

# Theravāda Collection on Monastic Law

Bhikkhu Brahmali



# THE RAVĀDA COLLECTION ON MONASTIC LAW

A translation of the Pali Vinaya Piṭaka into English



*translated and introduced by*

BHIKKHU BRAHMALI

VOLUME 3

Bi Vb

ANALYSIS OF RULES FOR NUNS

BHIKKHUNĪ VIBHAṄGA

❁ SUTTACENTRAL

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# NUNS' RULES AND THEIR ANALYSIS

# Expulsion



Bi Pj 1–4

## Rules shared in common with monks

*Sādhāraṇapārājika*

*The pārājika rules 1–4 for nuns are not found in any manuscript.  
Tradition says they are similar to the corresponding rules for monks.*

## The training rule on above the knees

*Ubbhajāṇumaṇḍalikā*

### Origin story

*Homage to the Buddha, the Perfected One, the fully Awakened One*

- 1.1 At one time when the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery,<sup>1</sup> Migāra's grandson Sālha wanted to build a dwelling for the Sangha of nuns. He went to the nuns and said, "Venerables, I wish to build a dwelling for the Sangha of nuns. Please get me the nun in charge of building work."
- 1.6 At that time four sisters had gone forth as nuns: Nandā, Nandavatī, Sundarīnandā, and Thullanandā. Of these, the nun Sundarīnandā had gone forth when she was young, and she was beautiful, intelligent, skilled, and diligent, and she possessed good judgment in regard to doing and arranging things well. After appointing Sundarīnandā to be in charge of building work, the Sangha made her work with Sālha. As a consequence of this, Sundarīnandā would often go to Sālha's house to ask for tools, whether an adz, a hatchet, an ax, a spade, or a chisel. And Sālha would often go to the nuns' dwelling place to find out about the progress of the building work. And because they saw each other frequently, they fell in love.
- 1.14 But because Sālha could not find any opportunity to be intimate with Sundarīnandā, he invited the Sangha of nuns for a meal. When preparing the seats in the dining hall, he counted the number of nuns senior to Venerable Sundarīnandā and placed their seats to one side, and he counted the number of nuns junior to her and placed their seats on the other side. He then placed Sundarīnandā's seat in a concealed spot in a corner. In this way the senior nuns

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1. The numbering begins with five because the first four rules have been omitted. This is because these rules are almost identical to the rules entailing expulsion for the monks, the only difference being the first rule, which is worded slightly differently.

would think she was seated close to the junior ones and the junior nuns would think she was seated close to the senior ones. Soon afterwards he informed the Sangha that the meal was ready.

Sundarīnandā thought, “Sālha hasn’t prepared a meal for the Sangha as a service, but because he wants to be intimate with me. If I go, I will get into trouble.” She then told a nun who was her pupil, “Go and bring back almsfood for me. If anyone asks about me, tell them I’m sick.” 1.18

“Yes, Venerable,” she replied. 1.21

Soon afterwards Sālha was standing outside his gatehouse repeatedly inquiring after Sundarīnandā: “Venerables, where’s Venerable Sundarīnandā?” The nun who was Sundarīnandā’s pupil told him: “She’s sick. I’m bringing her almsfood.” Sālha thought, “I invited the Sangha of nuns because of Sundarīnandā,” and after telling the people there to serve the meal to the Sangha of nuns, he left for the nuns’ dwelling place. 1.22

Just then Sundarīnandā was standing outside the monastery gatehouse longing for Sālha. When she saw him coming, she entered the dwelling, put on her upper robe so that it covered her head, and lay down on her bed. Sālha approached her and said, “Venerable, what’s wrong with you? Why are you lying down?” 1.27

“That’s what happens when you desire someone who doesn’t desire you in return.” 1.30

“What do you mean I don’t desire you? I just couldn’t find an opportunity to be intimate with you.” And both having lust, he made physical contact with Sundarīnandā. 1.31

Just then a nun who was weak from old age and had problems with her feet was lying down not far from Sundarīnandā. She saw how Sālha made physical contact with Sundarīnandā while both of them had lust. She complained and criticized her, “How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?” That nun then told the nuns what had happened. The nuns of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, 1.34

and fond of the training, complained and criticized her, “How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?” Those nuns then told the monks. And the monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, criticized her in the same way.

1.41 After rebuking the nun Sundarīnandā in many ways, they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the nun Sundarīnandā acted like this?”

1.44 “It’s true, Sir.”

1.45 The Buddha rebuked her, “It’s not suitable, monks, it’s not proper for the nun Sundarīnandā, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could Sundarīnandā consent to a man making physical contact with her, when they both had lust? This will affect people’s confidence, and cause some to lose it.” And the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

1.51 “Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad nuns, for the ease of good nuns, for the restraint of the corruptions relating to the present life, for the restraint of the corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training.

1.53 And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a lustful nun consents to a lustful man making physical contact with her, to touching her, to taking hold of her, to contacting her, or to squeezing her, anywhere below the collar bone but above the knees, she too is expelled and excluded from the community. The training rule on above the knees.’”**

## Definitions

**A:** whoever, of such a kind, of such activity, of such caste, of such name, of such family, of such conduct, of such behavior, of such association, who is senior, who is junior, or who is of middle standing—this is called “a.”

**Nun:** she is a nun because she lives on alms; a nun because she has gone over to living on alms; a nun because she wears a patchwork cloth; a nun by convention; a nun on account of her claim; a “come, nun” nun; a nun given the full ordination by taking the three refuges; a good nun; a nun of substance; a trainee nun; a fully trained nun; a nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand. The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Lustful:** having lust, longing for, in love with.

**Lustful:** having lust, longing for, in love with.

**Man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

**Below the collar bone:** down from the collar bone.

**Above the knees:** up from the knees.

**Making physical contact:** making mere physical contact.

**Touching:** touching here and there.

**Taking hold of:** the mere taking hold of.

**Contacting:** mere contacting.

**Consents to squeezing:** consents to the taking hold of a bodily part and then pressing.

**She too:** this is said with reference to the preceding offenses entailing expulsion.

**Is expelled:** just as a man with his head cut off is unable to continue living by reconnecting it to the body, so is a lustful nun who consents to a lustful man making physical contact with her, to touching her, to taking hold of her, to contacting her, or to squeezing her, anywhere below the collar bone but above the knees, not a monastic, not a daughter of the Sakyan. Therefore it is said “she is expelled.”

**Excluded from the community:** Community: joint legal procedures, a joint recitation, the same training—this is called “community”. She does not take part in this—therefore it is called “excluded from the community”.

## Permutations

*Both having lust: contact below the collar bone but above the knees*

- 2.2.1 If both have lust and either of them makes physical contact, below the collar bone but above the knees, body to body, she commits an offense entailing expulsion.<sup>2</sup> If either of them, with their own

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2. No agent is given for the verb *āmasati*. According to the phrasing of the rule, one would think that it is the man who is making contact, but at Bi Pj 5:2.2.29.1 below it seems to be the nun who is making contact. I therefore take it that in the present instance the person who contacts might be either one of them. This is also the commentarial interpretation at Sp 2.659: *Kāyena kāyaṃ āmasatīti bhikkhunī yathāparicchinna kāyena purisassa yaṅkiṇci kāyaṃ puriso vā yena kenaci kāyena bhikkhunīyā yathāparicchinnaṃ kāyaṃ āmasati, ubhayathāpi bhikkhunīyā pārājikam*, “Makes physical contact body to body means: the nun makes physical contact with whatever (part of the) body of a man by means of the delimited part of her body (that is, below the collar bone and above the knees), or the man makes physical contact with the delimited part of the nuns body by means of whatever (part of his) body; in both cases the nun commits an offense entailing expulsion.”

body, makes physical contact with something connected to the other's body, she commits a serious offense. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits a serious offense. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct. 2.2.5

*Both having lust: contact above the collar bone or below the knees*

If either of them makes physical contact, above the collar bone or below the knees, body to body, she commits a serious offense. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. 2.2.8.1

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct. 2.2.12

*Only the nun having lust: contact below the collar bone but above the knees*

- 2.2.15.1 If only the nun has lust and either of them makes physical contact, below the collar bone but above the knees, body to body, she commits a serious offense.<sup>3</sup> If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.
- 2.2.19 If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

*Only the nun having lust: contact above the collar bone or below the knees*

- 2.2.22.1 If either of them makes physical contact, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If ei-

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3. The Pali just says that, "One of them has lust", *ekatoavassute*, without specifying who. However, it seems reasonable that this should refer to the nun, since it hard to imagine she would incur an offense if her mind were pure. This supposition is supported by Sp 2.662: *Ekatoavassuteti ettha kiñcāpi ekatoti avisesena vuttam, tathāpi bhikkhuniyā eva avassute sati ayaṃ āpattibhedo vuttoti veditabbo*, "'One of them has lust': here, although it is said 'one of them' without distinction, still it is to be understood that this offense is said to be incurred only when the nun has lust."



ther of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct. 2.2.26

*Both having lust: contact with other beings below the collar bone but above the knees*

If both have lust and she makes physical contact with a spirit, a ghost, a *paṇḍaka*, or an animal in human form, below the collar bone but above the knees, body to body, she commits a serious offense.<sup>4</sup> If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. 2.2.29.1

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct. 2.2.33

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4. In this case, it seems implied by the genitive case ending for the various kinds of non-human beings that it is only the nun who is making the contact. That the non-human in question is male is implied by the fact that there is no offense for touching a human female.

*Both having lust: contact with other beings above the collar bone or below the knees*

2.2.36.1 If she makes physical contact with them, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

2.2.40 If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

*Only the nun having lust: contact with other beings below the collar bone but above the knees*

2.2.43.1 If only the nun has lust and she makes physical contact with them, below the collar bone but above the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

2.2.47 If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with

something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

*Only the nun having lust: contact with other beings above the collar bone or below the knees*

If she makes physical contact with them, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. 2.2.50.1

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct. 2.2.54

## Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she does not consent; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender. 2.3.1

*The fifth offense entailing expulsion is finished.<sup>5</sup>*

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5. The Pali says the “first offense”, but since I am including the four rules entailing expulsion that the nuns have in common with the monks, I get “fifth offense” instead. That this is the correct way of counting is confirmed by the word-commentary of the present rule, which states that the *pi*, “too”, of *ayampi*

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refers to the preceding *pārājika* rules. The equivalent adjustment is required for the next three rules entailing expulsion.

## The training rule on those who conceal offenses

*Vajjappaṭicchādikā*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nun Sundarīnandā  
was pregnant by Migāra's grandson Sālha. When the fetus got large,  
she concealed her condition. And when the fetus was fully grown,  
she disrobed and gave birth.

The nuns said to the nun Thullanandā, “Venerable, Sundarīna- 1.5  
ndā gave birth shortly after disrobing.” “Could it be that she was  
pregnant while she was still a nun?”

“Yes, Venerables.” 1.8

“But, Venerable, when you knew that a nun had committed an 1.9  
offense entailing expulsion, why didn't you either confront her  
yourself or tell the community?”

“Her disrepute is my disrepute, her infamy is my infamy, her 1.10  
notoriety is my notoriety, her loss is my loss. Why would I tell  
others of my own disrepute, infamy, notoriety, and loss?”

The nuns of few desires complained and criticized her, “How 1.12  
could Venerable Thullanandā, knowing that a nun had committed  
an offense entailing expulsion, neither confront her herself nor tell  
the community?”

Then those nuns told the monks what had happened, and the 1.14  
monks in turn told the Buddha. Soon afterwards the Buddha had  
the Sangha gathered and questioned the monks: “Is it true, monks,  
that the nun Thullanandā acted like this?”

“It's true, Sir.” 1.18

The Buddha rebuked her ... “How could the nun Thullanandā, 1.19  
knowing that a nun had committed an offense entailing expulsion,  
neither confront her herself nor tell the community? This will

affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun knows that a nun has committed an offense entailing expulsion, but she neither confronts her herself nor tells the community, and afterward—whether that nun remains or has died or has been expelled or has converted—she says, "Venerables, although I previously knew that this nun was like this, I thought, 'I will neither confront her myself nor tell the community,'" she too is expelled and excluded from the community. The training rule on those who conceal offenses.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Knows:** she knows by herself or others have told her or she has told her.<sup>6</sup>

**Has committed an offense entailing expulsion:** she has committed any one of the eight offenses entailing expulsion.

**She neither confronts her herself:** she does not herself accuse her.

**Nor tells the community:** she does not tell other nuns.

**Whether that nun remains or has died:** Remains: what is meant is that she remains as a nun.<sup>7</sup> Has died: what is meant is that she has passed away.

6. "She has told her" presumably means that the nun who has committed the offense has spoken about it.

7. Vin-vn-ṭ 1989: *Saliṅge tu ṭhitāyāti pabbajjāliṅgeyeva ṭhitāya*, "For one remaining in the characteristic means: for one remaining in the characteristic of being gone forth."

**Has been expelled:** she has either disrobed herself or been expelled by others.

**Has converted:** what is meant is that she has joined another religious community.

**Afterward she says, “Venerables, although I previously knew that this nun was like this, I thought, ‘I will neither confront her myself’”:** “I won’t accuse her myself.”

**“Nor tell the community”:** “Nor tell other nuns.”

**She too:** this is said with reference to the preceding offenses entailing expulsion.

**Is expelled:** just as a fallen, withered leaf is incapable of becoming green again, so is a nun who knows that a nun has committed an offense entailing expulsion, but who thinks, “I will neither confront her myself nor tell the community,” by the mere fact of abandoning her duty, not a monastic, not a daughter of the Sakyan. Therefore it is said “she is expelled.”

**Excluded from the community:** Community: joint legal procedures, a joint recitation, the same training—this is called “community”. She does not take part in this—therefore it is called “excluded from the community”.

## Non-offenses

There is no offense: if she does not tell because she thinks there will be quarrels or disputes in the Sangha; if she does not tell because she thinks there will be a schism or fracture in the Sangha; if she does not tell because she thinks the person she is telling about is cruel and harsh and that she might become a threat to life or the monastic life; if she does not tell because she does not see any suitable nuns; if she does not tell, but not because she wants to conceal; if she does not tell because she thinks the other person will be known through her own actions; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender. 2.2.1

*The sixth offense entailing expulsion is finished.*

## The training rule on taking sides with one who has been ejected

*Ukkhittānūvattikā*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery, the nun Thullanandā was taking sides with the monk Ariṭṭha, an ex-vulture-killer, who had been ejected by a unanimous Sangha.
- 1.3 The nuns of few desires complained and criticized her, “How can Venerable Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha?” ... “Is it true, monks, that the nun Thullanandā is doing this?”
- 1.6 “It’s true, Sir.”
- 1.7 The Buddha rebuked her ... “How can the nun Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun takes sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction—and who is disrespectful, who has not made amends, and who has not made friends, the nuns should correct her like this: “Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction. He’s disrespectful, hasn’t made amends, and hasn’t made friends. Venerable, don’t take sides with this monk.” If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not**



stop, she too is expelled and excluded from the community. The training rule on taking sides with one who has been ejected.”

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A unanimous Sangha:** those belonging to the same Buddhist sect and staying within the same monastery zone.

**Who has been ejected:** who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

**In accordance with the Teaching, the Monastic Law:** in accordance with that Teaching, in accordance with that Monastic Law.<sup>8</sup>

**In accordance with the Teacher’s instruction:** in accordance with the Victor’s instruction, in accordance with the Buddha’s instruction.

**Who is disrespectful:** he does not heed the Sangha, groups of monks, individual monks, or legal procedures.

**Who has not made amends:** he has been ejected and not readmitted.

**Who has not made friends:** monks belonging to the same Buddhist sect is what is meant by “friends”. He is not together with them—therefore it is called “who has not made friends”.

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8. Sp 2.669: *Dhammenāti bhūtena vatthunā. Vinayenāti codetvā sāretvā. Padabhājanam panassa “yena dhammena yena vinayena ukkhitto sukkhitto hoti”ti imamadhippāyamattam dassetum vuttam*, “*Dhammena*: according to truth, according to the rule. *Vinayena*: having accused, having reminded. But the word analysis is spoken to show just this meaning: ‘*Yena dhammena yena vinayena* means ejected, properly ejected.’”

**Takes sides with:** she has the same view, the same belief, the same persuasion as he does.

**Her:** that nun who supports one who has been ejected.

2.1.25 **The nuns:** other nuns who see it or hear about it. They should correct her like this:

2.1.26 “Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction. He’s disrespectful, hasn’t made amends, and hasn’t made friends. Venerable, don’t take sides with this monk.” And they should correct her a second and a third time.

2.1.30 If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.1.33 That nun, even if she has to be pulled into the midst of the Sangha, should be corrected like this:

2.1.34 “Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction. He’s disrespectful, hasn’t made amends, and hasn’t made friends. Venerable, don’t take sides with this monk.” They should correct her a second and a third time.

2.1.38 If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

2.1.41 **Should press her:** “And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

2.1.43 ‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. If the Sangha is ready, it should press her to make her stop. This is the motion.

2.1.47 Please, Venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law,

and the Teacher's instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn't approve should speak up. For the second time I speak on this matter ... For the third time 2.1.53  
I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha 2.1.55  
approves and is therefore silent. I'll remember it thus."

After the motion, she commits an offense of wrong conduct.<sup>9</sup> 2.1.57

After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing expulsion.

**She too:** this is said with reference to the preceding offenses entailing expulsion.

**Is expelled:** just as an ordinary stone that has broken in half cannot be put together again, so is a nun who does not stop when pressed three times not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled."

**Excluded from the community:** Community: joint legal procedures, a joint recitation, the same training—this is called "community". She does not take part in this—therefore it is called "excluded from the community".

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, but 2.2.1  
she does not stop, she commits an offense entailing expulsion. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing expulsion. If it is a

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9. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as in Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing expulsion.

- 2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

## Non-offenses

- 2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

*The seventh offense entailing expulsion is finished.*

## The training rule having eight parts

*Aṭṭhavatthukā*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns from the group  
of six, being lustful and aiming to indulge in inappropriate sexual  
conduct, consented to lustful men holding their hands and the  
edge of their robes, and they stood with them, chatted with them,  
went to rendezvous with them, consented to men coming to them,  
entered covered places with them, and disposed their bodies for  
that purpose.

The nuns of few desires complained and criticized them, "How 1.3  
can the nuns from the group of six do such things?" ... "Is it true,  
monks, that those nuns do these things?"

"It's true, Sir." 1.6

The Buddha rebuked them ... "How can the nuns from the 1.7  
group of six, being lustful and aiming to indulge in inappropriate  
sexual conduct, consent to lustful men holding their hands and  
the edge of their robes, and how can they stand with them, chat  
with them, go to rendezvous with them, consent to men coming  
to them, enter covered places with them, and dispose their bodies  
for that purpose? This will affect people's confidence ..." ... "And,  
monks, the nuns should recite this training rule like this:

### Final ruling

**'If, for the purpose of indulging in inappropriate sexual conduct,  
a lustful nun consents to a lustful man holding her hand and the  
edge of her robe, and she stands with him and chats with him  
and goes to a rendezvous with him and consents to him coming  
to her and enters a covered place with him and disposes her**

body for him for that purpose, she too is expelled and excluded from the community. The training rule having eight parts.’”<sup>10</sup>

10. Although the rule reads *vā*, “or”, between each action, it is clear from the word commentary below that doing a single action is not enough to commit an offense entailing expulsion. Thus it seems clear that all eight actions need to be done to incur the full offense. This is also the position of the commentary at Sp 2.676: *Yā pana ekaṃ vā vatthum satta vā vatthūni satakkhattumpi pūreti, neva assamaṇī hoti*, “Even if she fulfills one of the eight or seven of the eight a hundred times, she is not expelled.” Moreover, according to the Kaṅkhāvitaraṇī commentary, there is only a full offense if the nun does not (sincerely) confess any of the previous seven partial transgressions before committing the eighth one: *Tasmā yā ekaṃ āpannā dhuranikkhepaṃ katvā desetvā puna kilesavasena āpajjati, puna pi deseti, evam aṭṭhamam paripūrenti pi pārājika na hoti*, “Therefore, if she has committed one (of the actions), but then makes a pledge of obligation (to practice the rules) and then confesses, if she then commits an offense again because of defilements, and confesses again, then even if she fulfills the eighth factor, she does not commit an offense entailing expulsion.” That *vā* can be understood as a conjunctive is actually attested throughout Pali, and it seems Sanskrit, literature. For instance, SED says this: “*vā* is sometimes interchangeable with *ca* and *api* ...” Closer to home, the Pali commentaries frequently gloss *vā* as a conjunction, defining it with the terms *samuccaya* and *sampiṇḍana*, both of which refer to coming together, rather than disjunction. A particularly instructive case is found at Kd 6:28.8.9–28.8.10, where we find the following: *Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—aggito vā udakato vā abbhantarato vā mithubhedā*, “But there will be three dangers for Pāṭaliputta: fire, water, and internal dissent.” Here the text is specific that there will be three dangers and so the *vā*, “or”, cannot mean that only one of the three alternatives will occur. At the same time, it seems unlikely that the three should be seen as happening simultaneously, which may explain why *ca*, “and”, is not used. It follows that *vā* here should most likely be understood conjunctively in the sense of all three occurring, but not conjunctively in the sense of happening simultaneously. Now this is exactly parallel to the situation in the present *pārājika* rule. In this rule we have eight factors, all of which need to be fulfilled, but not at the same time. Based on this precedent, and the explanation found in the Vibhaṅga, I believe it is only reasonable to render *vā* as “and” also in the present rule. Finally, I am told that *ca* and *vā* are so similar in Sinhala characters that they are often confused when manuscripts are copied. In fact, this phenomenon is known to the commentaries *Silakkhandhavagga-Abhinavaṭṭikā* 166: *Adhunā hi katthaci potthake vā-saddo, ca-saddopi dissati*, “For recently, in some places in the written book the word *vā* is seen, but also the word *ca*.” My thanks to

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Lustful:** having lust, longing for, in love with.

**Lustful:** having lust, longing for, in love with.

**Man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

**Consents to holding her hand:** hand: from the elbow to the tip of the nails. If, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her above the collar bone or below the knees, she commits a serious offense.

**And the edge of her robe:** if, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her sarong or upper robe, she commits a serious offense.

**And stands with him:** if, for the purpose of indulging in inappropriate sexual conduct, she stands within arm's reach of a man, she commits a serious offense.

**And chats with him:** if, for the purpose of indulging in inappropriate sexual conduct, she stands within arm's reach of a man, chatting with him, she commits a serious offense.

**And goes to a rendezvous with him:** if, for the purpose of indulging in inappropriate sexual conduct, she goes to such-and-such a place when told by a man to do so, then for every step, she commits an offense of wrong conduct. For entering within arm's reach of the man, she commits a serious offense.

**And consents to him coming to her:** if, for the purpose of indulging in inappropriate sexual conduct, she consents to a man

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Ven. Dhammanando who kindly provided me with much of this information. For the rendering of *saṅghāṭi* as “robe”, see the Appendix of Technical Terms.

coming to her, she commits an offense of wrong conduct. When he enters within arm's reach, she commits a serious offense.

**And enters a covered place with him:** if, for the purpose of indulging in inappropriate sexual conduct, she enters a concealed place with any man, she commits a serious offense.

**And disposes her body for him for that purpose:** if, for the purpose of indulging in inappropriate sexual conduct, she disposes her body for a man while standing within arm's reach of him, she commits a serious offense.

**She too:** this is said with reference to the preceding offenses entailing expulsion.

**Is expelled:** just as a palm tree with its crown cut off is incapable of further growth, so is a nun who fulfills the eight parts not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled."<sup>11</sup>

**Excluded from the community:** Community: joint legal procedures, a joint recitation, the same training—this is called "community". She does not take part in this—therefore it is called "excluded from the community".

## Non-offenses

- 2.2.1 There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she does not consent; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

*The eighth offense entailing expulsion is finished.*

- 2.2.11 "Venerables, the eight rules on expulsion have been recited. If a nun commits any one of them, she no longer belongs to the community of nuns. As before, so after, she is expelled and excluded from the community. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I

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11. The Pali actually reads "the eighth part", rather than "the eight parts". This, however, does not mean number eight in the list, but the last of the eight to be completed, whichever that is, and thus it implies the fulfillment of all eight.



ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus."

**The chapter on offenses entailing expulsion in the Nuns'  
Analysis is finished.**

# Suspension

## The training rule on taking legal action

*Ussayavādikā*

Venerables, these seventeen rules on suspension come up for recitation. 0.5

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's monastery. At that time a lay follower who had  
given a storehouse to the Sangha of nuns had died. He had two  
sons, one with and one without faith and confidence, and they di-  
vided their father's property between them. Then the one without  
faith said to the other, "The storehouse is ours; let's allocate it to  
one of us." But the one with faith responded, "No, our father gave  
it to the Sangha of nuns."

A second time they both said the same thing, and a third time 1.11  
the one without faith repeated his proposal. The one with faith  
then thought, "If I get it, I too would give it to the Sangha of nuns,"  
and he said, "Alright, let's allocate it."

But when they allocated it, it fell to the one without faith. He 1.22  
then went to the nuns and said, "Please leave, Venerables, this  
storehouse is mine."

The nun Thullanandā said to him, "No, your father gave it to the 1.25  
Sangha of nuns."

Because they were unable to agree, they asked judges to decide 1.27  
on the matter. They said, "Venerable, who knows that it was given  
to the Sangha of nuns?" Thullanandā replied, "But Sirs, didn't you  
appoint a witness who saw or heard the giving of the gift?" Saying,  
"It's true what the Venerable says," the judges made the storehouse  
the property of the Sangha of nuns.

The defeated man complained and criticized the nuns, "They're 1.34  
not monastics these shaven-headed sluts. How could they take my  
storehouse?" Thullanandā told the judges of this and they punished

him. That man then made a dwelling place for Ājīvaka ascetics not far from the nuns, inciting them to abuse the nuns.

1.41 Once again Thullanandā told the judges and the judges jailed him. People then complained and criticized those nuns, “First the nuns take his storehouse, then they have him punished, and then they have him jailed. Next they’ll have him executed!”

1.46 Nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, “How could Venerable Thullanandā take legal action?”

1.49 Then those nuns told the monks ... “Is it true, monks, that the nun Thullanandā is taking legal action?”

1.51 “It’s true, Sir.”

1.52 The Buddha rebuked her ... “How could the nun Thullanandā take legal action? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun takes legal action against a householder or a householder’s offspring or a slave or a worker or even toward a monastic or a wanderer, then that nun has committed an immediate offense entailing sending away and suspension.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Takes legal action:** what is meant is that she is the initiator of a lawsuit.

**A householder:** anyone who lives at home.<sup>12</sup>

**A householder's offspring:** whoever is an offspring or a sibling.<sup>13</sup>

**A slave:** one born in the household, one who has been bought, one who has been brought back as a captive.

**A worker:** a paid worker, a servant.

**A monastic or a wanderer:** anyone who is a wanderer apart from Buddhist monks, nuns, trainee nuns, novice monks, and novice nuns. If, thinking, "I'll initiate a lawsuit," she looks for a companion or just goes there herself, she commits an offense of wrong conduct. If she tells one other person, she commits an offense of wrong conduct. If she tells a second person, she commits a serious offense. At the end of the lawsuit, she commits an offense entailing suspension.

**An immediate offense:** there is an offense as soon as the misconduct is committed, and no pressing is required.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** only the Sangha gives the trial period for that offense, sends back to the beginning, and rehabilitates—not several nuns, not an individual nun. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

## Non-offenses

There is no offense: if she goes there because people pull her; if she 2.2.1  
is asking for protection; if she tells without specifying a person; if  
she is insane; if she is deranged; if she is overwhelmed by pain; if  
she is the first offender.

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12. *Agāraṃ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

13. For an explanation of these renderings, see Family Relationships in the Appendix of Technical Terms.

*The first offense entailing suspension is finished.*

## The training rule on one who gives the full admission to a female criminal

*Corivutṭhāpikā*

### Origin story

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time in Vesālī the wife of a  
certain Licchavī man was unfaithful. He said to her, "Please stop.  
If you don't, I'll punish you." But she did not listen.

Just then in Vesālī the Licchavī clan had gathered on some busi- 1.6  
ness. That Licchavī man said to them, "Sirs, please give me permis-  
sion in regard to one of my wives."

"What is it with her?" 1.9

"She's unfaithful. I wish to kill her." 1.10

"You may go ahead."<sup>14</sup> 1.11

When his wife heard that her husband wanted to kill her, she 1.12  
took their most valuable possessions and went to Sāvattḥī. There  
she went to the monastics of other religions and asked for the going  
forth, but they refused. She then went to the Buddhist nuns and  
again asked for the going forth, but they too refused. She then went  
to the nun Thullanandā, showed her the goods, and once again  
asked for the going forth. Thullanandā took the goods and gave  
her the going forth.

That Licchavī man then went to Sāvattḥī in search of his wife. 1.20  
When he saw that she had been given the going forth as a nun, he  
went to King Pasenadi of Kosala and said, "Sir, my wife took my  
most valuable possessions and came to Sāvattḥī. Please permit me  
to deal with her."

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14. *Jānāhi*, literally, "You know." The implied meaning is not clear. However, in commenting on a different passage, one of the sub-commentaries, Sp-t 3.330, defines the word as follows: *Jānāhīti cettha paṭipajjāti attho veditabbo*, "And here the meaning of 'you know' is to be understood as 'you undertake'."

- 1.24 “Well then, find her and then inform me.”
- 1.25 “I’ve seen her. She’s gone forth as a nun.”
- 1.26 “If she’s gone forth as a nun, there’s nothing that can be done. The Teaching of the Buddha is well-proclaimed. Let her practice the spiritual life for the full ending of suffering.”
- 1.28 Then that Licchavī man complained and criticized the nuns, “How could the nuns give the going forth to a criminal?”
- 1.30 The nuns heard the complaints of that Licchavī man, and the nuns of few desires complained and criticized her, “How could Venerable Thullanandā give the going forth to a criminal?” The nuns told the monks. ... “Is it true, monks, that the nun Thullanandā did this?”
- 1.35 “It’s true, Sir.”
- 1.36 The Buddha rebuked her ... “How could the nun Thullanandā give the going forth to a criminal? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun, without getting permission from the king or the Sangha or a community or an association or a society, knowingly gives the full admission to a female criminal who is known as sentenced to death, then, except when it is allowable, that nun too has committed an immediate offense entailing sending away and suspension.’**”

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**She knows:** she knows by herself or others have told her or she has told her.



**A female criminal:** any female who has stolen anything worth five *māsaka* coins or more is called “a female criminal”.

**Sentenced to death:** she has been sentenced to death because of her action.

**Is known:** it is known to other people that she has been sentenced to death.

**Without getting permission from:** without having asked permission.

**The king:** where a king reigns, permission should be obtained from the king.

**The Sangha:** what is meant is the Sangha of nuns, and permission should be obtained from that Sangha.

**A community:** where a community governs, permission should be obtained from that community.

**An association:** where an association governs, permission should be obtained from that association.

**A society:** where a society governs, permission should be obtained from that society.

**Except when it is allowable:** unless it is allowable.

**Allowable:** there are two allowable situations: she has gone forth with monastics of another religion or she has gone forth with other Buddhist nuns. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, then, except when it is allowable, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>15</sup> After each of the first two announcements, she commits a serious offense. When the last announcement is finished, the preceptor commits an offense entailing suspension, and the group and the teacher commit an offense of wrong conduct.

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15. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

**That too:** this is said with reference to the preceding offense.

**An immediate offense:** there is an offense as soon as the misconduct is committed, and no pressing is required.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

## Permutations

- 2.2.1 If she is a criminal, and the nun perceives her as such, and she gives her the full admission, except when it is allowable, she commits an offense entailing suspension. If she is a criminal, but the nun is unsure of it, and she gives her the full admission, except when it is allowable, she commits an offense of wrong conduct. If she is a criminal, but the nun does not perceive her as such, and she gives her the full admission, except when it is allowable, there is no offense.
- 2.2.4 If she is not a criminal, but the nun perceives her as such, she commits an offense of wrong conduct. If she is not a criminal, but the nun is unsure of it, she commits an offense of wrong conduct. If she is not a criminal, and the nun does not perceive her as such, there is no offense.

## Non-offenses

- 2.3.1 There is no offense: if she gives her the full admission without knowing that she is a criminal; if she gives her the full admission after getting permission; if she gives her the full admission when it is allowable; if she is insane; if she is the first offender.

*The second offense entailing suspension is finished.*

## The training rule on walking alone to the next village

*Ekagāmantara*

### Origin story

#### *First sub-story*

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, a nun who was a pupil of Bhaddā Kāpilānī had  
an argument with the nuns and then went to her relatives’ village.  
Not seeing her pupil anywhere, Bhaddā Kāpilānī asked the nuns,  
“Where’s so-and-so? She’s disappeared.”

“She disappeared, Venerable, after arguing with the nuns.” 1.4

“My dears, her relatives live in such-and-such a village. Go there 1.5  
and look for her.”

The nuns went there, and when they saw her, they said to her, 1.6  
“Why did you go alone, Venerable? We hope you weren’t assaulted?”

