

## A Transgender Monk

(Vi-1, P. 43/ E. 54)

*Tena kho pana samayena aññatarissā bhikkhuniyā purisalīṅgaṃ pātubhūtaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi bhikkhave taṃ yeva upajjhaṃ tameva upasampadaṃ tāniyeva vassāni bhikkhūhi saṃgamituṃ. Yā āpattiyo bhikkhunīnaṃ bhikkhūhi sādharmaṇā, tā āpattiyo bhikkhūnaṃ santike vuṭṭhātuṃ. Yā āpattiyo bhikkhunīnaṃ bhikkhūhi asādharmaṇā, tāhi āpattīhi anāpattīti. (15)*

Now at one time the sign of a male appeared to a nun. They told this matter to the lord. He said: “Monks, I allow a teacher to meet with the monks during the rains, as for the upasampadā ordination, so as in the presence of monks to turn the monks away from those offences which they have in common with nuns, but in those offences of nuns which are offences not in common with monks, there is no offence (for the monks).”

### Exercise—

In the sentences below, fill up every parenthesis with English or Pāli accordingly:

1. *Tena kho pana samayena ( ) aññatarissā bhikkhuniyā ( ) purisalīṅgaṃ ( ) pātubhūtaṃ hoti ( ).*  
On one occasion ( ) the sign of a male ( ) appeared ( ) to a nun ( ).
2. *Bhagavato ( ) etamatthaṃ ( ) ārocesuṃ ( ).*  
They told ( ) this matter ( ) to the Buddha ( ).
3. *“Anujānāmi ( ), bhikkhave ( ), taṃ yeva upajjhaṃ ( ) tameva upasampadaṃ ( ) tāniyeva vassāni ( ) bhikkhūhi ( ) saṃgamituṃ ( ).*  
“Monks ( ), I allow ( ) that very preceptorship ( ), that very ordination ( ), and those very rains ( ), and to join ( ) with monks ( ).  
[He said: “Monks, I allow a teacher to meet with the monks during the rains, as for the upasampadā ordination, so as in the presence of monks]
4. *Yā āpattiyo ( ) bhikkhunīnaṃ ( ) bhikkhūhi ( ) sādharmaṇā ( ), tā āpattiyo ( ) bhikkhūnaṃ ( ) santike ( ) vuṭṭhātuṃ ( ).*  
Whatever offences ( ) of nuns ( ) are identical ( ) with monks’ ( ) [I allow him] to cure ( ) those offences ( ) in the presence ( ) of monks ( ).  
[to turn the monks away from those offences which they have in common with nuns]
5. *Yā āpattiyo ( ) bhikkhunīnaṃ ( ) bhikkhūhi ( ) a-sādharmaṇā ( ), tāhi āpattīhi ( ) anāpattīti ( )” iti ( ).*  
Whatever offences ( ) of nuns ( ) are un-identical ( ) with monks’ ( ) there is no offence with those offences ( ).  
[but in those offences of nuns which are offences not in common with monks, there is no offence (for the monks).]

## Notes

The Buddha said this to answer these questions:

1. could this monk keep his preceptor (when originally ordained as a nun)?
2. Should he re-ordain as a monk because he was ordained as a nun?
3. Could he keep his monastic years accumulated as a nun?
4. Could he be together with other monks because he was a nun before?
5. What about the offenses that he might incur when he was a nun that he did not have a chance to cleanse them?

## English Translation by I. B. Horner & Bhikkhu Brahmali

69. Now at one time the characteristics of a woman<sup>1</sup> appeared on a certain monk. They informed the Master. He said: "Monks, I allow that very discipleship, that very ordination,<sup>2</sup> those years as a monk, to be transferred to the nuns. Those offences that the monks have in common with the nuns are to be dealt with in the presence of the nuns. For those offences that the monks do not have in common with the nuns, there is no offence."

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<sup>1</sup> Itthiliṅga.

<sup>2</sup> Taṃ yeva upajjhaṃ taṃ eva upasampadaṃ, explained at Vin-a.273 as pubbe gahitaupajjhaṃ eva pubbe kataupsampadaṃ eva ca anujānāmi, which seems to mean: I allow the teacher who was taken before, the upasampadā that was conferred before ...