

# Theravāda Collection on Monastic Law

A translation of the Pali  
Vinaya Piṭaka into English

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*translated by*  
**Bhikkhu Brahmali**

Viii

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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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# Contents

The Bhikkhunī-vibhaṅga: the Nuns' Pātimokkha rules and their analysis	xiv
Abbreviations	xlv

## NUNS' RULES AND THEIR ANALYSIS

### **Expulsion**

Bi Pj 1–4	Rules shared in common with monks ( <i>Sādhāraṇapārājika</i> )	3
Bi Pj 5	The training rule on above the knees ( <i>Ubbhajāṇumaṇḍalikā</i> )	4
Bi Pj 6	The training rule on those who conceal offenses ( <i>Vajjappaṭicchādikā</i> )	15
Bi Pj 7	The training rule on taking sides with one who has been ejected ( <i>Ukkhittānuvattikā</i> )	19
Bi Pj 8	The training rule having eight parts ( <i>Aṭṭhavatthukā</i> )	24

### **Suspension**

Bi Ss 1	The training rule on taking legal action ( <i>Ussayavādikā</i> )	29
Bi Ss 2	The training rule on one who gives the full admission to a female criminal ( <i>Corivutṭhāpikā</i> )	33

Bi Ss 3	The training rule on walking alone to the next village ( <i>Ekagāmantara</i> )	37
Bi Ss 4	The training rule on readmitting one who has been ejected ( <i>Ukkhittakaosāraṇa</i> )	43
Bi Ss 5	The training rule on receiving food ( <i>Avassutāavassutassa</i> )	47
Bi Ss 6	The second training rule on receiving food ( <i>Kimteavassutovāanavassutovā</i> )	50
Bi Ss 10	The training rule on renouncing the training ( <i>Sikkhampaccācikkhaṇa</i> )	53
Bi Ss 11	The training rule on being angry about a legal issue ( <i>Adhikaraṇakupita</i> )	58
Bi Ss 12	The training rule on bad behavior ( <i>Samsaṭṭhā</i> )	62
Bi Ss 13	The second training rule on bad behavior ( <i>Samsaṭṭhānuvattaka</i> )	66

### ***Relinquishment With Confession***

Bi Np 1	The training rule on collections of almsbowls ( <i>Pattasannicaya</i> )	73
Bi Np 2	The training rule on distributing out-of-season robe-cloth ( <i>Akālacīvara</i> )	77
Bi Np 3	The training rule on trading robes ( <i>Cīvaraparivattana</i> )	81
Bi Np 4	The training rule on asking for something else ( <i>Añṇaviñṇāpana</i> )	84
Bi Np 5	The training rule on exchanging for something else ( <i>Añṇacetāpana</i> )	87
Bi Np 6	The training rule on exchanging what belongs to the Sangha ( <i>Samghikacetāpana</i> )	90
Bi Np 7	The second training rule on exchanging what belongs to the Sangha ( <i>Dutiyasamghikacetāpana</i> )	93

Bi Np 8	The training rule on exchanging what belongs to a group ( <i>Gaṇikacetāpana</i> )	96
Bi Np 9	The second training rule on exchanging what belongs to a group ( <i>Dutiyagaṇikacetāpana</i> )	99
Bi Np 10	The training rule on exchanging what belongs to an individual ( <i>Puggalikacetāpana</i> )	103
Bi Np 11	The training rule on heavy cloaks ( <i>Garupāvuraṇa</i> )	106
Bi Np 12	The training rule on light cloaks ( <i>Lahupāvuraṇa</i> )	109

### ***Confession***

Bi Pc 1	The training rule on garlic ( <i>Lasuṇa</i> )	113
Bi Pc 2	The training rule on the hair of the private parts ( <i>Sambādhaloma</i> )	117
Bi Pc 3	The training rule on slapping with the palm of the hand ( <i>Talaghātaka</i> )	119
Bi Pc 4	The training rule on dildos ( <i>Jatumaṭṭhaka</i> )	121
Bi Pc 5	The training rule on cleaning with water ( <i>Udakasuddhika</i> )	123
Bi Pc 6	The training rule on attending on ( <i>Upatiṭṭhana</i> )	125
Bi Pc 7	The training rule on raw grain ( <i>Āmakadhañña</i> )	127
Bi Pc 8	The training rule on disposing of feces ( <i>Tirokuṭṭuccārachaḍḍana</i> )	129
Bi Pc 9	The second training rule on disposing of feces ( <i>Harituccārachaḍḍana</i> )	132
Bi Pc 10	The training rule on dancing and singing ( <i>Naccagīta</i> )	134
Bi Pc 11	The training rule on the dark of the night ( <i>Rattandhakāra</i> )	136
Bi Pc 12	The training rule on concealed places ( <i>Paṭicchannokāsa</i> )	138

Bi Pc 13	The training rule on talking out in the open ( <i>Ajjhokāsasallapana</i> )	140
Bi Pc 14	The training rule on dismissing a companion ( <i>Dutiyikauyyojana</i> )	142
Bi Pc 15	The training rule on departing without informing ( <i>Anāpucchāpakkamana</i> )	145
Bi Pc 16	The training rule on sitting down without asking permission ( <i>Anāpucchāabhiniśidana</i> )	148
Bi Pc 17	The training rule on spreading out without asking permission ( <i>Anāpucchāsantharaṇa</i> )	151
Bi Pc 18	The training rule on complaining about others ( <i>Paraujjhāpanaka</i> )	154
Bi Pc 19	The training rule on cursing another ( <i>Paraabhisapana</i> )	156
Bi Pc 20	The training rule on crying ( <i>Rodana</i> )	158
Bi Pc 21	The training rule on nakedness ( <i>Nagga</i> )	160
Bi Pc 22	The training rule on bathing robes ( <i>Udakasāṭika</i> )	162
Bi Pc 23	The training rule on sewing robes ( <i>Cīvarasibbana</i> )	164
Bi Pc 24	The training rule on moving the robes ( <i>Saṅghāṭicāra</i> )	167
Bi Pc 25	The training rule on borrowed robes ( <i>Cīvarasaṅkamanīya</i> )	169
Bi Pc 26	The training rule on robe-cloth for the community ( <i>Gaṇacīvara</i> )	172
Bi Pc 27	The training rule on blocking ( <i>Paṭibāhana</i> )	174
Bi Pc 28	The training rule on giving robes ( <i>Cīvaradāna</i> )	176
Bi Pc 29	The training rule on letting the time expire ( <i>Kālaatikkamana</i> )	178
Bi Pc 30	The training rule on the ending of the robe season ( <i>Kathinuddhāra</i> )	181

Bi Pc 31	The training rule on lying down on the same bed ( <i>Ekamañcatuvaṭṭana</i> )	184
Bi Pc 32	The training rule on lying down on the same sheet ( <i>Ekattharaṇatuvaṭṭana</i> )	186
Bi Pc 33	The training rule on making ill at ease ( <i>Aphāsukaraṇa</i> )	188
Bi Pc 34	The training rule on not having someone nursed ( <i>Naupaṭṭhāpana</i> )	191
Bi Pc 35	The training rule on throwing out ( <i>Nikkaḍḍhana</i> )	193
Bi Pc 36	The training rule on socializing ( <i>Samsaṭṭha</i> )	197
Bi Pc 37	The training rule on within their own country ( <i>Antoraṭṭha</i> )	201
Bi Pc 38	The training rule on outside their own country ( <i>Tiroraṭṭha</i> )	203
Bi Pc 39	The training rule on during the rainy season ( <i>Antovassa</i> )	205
Bi Pc 40	The training rule on going wandering ( <i>Cārikanapakkamana</i> )	207
Bi Pc 41	The training rule on royal houses ( <i>Rājāgāra</i> )	209
Bi Pc 42	The training rule on using high couches ( <i>Āsandīparibhuñjana</i> )	212
Bi Pc 43	The training rule on spinning yarn ( <i>Suttakantana</i> )	214
Bi Pc 44	The training rule on providing services for householders ( <i>Gihiveyyāvacca</i> )	216
Bi Pc 45	The training rule on legal issues ( <i>Adhikaraṇa</i> )	218
Bi Pc 46	The training rule on giving food ( <i>Bhojanadāna</i> )	221
Bi Pc 47	The training rule on communal robes ( <i>Āvasathacīvara</i> )	223
Bi Pc 48	The training rule on lodgings ( <i>Āvasathavihāra</i> )	225

Bi Pc 49	The training rule on studying worldly subjects ( <i>Tiracchānavijjāpariyāpuṇana</i> )	227
Bi Pc 50	The training rule on teaching worldly subjects ( <i>Tiracchānavijjāvācana</i> )	229
Bi Pc 51	The training rule on entering monasteries ( <i>Ārāmapavisana</i> )	231
Bi Pc 52	The training rule on abusing monks ( <i>Bhikkhuakkosana</i> )	235
Bi Pc 53	The training rule on reviling the community ( <i>Gaṇaparibhāsana</i> )	238
Bi Pc 54	The training rule on inviting ( <i>Pavārita</i> )	240
Bi Pc 55	The training rule on keeping families for oneself ( <i>Kulamaccharinī</i> )	243
Bi Pc 56	The training rule on monasteries without monks ( <i>Abhikkhukāvāsa</i> )	245
Bi Pc 57	The training rule on not inviting ( <i>Apavāraṇā</i> )	247
Bi Pc 58	The training rule on the instruction ( <i>Ovāda</i> )	249
Bi Pc 59	The training rule on going to the instruction ( <i>Ovādūpasāṅkamana</i> )	251
Bi Pc 60	The training rule on what is growing on the lower part of the body ( <i>Pasākhejāta</i> )	253
Bi Pc 61	The training rule on pregnant women ( <i>Gabbhinī</i> )	256
Bi Pc 62	The training rule on women who are breastfeeding ( <i>Pāyantī</i> )	259
Bi Pc 63	The training rule on trainee nuns ( <i>Asikkhita-sikkhamānā</i> )	262
Bi Pc 64	The second training rule on trainee nuns ( <i>Sikkhita-sikkhamānā-asammata</i> )	266
Bi Pc 65	The training rule on married girls ( <i>Ūnavādasavassa-gihigata</i> )	270

Bi Pc 66	The second training rule on married girls ( <i>Paripuṇṇadvādasavassa-asikkhita-gihigata</i> )	273
Bi Pc 67	The third training rule on married girls ( <i>Paripuṇṇadvādasavassa-sikkhita-gihigata-asammata</i> )	277
Bi Pc 68	The training rule on disciples ( <i>Sahajīvinī-ananuggahāna</i> )	281
Bi Pc 69	The training rule on not following one's mentor ( <i>Pavattinī-nānubandhana</i> )	283
Bi Pc 70	The second training rule on disciples ( <i>Sahajīvinī-avūpakāsana</i> )	285
Bi Pc 71	The training rule on unmarried girls ( <i>Ūnavīsativassa-kumāribhūta</i> )	287
Bi Pc 72	The second training rule on unmarried girls ( <i>Paripuṇṇavīsativassa-asikkhita-kumāribhūta</i> )	290
Bi Pc 73	The third training rule on unmarried girls ( <i>Paripuṇṇavīsativassa-sikkhita-kumāribhūta-asammata</i> )	294
Bi Pc 74	The training rule on less than twelve years ( <i>Ūnavādasavassa</i> )	298
Bi Pc 75	The training rule on twelve years of seniority ( <i>Paripuṇṇadvādasavassa-asammata</i> )	300
Bi Pc 76	The training rule on criticizing ( <i>Khiyyanadhamma</i> )	304
Bi Pc 77	The training rule on not giving the full admission to trainee nuns ( <i>Cīvaradāna-sikkhamānana-vuṭṭhāpana</i> )	306
Bi Pc 78	The second training rule on not giving the full admission to trainee nuns ( <i>Anubandha-sikkhamānana-vuṭṭhāpana</i> )	308

Bi Pc 79	The training rule on one who is difficult to live with ( <i>Sokāvāsa</i> )	310
Bi Pc 80	The training rule on lack of permission ( <i>Ananuññāta</i> )	312
Bi Pc 81	The training rule on what is expired ( <i>Pārivāsika</i> )	314
Bi Pc 82	The training rule on every year ( <i>Anuvassa</i> )	316
Bi Pc 83	The training rule on one year ( <i>Ekavassa</i> )	318
Bi Pc 84	The training rule on sunshades and sandals ( <i>Chattupāhana</i> )	320
Bi Pc 85	The training rule on vehicles ( <i>Yāna</i> )	323
Bi Pc 86	The training rule on ornamentations of the hip ( <i>Saṅghāṇi</i> )	326
Bi Pc 87	The training rule on jewellery ( <i>Itthālankāra</i> )	328
Bi Pc 88	The training rule on scents and colors ( <i>Gandhavaṇṇaka</i> )	330
Bi Pc 89	The training rule on what is scented ( <i>Vāsitaka</i> )	332
Bi Pc 90	The training rule on having a nun massage ( <i>Bhikkhunī-ummaddāpana</i> )	334
Bi Pc 91–93	The training rules on having a trainee nun ... a novice nun ... a female householder massage ( <i>Sikkhamānā-sāmaṇerī-gihinī-ummaddāpana</i> )	336
Bi Pc 94	The training rule on not asking permission ( <i>Anāpucchā</i> )	338
Bi Pc 95	The training rule on asking questions ( <i>Pañhāpucchana</i> )	340
Bi Pc 96	The training rule on not wearing a chest wrap ( <i>Samkakkṣikā</i> )	342

### ***Acknowledgment***

Bi Pd 1	The training rule on asking for ghee ( <i>Sappiviññāpana</i> )	346
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Bi Pd 2–8	The training rules on asking for oil ... honey ... syrup ... fish ... meat ... milk ... curd ( <i>Telādi</i> )	349
<b><i>Rules for Training</i></b>		
Bi Sk 1	The training rule on evenly all around ( <i>Parimaṇḍala</i> )	354
Bi Sk 75	the training rule on defecating in water ( <i>Udakeuccāra</i> )	356
<b><i>Settling Legal Issues</i></b>		
Bi As 1–7	The settling of legal issues ( <i>Adhikaraṇasamatha</i> )	359
Appendix: Technical Discussion of Individual Bhikkhunī Rules		361
Appendices		376
Colophon		377

# The Bhikkhunī-vibhaṅga: the Nuns' Pātimokkha rules and their analysis

*Bhikkhu Brahmali, 2024*

The present volume is the third of six, the total of which constitutes a complete translation of the Vinaya Piṭaka, the Monastic Law. This volume consists of the Bhikkhunī-vibhaṅga, the Nuns' Pātimokkha rules and their analysis, which I will call the Nuns' Analysis for short. In the present introduction, I will survey the contents of volume 3, and also make observations of points of particular interest. For a general introduction to the Monastic Law, see volume 1.

