degraded in all these three rules.

(b) Rule Nos II, III, IV, V and VI are more or less disciplinary and pertaining to the technical side of the Saṅgha. Rule No. II forbids a bhikkhuni from spending a rainy season in a district where there is no monk, while according to Rule No. III nuns had to rely on monk's exhortation and admonition for ceremonies, like Uposatha, or Pāvāraṇā. These two rules served as a protection against and a guidance to the Bhikkhuni from ethical point of view. The presence of male members of the Order might have protected woman against undesirable characters in society. Thus monks helped them to develop their moral and spiritual life. Rule No. IV, V and VI are purely disciplinary and common to both. These rules may have served to create an atmosphere to foster associated life between the two Orders.

Such were the eight chief rules, which served as a frame work for a distinct community of nuns in the Buddhist Church.

The nuns had to observe Pātimokkha rules beside the eight chief rules.

*The Pātimokkha laws of Nuns and comparative study with the Pātimokkha Laws of Monks**

Eight Pārājika Rules

(i) Whatever nun shall be guilty of fornication (Methunaṃ Dhammaṃ) with any one (creature) down to an animal, shall be one, who has committed the First Pārājika offence and is no longer in communion.

(ii) Whatever nun shall take from village or forest things which are not given to her i.e. committing theft—her act comes under the category of Pārājika offence and is no longer in communion.

(iii) Whatever nun shall deprive one of life, praise death or instigate another to cause death, commits Pārājika offence and is no longer in communion.

(iv) Whatever nun shall lack in confidence, regardless of conscience and discrimination or be given to falsehood is guilty of Pārājika offence and is no more in communion.

(v) Whatever nun will be filled with sexual desire and accordingly misbehaves with a man then her conduct falls under Pārājika offence.

(vi) Whatever nun will conceal the Pārājika offence committed by an other nun under the pretext that she is her relative is guilty of Pārājika offence and no more in communion.

(vii) Whatever nun will be subservient to and follows a monk who is suspended by the complete chapter shall be guilty of Pārājika offence and no more in communion.

(viii) Whatever nun will under the domination of a lustful mind associate herself with a man or signify her consent to a man, who is filled with lustful desire, is guilty of Pārājika offence and no more in communion.

Now, the first four Pārājika rules are common to both communities. These four rules remind us of the four rules of the Pāñchsila of the householder which are to lead a chaste life, not to steal, not to kill and not to resort to falsehood. The latter four rules i.e. V to VIII are more or less similar to one another. Rule Nos. V, VI, VIII are correlative to Rule No. I, since rules No. V and VIII forbid a nun from involving herself in unchaste life, while rule No.

* Here the rules are not literally translated, since they are quoted to serve our purpose.

VI compels a nun to expose a guilty one. Rule no VIII also protects a nun from falling into bad element, which seems to have prevailed then. All these eight rules are meant to keep the environment clean and pure, both inside and outside the precincts.

Saṅghādisesa Rules

(1) A nun is not to speak in envy concerning a householder, his son or slaves, or of wanderers. If one does so shall be guilty of the Saṅghādisesa offence.

(2) A nun is not to receive a woman thief or a woman in a King's service etc. without obtaining permission from the Order, king or group etc.

(3) A nun is not to go alone in a village, cross a river alone, be away for the night or stay behind the group alone. If she does so then she is guilty of Saṅghādisesa.

(4) A nun is not to restore a nun suspended by the Complete Order.

(5) A nun filled with sensual desire, is not to accept a meal, from the hand, who too is filled with such desire.

(6) A nun is not to coax another nun to accept food saying "what can this man, whether filled with sinful desire or not, do to you, who are not so filled?"

(7) A nun who being angry and displeased shall after repudiating the Buddha—Dhamma-Saṅgha, think of leading Brahma life among other Sectarians, is guilty of Saṅghādisesa.

(8) A nun, who being caught in a compromising position, gets irritated and thus, being displeased, causes other nuns to say that they too are following wrong lives, is guilty of the Saṅghādisesa offence.

(9) A nun is not to indulge in evil habits, in evil repute or in evil ways of livelihood or vex the Order of nuns and conceal one another's sin.

(10) A nun is not to speak thus "live you as though in company, do not live otherwise", on the pretext that Order is being partial to some nuns.

(11) A nun is not to act as a go-between for a woman to man, or for man to a woman, or for a wife or prostitute.

(12) A nun is not to harass another nun, on a groundless charge of having committed Pārājikā offence, through malice or anger.

or harshness, thinking "I may get her to fall from the right path". Even though she confesses her guilt at the time of confession, she is still liable for penalty under the Sanghādisesa.

(13) A nun is not to find fault with another nun on groundless charge of having committed Pārājika offence, through malice harshness and anger and wishing—"I may get her to fall from righteous life." Even though she confesses or is made to confess at the time confession, she does not escape from the penalty of the Sanghādisesa.

(14) A nun is not to cause schism in the community or hamper union or persistently manipulate to cause a split.

(15) If a nun or nuns say one, 'two or three (in number follow such a nun (who aims at schism in the community) and take her side saying, "She speaks according to the Dhamma and the Vinaya, it is, our desire too"—then such the nun or nuns are guilty of the Sanghādisesa offence.

(16) If a nun is violent and refuses to listen to a speech cogent to Dhamma and being obstinate keeps on objecting and adheres to her own way of thinking, then she is guilty of Sanghādisesa.

(17) If a nun dwells near a certain village or a town leading a wrong-life and attempts to lead astray the laity, when after seeing or hearing about her, one admonishes her and if she starts abusing. the admonisher such a nun is guilty of the Sanghādisesa offence.

From the above Sanghādisesa offences, a nun is exempted for the first offence.

A nun had to follow seventeen rules and a monk had to observe thirteen rules. Out of these seventeen rules, seven were common to both, monks and nuns. The ten rules to wit—Nos. 1, 2, 3, 4, 5, 6, 10, 11, 12, 13 were for nuns. Most of these rules are disciplinary and promulgated to mould the mendicant's character. Rules Nos. 1, 5, and 6 are nothing but guidance to nuns to regulate their relation with society. Rule No. 3 is a combination of four minor laws which depict the four instances of a nun incurring the risk of being violated. Therefore, this rule is a precautionary rule. Rule No. 4 denotes the right of a nun and Rules Nos. 7, 8 and 9 indicate the legal aspect of the offence. Rules Nos. 10, 12, 13, 14, 15, and 16 serve exclusively as a precautionary step against schism in the Order and prohibit the splitting tendency. Rules Nos. 11 and 17 are based on morality and compell members of the Order to lead chaste and righteous life.

