

# Gender Transformation in the Vinayapitaka of the Theravadins

In the Pali Vinaya there are many discussions to be found about the legal consequences of gender transformation<sup>1</sup> in the case of monks or nuns. Kieffer-Pülz gives among other sources the Pali text of Vin. III 35, 12-24 and points out that – as already mentioned by Bapat - the translation by I.B. Horner<sup>2</sup> is not easy to understand and therefore re-translates it into German. Here the translation into English:

„Now at that time the sign of a woman appeared on a monk. They told this matter to the Blessed One. [The Blessed One said:] „Monks, I allow to keep exactly the teacher (upajjhāya) [who was taken before], exactly the ordination [one has received before], exactly the years [one has been ordained for as a monk] in relation to the nuns; [I allow] those offences which monks have in common with nuns to remove among the nuns [i.e. to rehabilitate oneself within the order of nuns]. According to those offences of monks which are not in common with nuns there is no offence [for a monk who emerged from a nun].

Now at that time the sign of a man appeared on a nun. They told this matter to the Blessed One. [The Blessed One said:] „Monks, I allow to keep exactly the teacher (upajjhāya) [who was taken before], exactly the ordination [one has received before], exactly the years [one has been ordained for as a nun] in relation to the monks; [I allow] those offences which nuns have in common with monks to remove among the monks [i.e. to rehabilitate oneself within the order of monks]. According to those offences of nuns which are not in common with monks there is no offence [for a nun who emerged from a monk].

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1 Petra Kieffer-Pülz (Weimar): Die Geschlechtsumwandlung bei buddhistischen Mönchen und Nonnen und ihre rechtlichen Konsequenzen. Lecture at the 29. Orientalistentag 2004. The author kindly send me her manuscript.

2 Book of the Discipline, Part I, p. 54.