The existence of the Nuns' Analysis is a result of the *bhikkhunīs* having a separate Pātimokkha, that is, they have different rules from the monks. Because they have different rules, they have to recite the Pātimokkha separately, which in turn means that the legal procedures of the two Sanghas were also done apart. And so, given that the Buddha laid different rules for the nuns, he must have envisaged an autonomous nuns' Sangha from the beginning. This is the basis for the nuns being largely independent of the monks. I will return to this important point just below.

The structure of the Nuns' Analysis is the same as for the Monks' Analysis, the Bhikkhu-vibhaṅga, for which see the introduction to volume 1. The classes of rules are the same, with the exception of

the *aniyatas*, the “indeterminate offenses”, which do not occur in the Bhikkhunī-vibhaṅga. The sequence of the classes is also the same. Altogether the Bhikkhunī-pātimokkha consists of 311 rules around which the Nuns' Analysis is structured. This means that the *bhikkhunīs* have 84 more Pātimokkha rules than the *bhikkhus*. The *bhikkhunī* rules are distributed as follows over the various classes of offenses:

1. 8 offenses entailing expulsion, *pārājikas* (Pj)
2. 17 offenses entailing suspension, *saṅghādisesas* (Ss)
3. 30 offenses entailing relinquishment and confession, *nissaggiya pācittiyas* (NP)
4. 166 offenses entailing confession, *pācittiyas* (Pc)
5. 8 offenses entailing acknowledgment, *pāṭidesanīyas* (Pd)
6. 75 rules of training, *sekhiyas* (Sk)
7. 7 principles for settling legal issues, *adhikaraṇasamathadhammas*, or just *adhikaraṇasamathas* (As).

These rules can be divided into those that are in common with the monks and those that are unique to the nuns. As to the rules held in common, the nuns are to practice them in the same way as the monks (Kd 20:4.1.3). This means that there is a separate *vibhaṅga*, “analysis”, only for the rules that are unique to the nuns. The distribution of shared and unique rules is as follows:

- 8 *pārājikas* (Pj)** 4 shared with monks  
**17 *saṅghādisesas* (Ss)** 4 unique to nuns  
**30 *nissaggiya pācittiyas* (NP)** 7 shared  
**166 *pācittiyas* (Pc)** 10 unique  
**8 *pāṭidesanīyas* (Pd)** 18 shared  
**75 *sekhiyas* (Sk)** 12 unique  
**7 *adhikaraṇasamathas* (As)** 70 shared

We see here that the *sekhiyas* and the *adhikaraṇasamathas* are exactly the same for the monks and the nuns. That the *sekhiyas* are the same may be because the social etiquette of monks and nuns

was determined by their status as monastics rather than the gender differences as found in society at large.

More interesting are the *adhikaraṇasamathas*. As I discussed briefly in the introduction to volume 1, these are the overarching rules that govern the execution of Sangha business. That they are the same for monks and nuns suggests that the overall framework for the governance of the two Sanghas is the same. Given, as we have seen above, that the two Sanghas operate independently of each other, this means that the nuns have internal autonomy in their decision making, with no possibility for the monks to interfere. Thus, the Bhikkhunī-sangha may well be the world's first attested large-scale institution governed by women. There are a few exceptions to this autonomy, which I will return to in the introduction to volume 5.

## Differences between the Nuns' Analysis and the Monks' Analysis

Beyond the similarities sketched out above, there are some important differences between the two sets of rules. The first, as noted above, is the absence in the nuns' rules of the class called *aniyata*, of which the monks have two rules. As I have argued in the introduction to volume 1, these rules were laid down to give lay women a voice when monks acted in sexually inappropriate ways. Because of the imbalance in power between the genders in ancient India, there was presumably no need to have equivalent rules for the nuns.

The second obvious difference is in the number of rules, with the nuns having 84 more rules than the monks. One might expect this to be the result of discrimination against women in a patriarchal culture. Although this is likely to be part of the explanation, the reality is more complex.

The main reason why the nuns have more rules is simply that they inherited most of their rules from the monks, in total 181 out of 311, whereas there is no evidence that the monks inherited

anything from the nuns. There is no discussion in the Canonical texts of how or by whom these rules were selected, but it seems reasonable to think that it was done to create a foundation for the nuns' training. The chosen rules were presumably the ones considered most relevant.

A second reason is that the nuns' rules were added to for a considerable period after the monks' rules were fixed. This can be seen by comparing the rules across the various schools for which we still have a nuns' Pātimokkha.<sup>1</sup> Whereas the monks' rules, with the exception of the *sekhiyas*, are very similar across the different schools,<sup>2</sup> the nuns' rules vary significantly, especially among the *pācittiyas*.<sup>3</sup> It may be that the monks' position as teachers and instructors of the nuns disposed them to lay down new rules into the sectarian period, decades and even centuries after the Buddha had passed away.

There are further reasons why the nuns have more rules. To enable a proper discussion of this, however, I will first have to discuss the rules. I will then return to this question toward the end of this introduction. Before turning to the rules, there are a few more general issues worthy of attention.

Although the Bhikkhunī-vibhaṅga has the same basic structure as the Monks' Analysis, it is much shorter and simpler. For instance, the four *pārājikas* that are common to the two Sanghas cover a total of 109 pages in the PTS edition, whereas the four *pārājikas* unique to the nuns cover just 11 pages. Although the difference is especially pronounced for the *pārājika* rules, it is symptomatic of the Vibhaṅga as a whole.

The difference in the extent of the two *vibhaṅgas* is most obvious in two areas: the permutation series and the case studies. Whereas the monks' rules often have long permutation series attached to them, this is only the case for the nuns' fifth *pārājika*

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1. Kabilsingh, 1998.

2. Pachow, 2000.

3. Kabilsingh, 1984.

rule. As to the case studies, there is none in the Nuns' Analysis. It is interesting, however, that as part of the case studies pertaining to the monks' rules, there are a few cases that actually concern nuns, including two in *pārājika* 1, three in *pārājika* 2, and one in *pārājika* 3.<sup>4</sup> These stories may originally have been part of a larger Bhikkhunī-vibhaṅga or perhaps it was considered expedient from the start to consolidate all the case studies in one place. Lastly, apart from the permutation series and the case studies, the 130 rules that are unique to the nuns are rarely amended, thus reducing the overall length of the origin stories. The nuns only have four amended unique rules as compared to a total of 39 for the monks.<sup>5</sup>

There are probably a number of reasons for these differences between the two Vibhaṅgas. An obvious one is that the nuns' rules were generally laid down later than those of the monks. They would have had less time to evolve, especially during the Buddha's lifetime. A second reason is that we have grounds to believe that the monks were the chief maintainers of the Vinaya. Both the first and the second Councils, *saṅgītis*, were only attended by monks. Moreover, the nuns are repeatedly depicted, especially in the Bhikkhuni-kkhandhaka, as depending on the monks for their understanding of the Vinaya.<sup>6</sup> Third, the monks are likely to have had the most experts on the Monastic Law. They had better access to the Buddha, they started earlier, and there were more of them. The final reason is the patriarchal culture that would have regarded it as more important to analyze the monks' rules. This would have

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4. Respectively at Bu Pj 1:10.5.1, Bu Pj 1:10.6.6, Bu Pj 2:7.6.20, Bu Pj 2:7.45.1, Bu Pj 2:7.45.12, and Bu Pj 3:5.33.10.

5. This is not counting the eight *pāṭidesanīyas* for *bhikkhunīs*. Although these are normally included in the count of 130 unique rules for the nuns, for all practical purposes they are shared with Bu Pc 39. The four amended rules are Bi Ss 3, Bi Pc 51, Bi Pc 84, and Bi Pc 85. For the monks the equivalent is 39 out of 227. I include all the monks' rules, not just the unique ones, because they all originated with the monks. In effect, we are comparing the *vibhaṅga* of the rules that originated with the nuns to the *vibhaṅga* of the rules that originated with the monks.

6. See Kd 20:6.1.1–8.1.13.

been especially so after the Buddha passed away, which is when most of the *vibhaṅga* material was laid down.

## The personalities of the Bhikkhunī-vibhaṅga

In the introduction to the Bhikkhu-vibhaṅga in volume 1, we looked at some of the characters that feature in the origin stories. As it happens, the nuns too have their fair share of notorious personalities. To start with, we find a group of six nuns, who seem to be modeled on the group of six monks.<sup>7</sup> Sometimes the group of six nuns commit exactly the same misconduct as the group of six monks. They accumulate bowls and refuse to return bowls relinquished by others (Bi NP 1 and Bi NP 1:3.1), which is exactly what the group of six monks do (Bu NP 21). Then we have the fact that the group of six nuns use oversize bathing robes (Bi Pc 22), as do the group six monks (Bu Pc 91), and that the group of six nuns ask for fine foods (Bi Pd 1–8), just like their monastic brothers (Bu Pc 39). There are a number of further similarities that I will leave out in the name of brevity. Yet most telling of all is that the group of six nuns are said to be the originators of all, or virtually all, of the *sekhiya* offenses for nuns,<sup>8</sup> just as the group of six monks are the originators of the same offenses for monks. These origin stories make little sense because the *sekhiyas* are clearly a common set of rules that do not require separate origin stories for the nuns. So it seems as if the group of six nuns, as in the case of the group of six monks, often function as a convenient group upon which offenses were projected, especially in cases where the original perpetrators had been forgotten.

The group of six does not exhaust the rogues' gallery of notorious nuns. The two most infamous nuns in the Vinaya Piṭaka are

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7. Alternatively, they can be understood as the nuns belonging to the group of six, that is, they were affiliated with the group of six monks.

8. The *sekhiya* section for nuns is contracted, and so it is not obvious whether all the origin stories feature the group of six nuns, or whether they just feature in the same rules as do the group of six monks, that is, 72 out of 75.

Thullanandā and, to a lesser extent, her unruly disciple Caṇḍakālī. Thullanandā is the original offender for a large number of the rules that are unique to the nuns: two out of four *pārājikas*, four of ten *saṅghādisesas*, seven of twelve *nissaggiya pācittiyas*, and lastly twenty-four of ninety-six *pācittiyas*. Thullanandā's student Caṇḍakālī is the originator of a further two *saṅghādisesas*, as well as four *pācittiyas*.

Where Thullanandā is not the originator of a rule, she is often involved in other ways. It seems Thullanandā was one of four sisters, all of whom became nuns (Bi Pj 5:1.6). One of her sisters, Sundarīnandā, was the originator of Bi Pj 5, which is concerned with lustful bodily contact. The origin story to the following rule, Bi Pj 6, carries on from the previous one, with Thullanandā hiding the *pārājika* offense of the same sister, who has now become pregnant by her lover. In this way Thullanandā herself becomes the originator of a *pārājika* offense. At Bi Ss 12 it is Thullanandā's students who behave badly and then hide each other's offenses. In the following rule, Bi Ss 13, Thullanandā disregards the Sangha's admonishment and encourages her students to carry on as before. And so, two *saṅghādisesa* offenses come into being.

Thullanandā was well disposed toward some of the most notorious monks of the time. She praises Devadatta and his followers, comparing them favorably to some of the Buddha's greatest disciples, including Sāriputta and Mahāmoggallāna (Bu Pc 29:1.9). At another time, she dismisses a number of senior monks so that she can ordain a trainee nun with the help of Devadatta and his friends (Bi Pc 81:1.1). She is also connected to other disreputable monks, such as Ariṭṭha who was ejected from the Bhikkhu-sangha for his wrong views (Kd 11:32.3.25). When she takes his side, she becomes the offender giving rise to Bi Pj 7. With such bad friends, it is hardly surprising Thullanandā would be a difficult character herself, in turn also affecting her own students, particularly Caṇḍakālī.

Indeed, Thullanandā comes across as troublesome and difficult, rarely accepting the authority of the Sanghas. As we have seen, Thullanandā disregards the Sangha's admonishment (Bi Ss 13:1.2). Elsewhere, she readmits Caṇḍakālī without consultation after the latter had been ejected by the Sangha, thus giving rise to a *saṅghā-disesa* offense (Bi Ss 4:1.16). She also reviles the community of nuns out of anger (Bi Pc 53).

In a significant number of *pācittiya* rules Thullanandā is portrayed as selfish and inconsiderate toward other nuns, including her own students (Bi Pc 33–35, 45, 47–48, 68, 70, and 77–78). She was immoderate and greedy, often trying to get extra cloth at the expense of other nuns (Bi NP 2, Bi Pc 26–27, and 29–30). She would often engage in trading, e.g. at Bi NP 3–5 and 10–12, and she curried favors with householders (Bi Pc 28 and 46). We even have a Jātaka tale where we witness Thullanandā's greed also in a past life, in this case highlighting the negative consequences of excessive desires (Bi Pc 1).

Yet, as has been pointed out,<sup>9</sup> Thullanandā is a more complex character than she might appear at first sight. According to the origin stories to several rules, especially Bi NP 10, 11, and 12, she is a learned, confident, and gifted teacher of the Dhamma, with many people visiting her and making offerings. At Bi NP 11 and 12, she inspires King Pasenadi with a Dhamma talk to the point where he makes her the generous offer to ask for anything she wants. The background story to Bi Ss 4 suggests she was an expert on the Monastic Law. According to Bu Pc 29, she was invited to receive regular meals from householders, showing that she was well respected. The origin story to Bi Ss 1 shows her standing up for the rights of *bhikkhunīs*, hinting, perhaps, that she was an early feminist. The origin story to Bi Ss 2 might be read in a similar light.<sup>10</sup>

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9. Ohnuma, 2013.