The six rules which were especially promulgated for monks could be analysed as follows. Rules Nos. 1, 2, 3, and 4 guard monks from pervision (regarding sex). Rules Nos. 6 and 7 deal with residences of monks and instruct them of site, measurements and dangers.*

The Nissaggiya :—

(1) Whatever nun will hoard more than one bowl, shall be guilty of the Nissaggiya offence.

(2) Whatever nun will allot robes at improper time, thinking it to be a proper time shall be guilty of Nissaggiya offence.

(3) Whatever nun, after having exchanged the robe-material will say, " take your robe and give mine ; mine is mine and yours is yours ", and tear it away or cause it to be torn, shall be guilty of Nissaggiya offence.

(4) Whatever nun after having ordered one thing will demand another, shall be guilty of Nissaggiya offence.

(5) Whatever nun, having got one thing in exchange will ask for another thing in exchange, or cause to get another thing in exchange shall be guilty of Nissaggiya offence.

(6) Whatever nun will get the thing or exchange (which is destined and intended for the Order) for some other purpose, shall be guilty of Nissaggiya offence.

(7) Whatever nun will get something in exchange which is necessary and intended for another purpose and when asked for that purpose shall be guilty of Nissaggiya offence.

(8) Whatever nun will incite another with a requisite, intended for others, by asking it for one particular group (and not the for Order) shall be guilty of Nissaggiya offence.

(9) Whatever nun will incite another by offering a particular group which has asked for it a requisite intended for somebody else, shall be guilty of Nissaggiya offence.

(10) Whatever nun will incite by giving to one who has asked for a particular requisite intended for another, because of the particular recipient asking for it, shall be guilty of Nissaggiya offence.

(11) Whatever nun will bargain for a heavy cloth (woollen cloth) shall not bargain for a worth of four bronzes or more. If she does so then shall be guilty of Nissaggiya offence.

* See, Vinaya Texts part I, S.B.E. vol. III, pp. 7-9.

(12) Whatever nun bargains for light cloth shall not exceed one worth at most two and half bronzes. If she does so she is guilty of Nissaggiya offence.

(13) When robe material has been settled a nun is not to keep an extra robe more than ten days. If she does so, she is guilty of Nissaggiya offence.

(14) When robes have been settled and after having taken up the kathina, a nun remaining without three robes even for a single night (without permission) is guilty of Nissaggiya offence.

(15) If, after robe material and kathina is performed and unseasonal robe is offered to a nun, she may, if she so wishes, insist on the matter being set at once or if there is any shortage in robe-supply then she may keep the robe allotted to her till the end of the month; but if she exceeds the time limit and then ask for the right robe, she is guilty of Nissaggiya offence.

(16) Except at the right season. Whatever nun will ask of a householder or his wife, who are not related to her, a robe-material, shall be guilty of the offence.

(17) Whenever a householder or his wife offers a choice of robe-material then a nun shall not cross the limit, beyond inner and outer robe. Whoever does so, shall be guilty of Nissaggiya offence.

(18) If a householder or his wife wishes "I will get a set of nun's robe in exchange for other robe material and provide (new dress) for a nun", and a nun, before the offer (barter) is made and accepted gives direction to the donor desiring something fine, then the nun commits Nissaggiya offence.

(19) In case a householder and his wife, each desires to exchange for the robe of a nun (in barter) separately thinking—(as above in 18) then it is a Nissaggiya offence.

(20) Whenever a robe intended for a particular nun is sent to her, it need not be taken by her because it has not come at the propertime.

(21) Whatever nun will receive gold and silver, or get some one to receive it for her or allow it to be kept in deposit for her, shall be guilty of Nissaggiya offence.

(22) Whatever nun gets involved in transaction in silver (where silver is used) shall be guilty of Nissaggiya offence.

(23) Whatever nun will deal in merchandise of various kinds shall be guilty of Nissaggiya offence.

(24) Whatever nun will get another bowl in exchange for an old one which is damaged in less than five places, shall be guilty of Nissaggiya offence.

(25) A sick and ailing nun may use five types of medicine, to wit : ghee, butter, oil honey and molasses, and may store it up to seventh day. If she exceeds the limit (of period) then she shall be guilty of Nissaggiya offence.

(26) Whatever nun will, having herself given a set of robes in exchange to another nun, and being displeased and angry, take them away or cause them to be taken away, shall be guilty of Nissaggiya offence.

(27) Whatever nun will asks for yarn and get it woven by weavers into a cloth, shall be guilty Nissaggiya offence.

(28) If a householder causes a set of robes to be woven for a particular nun not related to him and that nun going to the weaver gives him instructions then she shall be guilty of Nissaggiya offence.

(29) Whatever nun when provided with special gift of robe ten days before the end of Vassāvāsa, may keep it till the robe time arrives ; but if she keeps it beyond that period then she shall be guilty of Nissaggiya offence.

(30) Whatever nun will cause to divert gain intended for the Order to her personal use, and does it so intentionally shall be guilty of Nissaggiya offence.

Monks and nuns had to follow thirty Nissaggiya rules out of which sixteen rules were common to both Communities. Rules Nos. 13 to 30 observed by monks and nuns, while Rules Nos. 1 to 12 were exclusively for nuns. It seems that these Nissaggiya rules were framed with a desire to wipe out defects and deficiencies of the human mind. These rules forbid tendency of hoarding, greed and heedlessness. These rules create a consciousness amongst the members of the Order regarding the solidarity of the Order.

The Twelve rules which were promulgated for monks could be analysed as follows.* Rules Nos. 4 and 5 forbid monk from receiving a robe from a nun or getting soiled robe washed by a nun. Rules Nos. 11, 12 and 13 are regarding material of rug or mat. Rules Nos. 14 and 15 mention numbers of years for using new rug and the way it should be used. Rule No. 16 instructs a monk

* See Vinaya texts part I, S.B.E. Vol. XIII, pp. 20-30.

about carrying goat's wool. Rule No. 18 prohibits a monk from receiving gold and silver. Rule Nos. 21, 22 and 24 instructs him about storing of alms bowl, medicines and robes resp. Rule No. 29 instructs a monk about discarding of three robes.

Pācittiya Rules :—

(1) Whatever nun will eat garlic, shall be guilty of Pācittiya offence.

(2) Whatever nun will allow hair to grow on her body (armpits, private parts etc.) shall be guilty of Pācittiya offence.

(3) Whatever nun will indulge in clapping with palms of hands, shall be guilty of Pācittiya offence.