“I wasn’t.” 1.7

The nuns of few desires complained and criticized her, “How 1.8  
could a nun walk to the next village by herself?” ... “Is it true,  
monks, that a nun did this?”

“It’s true, Sir.” 1.11

The Buddha rebuked her ... “How could a nun do this? This will 1.12  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

#### *First preliminary ruling*

**‘If a nun walks to the next inhabited area by herself, then that  
nun too has committed an immediate offense entailing sending  
away and suspension.’”**

In this way the Buddha laid down this training rule for the nuns. 1.17

*Second sub-story*

- 2.1 On one occasion two nuns were traveling from Sāketa to Sāvattthī. On the way they had to cross a river. They went to a boatman and said, “Please take us across.”
- 2.4 “I’m not able, Venerables, to take both of you across at the same time.” And so they crossed individually, alone with the boatman. When he had crossed with the first nun, he raped her. And after returning to the first bank, he raped the other nun as well. Later, when they were reunited, they asked each other, “Venerable, I hope you weren’t assaulted?”
- 2.10 “I was. And you, Venerable, were you assaulted?”
- 2.12 “I was, too.”
- 2.13 They then continued on to Sāvattthī and told the nuns there what had happened. The nuns of few desires complained and criticized them, “How could a nun cross a river by herself?” They told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that a nun did this?”
- 2.19 “It’s true, Sir.”
- 2.20 The Buddha rebuked them ... “How could a nun do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

*Second preliminary ruling*

**‘If a nun walks to the next inhabited area by herself or crosses a river by herself, then that nun too has committed an immediate offense entailing sending away and suspension.’”**

- 2.25 In this way the Buddha laid down this training rule for the nuns.

*Third sub-story*

- 3.1 On one occasion a number of nuns were walking through the Kosalan country on their way to Sāvattthī, when one evening they arrived at a certain village. One of the nuns was beautiful and graceful,

and a certain man fell in love with her as soon as he saw her. Then, as he was preparing sleeping places for those nuns, he prepared hers to one side. And that nun thought, “This man is obsessed with me. If I go there for the night, I’ll get into trouble.” Then, without informing the nuns, she went to a certain family and slept there.

When night arrived, that man went searching for that nun, and as he did so he bumped into the other nuns. Not seeing that nun anywhere, the nuns said, “No doubt she has left with a man.” 3.6

The following morning that nun returned to the nuns, and they said to her, “Venerable, why did you leave with a man?” 3.8

“I didn’t leave with a man, Venerables.” 3.9

She then told the nuns what had happened. The nuns of few desires complained and criticized her, “How could a nun spend the night apart by herself?” ... “Is it true, monks, that a nun did this?” 3.10

“It’s true, Sir.” 3.14

The Buddha rebuked her ... “How could a nun do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this: 3.15

### *Third preliminary ruling*

**‘If a nun walks to the next inhabited area by herself or crosses a river by herself or spends the night apart by herself, then that nun too has committed an immediate offense entailing sending away and suspension.’**

In this way the Buddha laid down this training rule for the nuns. 3.20

### *Fourth sub-story*

On one occasion a number of nuns were traveling through the Kosalan country on their way to Sāvattī. One of the nuns, needing to defecate, stayed behind by herself, and then followed behind the others. People saw her and raped her. She then went to the other nuns, and they said to her, “Why did you stay behind by yourself, Venerable? We hope you weren’t assaulted?” 4.1

“I was.” 4.5

4.6 The nuns of few desires complained and criticized her, “How could a nun lag behind her companions by herself?” ... “Is it true, monks, that a nun did this?”

4.9 “It’s true, Sir.”

4.10 The Buddha rebuked her ... “How could a nun do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun walks to the next inhabited area by herself or crosses a river by herself or spends the night apart by herself or lags behind her companions by herself, then that nun too has committed an immediate offense entailing sending away and suspension.’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Walks to the next inhabited area by herself:** if she crosses the boundary of an enclosed inhabited area with her first foot, she commits a serious offense. If she then crosses it with her second foot, she commits an offense entailing suspension. If she enters the vicinity of an unenclosed inhabited area with her first foot, she commits a serious offense. If she then enters it with her second foot, she commits an offense entailing suspension.

**Or crosses a river by herself:** A river: wherever, after covering the three circles, the sarong gets wet when the nun is crossing. When she has crossed with the first foot, she commits a serious offense. When she has crossed with the second foot, she commits an offense entailing suspension.

**Or spends the night apart by herself:** if, at dawn, she is in the process of going beyond arm's reach of her companion nun, she commits a serious offense. When she has gone beyond, she commits an offense entailing suspension.

**Or lags behind her companions by herself:** if, in an uninhabited area, in the wilderness, she is in the process of going beyond the range of sight or the range of hearing of her companion nun, she commits a serious offense. When she has gone beyond, she commits an offense entailing suspension.

**That too:** this is said with reference to the preceding offenses.

**An immediate offense:** there is an offense as soon as the misconduct is committed, and no pressing is required.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

## Non-offenses

There is no offense: if her companion nun has left or disrobed or died or joined another group;<sup>16</sup> if there is an emergency; if she is insane; if she is the first offender. 5.2.1

*The third offense entailing suspension is finished.*

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16. Sp 2.693 defines *pakkhasaṅkantā* as joining another religion: *Pakkhasaṅkantā vāti titthāyatanaṃ saṅkantā*, “*Pakkhasaṅkantā vā* means one who has joined the ascetics of another religion.” Yet the idea of *pakkha* also refers to groups or factions within the Sangha, for instance, when the Sangha is split into different communities (*nānāsaṃvāsa*) that no longer perform legal procedures together.

## The training rule on readmitting one who has been ejected

*Ukkhittakaosāraṇa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattihī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakālī was quarrelsome and argumentative, and she created legal issues in the Sangha. But when a legal procedure was being done against her, the nun Thullanandā objected.
- 1.4 Soon afterwards Thullanandā went to a village on some business. The Sangha of nuns took the opportunity to eject Caṇḍakālī for not recognizing an offense. When Thullanandā had finished her business in that village, she returned to Sāvattihī. On her return, Caṇḍakālī neither prepared a seat for her, nor set out a foot stool, a foot scraper, or water for washing the feet; and she did not go out to meet her to receive her bowl and robe, nor ask whether she wanted water to drink. Thullanandā asked her why she was acting like this. She replied, "That's how it is, Venerable, when you don't have a protector."
- 1.12 "But how is it, Venerable, that you don't have a protector?"
- 1.13 "When the nuns knew that no one would speak up for me because I am not esteemed by them and I didn't have a protector, they ejected me for not recognizing an offense."
- 1.15 "They are incompetent fools. They don't know about legal procedures or their flaws, nor what makes them fail or succeed. But we know all these things. We can get legal procedures done that haven't been done, and we can get procedures that have been done overturned." And she quickly gathered a sangha of nuns and readmitted the nun Caṇḍakālī.
- 1.19 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā readmit a nun who had been ejected



by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

1.22

The Buddha rebuked her ... "How could the nun Thullanandā readmit a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

1.23

## Final ruling

**'If a nun, without getting permission from the Sangha that did the legal procedure and without the consent of the community, readmits a nun who has been ejected by a unanimous Sangha in accordance with the Teaching and the Monastic Law and the Teacher's instruction, then that nun too has committed an immediate offense entailing sending away and suspension.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A unanimous Sangha:** those belonging to the same Buddhist sect and staying within the same monastery zone.

**Who has been ejected:** who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

**In accordance with the Teaching and the Monastic Law:** in accordance with that Teaching, in accordance with that Monastic Law.<sup>17</sup>

**In accordance with the Teacher's instruction:** in accordance with the Victor's instruction, in accordance with the Buddha's instruction.

**Without getting permission from the Sangha that did the legal procedure:** without having asked permission of the Sangha that did the legal procedure of ejection.

**Without the consent of the community:** without being aware of any consent from the community. If, intending to readmit her, she searches for a group or establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension.<sup>18</sup>

**That too:** this is said with reference to the preceding offenses.

**An immediate offense:** there is an offense as soon as the misconduct is committed, and no pressing is required.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

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17. Sp 2.669: *Dhammenāti bhūtena vatthunā. Vinayenāti codetvā sāretvā. Padabhājanam panassa "yena dhammena yena vinayena ukkhitto suukkhitto hoti"ti imamadhīppāyamattaṃ dassetuṃ vuttaṃ, "Dhammena: according to truth, according to the rule. Vinayena: having accused, having reminded. But the word analysis is spoken to show just this meaning: 'Yena dhammena yena vinayena means ejected, properly ejected.'*"

18. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she readmits her, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she readmits her, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she readmits her, she commits an offense entailing suspension. 2.2.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.2.4

## Non-offenses

There is no offense: if she readmits her after getting permission from the Sangha that did the procedure; if she readmits her with the consent of the community; if she readmits one who is behaving properly; if she readmits her when the Sangha that did the procedure is unavailable;<sup>19</sup> if she is insane; if she is the first offender. 2.3.1

*The fourth offense entailing suspension is finished.*

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19. *Asanta* can mean “non-existent”, but in this kind of context it often means “unavailable”. See for instance Bu Pc 46:6.1.11, Bu Pc 85:5.1.7 and Bi Pc 51:4.3.3.

## The training rule on receiving food

*Avassutāavassutassa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time there was a beautiful nun called Sundarīnandā. When people saw her in the dining hall, they gave her the best food, both the donors and the recipient having lust. Sundarīnandā ate as much as she liked, but not so the other nuns.
- 1.6 The nuns of few desires complained and criticized her, “How could Venerable Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man?” ... “Is it true, monks, that the nun Sundarīnandā did this?”
- 1.9 “It’s true, Sir.”
- 1.10 The Buddha rebuked her ... “How could Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a lustful nun eats fresh or cooked food after receiving it directly from a lustful man, then that nun too has committed an immediate offense entailing sending away and suspension.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Lustful:** having lust, longing for, in love with.

**Lustful:** having lust, longing for, in love with.

**Man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of having lust.

**Fresh food:** apart from the five cooked foods, water, and tooth cleaners, the rest is called “fresh food”.

**Cooked food:** there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives fresh or cooked food with the intention of eating it, she commits a serious offense. For every mouthful, she commits an offense entailing suspension.

**That too:** this is said with reference to the preceding offenses.

**An immediate offense:** there is an offense as soon as the misconduct is committed, and no pressing is required.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

## Permutations

If she receives water or a tooth cleaner, she commits an offense of 2.2.1  
wrong conduct.

If only the man has lust, and she receives fresh or cooked food 2.2.2  
with the intention of eating it, she commits an offense of wrong  
conduct.<sup>20</sup>

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20. As with Bi Pj 5:2.2.15.1 above, the Pali just says that, “One of them has lust”, *ekatoavassute*, without specifying who. In this rule, however, the non-offense clause specifically says that there is no offense if the nun knows that the man does not have lust, and so the state of mind of the nun does not seem to be an issue. It follows that “one of them has lust” must refer to the man. This understanding is supported by Sp 2.701: *Ekato avassuteti ettha “bhikkhuniyā avassutabhāvo daṭṭhabbo”ti mahāpaccariyam vuttam. Mahāaṭṭhakathāyam panetaṃ na vuttam, taṃ pāliyā sameti*, “‘One of them has lust’: In regard to this it is said in the Mahāpaccari, ‘There being lust in the nun is to be understood.’ But this is not said in the Mahāaṭṭhakathā, and this agrees with the Canonical text.”

- 2.2.3 For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.
- 2.2.5 If both of them have lust, and she receives fresh or cooked food with the intention of eating it directly from a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct. For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.
- 2.2.8 If only the male being has lust, and she receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

### Non-offenses

- 2.3.1 There is no offense: if both are without lust; if she receives, knowing that the man has no lust; if she is insane; if she is the first offender.

*The fifth offense entailing suspension is finished.*

## The second training rule on receiving food

*Kim̐teavassutovāanavassutovā*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time there was a beautiful nun  
called Sundarīnandā. When people saw her in the dining hall, they  
were affected by lust, and they gave her the best food. Being afraid  
of wrongdoing, Sundarīnandā did not receive it. The nun next to  
her said, "Why didn't you receive it, Venerable?"

"Because they have lust." 1.7

"But do you have lust?" 1.8

"No." 1.9

"What can this man do to you, whether he has lust or not, when 1.10  
you're without it? Go on, Venerable, receive it with your own  
hands, and eat whatever fresh or cooked food he gives you."

The nuns of few desires complained and criticized her, "How 1.12  
could a nun say, 'What can this man do to you, whether he has lust  
or not, when you're without it? Go on, Venerable, receive it with  
your own hands, and eat whatever fresh or cooked food he gives  
you?'" ... "Is it true, monks, that a nun said this?"

"It's true, Sir." 1.19

The Buddha rebuked her ... "How could a nun say this?" This 1.20  
will affect people's confidence ... "And, monks, the nuns should  
recite this training rule like this:

### Final ruling

**'If a nun says, "Venerable, what can this man do to you, whether  
he has lust or not, if you're without? Go on, Venerable, receive it  
with your own hands and then eat whatever fresh or cooked food  
he gives you," then that nun too has committed an immediate  
offense entailing sending away and suspension.'**"

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Says:** if she urges her on, saying, “Venerable, what can this man do to you, whether he has lust or not, if you’re without? Go on, Venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you,” then she commits an offense of wrong conduct. If, because of her statement, the other nun receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits a serious offense. At the end of the meal, she commits an offense entailing suspension.

**That too:** this is said with reference to the preceding offenses.

**An immediate offense:** there is an offense as soon as the misconduct is committed, and no pressing is required.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

## Permutations

- 2.2.1 If she urges her on to receive water or a tooth cleaner, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct.
- 2.2.3 If, when only the male being has lust, she urges her on to eat fresh or cooked food received directly from a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.<sup>21</sup> If, because of her statement, the

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21. As with Bi Pj 5:2.2.15.1 and Bi Ss 5:2.2.2, the Pali just says that “One of them has lust”, *ekatoavassute*, without specifying who. Yet as with Bi Ss



other nun receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. At the end of the meal, she commits a serious offense. If she urges her on to receive water or a tooth cleaner, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if she urges her on, knowing that he has no lust; if she urges her on, thinking that she is not receiving because of anger; if she urges her on, thinking that she is not receiving because of compassion for the family; if she is insane; if she is the first offender. 2.3.1

*The sixth offense entailing suspension is finished.*<sup>22</sup>

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5, the non-offense clause specifically says that there is no offense if the nun knows that the man or the male being does not have lust, and so the state of mind of the nun does not seem to be an issue. It follows that “one of them has lust” must refer to the male being. This understanding is supported by Sp 2.701: *Ekato avassuteti ettha “bhikkhuniyā avassutabhāvo daṭṭhabbo”ti mahāpaccariyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ panetaṃ na vuttaṃ, taṃ pāḷiyā sameti*, “‘One of them has lust’: In regard to this it is said in the Mahāpaccarī, ‘There being lust in the nun is to be understood.’ But this is not said in the Mahāaṭṭhakathā, and this agrees with the Canonical text.”

22. The nuns’ offenses entailing suspension 7, 8, and 9 are identical to Bu Ss 5:2.2.13.1, Bu Ss 8:1.9.32.1, and Bu Ss 9:1.2.14.1 respectively.

## The training rule on renouncing the training

*Sikkhampaccācikkhaṇa*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery,<sup>23</sup> the nun Caṇḍakālī had argued with the nuns. In anger she said this: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them."<sup>24</sup>
- 1.5 The nuns of few desires complained and criticized her, "How could the nun Caṇḍakālī say this in anger?" ... "Is it true, monks, that the nun Caṇḍakālī said this in anger?"
- 1.12 "It's true, Sir."
- 1.13 The Buddha rebuked her ... "How could the nun Caṇḍakālī say this in anger? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun says in anger, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual**

23. The nuns' offenses entailing suspension 7, 8, and 9 are identical to the monks' suspension 5 Bu Ss 5:2.2.13.1, 8 Bu Ss 8:1.9.32.1, and 9 Bu Ss 9:1.2.14.1 respectively.

24. According to Sp-t 3.709 *kinnumāva* should be read as *kiṃ nu imā eva*. *Kinnumāva samaṇiyo yā samaṇiyo sakyadhītaro* might then be rendered quite literally as, "Those ascetics who are daughters of the Sakyan (*yā samaṇiyo sakyadhītaro*), why are just these ones ascetics (*kinnumāva samaṇiyo*)?"

life with them,” then the nuns should correct her like this: “Venerable, don’t say such things in anger, ‘I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.’ Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering.” If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.”

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**In anger:** discontent, having hatred, hostile.

**Says:** “I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.”

**Her:** that nun who speaks thus.

**The nuns:** other nuns who see it or hear about it. They should correct her like this: 2.1.12

“Venerable, don’t say such things in anger: ‘I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice 2.1.13

- the spiritual life with them.’ Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering.”
- 2.1.19 And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.
- 2.1.24 That nun, even if she has to be pulled into the Sangha, should be corrected like this:
- 2.1.25 “Venerable, don’t say such things in anger: ‘I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.’ Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering.”
- 2.1.31 They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.
- 2.1.36 **Should press her:** “And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:
- 2.1.38 ‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so says this in anger: “I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.” And she keeps on saying it. If the Sangha is ready, it should press her to make her stop. This is the motion.
- 2.1.46 Please, Venerables, I ask the Sangha to listen. The nun so-and-so says this in anger: “I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other

monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them." And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn't approve should speak up.

For the second time I speak on this matter ... For the third time 2.1.55  
I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha 2.1.57  
approves and is therefore silent. I'll remember it thus."

After the motion, she commits an offense of wrong conduct.<sup>25</sup> 2.1.59

After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

**That too:** this is said with reference to the preceding offenses.

**After the third announcement:** there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, and 2.2.1  
she does not stop, she commits an offense entailing suspension.  
If it is a legitimate legal procedure, but she is unsure of it, and she  
does not stop, she commits an offense entailing suspension. If it is

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25. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkāṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

- 2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

## Non-offenses

- 2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

*The tenth offense entailing suspension is finished.*<sup>26</sup>

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26. The Pali says the “seventh offense”, but since I am including the rules that the nuns have in common with the monks in the count, I get “tenth offense” instead. The same adjustment is required for the next three rules.

## The training rule on being angry about a legal issue

*Adhikaraṇakupita*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakālī was  
angry that she had lost a legal case, saying, "The nuns are acting  
out of favoritism, ill will, confusion, and fear."

The nuns of few desires complained and criticized her, "How can 1.4  
Venerable Caṇḍakālī say such things just because she's angry that  
she has lost a legal case?" "Is it true, monks, that the nun Caṇḍakālī  
says this because she's angry?"

"It's true, Sir." 1.9

The Buddha rebuked her ... "How can the nun Caṇḍakālī say 1.10  
such things just because she's angry that she has lost a legal case?  
This will affect people's confidence ..." ... "And, monks, the nuns  
should recite this training rule like this:

### Final ruling

**'If a nun is angry because she has lost a legal case, saying, "The  
nuns are acting out of favoritism, ill will, confusion, and fear,"  
then the nuns should correct her like this: "Venerable, just be-  
cause you're angry that you've lost a legal case, don't say, "The  
nuns are acting out of favoritism, ill will, confusion, and fear."  
Perhaps it's you who are acting out of favoritism, ill will, confu-  
sion, and fear." If that nun continues as before, the nuns should  
press her up to three times to make her stop. If she then stops, all  
is well. If she does not stop, then after the third announcement  
that nun too has committed an offense entailing sending away  
and suspension.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A legal issue:** there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

**Has lost:** what is meant is that she has been defeated.

**Angry:** discontent, having hatred, hostile.

**Saying:** “The nuns are acting out of favoritism ... and fear.”

**Her:** that nun who speaks thus.

2.1.16 **The nuns:** other nuns who see it or hear about it. They should correct her like this:

2.1.17 “Venerable, just because you’re angry that you’ve lost a legal case, don’t say, ‘The nuns are acting out of favoritism, ill will, confusion, and fear.’ Perhaps it’s you who are acting out of favoritism, ill will, confusion, and fear.”

2.1.20 And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.1.25 That nun, even if she has to be pulled into the Sangha, should be corrected like this:

2.1.26 “Venerable, just because you’re angry that you’ve lost a legal case, don’t say, ‘The nuns are acting out of favoritism, ill will, confusion, and fear.’ Perhaps it’s you who are acting out of favoritism, ill will, confusion, and fear.”

2.1.29 They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

2.1.34 **Should press her:** “And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:



‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 2.1.36  
because she’s angry that she has lost a legal case, says this: “The  
nuns are acting out of favoritism, ill will, confusion, and fear.”  
And she keeps on saying it. If the Sangha is ready, it should press  
her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 2.1.41  
because she’s angry that she has lost a legal case, says this: “The  
nuns are acting out of favoritism, ill will, confusion, and fear.”  
And she keeps on saying it. The Sangha presses her to make  
her stop. Any nun who approves of pressing her to make her  
stop should remain silent. Any nun who doesn’t approve should  
speak up.

For the second time I speak on this matter ... For the third time 2.1.48  
I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha 2.1.50  
approves and is therefore silent. I’ll remember it thus.’”

After the motion, she commits an offense of wrong conduct.<sup>27</sup> 2.1.52

After each of the first two announcements, she commits a se-  
rious offense. When the last announcement is finished, she  
commits an offense entailing suspension. For one who commits  
the offense entailing suspension, the offense of wrong conduct  
and the serious offenses are annulled.

**That too:** this is said with reference to the preceding offenses.

**After the third announcement:** there is an offense when she has  
been pressed for the third time, not as soon as the misconduct  
has been committed.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing  
suspension.

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27. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## Permutations

- 2.2.1 If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.
- 2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

## Non-offenses

- 2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

*The eleventh offense entailing suspension is finished.*

## The training rule on bad behavior

*Saṃsaṭṭhā*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns who were the  
pupils of the nun Thullanandā were socializing and behaving badly,  
had a bad reputation, and were harassing the Sangha of nuns and  
hiding each other's offenses.

The nuns of few desires complained and criticized them, "How 1.3  
can nuns behave in this way?" ... "Is it true, monks, that nuns are  
behaving like this?"

"It's true, Sir." 1.6

The Buddha rebuked them ... "How can nuns behave in this 1.7  
way? This will affect people's confidence ..." ... "And, monks, the  
nuns should recite this training rule like this:

### Final ruling

**'If nuns socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses, then the nuns should correct them like this: "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters." If those nuns still continue as before, the nuns should press them up to three times to make them stop. If they then stop, all is well. If they do not stop, then after the third announcement those nuns too have committed an offense entailing sending away and suspension.'**"

### Definitions

**Nuns:** what is meant is that they are fully ordained.

**Socialize:** they socialize with improper bodily and verbal action.

**Behave badly:** having bad behavior.

**Have a bad reputation:** a bad reputation has spread about them.

**Are notorious:** they make a living by means of a bad and wrong livelihood.

**Harass the Sangha of nuns:** they object on each other's behalf when a legal procedure is being carried out against them.

**Hide each other's offenses:** they hide one another's offenses.

**Them:** those nuns who socialize.

2.1.18 **The nuns:** other nuns who see it or hear about it. They should correct them like this:

2.1.19 “Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”

2.1.21 And they should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.1.26 Those nuns, even if they have to be pulled into the Sangha, should be corrected like this:

2.1.27 “Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”

2.1.29 They should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct.

2.1.34 **Should press them:** “And, monks, they should be pressed like this. A competent and capable nun should inform the Sangha:

2.1.36 ‘Please, Venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's

offenses. And they keep on doing it. If the Sangha is ready, it should press them to make them stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. And they keep on doing it. The Sangha presses them to make them stop. Any nun who approves of pressing the nuns so-and-so and so-and-so to make them stop should remain silent. Any nun who doesn't approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed the nuns so-and-so and so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus."

After the motion, they commit an offense of wrong conduct.<sup>28</sup>

After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. If they commit the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled. Two or three may be pressed together, but not more than that.

**Those nuns too:** this is said with reference to the preceding offenses.

**After the third announcement:** there is an offense when they have been pressed for the third time, not as soon as the misconduct has been committed.

**Entailing sending away:** they are sent away from the Sangha.

**Suspension:** ... Therefore, too, it is called an offense entailing suspension.

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28. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkata* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

## Permutations

- 2.2.1 If it is a legitimate legal procedure, and they perceive it as such, and they do not stop, they commit an offense entailing suspension. If it is a legitimate legal procedure, but they are unsure of it, and they do not stop, they commit an offense entailing suspension. If it is a legitimate legal procedure, but they perceive it as illegitimate, and they do not stop, they commit an offense entailing suspension.
- 2.2.4 If it is an illegitimate legal procedure, but they perceive it as legitimate, they commit an offense of wrong conduct. If it is an illegitimate legal procedure, but they are unsure of it, they commit an offense of wrong conduct. If it is an illegitimate legal procedure, and they perceive it as such, they commit an offense of wrong conduct.

## Non-offenses

- 2.3.1 There is no offense: if they have not been pressed; if they stop; if they are insane; if they are the first offenders.

*The twelfth offense entailing suspension is finished.*

## The second training rule on bad behavior

*Samsaṭṭhānuvattaka*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
 Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā had  
 been pressed by the Sangha. She then said to the nuns, “Venerables,  
 you should socialize. Don’t live separately. There are other nuns  
 in the Sangha who have such behavior, reputation, and notoriety,  
 and who harass the Sangha of nuns and hide each other’s offenses.  
 The Sangha says nothing to them. It’s because of disrespect, con-  
 tempt, impatience, and slander, and because you are weak that the  
 Sangha says to you, ‘Sisters, you socialize, behave badly, have a  
 bad reputation, are notorious, harass the Sangha of nuns, and hide  
 each other’s offenses. Be secluded, Venerables. The Sangha praises  
 seclusion for the Sisters.’”<sup>29</sup>

The nuns of few desires complained and criticized her, “How 1.6  
 could Venerable Thullanandā, after being pressed by the Sangha,  
 say this to the nuns?” ... “Is it true, monks, that after being pressed  
 by the Sangha, the nun Thullanandā said this to the nuns?”

“It’s true, Sir.” 1.15

The Buddha rebuked her ... “How could the nun Thullanandā, 1.16  
 after being pressed by the Sangha, say this to the nuns? This will  
 affect people’s confidence ...” ... “And, monks, the nuns should  
 recite this training rule like this:

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29. In the sequence *uññāya paribhavana akkhantiyā vebhassiyā dubbalyā* every word seems to be in the instrumental case except *dubbalyā*, which presumably is an ablative. This is unusual. The commentary, at Sp 2.727, says: *Dubbalyāti tumhākaṃ dubbalabhāvena*, “*Dubbalyā*: because of your weakness.” This implies that *dubbalyā* is the only word in the sequence that does not refer to the Sangha, but rather to the misbehaving nuns, which would be odd. Yet the commentarial interpretation is supported by the word commentary below, which defines *dubbalyā* as *apakkhatā*, “because of lack of supporters”. I therefore feel compelled to follow the commentarial interpretation.

## Final ruling

‘If a nun says, “Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other’s offenses. The Sangha says nothing to them. It’s because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, ‘Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters,’” then the nuns should correct her like this: “Venerable, don’t say such things: ‘Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other’s offenses. The Sangha says nothing to them. It’s because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, “Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”” If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.”’

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.



**Says:** “Venerables, you should socialize. Don’t live separately.

There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other’s offenses. The Sangha says nothing to them.”

**It’s because of disrespect that the Sangha ... to you:** because of despising.

**Because of contempt:** because of contemptuousness.

**Because of impatience:** because of irritation.

**Because of slander:** because of slandering.

**Because ... weak:** because of lack of supporters.

**Says:** “Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”

**Her:** that nun who speaks thus.

**The nuns:** other nuns who see it or hear about it. They should correct her like this: 2.24

“Venerable, don’t say such things: ‘Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha ...  
“... Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”” 2.25

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct. 2.29

That nun, even if she has to be pulled into the Sangha, should be corrected like this: 2.34

“Venerable, don’t say such things: ‘Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha ...  
“... Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”” 2.35

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. 2.39

- 2.44 **Should press her:** “And, monks, she should be pressed like this.  
A competent and capable nun should inform the Sangha:
- 2.46 ‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, “Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other’s offenses. The Sangha says nothing to them. It’s because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, ‘Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.’” And she keeps on saying it. If the Sangha is ready, it should press her to make her stop. This is the motion.
- 2.59 Please, Venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, “Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other’s offenses. The Sangha says nothing to them. It’s because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, ‘Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.’” And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn’t approve should speak up.
- 2.73 For the second time I speak on this matter ... For the third time I speak on this matter ...
- 2.75 The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I’ll remember it thus.”

After the motion, she commits an offense of wrong conduct.<sup>30</sup> 2.77

After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

**That too:** this is said with reference to the preceding offenses.

**After the third announcement:** there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

**Entailing sending away:** she is sent away from the Sangha.

**Suspension:** only the Sangha gives the trial period for that offense, sends back to the beginning, and rehabilitates—not several nuns, not an individual nun. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. 3.1  
If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. 3.4  
If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

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30. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## Non-offenses

- 3.7.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

*The thirteenth offense entailing suspension is finished.*<sup>31</sup>

- 3.14 “Venerables, the seventeen rules on suspension have been recited, nine being immediate offenses, eight after the third announcement. If a nun commits any one of them, she must undertake a trial period for a half-month toward both Sanghas. When this is completed, she is to be rehabilitated wherever there is a sangha of at least twenty nuns. If that nun is rehabilitated by a sangha of nuns of even one less than twenty, then that nun is not rehabilitated and those nuns are at fault. This is proper procedure.
- 3.20 In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I’ll remember it thus.”

*The group of seventeen is finished.*

**The chapter on offenses entailing suspension in the Nuns’  
Analysis is finished.**

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31. The nuns’ offenses entailing suspension 14, 15, 16, and 17 are respectively identical to the monks’ suspension 10 at Bu Ss 10:1.3.16.1, 11 at Bu Ss 11:1.19.1, 12 at Bu Ss 12:1.26.1, and 13 at Bu Ss 13:1.8.10.1, with appropriate gender changes.

# Relinquishment With Confession

## The training rule on collections of almsbowls

*Pattasannicaya*

- 0.6 Venerables, these thirty rules on relinquishment and confession come up for recitation.

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattī in the Jeta Grove, A-nāthapiṇḍika's Monastery. At that time the nuns from the group of six had collected a large number of almsbowls. When people walking about the dwellings saw this, they complained and criticized those nuns, "How can the nuns collect a large number of bowls? Will they start up as bowl merchants or set up a bowl shop?"
- 1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized those nuns, "How can the nuns from the group of six collect bowls?" ... "Is it true, monks, that the nuns from the group of six do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six collect bowls? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun collects almsbowls, she commits an offense entailing relinquishment and confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**An almsbowl:** there are two kinds of bowls: the iron bowl and the ceramic bowl. And there are three sizes of bowls: the large bowl, the medium bowl, and the small bowl.

**The large bowl:** it takes half an *ālḥaka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

**The medium bowl:** it takes a *nālīka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

**The small bowl:** it takes a *patṭha* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry. Anything larger than this is not a bowl, nor anything smaller.

**Collects:** almsbowls that have neither been determined nor assigned to another.<sup>32</sup>

**Entailing relinquishment:** entailing relinquishment at dawn.

The bowl should be relinquished to a sangha, a group, or an individual nun. “And, monks, it should be relinquished like this. After approaching the Sangha, that nun should arrange her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say: 2.1.19

‘Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to the Sangha.’ 2.1.22

After relinquishing it, she is to confess the offense. The confession should be received by a competent and capable nun. The relinquished bowl is then to be given back: 2.1.23

‘Please, Venerables, I ask the Sangha to listen. This almsbowl, which was to be relinquished by the nun so-and-so, has been relinquished to the Sangha. If the Sangha is ready, it should give this bowl back to nun so-and-so.’ 2.1.26

Or: after approaching several nuns, that nun should arrange her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say: 2.1.29

32. For an explanation of the idea of *vikappanā*, see the Appendix of Technical Terms.

- 2.1.30 ‘Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.’
- 2.1.31 After relinquishing it, she is to confess the offense. The confession should be received by a competent and capable nun. The relinquished bowl is then to be given back:
- 2.1.34 ‘Please, Venerables, I ask you to listen. This almsbowl, which was to be relinquished by the nun so-and-so, has been relinquished to you. If the Venerables are ready, you should give this bowl back to nun so-and-so.’
- 2.1.37 Or: after approaching a single nun, that nun should arrange her upper robe over one shoulder, squat on her heels, raise her joined palms, and say:
- 2.1.38 ‘This almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.’
- 2.1.40 After relinquishing it, she is to confess the offense. The confession should be received by that nun. The relinquished bowl is then to be given back:
- 2.1.43 ‘I give this almsbowl back to you.’”