10. See Ohnuma, pp. 53–56.

We are left with the portrait of a complex character. This, of course, is exactly what we would expect of a real person, for human beings are rarely one-dimensional. In fact, the number and nature of the details we have from Thullanandā's life suggest she is a historical figure. In addition to what we have seen already, these details include her involvement in plots that carry on over several rules and her association with monks who are well attested in the Pali tradition, such as Ānanda and Mahākassapa. Significantly, she is encountered with similar frequency also in the other schools of Buddhism.<sup>11</sup>

Given these details of Thullanandā's character, it is perhaps not surprising that she is involved, directly and indirectly, in so many offenses. This is probably what we should expect from a strong, fiery, and sometimes problematic personality. Nevertheless, it seems likely that she was at times a convenient scapegoat, especially in the many cases where the true origin story had been forgotten. In the *bhikkhunī nissaggiya pācittiyas*, for instance, a total of nine very similar rules are attributed to Thullanandā's misbehavior. It is hard not to suspect that her name was sometimes copied and pasted from one rule to the next.

## The *pārājikas* (Pj)

The nuns have eight *pārājika* rules, consisting of the same four as the monks and an additional four that are unique to the *bhikkhunīs*. I have discussed the general aspects of the *pārājikas* in the introduction to volume 1. Here I will focus on the aspects that are peculiar to the nuns.

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11. For instance, in the Mahāsaṅghika Vinaya, where she is the originator of a large number of rules, including, Bi Ss 4, 9, 15, and 18; and Bi NP 11, 12, 13, 16, 18, and 29.

Of the four *pārājikas* that the nuns have in common with the monks, the first one is in fact slightly different.<sup>12</sup> First, the nuns' version adds the word *chandaso*, "willingly", and second, it omits the phrase *sikkham appaccakkhāya dubbalyam anāvikatvā*, "without first renouncing the training and revealing his/her weakness". Both of these differences are worthy of a brief discussion.

The purpose of adding the word "willingly" is presumably to acknowledge the problem of rape in ancient India and to ensure that the nuns were not penalized for being the victims of violence. There is no origin story, however, that explains the circumstances in which this addition was made, as is normally the case for the Pātimokkha rules. It could be that this addition to the rule has its origin in the story of Uppalavaṇṇā, found among the case stories to *bhikkhu pārājika* 1 (Bu Pj 1:10.5.1). This might in fact be the reason for the presence of this story in the Bhikkhu-vibhaṅga. At some point the connection between this origin story and the re-formulation of the rule was lost, probably because the rules that the nuns have in common with the monks were only preserved in the monks' Pātimokkha.<sup>13</sup> What is indisputable, however, is that, according to the Vibhaṅga, a monk too would not commit a *pārājika* if he were the victim of rape.<sup>14</sup> This makes it likely that the addition to the nuns' rule must have happened before this portion of the Vibhaṅga existed. Once again, we see that the Vibhaṅga material is likely to be later than the majority of Pātimokkha rules.

The reason for the absence of the phrase "without first renouncing the training and revealing her weakness" can be explained in two different ways. The straightforward explanation comes from a passage according to which the nuns, in contrast to the

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12. In other schools of Buddhism, such as the Mahāsaṅghikas, the rules are identical. See the translations by Bhikkhunī Vimalaṅgī at <https://vimalanyani.github.io/vinaya-lzh/mg/pm/>.

13. In the Pali tradition, the full nuns' Pātimokkha is now only found in the *Dvemātikāpāli*, a sub-commentary.

14. The non-offense clause of *bhikkhu pārājika* 1, at Bu Pj 1:9.7.25, shows that a monk can only commit a *pārājika* if he consents.

monks, are not allowed to disrobe by verbally rejecting the training (Kd 20:26.1.4).<sup>15</sup> There is, however, an alternative and more intriguing possibility. Once the word *chandaso* had been added to the nuns' rule, it could no longer be considered as fully in common with the monks. A consequence of this might be that it became unnatural to update the nuns' rule as a result of changes to the monks' rule. It follows from this rather speculative premise that if "willingly" was added to the nuns' rule before "without first renouncing the training and revealing his weakness" was added to the monks' version, then the latter may never have made its way into the nuns' version. My suggestion, then, is that the prohibition at Kd 20 against a nun verbally renouncing the training may have its origin in this phrase missing from the nuns' version of *pārājika* 1, which in turn might be the result of an accident of history. If the Khandhakas are generally later than the Pātimokkha rules, as seems to be the case, this would at least be a possible unfolding of events.

Coming to the *pārājika* rules that are unique to the nuns, *pārājika* 5 concerns lustful physical contact. The question arises why this is a more serious offense for the nuns than for the monks, for whom this is a *saṅghādisesa* offense at Bu Ss 2. In fact, such disparity between the monks and the nuns in the consequences of performing the same action is not unique to this case. According to Bi Pj 6, concealing another nun's *pārājika* offense is itself a *pārājika*, yet for the monks this is no more than a *pācittiya* offense at Bu Pc 64. According to Bi Pj 7, a nun who sides with an ejected monk again commits a *pārājika* offense, whereas for a monk the even graver action of siding with a schismatic results in a *saṅghādisesa* at Bu Ss 11. Then there are a number of *pācittiya* rules for the *bhikkhunīs* that for the monks are minor rules found outside the Pātimokkha.<sup>16</sup>

15. The referenced passage from the Bhikkhuni-kkhandhaka says that a nun disrobes by removing her robes and putting on lay clothes.

16. Whether this is a true disparity depends on how one regards such non-*pātimokkha* rules. If they are regarded as confessable offenses, they are for all practical purposes the same as the *pācittiyas*.

These include the rule against eating garlic, respectively at Bi Pc 1 and Kd 15:34.1.15, the rule against entertainment at Bi Pc 10 and Kd 15:2.6.6, the rule against using luxurious furniture at Bi Pc 42 and Kd 5:10.5.2, and more.

Yet the disparity also goes the other way, with the monks sometimes being penalized more heavily for the same action. An obvious example is masturbation, which is a *saṅghādisesa* for monks at Bu Ss 1, whereas for the nuns it is a *pācittiya* at Bi Pc 3 and 4. Other important examples are several *saṅghādisesa* offenses for the monks, in particular the offenses for indecent speech and for building dwellings that are too large—at Bu Ss 3, 4, 6, and 7—which are not offenses at all for the nuns.<sup>17</sup> There is also the interesting case of homosexual sex being a *pārājika* for monks, but generally no more than a *pācittiya* for nuns. There are a number of other examples of lesser importance.

Why this disparity? A traditional explanation might be that the Buddha understood the psychological differences between men and women and so tailored the rules to each gender. Yet there is little evidence for this. What we do know, however, is that the Buddha often lays down rules because of complaints from lay people. Such complaints would have been colored by social expectations, causing gender differences in society to make their way into the monastic rules, at least partially. Indeed, it seems reasonable to assume that the Buddha himself would have taken such societal expectations into account when laying down rules, whether intentionally or through default reaction. This might explain, for instance, why the nuns incur a *pārājika* offense for lustful physical contact, whereas the monks incur a *saṅghādisesa* offense. Unfair as this may seem from a contemporary point of view, society may well have judged it as coarser and more serious for a female to initiate such contact.

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17. It might be objected that the nuns too have a large number of rules that the monks do not have. We will return to this question at the end of this introduction.

Another reason for the disparity is the difference in historical evolution of the two Pātimokkhas. As we have seen, the monks' rules were closed to addition earlier than the nuns' rules. The same inappropriate action may then have led to a new *pācittiya* rule for the nuns, while for the monks it may have led to the laying down of an act of wrong conduct in the Khandhakas. And indeed, we see a number of such cases.<sup>18</sup>

Finally, it may be the case that the Buddha occasionally did lay down rules based on what he perceived as psychological differences between the two genders. Clearly the Buddha had exceptional insight into human psychology, the Dhamma essentially being a manual of the path to psychological well-being. Still, we should not overestimate such a motivation in the absence of evidence. In the area of Monastic Law, the Buddha is generally depicted as a pragmatist who reacted to external demands, and rarely if ever as a visionary who worked from more fundamental principles.

Let's briefly consider the remaining *pārājikas*. As we have seen, *pārājika* 6 concerns hiding another nun's *pārājika* offense, whereas *pārājika* 7 is about siding with an ejected monk. *Pārājika* 8 again concerns inappropriate association with the opposite gender. This rule is unique in that it requires the offending nun to do a series of eight separate actions before the offense is committed.<sup>19</sup> The likelihood that someone would now commit exactly the same eight actions may seem small. At the same time, if one gets trapped in infatuation, it is surprising how unskillful actions can accumulate, eventually leading to the sort of scenario we see in this rule. This rule also presents us with some interesting interpretative challenges, for which see Appendix II: Technical Discussion of Individual Bhikkhunī Rules.

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18. The equivalents are listed in the long footnote in the last section of this introduction.

19. According to the Vibhaṅga, each of these actions is a *thullaccaya*, "a serious offense", in its own right.

## The *saṅghādisesas* (Ss)

The nuns have seventeen *saṅghādisesa* offenses, of which seven are in common with the monks. This means the nuns have ten unique *saṅghādisesas*, while the monks have six. Moreover, the nuns have a total of nine *saṅghādisesas* that are immediate offenses, whereas eight are offenses after the performance of a legal procedure of one motion and three announcements. In other words, the nuns must make greater use of *saṅghakamma* in the lead up to a *saṅghādisesa* offense than must the monks. As with the monks, this *saṅghakamma* functions, in effect, as an extended admonishment, giving the offender extra time to reconsider their actions.

Although this class of offenses is common to the two Sanghas, there are some important differences in the practical application. Where the monks have a six-day trial period, *mānatta*, the nuns have half a month. On the other hand, the nuns have no probation period, *parivāsa*, for hiding their offenses. Most likely this difference is due to the fact that a *bhikkhunī* cannot live alone and thus requires another *bhikkhunī* to stay with her (Kd 20:25.3.1). If the nuns had to undergo a sometimes-lengthy *parivāsa* for hiding their offenses, this would require a designated chaperone for extended periods of time, which would be an unreasonable burden on other nuns. An additional possible explanation for the difference is that some of the monks' *saṅghādisesas* may have been regarded as more embarrassing and thus more likely to be hidden. It is also the case that the period of penance sometimes made the process of emerging from a *saṅghādisesa* offense especially cumbersome, as can be seen from Kd 13. Penance may have been scrapped for the nuns because it sometimes made rehabilitation unnecessarily complicated.

Another point worthy of brief comment is the fact that the half-monthly trial period for nuns is laid down twice, both at the end

of the nuns' *saṅghādisesa* offenses and in the *garudhammas*.<sup>20</sup> This leads to the obvious question of which is prior. Without going into a detailed discussion, it seems to fit better at the end of the *saṅghādisesas* where it parallels the equivalent section for the monks. This is one among a number of cases where the *garudhammas* are at odds with other parts of the Vinaya Piṭaka, suggesting that they may not go back to the earliest period.

Each of the nuns' *saṅghādisesa* offenses includes the qualifier *nissāraṇīya*, "entailing sending away", not shared with the monks. This relates to the trial period, and is explained in the Vibhaṅga as sending away from the Sangha, which parallels a similar rule for monks at Kd 12:2.1.6. The problem with such sending away is that it seems to clash with Bi Ss 3, which says that a *bhikkhunī* cannot stay by herself. As we have seen, this is resolved by the Sangha appointing a companion to the nun observing the trial period (Kd 20:25.3.5). Alternatively, given that the Khandhakas are generally later than the Pātimokkha rules, we may wonder whether in the earliest period it was acceptable for nuns to live alone.

Returning to the comparison of the nuns' rules with those of the monks, the monks' six *saṅghādisesa* offenses not shared with the nuns are *saṅghādisesas* 1–4 and 6–7. Although these rules are not shared within the same class of rules, two of them have rough equivalents elsewhere in Bhikkhunī-pātimokkha. We have seen that Bu Ss 1 finds an approximate equivalent in Bi Pc 3 and 4, whereas Bu Ss 2 resembles Bi Pj 5. Of the remaining four rules—Bu Ss 3, 4, 6, and 7—there is no equivalent for the nuns.

Let's now consider the *saṅghādisesa* offenses that are unique to the nuns. Some of these rules have understandably caused concern among modern *bhikkhunīs*. These rules were perhaps reasonable in ancient India, but not so much in the modern context. For instance,

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20. The *garudhammas* are a set of rules that, according to the tradition, were laid down when the Buddha's foster mother Mahāpajāpati Gotamī was ordained as the first *bhikkhunī* (Kd 20:1.4.1–1.5.23). The status of these rules, including whether they are binding on *bhikkhunīs*, is controversial. See discussion in see Bhikkhu Sujato, "Bhikkhuni Vinaya Studies", pp. 46–74.

Bi Ss 1 prohibits a nun from taking legal action, which from a modern perspective hampers nuns in seeking redress for injustices and is therefore nothing short of discriminatory. Fortunately, the non-offense clause allows for legal action in cases where the nuns need protection. A broad understanding of this makes it possible to justify legal action whenever a nun or the nuns' community has been treated unfairly, effectively restricting the rule to malicious legal action.

This leads us to the important question of how to interpret the rules, especially those for the nuns. Because the Vinaya Piṭaka rules were formulated to fit a society that in many ways is quite different from our own, especially when it comes to the discrimination against women, we need to look for principles of interpretation that make the Bhikkhunī-saṅgha sustainable. We have seen that the Pātimokkha rules are generally older than the Vibhaṅga material, which means we should give priority to the rules over the explanatory material. At the same time, we have just seen that for Bi Ss 1 the Vibhaṅga is more reasonable than the rule. It seems, therefore, that whenever the Vibhaṅga interprets a rule in a lenient fashion—and, importantly, this happened despite the conservatism of that society—we, that is, the *bhikkhunīs*, have the right to follow suit. What I am suggesting, then, is that it is acceptable with any particular rule to choose whether one wishes to follow the rule or the Vibhaṅga, and that there is no need for a consistent approach across the entire Pātimokkha.

Such a lenient interpretative framework—which still falls within the wording of either the rule or the Vibhaṅga—becomes especially important when we come to rules, such as Bi Ss 3, that seem particularly restrictive from a modern point of view. This rule, if interpreted strictly, makes it impossible for a *bhikkhunī* to travel or live independently. This may have been necessary to protect *bhikkhunīs* in ancient India, but is incompatible with modern sensibilities. With a degree of good will, however, it is possible to

interpret this rule such that it is not unreasonably restrictive, even making it possible for a modern *bhikkhunī* to keep it.