(4) Whatever nun will resort to Jatu Mattaka (dressing with lac to prevent conception) shall be guilty of Pācittiya offence.

(5) Whatever nun will exceed the limit of two units of fingers for the purpose of washing, after passing the urine shall be guilty of Pācittiya offence.

(6) Whatever nun will serve water or fan a bhikkhu, who is taking his food, shall be guilty of Pācittiya offence.

(7) Whatever nun will asks for grain, cause it to be beaten or cooked, or partake of it shall be guilty of Pācittiya offence.

(8) Whatever nun will throw excrement, urine or rubbish remains of food over wall or fence shall be guilty of Pācittiya offence.

(9) Whatever nun will throw excrement, urine or rubbish remains of food into fields, shall be guilty of Pācittiya offence.

(10) Whatever nun will go to dances music and other amusements, shall be guilty of Pācittiya offence.

(11) Whatever nun will stand and talk with a man alone in the dark of night or insufficient light, is guilty of Pācittiya offence.

(12) Whatever nun will wait or talk with a man alone in an enclosed space, shall be guilty of Pācittiya offence.

(13) Whatever nun will wait or talk with a man alone in an open place, shall be guilty of Pācittiya offence.

(14) Whatever nun will stand or talk with a man on a road, in a dense crowd (vyūha), Cross Road, whisper in his ears, or dismiss a nun accompanying her shall be guilty of Pācittiya offence.

(15) Whatever nun will approach a family before (time) for meal and having taken seat, shall depart without informing them, shall be guilty of Pācittiya offence.

(16) Whatever nun will, after taking her meal go to the house of a lay devotee and without seeking permission of the owner, sit or lie down on a seat, shall be guilty of Pācittiya offence.

(17) Whatever nun will visit the house of a lay devotee at improper hour and will spread out or cause to spreadout a mat (Seyyam) without taking the permission of the owner of the house, and will sit, or lie down on it shall be guilty of Pācittiya offence.

(18) Whatever nun will, because of misapprehension and misunderstanding, (Ujhāpeyya) tease or worry another shall be guilty of Pācittiya offence.

(19) Whatever nun will, curse herself or others with a life in hell or Brahma life, shall be guilty of Pācittiya offence.

(20) Whatever nun will weep beating herself again and again shall be guilty of Pācittiya offence.

(21) Whatever nun will bathe naked, shall be guilty of Pācittiya offence.

(22) Bathing cloth must be made of proper size (to wit, in length four spans and in width two spans) It should not exceed the specific measurement.

(23) Whatever nun will not sew (after having promised) or causing to unsew the robe, will afterwards not sew it or make any effort to get it sewn, shall be guilty of Pācittiya offence.

(24) Whatever nun will exceed the period of five days in respect of the rules about the Saṅghāti shall be guilty of Pācittiya offence.

(25) Whatever nun will after having obtained five robes (Chivara), wear a robe of an other nun, unasked and not given, shall be guilty of Pācittiya offence.

(26) Whatever nun will create an obstacle in the way of receiving robes for a group of nuns, shall be guilty of Pācittiya offence.

(27) Whatever nun will hold back legal valid-division of robe material, shall be guilty of Pācittiya offence.

(28) Whatever nun will give recluse robe to householder or to wanderer or to female wanderer, shall be guilty of Pācittiya offence.

(29) Whatever nun will let the robe season pass away, when expectation of robe material is not sure (doubtful) shall be guilty of Pācittiya offence.

(30) Whatever nun will hold back legally valid holding of Kathina (kathinauddhāraṃ) shall be guilty of Pācittiya offence.

(31) When out of two nuns one lies on the other, both on the same couch, both shall be guilty of Pācittiya offence.

(32) Whatever two nuns will share one and the same cloth, both for bed and cover, then both shall be guilty of Pācittiya offence.

(33) Whatever nun will intentionally cause discomfort to another, shall be guilty of Pācittiya offence.

(34) Whatever nun will neither attend on a sick nun, who is her companion, nor will make any effort to get her attended on, shall be guilty of Pācittiya offence.

(35) Whatever nun will, having given quarters to another nun, and afterwards being angry and displeased throw her out or have her thrown out of the quarters, shall be guilty of Pācittiya offence.

(36) If a nun associates herself with the company of a householder or householder's son, she should be admonished by other nunthus, "Sister do not live in the company of the householder or his son. Oh sister disassociate yourself because Sangha desires so". If she continues to associate herself, she should be admonished for three times. In spite, she does not give up the association, she shall be guilty of Pācittiya offence.

(37) Whatever nun will wander without a weapon on tour within the region which is proclaimed as dangerous and full of fear, is guilty of Pācittiya offence.

(38) Whatever nun will ... (as above § 37) outside the region then shall be guilty of Pācittiya offence.

(39) Whatever nun will go on tour during the rainy season, shall be guilty of Pācittiya offence.

(40) Whatever nun will, after having kept Vassāvāsa not set out on a tour, if only for a distance of five or six Yojanas, shall be guilty of Pācittiya offence.

(41) Whatever nun will go to see king's palace picture gallery, park, pleasure grove or lotus ponds, shall be guilty of Pācittiya offence.

(42) Whatever nun will enjoy sofa or divan, shall be guilty of Pācittiya offence.

(43) Whatever nun will spin yarn, shall be guilty of Pācittiya offence.

(44) Whatever nun will do domestic drudgery, shall be guilty of Pācittiya offence.

(45) Whatever nun will say to another nun, "Come lady, let us settle this legal dispute" and having consented, afterwards neither settles it nor makes any attempt to settle it, shall be guilty of Pācittiya offence.

(46) Whatever nun will give food with her own hands to a householder, wanderer or to a female wanderer, shall be guilty of Pācittiya offence.

(47) Whatever nun will not give back the robe used at the time of menstruation period and keeps on wearing it shall be guilty of Pācittiya offence.

(48) Whatever nun will set out on a tour without giving charge of her cell, shall be guilty of Pācittiya offence.

(49) Whatever nun will learn low vulgar arts shall be guilty of Pācittiya offence.

(50) Whatever nun will read* about wordly knowledge, shall be guilty of Pācittiya offence.

(51) Whatever nun will knowingly enter monastery of Bhikkhus, with Bhikkhus inside, without asking the permission, shall be guilty of Pācittiya offence.

(52) Whatever nun will, revile or abuse a monk, shall be guilty of Pācittiya offence.

(53) Whatever nun will being angry quarrel with the groups nuns, shall be guilty of Pācittiya offence.

(54) Whatever nun will, when called or invited (in one place) shall eat and enjoy food (at another) is guilty of Pācittiya offence.