## Permutations

- 2.2.1 If it is more than one day and she perceives it as more, she commits an offense entailing relinquishment and confession. If it is more than one day, but she is unsure of it, she commits an offense entailing relinquishment and confession. If it is more than one day, but she perceives it as less, she commits an offense entailing relinquishment and confession. If it has not been determined, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been assigned to another, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been given away, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been not lost, but she perceives that it has ... If it has not been destroyed, but she perceives that it has ... If it has not been broken, but she perceives that it has ... If



it has not been stolen, but she perceives that it has, she commits an offense entailing relinquishment and confession.

If she uses an almsbowl that should be relinquished without first relinquishing it, she commits an offense of wrong conduct. If it is less than one day, but she perceives it as more, she commits an offense of wrong conduct. If it is less than one day, but she is unsure of it, she commits an offense of wrong conduct. If it is less than one day and she perceives it as less, there is no offense. 2.2.11

## Non-offenses

There is no offense: if, before dawn, it has been determined, assigned to another, given away, lost, destroyed, broken, stolen, or taken on trust; if she is insane; if she is the first offender. 2.3.1

Soon afterwards the nuns from the group of six did not give back a relinquished bowl. They told the Buddha. 3.1

**“Monks, a relinquished almsbowl should be given back. If a nun doesn’t give it back, she commits an offense of wrong conduct.”**

*The first training rule is finished.*

## The training rule on distributing out-of-season robe-cloth

*Akālacivara*

### Origin story

1.1 At one time the Buddha was staying at Sāvattī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time, after completing the rainy-season residence in a village monastery, a number of nuns were traveling to Sāvattī. They were perfect in conduct and deportment, but poorly dressed in shabby robes. Some lay followers who saw them thought, "These nuns are perfect in conduct and deportment, but poorly dressed in shabby robes; they must've been robbed," and they gave out-of-season robe-cloth to the Sangha of nuns. Because they had performed the robe-making ceremony, the nun Thullanandā determined it as in-season robe-cloth, and then distributed it. The lay followers asked those nuns whether they had obtained any robe-cloth. They replied that they hadn't and told them what had happened.<sup>33</sup> Those lay followers then complained and criticized her, "How could Venerable Thullanandā determine out-of-season robe-cloth as 'in-season', and then distribute it?"

1.14 The nuns heard the complaints of those lay followers, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā do this?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

1.20 "It's true, Sir."

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33. The point here is that because Thullanandā (illegitimately) determines the robe-cloth as in-season, it can only be distributed to those nuns who have spent the rainy season in the monastery where the robe-cloth is given. The traveling nuns were therefore excluded from receiving it.

The Buddha rebuked her ... “How could the nun Thullanandā <sup>1.21</sup> do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun determines out-of-season robe-cloth as “in-season”, and then distributes it, she commits an offense entailing relinquishment and confession.’**”

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Out-of-season robe-cloth:** for one who has not participated in the robe-making ceremony, it is robe-cloth given during the eleven months. For one who has participated in the robe-making ceremony, it is robe-cloth given during the seven months. Also, if it is given in the robe season, but the cloth is designated, it is called “out-of-season robe-cloth”.<sup>34</sup>

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34. That is, in-season robe-cloth is cloth obtained during the last month of the rainy season, while out-of-season robe-cloth is cloth obtained during the remaining eleven months of the year. See the Kaṅkhāvitaraṇī commentary. | According to the commentary to Bu Np 3, Sp 1.499: *Kālepi ādissa dinnanti saṅghassa vā “idaṃ akālacīvara”nti uddisitvā dinnam, ekapuggalassa vā “idaṃ tuyham dammi”ti dinnam*, “‘Also, if it is given in the robe season, but it is designated’ means: it is given to the Sangha after designating it by saying, ‘This is out-of-season robe-cloth’, or it is given to an individual by saying, ‘I give this to you.’” In other words, it is designated as out-of-season cloth or designated to an individual. The commentary to the present rule, at Sp 2.740, adds that designating to a group is included in designated cloth: *Ādissa dinnanti sampattā bhājentūti vatvāpi idaṃ gaṇassa idaṃ tumhākaṃ dammiti vatvā vā dātukamyatāya pādamūle ṭhapetvā vā dinnampi ādissa dinnam nāma hoti; etaṃ sabbampi akālacīvaram*, “‘Given after designating’ means: if they give after saying, ‘Let those who are present share it out’, or after saying, ‘I give

- 2.1.7 If she distributes it after determining the out-of-season robe-cloth as “in-season”, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment. The robe-cloth should be relinquished to a sangha, a group, or an individual nun.
- 2.1.10 “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)
- 2.1.12 ... ‘Venerables, this out-of-season robe-cloth, which I distributed after determining it as “in-season”, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

### Permutations

- 2.2.1 If it is out-of-season robe-cloth and she perceives it as such, and she distributes it after determining it as “in-season”, she commits an offense entailing relinquishment and confession. If it is out-of-season robe-cloth, but she is unsure of it, and she distributes it after determining it as “in-season”, she commits an offense of wrong conduct. If it is out-of-season robe-cloth, but she perceives it as in-season robe-cloth, and she distributes it after determining it as “in-season”, there is no offense.
- 2.2.4 If it is in-season robe-cloth, but she perceives it as out-of-season robe-cloth, she commits an offense of wrong conduct. If it is in-season robe-cloth, but she is unsure of it, she commits an offense of wrong conduct. If it is in-season robe-cloth and she perceives it as such, there is no offense.

### Non-offenses

- 2.3.1 There is no offense: if she distributes out-of-season robe-cloth that she perceives as in-season; if she distributes in-season robe-cloth

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this to the group, to you’, or they place it at the feet (of the recipient) wishing to give, this is called ‘Given after designating’. All this is called out-of-season robe-cloth.”

that she perceives as in-season; if she is insane; if she is the first offender.

*The second training rule is finished.*

## The training rule on trading robes

*Cīvaraparivattana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā was using a robe she had received after trading with another nun. But the other nun folded up the robe she had received and put it aside. Thullanandā then said to her, “Venerable, where’s that robe that I traded with you?” She brought out the robe and showed it to her, and Thullanandā said, “Here’s your robe and give me that robe of mine. That which is yours is yours and that which is mine is mine. Give me that and take back what’s yours.” And she just took it.
- 1.9 That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, “How could Venerable Thullanandā trade a robe with a nun and then take it back?” Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the nun Thullanandā did this?”
- 1.15 “It’s true, Sir.”
- 1.16 The Buddha rebuked her ... “How could the nun Thullanandā trade a robe with a nun and then take it back? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun trades robes with a nun and then says, “Here’s your robe; give me that robe of mine. That which is yours is yours, and that which is mine is mine. Give me that, and take back what’s yours;” and she just takes it or has it taken, she commits an offense entailing relinquishment and confession.’**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**With a nun:** with another nun.

**Robes:** one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.<sup>35</sup>

**Trades:** much with little or little with much.

**Just takes it:** if she just takes it herself, she commits an offense entailing relinquishment and confession.

**Has it taken:** if she asks another, she commits an offense of wrong conduct. If she only asks once, then even if the other takes back many, it becomes subject to relinquishment.<sup>36</sup>

The robe-cloth should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.) 2.1.16

... ‘Venerables, this robe-cloth, which I took back after trading it with a nun, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’” 2.1.19

## Permutations

If the other person is fully ordained and she perceives her as such, and after trading robe-cloth with her she takes it back or has it 2.2.1

35. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Kd 8:3.1.6. According to Kd 8:21.1.4 the size referred to here is no smaller than 8 by 4 *sugataṅgula*, “standard fingerbreadths”. For an explanation of the idea of *vikappanā*, see the Appendix of Technical Terms.

36. “Many” renders *bahukam*. This is based on the commentary to Bu Np 25, Sp 1.633: *Āṇatto bahūni gaṇhāti, ekam pācittiyam*, “If the one who is asked takes many, there is (only) one offense entailing confession.”

taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she is unsure of it, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she does not perceive her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession.

2.2.4 If she trades another requisite, and then takes it back or has it taken back, she commits an offense of wrong conduct. If she trades robe-cloth or another requisite with someone who is not fully ordained, and then takes it back or has it taken back, she commits an offense of wrong conduct.

2.2.6 If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

## Non-offenses

2.3.1 There is no offense: if the other nun gives it back; if she takes it on trust from her; if she is insane; if she is the first offender.

*The third training rule is finished.*



## The training rule on asking for something else

*Añṇaviññāpana*

### Origin story

At one time when the Buddha was staying at Sāvattṥi in Anāthapi- 1.1  
ṇḍika’s Monastery, the nun Thullanandā was sick. A lay follower  
went to her and asked, “Venerable, what’s wrong with you? What  
may I get you?”

“I need ghee.” 1.5

That lay follower then brought back from a shop a *kaḥāpaṇa*’s 1.6  
worth of ghee and gave it to Thullanandā. Thullanandā said, “I don’t  
need ghee; I need oil.” The lay follower returned to the shopkeeper  
and said, “It seems the nun doesn’t need ghee, but oil. Here’s your  
ghee; please give me oil.”

“Sir, if we were to take back goods that have been sold, when 1.13  
would our goods be sold? When ghee is bought, ghee is taken  
away. Buying oil, you receive that, and you’ll take that away.”

That lay follower then complained and criticized her, “How 1.15  
could Venerable Thullanandā ask for one thing and then for some-  
thing else?”

The nuns heard the complaints of that lay follower, and the nuns 1.17  
of few desires complained and criticized her ... Those nuns then  
told the monks, who in turn told the Buddha. Soon afterwards he  
had the Sangha gathered and questioned the monks: “Is it true,  
monks, that the nun Thullanandā did this?”

“It’s true, Sir.” 1.22

The Buddha rebuked her ... “How could the nun Thullanandā 1.23  
ask for one thing and then for something else? This will affect  
people’s confidence ...” ... “And, monks, the nuns should recite  
this training rule like this:

## Final ruling

**‘If a nun asks for one thing and then for something else, she commits an offense entailing relinquishment and confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Asks for one thing:** whatever she asks for.

**Then for something else:** apart from that thing, if she asks for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.1.10 It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.13 ... ‘Venerables, this thing, which I asked for after asking for something else, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

## Permutations

2.2.1 If it is something else and she perceives it as such, and she asks for that, she commits an offense entailing relinquishment and confession. If it is something else, but she is unsure of it, and she asks for that, she commits an offense entailing relinquishment and confession. If it is something else, but she does not perceive it as such, and she asks for that, she commits an offense entailing relinquishment and confession.

2.2.4 If it is not something else, but she perceives it as such, and she asks for that, she commits an offense of wrong conduct. If it is not

something else, but she is unsure of it, and she asks for that, she commits an offense of wrong conduct. If it is not something else, and she does not perceive it as such, and she asks for that, there is no offense.

## Non-offenses

There is no offense: if she asks for both at the same time; if she can 2.3.1  
show a benefit in asking; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

## The training rule on exchanging for something else

*Aññacetāpana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā was sick. A lay follower went to her and asked, "I hope you're bearing up, Venerable, I hope you're getting better?"
- 1.5 "I'm not bearing up, and I'm not getting better."
- 1.6 "We'll deposit a *kaḥāpaṇa* coin in such-and-such a shop. Please get whatever you wish from there."
- 1.7 Thullanandā then said to a trainee nun, "Go to such-and-such a shop and bring back a *kaḥāpaṇa*'s worth of oil." That trainee nun did just that and gave it to Thullanandā. Thullanandā said, "I don't need oil; I need ghee." The trainee nun returned to the shopkeeper and said, "It seems the nun doesn't need oil, but ghee. Here's your oil; please give me ghee."
- 1.14 "Venerable, if we were to take back goods that have been sold, when would our goods be sold? When oil is bought, oil is taken away. Buying ghee, you receive that, and you'll take that away."
- 1.16 The trainee nun started to cry. The nuns asked her why,
- 1.19 and she told them what had happened.
- 1.20 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā get one thing in exchange and then something else?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.23 "It's true, Sir."
- 1.24 The Buddha rebuked her ... "How could the nun Thullanandā get one thing in exchange and then something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun gets one thing in exchange and then something else, she commits an offense entailing relinquishment and confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Gets one thing in exchange:** whatever she gets in exchange.

**Then something else:** apart from that thing, if she gets something else in exchange, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

... ‘Venerables, this thing, which I got in exchange, having first gotten something else in exchange, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

## Permutations

If it is something else and she perceives it as such, and she gets that in exchange, she commits an offense entailing relinquishment and confession. If it is something else, but she is unsure of it, and she gets that in exchange, she commits an offense entailing relinquishment and confession. If it is something else, but she does not perceive it as such, and she gets that in exchange, she commits an offense entailing relinquishment and confession.

- 2.20 If it is not something else, but she perceives it as such, and she gets that in exchange, she commits an offense of wrong conduct. If it is not something else, but she is unsure of it, and she gets that in exchange, she commits an offense of wrong conduct. If it is not something else, and she does not perceive it as such, there is no offense.

### Non-offenses

- 2.23.1 There is no offense: if she gets both in exchange at the same time; if she can show a benefit in doing the exchange; if she is insane; if she is the first offender.

*The fifth training rule is finished.*

# The training rule on exchanging what belongs to the Sangha

*Samghikacetapana*

## Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the lay followers collected  
voluntary contributions to supply the Sangha of nuns with robes.  
They stored the requisites in a cloth merchant’s shop, and then  
went to the nuns and said,<sup>37</sup> “Venerables, requisites to be used  
for robes are stored in such-and-such a cloth merchant’s shop.  
Please have someone get cloth from there and share it out.” But the  
nuns exchanged those requisites for tonics, which they then used.  
When the lay followers found out about this, they complained  
and criticized them, “When requisites belonging to the Sangha are  
designated for a specific purpose, how could the nuns exchange  
them for something else?”

The nuns heard the complaints of those lay followers, and the 1.7  
nuns of few desires complained and criticized them, “When requi-  
sites belonging to the Sangha are designated for a specific purpose,  
how could the nuns exchange them for something else?” ... “Is it  
true, monks, that the nuns did this?”

“It’s true, Sir.” 1.11

The Buddha rebuked them ... “When requisites belonging to 1.12  
the Sangha are designated for a specific purpose, how could the  
nuns exchange them for something else? This will affect people’s  
confidence ...” ... “And, monks, the nuns should recite this training  
rule like this:

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37. The word *parikkhāra* often takes the form of the collective singular, for instance at Kd 8:27.5.6: *Yam tattha lahubhaṇḍam lahuparikkhāram tam sammukhibhūtena saṅghena bhājetum*, “His ordinary possessions should be distributed in the presence of the Sangha.” The present usage seems to be another such instance.

## Final ruling

**‘When a requisite belonging to the Sangha is designated for a specific purpose, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A requisite is designated for a specific purpose:** it was given for a specific purpose.

**Belonging to the Sangha:** belonging to the Sangha, not to a group, not to an individual nun.

**Exchanges it for something else:** if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.1.12 It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.15 ‘Venerables, this thing, which I got in exchange for a requisite belonging to the Sangha that was designated for a specific purpose, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

## Permutations

2.2.1 If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but



she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.<sup>38</sup>

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense. 2.2.5

## Non-offenses

There is no offense: if she uses the remainder;<sup>39</sup> if she uses it after getting permission from the owners;<sup>40</sup> if there is an emergency; if she is insane; if she is the first offender. 2.3.1

*The sixth training rule is finished.*

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38. *Yathādāne upanetabbam.* This is explained at Vmv.2.740: *Nissatṭham paṭilabhitvāpi yaṃ uddissa dāyakehi dinnam, tattheva dātabbam. Tenāha "yathādāneyeva upanetabba"nti,* "Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbam* is said in regard to this."

39. This seems to mean that if there is a remainder after the requisites have been used as intended, then this may be exchanged for something other than what it was specified for. Sp.2.762: *Sesakam upanetīti yadatthāya dinno, tam cetāpetvā avasesam aññassatthāya upaneti,* "She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose."

40. That is, if she makes use of it in another way than what was intended by the owners. Sp.2.762: *Sāmike apaloketvāti "tumhehi cīvaratthāya dinno, amhākaṇa cīvaram atthi, telādihi pana attho"ti evam āpucchitvā upaneti,* "After getting permission from the owners means: she makes use of it after asking, 'It was given by you for the purpose of robes, but we have robes and we need oil, etc.'"

## The second training rule on exchanging what belongs to the Sangha

*Dutiyasamghikacetāpana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the lay followers collected voluntary contributions to supply the Sangha of nuns with robes. They stored the requisites in a cloth merchant's shop, and then went to the nuns and said, "Venerables, requisites to be used for robes are stored in such-and-such a cloth merchant's shop. Please have someone get cloth from there and share it out." But even though they had asked for them, the nuns exchanged those requisites for tonics, which they then used.<sup>41</sup>
- 1.5 When the lay followers found out about this, they complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"
- 1.8 "It's true, Sir."
- 1.9 The Buddha rebuked them ... "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'When a requisite belonging to the Sangha is designated for a specific purpose and was asked for, if a nun exchanges it for**

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41. See Bi NP 10:1.9 for the use of *sayampi yācivā*.

**something else, she commits an offense entailing relinquishment and confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A requisite is designated for a specific purpose:** it was given for a specific purpose.

**Belonging to the Sangha:** belonging to the Sangha, not to a group, not to an individual nun.

**Was asked for:** that she herself had asked for.

**Exchanges it for something else:** if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.) 2.14

‘Venerables, this thing, which I got in exchange for a requisite belonging to the Sangha that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’” 2.17

## Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she 2.21.1

commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.<sup>42</sup>

- 2.25 If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

## Non-offenses

- 2.28.1 There is no offense: if she uses the remainder;<sup>43</sup> if she uses it after getting permission from the owners;<sup>44</sup> if there is an emergency; if she is insane; if she is the first offender.

*The seventh training rule is finished.*

42. Vmv 2.740: *nissatṭhaṃ paṭilabhitvāpi yaṃ uddissa dāyakehi dinnam, tattheva dātabbam. Tenāha* “*yathādāneyeva upanetabba*”*nti*, “Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbam* is said in regard to this.”

43. This seems to mean that if there is a remainder after the article has been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakam upanetiti yadatthāya dinno, taṃ cetāpetvā avasesaṃ aññassatthāya upaneti*, “She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose.”

44. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmiḷe apaloketvāti* “*tumhehi cīvaratthāya dinno, amhākaṇa cīvaraṃ atthi, telādihi pana attho*”*ti evaṃ āpucchitvā upaneti*, “After getting permission from the owners means: she makes use of it after asking, ‘It was given by you for the purpose of robes, but we have robes and we need oil, etc.’”

## The training rule on exchanging what belongs to a group

*Gaṇikacetāpana*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns staying in the  
yard belonging to a certain association were weak because of a lack  
of congee. Then, after collecting voluntary contributions to supply  
the nuns with congee, that association stored the ingredients in a  
shop. They then went to the nuns and said, "Venerables, congee  
ingredients are stored in such-and-such a shop. Please have some-  
one get rice from there, have congee cooked, and then eat it." But  
the nuns exchanged those ingredients for tonics, which they then  
used.

When that association found out about this, they complained 1.6  
and criticized them, "When collective ingredients are designated  
for a specific purpose, how could the nuns exchange them for some-  
thing else?" ... "Is it true, monks, that the nuns did this?"

"It's true, Sir." 1.9

The Buddha rebuked them ... "When collective ingredients are 1.10  
designated for a specific purpose, how could the nuns exchange  
them for something else? This will affect people's confidence ..."  
... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'When a collective requisite is designated for a specific purpose,  
if a nun exchanges it for something else, she commits an offense  
entailing relinquishment and confession.'**"

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A requisite is designated for a specific purpose:** it was given for a specific purpose.

**Collective:** belonging to a group, not to the Sangha, not to an individual nun.

**Exchanges it for something else:** if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.12 It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.15 ‘Venerables, this thing, which I got in exchange for a collective requisite that was designated for a specific purpose, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

## Permutations

2.19.1 If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in

return what had been relinquished, it is to be used in accordance with the intention of the donors.<sup>45</sup>

If it is not for a specific purpose, but she perceives that it is, she 2.23  
commits an offense of wrong conduct. If it is not for a specific  
purpose, but she is unsure of it, she commits an offense of wrong  
conduct. If it is not for a specific purpose, and she does not perceive  
that it is, there is no offense.

## Non-offenses

There is no offense: if she uses the remainder;<sup>46</sup> if she uses it after 2.26.1  
getting permission from the owners;<sup>47</sup> if there is an emergency; if  
she is insane; if she is the first offender.

*The eighth training rule is finished.*

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45. Vmv 2.740: *nissatṭhaṃ paṭilabhitvāpi yaṃ uddissa dāyakehi dinnam, tattheva dātabbam. Tenāha “yathādāneyeva upanetabba”nti*, “Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbam* is said in regard to this.”

46. This seems to mean that if there is a remainder after the requisites have been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakam upanetīti yadatthāya dinno, taṃ cetāpetvā avasesam aññassatthāya upaneti*, “She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose.”

47. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmike apaloketvāti “tumhehi cīvaratthāya dinno, amhākaṇca cīvaram atthi, telādihi pana attho”ti evam āpucchitvā upaneti*, “After getting permission from the owners means: she makes use of it after asking, ‘It was given by you for the purpose of robes, but we have robes and we need oil, etc.’”

## The second training rule on exchanging what belongs to a group

*Dutiyagaṇikacetāpana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns staying in the yard belonging to a certain association were weak because of a lack of congee. Then, after collecting voluntary contributions to supply the nuns with congee, that association stored the ingredients in a shop. They then went to the nuns and said, "Venerables, congee ingredients are stored in such-and-such a shop. Please have someone get rice from there, have congee cooked, and then eat it." But even though they had asked for them, the nuns exchanged those ingredients for tonics, which they then used.<sup>48</sup>
- 1.7 When that association found out about this, they complained and criticized them, "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked them ... "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

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48. See Bi NP 10:1.9 for the use of *sayampi yācivā*.



## Final ruling

**‘When a collective requisite is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A requisite is designated for a specific purpose:** it was given for a specific purpose.

**Collective:** belonging to a group, not to the Sangha, not to an individual nun.

**Was asked for:** that she herself had asked for.

**Exchanges it for something else:** if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.) 2.14

‘Venerables, this thing, which I got in exchange for a collective requisite that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’” 2.17

## Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing 2.22.1

relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.<sup>49</sup>

- 2.26 If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

## Non-offenses

- 2.29.1 There is no offense: if she uses the remainder;<sup>50</sup> if she uses it after getting permission from the owners;<sup>51</sup> if there is an emergency; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

49. Vmv 2.740: *nissaṭṭhaṃ paṭilabhitvāpi yaṃ uddissa dāyakehi dinnam, tattheva dātabbam. Tenāha* “*yathādāneyeva upanetabba*”*nti*, “Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbam* is said in regard to this.”

50. This seems to mean that if there is a remainder after the article has been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakam upanetiti yadatthāya dinno, taṃ cetāpetvā avasesaṃ aññassatthāya upaneti*, “She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose.”

51. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmiḷe apaloketvāti* “*tumhehi cīvaratthāya dinno, amhākaṇa cīvaraṃ atthi, telādihi pana attho*”*ti evaṃ āpucchitvā upaneti*, “After getting permission from the owners means: she makes use of it after asking, ‘It was given by you for the purpose of robes, but we have robes and we need oil, etc.’”

## The training rule on exchanging what belongs to an individual

*Puggalikacetāpana*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was  
a learned reciter, and she was confident and skilled at giving teach-  
ings. Many people visited her. Just then the yard of Thullanandā's  
dwelling was deteriorating. People asked her why, and she replied,  
"I have neither donor, nor worker." Then, after collecting voluntary  
contributions for the yard of Thullanandā's dwelling, the people  
gave the collected requisites to Thullanandā. But even though she  
had asked for them, Thullanandā exchanged those requisites for  
tonics, which she then used.

When the people found out about this, they complained and 1.10  
criticized her, "When personal requisites are designated for a spe-  
cific purpose and were asked for, how could the nun Thullanandā  
exchange them for something else?" ... "Is it true, monks, that the  
nun Thullanandā did this?"

"It's true, Sir." 1.13

The Buddha rebuked her ... "When personal requisites are des- 1.14  
ignated for a specific purpose and were asked for, how could the  
nun Thullanandā exchange them for something else? This will  
affect people's confidence ..." ... "And, monks, the nuns should  
recite this training rule like this:

### Final ruling

**'When a personal requisite is designated for a specific purpose  
and was asked for, if a nun exchanges it for something else, she  
commits an offense entailing relinquishment and confession.'**

## Definitions

**A:** whoever ...

**Nun :** The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A requisite is designated for a specific purpose:** it was given for a specific purpose.

**Personal:** belonging to an individual nun, not to the Sangha, not to a group.

**Was asked for:** that she herself had asked for.

**Exchanges it for something else:** if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.14 It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.17 ‘Venerables, this thing, which I got in exchange for a personal requisite that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

## Permutations

2.21.1 If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense

entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.<sup>52</sup>

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense. 2.25

## Non-offenses

There is no offense: if she uses the remainder;<sup>53</sup> if she uses it after getting permission from the owners;<sup>54</sup> if there is an emergency; if she is insane; if she is the first offender. 2.28.1

*The tenth training rule is finished.*

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52. Vmv 2.740: *nissaṭṭhaṃ paṭilabhitvāpi yaṃ uddissa dāyakehi dinnam, tattheva dātabbāṃ. Tenāha “yathādāneyeva upanetabba”nti*, “Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbaṃ* is said in regard to this.”

53. This seems to mean that if there is a remainder after the article has been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakam upanetiti yadatthāya dinno, taṃ cetāpetvā avasesaṃ aññassatthāya upaneti*, “She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose.”

54. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmiḃe apaloketvāti “tumahehi cīvaratthāya dinno, amhākaṇa cīvaraṃ atthi, telādihi paṇa attho”ti evaṃ āpucchitvā upaneti*, “After getting permission from the owners means: she makes use of it after asking, ‘It was given by you for the purpose of robes, but we have robes and we need oil, etc.’”

## The training rule on heavy cloaks

*Garupāvuraṇa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. On one occasion when the weather was cold, King Pasenadi of Kosala put on an expensive woolen cloak and went to Thullanandā. He bowed and sat down. And Thullanandā instructed, inspired, and gladdened him with a teaching. He then said, "Venerable, please say what you need."
- 1.7 "Great king, if you wish to give me something, then give me this woolen cloak."
- 1.8 The king gave her his cloak. He then got up from his seat, bowed down, circumambulated her with his right side toward her, and left. People complained and criticized her, "These nuns have great desires; they are not content. How can they ask the king for his woolen cloak?"
- 1.12 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā ask the king for his woolen cloak?" ... "Is it true, monks, that the nun Thullanandā asked for this?"
- 1.16 "It's true, Sir."
- 1.17 The Buddha rebuked her ... "How could the nun Thullanandā ask the king for his woolen cloak? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun carries out an exchange to get a heavy cloak, it is to be worth at most four *kaṁsa* coins. If she gets one in exchange**

that is worth more than that, she commits an offense entailing relinquishment and confession.’”

## Definitions

**A heavy cloak:**<sup>55</sup> whatever cloak is used in cold weather.

**Carries out an exchange to get:** asks for.

**It is to be worth at most four *kaṃsa* coins:** it may be worth sixteen *kaḥāpaṇa* coins.

**If she gets one in exchange that is worth more than that:** if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.) 2.1.10

‘Venerables, this heavy cloak worth more than four *kaṃsa* coins, which I got in exchange, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’” 2.1.13

## Permutations

If it is worth more than four *kaṃsa* coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four *kaṃsa* coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it 2.2.1

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55. The *pāvuraṇa* was a garment for lay people, used in much the same way as the upper robe was used by monastic. When you put it on, you *pārupati* it, which is what you do with an upper robe. This again points to the small difference between monastic robes and lay people’s clothes at the time of the Buddha. This is presumably why Thullanandā could use such a cloak for herself, thereby effectively transforming it into a robe.

is worth more than four *kaṁsa* coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession.

- 2.2.4 If it is worth less than four *kaṁsa* coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than four *kaṁsa* coins, but she is unsure of it, she commits an offense of wrong conduct. If it is worth less than four *kaṁsa* coins, and she perceives it as such, there is no offense.

## Non-offenses

- 2.3.1 There is no offense: if she carries out an exchange for one worth at most four *kaṁsa* coins; if she carries out an exchange for one worth less than four *kaṁsa* coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender.

*The eleventh training rule is finished.*



## The training rule on light cloaks

*Lahupāvuraṇa*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā was  
a learned reciter, and she was confident and skilled at giving teach-  
ings. On one occasion when the weather was warm, King Pasenadi  
of Kosala put on an expensive linen cloak and went to Thullanandā.  
He bowed and sat down. And Thullanandā instructed, inspired,  
and gladdened him with a teaching. He then said, “Venerable,  
please say what you need.”

“Great king, if you wish to give me something, then give me this 1.7  
linen cloak.”

The king gave her his cloak. He then got up from his seat, bowed 1.8  
down, circumambulated her with his right side toward her, and  
left. People complained and criticized her, “These nuns have great  
desires; they are not content. How can they ask the king for his  
linen cloak?”

The nuns heard the complaints of those people, and the nuns of 1.12  
few desires complained and criticized her, “How could Venerable  
Thullanandā ask the king for his linen cloak?” ... “Is it true, monks,  
that the nun Thullanandā asked for this?”

“It’s true, Sir.” 1.16

The Buddha rebuked her ... “How could the nun Thullanandā 1.17  
ask the king for his linen cloak? This will affect people’s confidence  
...” ... “And, monks, the nuns should recite this training rule like  
this:

### Final ruling

**‘If a nun carries out an exchange to get a light cloak, it is to be  
worth at most two-and-a-half *kaṃsa* coins. If she gets one in**

exchange that is worth more than that, she commits an offense entailing relinquishment and confession.’”

## Definitions

**A light cloak:** whatever cloak is used in warm weather.

**Carries out an exchange to get:** asks for.

**It is to be worth at most two-and-a-half *kaṃsa* coins:** it may be worth ten *kaḥāpaṇa* coins.

**If she gets one in exchange that is worth more than that:** if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.1.10 It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.13 ‘Venerables, this light cloak worth more than two-and-a-half *kaṃsa* coins, which I got in exchange, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

## Permutations

2.1.17.1 If it is worth more than two-and-a-half *kaṃsa* coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than two-and-a-half *kaṃsa* coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than two-and-a-half *kaṃsa* coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession.

2.1.20 If it is worth less than two-and-a-half *kaṃsa* coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than two-and-a-half *kaṃsa* coins, but

she is unsure of it, she commits an offense of wrong conduct. If it is worth less than two-and-a-half *kaṃsa* coins, and she perceives it as such, there is no offense.

## Non-offenses

There is no offense: if she carries out an exchange for one worth at most two-and-a-half *kaṃsa* coins; if she carries out an exchange for one worth less than two-and-a-half *kaṃsa* coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender. 2.2.1

*The twelfth training rule is finished.*<sup>56</sup>

“Venerables, the thirty rules on relinquishment and confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I’ll remember it thus.” 2.2.14

**The chapter on offenses entailing relinquishment in the Nuns’ Analysis is finished.**

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56. Following this, the Pali reads (*Dutiya*) *Pattavagga* to indicate the last chapter of *nissaggiya pācittiya* rules for the nuns, and then *Parīṇatasikkhāpada* to indicate the last rule in the chapter of *nissaggiya pācittiya* rules. These indications are redundant in the present translation, since I have pointed to all the missing rules, including direct references to their counterparts in the chapter on *nissaggiya pācittiya* rules for the *bhikkhus*.

# Confession

## The training rule on garlic

*Lasuṇa*

Venerables, these one hundred and sixty-six rules on offenses en- 0.6  
tailing confession come up for recitation.

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time a lay follower had invited  
the Sangha of nuns to ask for garlic: "If any of the nuns need garlic,  
I'll supply it." And he had told his field-keeper, "If the nuns come,  
give two or three bulbs to each nun."<sup>57</sup>

On that occasion they were holding a celebration in Sāvattthī, 1.6  
and the garlic was used up as soon as it arrived there. Just then the  
nuns went to that lay follower and said, "We need garlic."

"Venerables, there isn't any. As soon as the garlic arrives, it's 1.10  
used up. Please go to the field."

The nun Thullanandā went to the field, and not having any sense 1.13  
of moderation she took a large amount of garlic. The field-keeper  
complained and criticized them, "How can the nuns not have any  
sense of moderation and take a large amount of garlic?"

The nuns heard the complaints of that field-keeper, and the nuns 1.16  
of few desires complained and criticized her, "How could Venerable  
Thullanandā not have any sense of moderation and take a large  
amount of garlic?" ... "Is it true, monks, that the nun Thullanandā  
did this?"

"It's true, Sir." 1.20

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57. "Bulb" renders *bhaṇḍika*. Normally I render this word as "bundle", but here the intended meaning seems to be a "bundle" of cloves, that is, a single bulb of garlic. Sp 2.793: *Dve tayo bhaṇḍiketi dve vā tayo vā poṭṭalike; sampunṇa-minjānametaṃ adhivacanāṃ*, "Two or three *bhaṇḍika*: two or three bundles; this is an expression for being complete in cloves."