The origin story to Bi Ss 2 is particularly shocking as to the level of sexism in ancient India. A man whose wife has been serially unfaithful goes to a meeting of his clan to get permission to kill her. They agree. The woman then runs away and finds refuge by ordaining as a *bhikkhunī*, setting the stage for a rule against ordaining criminals. The prohibition against ordaining a criminal who is seeking to escape justice is reasonable, and we do in fact have such rules elsewhere, but applicable to both monks and nuns (Kd 1:43.1.14). What is problematic is the treatment of women by society as essentially the property of men, who are then able to mete out punishment largely as they see fit. This goes to show that it is sensible, even necessary, to interpret the nuns' rules leniently.

Of the remaining *saṅghādisesa* offenses that are unique to the nuns, three in particular stand out as different from anything that the monks have. Bi Ss 10 prohibits a nun from verbally rejecting the triple gem in a fit of anger. This rule gets its significance from the fact that nuns, as opposed to monks, cannot renounce the training verbally (Kd 20:26.1.4). Bi Ss 12 stops nuns from socializing too much, including bad behavior that results from such socializing, whereas Bi Ss 13 stops a nun from encouraging those who socialize inappropriately to continue their bad behavior. We do not know why only the nuns have these rules, but we can perhaps make some educated guesses. One obvious reason is that the nuns were not allowed to live in the wilderness (Kd 20:23.1.4), which would have compelled them to live close to general society. This in turn would have made inappropriate socializing more likely. It is also possible that gender stereotypes—whether based on real or imaginary differences—would have played a role.

## The *nissaggiya pācittiyas* (NP)

The *bhikkhunīs* have the same number of *nissaggiya pācittiya* offenses as the monks, that is, a total of thirty, eighteen being in common and twelve unique to the nuns, which means there are also twelve *nissaggiyas* unique to the monks.

As with *pārājika* 1, there is in fact one shared offense that is not quite shared, namely Bu NP 2/Bi NP 14. This rule concerns staying apart from one's robes for a period of more than 24 hours. Because the nuns have five robes, compared to three for the monks, we might expect this difference to be reflected in the rule. Nevertheless, in the Sixth Council edition of the Tipiṭaka we find only three robes mentioned both for the monks and the nuns.<sup>21</sup> According to Bhikkhu Nānatusita's *Bhikkhunī Pātimokkha Pāḷi*, however, there are several known Pali manuscripts that mention five robes.<sup>22</sup> Moreover, it seems that all the other schools for which we have a Bhikkhunī-pātimokkha mention five robes for *bhikkhunīs* in connection with this rule.<sup>23</sup> It seems likely, then, that five is the original number.

Of the twelve *nissaggiyas* that are unique to the monks, three concern monks' inappropriate dealings with nuns.<sup>24</sup> These rules do not exist for nuns, suggesting that the monks were more likely to treat the nuns unfairly than the other way around. Five of the twelve concern blankets, the so-called *santhatas*.<sup>25</sup> The fact that these rules were not inherited by the nuns may mean either that the *santhata* was not considered an important requisite or, perhaps, that its use was discontinued after the earliest period. In the present day, the *santhata* is all but unknown. Of the four remaining rules, Bu NP 24 and 29 concern situations that are specific to the monks; one,

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21. This reading is found in the Chaṭṭhasaṅgāyana version of the sub-commentary Dvemātikāpāli, which preserves both Pātimokkhas.

22. Nyanatusita, 2010.

23. Private communication from Ven. Vimalañāṇī.

24. Bu NP 4, Bu NP 5, and Bu NP 17.

25. Bu NP 11–15.

Bu NP 16, is about the rather particular case of carrying unspun wool over long distances; and the final one, Bu NP 21, is similar to Bi NP 1.

There is little new in the *nissaggiya* offenses that are unique to the nuns. As mentioned, Bi NP 1 is essentially the same as Bu NP 21. Bi NP 3, which prohibits giving a robe and then taking it back, is similar to Bu NP 25. Bi NP 4–12 are in reality little more than special cases of Bu NP 20 = Bi NP 23. That leaves only one *nissaggiya* offense that is properly unique to the nuns, namely Bi NP 2, which concerns inappropriately distributing robe-cloth to one's own monastic followers.

## The *pācittiyas* (Pc)

The *bhikkhunīs* have a total of 166 *pācittiya* offenses, of which seventy are in common with the monks. This means the nuns have 96 unique *pācittiyas*, whereas the monks have 22.

As mentioned above, there is substantial variation in the number of *pācittiya* rules for the nuns among the various schools. This contrasts with the other rules, which are largely the same in number. In her comparative study of the *Bhikkhunī-pātimokkha*,<sup>26</sup> Kabilsingh shows that the number of *pācittiya* rules varies from 141 to 210, which is comparable to the variation among the *sekhiya* rules. This means that rules were added to the nuns' *pācittiyas* after the various schools started to form, probably within the first couple of centuries after the Buddha's passing. We thus see an interesting difference between the monks and the nuns: the *pācittiyas* of the former were kept largely unaltered from the earliest period, whereas the nuns' *pācittiyas* were added to. What might be the reason for this?

We see in the *Bhikkhuni-kkhandhaka* at Kd 20:6.1.1–8.1.13 that the monks were entrusted with teaching the nuns in matters related to the *Vinaya*. It could be the case, then, that the monks consid-

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26. Kabilsingh, 1991.

ered themselves authorized to lay down new rules for the nuns, especially in the category of minor rules, that is, the *pācittiyas*.<sup>27</sup> The fact that all the early schools seem to have laid down such rules supports this thesis. Moreover, this is parallel to what happened to the *sekhiya* rules, which were also added to in the sectarian period. Although the *sekhiyas* are binding on both Sanghas, they were probably added to the Bhikkhu-pātimokkha, with the nuns then inheriting the rules. As such, they were primarily considered rules for the monks. My suggestion, then, is that when rules were added to the Pātimokkhas after the Buddha's passing, they were added to the *sekhiyas* for the monks, but to the *pācittiyas* for the nuns. In this way, there was a parallel development between the two Sanghas.

Of the 22 *pācittiyas* that are unique to the monks, ten govern the proper relationship between monks and nuns. The first four of these, Bu Pc 21–24, concern the *ovāda*, the monks' fortnightly instruction to the nuns. Obviously, the nuns do not have these rules. The next two, Bu Pc 25–26, prohibit monks from giving robes to the nuns. It is not immediately clear why the nuns did not inherit these, that is, nuns being prohibited from giving robes to the monks, but it could be that they were redundant because of the nuns' difficulties in obtaining requisites. Bu Pc 29 concerns nuns ordering lay people to give food to their favorite monks. It is unsurprising that such a specific rule was not inherited by the nuns. The last three rules, Bu Pc 27, 28, and 30, relate to monks and nuns associating inappropriately with each other. The fact that the nuns do not have these could be because of the strict requirements of Bi Ss 3, which may have been regarded as sufficient to cover such situations.

A further five rules are not relevant to the nuns because they have other rules covering approximately the same areas.<sup>28</sup> Then there are

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27. The *pācittiyas* are called minor, *khuddaka*, at the end of the relevant section both in the Bhikkhu- and Bhikkhunī-vibhaṅgas.

28. Bu Pc 39 is the same as Bi Pd 1–8; Bu Pc 41 is similar to Bi Pc 46; Bu Pc 64 has roughly the same scope as Bi Pj 6 and Bi Ss 12; Bu Pc 65 is covered by Bi Pc 65 and 71; and Bu Pc 91 is the same as Bi Pc 22.

Bu Pc 33, 35, and 36, all concerned with eating meals in succession, the combined effect of which is no more than a slight expansion of Bi Pc 54. That the nuns do not have an equivalent of Bu Pc 67, which concerns monks traveling by arrangement with women, is, again, probably because of Bi Ss 3, which compels a nun always to travel in the company of another nun. Next, because *bhikkhunīs* do not live in the wilderness, they have neither the equivalent of Bu Pc 85, which concerns forest monks entering an inhabited area at the wrong time, nor Bu Pc 89, which sets limits on the size of the sitting mat, a requisite that was used mostly in the wilderness. Moreover, given that monks are allowed to be without the sitting mat for up to four months (Kd 15:18.1.3), it would not have been regarded as a particularly important requisite. As to the final rule that the nuns do not share with the monks, that is Bu Pc 83, which concerns entering a royal compound without being announced, it is less clear why the nuns do not have it. Perhaps the reason is simply that nuns were not considered as potential competitors to the king for the attention of his wives.

The overall impression is that there are sufficiently good reasons why the nuns did not inherit certain of the monks' *pācittiya* rules. It is not always equally clear-cut, however, why the nuns were given ninety-six additional *pācittiyas*. Let's have a closer look at them.

In many cases the unique rules for the nuns are found elsewhere for the monks, sometimes with a different wording or belonging to a different class of offense. Without getting distracted by the details and bearing in mind that the boundaries are often blurry, I count 22 such rules for the nuns, some of which are significant, including rules concerned with sexuality (Bi Pc 3, 4, and 5), entertainment (Bi Pc 10), and the invitation ceremony (Bi Pc 57).<sup>29</sup> On top of these, I count an additional 14 rules that are effectively just minor expansions of the monks' rules.<sup>30</sup> This leaves a total of 60

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29. Other rules I count as belonging to this category are as follows: Bi Pc 1–2, 22, 31–33, 35, 39, 42, 49–50, 54, 68–69, 74, and 84–85.

30. Bi Pc 7, 11–14, 46, 76, 80, 86–87, and 90–93.

*pācittiyas* that are genuinely unique to the nuns and worthy of special attention.<sup>31</sup>

Especially noteworthy among these latter rules are the large number concerned with ordination and related issues, in total 18, compared to only one such *pācittiya* rule for the monks.<sup>32</sup> Some of these rules concern special circumstances for women, such as Bi Pc 61 and 62 that prohibit the ordination of women who are pregnant or breastfeeding. Other rules concern the more complicated leadup to the ordination of women, with rules mandating a period of two years as a trainee nun, a *sikkhamānā*, and rules requiring a special legal procedure to approve a trainee nun for ordination. This is further complicated by the fact that there are three classes of women who may seek ordination: a general class of trainee nuns (*sikkhamānā*), a class of married girls (*gihigata*), and a class of unmarried women (*kumāribhūta*), which leads to a total of eight rules.<sup>33</sup> It is peculiar that we first find two general rules for trainee nuns and then two subclasses, one for married and one for unmarried women, each with three rules. There is an obvious redundancy here since either the two general rules or the six more specific rules would have been sufficient on their own. One is left with the impression that the general rules were laid down first, possibly by the Buddha, and that the more specific rules were added at a later stage after the Buddha had passed away. We may speculate that the redundancy was caused by a conservative Sangha not being willing to update or abolish rules they regarded as coming from the Master himself.

The existence of different ordination rules for married and unmarried women is interesting. Unmarried women are treated much in the same way as men, with a minimum ordination age of twenty

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31. Bi Pc 6, 8–9, 15–21, 23–30, 34, 36–38, 40–41, 43–45, 47–48, 51–53, 55–56, 58–67, 70–73, 75, 77–79, 81–83, 88–89, and 94–96.

32. Bi Pc 61–83, that is, 23 rules in all. Five of these, Bi Pc 68, 69, 74, 76, and 80 are included in the rules already mentioned, thus a total of 18 of the remaining 60 rules. The single such rule for monks is Bu Pc 65.

33. Bi Pc 63–64, 65–67, and 71–73.

(Bi Pc 71). For married girls, however, the minimum ordination age is set at twelve (Bi Pc 65). This shows, first of all, that the custom of child brides is ancient. The reason why they were allowed to ordain at such a young age seems to be that they were regarded as adults once married. The origin stories to the rules that deal with the minimum age for ordination all have to do with the ability of the ordinand to deal with the hardships of monasticism. In other words, it was probably assumed that the nature of married life was such that it forced you to grow up quickly, enabling you to deal with the difficult realities of life. Since most countries now have a minimum marriage age of eighteen, these rules are largely redundant.

The above ordination rules do not place any restrictions on nuns that are fundamentally different from those of the monks. If anything, the rules are slightly more liberal for the nuns, such as the lower ordination age and the duty to follow your preceptor for only two years, as compared to five years for monks.<sup>34</sup> The nuns do, however, have at least two rules that restrict them quite severely in matters of ordination. The first, Bi Pc 82, prohibits a nun from performing ordinations in consecutive years, whereas the other, Bi Pc 83, prohibits her from ordaining more than one person per year. The combined effect of these two rules is to dramatically reduce the growth potential of the Bhikkhuni-sangha. This is particularly problematic at a time when the Sangha of nuns has only recently been reestablished in Theravada Buddhism.

Still, the situation is not quite as dire as it may seem. Looking closer at these rules, it becomes clear that only the first of them has any real claim to authenticity. From the comparative information on SuttaCentral,<sup>35</sup> we see that the first rule is found in all six schools, whereas the second one is only found in the Pali

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34. The nuns also have to live as *sikkhamānas* for two years, effectively increasing the number of years of dependence on one's preceptor to four. Thus the nuns' rules are only slightly more liberal.

35. See <https://suttacentral.net/pli-tv-bi-vb-pc82>.

tradition. This means that Bi Pc 83 almost certainly originated in the sectarian period. Nonetheless, depending on how it is interpreted, even Bi Pc 82 may severely constrain the growth of the Bhikkhunī-sangha.

Besides the rules on ordination, there are a number of small groups of affiliated rules that are unique to the nuns. One such group concerns protecting nuns from falling back into the worldly ways of a householder. The Vinaya has several examples of monks, and possibly even lay people, pressuring nuns to do what might be considered domestic chores, including Bu NP 4 and Bu NP 17. Such pressure was no doubt more likely put on the nuns than on the monks. In other rules it is not clear whether the nuns were pressured or themselves chose to do such tasks. For instance, Bi Pc 6 prohibits a nun from doing certain services for a monk while he is eating, and Bi Pc 43 prohibits a nun from spinning yarn, whereas Bi Pc 44 stops her from doing chores for householders. Finally, Bi Pc 36 bans a nun from improper socializing with men.

Another group of related rules forbids nuns from being verbally abusive. Bi Pc 19 bars a nun from cursing herself or others. Bi Pc 52 and 53 stop a *bhikkhunī* from abusing a monk and a community of nuns respectively. The first two of these are variations of Bu Pc 2/Bi Pc 98, whereas the last one, which according to the Vibhaṅga concerns *sanghakamma*, is essentially an elaboration on Bu Pc 79/Bi Pc 157 and Bu Pc 81/Bi Pc 159, which forbid criticizing a properly performed *sanghakamma*. It is interesting that the first of the three, Bi Pc 19, also prohibits self-harm, a prohibition taken further in Bi Pc 20, which prohibits a nun from beating herself and then crying. Self-harm may have been a significant issue in a society where women often experienced discrimination and violence.