(55) Whatever nun will be envious of a family, is guilty of Pācittiya offence.

(56) Whatever nun will, after spending rainy season, shall not hold in respect of three, shall be guilty Pācittiya offence.

* I. B. Horner translates "Vāceyya" as teach.

(57) Whatever nun will after keeping the rainy season not invite before orders, in respect of the three matters namely—seen, heard and suspected, is guilty of Pācittiya offence.

(58) Whatever nun will not go for exhortation or for attending a meeting for a common purpose, shall be guilty of Pācittiya offence.

(59) Every half month nun shall expect from Bhikkhu Saṅgh two things—asking the day of the observance day and for exhortation, whoever transgress this rule is guilty of Pācittiya offence.

(60) Whatever nun will without informing the order or group, take her own treatment in the presence of a man, in respect of a boil on a lower part of body, shall be guilty of Pācittiya offence.

(61) Whatever nun will ordain a pregnant woman, shall be guilty of Pācittiya offence.

(62) Whatever nun will ordain a woman giving a suck, shall be guilty of Pācittiya offence.

(63) Whatever nun will ordain a probationer, who is not trained for two years in the six rules, shall be guilty of Pācittiya offence.

(64) Whatever nun will ordain a probationer, who is trained for two years in the six rules ; but not approved of by the Order, shall be guilty of Pācittiya offence.

(65) Whatever nun will ordain a maiden married for less than twelve* years, is guilty of Pācittiya offence.

(66) Whatever nun will ordain a married girl of complete 12 years (or girl married for full twelve years), but not having trained her for two years in the six rules, is guilty of Pācittiya offence.

(67) Whatever nun will ordain a married girl of complete twelve years who was trained for two years in six rules but not approved of by the Order, is guilty of Pācittiya offence.

(68) Whatever nun having ordain a nun and who stays with her, will not help her or have her helped for two years, shall be guilty of Pācittiya offence.

(69) Whatever nun when ordained will not wait upon her preceptor for two years, shall be guilty of Pācittiya offence.

* Or is it married girl of less than twelve years. ?

(70) Whatever nun having ordained her companion, does not take her away (for secluded life) nor causes another to take her away, not even to six or five Yojanas is guilty of Pācittiya offence.

(71) Whatever nun will ordain a maiden under twenty years is guilty of Pācittiya offence.

(72) Whatever nun will ordain a maiden of complete twenty years, but not train her in six rules for two years, is guilty of Pācittiya offence.

(73) Whatever nun will ordain a maiden of complete 20 years, trained in six rules for two years ; but not approved of by whole community is guilty of Pācittiya offence.

(74) Whatever nun will ordain one who is less than twelve years, is guilty of Pācittiya offence.

(75) Whatever nun will ordain one who has completed twelve years ; but has not been approved of by Saṅghā is guilty of Pācittiya offence.

(76) Whatever nun, being refused permission to ordain, will say "Enough of your ordination", and will afterwards say, "Very well" and then again indulge in criticism, shall be guilty of Pācittiya offence.

(77) Whatever nun will say to probationer 'Lady, if you give me robe then will I ordain you' but afterwards will not ordain her or cause her to be ordained, nor will encourage her for the purpose of ordination, shall be guilty of Pācittiya offence.

(78) Whatsoever a nun shall say to probationer. "If you, oh, lady, wait upon me for two years then I shall ordain you", but later on does not ordain her or cause her to be ordained, is guilty of Pācittiya offence.

(79) Whatever nun will ordain a probationer, who associates with man, youth or is violent or miserable is guilty of Pācittiya offence.

(80) Whatever nun will ordain a probationer, who has not been permitted by parents by her husband, is guilty of Pācittiya offence.

(81) Whatever nun will ordain a probationer after the saṅgha is dissolved, shall be guilty of Pācittiya offence.

(82) Whatever nun shall ordain every year, is guilty of Pācittiya offence.

(83) Whatever nun will ordain two in one year, is guilty of Pācittiya offence.

(84) Whatever nun will make use of umbrella and sandals, when not sick, is guilty of Pācittiya offence.

(85) Whatever nun, who is not sick, will make use of vehicle, is guilty Pācittiya offence.

(86) Whatever nun will make use of long cloth (inner garment saṅghāti) is guilty of Pācittiya offence.

(87) Whatever nun will wear woman's ornament, is guilty of Pācittiya offence.

(88) Whatever nun will bathe with perfumed water is guilty of Pācittiya offence.

(89) Whatever nun will bathe with scented water or use sesamum powder, is guilty of Pācittiya offence.

(90) Whatever nun will cause herself to rub or allow her body to be massaged by other nun, is guilty of Pācittiya offence.

(91) Whatever nun will cause other probationary nun to rub or massage her, is guilty of Pācittiya offence.

(92) Whatever nun will (cause herself to be) rub or massage (by female novice), is guilty of Pācittiya offence.

(93) Whatever nun will rub or massage housewife, is guilty of Pācittiya offence.

(94) Whatever nun will sit on a seat before a monk, without taking previous permission, is guilty of Pācittiya offence.

(95) Whatever nun will ask a question of a monk without being allowed to ask it is guilty of Pācittiya offence.

(96) Whatever nun will enter a village without her vest (a robe covering the body from collar bone to navel) is guilty of Pācittiya offence.

(97) Whatever nun will indulge in deliberate lie, is guilty of Pācittiya offence.

(98) Whatever nun will speak abusive language, is guilty of Pācittiya offence.

(99) Whatever nun shall utter slanders about an other nun is guilty of Pācittiya offence.

(100) Whatever nun shall read Dharma word by word for one, who is not received in the Order, is guilty of Pācittiya offence.

(101) Whatever nun will share the bed for two or three nights with the one who is not received in the Order is guilty of Pācittiya offence.

(102) Whatever nun shall sleep with a man is guilty of Pācittiya offence.

(103) Whatever nun shall preach doctrine in more than five or six words to a man, is guilty of Pācittiya offence.

(Exception : If she is a learned lady).

(104) Whatever nun will impart to a person who, is not received in the Order, the transcendental knowledge, mundane and transcended qualities, shall be guilty of Pācittiya offence.

(105) Whatever nun will tell a person about a nun, who is fallen into a grave offence, to a person, who is not received in the Order, is guilty of Pācittiya offence.

(106) Whatever nun will dig the ground, or cause it to be dug, is guilty of Pācittiya offence.

(107) Whatever nun shall destroy vegetables, is guilty of Pācittiya offence.