- 1.21 The Buddha rebuked her, “How could the nun Thullanandā not have any sense of moderation and take a large amount of garlic? This will affect people’s confidence ...” ... and after giving a teaching he addressed the monks:

*Jataka*

- 1.25.1 “Once upon a time, monks, Thullanandā was the wife of a brahmin. They had three daughters, Nandā, Nandavatī, and Sundarīnandā. When that brahmin eventually died, he was reborn as a goose, whose feathers were all made of gold. And he gave his former family members one feather at the time. Thullanandā considered this. She then grabbed hold of that king of geese and plucked him. But when his feathers regrew they were white. At that time too, monks, Thullanandā lost her gold because she was too greedy. Now she will lose her garlic.”

- 1.35 “One should be content with what one gets,  
Because excessive greed is bad.  
After grabbing hold of the king of geese,  
The gold came to an end.”

- 1.39 Then, after rebuking the nun Thullanandā in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

**‘If a nun eats garlic, she commits an offense entailing confession.’**

Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Garlic:** from Magadha is what is meant.

If she receives it with the intention of eating it, she commits an offense of wrong conduct.<sup>58</sup> For every mouthful, she commits an offense entailing confession. 2.1.7

## Permutations

If it is garlic and she perceives it as such, and she eats it, she commits an offense entailing confession. If it is garlic, but she is unsure of it, and she eats it, she commits an offense entailing confession. If it is garlic, but she does not perceive it as such, and she eats it, she commits an offense entailing confession. 2.2.1

If it is not garlic, but she perceives it as such, and she eats it, she commits an offense of wrong conduct. If it is not garlic, but she is unsure of it, and she eats it, she commits an offense of wrong conduct. If it is not garlic and she does not perceive it as such, and she eats it, there is no offense. 2.2.4

## Non-offenses

There is no offense: if it is an onion; if it is a shallot;<sup>59</sup> if it is chebulic myrobalan; if it is a spring onion; if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is in sweets;<sup>60</sup> if it is a special curry; if she is insane; if she is the first offender. 2.3.1

*The training rule on garlic, the first, is finished.*

58. The punctuation of the Pali should presumably be amended to ‘*Khādi-ssāmi*’*ti paṭiggaṇhāti, āpatti dukkaṭassa.*

59. For a further discussion of some of these renderings, see Plants in the Appendix of Technical Terms.

60. “Sweets” renders *sālava*. SED, sv. *shāḍava*, says: “confectionery, sweet-meats”.

## The training rule on the hair of the private parts

*Sambādhāloma*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six removed the hair from their private parts. They then bathed naked at a ford in the river Aciravatī together with sex workers. The sex workers complained and criticized them, "How can the nuns remove the hair from their private parts? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those sex workers, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six remove the hair from their private parts?" ... "Is it true, monks, that those nuns do that?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them, "How can the nuns from the group of six do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun removes hair from her private parts, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**The private parts:** both armpits and the groin.



**Removes:** if she removes one hair, she commits an offense entailing confession. Even if she removes many hairs, she commits one offense entailing confession.

### Non-offenses

There is no offense: if she does it because she is sick; if she is insane; 2.10.1 if she is the first offender.

*The second training rule is finished.*

## The training rule on slapping with the palm of the hand

*Talaghātaka*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, two nuns who were plagued by lust entered their room and slapped their genitals with the palms of their hands. Hearing the sound, the nuns rushed up and asked them, "Venerables, are you having sex with a man?"
- 1.5 "No, we're not," and they told them what had happened.
- 1.6 The nuns of few desires complained and criticized them, "How can nuns slap their genitals with their hands?" ... "Is it true, monks, that nuns did that?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them, "How could nuns do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun slaps her genitals with the palm of her hand, she commits an offense entailing confession.'**<sup>61</sup>

### Definitions

**Slaps her genitals with the palm of her hand:** if, consenting to the contact, she hits her genitals, even with a lotus leaf, she commits an offense entailing confession.

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61. "Slaps her genitals with the palm of her hand" renders *talaghātaka*, literally, "Hits with the palm." It seems from the origin story, however, that this was an indirect expression referring to the genitals. Sp 2.803 supports this interpretation: *Talaghātaketi muttakaraṇatalaghātane*, "*Talaghātaka*: hitting the genitals with the palm of the hand."

## Non-offenses

There is no offense: if she does it because she is sick; if she is insane; 2.3.1  
if she is the first offender.

*The third training rule is finished.*

## The training rule on dildos

*Jatumaṭṭhaka*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a woman who had previously belonged to the king's harem had gone forth as a nun. Another nun who was plagued by lust went to that nun and said, "Venerable, the king only came to you at long intervals. How did you cope?"
- 1.6 "With a dildo."
- 1.7 "What's a dildo?"
- 1.8 That nun described a dildo to her. The other nun then used a dildo. But she forgot to wash it before disposing of it in a certain place. The nuns saw it covered with flies, and they said, "Who did this?"
- 1.12 "I did it," she replied.
- 1.13 The nuns of few desires complained and criticized her, "How could a nun use a dildo?" ... "Is it true, monks, that a nun did this?"
- 1.16 "It's true, Sir."
- 1.17 The Buddha rebuked her, "How could a nun use a dildo? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun uses a dildo, she commits an offense entailing confession.'**<sup>62</sup>

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62. Sp 2.807: *Jatumaṭṭhaketi jatunā kate maṭṭhadaṇḍake*, "Jatumaṭṭhake: a polished rod made of resin."

## Definitions

**A dildo:** made of resin, made of wood, made of flour, made of clay.

**Uses:** if she consents to the contact and inserts it into her vagina, even if it is just a lotus leaf, she commits an offense entailing confession.

## Non-offenses

There is no offense: if she does it because she is sick; if she is insane; 2.5.1 if she is the first offender.

*The fourth training rule is finished.*

## The training rule on cleaning with water

*Udakasuddhika*

### Origin story

- 1.1.1 At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, Mahāpajāpati Gotamī went to him and bowed. Standing downwind from him, she said, “Sir, women smell.”
- 1.1.4 “Well then, the nuns should clean themselves with water.” And the Buddha instructed, inspired, and gladdened her with a teaching, after which she bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:
- “Monks, I allow the nuns to clean themselves with water.”**
- 1.2.1 Being aware that the Buddha had allowed cleaning with water, a nun did it too deeply, causing a sore in her vagina.
- 1.2.3 She told the nuns what had happened. The nuns of few desires complained and criticized her, “How could a nun clean herself too deeply with water?” ... “Is it true, monks, that a nun did this?”
- 1.2.7 “It’s true, Sir.”
- 1.2.8 The Buddha rebuked her, “How could a nun clean herself too deeply with water? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun is cleaning herself with water, she may insert two finger joints at the most. If she goes further than that, she commits an offense entailing confession.’”**

### Definitions

**Is cleaning herself with water:** rinsing the vagina is what is meant.

**Cleaning:** rinses.

**She may insert two finger joints at the most:** she may insert two joints of two fingers at the most.

**If she goes further than that:** if she consents to the contact and goes further even by a hair's breadth, she commits an offense entailing confession.

## Permutations

If it is more than two finger joints, and she perceives it as more, 2.2.1 and she inserts them, she commits an offense entailing confession. If it is more than two finger joints, but she is unsure of it, and she inserts them, she commits an offense entailing confession. If it is more than two finger joints, but she perceives it as less, and she inserts them, she commits an offense entailing confession.

If it is less than two finger joints, but she perceives it as more, she 2.2.4 commits an offense of wrong conduct. If it is less than two finger joints, but she is unsure of it, she commits an offense of wrong conduct. If it is less than two finger joints, and she perceives it as less, there is no offense.

## Non-offenses

There is no offense: if she inserts two finger joints; if she inserts 2.3.1 less than two finger joints; if she does it because she is sick; if she is insane; if she is the first offender.

*The fifth training rule is finished.*

## The training rule on attending on

### *Upatitṭhana*

#### Origin story

- 1.1 At one time the Buddha was staying at Sāvattṭhi in Anāthapiṇḍika's Monastery, a government official called Ārohanta became a monk and his ex-wife a nun. On one occasion that monk was having his meal in the presence of that nun. While he was eating, she attended on him with drinking water and a fan, and she flirted with him. But he dismissed her, saying, "Don't do that; it's not allowable."
- 1.9 "Before you did such and such to me, but now you can't even take this much." And she dropped the water vessel on its head and struck him with the fan.<sup>63</sup>
- 1.11 The nuns of few desires complained and criticized her, "How could a nun hit a monk?" ... "Is it true, monks, that a nun did this?"
- 1.14 "It's true, Sir."
- 1.15 The Buddha rebuked her, "How could a nun hit a monk? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

#### Final ruling

**'If, when a monk is eating, a nun attends on him with drinking water or a fan, she commits an offense entailing confession.'**"

#### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

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63. It is not clear whether *matthake*, "on the head", refers to the water vessel or the monk. However, since dropping a water vessel on someone's head is quite serious, yet it is the striking with a fan that apparently gets all the attention below, I assume the head refers to the head of the vessel.



one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A monk:** fully ordained.

**Is eating:** is eating any of the five cooked foods.

**Drinking water:** any kind of drink.

**A fan:** any kind of fan.

**Attends on:** if she stands within arm's reach, she commits an offense entailing confession.

## Permutations

If he is fully ordained, and she perceives him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession. 2.2.1

If she attends on him from beyond arm's reach, she commits an offense of wrong conduct. If she attends on him when he is eating fresh food, she commits an offense of wrong conduct. If she attends on one who is not fully ordained, she commits an offense of wrong conduct. 2.2.4

If he is not fully ordained, but she perceives him as such, she commits an offense of wrong conduct. If he is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If he is not fully ordained, and she does not perceive him as such, she commits an offense of wrong conduct. 2.2.7

## Non-offenses

There is no offense: if she gives something; if she has someone else give something; if she asks someone who is not fully ordained to do it; if she is insane; if she is the first offender. 2.3.1

*The sixth training rule is finished.*

## The training rule on raw grain

*Āmakadhañña*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, it was the harvest season. At that time the nuns had asked for raw grain, which they then carried to town. At the town gate they were detained and told, "Venerables, give a share." After being released,
- 1.5 they went to the nuns' dwelling place and told the nuns what had happened. The nuns of few desires complained and criticized them, "How could nuns ask for raw grain?" ... "Is it true, monks, that nuns did this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them, "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun asks for or has someone else ask for raw grain, or she roasts it or has it roasted, or she pounds it or has it pounded, or she cooks it or has it cooked, and she then eats it, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Raw grain:** rice, barley, wheat, millet, wild gram, kodo millet.

**Asks for:** she asks herself.

**Has someone ask for:** she gets someone else to ask.

**Roasts:** she roasts it herself.

**Has it roasted:** she gets someone else to roast it.

**Pounds:** she pounds it herself.

**Has it pounded:** she gets someone else to pound it.

**Cooks:** she cooks it herself.

**Has it cooked:** she gets someone else to cook it.

If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession. 2.1.23

## Non-offenses

There is no offense: if she does it because she is sick; if she asks for vegetables; if she is insane; if she is the first offender. 2.2.1

*The seventh training rule is finished.*

## The training rule on disposing of feces

*Tirokuṭṭuccārahaḍḍana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anāthapiṇḍika's Monastery, a brahmin who had earned money by working for the king thought, "I'll ask for my wages." After washing his hair, he walked past the nuns' dwelling place on his way to the king's residence. Just then, after defecating in a pot, a nun disposed of the feces over a wall, and it landed on the head of that brahmin. He complained and criticized the nuns, "They're not monastics, these shaven-headed sluts! How can they dump shit on my head? I'm gonna burn their place down!" And he got hold of a firebrand and entered their dwelling place. Just then a lay follower who was coming out from the nuns' dwelling place saw that brahmin with a firebrand on his way in, and he said to him, "Sir, why are you entering the nuns' dwelling place with a firebrand?"
- 1.12 "These shaven-headed sluts dumped shit on my head. I'm gonna burn their place down!"
- 1.14 "But this is auspicious, brahmin! You'll get your wages and a thousand coins in addition."
- 1.16 That brahmin then washed his hair, went to the king's residence, and he got his wages and a thousand coins in addition.
- 1.17 But that lay follower returned to the nuns' dwelling place, told them what had happened, and then scolded them. The nuns of few desires complained and criticized them, "How can nuns dispose of feces over a wall?" ... "Is it true, monks, that nuns do this?"
- 1.21 "It's true, Sir."
- 1.22 The Buddha rebuked them, "How can nuns dispose of feces over a wall? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun disposes of feces or urine or trash or food scraps over a wall or over an encircling wall, or she has it disposed of in this way, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Feces:** excrement is what is meant.

**Urine:** pee is what is meant.

**Trash:** refuse is what is meant.

**Food scraps:** food remnants or bones or used water.

**A wall:** there are three kinds of walls: walls made of bricks, walls made of stone, walls made of wood.

**An encircling wall:** there are three kinds of encircling walls: encircling walls made of bricks, encircling walls made of stone, encircling walls made of wood.

**Over a wall:** to the other side of the wall.

**Over an encircling wall:** to the other side of the encircling wall.

**Disposes of:** if she disposes of it herself, she commits an offense entailing confession.

**Has it disposed of:** in asking another, she commits an offense of wrong conduct. If she only asks once, then even if the other disposes of such things many times, she commits one offense entailing confession.

## Non-offenses

There is no offense: if she disposes of it after having looked; if she 2.2.1  
disposes of it at a place where no one passes by; if she is insane; if she is the first offender.

*The eighth training rule is finished.*

## The second training rule on disposing of feces

*Harituccārachaḍḍana*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time a brahmin had a barley  
field next to the nuns’ dwelling place. The nuns disposed of feces,  
urine, trash, and food scraps in that field. The brahmin complained  
and criticized them, “How could the nuns spoil my barley field?”

The nuns heard the complaints of that brahmin, and the nuns 1.6  
of few desires complained and criticized them, “How could nuns  
dispose of feces, urine, trash, and food scraps on cultivated plants?”  
... “Is it true, monks, that nuns did this?”

“It’s true, Sir.” 1.10

The Buddha rebuked them, “How could nuns do this? This will 1.11  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

### Final ruling

**‘If a nun disposes of feces or urine or trash or food scraps on cultivated plants, or she has it disposed of in this way, she commits an offense entailing confession.’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Feces:** excrement is what is meant.

**Urine:** pee is what is meant.

**Trash:** refuse is what is meant.

**Food scraps:** food remnants or bones or used water.

**Cultivated plants:** grain, vegetables, whatever cultivated plants people consider valuable or useful.

**Disposes of:** if she disposes of it herself, she commits an offense entailing confession.

**Has it disposed of:** in asking another, she commits an offense of wrong conduct. If she only asks once, then even if the other disposes of such things many times, she commits one offense entailing confession.

## Permutations

- 2.2.1 If they are cultivated plants, and she perceives them as such, and she disposes of it or has it disposed of, she commits an offense entailing confession. If they are cultivated plants, but she is unsure of it, and she disposes of it or has it disposed of, she commits an offense entailing confession. If they are cultivated plants, but she perceives them as uncultivated, and she disposes of it or has it disposed of, she commits an offense entailing confession.
- 2.2.4 If they are uncultivated plants, but she perceives them as cultivated, she commits an offense of wrong conduct. If they are uncultivated plants, but she is unsure of it, she commits an offense of wrong conduct. If they are uncultivated plants, and she perceives them as such, there is no offense.

## Non-offenses

- 2.3.1 There is no offense: if she disposes of it after having looked; if she disposes of it at the edge of the field; if she disposes of it after asking and getting permission from the owners; if she is insane; if she is the first offender.

*The ninth training rule is finished.*



# The training rule on dancing and singing

*Naccagīta*

## Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a hilltop fair, and the nuns from the group of six went to see it. People complained and criticized them, “How can nuns go to see dancing, singing, and music? They’re just like householders who indulge in worldly pleasures!” 1.1

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, “How could the nuns from the group of six go to see dancing, singing, and music?” ... “Is it true, monks, that those nuns did that?” 1.6

“It’s true, Sir.” 1.10

The Buddha rebuked them, “How could the nuns from the group of six do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this: 1.11

## Final ruling

**‘If a nun goes to see dancing or singing or music, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Dancing:** any kind of dancing.

**Singing:** any kind of singing.

**Music:** any kind of music.

- 2.1.11 If she is on her way to see it, she commits an offense of wrong conduct. Wherever she stands to see it or hear it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it or hears it again, she commits an offense entailing confession.
- 2.1.14 If she is on her way to see any one of the three, she commits an offense of wrong conduct. Wherever she stands to see it or hear it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it or hears it again, she commits an offense entailing confession.

### Non-offenses

- 2.2.1 There is no offense: if she sees it or hears it while remaining in the monastery; if the dancing, singing, or music comes to the place where the nun is standing, sitting, or lying down; if she sees it or hears it while walking in the opposite direction; if she goes there because there is something to be done and she then sees it or hears it; if there is an emergency; if she is insane; if she is the first offender.

*The tenth training rule is finished.*

**The first subchapter on garlic is finished.**

# The training rule on the dark of the night

*Rattandhakāra*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anātha- 1.1  
piṇḍika's Monastery, a male relative of a nun who was a pupil of  
Bhaddā Kāpilānī went from his own village to Sāvattthī on some  
business. Then, in the dark of the night and without a lamp, that  
nun stood and talked alone with that man.

The nuns of few desires complained and criticized her, "How 1.4  
could a nun do such a thing?" ... "Is it true, monks, that a nun did  
this?"

"It's true, Sir." 1.7

The Buddha rebuked her ... "How could a nun do such a thing? 1.8  
This will affect people's confidence ..." ... "And, monks, the nuns  
should recite this training rule like this:

## Final ruling

**'If, in the dark of the night without a lamp, a nun stands or  
talks alone with a man, she commits an offense entailing con-  
fession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**In the dark of the night:** when the sun has set.

**Without a lamp:** without light.

**A man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

**With:** together.

**Alone:** just the man and the nun.

**Stands with:** if she stands within arm's reach of the man, she commits an offense entailing confession.

**Talks with:** if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

## Non-offenses

- 2.2.1 There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;<sup>64</sup> if she is insane; if she is the first offender.

*The first training rule is finished.*

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64. Sp 5.467: *Añṇavihitoti añṇaṃ cintayamāno*, “*Añṇavihita*: thinking of something else.”

## The training rule on concealed places

*Paṭicchannokāsa*

### Origin story

At one time when the Buddha was staying at Sāvattḥī in Anātha- 1.1  
piṇḍika's Monastery, a male relative of a nun who was a pupil of  
Bhaddā Kāpilānī went from his own village to Sāvattḥī on some  
business. Then, knowing that the Buddha had prohibited standing  
or talking alone with a man in the dark of the night without a lamp,  
she instead stood and talked alone with that man in a concealed  
place.

The nuns of few desires complained and criticized her, "How 1.5  
could a nun do such a thing?" ... "Is it true, monks, that a nun did  
this?"

"It's true, Sir." 1.8

The Buddha rebuked her ... "How could a nun do such a thing? 1.9  
This will affect people's confidence ..." ... "And, monks, the nuns  
should recite this training rule like this:

### Final ruling

**'If a nun stands or talks alone with a man in a concealed place,  
she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**In a concealed place:** it is concealed by a wall, a door, a screen, a  
cloth screen, a tree, a pillar, a grain container, or anything else.

**A man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

**With:** together.

**Alone:** just the man and the nun.

**Stands with:** if she stands within arm's reach of the man, she commits an offense entailing confession.

**Talks with:** if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

## Non-offenses

- 2.19.1 There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;<sup>65</sup> if she is insane; if she is the first offender.

*The second training rule is finished.*

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65. Sp 5.467: *Aññavihitoti aññaṃ cintayamāno*, “*Aññavihita*: thinking of something else.”

# The training rule on talking out in the open

*Ajjhokāsasallapana*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anātha- 1.1  
piṇḍika’s Monastery, a male relative of a nun who was a pupil of  
Bhaddā Kāpilānī went from his own village to Sāvattthī on some  
business. Then, knowing that the Buddha had prohibited standing  
or talking alone with a man in a concealed place, she instead stood  
and talked alone with that man out in the open.

The nuns of few desires complained and criticized her, “How 1.5  
could a nun do such a thing?” ... “Is it true, monks, that a nun did  
this?”

“It’s true, Sir.” 1.8

The Buddha rebuked her ... “How could a nun do such a thing? 1.9  
This will affect people’s confidence ...” ... “And, monks, the nuns  
should recite this training rule like this:

## Final ruling

**‘If a nun stands or talks alone with a man out in the open, she  
commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Out in the open:** not concealed by a wall, a door, a screen, a cloth  
screen, a tree, a pillar, a grain container, or anything else.

**A man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

**With:** together.

**Alone:** just the man and the nun.

**Stands with:** if she stands within arm's reach of the man, she commits an offense entailing confession.

**Talks with:** if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

## Non-offenses

- 2.19.1 There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;<sup>66</sup> if she is insane; if she is the first offender.

*The third training rule is finished.*

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66. Sp 5.467: *Añṇavihitoti añṇaṃ cintayamāno*, “*Añṇavihita*: thinking of something else.”



## The training rule on dismissing a companion

*Dutiyikaṃyjojana*

### Origin story

At one time the Buddha was staying at Sāvattihī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nun Thullanandā  
stood and talked alone with men on streets, in cul-de-sacs, and at  
intersections, and she whispered in their ears and dismissed her  
companion nun.

The nuns of few desires complained and criticized her, "How 1.3  
can Venerable Thullanandā do such things?" ... "Is it true, monks,  
that the nun Thullanandā does this?"

"It's true, Sir." 1.6

The Buddha rebuked her ... "How can the nun Thullanandā 1.7  
do such things? This will affect people's confidence ..." ... "And,  
monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun stands or talks alone with a man on a street or in a  
cul-de-sac or at an intersection, or she whispers in his ear or  
dismisses her companion nun, she commits an offense entailing  
confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**A street:** a carriage road is what is meant.

**A cul-de-sac:** one departs the same way one enters.

**An intersection:** a crossroads is what is meant.

**A man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

**With:** together.

**Alone:** just the man and the nun.

**Stands with:** if she stands within arm's reach of the man, she commits an offense entailing confession.

**Talks with:** if she stands talking within arm's reach of the man, she commits an offense entailing confession.

**Whispers in his ear:** if she speaks into the ear of a man, she commits an offense entailing confession.

**Dismisses her companion nun:** if, wanting to misbehave, she dismisses her companion nun, she commits an offense of wrong conduct. If the companion nun is in the process of going beyond the range of sight or the range of hearing, she commits an offense of wrong conduct. When the companion nun has gone beyond, she commits an offense entailing confession.

- 2.2.1 If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

## Non-offenses

- 2.2.3.1 There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;<sup>67</sup> if she does not want to misbehave; if she dismisses her companion nun when there is something to be done; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

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67. Sp 5.467: *Aññavihitoti aññaṃ cintayamāno*, “*Aññavihita*: thinking of something else.”

# The training rule on departing without informing

*Anāpucchāpakkamana*

## Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time a certain nun was associ-  
ating with a family from which she received a regular meal. Then,  
after robing up one morning, she took her bowl and robe and went  
to that family where she sat down on a seat. She then departed  
without informing the owners. A slave-woman who was sweeping  
the house put that seat in between some vessels. Not seeing the  
seat, soon afterwards the people there asked that nun, "Venerable,  
where's that seat?"

"I don't know." 1.7

"Give back the seat, Venerable." And after scolding her, they 1.8  
made an end of her regular meal. Then, while those people were  
cleaning the house, they saw that seat in between those vessels.  
They asked that nun for forgiveness and restored her regular meal.

That nun then told the nuns what had happened. The nuns of 1.10  
few desires complained and criticized her, "How could a nun visit a  
family before the meal, sit down on a seat, and then depart without  
informing the owners?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir." 1.14

The Buddha rebuked her ... "How could a nun act like this? 1.15  
This will affect people's confidence ..." ... "And, monks, the nuns  
should recite this training rule like this:

## Final ruling

**'If a nun visits families before the meal, sits down on a seat, and  
then departs without informing the owners, she commits an  
offense entailing confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Before the meal:** from dawn until midday.

**A family:** there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

**Visits:** goes there.

**A seat:** a place for sitting cross-legged is what is meant.

**Sits down:** sits down on that seat.

**Departs without informing the owners:** if, without informing a person who understands in that family, she goes beyond the roof cover of that house, she commits an offense entailing confession. If it is out in the open and she goes beyond the vicinity of the seat, she commits an offense entailing confession.

## Permutations

- 2.2.1 If she has not informed, and she does not perceive that she has, and she departs, she commits an offense entailing confession. If she has not informed, but she is unsure of it, and she departs, she commits an offense entailing confession. If she has not informed, but she perceives that she has, and she departs, she commits an offense entailing confession.
- 2.2.4 If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has informed, but she does not perceive that she has, she commits an offense of wrong conduct. If she has informed, but she is unsure of it, she commits an offense of wrong conduct. If she has informed, and she perceives that she has, there is no offense.

## Non-offenses

There is no offense: if she departs after informing someone; if the 2.3.1  
seat is not movable; if she is sick; if there is an emergency; if she is  
insane; if she is the first offender.

*The fifth training rule is finished.*

## The training rule on sitting down without asking permission

*Anāpucchāabhiniśidana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattihī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā visited families after the meal, and she sat down and lay down on the seats without asking permission of the owners. Because of Thullanandā, the people there had qualms, neither sitting nor lying down. They then complained and criticized her, "How could Venerable Thullanandā visit families after the meal, and then sit down and lie down on the seats without asking the owners for permission?"
- 1.6 The nuns heard the complaints of those people. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā act in this way?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked her ... "How could the nun Thullanandā act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun visits families after the meal, and then sits down or lies down on a seat without asking permission of the owners, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**After the meal:** when the middle of the day has passed, until sunset.

**A family:** there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

**Visits:** goes there.

**Without asking permission of the owners:** not having asked permission of a person in that family who is an owner and who has the authority to give.

**A seat:** a place for sitting cross-legged is what is meant.

**Sits down:** if she sits down on that seat, she commits an offense entailing confession.

**Lies down:** if she lies down on that seat, she commits an offense entailing confession.

## Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on a seat, she commits an offense entailing confession. 2.2.1

If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

## Non-offenses

- 2.3.1 There is no offense: if she sits down or lies down after asking permission; if a dedicated seat is permanently ready for her; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The sixth training rule is finished.*



## The training rule on spreading out without asking permission

*Anāpucchāsantharaṇa*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time a number of nuns were traveling through the Kosalan country on their way to Sāvattthī, when one evening they arrived at a certain village. There they went to a brahmin family and asked for a place to stay. The brahmin woman told them, "Please wait, Venerables, until my husband returns." While they were waiting, the nuns put out bedding, and some sat down on it while others lay down.

When the husband returned at night, he said to his wife, "Who 1.7  
are they?"

"They are nuns." 1.9

"Throw out these shaven-headed sluts!", and he had them 1.10  
thrown out of the house.

Those nuns then went to Sāvattthī, where they told the nuns what 1.11  
had happened. The nuns of few desires complained and criticized them, "How can nuns visit families at the wrong time, put out bedding without asking permission of the owners, and then sit down and lie down on it?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir." 1.15

The Buddha rebuked them ... "How could nuns act like this? 1.16  
This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun visits families at the wrong time, puts out bedding without asking permission of the owners, or has it put out, and then**

**sits down or lies down on it, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**The wrong time:** from sunset until dawn.

**A family:** there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

**Visits:** goes there.

**Without asking permission of the owners:** not having asked permission of a person in that family who is an owner and who has the authority to give.

**Bedding:** even a spread of leaves.

**Puts out:** she puts it out herself.

**Has it put out:** she has someone else to put it out.

**Sits down:** if she sits down on it, she commits an offense entailing confession.

**Lies down:** if she lies down on it, she commits an offense entailing confession.

## Permutations

- 2.2.1 If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession.

If she has asked permission, but she does not perceive that she 2.2.4  
has, she commits an offense of wrong conduct. If she has asked  
permission, but she is unsure of it, she commits an offense of wrong  
conduct. If she has asked permission, and she perceives that she  
has, there is no offense.

## Non-offenses

There is no offense: if she first asks permission, and then, after 2.3.1  
putting out bedding or having it put out, sits down or lies down on  
it; if she is sick; if there is an emergency; if she is insane; if she is  
the first offender.

*The seventh training rule is finished.*

# The training rule on complaining about others

*Paraujjhāpanaka*

## Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time a nun who was a pupil of Bhaddā Kāpilānī attended on her with care. Bhaddā Kāpilānī said to the nuns, “Venerables, this nun is attending on me with care. I’ll give her a robe.” Then, because of misunderstanding and a lack of proper reflection, that nun complained about Bhaddā Kāpilānī, “Venerables, if I didn’t attend on her with care, she wouldn’t give me a robe.”
- 1.7 The nuns of few desires complained and criticized her, “How could a nun complain about someone else because of misunderstanding and a lack of proper reflection?” ... “Is it true, monks, that a nun did this?”
- 1.10 “It’s true, Sir.”
- 1.11 The Buddha rebuked her ... “How could a nun act in this way? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun complains about someone else because of misunderstanding and a lack of proper reflection, she commits an offense entailing confession.’**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Because of misunderstanding:** because of wrong understanding.

**Because of a lack of proper reflection:** because of wrong reflection.

**Someone else:** if she complains about one who is fully ordained, she commits an offense entailing confession.

## Permutations

If the other person is fully ordained, and she perceives them as such, 2.2.1  
and she complains about them, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she complains about them, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive them as such, and she complains about them, she commits an offense entailing confession.

If she complains about someone who is not fully ordained, she 2.2.4  
commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives them as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive them as such, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if she is insane; if she is the first offender. 2.3.1

*The eighth training rule is finished.*

## The training rule on cursing another

*Paraabhisapana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, some nuns were unable to find their possessions. They said to the nun Caṇḍakālī, "Venerable, have you seen our things?"
- 1.4 Caṇḍakālī complained and criticized them, "Why are you asking me if I've seen your things? Am I a thief? Am I shameless? Venerables, if I took your things I wouldn't be a monastic anymore. I would fall from the spiritual life and be reborn in hell. May anyone who speaks such an untruth about me depart from monasticism, fall from the spiritual life, and be reborn in hell!"
- 1.9 The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakālī curse herself and others, referring to hell and the spiritual life?" ... "Is it true, monks, that the nun Caṇḍakālī did this?"
- 1.12 "It's true, Sir."
- 1.13 The Buddha rebuked her ... "How could the nun Caṇḍakālī act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun curses herself or someone else, referring to hell or the spiritual life, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Herself:** oneself.

**Someone else:** one who is fully ordained. If she curses, referring to hell or the spiritual life, she commits an offense entailing confession.

## Permutations

If the other person is fully ordained, and she perceives them as such, and she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive them as such, she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. 2.2.1

If she curses, referring to the animal realm, the ghost realm, or human misfortune, she commits an offense of wrong conduct. If she curses someone who is not fully ordained, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives them as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive them as such, she commits an offense of wrong conduct. 2.2.4

## Non-offenses

There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender. 2.3.1

*The ninth training rule is finished.*

## The training rule on crying

*Rodana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in the Anāthapiṇḍika’s Monastery, the nun Caṇḍakālī quarreled with the nuns and then cried after repeatedly beating herself. The nuns of few desires complained and criticized her, “How could Venerable Caṇḍakālī cry after repeatedly beating herself?” ... “Is it true, monks, that the nun Caṇḍakālī did this?”
- 1.6 “It’s true, Sir.”
- 1.7 The Buddha rebuked her ... “How could the nun Caṇḍakālī act like this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun cries after repeatedly beating herself, she commits an offense entailing confession.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Herself:** oneself.

- 2.1.7 If she cries after repeatedly beating herself, she commits an offense entailing confession. If she beats herself, but does not cry, she commits an offense of wrong conduct. If she cries, but does not beat herself, she commits an offense of wrong conduct.



## Non-offenses

There is no offense: if she cries, but does not beat herself, because 2.2.1  
of loss of relatives, loss of property, or loss of health; if she is insane;  
if she is the first offender.

*The tenth training rule is finished.*

**The second subchapter on the dark of the night is finished.**

# The training rule on nakedness

*Nagga*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anāthapiṇḍika's Monastery, a number of nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers teased the nuns, "Venerables, why practice the spiritual life when you're still young? Why not enjoy worldly pleasures? You can practice the spiritual life when you're old. In this way you'll get the benefit of both." The nuns felt humiliated.
- 1.8 They then went to the nuns' dwelling place and told the nuns what had happened. The nuns told the monks, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the nuns for the following ten reasons: for the well-being of the Sangha ... for supporting the training. And, monks, the nuns should recite this training rule like this:

## Final ruling

**'If a nun bathes naked, she commits an offense entailing confession.'**<sup>68</sup>

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

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68. Sp 2.886: *Sacepi udakasāṭhikacīvaram mahaggham hoti, na sakkā nivāsetvā bhi gantum, evampi naggāya nhāyitum vaṭṭati*; "Also, if her bathing robe is valuable, or she is unable to put on a lower robe before going outside, then it is allowable to bathe naked." The implication of this is that this rule concerns outdoor bathing, which fits the origin story.