Yet another group of rules was laid down to protect nuns from harm, including Bi Pc 21, which prohibits a nun from bathing naked, and Bi Pc 37 and 38, which prohibit traveling in dangerous places without company. The protection of nuns from harm is

a recurring theme in the nuns' rules, including in Bi Ss 3 and in several minor rules in the Bhikkhuni-kkhandhaka.

Then there is a group of eight rules concerned with the proper conduct in relation to robes.<sup>36</sup> These rules focus on two main issues, treating one's fellow nuns considerately and the proper looking after of one's requisites. An important consideration in many of these is no doubt, once again, the difficulty nuns had in obtaining material support.

There is also a group of seven *bhikkhunī pācittiyas* concerned broadly with etiquette.<sup>37</sup> Among these, Bi Pc 15–17 concern rude behavior toward householders and Bi Pc 94–95 are about inappropriate behavior toward monks. These latter two rules, together with Bi Pc 52 discussed above, are a reminder of the gender hierarchy that existed in ancient India. Still, among the six schools mentioned earlier, Bi Pc 94 is only found in the Pali and the Sarvāstivāda Vinaya,<sup>38</sup> whereas Bi Pc 52 is found neither in the Mahiśāsaka nor the Mūlasarvāstivāda Vinaya, suggesting that both of these rules are sectarian in origin, thus arguably not binding on *bhikkhunīs*. Moreover, the ruling at Bi Pc 95 that nuns must ask for permission before asking a question, which happens to be shared with four other schools,<sup>39</sup> partly overlaps with a similar rule for the monks at Kd 2:15.6.3.

The remaining two rules in this group, Bi Pc 8 and 9, are concerned with the disposal of waste products. The origin story to the first of these is particularly entertaining. Early one morning a nun empties a chamber pot by throwing the contents over a wall, all of it landing on the head of a brahmin who happens to be on his way to work. In a fury, the brahmin decides to burn down the nuns' residence. Just as he is about to enter the building with a

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36. Bi Pc 23–29 and 47.

37. Bi Pc 8–9, 15–17, and 94–95.

38. Sarvāstivāda *bhikkhunī pācittiya* 104.

39. The four are Mahiśāsaka *bhikkhunī pācittiya* 186, Dharmaguptaka *bhikkhunī pācittiya* 172, Mūlasarvāstivāda *bhikkhunī pācittiya* 169, and Sarvāstivāda *bhikkhunī pācittiya* 158.

firebrand, a lay supporter sees him. The brahmin tells him what has happened, upon which the lay supporter tells him how lucky he is to receive such a blessing from the nuns! The brahmin cools down and departs. Too good to be true, you say? Not when you know of the many bizarre things still happening in the Buddhist world. Finally, the last rule in this group, Bi Pc 9, concerns spoiling a field with waste products. This rule is effectively no more than a slight expansion of Sk 74.

Moving on to the next group, the nuns have three unique rules against excessive indulgence, that is, Bi Pc 41, 88, and 89, the first of which concerns the visiting of pleasure houses and parks, whereas the last two are about bathing in scented water. The problem of indulgence is an important theme throughout the Vinaya Piṭaka, and especially so in the Khandhakas.

There are a further four rules that regulate the important relationship between the nuns and the Bhikkhu-sangha: Bi Pc 51, 56, 58, and 59. Bi Pc 58 and 59 require *bhikkhunīs* to ask for and take part in the half-monthly instruction, the *ovāda*, whereas Bi Pc 56 is a practical consequence of this, thus prohibiting a *bhikkhunī* from spending the rainy season in a monastery without monks. In the early years of the Sangha, the *bhikkhunīs* were the junior partners, both in terms of seniority and numbers, and it was therefore natural for the monks to support them with teachings. In the present day this is no longer always the case, as a result of which these rules may seem discriminatory. In practice, however, the nuns are often grateful for such teachings, especially if they come from a senior and well-respected member of the Bhikkhu-sangha.

Finally, there are eight remaining miscellaneous rules,<sup>40</sup> the majority of which concern inconsiderate conduct toward fellow nuns. Then there is Bi Pc 40, which requires the nuns to go wandering after the rainy season residence. The purpose of this rule, according to the origin story, is to ensure the nuns go out to meet lay supporters, a part of which would have been teaching engagements.

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40. Bi Pc 18, 34, 40, 45, 48, 55, 60, and 96.

It seems, then, that the nuns were encouraged from the very beginning to take an active part in inspiring faith and teaching the Dhamma. The last of the eight, Bi Pc 96, requires a nun to wear a “chest wrap”, a *saṅkaccikā*, when entering an inhabited area. This cloth is a special robe worn only by *bhikkhunīs*. Its purpose is to protect a nun's modesty, especially among lay people.

## Once again, why do the nuns have more rules than the monks?

Having surveyed the content of the Bhikkhunī-vibhaṅga, we are now in a position to return to this unavoidable question. As we have seen, the main reason for the discrepancy is that the nuns inherited a large number of rules from the monks, but not vice versa. This continued into the sectarian period, with the nuns inheriting all the *sekhiyas* that were laid down at this time. (See introduction to volume 1.) Altogether they inherited 181 rules, leaving only 46 unique rules for the monks, compared to 130 for the nuns. In addition, the nuns' *pācittiya* rules were added to long after the monks' *pācittiyas* were fixed. These two reasons probably account for most of the difference in the number of rules, perhaps even all of it. Still, we are now in a position to look more closely at other contributing factors.

To begin with, the nuns sometimes have several rules where the monks only have one. For instance, the nuns have eight *pāṭi-desanīya* rules, Bi Pd 1–8, which together correspond to a single rule for the monks, that is, Bu Pc 39. Similarly, the nuns have nine *nissaggiya pācittiya* rules, Bi NP 4–12, that are effectively reducible to the shared rule on bartering, Bu NP 20/Bi NP 23.<sup>41</sup> This means that the nuns have 17 rules that are collectively covered by two rules in the Bhikkhu-pātimokkha. And so, none of these is truly unique.

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41. It is not clear to me why the nuns have these extra rules when they seem to be covered by Bu NP 20/Bi NP 23.

Second, we have seen above that 36 of the nuns' unique *pācittiya* rules are also rules for the monks, but elsewhere in the Vinaya Piṭaka, often in the Khandhakas. There are another three such rules among the nuns' *saṅghādisesas* and *nissaggiya pācittiyas*, adding up to 39.

1. Bi Ss 2  $\approx$  Kd 1:43.1.14, which prohibit ordaining a criminal.
2. Bi NP 1 = Bu NP 21, which prohibit having more than one almsbowl.
3. Bi NP 3  $\approx$  Bu NP 25/Bi NP 26, which prohibit taking back a robe.
4. Bi Pc 1 = Kd 15:34.1.15, which prohibit the eating of garlic.
5. Bi Pc 2 = Kd 15:27.4.19, which prohibit the removal of pubic hair.
6. Bi Pc 3–5  $\approx$  Bu Ss 1, which prohibit masturbation.
7. Bi Pc 7  $\approx$  Kd 6:17.4.1, which prohibit cooking.
8. Bi Pc 10 = Kd 15:2.6.6, which prohibit entertainment.
9. Bi Pc 11–14  $\approx$  Bu Pc 44/Bi Pc 125 and Bu Pc 45/Bi Pc 126, which prohibit being alone with a person of the opposite gender.
10. Bi Pc 22 = Bu Pc 91:1.14.1, which prohibit an oversize bathing cloth.
11. Bi Pc 31–32 = Kd 15:19.2.6–19.2.12, which prohibit sleeping together.
12. Bi Pc 33  $\approx$  Bu Pc 77/Bi Pc 155, which prohibit making a monastic feel ill at ease.
13. Bi Pc 35 = Bu Pc 17/Bi Pc 113, which prohibit evicting a monastic from a dwelling.
14. Bi Pc 39 = Kd 3:3.2.7, which prohibit traveling during the rainy season residence.
15. Bi Pc 42 = Kd 5:10.5.1, which prohibit luxurious furniture.
16. Bi Pc 46  $\approx$  Bu Pc 41, which prohibit giving food to a non-monastic.
17. Bi Pc 49 = Kd 15:33.2.22, which prohibit studying worldly subjects.

18. Bi Pc 50 = Kd 15:33.2.28, which prohibit teaching worldly subjects.
19. Bi Pc 54  $\approx$  Bu Pc 35, which prohibit eating another meal after an invitation.
20. Bi Pc 57  $\approx$  Kd 4:1.13.5, which require doing the invitation ceremony.
21. Bi Pc 68  $\approx$  Kd 1:26.1.1, which require supporting a student.
22. Bi Pc 69  $\approx$  Kd 1:53.4.7, which require staying with one's preceptor for a given length of time.
23. Bi Pc 74  $\approx$  Kd 1:31.5.14, which prohibit inexperienced preceptors.
24. Bi Pc 76  $\approx$  Bu Pc 79/Bi Pc 157 + Bu Pc 81/Bi Pc 159, which prohibit criticizing a valid legal procedure.
25. Bi Pc 80  $\approx$  Kd 1:54.6.4, which prohibit ordination without permission of interested parties.
26. Bi Pc 84 = Kd 15:23.2.19 and Kd 5:12.1.5, which respectively prohibit sunshades and sandals.
27. Bi Pc 85 = Kd 5:9.4.0, which prohibit traveling in a vehicle.
28. Bi Pc 86–87  $\approx$  Kd 15:2.1.18–2.1.26, which prohibit ornaments.
29. Bi Pc 90–93  $\approx$  Kd 15:1.4.5, which prohibit massage.

In fact, it is hard to give a precise number of such rules because sometimes the equivalence is not exact. Arguably there are even more such rules. Nonetheless, adding the 17 rules from above, we have 56 unique nuns' rules that turn out not to be truly unique after all. Instead of 130 unique rules for the nuns, we are down to 74. On top of this, it is reasonable to regard some of the large number of nuns' rules concerned with ordination as an elaboration on Bu Pc 65,<sup>42</sup> which brings us down to perhaps 66 rules for the nuns that are unique in a meaningful sense.

These findings substantially change our picture of the difference in the number of rules between the two Sanghas. Given that the

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42. Especially Bi Pc 63–67 and Bi Pc 71–73, altogether eight rules being roughly equivalent to the monks' Bu Pc 65.

monks effectively have 39 unique rules and the nuns 66,<sup>43</sup> the difference is down from 84 to 27. Suddenly the difference seems less of a problem, amounting as it does to less than 10

Yet, even this is not the complete picture. We need to return to the fact that many of the nuns' *pācittiya* rules evidently were laid down in the sectarian period, which means they are arguably not binding on the nuns.<sup>44</sup> Using the comparative tables provided by SuttaCentral,<sup>45</sup> we find that a large number of *pācittiya* rules are not shared by all the six schools. If we take the standard that any rule not shared by all schools is sectarian, that is, not stemming from the earliest period of Buddhism, we discover that this is so for 31 of the 66 remaining rules.<sup>46</sup> This means that only 35 unique nuns' rules may reasonably be considered as non-sectarian, compared to 39 for the monks.<sup>47</sup> We have arrived at virtual parity.

Although this is a remarkable result, we need to keep in mind that this is no more than a rough estimate. The uncertainties are especially pronounced in the number of rules that are likely to be sectarian. Nevertheless, this is a much more plausible picture than any direct comparison between the number of rules in the Pātimokkhas of the two Sanghas.

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43. I have reduced the number of unique monks' rules from the 46 given earlier to 39, because seven of them are mentioned in the footnote on 39 equivalents as being effective equivalents to certain *bhikkhuni* rules. These are Bu Ss 1, Bu NP 21, Bu Pc 35, Bu Pc 39, Bu Pc 41, Bu Pc 65 and Bu Pc 91.

44. This is, in fact, also true of the *bhikkhuni nissaggiya pācittiya* rules. There are considerable variations between the different schools in the rules that correspond to the Theravadin Bi NP 4–10. However, I have already discounted these rules as roughly equivalent to Bu NP 20/Bi NP 23. I cannot discount the same rules a second time.

45. See <https://suttacentral.net/pli-tv-bi-vb-pc>, and click the parallels button for each rule.

46. Taking the Pali Vinaya as a baseline and using the Theravada numbering system, the 31 unique *pācittiya* rules that are missing from one or more of the other schools are as follows: Bi Pc 15, 21, 23–27, 29–30, 34, 36, 41, 43, 45, 47–48, 51–53, 56, 61–62, 75, 77, 79, 81, 83, 89, 94–96.

47. The 35 are the following: Bi Pj 5–8; Bi Ss 1, 3–6, and 10–13; Bi NP 2; Bi Pc 6, 8–9, 16–20, 28, 37–38, 40, 44, 55, 58–60, 70, 78, 82, and 88.

We arrive at a rather unexpected and welcome conclusion. When we exclude any rules that we can infer were not laid down by the Buddha, the number of rules that is truly mandatory for the *bhikkhunīs* is essentially the same as for the monks.<sup>48</sup>

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48. As to the related question of whether the nuns' rules are generally more stringent than those of the monks, see the discussion in the section on the *bhikkhuni pārājika* offenses above.