(108) Whatever nun shall indulge in impertinent talk, is guilty of Pācittiya offence.

(109) Whatever nun shall talk with will and malice, is guilty of Pācittiya offence.

(110) Whatever nun will spread out or cause to be spread out a couch chair, pillow or stuffed sofa which belongs to the Saṅgha, and when going away will not keep it back or attempt to keep it back, but shall depart without informing any one, is guilty of Pācittiya offence.

(111) Whatever nun will spread out or cause a bed to be spread out for her, which is the common property of the Saṅgha, in a vihāra, and when going away shall deposit without rolling it nor informing anybody of it is guilty of Pācittiya offence.

(112) Whatever nun, in a vihāra common to Saṅgha, shall lie down with the intention to encroach on a nun who has arrived before her, thinking she may go away, if she feels uncomfortable, on this ground and no other such a nun is guilty of Pācittiya offence.

(113) Whatever nun, being angry and displeased with another nun will drive her out or cause her to be driven out of vihāra, which is common to the Saṅgha, is guilty of Pācittiya offence.

(114) Whatever nun, who stays on the second floor of the Vihāra, shall sit or lie down on a sofa or divan, which is fixed to the ground* (by the legs of it) is guilty of Pācittiya offence.

(115) Whatever nun, when Vihāra is under construction, may rectify the work in a place, where the grain-straw is scarce or locate the bolts of door or may give direction about light and ventilation till the roof has been twice or thrice covered in; but should she go beyond this, she shall be guilty of Pācittiya offence.

(116) Whatever nun will sprinkle water on living creatures, on grass or wet clay, is guilty of Pācittiya offence.

(117) Whatever nun will, when not sick, partake of food (which is not prescribed for recluse), is guilty of Pācittiya offence.

(118) To partake of food in an invited group, is a Pācittiya offence (*Exception*: sickness, when robes are being distributed, robes are being made, when on journey, when ascending on boat; when in a gathering of nuns, when food is being served to Bhikkhus).

(119) Whatever nun goes to a certain house, where she is served sweetmeat or cake and asked to choose as much as she wishes, may accept to fill two or three bowls, and may not exceed the limit. If she exceeds it shall be guilty of Pācittiya offence.

(120) Whatever nun will eat or take meal at unseasonable hours shall be guilty of Pācittiya offence.

(121) Whatever nun will eat or take meal from what is stored, be guilty of Pācittiya offence.

(122) Whatever nun will put anything in her mouth, which is not given to her, is guilty of Pācittiya offence (*Exception*: Water and tooth-cleaner).

(123) Whatever nun will say to another nun "Come lady, let us go for alms to the village or town", and there either after having got the alms for her or without making any provision for her, shall say "Go away, I cant have any pleasure talking to you or sitting with you". If she does this for one reason or the other she is guilty of Pācittiya offence.

* Rhys Davids and Oldenberg translate Ahaṇṇa Pādakāṃ as removable leg.

(124) Whatever nun shall force her way into house (impose on them her presence), where meal is being taken, and shall take a seat, is guilty of Pācittiya offence.

(125) Whatever nun shall take a seat with a man in a concealed or secret place, is guilty of Pācittiya offence.

(126) Whatever nun shall take a seat with (one) man in a secret place, is guilty of Pācittiya offence.

(127) Whatever nun shall, when invited for meal, visit the house before or after meal, is guilty of Pācittiya offence.

(126) Whatever nun shall take a seat with a man in a secret place, is guilty of Pācittiya offence.

(127) Whatever nun shall, when invited for meal, visit the house before or after meal, is guilty of Pācittiya offence.

(128) Whatever nun when not sick may accept the medicine for four months. She may also accept it for a second time but shall not exceed this. If she does it, she is guilty of Pācittiya offence.

(129) Whatever nun will go to see an army drawn up in battle array, without having, sufficient reasons to be present there, is guilty of Pācittiya offence.

(130) In case, if her presence is essential she may stay there for two to three nights should she exceed that limit she would be guilty of Pācittiya offence.

(131) Thus while staying there for two to three nights if a nun goes to visit the battle array or to the numbering of the forces, or to the drawing up the forces (in circular form) or to review them, she is guilty of Pācittiya offence.

(132) Drinking of intoxicant is a Pācittiya offence.

(133) Poking another person with finger is a Pācittiya offence.

(134) Sporting in the water is a Pācittiya offence.

(135) To show disrespect is a Pācittiya offence.

(136) Whatever nun shall frighten another nun, is guilty of Pācittiya offence.

(137) Whatever nun who is not sick shall kindle fire with a desire to warm herself or have it kindled, with no (other) sufficient cause for it, she is guilty of Pācittiya offence.

(138) Whatever nun will take bath within a fortnight—except at the proptime—she is guilty of Pācittiya offence.

(139) When a nun receives a new robe she must disfigure it by putting a sign with blue or black colour or with mud. Whatever nun shall not make sign with any of these three shall be guilty of Pācittiya offence.

(140) Whatever nun, who has given robe to a nun or monk or probationer or female novice or male novice, shall make use of that robe without taking the consent of the person (to whom she had given it) is guilty of Pācittiya offence.

(141) Whatever nun shall hide or instigate another to hide a nun's bowl, or robe or seat or needle-case or girdle, is guilty of Pācittiya offence.

(142) Whatever nun shall deliberately deprive any creature of its life, is guilty of Pācittiya offence.

(143) Whatever nun will knowingly drink water with living things in it, is guilty of Pācittiya offence.

(144) Whatever nun will raise a question, which has already been declared "closed", is guilty of Pācittiya offence.

(145) Whatever nun shall knowingly go along with caravan of robbers on a journey as far as next village is guilty of Pācittiya offence.

(146) Whatever nun will misinterpret the teaching of the Lord and when admonished continues to stick to the misinterpretation, shall guilty of Pācittiya offence.

(147) Whatever nun will associate with, dwell together with or sleep in same a place with a nun, who indulges in misapprehensions of the Lord's teaching and indulges in delusion, then the first nun is guilty of Pācittiya offence.

(148) If a female novice interprets wrongly the doctrine taught by the Blessed one, by saying "the things mentioned by the Lord as an obstruction, do not so prove themselves" and even when induced by other nuns not to traduce the blessed one should go on with the former heresy then she ought to be admonished by the nun of but should she persist in her practice, she should then be guilty of Pācittiya offence.

(149) Whatever nun, when reminded of a precept in accordance with Dhamma, shall say "I cannot submit to these precepts

unless I get it confirmed by a learned lady expert in the Vinaya, shall be guilty of Pācittiya offence.