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Bathes naked:** if she bathes without wearing a sarong or an upper robe, then for the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

## Non-offenses

There is no offense: if her robes have been stolen or lost; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

*The first training rule is finished.*

## The training rule on bathing robes

*Udakasāṭika*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha had allowed bathing robes for the nuns. Knowing this, the nuns from the group of six wore bathing robes of inappropriate size. As they were walking about, they were dragging them along, both in front and behind.
- 1.6 The nuns of few desires complained and criticized them, "How can the nuns from the group of six wear such bathing robes?" ... "Is it true, monks, that the nuns from the group of six do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six wear such bathing robes? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun is having a bathing robe made, it should be made the right size. This is the right size: four standard handspans long and two wide. If it exceeds that, it is to be cut down, and she commits an offense entailing confession.'**"<sup>69</sup>

### Definitions

**A bathing robe:** wearing it as a sarong, she bathes.

**Is having made:** making it herself or having someone else make it, it should be made the right size. This is the right size: four standard handspans long and two wide. If she makes one or has

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69. For an explanation of the rendering of *sugata* as "standard", see the Appendix of Technical Terms.

one made that exceeds that, then for the effort there is an act of wrong conduct. When she gets it, it is to be cut down, and she is then to confess an offense entailing confession.

## Permutations

If she finishes what she began herself, she commits an offense entailing confession. If she has others finish what she began herself, she commits an offense entailing confession. If she finishes herself what was begun by others, she commits an offense entailing confession. If she has others finish what was begun by others, she commits an offense entailing confession. 2.1.8.1

If she makes one or has one made for the benefit of someone else, she commits an offense of wrong conduct. If she gets one that was made by someone else and then uses it, she commits an offense of wrong conduct. 2.1.12

## Non-offenses

There is no offense: if she makes it the right size; if she makes it smaller than the right size; if she gets one made by someone else that exceeds the right size and she cuts it down before using it; if she makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if she is insane; if she is the first offender. 2.2.1

*The second training rule is finished.*

## The training rule on sewing robes

*Cīvarasibbana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a robe belonging to a certain nun had been badly made and badly sewn from expensive robe-cloth. The nun Thullanandā said to her, "Venerable, this robe-cloth is beautiful, but the robe has been badly made and badly sewn."
- 1.6 "If I unstitch it, will you sew it back together?"
- 1.7 "Sure."
- 1.8 Then that nun unstitched the robe and gave it to Thullanandā. Yet although Thullanandā repeatedly said she would sew it, she neither sewed it herself nor did she make any effort to have someone else do it.
- 1.11 That nun then told the nuns what had happened. The nuns of few desires complained and criticized Thullanandā, "How could Venerable Thullanandā have a nun's robe unstitched, and then neither sew it herself nor make any effort to have someone else do it?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.15 "It's true, Sir."
- 1.16 The Buddha rebuked her ... "How could the nun Thullanandā act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun, after unstitching a nun's robe or having it unstitched, neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A nun's:** another nun's.

**Robe:** one of the six kinds of robes.

**Unstitching:** she unstitches it herself.

**Having it unstitched:** she has someone else unstitch it.

**And there were no obstacles:** when there is no obstacle.

**She neither sews:** she does not sew it herself.

**Nor makes any effort to have someone else sew it:** she does not ask anyone else.

**Except if it was no more than four or five days:** unless it was no more than four or five days.

If she thinks, “I’ll neither sew it nor make any effort to have someone else sew it,” then by the mere fact of abandoning her duty, she commits an offense entailing confession. 2.1.21

## Permutations

If the other person is fully ordained, and she perceives her as such, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she unstitches her robe or has it unstitched, and then neither sews 2.2.1

it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession.

2.2.4 If she unstitches another requisite or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense of wrong conduct. If the other person is not fully ordained, and she unstitches her robe or another requisite, or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense of wrong conduct.

2.2.6 If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

### Non-offenses

2.3.1 There is no offense: if there is an obstacle; if she searches for someone to sew, but does not find anyone; if she is doing it, but she takes longer than four or five days; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The third training rule is finished.*



# The training rule on moving the robes

*Saṅghāṭicāra*

## Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns stored one of  
their robes with other nuns and then left to wander the country in  
a sarong and an upper robe. Because they were stored for a long  
time, the robes became moldy. When the nuns put them out to sun  
them, other nuns asked them, "Whose moldy robes are these?"

And they told them what had happened. 1.7

The nuns of few desires complained and criticized them, "How 1.8  
can nuns store one of their robes with other nuns and then go  
wandering the country in a sarong and an upper robe?" ... "Is it  
true, monks, that nuns do this?"

"It's true, Sir." 1.11

The Buddha rebuked them ... "How can nuns do this? This will 1.12  
affect people's confidence ..." ... "And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**'If a nun does not move her robes for more than five days, she  
commits an offense entailing confession.'**<sup>70</sup>

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of

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70. "Move (her) robes" renders *saṅghāṭicāra*. Sp 2.898: *Saṅghāṭīnam cāro saṅghāṭicāro*, "*Saṅghāṭicāra* is the moving of the robes." For the meaning of *saṅghāṭi*, see the Appendix of Technical Terms.

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Does not move her robes for more than five days:** if she does not wear or sun her five robes on the fifth day, then, when the fifth day has passed, she commits an offense entailing confession.

## Permutations

- 2.2.1 If it is more than five days, and she perceives it as more, she commits an offense entailing confession. If it is more than five days, but she is unsure of it, she commits an offense entailing confession. If it is more than five days, but she perceives it as less, she commits an offense entailing confession.
- 2.2.4 If it is less than five days, but she perceives it as more, she commits an offense of wrong conduct. If it is less than five days, but she is unsure of it, she commits an offense of wrong conduct. If it is less than five days and she perceives it as less, there is no offense.

## Non-offenses

- 2.3.1 There is no offense: if she wears or suns the five robes on the fifth day; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

# The training rule on borrowed robes

*Cīvarasaṅkamaṇīya*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, there was a nun who, after walking for almsfood,  
spread out her damp robe and entered her dwelling. A second nun  
put on that robe and went to the village for alms. Soon afterwards  
the first nun came out and asked the nuns, “Venerables, have you  
seen my robe?” The nuns told her what had happened. She then  
complained and criticized the second nun, “How could a nun put  
on my robe without asking permission?”

She told the nuns what had happened, and the nuns of few 1.9  
desires complained and criticized her, “How could a nun put on  
another nun’s robe without asking permission?” ... “Is it true,  
monks, that a nun did this?”

“It’s true, Sir.” 1.13

The Buddha rebuked her ... “How could a nun do this? This will 1.14  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun wears a robe taken on loan, she commits an offense  
entailing confession.’<sup>71</sup>**

## Definitions

**A:** whoever ...

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71. “A robe taken on loan” renders *cīvarasaṅkamaṇīya*. Sp 1.16: *Cīvarasaṅka-*  
*maniyaṇti saṅkametabbam cīvaram; aññissā santakam anāpucchā gahitam puna*  
*paṭidātabbacīvaranti attho*, “*Cīvarasaṅkamaṇīya* means a robe to be returned;  
a robe belonging to another, taken without permission, and to be given back.”

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A robe taken on loan:** if she wears any of the five robes belonging to a fully ordained nun, and it has not been given to her, nor has she asked permission to use it, she commits an offense entailing confession.

## Permutations

- 2.2.1 If the other person is fully ordained, and she perceives her as such, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession.
- 2.2.4 If the other person is not fully ordained, and she takes on loan a robe belonging to her and then wears it, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

## Non-offenses

- 2.3.1 There is no offense: if the robe has been given to her;<sup>72</sup> if she wears it after asking permission; if her own robe has been stolen; if her

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72. The commentaries are silent, but *sā* presumably refers to the owner of the robe.

own robe has been lost; if there is an emergency; if she is insane; if she is the first offender.

*The fifth training rule is finished.*

## The training rule on robe-cloth for the community

*Gaṇacīvāra*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattī in Anātha-piṇḍika's Monastery, a family that was supporting the nun Thullanandā said to her, "Venerable, we're going to give robe-cloth to the Sangha of nuns."
- 1.4 She replied, "You're very busy," and she created an obstacle for them.
- 1.6 Soon afterwards the house of that family burned down. They then complained and criticized her, "How could Venerable Thullanandā create an obstacle for our gift? Now we have neither possessions nor merit."
- 1.10 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā create an obstacle for the community to get robe-cloth?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.14 "It's true, Sir."
- 1.15 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun creates an obstacle for the community to get robe-cloth, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**The community:** the Sangha of nuns is what is meant.

**Robe-cloth:** one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.<sup>73</sup>

**Creates an obstacle:** if she creates an obstacle with the thought, “What can be done so that these people don’t give robe-cloth?”, she commits an offense entailing confession.

If she creates an obstacle for another requisite, she commits an offense of wrong conduct. If she creates an obstacle for a number of nuns or for a single nun or for someone who is not fully ordained to get robe-cloth or another requisite, she commits an offense of wrong conduct. 2.1.11

## Non-offenses

There is no offense: if she can show a benefit in obstructing them; if she is insane; if she is the first offender. 2.2.1

*The sixth training rule is finished.*

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73. The six are linen, cotton, silk, wool, sunn hemp, and hemp, see Kd 8:3.1.6. According to Kd 8:21.1.4 the size referred to here is no smaller than 8 by 4 *sugataṅgula*, “standard fingerbreadths”. For an explanation of the idea of *vikappanā*, see the Appendix of Technical Terms.

## The training rule on blocking

*Paṭibāhana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time out-of-season robe-cloth had been given to the Sangha of nuns, and the Sangha gathered to share it out. Just then the nuns who were pupils of the nun Thullanandā were away. Thullanandā said to the nuns: "Venerables, there are nuns who are away. We cannot distribute the robe-cloth until they get back." And she blocked the distribution of robe-cloth. Since the robe-cloth could not be distributed until those nuns returned, other nuns left. Then, when her pupils returned, Thullanandā had that robe-cloth distributed.
- 1.10 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā block a legitimate distribution of robe-cloth?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.13 "It's true, Sir."
- 1.14 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun blocks a legitimate distribution of robe-cloth, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of



one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A legitimate distribution of robe-cloth:** it is distributed by a unanimous Sangha of nuns.

**Blocks:** if she blocks it with the thought, “What can be done so that this robe-cloth isn’t distributed?”, she commits an offense entailing confession.

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she blocks it, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she blocks it, she commits an offense of wrong conduct. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she blocks it, there is no offense. 2.2.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, there is no offense. 2.2.4

## Non-offenses

There is no offense: if she blocks it after demonstrating a benefit; if she is insane; if she is the first offender. 2.3.1

*The seventh training rule is finished.*

## The training rule on giving robes

*Cīvaradāna*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was giving monastic robes to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!"
- 1.7 The nuns of few desires complained and criticized her, "How can Venerable Thullanandā give monastic robes to householders?" ... "Is it true, monks, that the nun Thullanandā does this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked her ... "How can the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun gives a monastic robe to a householder or a male wanderer or a female wanderer, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A householder:** anyone who lives at home.

**A male wanderer:** any male wanderer apart from Buddhist monks and novice monks.

**A female wanderer:** any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

**A monastic robe:** a mark has been made is what is meant. If she gives it away, she commits an offense entailing confession.

### Non-offenses

There is no offense: if she gives one to her mother or father; if she 2.2.1  
lends one out; if she is insane; if she is the first offender.

*The eighth training rule is finished.*

## The training rule on letting the time expire

*Kālaatikkamana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anātha-piṇḍika's Monastery, a family that was supporting the nun Thullanandā said to her, "If we're able, Venerable, we'll give robe-cloth to the Sangha of nuns."
- 1.4 Just then the nuns who had completed the rainy-season residence had gathered to distribute robe-cloth. But Thullanandā said to them, "Please wait, Venerables. The Sangha is expecting more cloth." The nuns said to her, "Go and find out what's happening." She then went to that family and said to them, "Please give the robe-cloth to the Sangha of nuns."
- 1.11 "We're sorry, but we're not able to give robe-cloth to the Sangha."
- 1.12 Thullanandā told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā allow the robe season to expire because of an uncertain expectation of robe-cloth?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.16 "It's true, Sir."
- 1.17 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun lets the robe season expire because of an uncertain expectation of robe-cloth, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**An uncertain expectation of robe-cloth:** they have said, “If we’re able, then we’ll give, then we’ll act.”

**Robe season:** for one who has not participated in the robe-making ceremony, it is the last month of the rainy season; for one who has participated in the robe-making ceremony, it is the five month period.<sup>74</sup>

**Lets the robe season expire:** for one who has not participated in the robe-making ceremony, if she goes beyond the last day of the rainy season, she commits an offense entailing confession. For one who has participated in the robe-making ceremony, if she goes beyond the day on which the robe season ends, she commits an offense entailing confession.<sup>75</sup>

## Permutations

If it is an uncertain expectation of robe-cloth, and she perceives it as such, and she lets the robe season expire, she commits an offense entailing confession.<sup>76</sup> If it is an uncertain expectation of robe-cloth, but she is unsure of it, and she lets the robe season expire, she commits an offense of wrong conduct. If it is an uncertain expectation of robe-cloth, but she does not perceive it as such, and she lets the robe season expire, there is no offense. 2.2.1

74. “Robe-making ceremony” refers to the *kathina sanghakamma*, the making of the *kathina* robe, and the rejoicing in the process, all three together represented by the words (*an*)*atthate kathine*. “The five month period” is the last month of the rainy season plus the four months of the cold season.

75. The robe season ends if the Sangha decides to forgo the robe-season privileges, or if the nun leaves the monastery where she spent the rains residence and gives up any intention of making a robe before the end of the cold season, see Bu NP 1:3.1.4 and Kd 7:13.2.1.

76. I take *dubbalacivara* as shorthand for *dubbalacivaraṇapaccāsā*, and I translate accordingly.

- 2.2.4 If it is not an uncertain expectation of robe-cloth, but she perceives it as such, she commits an offense of wrong conduct. If it is not an uncertain expectation of robe-cloth, but she is unsure of it, she commits an offense of wrong conduct. If it is not an uncertain expectation of robe-cloth, and she does not perceive it as such, there is no offense.

### Non-offenses

- 2.3.1 There is no offense: if she can show a benefit in hindering it; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

## The training rule on the ending of the robe season

*Kathinuddhāra*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1.1  
Anāthapiṇḍika's Monastery. At that time a lay follower had built  
a dwelling for the Sangha. He wanted to give out-of-season  
robe-cloth to both Sanghas at the presentation ceremony for  
that dwelling, but both Sanghas had already performed the robe-  
making ceremony. That lay follower then went to the Sangha and  
asked it to make an end of the robe season.

They told the Buddha. Soon afterwards the Buddha gave a teach- 1.1.6  
ing and addressed the monks:

**“Monks, I allow you to end the robe season.**

And it should be done like this. A competent and capable monk 1.1.9  
should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is 1.1.11  
ready, it should end the robe season. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha ends 1.1.14  
the robe season. Any monk who approves of ending the robe sea-  
son should remain silent. Any monk who doesn't approve should  
speak up.

The Sangha has made an end of the robe season. The Sangha 1.1.18  
approves and is therefore silent. I'll remember it thus.”

That lay follower then went to the Sangha of nuns and asked 1.2.1  
them to end the robe season. But the nun Thullanandā, aiming to  
get robe-cloth for herself, blocked the Sangha from doing it. That  
lay follower complained and criticized them, “How could the nuns  
not end the robe season for us?”

The nuns heard the complaints of that lay follower. The nuns of 1.2.6  
few desires complained and criticized her, “How could Venerable

Thullanandā block a legitimate ending of the robe season?” ... “Is it true, monks, that the nun Thullanandā did this?”

1.2.10 “It’s true, Sir.”

1.2.11 The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun blocks a legitimate ending of the robe season, she commits an offense entailing confession.’**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A legitimate ending of the robe season:** a unanimous Sangha of nuns brings it to an end.

**Blocks:** if she blocks it with the thought, “What can be done so that the robe season doesn’t end?”, she commits an offense entailing confession.

## Permutations

2.1.9.1 If it is a legitimate legal procedure, and she perceives it as such, and she blocks it, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she blocks it, she commits an offense of wrong conduct. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she blocks it, there is no offense.

2.1.12 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an



offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, there is no offense.

## Non-offenses

There is no offense: if she can show a benefit in blocking it; if she 2.2.1  
is insane; if she is the first offender.

*The tenth training rule is finished.*

**The third subchapter on nakedness is finished.**

## The training rule on lying down on the same bed

*Ekamañcatuvaṭṭana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, two nuns were lying down on the same bed. When people walking about the dwellings saw this, they complained and criticized them, "How can two nuns lie down on the same bed? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" ... "Is it true, monks, that nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If two nuns lie down on the same bed, they commit an offense entailing confession.'**"

### Definitions

**Two:** whoever ...

**Nuns:** fully ordained is what is meant.

**If two lie down on the same bed:** if, when one is lying down, the other lies down, they commit an offense entailing confession. If both lie down together, they commit an offense entailing confession. Every time they get up and then lie down again, they commit an offense entailing confession.

## Non-offenses

There is no offense: if, when one is lying down, the other sits down; 2.2.1  
if both sit down together; if they are insane; if they are the first  
offenders.

*The first training rule is finished.*

## The training rule on lying down on the same sheet

*Ekattharaṇatuvattaṇa*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattī in Anāthapiṇḍika's Monastery, two nuns were lying down on the same sheet and under the same cover. When people walking about the dwellings saw this, they complained and criticized them, "How can two nuns lie down on the same sheet and under the same cover? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" ... "Is it true, monks, that nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If two nuns lie down on the same sheet and under the same cover, they commit an offense entailing confession.'**"

### Definitions

**Two:** whoever ...

**Nuns:** fully ordained is what is meant.

**If two lie down on the same sheet and under the same cover:**

if they spread out just the one and cover themselves with just the one, they commit an offense entailing confession.

## Permutations

If it is the same sheet and the same cover, and they perceive them as such, and they lie down, they commit an offense entailing confession. If it is the same sheet and the same cover, but they are unsure of it, and they lie down, they commit an offense entailing confession. If it is the same sheet and the same cover, but they perceive them as different, and they lie down, they commit an offense entailing confession. 2.2.1

If it is the same sheet but different covers, they commit an offense of wrong conduct. If it is different sheets but the same cover, they commit an offense of wrong conduct. 2.2.4

If it is different sheets and different covers, but they perceive them as the same, they commit an offense of wrong conduct. If it is different sheets and different covers, but they are unsure of it, they commit an offense of wrong conduct. If it is different sheets and different covers, and they perceive them as such, there is no offense. 2.2.6

## Non-offenses

There is no offense: if they make a partition and then lie down;<sup>77</sup> if they are insane; if they are the first offenders. 2.3.1

*The second training rule is finished.*

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77. Sp 2.940: *Vavatthānaṃ dassetvāti majjhe kāsāvaṃ vā kattarayaṭṭhiraṃ vā antamaso kāyabandhanampi ṭhapetvā nipajjantīnaṃ anāpattitī attho*, “*Vavatthānaṃ dassetvā* means there is no offense for those who lie down after putting an ocher cloth, a staff, or even a belt in the middle.”

## The training rule on making ill at ease

*Aphāsukaraṇa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Bhaddā Kāpilānī, too, was a learned reciter who was confident and skilled at giving teachings, and she was respected for her excellence. Because of this, people visited Bhaddā Kāpilānī first and then Thullanandā. Overcome by jealousy, Thullanandā thought, "These ones, who are supposedly contented and have few desires, who are supposedly secluded and not socializing, are always persuading and convincing people." And in front of Bhaddā Kāpilānī, she walked back and forth, stood, sat down, and lay down, and she recited and had others recite, and she rehearsed.<sup>78</sup>
- 1.8 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā intentionally make Bhaddā Kāpilānī ill at ease?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.11 "It's true, Sir."
- 1.12 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

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78. Sp 2.941: *Saññattibahulā; divasaṃ mahājanam saññāpayamānāti attho. ... Viññattiti hetūdāharaṇādihi vividhehi nayehi nāpanā veditabbā, na yācanā. "Saññattibahulā; the meaning is they are trying to persuade crowds of people during the day. ... Viññatti: not to be understood as asking for things, but as making known by various methods consisting of reasons, examples, etc."*

## Final ruling

**‘If a nun intentionally makes a nun ill at ease, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A nun:** another nun.

**Intentionally:** knowing, perceiving, having intended, having decided, she transgresses.

**Makes ill at ease:** if, without asking permission, but thinking, “In this way she will be ill at ease,” she walks back and forth in front of her, or she stands, sits down, or lies down in front of her, or she recites, has others recite, or rehearses in front of her, she commits an offense entailing confession.

## Permutations

If the other person is fully ordained, and she perceives her as such, 2.2.1 and she intentionally makes her ill at ease, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she intentionally makes her ill at ease, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she intentionally makes her ill at ease, she commits an offense entailing confession.

If the other person is not fully ordained, and she intentionally 2.2.4 makes her ill at ease, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense

of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

### Non-offenses

- 2.3.1 There is no offense: if, after asking permission and not desiring to make her ill at ease, she walks back and forth in front of her, or she stands, sits down, or lies down in front of her, or she recites, has others recite, or rehearses in front of her; if she is insane; if she is the first offender.

*The third training rule is finished.*



## The training rule on not having someone nursed

*Naupaṭṭhāpana*

### Origin story

At one time the Buddha was staying at Sāvattihī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time a disciple of the nun  
Thullanandā was suffering, but Thullanandā neither nursed her nor  
made any effort to have someone else nurse her.

The nuns of few desires complained and criticized her, "How 1.3  
could Venerable Thullanandā not nurse a suffering disciple, nor  
make any effort to have someone else nurse her?" ... "Is it true,  
monks, that the nun Thullanandā didn't do this?"

"It's true, Sir." 1.6

The Buddha rebuked her ... "How could the nun Thullanandā 1.7  
not do this? This will affect people's confidence ..." ... "And,  
monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun neither nurses a suffering disciple, nor makes any effort  
to have someone else nurse her, she commits an offense entailing  
confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Suffering:** sick is what is meant.

**Disciple:** a student is what is meant.

**Neither nurses:** does not herself nurse her.

**Nor makes any effort to have someone else nurse her:** she does not ask anyone else.

- 2.1.13 If she thinks, “I will neither nurse her nor make any effort to have someone else nurse her,” then by the mere fact of abandoning her duty, she commits an offense entailing confession. If she neither nurses nor makes any effort to have someone else nurse a pupil or one who is not fully ordained, she commits an offense of wrong conduct.<sup>79</sup>

### Non-offenses

- 2.2.1 There is no offense: if there is an obstacle; if she searches but does not find a nurse; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

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79. The reason a pupil (*antevāsī*) is treated differently from a disciple/student (*sahajivini/saddhivihārini*) is presumably because the former refers to the pupil of an *ācarinī*, a teacher, whereas the latter to the student of a *pavattinī*, a preceptor.

## The training rule on throwing out

*Nikkaḍḍhana*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time Bhaddā Kāpilānī had  
entered the rainy-season residence at Sāketa. But because she was  
disturbed by a certain matter, she sent a message to the nun Thulla-  
nandā: "If you would give me a dwelling place, I would come to  
Sāvattthī." Thullanandā replied, "Please come; I'll give you one."

Bhaddā Kāpilānī then traveled from Sāketa to Sāvattthī, and Thu- 1.7  
llanandā gave her a dwelling place. At that time Thullanandā was a  
learned reciter, and she was confident and skilled at giving teach-  
ings. Bhaddā Kāpilānī, too, was a learned reciter who was confident  
and skilled at giving teachings, and she was respected for her ex-  
cellence. Because of this, people visited Bhaddā Kāpilānī first and  
then Thullanandā. Overcome by jealousy, Thullanandā thought,  
"These ones, who are supposedly contented and have few desires,  
who are supposedly secluded and not socializing, are always per-  
suading and convincing people." And in anger she threw Bhaddā  
Kāpilānī out of that dwelling place.<sup>80</sup>

The nuns of few desires complained and criticized her, "How 1.15  
could Venerable Thullanandā give a dwelling place to Venerable  
Bhaddā Kāpilānī and then throw her out in anger?" ... "Is it true,  
monks, that the nun Thullanandā did this?"

"It's true, Sir."

1.18

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80. Sp 2.941: *Saññattibahulā; divasaṃ mahājanam saññāpayamānāti attho.*  
... *Viññattiti hetūdāharaṇādihi vividhehi nayehi nāpanā veditabbā, na yācanā.*  
"Saññattibahulā; the meaning is they are trying to persuade crowds of people  
during the day. ... *Viññatti*: not to be understood as asking for things, but as  
making known by various methods consisting of reasons, examples, etc."

- 1.19 The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun gives a dwelling place to a nun, and then, in anger, throws her out or has her thrown out, she commits an offense entailing confession.’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**To a nun:** to another nun.

**A dwelling place:** one that has a door is what is meant.

**Gives:** she gives it herself.

**In anger:** discontent, having hatred, hostile.

**Throws out:** if she takes hold of her in a room and throws her out to the entryway, she commits an offense entailing confession. If she takes hold of her in the entryway and throws her outside, she commits an offense entailing confession. Even if she makes her go through many doors with a single effort, she commits one offense entailing confession.

**Has thrown out:** if she asks another, she commits an offense entailing confession. If she only asks once, then even if the other makes her go through many doors, she commits one offense entailing confession.

### Permutations

- 2.2.1 If the other person is fully ordained, and she perceives her as such, and she gives her a dwelling place, and she then throws her out

in anger or has her thrown out, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession.

If she throws out one of her requisites, or she has it thrown out, 2.2.4 she commits an offense of wrong conduct. If she throws her out or has her thrown out from a dwelling place without a door, she commits an offense of wrong conduct. If she throws out one of her requisites from a dwelling place without a door, or she has it thrown out, she commits an offense of wrong conduct.

If she throws out one who is not fully ordained, or she has her 2.2.7 thrown out, from a dwelling place with or without a door, she commits an offense of wrong conduct.<sup>81</sup> If she throws out one of her requisites from that place, or she has it thrown out, she commits an offense of wrong conduct.

If the other person is not fully ordained, but she perceives her 2.2.9 as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if she throws out, or has thrown out, one 2.3.1 who is shameless; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, one who is insane; if she throws out, or has thrown out, a requisite

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81. *Anupasampannam* could in theory be either male or female, but since the rest of this permutation series uses the feminine gender, I take it that the feminine is to be understood here as well.

belonging to that person; if she throws out, or has thrown out, one who is quarrelsome and argumentative, and who creates legal issues in the Sangha; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, a pupil or student who is not conducting herself properly; if she throws out, or has thrown out, a requisite belonging to that person; if she is insane; if she is the first offender.

*The fifth training rule is finished.*

# The training rule on socializing

*Saṃsaṭṭha*

## Origin story

At one time when the Buddha was staying at Sāvattḥī in Anāthapi- 1.1  
ṇḍika’s Monastery, the nun Caṇḍakālī was socializing with house-  
holders and their offspring.

The nuns of few desires complained and criticized her, “How 1.3  
can Venerable Caṇḍakālī socialize with householders and their  
offspring?” ... “Is it true, monks, that the nun Caṇḍakālī does  
this?”

“It’s true, Sir.” 1.6

The Buddha rebuked her ... “How can the nun Caṇḍakālī do 1.7  
this? This will affect people’s confidence ...” ... “And, monks, the  
nuns should recite this training rule like this:

## Final ruling

**‘If a nun is socializing with a householder or a householder’s  
offspring, the nuns should correct her like this: “Venerable,  
don’t socialize with householders or householders’ offspring.  
Be secluded, Venerable. The Sangha praises seclusion for the  
Sisters.”<sup>82</sup> If that nun continues as before, the nuns should press  
her up to three times to make her stop. If she then stops, all  
is well. If she does not stop, she commits an offense entailing  
confession.’**

## Definitions

**A:** whoever ...

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82. The Pali has the singular *bhaginiyā*, “for a sister”, but I render it in the plural to fit better with English idiom.

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Socializing:** she socializes with improper bodily and verbal actions.

**A householder:** anyone who lives at home.

**A householder's offspring:** whoever is an offspring or a sibling.<sup>83</sup>

**Her:** the nun who is socializing.

2.1.14 **The nuns:** other nuns who see it or hear about it. They should correct her like this:

2.1.15 “Venerable, don’t socialize with householders or householders’ offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters.”

2.1.18 And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.1.23 That nun, even if she has to be pulled into the Sangha, should be corrected like this:

2.1.24 “Venerable, don’t socialize with householders or householders’ offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters.”

2.1.27 They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

2.1.32 **Should press her:** “And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

2.1.34 ‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so is socializing with householders and their offspring. And she

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83. For an explanation of these renderings, see Family Relationships in the Appendix of Technical Terms.



keeps on doing it. If the Sangha is ready, it should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so is socializing with householders and their offspring. And she keeps on doing it. The Sangha presses her to make her stop. Any nun who approves of pressing nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up. 2.1.39

For the second time I speak on this matter ... For the third time I speak on this matter ... 2.1.45

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'” 2.1.47

After the motion, she commits an offense of wrong conduct.<sup>84</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, she commits an offense entailing confession. 2.1.49

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing confession. 2.2.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.2.4

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84. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## Non-offenses

- 2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

*The sixth training rule is finished.*

## The training rule on within their own country

*Antoraṭṭha*

### Origin story

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the nuns went wandering  
without a group of travelers where it was considered risky and  
dangerous within their own country. Scoundrels raped them.

The nuns of few desires complained and criticized them, “How 1.4  
can nuns go wandering without a group of travelers where it’s con-  
sidered risky and dangerous within their own country?” ... “Is it  
true, monks, that nuns do this?”

“It’s true, Sir.” 1.7

The Buddha rebuked them ... “How can nuns do this? This will 1.8  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

### Final ruling

**‘If a nun goes wandering without a group of travelers where it  
is considered risky and dangerous within her own country, she  
commits an offense entailing confession.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Within her own country:** in the country where she is living.

**Risky:** a place has been seen along that road where criminals are  
camping, eating, standing, sitting, or lying down.

**Dangerous:** criminals have been seen along that road, injuring, robbing, or beating people.

**Without a group of travelers:** in the absence of a group of travelers.

**Goes wandering:** when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.<sup>85</sup>

## Non-offenses

- 2.2.1 There is no offense: if she travels with a group; if she travels where it is safe and free from danger; if there is an emergency; if she is insane; if she is the first offender.

*The seventh training rule is finished.*

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85. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

# The training rule on outside their own country

*Tiroraṭṭha*

## Origin story

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the nuns went wandering  
without a group of travelers where it was considered risky and  
dangerous outside their own country. Scoundrels raped them.

The nuns of few desires complained and criticized them, “How 1.4  
can nuns go wandering without a group of travelers where it’s con-  
sidered risky and dangerous outside their own country?” ... “Is it  
true, monks, that nuns do this?”

“It’s true, Sir.” 1.7

The Buddha rebuked them ... “How can nuns do this? This will 1.8  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun goes wandering without a group of travelers where it is  
considered risky and dangerous outside her own country, she  
commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Outside her own country:** in any country apart from the one  
where she is living.

**Risky:** a place has been seen along that road where criminals are  
camping, eating, standing, sitting, or lying down.

**Dangerous:** criminals have been seen along that road, injuring, robbing, or beating people.

**Without a group of travelers:** in the absence of a group of travelers.

**Goes wandering:** when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.<sup>86</sup>

## Non-offenses

- 2.16.1 There is no offense: if she travels with a group; if she travels where it is safe and free from danger; if there is an emergency; if she is insane; if she is the first offender.

*The eighth training rule is finished.*

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86. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

## The training rule on during the rainy season

*Antovassa*

### Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, the nuns went wandering during the rainy season. People complained and criticized them, “How can the nuns go wandering during the rainy season? They are trampling down the green grass, harming one-sensed life, and destroying many small beings.” 1.1

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, “How can nuns go wandering during the rainy season?” ... “Is it true, monks, that nuns do this?” 1.5

“It’s true, Sir.” 1.9

The Buddha rebuked them ... “How can nuns do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this: 1.10

### Final ruling

**‘If a nun goes wandering during the rainy season, she commits an offense entailing confession.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**During the rainy season:** not having stayed put for the first three or the last three months of the rainy season.

**Goes wandering:** when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.<sup>87</sup>

## Non-offenses

- 2.2.1 There is no offense: if she goes on seven-day business; if she goes because something is disturbing her; if there is an emergency; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

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87. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.



# The training rule on going wandering

*Cārikanapakkamana*

## Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the nuns were staying right there at Rājagaha for the rainy season, the winter, and the summer. People complained and criticized them, “The nuns are leaving the districts in darkness and obscurity. They don’t brighten them up by their presence.” 1.1

The nuns heard the complaints of those people. They then told the monks, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Well then, monks, I will lay down a training rule for the nuns for the following ten reasons: for the well-being of the Sangha ... for the longevity of the true Teaching, and for supporting the training. And, monks, the nuns should recite this training rule like this: 1.5

## Final ruling

**‘If a nun who has completed the rainy-season residence does not go wandering at least 65 to 80 kilometers, she commits an offense entailing confession.’”<sup>88</sup>**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

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88. That is, five or six *yojanas*. For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

**Who has completed the rainy-season residence:** who has completed the first three or the last three months of the rainy-season residence.