# Abbreviations

- AN** Aṅguttara Nikāya (references are to Nipāta and *sutta* numbers)
- AN-a** Aṅguttara Nikāya aṭṭhakathā, the commentary on the Aṅguttara Nikāya
- As** *adhikaraṇasamathadhamma*
- Ay** *aniyata*
- Bi** *bhikkhunī*
- Bu** *bhikkhu*
- CPD** Critical Pali Dictionary
- DN** Dīgha Nikāya (references are to *sutta* numbers)
- DN-a** Dīgha Nikāya aṭṭhakathā, the commentary on the Dīgha Nikāya
- DOP** Dictionary of Pali
- f, ff** and the following page, pages
- Iti** Itivuttaka (references are to verse numbers)
- Ja** Jātaka and Jātaka aṭṭhakathā
- Kd** Khandhaka
- Khuddas-pt** Khuddasikkhā-purāṇaṭīkā (references are to paragraph numbers)
- Khuddas-nt** Khuddasikkhā-abhinavaṭīkā (references are to paragraph numbers)
- Kkh** Kaṅkhāvitaraṇī
- Kkh-pt** Kaṅkhāvitaraṇīpurāṇa-ṭīkā
- MN** Majjhima Nikāya (references are to *sutta* numbers)

- MN-a** Majjhima Nikāya aṭṭhakathā, the commentary on the Majjhima Nikāya
- MS** Mahāsaṅgīti Tipiṭaka (the version of the Tipiṭaka found on SuttaCentral)
- N&E** “Nature and the Environment in Early Buddhism”, Bhante Dhammika
- Nidd-a** Mahāniddeśa aṭṭhakathā (references are to VRI edition paragraph numbers)
- NP** *nissaggiya pācittiya*
- p., pp.** page, pages
- Pc** *pācittiya*
- Pd** *pāṭidesanīya*
- PED** Pali English Dictionary
- Pj** *pārājika*
- PTS** Pali Text Society
- Pvr** Parivāra
- SAF** “South Asian Flora as reflected in the twelfth-century Pali lexicon *Abhidhānapadīpikā*”, J. Liyanaratne
- SED** Sanskrit English Dictionary
- Sk** *sekhiya*
- SN** Saṃyutta Nikāya (references are to Saṃyutta and *sutta* numbers)
- SN-a** Saṃyutta Nikāya aṭṭhakathā, the commentary on the Saṃyutta Nikāya (references are to volume number and paragraph numbers of the VRI version)
- Sp** Samantapāsādikā, the commentary on the Vinaya Piṭaka (references are to volume and paragraph numbers of the VRI version)
- Sp-ṭ** Sāratthadīpanī-ṭīkā (references follow the division into five volumes of the Canonical text and then add the paragraph number of the VRI version of the sub-commentary)
- Sp-yoj** Pācityādiyojanā (volume numbers match those of Sp of the online VRI version, which, given that Sp-yoj starts with the *bhikkhu pācittiyas*, means that Sp-yoj is divided into four

- volumes, starting at volume 2; paragraph numbers are those of the VRI version)
- SRT** Siamrath Tipiṭaka, official edition of the Tipiṭaka published in Thailand
- Ss** *saṅghādisesa*
- sv.** *sub voce*, see under
- Thīg** Therīgāthā
- Ud-a** Udāna aṭṭhakathā, the commentary on the Udāna (references are to *sutta* number)
- Vb** Vibhaṅga, the second book of the Abhidhamma Piṭaka
- Vin-ālaṅ-ṭ** Vinayālaṅkāra-ṭikā (references are to chapter number and paragraph numbers of the VRI version)
- Vin-vn-ṭ** Vinayavinicchayaṭikā (references are to paragraph numbers of the VRI version)
- Vjb** Vajirabuddhiṭikā (references are to volume and paragraph numbers of the VRI version)
- Vmv** Vimativinodanī-ṭikā (references are to volume and paragraph numbers of the VRI version)
- VRI** Vipassana Research Institute, the publisher of the online version of the Sixth Council edition of the Pali Canon at <https://www.tipitaka.org>
- Vv-a** Vimānavatthu aṭṭhakathā, the commentary on the Vimānavatthu (references are to paragraph numbers of the VRI edition).



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 Sāvattḥī in the Jeta Grove, Anāthapiṇḍika's Monastery,<sup>49</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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49. 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:<sup>50</sup> “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.”<sup>51</sup> 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 1.34

50. For a discussion of the rendering “gatehouse” for *koṭṭhaka*, see Appendix of Technical Terms.

51. “Intimate with” renders *dūsetum*. For a discussion of the meaning of *dūseti*, see Appendix of Technical Terms.

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, 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.<sup>52</sup>

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

## 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.’<sup>53</sup>**

## 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.

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52. “Training” renders *vinaya*. For a discussion of this word, see Appendix of Technical Terms.

53. For a detailed discussion of this rule, see Appendix on Individual Bhikkhunī Rules.

**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. If either of them, with their own body, makes physical contact with something connected to the other’s

body, she commits a serious offense.<sup>54</sup> 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 some- 2.2.12

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54. Something connected to the body means any contact that is not skin to skin, such as contact through clothes. That touching through clothes does not count as touching body to body is supported by two of the Vinayas in Chinese translation, namely, the Dharmaguptaska Vinaya and the Sarvāstivāda Vinaya.

thing 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 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>55</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 com-

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55. 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 is 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 ayam 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."

mits 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.

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>56</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 2.2.33

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56. In this case, it seems implied by the genitive case ending for the various kinds of beings that it is only the nun who is making the contact. That the being in question is male is implied by the fact that there is no offense for touching a female human being. For a discussion of *paṇḍaka*, see Appendix of Technical Terms.

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

*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.

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. 2.2.47

*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>57</sup>*

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57. 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

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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* 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

*Vajjapaṭicchādikā*

### 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 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?”<sup>58</sup>

“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,

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58. “Confront” renders *paṭicodesi*. For a discussion of the closely related term *codeti*, see Appendix of Technical Terms.

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>59</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.

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

**Whether that nun remains or has died:** Remains: what is meant is that she remains as a nun.<sup>60</sup> Has died: what is meant is that she has passed away.

**Has been expelled:** she has either disrobed herself or been expelled by others.<sup>61</sup>

**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 2.2.1

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60. Vin-vn-ṭ 1989: *Salīṅge tu ṭhitāyāti pabbajjālīṅgeyeva ṭhitāya*, “For one remaining in the characteristic means: for one remaining in the characteristic of being gone forth.”

61. “Disrobed” renders *vibbhantā*. For a discussion of this word, see Appendix of Technical Terms.

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.

*The sixth offense entailing expulsion is finished.*

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

*Ukkhittānūvattikā*

## Origin story

At one time when the Buddha was staying at Sāvattihī in the Jeta 1.1  
Grove, Anāthapiṇḍika’s Monastery, the nun Thullanandā was tak-  
ing sides with the monk Ariṭṭha, an ex-vulture-killer, who had been  
ejected by a unanimous Sangha.

The nuns of few desires complained and criticized her, “How 1.3  
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?”

“It’s true, Sir.” 1.6

The Buddha rebuked her ... “How can the nun Thullanandā take 1.7  
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 unan-  
imous 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 con-  
tinues 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.<sup>62</sup>

**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>63</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”.

62. For a discussion of the rendering “monastery zone” for *sīmā*, see Appendix of Technical Terms.

63. Sp 2.669: *Dhammenāti bhūtena vatthunā. Vinayenāti codetvā sāretvā. Padabhājanam panassa “yena dhammena yena vinayena ukkhitto suukkhitto hoti”ti imamadhippāyamattam dasseturū 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.

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

“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. 2.1.26

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. 2.1.30

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

“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. 2.1.34

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

**Should press her:** “And, monks, she should be pressed like this. 2.1.41

A competent and capable nun should inform the Sangha:

‘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. 2.1.43

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, 2.1.47

- 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.
- 2.1.53 For the second time I speak on this matter ... For the third time I speak on this matter ...
- 2.1.55 The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I’ll remember it thus.”
- 2.1.57 After the motion, she commits an offense of wrong conduct.<sup>64</sup> 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

- 2.2.1 If it is a legitimate legal procedure, and she perceives it as such, but 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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64. The Pali 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”.

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

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 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. 2.3.1

*The seventh offense entailing expulsion is finished.*

## The training rule having eight parts

*Aṭṭhavatthukā*

### 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 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.
- 1.3 The nuns of few desires complained and criticized them, "How can the nuns from the group of six do such things?" ... "Is it true, monks, that those nuns do these things?"
- 1.6 "It's true, Sir."
- 1.7 The Buddha rebuked them ... "How can the nuns from the 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>65</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.

**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,

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65. For a discussion of my rendering of *vā* as “and”, see Appendix on Individual Bhikkhunī Rules. For the rendering of *saṅghāṭī* as “robe”, see Appendix of Technical Terms.

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 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>66</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.*

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66. 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.

“Venerables, the eight rules on expulsion have been recited. If a 2.2.11  
nun commits any one of them, she no longer belongs to the com-  
munity 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  
ask, ‘Are you pure in this?’ You are pure in this and therefore silent.  
I’ll remember it thus.”

**The chapter on offenses entailing expul-  
sion 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 Sāvathī 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>67</sup>

**A householder's offspring:** whoever is an offspring or a sibling.<sup>68</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

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67. *Agāram* 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.

68. "Offspring" renders *putta/ā*, whereas "sibling" renders *bhātāro*. In Pali the male gender takes precedent if a group contains people of both sexes. For instance, the plural *puttā*, "sons", may mean "children" or "offspring", depending on the context. In the same way, the plural *bhātāro*, "brothers", can mean "siblings". This way of understanding male-gender nouns is confirmed in the introduction to the Pali lexical work the *Abhidhānappadīpikāṭikā*: *Ettha hi mātā ca pitā ca pitāro, putto ca dhītā ca puttā, sassu ca sasuro ca sasurā, bhātā ca bhagini ca bhātaroti bhinnalingānampi ekaseso dassitoti*, "Mother and father are fathers; son and daughter are sons; mother-in-law and father-in-law are fathers-in-law; brother and sister are brothers;" in this case the split gender is shown with only one gender remaining." The *Abhidhānappadīpikāṭikā* is available online at [tipitaka.org](http://tipitaka.org).

entailing suspension.<sup>69</sup> This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

## Non-offenses

- 2.2.1 There is no offense: if she goes there because people pull her; if she 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.

*The first offense entailing suspension is finished.*

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69. For a discussion of the rendering “several” for *sambahula*, see Appendix of Technical Terms.

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

*Corivutthāpikā*

### Origin story

At one time the Buddha was staying at Sāvattthī 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>70</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 Sāvattthī. 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 Sāvattthī 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 Sāvattthī. Please permit me  
to deal with her."

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70. *Jānāhi*, literally, "You know." The implied meaning is not clear. However, in commenting on a different passage, one of the sub-commentaries, Sp-ṭ 4.330, defines the word as follows: *Jānāhīti cettha paṭipajjāti attho vedītabbo*, "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>71</sup> After each of the first two announcements, she commits a serious offense. When the last announcement is finished, the preceptor commits an offense

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71. The Pali 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”.

entailing suspension, and the group and the teacher commit 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 Sāvathī 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 Sāvattḥī. 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.<sup>72</sup> 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 Sāvattḥī 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.

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72. “Raped” renders *dūsesi*. For a discussion of this word, see Appendix of Technical Terms.

*Third sub-story*

On one occasion a number of nuns were walking through the Kos- 3.1  
 alan country on their way to Sāvattthī, when one evening they ar-  
 rived 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 3.6  
 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.”

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

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

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

“It’s true, Sir.” 3.14

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

*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 4.1  
 Kosalan country on their way to Sāvattthī. 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?”

4.5 “I was.”

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.<sup>73</sup> 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

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73. For a discussion of the rendering “inhabited area” for *gāma*, see Appendix of Technical Terms.

foot, she commits a serious offense.<sup>74</sup> 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>75</sup> if there is an emergency; if she is insane; if she is the first offender. 5.2.1

74. For a discussion of the rendering "vicinity" for *upacāra*, see Appendix of Technical Terms.

75. 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. As such, it is a term for a separate sect of Buddhism.

*The third offense entailing suspension is finished.*

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

*Ukkhittakaosāraṇa*

### Origin story

At one time the Buddha was staying at Sāvattḥī 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 Thullanandā went to a village on some business. 1.4  
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 Sāvattḥī. 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.”

“But how is it, Venerable, that you don’t have a protector?” 1.12

“When the nuns knew that no one would speak up for me be- 1.13  
cause 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 know about legal pro- 1.15  
cedures 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 read-  
mitted the nun Caṇḍakālī.

The nuns of few desires complained and criticized her, “How 1.19  
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?”

1.22 “It’s true, Sir.”

1.23 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:

### 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>76</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>77</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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76. Sp 2.669: *Dhammenāti bhūtena vatthunā. Vinayenāti codetvā sāretvā. Padabhājanam panassa "yena dhammena yena vinayena ukkhitto suukkhitto hoti"ti imamadhippāyamattaṃ 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.'*

77. The Pali 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 dukkāṭassa*, "an offense of wrong conduct".

## Permutations

- 2.2.1 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.
- 2.2.4 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 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>78</sup> if she is insane; if she is the first offender.

*The fourth offense entailing suspension is finished.*

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78. *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

At one time the Buddha was staying at Sāvattihī 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  
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.

The nuns of few desires complained and criticized her, “How 1.6  
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?”

“It’s true, Sir.” 1.9

The Buddha rebuked her ... “How could Sundarīnandā, being 1.10  
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 di-  
rectly 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 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.

**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”.<sup>79</sup>

**Cooked food:** there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.<sup>80</sup> 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

- 2.2.1 If she receives water or a tooth cleaner, she commits an offense of wrong conduct.
- 2.2.2 If only the man has lust, and she receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct.<sup>81</sup>

79. For a discussion of the rendering “fresh food” for *khādaniya*, see Appendix of Technical Terms.

80. For a discussion of the renderings “cooked food” for *bhojaniya* and “flour products” for *sattu*, see Appendix of Technical Terms.

81. 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 mahāpaccariyaṃ vuttam. Mahāaṭṭhakathāyaṃ panetaṃ na vuttam, taṃ pāliyaṃ sameti*, “‘One of them has lust’: In regard to this

For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct. 2.2.3

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. 2.2.5

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. 2.2.8

## Non-offenses

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. 2.3.1

*The fifth offense entailing suspension is finished.*

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it is said in the Mahāpaccaṛī, "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."

## The second training rule on receiving food

*Kim̐teavassutovāanavassutovā*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattihī 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 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?”
- 1.7 “Because they have lust.”
- 1.8 “But do you have lust?”
- 1.9 “No.”
- 1.10 “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.”
- 1.12 The nuns of few desires complained and criticized her, “How 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?”
- 1.19 “It’s true, Sir.”
- 1.20 The Buddha rebuked her ... “How could a nun say this?” This 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

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. 2.2.1

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>82</sup> If, because of her statement, the 2.2.3

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82. 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

- 2.3.1 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.

*The sixth offense entailing suspension is finished.*<sup>83</sup>

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S, 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 dāṭṭhabbo”ti mahāpaccariyam vuttam. Mahāaṭṭhakathāyam panetam na vuttam, tam 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.”