(150) Whatever nun, when Pātimokkha is being received, will think thus what is the use of reciting these minor precepts? It only leads to scepticism, perplexity and misgiving then shall be guilty of Pācittiya offence.

(151) Whatever nun when Pātimokkha is being recited will say "Now for the first time I have noticed this that such and such a rule is included in the Pātimokkha". If other nuns know that she was present at the recital of Pātimokkha more than two-three times, then they should charge her with Pācittiya offence for not properly attending to it.

(152) Whatever nun being angry and displeased will give a blow to another nun shall be guilty of Pācittiya offence.

(153) Whatever nun, being angry and displeased will show a gesture of slapping to an other nun, shall be guilty of Pācittiya offence.

(154) Whatever nun will harass another nun with the groundless charge of Saṅghādisesa, shall be guilty of Pācittiya offence.

(155) Whatever nun will hurt another nun intentionally, even for a moment, shall be guilty of Pācittiya offence.

(156) Whatever nun will overhear the quarrellings or disputes of other nuns, shall be guilty of Pācittiya offence.

(157) Whatever nun will first give her consent to formal preceeding, conducted according to Dhamma then indulge in criticism, shall be guilty of Pācittiya offence.

(158) Whatever nun will rise from her seat or go away without giving her opinion (to Saṅgha) when the Saṅgha is engaged in conducting an enquiry, shall be guilty of Pācittiya offence.

(159) Whatever nun, when robes are being distributed to the entire community will grumble saying "Nuns are partial to their favourite nuns" shall be guilty of Pācittiya offence.

(160) Whatever nun will intentionally divert the property of Saṅgha to an individual, shall be guilty of Pācittiya offence.

(161) Whatever nun will pick up or cause another to pick up a jewel in a grove or in Avasatha (Monastery) is guilty of offence of Pācittiya (*Exception*: When picked up with an intention to give it back to the owner.)

(162) Whatever nun will use a needle case made of bone, horn or ivory, is guilty of Pācittiya offence.

(163) Whatever nun will exceed the limit of prescribed measurements (legs, 8 fingers in height) of bedstead or chair when being made, is guilty of Pācittiya offence.

(164) Whatever nun will make bedstead or chair stuffed with cotton, shall be guilty of Pācittiya offence.

(165) Whatever nun will not have right measurement (4 spans in length and 2 spans in width) of a bandage cloth and shall exceed the limit of measurement, is guilty of Pācittiya offence.

(166) Whatever nun will have robe equal to the Sugata's robe or larger than it, she is guilty of Pācittiya offence.

Thus the 96 rules are exclusively for nuns and 70 rules are common to monks and nuns.

In general, pācittiya Rules are minor precepts. These rules teach the fundamentals of disciplinary life and therefore they have a prominent place in the recluses life. Some times these rules sound as mere formalities, etiquettes or manners. Such rules seem to have come into existence, since in the order all types of people—rich and poor, cultured and uncultured—had clustered together. Therefore it became necessary to promulgate the minor rules in order to conduct a celibate life. These rules serve to control a human weakness, to prevent perversion, to ward off evil tendencies and urge members of the Order to lead a righteous life.

Many a time rules are repeated with minor changes. This is probably owing to observing of rules in a very literal sense or ignoring the purpose and the motive of the rules. Some of these rules were formulated and modified in deference to the wishes of the society for the laity class often received a due consideration from the Order. On the other hand, some of these rules were introduced to safeguard against mischievous element prevailing in the society. These rules also discriminate the duties of the nuns from the duties of the housewife, in short rules aim at elevating their personalities by ensuring perfection.

The twenty-two rules of monks which differ from nuns could be analysed as follows*—Rules Nos. 21, 22, 23 and 24 of monks instruct monks about exhortation to nuns. Rules Nos. 25 and 26 forbid a monk from giving a robe to a nun or have it made

* See Vinaya texts part I, S.B.E. Vol. XIII, pp. 35-54.

for a nun. Rules Nos. 27 and 28 prohibit a monks from travelling along on high road or in the same boat with a nun. Rule No. 29 do not allow a monk to eat food procured by the intervention of a nun. Rule No. 30 prohibits from taking a seat with a nun. Rules No. 33, 35 and 36 do not allow a monk to take food at one house (with a motive to have choice food) and afterwards go to the house where he is invited. Rule No. 39 forbids a monk to ask for and partake delicacies. Rule No. 41 forbids a monk to give food to heretics. Rule No. 64 prohibits a monk from concealing serious offence committed by a nun. Rules Nos. 66 and 67 do not allow a monk to travel with robbers or women. Rule No. 83 forbids him to enter King's chamber without giving previous intimation. Rule No. 85 prohibits him from entering a village, out of hors. Rules No. 89 and 91 instruct him of measurements, regarding mat, rug and garment which used for rainy season.

Pāṭidesaniya Rules :—

(1) Whatever nun who is not ill, but asks for ghee and partakes of it, should confess the act, saying " I am blameworthy, I have fallen in Dhamma therefore deserve to atone for Pāṭidesaniya ".

(2) Whatever nun, who is not ill but asks for curds and partakes of it, must confess the act.

(3) Whatever nun, who is not ill, having asked for oil—will partake of it, must confess the act (as in Rule no. 1).

(4) Whatever nun who is not ill, having asked for honey will partake of it, must confess the act (as in rule no. I)

(5) Whatever nun, who is not ill, having asked for butter will partake of it, must confess the act (as in rule no. 1).

(6) Whatever nun who is not ill, having asked for fish will partake of it, must confess the act (as in rule no. 1).

(7) Whatever nun who is not ill, having asked for meat will partake of it, must confess the act (as in rule no. 1).

(8) Whatever nun, who is not ill, having asked for milk gruel will partake of it, must confess the act (as in rule 1).

All these eight rules restrict the greedy tendency, which may have prevailed then in the nunneries. These eight rules are exclusively for nun and they differ from Bhikkhu-Pāṭidesaniyā Dhammā Monks had to follow four Pāṭidesaniyā Rules, which mainly contain-

ed points of etiquette.* First two rules of monks based on relationship with nuns and monks and the guidance given through them. Third rule regulates the rules of behaviour with families, while the Fourth rule deals with teaching a monk, who dwells in a forest and occasionally visits Arāma' and behaves unmannerly.