- 2.1.7 If she thinks, “I won’t go wandering, not even 65 to 80 kilometers,” then by the mere fact of abandoning her duty, she commits an offense entailing confession.

### Non-offenses

- 2.2.1 There is no offense: if there is an obstacle; if she searches for a companion nun, but is unable to find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The tenth training rule is finished.*

**The fourth subchapter on lying down is finished.**

# The training rule on royal houses

*Rājāgāra*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anātha- 1.1  
piṇḍika’s Monastery, artwork had been installed in the pleasure  
house in King Pasenadi of Kosala’s park. Many people visited the  
pleasure house, as did the nuns from the group of six. People com-  
plained and criticized them, “How can nuns visit a pleasure house?  
They’re just like householders who indulge in worldly pleasures!”

The nuns heard the complaints of those people, and the nuns of 1.7  
few desires complained and criticized them, “How could the nuns  
from the group of six do this?” ... “Is it true, monks, that those  
nuns did this?”

“It’s true, Sir.” 1.11

The Buddha rebuked them ... “How could the nuns from the 1.12  
group of six do this? This will affect people’s confidence ...” ...  
“And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun visits a royal house or a pleasure house or a park or a  
garden or a lotus pond, she commits an offense entailing con-  
fession.’**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**A royal house:** wherever one has been built for a king to entertain  
and enjoy himself.

**A pleasure house:** wherever one has been built for a people to entertain and enjoy themselves.

**A park:** wherever one has been made for a people to entertain and enjoy themselves.

**A garden:** wherever one has been made for a people to entertain and enjoy themselves.

**A lotus pond:** wherever one has been made for a people to entertain and enjoy themselves.

2.1.15 If she is on her way to visit them, she commits an offense of wrong conduct. Wherever she stands to see them, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees them again, she commits an offense entailing confession.

2.1.18 If she is on her way to visit any one of them, she commits an offense of wrong conduct. Wherever she stands to see it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it again, she commits an offense entailing confession.

## Non-offenses

2.2.1 There is no offense: if she sees it while remaining in a monastery; if she sees it while coming or going; if she goes when there is something to be done and then sees it; if there is an emergency; if she is insane; if she is the first offender.

*The first training rule is finished.*

# The training rule on using high couches

*Āsandiparibhuñjana*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, the nuns were using high and luxurious couches.  
When people walking about the dwellings saw this, they com-  
plained and criticized them, “How can nuns use high and luxurious  
couches? They’re just like householders who indulge in worldly  
pleasures!”

The nuns heard the complaints of those people, and the nuns 1.5  
of few desires complained and criticized them, “How can nuns do  
this?” ... “Is it true, monks, that nuns do this?”

“It’s true, Sir.” 1.9

The Buddha rebuked them ... “How can nuns do this? This will 1.10  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun uses a high or luxurious couch, she commits an offense  
entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**A high couch:** one that is oversize is what is meant.

**A luxurious couch:** one decorated with images of predatory  
animals.

**Uses:** if she sits down or lies down on it, she commits an offense entailing confession.

### Non-offenses

- 2.2.1 There is no offense: if she uses a high couch after cutting off the legs; if she uses a luxurious couch after removing the decorations with images of predatory animals; if she is insane; if she is the first offender.

*The second training rule is finished.*

## The training rule on spinning yarn

*Suttakantana*

### Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, the nuns from the group of six were spinning  
yarn. When people walking about the dwellings saw this, they  
complained and criticized them, “How can the nuns spin yarn?  
They’re just like householders who indulge in worldly pleasures!”

The nuns heard the complaints of those people, and the nuns of 1.5  
few desires complained and criticized them, “How can the nuns  
from the group of six spin yarn?” ... “Is it true, monks, that those  
nuns do this?”

“It’s true, Sir.” 1.9

The Buddha rebuked them ... “How can the nuns from the 1.10  
group of six do this? This will affect people’s confidence ...” ...  
“And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun spins yarn, she commits an offense entailing confes-  
sion.’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Yarn:** there are six kinds of yarn: linen, cotton, silk, wool, sunn hemp, and hemp.<sup>89</sup>

**Spins:** if she spins it herself, then for the effort there is an act of wrong conduct. For every pull, she commits an offense entailing confession.<sup>90</sup>

## Non-offenses

- 2.2.1 There is no offense: if she spins yarn that has already been spun; if she is insane; if she is the first offender.

*The third training rule is finished.*

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89. For further discussion of these, see Plants in the Appendix of Technical Terms.

90. Sp 2.988: *Ujjavujjaveti yattakaṃ hatthena añchitaṃ hoti, tasmim takkamhi veṭṭhite ekā āpatti*, “*Ujjavujjava*: however much is pulled by hand, there is one offense when the spindle is turned.”



## The training rule on providing services for householders

*Gihiveyyāvacca*

### Origin story

At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, the nuns were providing services for householders. The nuns of few desires complained and criticized them, "How can nuns provide services for householders?" ... "Is it true, monks, that nuns do this?" 1.1

"It's true, Sir."

1.6

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this: 1.7

### Final ruling

**'If a nun provides services for a householder, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Services for a householder:** if she cooks congee, a meal, or fresh food for a householder, or she washes a wrap garment or a turban for them, she commits an offense entailing confession.

## Non-offenses

- 2.2.1 There is no offense: if it is a congee drink; if it is a meal for the Sangha; if it is to venerate a shrine; if she cooks congee, a meal, or fresh food for her own service-provider, or she washes a wrap garment or a turban for them; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

# The training rule on legal issues

*Adhikaraṇa*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, a certain nun went to the nun Thullanandā and  
said, “Please come, Venerable, and resolve this legal issue.” Thulla-  
nandā agreed, but then neither resolved it nor made any effort to  
do so.

That nun told the nuns what had happened. The nuns of few 1.6  
desires complained and criticized her, “How could Venerable Thu-  
llanandā agree to resolve a legal issue, but then neither resolve it  
nor make any effort to do so?” ... “Is it true, monks, that the nun  
Thullanandā acted like this?”

“It’s true, Sir.” 1.14

The Buddha rebuked her ... “How could the nun Thullanandā 1.15  
act like this? This will affect people’s confidence ...” ... “And,  
monks, the nuns should recite this training rule like this:

## Final ruling

**‘If, when a nun is requested by a nun to resolve a legal issue,  
she agrees, but then neither resolves it nor makes any effort  
to resolve it, then, if there were no obstacles, she commits an  
offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**By a nun:** by another nun.

**A legal issue:** there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

**To resolve a legal issue:** to make a decision on a legal issue.

**Then, if there were no obstacles:** when there is no obstacle.

**Neither resolves it:** she does not resolve it herself.

**Nor makes any effort to resolve it:** she does not ask anyone else.

- 2.1.17 If, thinking, “I’ll neither resolve it nor make any effort to resolve it,” then, by the mere fact of abandoning her duty, she commits an offense entailing confession.

## Permutations

- 2.2.1 If the other person is fully ordained, and she perceives her as such, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession.
- 2.2.4 If the other person is not fully ordained, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if there is an obstacle; if she searches, but 2.3.1  
is unable to find anyone to settle it; if she is sick; if there is an  
emergency; if she is insane; if she is the first offender.

*The fifth training rule is finished.*

## The training rule on giving food

*Bhojanadāna*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was personally giving food to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!"
- 1.7 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā personally give food to householders?" ... "Is it true, monks, that the nun Thullanandā does this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun personally gives fresh or cooked food to a householder or a male wanderer or a female wanderer, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A householder:** anyone who lives at home.<sup>91</sup>

**A male wanderer:** any male wanderer apart from Buddhist monks and novice monks.

**A female wanderer:** any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

**Fresh food:** apart from the five cooked foods and water and tooth cleaners, the rest is called “fresh food”.

**Cooked food:** there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

**Gives:** if she gives by body or by what is connected to the body or by releasing, she commits an offense entailing confession. If she gives water or tooth cleaners, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if she does not give, but has it given; if she gives 2.2.1  
by placing it near the person; if she gives ointments for external  
use; if she is insane; if she is the first offender.

*The sixth training rule is finished.*

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91. *Agāraṃ* is typically rendered as “in a house”. The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

## The training rule on communal robes

*Āvasathacīvara*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā did not relinquish the communal robe, but continued using it. Other menstruating nuns did not get to use it.
- 1.4 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā not relinquish the communal robe, but continue using it?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.7 "It's true, Sir."
- 1.8 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun does not relinquish a communal robe, but continues to use it, she commits an offense entailing confession.'**<sup>92</sup>

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

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92. "A communal robe" renders *āvasathacīvara*, literally, "a lodging robe". Since "lodging robe" is awkward in English, and because these robes were used in common among the nuns, I prefer the given rendering.



**A communal robe:** it is given specifically for the use of menstruating nuns.

**Does not relinquish, but continues to use it:** if she uses it for two or three days, washes it on the fourth day, and then uses it again without relinquishing it to a nun or a trainee nun or a novice nun, she commits an offense entailing confession.

## Permutations

If it has not been relinquished, and she perceives that it has not, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she uses it, she commits an offense entailing confession. 2.2.1

If it has been relinquished, but she perceives that it has not, she commits an offense of wrong conduct. If it has been relinquished, but she is unsure of it, she commits an offense of wrong conduct. If it has been relinquished, and she perceives that it has, there is no offense. 2.2.4

## Non-offenses

There is no offense: if she relinquishes it and then uses it; if she uses it again at the next turn; if there are no other menstruating nuns; if her robe has been stolen; if her robe has been lost; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

*The seventh training rule is finished.*

## The training rule on lodgings

*Āvasathavihāra*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā went wandering without first relinquishing her lodging. Soon afterwards her lodging caught fire. Some nuns said, "Come, Venerables, let's remove her things." But others replied, "No, let's not. She'll just make us responsible for anything that gets lost."
- 1.9 When Thullanandā returned to her lodging, she asked the nuns, "Venerables, I hope you removed my things?"
- 1.11 "No, we didn't."
- 1.12 Thullanandā complained and criticized them, "How could the nuns not remove the contents when a lodging is burning?"
- 1.14 But the nuns of few desires complained and criticized her, "How could Venerable Thullanandā go wandering without relinquishing her lodging?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.17 "It's true, Sir."
- 1.18 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun goes wandering without relinquishing her lodging, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Lodging:** one with a door is what is meant.

**Goes wandering without relinquishing:** if she crosses the boundary of an enclosed lodging without first relinquishing it to a nun, a trainee nun, or a novice nun, she commits an offense entailing confession. If she goes beyond the vicinity of an unenclosed lodging, she commits an offense entailing confession.

## Permutations

If it has not been relinquished, and she perceives that it has not, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she goes, she commits an offense entailing confession. 2.2.1

If she does not relinquish a lodging without a door, and then goes, she commits an offense of wrong conduct. If it has been relinquished, but she perceives that it has not, she commits an offense of wrong conduct. If it has been relinquished, but she is unsure of it, she commits an offense of wrong conduct. If it has been relinquished, and she perceives that it has, there is no offense. 2.2.4

## Non-offenses

There is no offense: if she relinquishes it and then goes; if there is an obstacle; if she searches, but is unable to find anyone to relinquish it to; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

*The eighth training rule is finished.*

## The training rule on studying worldly subjects

*Tiracchānavijjāpariyāpuṇaṇa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were studying worldly subjects. People complained and criticized them, "How can the nuns study worldly subjects? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" ... "Is it true, monks, that those nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun studies worldly subjects, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Worldly subjects:** whatever is external to the Buddha's Teaching, not connected with the goal.

**Learns:** if she learns by the line, then for every line she commits an offense entailing confession. If she learns by the syllable, then for every syllable she commits an offense entailing confession.

## Non-offenses

There is no offense: if she learns writing; if she learns protective verses;<sup>93</sup> if she learns verses for the purpose of protection; if she is insane; if she is the first offender. 2.2.1

*The ninth training rule is finished.*

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93. *Dhāraṇa* normally means “remembering”, but in the present context this does not fit. Here it is probably used in the sense of *dhāraṇī*, a verse, charm, or prayer used for protection, see SED. In this sense it is a near synonym for *paritta*.

## The training rule on teaching worldly subjects

*Tiracchānavijjāvācana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were teaching worldly subjects. People complained and criticized them, "How can the nuns teach worldly subjects? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" ... "Is it true, monks, that those nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun teaches worldly subjects, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Worldly subjects:** whatever is external to the Buddha's Teaching, not connected with the goal.

**Teaches:** if she teaches by the line, then for every line she commits an offense entailing confession. If she teaches by the syl-

lable, then for every syllable she commits an offense entailing confession.

## Non-offenses

There is no offense: if she teaches writing; if she teaches protective verses;<sup>94</sup> if she teaches verses for the purpose of protection; if she is insane; if she is the first offender. 2.10.1

*The tenth training rule is finished.*

**The fifth subchapter on pleasure houses is finished.**

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94. *Dhāraṇa* normally means “remembering”, but in the present context this does not fit. Here it is probably used in the sense of *dhāraṇī*, a verse, charm, or prayer used for protection, see SED. In this sense it is a near synonym for *paritta*.

## The training rule on entering monasteries

*Ārāmapavisana*

### Origin story

*First sub-story*

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a number of monks dressed only in sarongs were making robes in a certain village monastery. Nuns entered that monastery without asking permission and approached those monks. The monks complained and criticized them, "How can nuns enter a monastery without asking permission?" ... "Is it true, monks, that nuns did that?"
- 1.7 "It's true, Sir."
- 1.8 The Buddha rebuked them ... "How can nuns do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

*First preliminary ruling*

**'If a nun enters a monastery without asking permission, she commits an offense entailing confession.'**"

- 1.13 In this way the Buddha laid down this training rule for the nuns.

*Second sub-story*

- 2.1 Soon afterwards those monks left that monastery. But even though the nuns had heard that the monks had left, they did not go there. Soon the monks returned. When the nuns heard that this was the case, they asked permission and then entered that monastery. They approached the monks and bowed down to them. The monks then said to them, "Sisters, why didn't you sweep the monastery, or put out water for drinking or water for washing?"



“The Buddha has laid down a training rule that we may not enter a monastery without asking permission. That’s why we didn’t do it.” 2.7

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: “Monks, when a monk is available, a nun should enter a monastery only after asking permission. And so, monks, the nuns should recite this training rule like this: 2.9

*Second preliminary ruling*

**‘If a nun, when a monk is available, enters a monastery without asking permission, she commits an offense entailing confession.’”**

In this way the Buddha laid down this training rule for the nuns. 2.13

*Third sub-story*

After leaving that monastery once more, the monks returned yet again. Thinking that the monks were still away, the nuns entered the monastery without asking permission. The nuns became anxious, thinking, “We have entered a monastery without asking permission, even though a monk was available. And the Buddha has laid down a training rule against this. Could it be that we have committed an offense entailing confession?” 3.1

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “And so, monks, the nuns should recite this training rule like this: 3.6

*Final ruling*

**‘If a nun, knowing that there are monks in a monastery, enters it without asking permission, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Knowing:** she knows it by herself or others have told her or they have told her.<sup>95</sup>

**There are monks in a monastery:** even where monks stay at the foot of a tree.

**Enters it without asking permission:** if she crosses the boundary of an enclosed monastery without asking permission of a monk or a novice monk or a monastery worker, she commits an offense entailing confession. If she enters the vicinity of an unenclosed monastery, she commits an offense entailing confession.

## Permutations

4.2.1 If there are monks in a monastery, and she perceives that there are, and she enters it without asking permission of an available monk, she commits an offense entailing confession. If there are monks in a monastery, but she is unsure of it, and she enters it without asking permission of an available monk, she commits an offense of wrong conduct. If there are monks in a monastery, but she does not perceive that there are, and she enters it without asking permission of an available monk, there is no offense.

4.2.4 If there are no monks in a monastery, but she perceives that there are, she commits an offense of wrong conduct. If there are no monks in a monastery, but she is unsure of it, she commits an offense of wrong conduct. If there are no monks in a monastery, and she does not perceive that there are, there is no offense.

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95. The last of these three ways of knowing presumably refers to the monks themselves having told the nun.

## Non-offenses

There is no offense: if she enters after asking permission of an available monk; if, when there is no available monk, she enters without asking permission; if she goes while looking at the head of a nun in front of her;<sup>96</sup> if she is going to where the nuns have gathered; if a path goes through the monastery; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 4.3.1

*The first training rule is finished.*

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96. Sp 2.1027: *Sīsānulokikāti paṭhamam pavasantīnam bhikkhunīnam sīsam anulokentī pavisati, anāpatti*, “*Sīsānulokika* means there is no offense if she enters while looking at the head of the nuns entering first.” The point, perhaps, is that she may assume that the nun in front has asked for permission.

## The training rule on abusing monks

*Bhikkhuakkosana*

### Origin story

- 1.1 At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, Venerable Upālī's preceptor, Venerable Kappita, was staying in a charnel ground. At that time the leader of the nuns from the group of six had just died. They took her to that charnel ground, cremated her near Venerable Kappita's dwelling, and made a stupa. They then went there to cry.
- 1.5 Venerable Kappita was disturbed by the noise, and so he demolished the stupa and scattered the rubble. The nuns from the group of six thought, "Kappita has demolished our Venerable's stupa; let's kill him," and they laid a plan. A certain nun told Venerable Upālī what was happening, and he in turn told Venerable Kappita. Venerable Kappita then left his dwelling and went into hiding. Soon afterwards the nuns from the group of six went to his dwelling and crushed it with rocks and lumps of earth. When they thought he was dead, they left.
- 1.13 The following morning Venerable Kappita robed up, took his bowl and robe, and entered Vesālī for almsfood. When the nuns from the group of six saw him, they said, "Kappita is alive! Who spoiled our plan?"
- 1.17 When they heard it was Venerable Upālī, they abused him, "How could this barber, this dirt remover of inferior caste, spoil our plan?"
- 1.21 The nuns of few desires complained and criticized them, "How could the nuns from the group of six abuse Venerable Upālī?" ... "Is it true, monks, that those nuns did this?"
- 1.24 "It's true, Sir."
- 1.25 The Buddha rebuked them ... "How could the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun abuses or reviles a monk, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A monk:** one who is fully ordained.

**Abuses:** if she abuses with the ten kinds of abuse or with any one of them, she commits an offense entailing confession.<sup>97</sup>

**Reviles:** if she induces fear, she commits an offense entailing confession.

## Permutations

If he is fully ordained, and she perceives him as such, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she abuses or reviles him, she commits an offense entailing confession. 2.2.1

If she abuses or reviles someone who is not fully ordained, she commits an offense of wrong conduct. If he is not fully ordained, but she perceives him as such, she commits an offense of wrong conduct. If he is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If he is not fully ordained, and she does not perceive him as such, she commits an offense of wrong conduct. 2.2.4

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97. See Bu Pc 2:1.2.33.1.

## Non-offenses

- 2.3.1 There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender.

*The second training rule is finished.*

## The training rule on reviling the community

*Gaṇaparibhāsana*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakālī was  
quarrelsome and argumentative, and she created legal issues in the  
Sangha. But when a legal procedure was being done against her,  
the nun Thullanandā objected.

Soon afterwards when Thullanandā went to a village on some 1.4  
business, the Sangha of nuns took the opportunity to eject Caṇḍa-  
kāḷī for not recognizing an offense. When Thullanandā had finished  
her business, she returned to Sāvattthī. As she was approaching,  
Caṇḍakālī neither prepared a seat for her, nor set out a foot stool,  
a foot scraper, or water for washing the feet; and she did not go  
out to meet her to receive her bowl and robe or to ask whether she  
wanted water to drink. Thullanandā asked her why she was acting  
like this. She replied, "That's how it is, Venerable, when one doesn't  
have a protector."

"But how is it, Venerable, that you don't have a protector?" 1.14

"When these nuns knew that no one would speak up for me 1.15  
because I am not esteemed by them and I didn't have a protector,  
they ejected me for not recognizing an offense."

"They are incompetent fools! They don't understand legal pro- 1.17  
cedures, nor what makes them fail or succeed." And being furious,  
she reviled the community.<sup>98</sup>

The nuns of few desires complained and criticized her, "How 1.19  
could Venerable Thullanandā revile the community because she is  
furious?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir." 1.22

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98. In this case *gaṇa* seems to stand for the Sangha that did the legal procedure  
against Caṇḍakālī. See also the definition of *gaṇa* below.

- 1.23 The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a furious nun reviles the community, she commits an offense entailing confession.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Furious:** angry is what is meant.

**The community:** the Sangha of nuns is what is meant.

**Reviles:** if she reviles them, saying, “They are incompetent fools. They don’t understand legal procedures, nor what makes them fail or succeed,” she commits an offense entailing confession. If she reviles several nuns, a single nun, or someone who is not fully ordained, she commits an offense of wrong conduct.

### Non-offenses

- 2.12.1 There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender.

*The third training rule is finished.*



## The training rule on inviting

*Pavārita*

### Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the nuns for a meal. When the nuns had finished and refused an invitation to eat more, they went to their respective families, where some ate and others got almsfood and left. 1.1

Soon afterwards that brahmin said this to his neighbors, "I have satisfied the nuns. Come, and I'll satisfy you, too." 1.4

"How could you satisfy us? Those nuns who were invited by you came to our houses, where some ate and others got almsfood and left." 1.6

That brahmin complained and criticized those nuns, "How could they eat in our house and afterwards eat elsewhere? Am I not able to give them as much as they want?" 1.9

The nuns heard the complaints of that brahmin, and the nuns of few desires complained and criticized them, "How could nuns finish their meal, refuse an invitation to eat more, and then eat elsewhere?" ... "Is it true, monks, that nuns did this?" 1.11

"It's true, Sir." 1.15

The Buddha rebuked them ... "How could nuns act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this: 1.16

### Final ruling

**'If a nun, who has been invited to a meal, refuses an invitation to eat more, and then eats fresh or cooked food, she commits an offense entailing confession.'**"

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Refuses an offer to eat more:** refuses an offer to eat any of the five cooked foods.

**Refuses an invitation to eat more:**<sup>99</sup> eating is seen, cooked food is seen, it is brought forward within arm's reach, a refusal is seen.

**Fresh food:** apart from the five cooked foods, congee, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called “fresh food”.

**Cooked food:** there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession.

## Permutations

2.2.1 If she has refused an offer, and she perceives that she has, and she eats fresh or cooked food, she commits an offense entailing confession. If she has refused an offer, but she is unsure of it, and she eats fresh or cooked food, she commits an offense entailing confession. If she has refused an offer, but she does not perceive that she has, and she eats fresh or cooked food, she commits an offense entailing confession.

2.2.4 If she receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, she commits an offense of wrong

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99. *Pavārita* is often translated as “invited”, but the word also means “satisfied”. In the present case, the contextual meaning (see below) is that the nun has expressed her satisfaction after being invited to take more, thus “refused an invitation to eat more”. For further discussion, see *pavāraṇā* in the Appendix of Technical Terms.

conduct. For every mouthful, she commits an offense of wrong conduct. ...

## Non-offenses

There is no offense: if she has refused an offer to eat more, but not 2.2.6.1  
an invitation; if she drinks congee; if she eats more after getting  
permission from the person who invited her; if, when there is a  
reason, she uses post-midday tonics, seven-day tonics, or lifetime  
tonics; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

# The training rule on keeping families for oneself

*Kulamaccharinī*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain nun there was walking for almsfood along a street. She then went to a certain family where she sat down on the prepared seat. The people there gave her a meal and said, "Venerable, other nuns may come too." Then that nun thought, "What can I do so that other nuns don't come?" And she went up to other nuns and said, "Venerables, in such-and-such a place there are malicious dogs, a fierce ox, and it's muddy. Don't go there."
- 1.9 Another nun, too, went to that family while walking for almsfood along that street. She sat down on the prepared seat and the people there gave her a meal. They then asked her, "Venerable, why don't the nuns come here?"
- 1.12 And she told them what had happened.
- 1.13 People complained and criticized her, "How can a nun keep a family to herself?" ... "Is it true, monks, that a nun acted like this?"
- 1.16 "It's true, Sir."
- 1.17 The Buddha rebuked her ... "How could a nun act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**'If a nun keeps a family to herself, she commits an offense entailing confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A family:** there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

**Keeps for herself:** if she thinks, “What can I do so that other nuns don’t come?” and she then speaks disparagingly about that family to the nuns, she commits an offense entailing confession. If she speaks disparagingly about that family to the nuns, she commits an offense entailing confession.

## Non-offenses

There is no offense: if she is not keeping a family to herself, but describes the drawbacks as they are; if she is insane; if she is the first offender. 2.2.1

*The fifth training rule is finished.*

## The training rule on monasteries without monks

*Abhikkhukāvāsa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvathī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvathī. The nuns there asked them, "Venerables, where did you spend the rains residence? We hope the instruction was effective?"
- 1.6 "There were no monks there. So how could the instruction be effective?"
- 1.8 The nuns of few desires complained and criticized them, "How could nuns spend the rains residence in a monastery without monks?" ... "Is it true, monks, that nuns did this?"
- 1.11 "It's true, Sir."
- 1.12 The Buddha rebuked them ... "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun spends the rainy-season residence in a monastery without monks, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A monastery without monks:** she is not able to go to the instruction or to a formal meeting of the community.<sup>100</sup> If she thinks, “I’ll stay here for the rainy-season residence,” and she prepares a dwelling, sets out water for drinking and water for washing, and sweeps the yard, she commits an offense of wrong conduct. At dawn, she commits an offense entailing confession.

## Non-offenses

There is no offense: if the monks who entered the rainy-season residence there depart or disrobe or die or join another group;<sup>101</sup> if there is an emergency; if she is insane; if she is the first offender.

*The sixth training rule is finished.*

100. According to Bu Pc 69:2.1.21 “community”, *saṃvāsa*, refers to formal meetings of the community. The present rule refers to formal meetings where both *bhikkhus* and *bhikkhunīs* are present.

101. Sp 2.693 defines *pakkhasaṅkantā* as joining another religion: *Pakkhasaṅkantā vāti titthāyatanam saṅkantā*, “*Pakkhasaṅkantā vā* means one who has joined the ascetics of another religion.” Yet the idea of *pakkha* also refers to groups or factions within the Sangha, for instance, when the Sangha is split into different communities (*nānāsaṃvāsa*) that no longer perform legal procedures together.

## The training rule on not inviting

*Apavāraṇā*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvattḥī. The nuns there asked them, "Venerables, where did you spend the rains residence? Where did you invite the Sangha of monks for correction?"
- 1.6 "We didn't invite the Sangha of monks for correction."
- 1.7 The nuns of few desires complained and criticized them, "How could nuns who have completed the rains residence not invite the Sangha of monks for correction?" ... "Is it true, monks, that nuns didn't do this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked them ... "How could nuns not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun who has completed the rainy-season residence does not invite correction from both Sanghas in regard to three things—what has been seen, heard, or suspected—she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.



**Who has completed the rainy-season residence:** who has completed the first three or the last three months of the rainy-season residence. If she thinks, “I won’t invite correction from both Sanghas in regard to three things—what has been seen, heard, or suspected,” then by the mere fact of abandoning her duty, she commits an offense entailing confession.

## Non-offenses

There is no offense: if there is an obstacle; if she searches, but does not find anyone to invite for correction; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

*The seventh training rule is finished.*

## The training rule on the instruction

*Ovāda*

### Origin story

- 1.1 At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the monks from the group of six went to the nuns' dwelling place to instruct the nuns from the group of six. Soon afterwards other nuns said to those nuns, "Come, Venerables, let's go to the instruction."
- 1.5 "There's no need. The monks from the group of six came and instructed us right here."
- 1.6 The nuns of few desires complained and criticized them, "How could the nuns from the group of six not go to the instruction?" ... "Is it true, monks, that those nuns didn't do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How could the nuns from the group of six not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun does not go to the instruction or to a formal meeting of the community, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**The instruction:** the eight important principles.

**The community:** joint legal procedures, a joint recitation, the same training.<sup>102</sup> If she thinks, “I won’t go to the instruction or to formal meetings of the community,” then by the mere fact of abandoning her duty, she commits an offense entailing confession.

## Non-offenses

There is no offense: if there is an obstacle; if she searches for a 2.2.1  
companion nun, but does not find one; if she is sick; if there is an  
emergency; if she is insane; if she is the first offender.

*The eighth training rule is finished.*

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102. According to Bu Pc 69:2.1.21, “community”, *saṃvāsa*, refers to formal meetings of the community. The present rule would seem to refer to formal meetings where both *bhikkhus* and *bhikkhunīs* are present.

## The training rule on going to the instruction

*Ovādūpasāṅkamana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns did not enquire about the observance day nor ask for the instruction. The monks complained and criticized them, "How can the nuns not enquire about the observance day nor ask for the instruction?" ... "Is it true, monks, that the nuns don't do this?"
- 1.6 "It's true, Sir."
- 1.7 The Buddha rebuked them ... "How can the nuns not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. If she lets the half-month pass, she commits an offense entailing confession.'**"<sup>103</sup>

### Definitions

**Every half-month:** every observance day.

**The observance day:** there are two observance days: the fourteenth and the fifteenth day of the lunar half-month.

**The instruction:** the eight important principles. If she thinks, "I won't enquire about the observance day, nor ask for the instruction," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

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103. The idea seems to be that the nun is seeking that the monks make themselves available so that she may ask and then approach them.

## Non-offenses

There is no offense: if there is an obstacle; if she searches for a 2.8.1  
companion nun, but does not find one; if she is sick; if there is an  
emergency; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

## The training rule on what is growing on the lower part of the body

*Pasākjejāta*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapi-  
ṇḍika's Monastery, a certain nun was alone with a man, when she  
had him rupture an abscess growing on the lower part of her body.  
When he tried to rape her, she cried out. The nuns rushed up and  
asked her why.
- 1.7 And she told them what had happened.
- 1.8 The nuns of few desires complained and criticized her, "How  
could a nun be alone with a man and have him rupture an abscess  
growing on the lower part of her body?" ... "Is it true, monks, that  
a nun did this?"
- 1.11 "It's true, Sir."
- 1.12 The Buddha rebuked her ... "How could a nun do this? This will  
affect people's confidence ..." ... "And, monks, the nuns should  
recite this training rule like this:

### Final ruling

**'If a nun, alone with a man, without getting permission from the  
Sangha or a group, has an abscess or a wound situated on the  
lower part of her body ruptured by him, or split open, washed,  
anointed, bandaged, or unwrapped by him, she commits an  
offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**The lower part of the body:** below the navel and above the knees.

**Situated:** situated there.

**An abscess:** any kind of abscess.

**A wound:** any kind of sore.

**Without getting permission:** without having asked permission.

**The Sangha:** the Sangha of nuns is what is meant.

**A group:** several nuns is what is meant.

**A man:** a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of raping.

**With:** together.

**Alone:** just the man and the nun.

If she tells him, “Rupture it,” she commits an offense of wrong conduct. When it has been ruptured, she commits an offense entailing confession. If she tells him, “Split it open,” she commits an offense of wrong conduct. When it has been split open, she commits an offense entailing confession. If she tells him, “Wash it,” she commits an offense of wrong conduct. When it has been washed, she commits an offense entailing confession. If she tells him, “Anoint it,” she commits an offense of wrong conduct. When it has been anointed, she commits an offense entailing confession. If she tells him, “Bandage it,” she commits an offense of wrong conduct. When it has been bandaged, she commits an offense entailing confession. If she tells him, “Unwrap it,” she commits an offense of wrong conduct. When it has been unwrapped, she commits an offense entailing confession. 2.1.25

## Non-offenses

There is no offense: if she gets permission and then has it ruptured, split open, washed, anointed, bandaged, or unwrapped; if she has a female companion who understands; if she is insane; if she is the first offender. 2.2.1

*The tenth training rule is finished.*

**The sixth subchapter on monasteries is finished.**



# The training rule on pregnant women

*Gabbhinī*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, the nuns gave the full admission to a pregnant  
woman. When she walked for alms, people said, “Give almsfood  
to the Venerable. She’s carrying a heavy burden.”

People complained and criticized them, “How can the nuns give 1.6  
the full admission to a pregnant woman?”

The nuns heard the complaints of those people and the nuns of 1.8  
few desires complained and criticized them, “How could nuns do  
this?” ... “Is it true, monks, that nuns did this?”

“It’s true, Sir.” 1.12

The Buddha rebuked them ... “How could nuns do this? This 1.13  
will affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun gives the full admission to a pregnant woman, she com-  
mits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**A pregnant woman:** a woman with child is what is meant.