83. 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

At one time when the Buddha was staying at Sāvattḥī in Anāthapi- 1.1  
ṇḍika’s Monastery,<sup>84</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 wrong-  
doing and fond of the training. I’ll practice the spiritual life with  
them.”<sup>85</sup>

The nuns of few desires complained and criticized her, “How 1.5  
could the nun Caṇḍakālī say this in anger?” ... “Is it true, monks,  
that the nun Caṇḍakālī said this in anger?”

“It’s true, Sir.” 1.12

The Buddha rebuked her ... “How could the nun Caṇḍakālī 1.13  
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**

84. 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.

85. According to Sp-ṭ 2.709 *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.

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

2.1.13 “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.”

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. 2.1.19

That nun, even if she has to be pulled into the Sangha, should be corrected like this: 2.1.24

“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.” 2.1.25

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. 2.1.31

**Should press her:** “And, monks, she should be pressed like this. 2.1.36

A competent and capable nun should inform the Sangha:

‘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. 2.1.38

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 2.1.46

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.

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

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

2.1.59 After the motion, she commits an offense of wrong conduct.<sup>86</sup> 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

- 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

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86. The Pali 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".

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. 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 has not been pressed; if she stops; if she is insane; if she is the first offender. 2.3.1

*The tenth offense entailing suspension is finished.*<sup>87</sup>

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87. 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

- 1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 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.”
- 1.4 The nuns of few desires complained and criticized her, “How can 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?”
- 1.9 “It’s true, Sir.”
- 1.10 The Buddha rebuked her . . . “How can the nun Caṇḍakālī say 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 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.” 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.

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

“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.” 2.1.17

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. 2.1.20

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

“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.” 2.1.26

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. 2.1.29

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

- 2.1.36 ‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 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.
- 2.1.41 Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 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.
- 2.1.48 For the second time I speak on this matter ... For the third time I speak on this matter ...
- 2.1.50 The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I’ll remember it thus.”
- 2.1.52 After the motion, she commits an offense of wrong conduct.<sup>88</sup> 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.

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88. The Pali 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

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

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. 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 has not been pressed; if she stops; if she is insane; if she is the first offender. 2.3.1

*The eleventh offense entailing suspension is finished.*

## The training rule on bad behavior

*Saṃsaṭṭhā*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattihī in the Jeta Grove, 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.
- 1.3 The nuns of few desires complained and criticized them, "How can nuns behave in this way?" ... "Is it true, monks, that nuns are behaving like this?"
- 1.6 "It's true, Sir."
- 1.7 The Buddha rebuked them ... "How can nuns behave in this 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.

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

“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.” 2.1.19

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. 2.1.21

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

“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.” 2.1.27

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. 2.1.29

**Should press them:** “And, monks, they 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 nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, 2.1.36

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.

- 2.1.41 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.
- 2.1.47 For the second time I speak on this matter ... For the third time I speak on this matter ...
- 2.1.49 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.”
- 2.1.51 After the motion, they commit an offense of wrong conduct.<sup>89</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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89. The Pali 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

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. 2.2.1

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. 2.2.4

## Non-offenses

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

*The twelfth offense entailing suspension is finished.*

## The second training rule on bad behavior

*Samsaṭṭhānuvattaka*

### 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 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, 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.’”<sup>90</sup>
- 1.6 The nuns of few desires complained and criticized her, “How 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?”
- 1.15 “It’s true, Sir.”
- 1.16 The Buddha rebuked her ... “How could the nun Thullanandā, after being pressed by the Sangha, say this to the nuns? This will

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90. 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.

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

### 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.

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

2.25 “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.””

2.29 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.

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

2.35 “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.””

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

**Should press her:** “And, monks, she should be pressed like this. 2.44

A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 2.46  
 after being pressed by the Sangha, says this to the nuns, “Ven-  
 erables, 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.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, 2.59  
 after being pressed by the Sangha, says this to the nuns, “Ven-  
 erables, 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.  
 For the second time I speak on this matter ... For the third time 2.73  
 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.’”
- 2.77 After the motion, she commits an offense of wrong conduct.<sup>91</sup> 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

- 3.1 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.
- 3.4 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

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91. The Pali 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”.

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 not been pressed; if she stops; if she is insane; if she is the first offender. 3.7.1

*The thirteenth offense entailing suspension is finished.*<sup>92</sup>

“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. 3.14

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.” 3.20

*The group of seventeen is finished.*

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

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92. 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*

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

### Origin story

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, A- 1.1  
nāthapiṇḍika’s Monastery. At that time the nuns from the group of  
six had collected a large number of almsbowls. When people walk-  
ing 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?”

The nuns heard the complaints of those people, and the nuns of 1.5  
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?”

“It’s true, Sir.” 1.9

The Buddha rebuked them ... “How can the nuns from the 1.10  
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 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.

**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 *ālhaka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

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

**The small bowl:** it takes a *pattha* 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>93</sup>

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

- 2.1.19 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:
- 2.1.22 ‘Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to the Sangha.’
- 2.1.23 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:
- 2.1.26 ‘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.’
- 2.1.29 Or: after approaching several nuns, that nun should arrange her upper robe over one shoulder and pay respect at the feet of the

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

senior nuns. She should then squat on her heels, raise her joined palms, and say:

‘Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.’ 2.1.30

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: 2.1.31

‘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.’ 2.1.34

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: 2.1.37

‘This almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.’ 2.1.38

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: 2.1.40

‘I give this almsbowl back to you.’” 2.1.43

## Permutations

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.

- 2.2.11 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.

### Non-offenses

- 2.3.1 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.

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

**“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

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time, after completing the  
rainy-season residence in a village monastery, a number of nuns  
were traveling to Sāvattḥī. They were perfect in conduct and de-  
portment, but poorly dressed in shabby robes. Some lay followers  
who saw them thought, “These nuns are perfect in conduct and de-  
portment, 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>94</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?”

The nuns heard the complaints of those lay followers, and the 1.14  
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?”

“It’s true, Sir.”

1.20

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94. 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.

- 1.21 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 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>95</sup>

95. 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 thapetvā 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

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. 2.1.7

“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 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.’” 2.1.12

## Permutations

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. 2.2.1

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. 2.2.4

## Non-offenses

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 2.3.1

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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.” See also *kathina* in Appendix of Technical Terms.

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

At one time the Buddha was staying at Sāvattihī in the Jeta Grove, 1.1  
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.

That nun then told the nuns what had happened. The nuns of 1.9  
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?”

“It’s true, Sir.” 1.15

The Buddha rebuked her ... “How could the nun Thullanandā 1.16  
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>96</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>97</sup>

2.1.16 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.)

2.1.19 ... ‘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.’”

## Permutations

2.2.1 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

96. 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 *su-gataṅgula*, “standard fingerbreadths”. For an explanation of *sugata* as “standard” and the idea of *vikappanā*, see Appendix of Technical Terms.

97. “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.

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. 2.2.4

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. 2.2.6

## Non-offenses

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. 2.3.1

*The third training rule is finished.*

## The training rule on asking for something else

*Aññaviññāpana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika’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?”
- 1.5 “I need ghee.”
- 1.6 That lay follower then brought back from a shop a *kaḥāpaṇa*’s 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.”
- 1.13 “Sir, if we were to take back goods that have been sold, when would our goods be sold? When ghee is bought, ghee is taken away. Buying oil, you receive that, and you’ll take that away.”
- 1.15 That lay follower then complained and criticized her, “How could Venerable Thullanandā ask for one thing and then for something else?”
- 1.17 The nuns heard the complaints of that lay follower, and the nuns 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?”
- 1.22 “It’s true, Sir.”
- 1.23 The Buddha rebuked her ... “How could the nun Thullanandā 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.

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 thing, which I asked for after asking for something else, is to be relinquished. I relinquish it to the Sangha.’ 2.1.13  
... 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 asks for that, she commits an offense entailing relinquishment and confession. 2.2.1  
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

- 2.3.1 There is no offense: if she asks for both at the same time; if she can 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

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’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?”

“I’m not bearing up, and I’m not getting better.” 1.5

“We’ll deposit a *kaḥāpaṇa* coin in such-and-such a shop. Please 1.6  
get whatever you wish from there.”

Thullanandā then said to a trainee nun, “Go to such-and-such a 1.7  
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.”

“Venerable, if we were to take back goods that have been sold, 1.14  
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.”

The trainee nun started to cry. The nuns asked her why, 1.16  
and she told them what had happened. 1.19

The nuns of few desires complained and criticized her, “How 1.20  
could Venerable Thullanandā get one thing in exchange and then  
something else?” ... “Is it true, monks, that the nun Thullanandā  
did this?”

“It’s true, Sir.” 1.23

The Buddha rebuked her ... “How could the nun Thullanandā 1.24  
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.

- 2.10 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.)
- 2.13 ... ‘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

- 2.17.1 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.

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. 2.20  
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

There is no offense: if she gets both in exchange at the same time; 2.23.1  
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

- 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,<sup>98</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.<sup>99</sup> 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?”
- 1.7 The nuns heard the complaints of those lay followers, and the nuns of few desires 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?” ... “Is it true, monks, that the nuns did this?”
- 1.11 “It’s true, Sir.”
- 1.12 The Buddha rebuked them ... “When requisites belonging to 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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98. “Requisites” renders *parikkhāra*. For a discussion of this word, see Appendix of Technical Terms.

99. “Tonics” renders *bhesajja*. See discussion of this word in Appendix of Technical Terms.

## 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.

It should be relinquished to a sangha, a group, or an individual nun. 2.1.12  
 “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

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 2.2.1

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>100</sup>

- 2.2.5 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

- 2.3.1 There is no offense: if she uses the remainder;<sup>101</sup> if she uses it after getting permission from the owners;<sup>102</sup> if there is an emergency;<sup>103</sup> if she is insane; if she is the first offender.

*The sixth training rule is finished.*

100. *Yathādāne upanetabbam.* This is explained at Vmv.2.740: *Nissaṭṭham paṭilabhivāpi 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.”

101. 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, 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.”

102. 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, amhākañca cīvaram atthi, telādīhi 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.’”

103. For a discussion of the rendering “emergency” for *āpadāsu*, see Appendix of Technical Terms.

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

*Dutiyasamghikacetāpana*

### 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, “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>104</sup>

When the lay followers found out about this, they complained 1.5  
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?”

“It’s true, Sir.” 1.8

The Buddha rebuked them ... “When requisites belonging to 1.9  
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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104. See Bi NP 10:1.9 for the use of *sayampi yācitvā*.

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.

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 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.’”

## 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>105</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. 2.28.1

## Non-offenses

There is no offense: if she uses the remainder;<sup>106</sup> if she uses it after getting permission from the owners;<sup>107</sup> if there is an emergency; if she is insane; if she is the first offender. 2.28.1

*The seventh training rule is finished.*

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105. Vm 2.740: *nissatṭham paṭilabhivāpi 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.”

106. 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, 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.”

107. 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, telādīhi 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 training rule on exchanging what belongs to a group

*Gaṇikacetāpana*

### 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.<sup>108</sup> 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,<sup>109</sup> “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 the nuns exchanged those ingredients for tonics, which they then used.
- 1.6 When that association found out about this, they complained and criticized them, “When collective ingredients are designated for a specific purpose, how could the nuns exchange them for something else?” ... “Is it true, monks, that the nuns did this?”
- 1.9 “It’s true, Sir.”
- 1.10 The Buddha rebuked them ... “When collective ingredients 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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108. “Yard” renders *pariveṇa*. For a discussion of this word, see Appendix of Technical Terms.

109. For an explanation of the rendering “ingredients” for *parikkhāra*, see Appendix of Technical Terms.

## 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.

It should be relinquished to a sangha, a group, or an individual nun. 2.12  
 “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 for a collective 2.15  
 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

If it is for a specific purpose and she perceives that it is, and she 2.19.1  
 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>110</sup>

- 2.23 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

- 2.26.1 There is no offense: if she uses the remainder;<sup>111</sup> if she uses it after getting permission from the owners;<sup>112</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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110. Vmv 2.740: *nissatṭham paṭilabhivāpi 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.”

111. 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, 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.”

112. 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, amhākañca cīvaram atthi, telādīhi 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

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  
even though they had asked for them, the nuns exchanged those  
ingredients for tonics, which they then used.<sup>113</sup>

When that association found out about this, they complained 1.7  
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?"

"It's true, Sir." 1.10

The Buddha rebuked them ... "When collective ingredients are 1.11  
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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113. 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.

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 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.’”

## 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 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>114</sup> 2.22.1

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. 2.26

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114. Vmv 2.740: *nissatṭham paṭilabhivāpi 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.”

## Non-offenses

- 2.29.1 There is no offense: if she uses the remainder;<sup>115</sup> if she uses it after getting permission from the owners;<sup>116</sup> 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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115. 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, 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.”

116. 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, amhākañca cīvaram atthi, telādīhi 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 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>117</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>118</sup> if she uses it after getting permission from the owners;<sup>119</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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117. 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.”

118. 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, 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.”

119. 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, amhākañca cīvaram atthi, telādīhi 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 training rule on heavy cloaks

*Garupāvuraṇa*

### 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 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 *kamsa* 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>120</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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120. 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 Sāvattihī 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 *kamsa* 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 *kahāpaṇa* 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 *kamsa* 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 *kamsa* coins; if she carries out an exchange for one worth less than two-and-a-half *kamsa* 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>121</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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121. 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 Sāvattihī 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>122</sup>

On that occasion they were holding a celebration in Sāvattihī, 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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122. “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; sampuṇṇa-miñjānametaṃ adhvacaṇaṃ*, “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>123</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>124</sup> if it is chebulic myrobalan;<sup>125</sup> if it is a spring onion;<sup>126</sup> if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is 2.3.1

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123. The punctuation of the Pali should presumably be amended to ‘*Khādi-ssāmī”ti paṭiggaṇhāti, āpatti dukkaṭassa.*

124. DOP says of the *bhañjanaka* that it is “a kind of onion or similar vegetable”. The commentarial description, however, is an almost perfect fit for a shallot. Sp 2.797: *Bhañjanako lohitavaṇṇo. ... Miñjāya pana ... bhañjanakassa dve,* “The *bhañjanaka* is red. ... But in regard to cloves ... the *bhañjanaka* has two.”