Sekhiya Rules :—

- (1) I will fasten the garment round my body.
- (2) I will cover myself with the robe, which goes around my body.
- (3) I will clad myself properly, when I enter the house.
- (4) I will sit properly, cover myself properly when I go into the house.
- (5) I will go to the house with control over my body (senses)
- (6) I will sit in the house with control over my body.
- (7) I will go to the house with down cast eyes.
- (8) I will sit in the house with down cast eyes.
- (9) I will go to the house not with robes flying in air
- (10) I will sit in the house not with robes flying in air.
- (11) I will not enter the house, with loud laughter.
- (12) I will not sit in the house with loud laughter.
- (13) I will enter the house, making but little sound.
- (14) I will sit in the house, making but little sound.
- (15) I will not go (enter) to the house swaying my body.
- (16) I will not sit in the house swaying my body.
- (17) I will not go (enter) to the house swaying my arms.
- (18) I will not sit in the house swaying my arms.
- (19) I will not go (enter) to the house ' shaking my hands '.
- (20) I will not sit in the house shaking my head.
- (21) I will not go to the house resting hands on the hips.
- (22) I will not sit in the house resting hands on the hips.
- (23) I will enter the house with my head uncovered.
- (24) I will sit in the house with my head uncovered.
- (25) I will not enter the house walking on my heels.

* See, Vinaya text part I, S.B.E. Vol. XIII, pp. 56-57.

- (26) I will not sit on Pallatthikā*.
- (27) I will receive alms with alert mind.
- (28) I will receive food with attention on my bowl.
- (29) I will take gruel as equivalent to rice.
- (30) I will receive alms upto edge of bowl, but not over the edge of bowl.
- (31) I will eat the food with reverential mind.
- (32) I will partake of the food, being conscious that it is served in an alms bowl.
- (33) I will collect food from house to house and shall eat it.
- (34) I will eat the food in the alms bowl with equal quantity of curry in it.**
- (35) I will not eat the middle portion of the morsel leaving the top.
- (36) I will not conceal curry or condiment with rice with a view to gain more.
- (37) I will not ask for curry, or rice, to be specially prepared for me, when I am not sick.
- (38) I will not look into (peep) the other's bowl with envious eye.
- (39) I will not take my food in big morsel (balls).
- (40) I will make balls of proper size.
- (41) I will not open my mouth till pass on the morsel.
- (42) I will not put my whole palm into the mouth while eating.
- (43) I will not speak when the morsel is in the mouth.
- (44) I will not eat the food by throwing it into the mouth.
- (45) I will not eat nibbling portion of the morsel.
- (46) I will not eat stuffing the cheek with food.
- (47) I will not eat food with moving hands here and there.
- (48) I will eat food without scattering it all over.
- (49) I will eat food without licking out with my tongue.
- (50) I will eat food without making " Chup Chup " sound.
- (51) I will eat the food without making " Suru Suru " sound.
- (52) I will eat the food without licking my palms.

* Pallatthikā is a sort of an easy chair made of cloth, says D. Kosami p. 137 "Budda Sanghaca paricaya",

** Curry should be equal to $\frac{1}{4}$ of rice. Samanta Pasādikā No. 34.

- (53) I will eat the food without licking the bowl.
- (54) I will eat the food without licking my lips.
- (55) I will not hold the water jug with soiled hand.
- (56) I will not throw water in the midst of house, with which alms bowl is rinsed and which (water) contains grain.
- (57) I will not preach the norm to a man, who though not sick, holds an umbrella on his head.
- (58) I will not-preach the norm to a man, who though not sick, holds a stick in his hand.
- (59) I will not preach the norm to a man, holding a sword in hand.
- (60) I will not preach the norm to a man holding a weapon in his hand and not sick.
- (61) I will not preach the norm to a man wearing wooden slippers and who is not sick.
- (62) I will not preach norm to a man wearing sandals and who is not sick.
- (63) I will not preach norm to a man seating in a vehicle and who is not sick.
- (64) I will not preach norm to a man lying in bed and who is not sick.
- (65) I will not preach norm to a person lolling in an easy chair and who is not sick.
- (66) I will not preach norm to a man wearing a turban on his head but not sick.
- (67) I will not preach norm to a man with head covered but who is not sick.
- (68) I will not preach the Dhamma, sitting on the ground to a man who is sitting on a seat and who is not sick.
- (69) I will not preach the norm sitting on a lower seat, to a man who is sitting on higher seat.
- (70) I will not preach the norm standing, to a man who is sitting and who is not sick.
- (71) I will not preach norm to a man walking in front of me and who is not sick.
- (72) I will not preach to a man while walking out of the path, to a man who is walking on the path and who is not sick.
- (73) I will not ease myself (obey the call call of nature) with standing posture when not sick.

(74) I will not ease myself or spit in the grass of fields, when not sick.

(75) I will not ease myself or spit, into the water when not sick.

These seventy five rules are common to both Communities. (Bhikkhu and Bhikkunīs)

Miss I. B. Horner in the 'introductory'⁷⁰ notes points out that the Rules of Sekhiya—Training could be divided into three parts, namely (i) Rule to 1 to 56 concerned with etiquette and decency; polite behaviour to be shown by recluse while visiting houses for alms-food. (ii) Rule No. 57 to 72 which are concerned with the regard to be accorded to Dhamma, for they lay down that it should not be taught to people who, shut the door to both a respectful giving and a respectful hearing of Dhamma; and (iii) Rule Nos. 73 to 75 are concerned with unsuitable ways of obeying the calls of nature and of spitting. The division given by the late Prof. D. Kosambi⁷¹ is more analytical and exhaustive. He puts these sekhiya rules in four categories and remarks :—

(1) Rule No. 1 to 26 help to develop the character of a nun or monk. (2) Rule No. 27 to 56 exclusively for receiving food and partaking of food. (3) Rule No. 57 to 72 are concerned with the Dhamma. (4) Rule No. 72 to 75 are mere etiquette, regarding obeying the call of nature.

It is really very interesting to see, the Buddhist Church so particular about minor and insignificant formalities and etiquettes. All these rules go to mould (outward) personality of monk or nun. The person, who is governed by these rules is bound to impress and create a good opinion in society. Thus these rules may have helped the Buddhist Community at large. These rules do not only teach a recluse to behave properly in the society; but also guide him to lead a dignified life. Rules also foster his self-respect and protect him from having to stoop down to a humiliating position. These minor precepts have a great potentiality in creating confidence, self-reliance and self-assertiveness in the Bhikkhu and Bhikkhuni and thereby command confidence as respect of those who come in their contact. The rules are specially meant for the welfare of the society. The object is to make the members of the Order conscious of the help they received from the society, and in return they were expected to show gratitude to them, by way of decent behaviour. These rules initiate the recluse to set an example, and by their actions and words be an inspiration to the society in which he lives.