**Gives the full admission:** gives the full ordination. If, intending  
to give the full admission, she searches for a group, a teacher, a  
bowl, or a robe, or she establishes a monastery zone, she com-

mits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>104</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.2.1 If the woman is pregnant, and the nun perceives her as such, yet she gives her the full admission, she commits an offense entailing confession. If the woman is pregnant, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the woman is pregnant, but the nun does not perceive her as such, and she gives her the full admission, there is no offense.
- 2.2.4 If the woman is not pregnant, but the nun perceives her as such, she commits an offense of wrong conduct. If the woman is not pregnant, but the nun is unsure of it, she commits an offense of wrong conduct. If the woman is not pregnant, and the nun does not perceive her as such, there is no offense.

## Non-offenses

- 2.3.1 There is no offense: if she gives the full admission to a woman who is pregnant, but she does not perceive her as such; if she gives the full admission to a woman who is not pregnant, and she does not perceive her as such; if she is insane; if she is the first offender.

*The first training rule is finished.*

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104. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

# The training rule on women who are breastfeeding

*Pāyanti*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’s Monastery, the nuns gave the full admission to a woman  
who was breastfeeding. When she walked for alms, people said,  
“Give almsfood to the Venerable. She has a companion.” People  
complained and criticized them, “How can the nuns give the full  
admission to a woman who is breastfeeding?”

The nuns heard the complaints of those people and the nuns of 1.8  
few desires complained and criticized them, “How could nuns do  
this?” ... “Is it true, monks, that nuns did this?”

“It’s true, Sir.” 1.12

The Buddha rebuked them ... “How could nuns do this? This 1.13  
will affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun gives the full admission to a woman who is breastfeed-  
ing, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**A woman who is breastfeeding:** she is a mother or a wet-nurse.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>105</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.14.1 If the woman is breastfeeding, and the nun perceives her as such, yet she gives her the full admission, she commits an offense entailing confession. If the woman is breastfeeding, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the woman is breastfeeding, but the nun does not perceive her as such, and she gives her the full admission, there is no offense.
- 2.17 If the woman is not breastfeeding, but the nun perceives her as such, she commits an offense of wrong conduct. If the woman is not breastfeeding, but the nun is unsure of it, she commits an offense of wrong conduct. If the woman is not breastfeeding, and the nun does not perceive her as such, there is no offense.

## Non-offenses

- 2.20.1 There is no offense: if she gives the full admission to a woman who is breastfeeding, but she does not perceive her as such; if she gives the full admission to a woman who is not breastfeeding, and she

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105. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkāṭa* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

does not perceive her as such; if she is insane; if she is the first offender.

*The second training rule is finished.*

## The training rule on trainee nuns

*Asikkhita-sikkhamānā*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had not trained for two years in the six rules. They were ignorant and incompetent, and did not know what was allowable and what was not.
- 1.4 The nuns of few desires complained and criticized them, "How can nuns give the full admission to trainee nuns who haven't trained for two years in the six rules?" ... "Is it true, monks, that nuns do this?"
- 1.7 "It's true, Sir."
- 1.8 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:
- 1.13 "Monks, approval is required for a trainee nun to train in the six rules for two years.<sup>106</sup> And it should be given like this.
- 1.15 After approaching the Sangha of nuns, that trainee nun should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:
- 1.16 'Venerables, I, so-and-so, am a trainee nun under Venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.' And she should ask a second and a third time.
- 1.20 A competent and capable nun should then inform the Sangha:
- 1.21 'Please, Venerables, I ask the Sangha to listen. So-and-so, who is a trainee nun under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If the Sangha is

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106. For the contextual meaning of the Pali, see Bi Pc 64:1.36.1.

ready, it should give approval to trainee nun so-and-so to train in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so, who is a trainee nun under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to trainee nun so-and-so to train in the six rules for two years. Any nun who approves of giving approval to trainee nun so-and-so to train in the six rules for two years should remain silent. Any nun who doesn't approve should speak up. 1.25

The Sangha has given approval to trainee nun so-and-so to train in the six rules for two years. The Sangha approves and is therefore silent. I'll remember it thus.' 1.30

That trainee nun should then be told to say this: 'I undertake to abstain from killing living beings for two years without transgression. I undertake to abstain from stealing for two years without transgression. I undertake to abstain from sexual activity for two years without transgression. I undertake to abstain from lying for two years without transgression. I undertake to abstain from alcohol, which causes heedlessness, for two years without transgression. I undertake to abstain from eating at the wrong time for two years without transgression.' 1.32

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, the nuns should recite this training rule like this: 1.39

## Final ruling

**'If a nun gives the full admission to a trainee nun who has not trained in the six rules for two years, she commits an offense entailing confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Two years:** two twelve-month periods.

**Who has not trained:** the training has not been given to her, or the training has been given to her, but she has failed in it.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>107</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.2.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.
- 2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

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107. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkāṭa* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.



## Non-offenses

There is no offense: if she gives the full admission to a trainee nun 2.3.1 who has trained in the six rules for two years; if she is insane; if she is the first offender.

*The third training rule is finished.*

## The second training rule on trainee nuns

*Sikkhita-sikkhamānā-asammata*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said, "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns."
- 1.7 The nuns of few desires complained and criticized them, "How can nuns give the full admission to trainee nuns who have trained for two years in the six rules, but who haven't been approved by the Sangha?" ... "Is it true, monks, that nuns do this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:
- 1.16 "Monks, approval is required for the full admission of a trainee nun who has trained for two years in the six rules.
- 1.17 And it should be given like this.
- 1.18 After approaching the Sangha of nuns, that trainee nun should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:
- 1.19 'Venerables, I, the trainee nun so-and-so, who has trained for two years in the six rules under Venerable so-and-so, ask the Sangha for approval to be fully admitted.'
- 1.20 And she should ask a second and a third time.
- 1.22 A competent and capable nun should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This trainee nun so-and-so, who has trained under Venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. If the Sangha is ready, it should give approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. This is the motion. 1.23

Please, Venerables, I ask the Sangha to listen. This trainee nun so-and-so, who has trained under Venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. Any nun who approves of giving approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted should remain silent. Any nun who doesn’t approve should speak up. 1.27

The Sangha has given approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. The Sangha approves and is therefore silent. I’ll remember it thus.” 1.32

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this: 1.34

## Final ruling

**‘If a nun gives the full admission to a trainee nun who has trained in the six rules for two years, but who has not been approved by the Sangha, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Two years:** two twelve-month periods.

**Who has trained:** who has trained in the six rules.

**Who has not been approved:** approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>108</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.18.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.
- 2.21 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

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108. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## Non-offenses

There is no offense: if she gives the full admission to a trainee nun 2.24.1 who has trained in the six rules for two years and who has been approved by the Sangha; if she is insane; if she is the first offender.

*The fourth training rule is finished.*

## The training rule on married girls

*Ūnadvādasavassa-gihigata*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anātha-piṇḍika's Monastery, the nuns were giving the full admission to married girls less than twelve years old. They were unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and they were unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life.
- 1.5 The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls less than twelve years old?" ... "Is it true, monks, that nuns do this?"
- 1.8 "It's true, Sir."
- 1.9 The Buddha rebuked them ... "How can nuns do this? A married girl less than twelve years old is unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and she's unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a married girl who is twelve years old is able to endure these things. This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun gives the full admission to a married girl who is less than twelve years old, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is less than twelve years old:** who has not reached twelve years of age.

**A married girl:**<sup>109</sup> one who has gone to the place of a man is what is meant.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>110</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

If the girl is less than twelve years old, but the nun perceives her as less, yet she gives her the full admission, she commits an offense entailing confession. If the girl is less than twelve years old, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twelve years old, but the nun perceives her as more, and she gives her the full admission, there is no offense. 2.2.1

If the girl is more than twelve years old, but the nun perceives her as less, she commits an offense of wrong conduct. If the girl is 2.2.4

109. For the rendering of *gihigatā* as “married girl”, see the Appendix of Technical Terms.

110. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

more than twelve years old, but the nun is unsure of it, she commits an offense of wrong conduct. If the girl is more than twelve years old, and the nun perceives her as more, there is no offense.

### Non-offenses

- 2.3.1 There is no offense: if she gives the full admission to a girl less than twelve years old, but she perceives her as more; if she gives the full admission to a girl more than twelve years old, and she perceives her as more; if she is insane; if she is the first offender.

*The fifth training rule is finished.*



## The second training rule on married girls

*Paripuṇṇadvādasavassa-asikkhita-gihigata*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns were giving the  
full admission to married girls who were more than twelve years  
old, but who had not trained for two years in the six rules. They  
were ignorant and incompetent, and they did not know what was  
allowable and what was not.

The nuns of few desires complained and criticized them, "How 1.4  
can nuns give the full admission to married girls who are more than  
twelve years old, but who haven't trained for two years in the six  
rules?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir." 1.7

The Buddha rebuked them ... "How can nuns do this? This will 1.8  
affect people's confidence ..." After rebuking them ... he gave a  
teaching and addressed the monks:

"Monks, approval is required for a married girl who is more than 1.12  
twelve years old to train in the six rules for two years.

And the approval is to be given like this. 1.13

After approaching the Sangha of nuns, that married girl who is 1.14  
more than twelve years old should arrange her upper robe over one  
shoulder and pay respect at the feet of the nuns. She should then  
squat on her heels, raise her joined palms, and say:

'Venerables, I, so-and-so, a married girl who is more than twelve 1.15  
years old, am training under Venerable so-and-so. I ask the Sangha  
for approval to train for two years in the six rules.'

And she should ask a second and a third time. 1.16

A competent and capable nun should then inform the Sangha: 1.18

'Please, Venerables, I ask the Sangha to listen. The married girl 1.19  
so-and-so, who is more than twelve years old and training under

Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If the Sangha is ready, it should give approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. This is the motion.

1.23 Please, Venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. Any nun who approves of giving approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years should remain silent. Any nun who doesn't approve should speak up.

1.28 The Sangha has given approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. The Sangha approves and is therefore silent. I'll remember it thus.'

1.30 That married girl, who is more than twelve years old, should be told to say this: 'I undertake to abstain from killing living beings for two years without transgression. ... I undertake to abstain from eating at the wrong time for two years without transgression.'

1.33 Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun gives the full admission to a married girl who is more than twelve years old, but who has not trained in the six rules for two years, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of

one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is more than twelve years old:** who has reached twelve years of age.

**A married girl:** one who has gone to the place of a man is what is meant.

**Two years:** two twelve-month periods.

**Who has not trained:** the training has not been given to her, or the training has been given to her, but she has failed in it.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>111</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

If it is a legitimate legal procedure, and she perceives it as such, 2.20.1 and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as 2.23 legitimate, and she gives the full admission, she commits an offense

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111. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense of wrong conduct.

## Non-offenses

- 2.26.1 There is no offense: if she gives the full admission to a married girl who is more than twelve years old and who has trained in the six rules for two years; if she is insane; if she is the first offender.

*The sixth training rule is finished.*

## The third training rule on married girls

*Paripuṇṇadvādasavassa-sikkhita-gihigata-asammata*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns were giving the  
full admission to married girls who were more than twelve years  
old and who had trained in the six rules for two years, but who had  
not been approved by the Sangha. The nuns said, "Come, trainee  
nuns, find out about this," "Give this," "Bring this," "There's need  
for this," or "Make this allowable." But they replied, "Venerables,  
we're not trainee nuns. We're nuns."

The nuns of few desires complained and criticized them, "How 1.7  
can nuns give the full admission to married girls who are more  
than twelve years old and who have trained for two years in the  
six rules, but who haven't been approved by the Sangha?" ... "Is it  
true, monks, that nuns do this?"

"It's true, Sir." 1.10

The Buddha rebuked them ... "How can nuns do this? This will 1.11  
affect people's confidence ..." After rebuking them ... he gave a  
teaching and addressed the monks:

"Monks, approval should be given for the full admission of a 1.16  
married girl who is more than twelve years old and who has trained  
for two years in the six rules.

And it should be given like this. 1.17

After approaching the Sangha of nuns, that married girl who is 1.18  
more than twelve years old should arrange her upper robe over one  
shoulder and pay respect at the feet of the nuns. She should then  
squat on her heels, raise her joined palms, and say:

'Venerables, I, the married girl so-and-so, who is more than 1.19  
twelve years old and who has trained for two years in the six rules

under Venerable so-and-so, ask the Sangha for approval to be fully admitted.’ And she should ask a second and a third time.

1.22 A competent and capable nun should then inform the Sangha:

1.23 ‘Please, Venerables, I ask the Sangha to listen. This married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. If the Sangha is ready, it should give approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. This is the motion.

1.27 Please, Venerables, I ask the Sangha to listen. This married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. Any nun who approves of giving approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted should remain silent. Any nun who doesn’t approve should speak up.

1.32 The Sangha has given approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. The Sangha approves and is therefore silent. I’ll remember it thus.’”

1.34 Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun gives the full admission to a married girl who is more than twelve years old and who has trained for two years in the**

six rules, but who has not been approved by the Sangha, she commits an offense entailing confession.’”

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is more than twelve years old:** who has reached twelve years of age.

**A married girl:** one who has gone to the place of a man is what is meant.

**Two years:** two twelve-month periods.

**Who has trained:** who has trained in the six rules.

**Who has not been approved:** approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>112</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

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112. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkāṭa* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## Permutations

- 2.22.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.
- 2.25 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

## Non-offenses

- 2.28.1 There is no offense: if she gives the full admission to a married girl who is more than twelve years old and who has trained in the six rules for two years and who has been approved by the Sangha; if she is insane; if she is the first offender.

*The seventh training rule is finished.*



## The training rule on disciples

*Sahajīvinī-ananuggahaṇa*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā gave  
the full admission to a disciple, but then, for the next two years,  
neither guided her nor had her guided. They were ignorant and  
incompetent, and they did not know what was allowable and what  
was not.

The nuns of few desires complained and criticized her, “How 1.5  
can Venerable Thullanandā give the full admission to a disciple,  
and then neither guide her nor have her guided for two years?” ...  
“Is it true, monks, that the nun Thullanandā does this?”

“It’s true, Sir.” 1.8

The Buddha rebuked her ... “How can the nun Thullanandā do 1.9  
this? This will affect people’s confidence ...” ... “And, monks, the  
nuns should recite this training rule like this:

### Final ruling

**‘If a nun gives the full admission to a disciple, and then, for the  
next two years, neither guides her nor has her guided, she com-  
mits an offense entailing confession.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**A disciple:** a student is what is meant.

**Gives the full admission:** gives the full ordination.

**Two years:** two twelve-month periods.

**Neither guides her:** she does not herself guide her—through recitation, through questioning, through instruction, though teaching.

**Nor has her guided:** she does not ask anyone else. If she thinks, “I’ll neither guide her nor have her guided for two years,” then by the mere fact of abandoning her duty, she commits an offense entailing confession.

## Non-offenses

- 2.2.1 There is no offense: if there is an obstacle; if she searches for someone to guide her, but cannot find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The eighth training rule is finished.*

# The training rule on not following one's mentor

*Pavattinī-nānubandhana*

## Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time nuns who had received  
the full admission did not follow their mentors for two years. They  
were ignorant and incompetent, and they did not know what was  
allowable and what was not.

The nuns of few desires complained and criticized them, "How 1.5  
can those nuns receive the full admission and then not follow their  
mentors for two years?" ... "Is it true, monks, that nuns don't do  
this?"

"It's true, Sir." 1.8

The Buddha rebuked them ... "How can nuns not do this? This 1.9  
will affect people's confidence ..." ... "And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**'If a nun does not follow the mentor who gave her the full admission for two years, she commits an offense entailing confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who gave her the full admission:** who gave her the full ordination.

**The mentor:** the preceptor is what is meant.

**Two years:** two twelve-month periods.

**Does not follow:** does not herself attend on her. If she thinks, “I won’t follow her for two years,” then by the mere fact of abandoning her duty, she commits an offense entailing confession.

### Non-offenses

- 2.2.1 There is no offense: if the preceptor is ignorant or shameless; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

## The second training rule on disciples

*Sahajivini-avūpakāsana*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave  
the full admission to a disciple, but then neither sent her away nor  
had her sent away. And so her husband got hold of her.

The nuns of few desires complained and criticized her, "How 1.4  
could Venerable Thullanandā give the full admission to a disciple,  
and then neither send her away nor have her sent away? If this nun  
had gone away, her husband would not have gotten hold of her." ...  
"Is it true, monks, that the nun Thullanandā didn't do this?"

"It's true, Sir." 1.8

The Buddha rebuked her ... "How could the nun Thullanandā 1.9  
not do this? This will affect people's confidence ..." ... "And,  
monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun gives the full admission to a disciple, and then neither  
sends her away nor has her sent away at least 65 to 80 kilometers,  
she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Disciple:** student is what is meant.

**Gives the full admission:** gives the full ordination.

**Neither sends her away:** she does not herself send her away.

**Nor has her sent away:** she does not ask anyone else to send her away. If she thinks, “I’ll neither send her away nor have her sent away, not even 65 to 80 kilometers,” then by the mere fact of abandoning her duty, she commits an offense entailing confession.<sup>113</sup>

## Non-offenses

- 2.2.1 There is no offense: if there is an obstacle; if she searches for a companion nun for her, but cannot find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

*The tenth training rule is finished.*

**The seventh subchapter on pregnant women is finished.**

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113. For a discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

## The training rule on unmarried girls

*Īnavīsativassa-kumāribhūta*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns were giving the  
full admission to unmarried girls less than twenty years old. They  
were unable to endure cold and heat; hunger and thirst; contact  
with horseflies, mosquitoes, wind, the burning sun, and creeping  
animals and insects; rude and unwelcome speech; and they were  
unable to bear up with bodily feelings that are painful, severe, sharp,  
and destructive of life.

The nuns of few desires complained and criticized them, "How 1.5  
can nuns give the full admission to unmarried girls less than twelve  
years old?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir." 1.8

The Buddha rebuked them ... "How can nuns do this? An un- 1.9  
married girl less than twenty years old is unable to endure cold  
and heat; hunger and thirst; contact with horseflies, mosquitoes,  
wind, the burning sun, and creeping animals and insects; rude  
and unwelcome speech; and she's unable to bear up with bodily  
feelings that are painful, severe, sharp, and destructive of life. But  
an unmarried girl who is twenty years old is able to endure these  
things. This will affect people's confidence ..." ... "And, monks,  
the nuns should recite this training rule like this:

### Final ruling

**'If a nun gives the full admission to an unmarried girl who is  
less than twenty years old, she commits an offense entailing  
confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is less than twenty years old:** who has not reached twenty years of age.

**An unmarried girl:** a novice nun is what is meant.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>114</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.16.1 If the girl is less than twenty years old, and the nun perceives her as less, and she gives her the full admission, she commits an offense entailing confession. If the girl is less than twenty years old, but the nun is unsure of it, and she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twenty years old, but the nun perceives her as more, and she gives her the full admission, there is no offense.
- 2.19 If the girl is more than twenty years old, but the nun perceives her as less, she commits an offense of wrong conduct. If the girl is

114. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.



more than twenty years old, but the nun is unsure of it, she commits an offense of wrong conduct. If the girl is more than twenty years old, and the nun perceives her as more, there is no offense.

### Non-offenses

There is no offense: if she gives the full admission to a girl less than 2.22.1  
twenty years old, but she perceives her as more; if she gives the full  
admission to a girl more than twenty years old, and she perceives  
her as more; if she is insane; if she is the first offender.

*The first training rule is finished.*

## The second training rule on unmarried girls

*Paripuṇṇavāsativassa-asikkhita-kumāribhūta*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls who were more than twenty years old, but who had not trained for two years in the six rules. They were ignorant and incompetent, and they did not know what was allowable and what was not.
- 1.5 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls who are more than twenty years old, but who haven't trained for two years in the six rules?" ... "Is it true, monks, that nuns do this?"
- 1.8 "It's true, Sir."
- 1.9 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:
- 1.14 "Monks, approval is required for an unmarried girl who is eighteen years old to train in the six rules for two years.
- 1.15 And the approval is to be given like this.
- 1.16 After approaching the Sangha of nuns, that unmarried girl who is eighteen years old should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:
- 1.17 'Venerables, I, so-and-so, an unmarried girl who is eighteen years old, am training under Venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.'<sup>115</sup>
- 1.18 And she should ask a second and a third time.

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115. *Itthannāmāya ayyāya* is probably the genitive case, which would literally mean that the trainee nun "belongs" to her teacher. I take this to be an indirect reference to being her student.

A competent and capable nun should then inform the Sangha: 1.20  
 ‘Please, Venerables, I ask the Sangha to listen. This unmarried 1.21  
 girl so-and-so, who is eighteen years old and training under Vener-  
 able so-and-so, is asking the Sangha for approval to train in the six  
 rules for two years. If the Sangha is ready, it should give approval  
 to the unmarried girl so-and-so who is eighteen years old to train  
 in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. This unmarried girl 1.25  
 so-and-so, who is eighteen years old and training under Venerable  
 so-and-so, is asking the Sangha for approval to train in the six rules  
 for two years. The Sangha gives approval to the unmarried girl  
 so-and-so who is eighteen years old to train in the six rules for two  
 years. Any nun who approves of giving approval to the unmarried  
 girl so-and-so who is eighteen years old to train in the six rules  
 for two years should remain silent. Any nun who doesn’t approve  
 should speak up.

The Sangha has given approval to the unmarried girl so-and-so 1.30  
 who is eighteen years old to train in the six rules for two years. The  
 Sangha approves and is therefore silent. I’ll remember it thus.’

That unmarried girl who is eighteen years old should be told to 1.32  
 say this: ‘I undertake to abstain from killing living beings for two  
 years without transgression. ... I undertake to abstain from eating  
 at the wrong time for two years without transgression.’”

Then, after rebuking those nuns in many ways, the Buddha spoke 1.35  
 in dispraise of being difficult to support ... “And, monks, the nuns  
 should recite this training rule like this:

## Final ruling

**‘If a nun gives the full admission to an unmarried girl who is more  
 than twenty years old, but who has not trained in the six rules  
 for two years, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is more than twenty years old:** who has reached twenty years of age.

**An unmarried girl:** a novice nun is what is meant.

**Two years:** two twelve-month periods.

**Who has not trained:** the training has not been given to her, or the training has been given to her, but she has failed in it.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>116</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.20.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

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116. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkāṭa* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.23

### Non-offenses

There is no offense: if she gives the full admission to an unmarried girl who is more than twenty years old, and who has trained in the six rules for two years; if she is insane; if she is the first offender. 2.26.1

*The second training rule is finished.*

### The third training rule on unmarried girls

*Paripunnavīsativassa-sikkhita-kumāribhūta-asammata*

## Origin story

- 1.1 At one time the Buddha was staying at Sāvattī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls who were more than twenty years old and who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said this: "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns."
- 1.7 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls who are more than twenty years old and who have trained for two years in the six rules, but who haven't been approved by the Sangha?" ... "Is it true, monks, that nuns do this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:
- 1.16 "Monks, approval is required for the full admission of an unmarried girl who is more than twenty years old and who has trained for two years in the six rules.
- 1.17 And the approval is to be given like this.
- 1.18 After approaching the Sangha of nuns, that unmarried girl who is more than twenty years old should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:
- 1.19 'Venerables, I, the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules

under Venerable so-and-so, ask the Sangha for approval to be fully admitted.'

And she should ask a second and a third time. 1.20

A competent and capable nun should then inform the Sangha: 1.22

'Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. If the Sangha is ready, it should give approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. This is the motion. 1.23

Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. Any nun who approves of giving approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted should remain silent. Any nun who doesn't approve should speak up. 1.27

The Sangha has given approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. The Sangha approves and is therefore silent. I'll remember it thus.' 1.32

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, the nuns should recite this training rule like this: 1.34

## Final ruling

**‘If a nun gives the full admission to an unmarried girl who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is more than twenty years old:** who has reached twenty years of age.

**An unmarried girl:** a novice nun is what is meant.

**Two years:** two twelve-month periods.

**Who has trained:** who has trained in the six rules.

**Who has not been approved:** approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>117</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

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117. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.



## Permutations

If it is a legitimate legal procedure, and she perceives it as such, 2.22.1  
and she gives the full admission, she commits an offense entailing  
confession. If it is a legitimate legal procedure, but she is unsure  
of it, and she gives the full admission, she commits an offense  
entailing confession. If it is a legitimate legal procedure, but she  
perceives it as illegitimate, and she gives the full admission, she  
commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as 2.25  
legitimate, she commits an offense of wrong conduct. If it is an  
illegitimate legal procedure, but she is unsure of it, she commits an  
offense of wrong conduct. If it is an illegitimate legal procedure, and  
she perceives it as such, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if she gives the full admission to an unmarried 2.28.1  
girl who is more than twenty years old, who has trained in the six  
rules for two years, and who has been approved by the Sangha; if  
she is insane; if she is the first offender.

*The third training rule is finished.*

## The training rule on less than twelve years

*Īnadvādasavassa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had less than twelve years of seniority were giving the full admission. They were ignorant and incompetent, and they did not know what was allowable and what was not. And their students too were ignorant and incompetent, and they too did not know what was allowable and what was not.
- 1.6 The nuns of few desires complained and criticized them, "How can nuns who have less than twelve years of seniority give the full admission?" ... "Is it true, monks, that nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun who has less than twelve years of seniority gives the full admission, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who has less than twelve years of seniority:** who has not reached twelve years of seniority.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>118</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Non-offenses

There is no offense: if one who has twelve years of seniority gives the full admission; if she is insane; if she is the first offender. 2.2.1

*The fourth training rule is finished.*

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118. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## The training rule on twelve years of seniority

*Paripuṇṇadvādasavassa-asammata*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had twelve years of seniority were giving the full admission without being approved by the Sangha. They were ignorant and incompetent, and they did not know what was allowable and what was not. And their students too were ignorant and incompetent, and they too did not know what was allowable and what was not.
- 1.7 The nuns of few desires complained and criticized them, "How can nuns who have twelve years of seniority give the full admission without being approved by the Sangha?" ... "Is it true, monks, that nuns do this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:
- 1.16 "Monks, approval is required for a nun who has twelve years of seniority to give the full admission.
- 1.17 And the approval is to be given like this.
- 1.18 After approaching the Sangha of nuns, that nun who has twelve years of seniority should arrange her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say:
- 1.19 'Venerables, I, the nun so-and-so who has twelve years of seniority, ask the Sangha for approval to give the full admission.'
- 1.20 And she should ask a second and a third time.
- 1.22 The Sangha should then decide whether that nun is competent and has a sense of conscience.

- If she is ignorant and shameless, approval should not be given.

- If she is ignorant but has a sense of conscience, approval should not be given.
- If she is competent but shameless, approval should not be given.
- If she is competent and has a sense of conscience, approval should be given.

And it is to be given like this. A competent and capable nun 1.27  
should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and- 1.29  
so, who has twelve years of seniority, is asking the Sangha for ap-  
proval to give the full admission. If the Sangha is ready, it should  
give approval to nun so-and-so, who has twelve years of seniority,  
to give the full admission. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 1.33  
who has twelve years of seniority, is asking the Sangha for approval  
to give the full admission. The Sangha gives approval to nun so-and-  
so, who has twelve years of seniority, to give the full admission. Any  
nun who approves of giving approval to nun so-and-so, who has  
twelve years of seniority, to give the full admission should remain  
silent. Any nun who doesn’t approve should speak up.

The Sangha has given approval to nun so-and-so, who has twelve 1.38  
years of seniority, to give the full admission. The Sangha approves  
and is therefore silent. I’ll remember it thus.”

Then, after rebuking those nuns in many ways, the Buddha spoke 1.40  
in dispraise of being difficult to support ... “And, monks, the nuns  
should recite this training rule like this:

## Final ruling

**‘If a nun who has twelve years of seniority gives the full admis-  
sion without approval from the Sangha, she commits an offense  
entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who has twelve years of seniority:** who has reached twelve years of seniority.

**Without approval:** approval to give the full admission has not been given though a legal procedure consisting of one motion and one announcement.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>119</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Permutations

- 2.16.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.
- 2.19 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an

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119. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

## Non-offenses

There is no offense: if she has twelve years of seniority, has been 2.22.1 approved by the Sangha, and then gives the full admission; if she is insane; if she is the first offender.

*The fifth training rule is finished.*

## The training rule on criticizing

*Khiyyanadhamma*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika’s Monastery, the nun Caṇḍakālī approached the Sangha of nuns and asked for approval to give the full admission. The Sangha of nuns decided that she should not, and Caṇḍakālī consented.
- 1.6 Soon afterwards the Sangha of nuns gave approval to other nuns to give the full admission. Caṇḍakālī complained and criticized it, “So it seems I’m ignorant and shameless, since the Sangha gives approval to other nuns, but not to me.”
- 1.10 The nuns of few desires complained and criticized her, “How could Venerable Caṇḍakālī consent to not being approved to give the full admission, and then criticize it afterwards?” ... “Is it true, monks, that the nun Caṇḍakālī did this?”
- 1.14 “It’s true, Sir.”
- 1.15 The Buddha rebuked her ... “How could the nun Caṇḍakālī do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun is told, “Venerable, you’ve given enough full admissions for now,” and she consents, saying, “Fine,” but then criticizes it afterwards, she commits an offense entailing confession.’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.



**“Venerable, you’ve given enough full admissions for now”:**

“Venerable, you’ve given enough full ordinations for now.” If she consents, saying, “Fine,” but then criticizes it afterwards, she commits an offense entailing confession.

## Non-offenses

There is no offense: if she criticizes one who regularly acts out of favoritism, ill will, confusion, or fear; if she is insane; if she is the first offender. 2.2.1

*The sixth training rule is finished.*

## The training rule on not giving the full admission to trainee nuns

*Cīvaradāna-sikkhamānana-vuṭṭhāpana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, a trainee nun went to the nun Thullanandā and asked her for the full ordination. Thullanandā told her, "If you give me a robe, Venerable, I'll give you the full admission." But she neither gave her the full admission nor made any effort to have her fully admitted.
- 1.5 That trainee nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā say that to a trainee nun and then neither give her the full admission nor make any effort to have her fully admitted?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.11 "It's true, Sir."
- 1.12 The Buddha rebuked her ... "How could the nun Thullanandā act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun tells a trainee nun, "If you give me a robe, Venerable, I'll give you the full admission," but she then neither gives her the full admission nor makes any effort to have her fully admitted, then, if there were no obstacles, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A trainee nun:** one who has trained for two years in the six rules.

**If you give me a robe, Venerable, I'll give you the full admission:** I'll give you the full ordination.

**Then, if there were no obstacles:** when there is no obstacle.

**She neither gives her the full admission:** does not herself give her the full admission.

**Nor makes any effort to have her fully admitted:** does not ask anyone else to give her the full ordination.

If she thinks, "I'll neither give her the full admission nor make any effort to have her fully admitted," then by the mere fact of abandoning her duty, she commits an offense entailing confession. 2.1.15

## Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to give her the full ordination, but is unable to find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

*The seventh training rule is finished.*

## The second training rule on not giving the full admission to trainee nuns

*Anubandha-sikkhamānana-vuṭṭhāpana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a trainee nun went to the nun Thullanandā and asked for the full ordination. Thullanandā told her, "If you follow me for two years, Venerable, I'll give you the full admission." But she neither gave her the full admission nor made any effort to have her fully admitted.
- 1.4 That trainee nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā say that to a trainee nun and then neither give her the full admission nor make any effort to have her fully admitted?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.10 "It's true, Sir."
- 1.11 The Buddha rebuked her ... "How could the nun Thullanandā act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun tells a trainee nun, "If you follow me for two years, Venerable, I'll give you the full admission," but she then neither gives her the full admission nor makes any effort to have her fully admitted, then, if there were no obstacles, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A trainee nun:** one who has trained for two years in the six rules.

**“If you follow me for two years, Venerable”:** if you attend on me for two twelve-month periods.

**“I’ll give you the full admission”:** I’ll give you the full ordination.

**Then, if there were no obstacles:** when there is no obstacle.

**She neither gives her the full admission:** she does not herself give her the full admission.

**Nor makes any effort to have her fully admitted:** she does not ask anyone else to give her the full admission.

If she thinks, “I’ll neither give her the full admission nor make any effort to have her fully admitted,” then by the mere fact of abandoning her duty, she commits an offense entailing confession. 2.17

## Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to give her the full ordination, but is unable to find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.18.1

*The eighth training rule is finished.*

# The training rule on one who is difficult to live with

*Sokāvāsa*

## Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā gave the full admission to the trainee nun Caṇḍakālī, who was socializing with men and boys, and who was temperamental and difficult to live with.
- 1.3 The nuns of few desires complained and criticized her, “How could Venerable Thullanandā give the full admission to the trainee nun Caṇḍakālī, who is socializing with men and boys, and who is temperamental and difficult to live with?” ... “Is it true, monks, that the nun Thullanandā did this?”
- 1.6 “It’s true, Sir.”
- 1.7 The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun gives the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with, she commits an offense entailing confession.’**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Men:** those who have reached twenty years of age.