Adhikarana Samatha Rules :—

1. *Sammukkhā Vinaya* : If a nun commits an offence and is thus charged by other nuns, then the matter should be brought before the Saṅgha. Saṅgha will settle the matter after the necessary enquiry.

2. *Satī Vinaya* : The rule lays the procedure in the case of the Arahantas. When an Arhant is charged (falsely) by another nun or monk, then the Arhanta proves to the Saṅgha that he has been wrongly charged. If he is again charged with the same offence by other members of Order then the Saṅgha will not pay any attention to such charges.

3. *Amūḷha Vinaya* : If a recluse goes mad and commits offences in his madness, and after recovering from it, when is brought before the Saṅgha for enquiry, confesses that he remembers not or slightly remembers, then the Saṅgha shall exonerates him from the charge and from that day onwards he is considered as sane.

4. *Patīṇṇā* : No one should be charged in one's absence. if a recluse is charged (in his or her presence) with offence which he or she accepts, then the matter should be settled.

5. *Yebhuyyasikā* : When a matter cannot be settled then it should be settled by recording votes. Then with the consent of the whole Assembly, one experience and eminent person is chosen to be in charge for receiving voting sticks. After having received voting sticks and counted them he declares the result.

6. *Papīyyasikā* : If a recluse first accepts the offence for which he is charged ; but in another moment he denies it and keeps on wavering. On such occasions the Saṅgha should put ban on him (with the consideration that he may suffer his own evil).

7. *Tiṇavathāraka* : When there are schisms in the Saṅgha then both the parties should be admonished to protect the solidarity of the community. This is so called because just as one conceals a soil ground with grass, so also the Saṅgha covers minor, insignificant wrongs (or rather cracks) with setting the matter right.

These seven proceedings are common to both the Communities. Three times should the Saṅgha be asked whether it is pure in respect of these seven matters.

These proceedings display a healthy and democratic attitude of the Buddhist Church. Individual's opinion was being respected

and even a guilty person was given a chance to express his views. In all such matters the Saṃgha followed the democratic tradition in the real sense of the term. Thus we observe that protection was given to the elderly, experienced and eminent Arahants. The distribution of voting papers (Salakā) is a landmark in ancient Indian civilization. These rules further throw light on the administrative capacity of the Church. As far as possible the main spring was to uphold good will amongst the members of the Order. Arahantas, who were considered as perfect ones, were given honourable position. The sobriety and foresight shown in this body of rules is indeed remarkable.

Thus, we observe that the nun had to abide by 311 laws while the monk by 227 laws. It is usually said that Vinaya laws are partial to the monks and have imposed more rules on nuns. I think critics generally come to such presumptions by looking at the number of the rules observed by nuns and monks. But this is a wrong approach to the subject. Let us analyse the rules of monks and nun. Nun had to follow 311 laws to wit. 8 Pārājika 17 Saṃghādisesa : 30 Nissaggiya : 166 Pācittiya : 8 Pāṭidesaniya : 75 sekhiyā ; 7 Adhikarāṇa Samatha rules. On the other hand monk had to follow 227 law namely : 4 Pārājika : 13 Saṃghādisesa, 2 Aniyata, 30 Nissaggiya, 92 Pācittiya 4 Pāṭidesaniya, 75 Sekhiya 7 Adhikarāṇa Samatha. Thus we observe that out of 311 rules of the nun and 227 rules of the monk, a large number of the rules are common. They are as follows* :—

4 Pārājika rules are common to both communities.

7 Saṃghādisesa rules are common to both communities, to wit :

| Bhikkhuni | | | Bhikkhu | | |
|-----------|----|---|----------|----|--|
| Rule No. | 7 | = | Rule No. | 5 | |
| | 8 | = | | 8 | |
| | 9 | = | | 9 | |
| | 14 | = | | 10 | |
| | 15 | = | | 11 | |
| | 16 | = | | 12 | |
| | 17 | = | | 13 | |

* See, Vinaya texts Part I, S.B.E. Vol. XIII, pp. 8-55 ; or R. P. Vadekar, Patimokkha, Poona, 1939, pp. 1-54.

18 Nissaggiya rules are common to both communities, to wit :

| Bhikkhuni | | Bhikkhu | |
|-----------|----|---------|------------|
| Rule No. | 13 | = | Rule No. 1 |
| | 14 | = | 2 |
| | 15 | = | 3 |
| | 16 | = | 6 |
| | 17 | = | 7 |
| | 18 | = | 8 |
| | 19 | = | 9 |
| | 20 | = | 10 |
| | 21 | = | 17 |
| | 22 | = | 19 |
| | 23 | = | 20 |
| | 24 | = | 22 |
| | 25 | = | 23 |
| | 26 | = | 25 |
| | 28 | = | 27 |
| | 29 | = | 28 |
| | 30 | = | 30 |

70 Pācittiya rules are common to both communities, to wit :

| Bhikkhuni | | Bhikkhu | |
|-----------|---------|---------|---------------|
| Rule No. | 97-106 | = | Rule No. 1-10 |
| | 107-116 | = | 11-20 |
| | 117-118 | = | 31-32 |
| | 119 | = | 34 |
| | 120-121 | = | 37-38 |
| | 122 | = | 40 |
| | 123-144 | = | 42-63 |
| | 145 | = | 65 |
| | 146-160 | = | 68-82 |
| | 161 | = | 84 |
| | 162-164 | = | 86-88 |
| | 165 | = | 90 |
| | 166 | = | 92. |

75 Sekhiya rules are common to both communities.

7 Adhikarana Samatha rules are common to both communities.*

Thus, 181 rules are common to both communities. Therefore, 46 rules to wit: 6 Sanghadisesa., 12 Nissaggiyas, 2 Aniyata, 22

* I have already pointed out the rules which are not common at the end of each group.

Pācittiya and 4 Patidesaniya, were exclusively meant for monks. Similarly, 130 rules, to wit : 4 Parajika, 10 Sanghadisesa, 12 Nissaggiya, 96 Pacittia and 8 patidesaniya, were exclusively meant for nuns. Accordingly, we see that the burden of 84 more rules was imposed on women. Looking to this large difference in number, one is inclined to think that favouritism was shown to monks ; but considering the nature of the rules the gap of difference is almost nullified and made insignificant. Most of these rules are either corollary to another or explanatory or a mere clarification of the point. The scrutiny of these rule (which are exclusively meant for nuns), will reveal that nothing is so severe or unjustified as consider. There appears no motive to degrade woman by way of introducing these extra 84 rules, as critics hold.

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