**Boys:** those who have not reached twenty years of age.

**Socializing:** she socializes with improper bodily and verbal actions.

**Temperamental:** angry is what is meant.

**Difficult to live with:** she causes suffering to others, and grieves herself.

**A trainee nun:** one who has trained for two years in the six rules.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>120</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Non-offenses

There is no offense: if she gives her the full admission without 2.2.1  
knowing what she is like; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

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120. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## The training rule on lack of permission

*Ananuññāta*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā gave the full admission to a trainee nun who had not been given permission by her parents and her husband. They complained and criticized her, “How could Venerable Thullanandā give the full admission to that trainee nun without our permission?”
- 1.5 The nuns heard the complaints of the parents and the husband. The nuns of few desires complained and criticized her, “How could Venerable Thullanandā give the full admission to a trainee nun who doesn’t have permission from her parents and her husband?” ... “Is it true, monks, that the nun Thullanandā did this?”
- 1.9 “It’s true, Sir.”
- 1.10 The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun gives the full admission to a trainee nun who has not been given permission by her parents or her husband, she commits an offense entailing confession.’<sup>121</sup>**

### Definitions

**A:** whoever ...

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121. It is often understood that a woman needs permission from both her parents and her husband to ordain as a *bhikkhuni*. Yet the rule uses the conjunction *vā*, which can only reasonably be rendered as “or”.



**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Parents:** the biological parents is what is meant.

**Husband:** he who possesses her.

**Who has not been given permission:** who has not asked permission.

**A trainee nun:** one who has trained for two years in the six rules.

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>122</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Non-offenses

There is no offense: if she gives her the full admission without knowing; if she gives her the full admission after permission has been given; if she is insane; if she is the first offender. 2.2.1

*The tenth training rule is finished.*

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122. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

# The training rule on what is expired

*Pārivāsika*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā had gathered a group of senior monks, intending to give the full admission to a trainee nun. But after seeing much fresh and cooked food, she dismissed the senior monks, saying, "Venerables, I won't give the full admission to the trainee nun just yet." She then gathered Devadatta, Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyāputta, and Samuddadatta, and gave the full admission to that trainee nun.
- 1.5 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a trainee nun when the given consent had expired?" ...<sup>123</sup> "Is it true, monks, that the nun Thullanandā did this?"
- 1.8 "It's true, Sir."
- 1.9 The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**'If, when a given consent has expired, a nun gives the full admission to a trainee nun, she commits an offense entailing confession.'**<sup>124</sup>

123. See comment below for an explanation of "the given consent had expired".

124. The exact meaning of *pārivāsikachandadānena* is far from clear. The latter part of the compound, *chandadānena*, most likely means, "by the giving of consent", or "by the passing on of consent", and refers to the consent passed on by monastics who are not present at a particular legal procedure of the Sangha (see BVS, pp.224–225). The first part of the compound, *pārivāsika*, is more tricky. This is what the Sp 2.1167 and Vjb 2.1166 have to say:

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**When a given consent has expired:** when the gathering has left.<sup>125</sup>

**A trainee nun:** one who has trained for two years in the six rules.

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*Puna bhikkhū “kiñcideva abbhānādisaṅghakammaṃ karissāmā”ti nisinnā honti, tatreko nakkhattapāṭhako bhikkhu evaṃ vadati – “ajja nakkhattaṃ dāruṇaṃ, mā imaṃ kammaṃ karoṭhā”ti. Te tassa vacanena chandaṃ vissajjetvā tattheva nisinnā honti. Athañño āgantvā “nakkhattaṃ paṭimānentaṃ atho bālaṃ upaccagā”ti vatvā “kiṃ nakkhattena karoṭhā”ti vadati. Imaṃ chandapārivāsiyañceva ajjhāsayaṃpārivāsiyañca. Etasmiṃ pārivāsiye puna chandapārisuddhiṃ anānetvā kammaṃ kātuṃ na vaṭṭati, “Again, the monks are seated, thinking, ‘We will do a legal procedure, such as a rehabilitation, etc’, but then a monk who is an expert in constellations says, ‘Today the constellations are inauspicious; don’t do this procedure.’ Because of his statement, they withdraw their consent, but remain seated. Then another monk arrives and says: ‘What is beneficial is lost for the fool who honors constellations. Why worry about constellations?’ This is expired consent and expired intention. With this sort of outdatedness, if one does not convey consent and purity anew, it is not allowable to do the procedure.” And: Chandaṃ vissajjetvāti ettha anugaṇṭhipade evaṃ vuttaṃ “i-daṃ kammaṃ ajja na kattabbaṃ. ‘Yathāsukha’nti vatvā vissajjitā hoti ...”, “Chandaṃ vissajjetvā: about this, it is said in the Anugaṇṭhipada: ‘This saṅgha-kamma is not to be done today. Having said, “(Do it) at your convenience”, (the consent) is given ...’” This interpretation, however, seems strained and artificial. Consent is normally given by those who cannot be present at a particular meeting, not by an entire group of people who may or may not be present at an unspecified future meeting. I prefer to interpret this rule to refer to the consent that has been given prior to a particular ordination ceremony. If the ceremony is postponed—which is defined in the Vibhaṅga as the “assembly having risen”—then that consent is no longer valid for any new ceremony happening later. Renewed consent is required for the postponed ordination. 125. In other words, consent is given for a specific meeting of the Sangha. When the meeting is over—that is, the gathering has left—the consent is no longer valid.*

**Gives the full admission:** gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>126</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Non-offenses

- 2.2.1 There is no offense: if she gives her the full admission while the gathering has not yet left; if she is insane; if she is the first offender.

*The eleventh training rule is finished.*

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126. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkāṭa* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

# The training rule on every year

*Anuvassa*

## Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the nuns were giving  
full admission every year, and the nuns’ dwelling place did not  
have sufficient capacity. People complained and criticized them,  
“How can the nuns give full admission every year, when the nuns’  
dwelling place doesn’t have sufficient capacity?”

The nuns heard the complaints of those people. The nuns of few 1.5  
desires complained and criticized them, “How can the nuns give  
full admission every year?” ... “Is it true, monks, that the nuns do  
this?”

“It’s true, Sir.” 1.9

The Buddha rebuked them ... “How can the nuns do this? This 1.10  
will affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun gives full admission every year, she commits an offense  
entailing confession.’**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**Every year:** every twelve-month period.

**Gives full admission:** gives full ordination. If, intending to give  
full admission, she searches for a group, a teacher, a bowl, or

a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>127</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

## Non-offenses

- 2.2.1 There is no offense: if she gives full admission every other year; if she is insane; if she is the first offender.

*The twelfth training rule is finished.*

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127. The Pali text just says *dukkāṭa*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkāṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkāṭa* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.

## The training rule on one year

*Ekavassa*

### Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1  
Anāthapiṇḍika's Monastery. At that time the nuns were giving  
the full admission to two women per year, and the nuns' dwelling  
place still did not have sufficient capacity. People complained and  
criticized them, "How can the nuns give the full admission to two  
women per year, when the nuns' dwelling place still doesn't have  
sufficient capacity?"

The nuns heard the complaints of those people. The nuns of few 1.7  
desires complained and criticized them, "How can nuns give the  
full admission to two women per year?" ... "Is it true, monks, that  
the nuns do this?"

"It's true, Sir." 1.11

The Buddha rebuked them ... "How can nuns do this? This will 1.12  
affect people's confidence ..." ... "And, monks, the nuns should  
recite this training rule like this:

### Final ruling

**'If a nun gives the full admission to two women in one year, she  
commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in una-  
nimity by both Sanghas through a legal procedure consisting of  
one motion and three announcements that is irreversible and  
fit to stand—this sort of nun is meant in this case.

**In one year:** in one twelve-month period.

**Gives the full admission to two women:** gives the full ordination to two women. If, intending to give the full admission to two women, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.<sup>128</sup> After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

### Non-offenses

- 2.2.1 There is no offense: if she gives the full admission to one woman every other year; if she is insane; if she is the first offender.

*The thirteenth training rule is finished.*

**The eighth subchapter on unmarried girls is finished.**

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128. The Pali text just says *dukkata*, without specifying that it is an *āpatti*, “an offense”. Yet elsewhere, such as at Bu Ss 10:2.65, the *dukkata* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkata* should be read as *āpatti dukkaṭassa*, “an offense of wrong conduct”.



## The training rule on sunshades and sandals

*Chattupāhana*

### Origin story

#### *First sub-story*

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1.1  
ṇḍika's Monastery, the nuns from the group of six used sunshades  
and sandals. People complained and criticized them, "How can  
nuns use sunshades and sandals? They're just like householders  
who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few 1.1.5  
desires complained and criticized them, "How can the nuns from  
the group of six use sunshades and sandals?" ... "Is it true, monks,  
that those nuns do this?"

"It's true, Sir." 1.1.9

The Buddha rebuked them ... "How can the nuns from the 1.1.10  
group of six do this? This will affect people's confidence ..." ...  
"And, monks, the nuns should recite this training rule like this:

#### *First preliminary ruling*

**'If a nun uses a sunshade and sandals, she commits an offense  
entailing confession.'**

In this way the Buddha laid down this training rule for the nuns. 1.1.15

#### *Second sub-story*

Soon afterwards there was a sick nun who was not comfortable 1.2.1  
without sandals and a sunshade. ... They told the Buddha. The  
Buddha then had the Sangha gathered and addressed the monks:

**"Monks, I allow a sick nun to use a sunshade and sandals.**

And so, monks, the nuns should recite this training rule like this: 1.2.5

## Final ruling

**‘If a nun who is not sick uses a sunshade and sandals, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is not sick:** who is comfortable without a sunshade and sandals.

**Who is sick:** who is not comfortable without a sunshade and sandals.

**A sunshade:** there are three kinds of sunshades: the white sunshade, the reed sunshade, the leaf sunshade. They are bound at the rim and bound at the ribs.<sup>129</sup>

**Uses:** if she uses them even once, she commits an offense entailing confession.

## Permutations

- 2.2.1 If she is not sick, and she does not perceive herself as sick, and she uses a sunshade and sandals, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she uses a sunshade and sandals, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she uses a sunshade and sandals, she commits an offense entailing confession.

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129. Sp 2.634: *Maṇḍalabaddham salākabaddhanti idam pana tiṇṇampi cha-ttānam pañjaradassanattham vuttam. Tāni hi maṇḍalabaddhāni ceva honti salākabaddhāni ca.* “*Maṇḍalabaddham salākabaddhan:* this is said for the purpose of showing the frame of the three sunshades. For they are bound at the rim (*maṇḍalabaddha*) and bound at the ribs (*salākabaddha*).”

If she uses a sunshade, but not sandals, she commits an offense 2.2.4 of wrong conduct. If she uses sandals, but not a sunshade, she commits an offense of wrong conduct. If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

### Non-offenses

There is no offense: if she is sick; if she uses them in a monastery 2.3.1 or in the vicinity of a monastery; if there is an emergency; if she is insane; if she is the first offender.

*The first training rule is finished.*

## The training rule on vehicles

*Yāna*

### Origin story

#### *First sub-story*

- 1.1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were traveling in vehicles. People complained and criticized them, "How can the nuns travel in a vehicle? They're just like householders who indulge in worldly pleasures!"
- 1.1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six travel in a vehicle?" ... "Is it true, monks, that those nuns do this?"
- 1.1.9 "It's true, Sir."
- 1.1.10 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

#### *First preliminary ruling*

**'If a nun travels in a vehicle, she commits an offense entailing confession.'**

- 1.1.15 In this way the Buddha laid down this training rule for the nuns.

#### *Second sub-story*

- 1.2.1 Soon afterwards there was a sick nun who was not able to travel on foot. ... They told the Buddha. The Buddha then had the Sangha gathered and addressed the monks:
- "Monks, I allow a sick nun to use a vehicle."**
- 1.2.4 And so, monks, the nuns should recite this training rule like this:

## Final ruling

**‘If a nun who is not sick travels in a vehicle, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is not sick:** who is able to travel on foot.

**Who is sick:** who is unable to travel on foot.

**A vehicle:** a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

**Travels:** if she travels in a vehicle even once, she commits an offense entailing confession.

## Permutations

If she is not sick, and she does not perceive herself as sick, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she travels in a vehicle, she commits an offense entailing confession. 2.2.1

If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense. 2.2.4

## Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

*The second training rule is finished.*

# The training rule on ornamentations of the hip

*Saṅghāṇi*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, there was a nun was associating with the family of a certain woman. That woman said to that nun, "Venerable, please give this hip ornament to such-and-such a woman." The nun thought, "If I carry it in my almsbowl, I'll get into trouble," and so she put it on and then left. While she was walking along a street the threads snapped and were scattered all over. People complained and criticized her, "How can nuns wear hip ornaments? They're just like householders who indulge in worldly pleasures!"
- 1.10 The nuns heard the complaints of those people. The nuns of few desires complained and criticized her, "How could a nun wear a hip ornament?" ... "Is it true, monks, that a nun did this?"
- 1.14 "It's true, Sir."
- 1.15 The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**'If a nun wears a hip ornament, she commits an offense entailing confession.'**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A hip ornament:** whatever goes on the hip.

**Wears:** if she wears it even once, she commits an offense entailing confession.

### Non-offenses

There is no offense: if she wears it because she is sick; if she wears 2.2.1  
a girdle; if she is insane; if she is the first offender.

*The third training rule is finished.*

## The training rule on jewellery

*Itthālaṅkāra*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were wearing jewellery. People complained and criticized them, "How can nuns wear jewellery? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six wear jewellery?" ... "Is it true, monks, that those nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun wears jewellery, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Jewellery:** what goes on the head, what goes around the neck, what goes on the hands, what goes on the feet, what goes around the hips.



**Wears:** if she wears it even once, she commits an offense entailing confession.

### Non-offenses

There is no offense: if she does it because she is sick; if she is insane; 2.2.1 if she is the first offender.

*The fourth training rule is finished.*

## The training rule on scents and colors

*Gandhavaṇṇaka*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scents and colors. People complained and criticized them, "How can nuns bathe with scents and colors? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six bathe with scents and colors?" ... "Is it true, monks, that those nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun bathes with scents and colors, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Scents:** any kind of scent.

**Colors:** any kind of color.

**Bathes:** is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

### Non-offenses

There is no offense: if she does it because she is sick; if she is insane; 2.2.1 if she is the first offender.

*The fifth training rule is finished.*

## The training rule on what is scented

*Vāsitaka*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scents and oilseed flour. People complained and criticized them, "How can nuns bathe with scents and oilseed flour? They're just like householders who indulge in worldly pleasures!"
- 1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six bathe with scents and oilseed flour?" ... "Is it true, monks, that those nuns do this?"
- 1.9 "It's true, Sir."
- 1.10 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun bathes with scents and oilseed flour, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Scents:** any kind of scent.

**Oilseed flour:** ground sesame is what is meant.

**Bathes:** is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

### Non-offenses

There is no offense: if she does it because she is sick; if she bathes 2.2.1  
with ordinary oilseed flour; if she is insane; if she is the first offender.

*The sixth training rule is finished.*

## The training rule on having a nun massage

*Bhikkhunī-ummaddāpana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika’s Monastery, the nuns were having a nun massage and rub them. When people walking about the dwellings saw this, they complained and criticized them, “How can nuns get a nun to massage and rub them? They’re just like householders who indulge in worldly pleasures!”
- 1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, “How can nuns get a nun to massage and rub them?” ... “Is it true, monks, that nuns do this?”
- 1.9 “It’s true, Sir.”
- 1.10 The Buddha rebuked them ... “How can nuns do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun has a nun massage her or rub her, she commits an offense entailing confession.’”**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A nun:** another nun.

**If she has a nun massage her:** if she gets her to massage her, she commits an offense entailing confession.

**Or if she has a nun rub her:** if she gets her to rub her, she commits an offense entailing confession.

### Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is 2.2.1  
insane; if she is the first offender.

*The seventh training rule is finished.*

## The training rules on having a trainee nun ... a novice nun ... a female householder massage

*Sikkhamānā-sāmaṇerī-gihinī-ummaddāpana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns were having a trainee nun ...
- 1.1 ... a novice nun ...
- 1.1 ... a female householder massage and rub them.
- 1.2 When people walking about the dwellings saw this, they complained and criticized them, "How can the nuns get a female householder to massage and rub them? They're just like householders who indulge in worldly pleasures!"
- 1.4 The nuns heard the complaints of those people.
- 1.5 The nuns of few desires complained and criticized them, "How can nuns get a female householder to massage and rub them?"
- 1.7 "Is it true, monks, that the nuns do this?"
- 1.8 "It's true, Sir."
- 1.9 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun has (a trainee nun ... a novice nun ...) a female householder massage her or rub her, she commits an offense entailing confession.'**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of



one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**A trainee nun:** a female who is training for two years in the six rules.<sup>130</sup>

**A novice nun:** a female training in the ten training rules.

**A female householder:** a female who lives in a house is what is meant.

**If she has her massage her:** if she gets her to massage her, she commits an offense entailing confession.

**If she has her rub her:** if she gets her to rub her, she commits an offense entailing confession.

## Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

*The tenth training rule is finished.*

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130. It seems the past participle *sikkhita* here needs to be read as a present participle.

## The training rule on not asking permission

*Anāpucchā*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, nuns sat down on seats in front of a monk without asking permission. The monks complained and criticized them, "How can nuns sit down on seats in front of a monk without asking permission?" ... "Is it true, monks, that nuns do this?"
- 1.6 "It's true, Sir."
- 1.7 The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### Final ruling

**'If a nun sits down on a seat in front of a monk without asking permission, she commits an offense entailing confession.'**"

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**In front of a monk:** in front of one who is fully ordained.

**Without asking permission:** without getting permission.

**Sits down on a seat:** even if she sits down on the ground, she commits an offense entailing confession.

## Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down on a seat, she commits an offense entailing confession. 2.2.1

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

## Non-offenses

There is no offense: if she sits down on the seat after asking permission; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

*The eleventh training rule is finished.*

# The training rule on asking questions

*Pañhāpucchana*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapi-  
ṇḍika’s Monastery, the nuns asked questions of a monk who had  
not given them permission. The monks complained and criticized  
them, “How can nuns ask questions of a monk who hasn’t given  
them permission?” ... “Is it true, monks, that nuns do this?”
- 1.6 “It’s true, Sir.”
- 1.7 The Buddha rebuked them ... “How can nuns do this? This will  
affect people’s confidence ...” ... “And, monks, the nuns should  
recite this training rule like this:

## Final ruling

**‘If a nun asks a question of a monk who has not given her permission, she commits an offense entailing confession.’”**

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who has not given her permission:** without asking permission.

**A monk:** one who is fully ordained.

**Asks a question:** if she gets permission to ask about the discourses, but she asks about the Monastic Law or philosophy, she commits an offense entailing confession. If she gets permission to ask about the Monastic Law, but she asks about the discourses or philosophy, she commits an offense entailing confession. If she gets permission to ask about philosophy, but she

asks about the discourses or the Monastic Law, she commits an offense entailing confession.

## Permutations

If she has not asked permission, and she does not perceive that she has, and she asks a question, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she asks a question, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she asks a question, she commits an offense entailing confession. 2.2.1

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

## Non-offenses

There is no offense: if she asks after getting permission; if she gets permission, but not in regard to a specific subject, and she then asks about any subject; if she is insane; if she is the first offender. 2.3.1

*The twelfth training rule is finished.*

# The training rule on not wearing a chest wrap

*Samkakaṣikā*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anāthapiṇḍika's Monastery, a nun had gone to the village for alms without wearing her chest wrap. While she was walking along a street, a whirlwind lifted up her upper robes. People shouted out, "She has beautiful breasts and belly!" Because she was teased by those people, she felt humiliated.
- 1.7 After returning to the nuns' dwelling place, she told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun enter an inhabited area without wearing her chest wrap?" ... "Is it true, monks, that a nun did this?"
- 1.11 "It's true, Sir."
- 1.12 The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

## Final ruling

**'If a nun enters an inhabited area without wearing her chest wrap, she commits an offense entailing confession.'**<sup>131</sup>

## Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

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131. I translate in accordance with the findings of Oskar von Hinüber and Bhikkhu Anālayo in their paper "The Robes of a *Bhikkhuni*".

**Without wearing her chest wrap:** not wearing her chest wrap.

**Chest wrap:** it is for the purpose of concealing the body below the collar bone and above the navel.

**Enters an inhabited area:** if she crosses the boundary of an enclosed inhabited area, she commits an offense entailing confession. If she enters the vicinity of an unenclosed inhabited area, she commits an offense entailing confession.

## Non-offenses

There is no offense: if her robe is stolen;<sup>132</sup> if her robe is lost; if she is sick; if she is not mindful; if she does not know; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

*The thirteenth training rule is finished.*

**The ninth subchapter on sunshades and sandals is finished.**

133

“Venerables, the one hundred and sixty-six rules on confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I’ll remember it thus.” 2.2.14

*The section on minor rules has been completed.*

**The chapter on offenses entailing confession in the Nuns’ Analysis is finished.**

132. Sp 4.1227: *Acchinnacīvarikāyātiādīsu saṅkaccikacīvarameva cīvaranti veditabbam*, “Her robe is stolen, etc.: just the robe which is the chest cover is to be understood.” The “etc.”, *ādisu*, refers to the following non-offense, “If her robe is lost”.

133. At this point come the remaining seventy *pācittiya* rules that the nuns have in common with the monks. *Dhammikavagga* indicates the last chapter of these rules, culminating in the *Nandasikkhāpada*, which is immediately below. In summary these seventy rules are as follows. Bi Pc 97–116 are equivalent to Bu Pc 1–20. Then 117–118 = 31–32, 119 = 34, 120–121 = 37–38, 122=40, 123–144 = 42–63, 145 = 66, 146–160 = 68–82, 161 = 84, 162–164 = 86–88, 165 = 90, 166 = 92.

# Acknowledgment



## The training rule on asking for ghee

*Sappiviññāpana*

Venerables, these eight rules on acknowledgment come up for 0.5 recitation.

### Origin story

#### *First sub-story*

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1.1  
ṇḍika's Monastery, the nuns from the group of six were eating ghee  
that they had asked for. People complained and criticized them,  
“How can nuns eat ghee that they have asked for? Who doesn't like  
nice food? Who doesn't prefer tasty food?”

The nuns heard the complaints of those people. The nuns of few 1.1.6  
desires complained and criticized them, “How can the nuns from  
the group of six eat ghee that they have asked for?” ... “Is it true,  
monks, that those nuns do this?”

“It's true, Sir.”

1.1.10

The Buddha rebuked them ... “How can the nuns from the 1.1.11  
group of six do this? This will affect people's confidence ...” ...  
“And, monks, the nuns should recite this training rule like this:

#### *First preliminary ruling*

**‘If a nun asks for ghee and then eats it, she must acknowledge  
it: “I have done a blameworthy and unsuitable thing that is to  
be acknowledged. I acknowledge it.”’**

In this way the Buddha laid down this training rule for the nuns. 1.1.17

#### *Second sub-story*

Soon afterwards a number of nuns were sick. The nuns who were 1.2.1  
looking after them asked, “I hope you're bearing up? I hope you're  
getting better?”

- 1.2.4 “Previously we ate ghee that we had asked for, and then we were comfortable. But now that the Buddha has prohibited this, we don’t ask because we’re afraid of wrongdoing. And because of that we’re not comfortable.” ...
- 1.2.6 They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks:  
**“Monks, I allow a sick nun to eat ghee that she has asked for.”**
- 1.2.8 And so, monks, the nuns should recite this training rule like this:

### Final ruling

**‘If a nun who is not sick asks for ghee and then eats it, she must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is not sick:** who is comfortable without ghee.

**Who is sick:** who is not comfortable without ghee.

**Ghee:** ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

- 2.1.11 If she is not sick and she asks for herself, then for the effort there is an act of wrong conduct. When she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing acknowledgment.

### Permutations

- 2.2.1 If she is not sick, and she does not perceive herself as sick, and she eats ghee that she has asked for, she commits an offense entailing

acknowledgment. If she is not sick, but she is unsure of it, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she perceives herself as sick, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment.

If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense. 2.2.4

### Non-offenses

There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender. 2.3.1

*The first training rule on acknowledgment is finished.*

# The training rules on asking for oil ... honey ... syrup ... fish ... meat ... milk ... curd

*Telādi*

## Origin story

### *First sub-story*

- 1.1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were eating oil that they had asked for. ... were eating honey that they had asked for. ... were eating syrup that they had asked for. ... were eating fish that they had asked for. ... were eating meat that they had asked for. ... were drinking milk that they had asked for. ... were eating curd that they had asked for.
- 1.1.9 People complained and criticized them, "How can nuns eat curd that they have asked for? Who doesn't like nice food? Who doesn't prefer tasty food?"
- 1.1.12 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six eat curd that they have asked for?" ... "Is it true, monks, that those nuns do this?"
- 1.1.16 "It's true, Sir."
- 1.1.17 The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

### *First preliminary ruling*

**'If a nun asks for curd and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'**

- 1.1.23 In this way the Buddha laid down this training rule for the nuns.

### *Second sub-story*

Soon afterwards a number of nuns were sick. The nuns who were looking after them asked, “I hope you’re bearing up? I hope you’re getting better?” 1.2.1

“Previously we ate curd that we had asked for, and then we were comfortable. But now that the Buddha has prohibited this, we don’t ask because we’re afraid of wrongdoing. And because of that we’re not comfortable.” ... 1.2.4

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: 1.2.6

**“Monks, I allow a sick nun to eat curd that she has asked for.**

And so, monks, the nuns should recite this training rule like this: 1.2.8

### Final ruling

**‘If a nun who is not sick asks for (oil ...**

**honey ...**

**syrup ...**

**fish ...**

**meat ...**

**milk ... )**

**curd and then eats it, she must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’**

### Definitions

**A:** whoever ...

**Nun:** ... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

**Who is not sick:** who is comfortable without curd.

**Who is sick:** who is not comfortable without curd.

**Oil:** sesame oil, mustard seed oil, honey tree oil, castor oil, oil from tallow.

**Honey:** honey from bees.

**Syrup:** from sugar cane.

**Fish:** what lives in water is what is meant.

**Meat:** the meat of those animals whose meat is allowable.

**Milk:** milk from cows, milk from goats, milk from buffaloes, or milk from whatever animal whose meat is allowable.

**Curd:** curd from those same animals.

- 2.1.23 If she is not sick and she asks for herself, then for the effort there is an act of wrong conduct. When she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing acknowledgment.

## Permutations

- 2.2.1 If she is not sick, and she does not perceive herself as sick, and she eats curd that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she is unsure of it, and she eats curd that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she perceives herself as sick, and she eats curd that she has asked for, she commits an offense entailing acknowledgment.
- 2.2.4 If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

## Non-offenses

- 2.3.1 There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it

is by means of her own property; if she is insane; if she is the first offender.

*The eighth training rule entailing acknowledgment is finished.*

“Venerables, the eight rules on acknowledgment have been re- 2.3.12  
cited. In regard to this I ask you, ‘Are you pure in this?’ A second  
time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure  
in this?’ You are pure in this and therefore silent. I’ll remember it  
thus.”

**The chapter on offenses entailing acknowledgment in the  
Nuns’ Analysis is finished.**

# Rules for Training



## The training rule on evenly all around

*Parimaṇḍala*

Venerables, these rules to be trained in come up for recitation. 0.6

### Origin story

At one time when the Buddha was staying at Sāvattḥī in Anātha- 1.1  
piṇḍika's Monastery, the nuns from the group of six wore their  
sarongs hanging down in front and behind. People complained  
and criticized them, "How can nuns wear their sarongs hanging  
down in front and behind? They're just like householders who  
indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of 1.5  
few desires complained and criticized them, "How can the nuns  
from the group of six wear their sarongs hanging down in front and  
behind?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir." 1.9

The Buddha rebuked them ... "How can the nuns from the 1.10  
group of six do this? This will affect people's confidence ..." ...  
"And, monks, the nuns should recite this training rule like this:

### Final ruling

**"I will wear my sarong evenly all around," this is how you should  
train."**

One should wear one's sarong evenly all around, covering the 1.15  
navel and the knees. If a nun, out of disrespect, wears her sarong  
hanging down in front or behind, she commits an offense of wrong  
conduct.

## Non-offenses

- 1.17.1 There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she is sick; if there is an emergency; if she is insane; if she is the first offender.
- 1.25 (Contracted.)

# the training rule on defecating in water

*Udakeuccāra*

## Origin story

### *First sub-story*

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika's Monastery, the nuns from the group of six were defecating,  
urinating, and spitting in water. People complained and criticized  
them, "How can nuns defecate, urinate, and spit in water? They're  
just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of 1.5  
few desires complained and criticized them, "How can the nuns  
from the group of six defecate, urinate, and spit in water?" The nuns  
told the monks, who in turn told the Buddha. Soon afterwards the  
Buddha had the Sangha gathered and questioned the monks: "Is it  
true, monks, that those nuns do this?"

"It's true, Sir." 1.13

The Buddha rebuked them ... "How can the nuns from the 1.14  
group of six do this? This will affect people's confidence ..." ...  
"And, monks, the nuns should recite this training rule like this:

### *Preliminary ruling*

**"I will not defecate, urinate, or spit in water," this is how you  
should train.'**"

In this way the Buddha laid down this training rule for the nuns. 1.19

### *Second sub-story*

Soon afterwards, being afraid of wrongdoing, sick nuns did not 2.1  
defecate, urinate, or spit in water. They told the Buddha. He then  
had the Sangha gathered and addressed the monks:

**"Monks, I allow a sick nun to defecate, urinate, and spit in  
water.**

- 2.4 And so, monks, the nuns should recite this training rule like this:

### Final ruling

**“When not sick, I will not defecate, urinate, or spit in water,”  
this is how you should train.’”**

- 2.6 If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a nun who is not sick defecates, urinates, or spits in water, she commits an offense of wrong conduct.

### Non-offenses

- 2.8.1 There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she is sick; if she does it on dry ground, but it then spreads to water; if there is an emergency; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

*The fifteenth training rule is finished.*

### **The seventh subchapter on shoes is finished.**

- 2.21 “Venerables, the rules to be trained in have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I’ll remember it thus.”

### **The chapter on training is finished.**

# Settling Legal Issues

## The settling of legal issues

*Adhikaraṇasamatha*

1.1 “Venerables, these seven principles for the settling of legal issues come up for recitation.

2.1 For the settling and resolving of legal issues whenever they arise there is:

**Resolution face-to-face to be applied;  
Resolution through recollection to be granted;  
Resolution because of past insanity to be granted;  
Acting according to what has been admitted;  
Majority decision;  
Further penalty;  
Covering over as if with grass.**

2.1 Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I’ll remember it thus.”

*The seven principles for the settling of legal issues are finished.*

4.1 “Venerables, the introduction has been recited; the eight rules on expulsion have been recited; the seventeen rules on suspension have been recited; the thirty rules on relinquishment and confession have been recited; the one hundred and sixty-six rules on confession have been recited; the eight rules on acknowledgment have been recited; the rules to be trained in have been recited; the seven principles for the settling of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute.” The Nuns’ Analysis is finished.

THE CANONICAL TEXT BEGINNING WITH OFFENSES  
ENTAILING CONFESSION IS FINISHED.

# Colophon

## The Translator

Bhikkhu Brahmali was born Normay in 1964. He first became interested in Buddhism and meditation in his early 20s after a visit to Japan. Having completed degrees in engineering and finance, he began his monastic training as an anagarika (keeping the eight precepts) in England at Amaravati and Chithurst Buddhist Monastery.

After hearing teachings from Ajahn Brahm he decided to travel to Australia to train at Bodhinyana Monastery. Bhikkhu Brahmali has lived at Bodhinyana Monastery since 1994, and was ordained as a Bhikkhu, with Ajahn Brahm as his preceptor, in 1996. In 2015 he entered his 20th Rains Retreat as a fully ordained monastic and received the title Maha Thera (Great Elder).

Bhikkhu Brahmali's knowledge of the Pali language and of the Suttas is excellent. Bhikkhu Bodhi, who translated most of the Pali Canon into English for Wisdom Publications, called him one of his major helpers for the 2012 translation of *The Numerical Discourses of the Buddha*. He has also published two essays on Dependent Origination and a book called *The Authenticity of the Early Buddhist Texts* with the Buddhist Publication Society in collaboration with Bhante Sujato.

The monastics of the Buddhist Society of WA (BSWA) often turn to him to clarify Vinaya (monastic discipline) or Sutta questions. They also greatly appreciate his Sutta and Pali classes. Furthermore he has been instrumental in most of the building and



maintenance projects at Bodhinyana Monastery and at the emerging Hermit Hill property in Serpentine.

## Creation Process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with occasional reference of other Pali editions, especially the Chaṭṭha Saṅgāyana edition and the Pali Text Society edition. I cross-checked with I.B. Horner's English translation, "The Book of the Discipline", as well Bhikkhu Ñāṇatusita's "A Translation and Analysis of the Pātimokkha" and Ajahn Ṭhānissaro's "Buddhist Monastic Code".

## The Translation

This is the first complete translation of the Vinaya Piṭaka in English. The aim has been to produce a translation that is easy to read, clear, and accurate, and also modern in vocabulary and style.

## About SuttaCentral

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## About Bilara

“Bilarā” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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