125. The botanical name is *Terminalia chebula*, see SED and SAF, p. 57. It is also known as “black myrobalan”.

126. DOP suggests “spring onion” for *cāpalasūṇa* with a question mark. Its identity therefore remains uncertain. Sp 2.797: *Cāpalasūṇo amiñjako, añku-ramattameva hi tassa hoti,* “The *cāpalasūṇa* does not have cloves. It is just a sprout.”

in sweets;<sup>127</sup> if it is a special curry; if she is insane; if she is the first offender.

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

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127. “Sweets” renders *sāḷava*. SED, sv. *shāḍava*, says: “confectionery, sweetmeats”.

# The training rule on the hair of the private parts

*Sambādhaloma*

## Origin story

At one time the Buddha was staying at Sāvattihī in the Jeta Grove, 1.1  
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!”

The nuns heard the complaints of those sex workers, and the 1.5  
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?”

“It’s true, Sir.” 1.9

The Buddha rebuked them, “How can the nuns from the group 1.10  
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 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 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

- 2.10.1 There is no offense: if she does it because she is sick; if she is insane; 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

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?” 1.1

“No, we’re not,” and they told them what had happened. 1.5

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?” 1.6

“It’s true, Sir.” 1.9

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: 1.10

## Final ruling

**‘If a nun slaps her genitals with the palm of her hand, she commits an offense entailing confession.’<sup>128</sup>**

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128. “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.”

## 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.

## Non-offenses

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

*The third training rule is finished.*

## The training rule on dildos

*Jatumaṭṭhaka*

### Origin story

At one time the Buddha was staying at Sāvattī in the Jeta Grove, 1.1  
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?”

“With a dildo.” 1.6

“What’s a dildo?” 1.7

That nun described a dildo to her. The other nun then used a 1.8  
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?”

“I did it,” she replied. 1.12

The nuns of few desires complained and criticized her, “How 1.13  
could a nun use a dildo?” ... “Is it true, monks, that a nun did this?”

“It’s true, Sir.” 1.16

The Buddha rebuked her, “How could a nun use a dildo? This 1.17  
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>129</sup>**

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129. Sp 2.807: *Jatumaṭṭhakeṭi 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

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

*The fourth training rule is finished.*

## The training rule on cleaning with water

*Udakasuddhika*

### Origin story

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.” 1.1.1

“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: 1.1.4

**“Monks, I allow the nuns to clean themselves with water.”**

Being aware that the Buddha had allowed cleaning with water, a nun did it too deeply, causing a sore in her vagina. 1.2.1

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?” 1.2.3

“It’s true, Sir.” 1.2.7

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: 1.2.8

### 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

- 2.2.1 If it is more than two finger joints, and she perceives it as more, 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.
- 2.2.4 If it is less than two finger joints, but she perceives it as more, she 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

- 2.3.1 There is no offense: if she inserts two finger joints; if she inserts 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

At one time the Buddha was staying at Sāvattḥi in Anāthapiṇḍika's 1.1  
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."

"Before you did such and such to me, but now you can't even 1.9  
take this much." And she dropped the water vessel on its head and  
struck him with the fan.<sup>130</sup>

The nuns of few desires complained and criticized her, "How 1.11  
could a nun hit a monk?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir." 1.14

The Buddha rebuked her, "How could a nun hit a monk? This 1.15  
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 una-  
nimity by both Sanghas through a legal procedure consisting of

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130. It is not clear whether *matthake*, "on the head", refers to the water vessel  
or the monk. I have assumed it is the latter since it seems more meaningful.

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

- 2.2.1 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.
- 2.2.4 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.
- 2.2.7 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.

## Non-offenses

- 2.3.1 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.

*The sixth training rule is finished.*

## The training rule on raw grain

*Āmakadhañña*

### Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
ṇḍika’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, they went to the nuns’ dwelling place and 1.4  
told the nuns what had happened. The nuns of few desires com-  
plained and criticized them, “How could nuns ask for raw grain?”  
... “Is it true, monks, that nuns did this?”

“It’s true, Sir.” 1.9

The Buddha rebuked them, “How could 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 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 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.

**Raw grain:** rice, barley, wheat, millet, wild gram, kodo millet.<sup>131</sup>

**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.

- 2.1.23 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.

### Non-offenses

- 2.2.1 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.

*The seventh training rule is finished.*

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131. I render *sāli* and *vihi* with the single word “rice”. In total there are seven grains.

## The training rule on disposing of feces

*Tirokuṭṭuccārahaḍḍana*

### Origin story

At one time when the Buddha was staying at Sāvattḥi in Anāthapi- 1.1  
 ṇḍika’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?”

“These shaven-headed sluts dumped shit on my head. I’m gonna 1.12  
 burn their place down!”

“But this is auspicious, brahmin! You’ll get your wages and a 1.14  
 thousand coins in addition.”

That brahmin then washed his hair, went to the king’s residence, 1.16  
 and he got his wages and a thousand coins in addition.

But that lay follower returned to the nuns’ dwelling place, told 1.17  
 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?”

“It’s true, Sir.” 1.21

The Buddha rebuked them, “How can nuns dispose of feces over 1.22  
 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

- 2.2.1 There is no offense: if she disposes of it after having looked; if she 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

- 1.1 At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, 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?”<sup>132</sup>
- 1.6 The nuns heard the complaints of that brahmin, and the nuns 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?”
- 1.10 “It’s true, Sir.”
- 1.11 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 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.

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132. “Spoil” renders *dūsessanti*. For a discussion of this word, see Appendix of Technical Terms.

**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

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. 2.2.1

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. 2.2.4

## Non-offenses

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. 2.3.1

*The ninth training rule is finished.*

## The training rule on dancing and singing

*Naccagīta*

### Origin story

- 1.1 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!”
- 1.6 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?”
- 1.10 “It’s true, Sir.”
- 1.11 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 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.

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. 2.1.11

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. 2.1.14

### Non-offenses

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. 2.2.1

*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

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anātha-piṇḍika’s Monastery, a male relative of a nun who was a pupil of Bhattā Kāpilānī went from his own village to Sāvattḥī on some business. Then, in the dark of the night and without a lamp, that nun stood and talked alone with that man.
- 1.4 The nuns of few desires complained and criticized her, “How could a nun do such a thing?” ... “Is it true, monks, that a nun did this?”
- 1.7 “It’s true, Sir.”
- 1.8 The Buddha rebuked her ... “How could a nun do such a thing? 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 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 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.<sup>133</sup> 2.1.19

## Non-offenses

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>134</sup> if she is insane; if she is the first offender. 2.2.1

*The first training rule is finished.*

133. For a discussion of *paṇḍaka*, see Appendix of Technical Terms.

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

## The training rule on concealed places

*Paṭicchannokāsa*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anātha-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.
- 1.5 The nuns of few desires complained and criticized her, “How could a nun do such a thing?” ... “Is it true, monks, that a nun did this?”
- 1.8 “It’s true, Sir.”
- 1.9 The Buddha rebuked her ... “How could a nun do such a thing? 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 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 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. 2.17

## Non-offenses

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>135</sup> if she is insane; if she is the first offender. 2.19.1

*The second training rule is finished.*

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

## The training rule on talking out in the open

*Ajjhokāsasallapana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anātha-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 a concealed place, she instead stood and talked alone with that man out in the open.
- 1.5 The nuns of few desires complained and criticized her, “How could a nun do such a thing?” ... “Is it true, monks, that a nun did this?”
- 1.8 “It’s true, Sir.”
- 1.9 The Buddha rebuked her ... “How could a nun do such a thing? 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 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 in the open:**<sup>136</sup> 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. 2.17

## Non-offenses

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>137</sup> if she is insane; if she is the first offender. 2.19.1

*The third training rule is finished.*

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136. For a discussion of the rendering “out in the open” for *ajjhokāsa*, see Appendix of Technical Terms.

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

## The training rule on dismissing a companion

*Dutiyikaṃyujana*

### 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 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.
- 1.3 The nuns of few desires complained and criticized her, “How can Venerable Thullanandā do such things?” ... “Is it true, monks, that the nun Thullanandā does this?”
- 1.6 “It’s true, Sir.”
- 1.7 The Buddha rebuked her ... “How can the nun Thullanandā 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 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 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.

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. 2.2.1

## Non-offenses

There is no offense: if she has a companion who understands;<sup>138</sup> if she is not seeking privacy; if she stands or talks thinking of something else;<sup>139</sup> if she does not want to misbehave; if she dismisses 2.2.3.1

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138. This non-offense clause is noteworthy in that it seems to contradict the "or" structure of the rule. The rule suggests that there is an offense if any of the five sub-clauses are fulfilled, whereas this non-offense clause says that there is no offense if the last clause is not fulfilled.

139. Sp 5.467: *Aññavihitoti aññaṃ cintayamāno*, "Aññavihita: thinking of something else."

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.*

# 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. 2.2.1  
 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.

If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. 2.2.4  
 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.

## 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 Sāvattḥī 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 Sāvattḥī,  
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 re-  
turns.” 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 Sāvattḥī, 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 with-  
out 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 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 first asks permission, and then, after 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. 2.3.1

*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, 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. 2.2.1

If she complains about 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 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 Sāvattḥī in Anātha-piṇḍika’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 Sāvattihī 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 Anāthapi-  
ṇḍika’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 confes-  
sion.’<sup>140</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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140. Sp 2.886: *Sacepi udakasāṭhikacīvaram mahaggham hoti, na sakkā nivāsetvā bahi 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 Sāvattḥī 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>141</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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141. For an explanation of the rendering of *sugata* as “standard” and of *vidatthi* as “handspan”, see 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 Sāvattihī 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

*Saṅghāṭīcāra*

### Origin story

At one time the Buddha was staying at Sāvattihī 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>142</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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142. “Move (her) robes” renders *saṅghāṭīcāra*. Sp 2.898: *Saṅghāṭīnam cāro saṅghāṭīcāro*, “*Saṅghāṭīcāra* is the moving of the robes.” For the meaning of *saṅghāṭī*, see 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 Sāvattḥī 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>143</sup>**

### Definitions

**A:** whoever ...

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143. “A robe taken on loan” renders *cīvarasaṅkamaṇīya*. Sp 1.16: *Cīvarasaṅka-*  
*maniyaṇṭi 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>144</sup> if she wears it after asking permission; if her own robe has been stolen; if her

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144. 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

*Gaṇacīvara*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika'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>145</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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145. 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 *sugata* as “standard” and the idea of *vikappanā*, see Appendix of Technical Terms.

## The training rule on blocking

*Paṭibāhana*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattī 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 Sāvattihī 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 lends one out; if she is insane; if she is the first offender. 2.2.1

*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 Sāvattī in Anāthapiṇḍika'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>146</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>147</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>148</sup> If it is an uncertain expectation of robe-cloth, but she is unsure of it, and she lets the robe season expire, 2.2.1

146. “Robe-making ceremony” refers to the *kathina saṅghakamma*, 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. See also *kathina* in Appendix of Technical Terms.

147. 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.

148. I take *dubbalacīvara* as shorthand for *dubbalacīvarapaccāsā*, and I translate accordingly.

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.

- 2.2.4 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

*Ekattaraṇatuvaṭṭana*

## 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 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>149</sup> if they are insane; if they are the first offenders. 2.3.1

*The second training rule is finished.*

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149. Sp 2.940: *Vavatthānaṃ dassetvāti majjhe kāsāvaṃ vā kattarayaṭṭhiraṃ vā antamaso kāyabandhanampi ṭhapetvā nipajantīnaṃ anāpattīti 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 Sāvattihī 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>150</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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150. Sp 2.941: *Saññattibahulā; divasaṃ mahājanaṃ saññāpayamānāti attho. ... Viññattiti hetūdāharaṇādīhi 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, 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. 2.2.1

If the other person is not fully ordained, and she intentionally 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 2.2.4

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>151</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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151. The reason a pupil (*antevāsī*) is treated differently from a disciple/student (*sahajīvinī/saddhivihārīnī*) is presumably because the former refers to the pupil of an *ācarīnī*, 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>152</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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152. Sp 2.941: *Saññattibahulā; divasaṃ mahājanam saññāpayamānāti attho.*  
... *Viññattiti hetūdāharaṇādīhi vividhehi nayehi nāpanā veditabbā, na yācanā.*  
“*Saññattibahulā*; the meaning is they are trying to persuade crowds of people  
during the day. ... *Viññattiti*: 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.<sup>153</sup> 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>154</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

153. "Requisites" renders *parikkhāra*. For a discussion of this word, see Appendix of Technical Terms.

154. *Anupasampannāṃ* 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 insane; 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 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

*Samsaṭṭha*

### 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>155</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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155. 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>156</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.”

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156. “Offspring” renders *putta/ā*, whereas “sibling” renders *bhātaro*. In Pali the male gender takes precedent if a group contains people of both sexes. For instance, the plural *puttā*, “sons”, may mean “children” or “offspring”, depending on the context. In the same way, the plural *bhātāro*, “brothers”, can mean “siblings”. This way of understanding male-gender nouns is confirmed in the introduction to the Pali lexical work the *Abhidhānappadīpikāṭikā*: *Ettha hi mātā ca pitā ca pitaro, putto ca dhītā ca puttā, sassu ca sasuro ca sasurā, bhātā ca bhagini ca bhātaroti bhinnalingānampi ekaseso dassitoti*, “Mother and father are fathers; son and daughter are sons; mother-in-law and father-in-law are fathers-in-law; brother and sister are brothers;’ in this case the split gender is shown with only one gender remaining.” The *Abhidhānappadīpikāṭikā* is available online at [tipitaka.org](http://tipitaka.org).

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. 2.1.27

**Should press her:** “And, monks, she should be pressed like this. 2.1.32

A competent and capable nun should inform the Sangha:

‘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. If the Sangha is ready, it should press her to make her stop. This is the motion. 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 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>157</sup> 2.1.49

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.

## 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 2.2.1

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157. The Pali 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”.

legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, 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.

## 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 Sāvattī 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.<sup>158</sup>

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.

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158. “Raped” renders *dūṣenti*. For a discussion of this word, see Appendix of  
Technical Terms.

**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.<sup>159</sup> When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.<sup>160</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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159. For a discussion of the rendering "inhabited area" for *gāma*, see Appendix of Technical Terms.

160. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see *sugata* in 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>161</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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161. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see *sugata* in 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>162</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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162. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see *sugata* in 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>163</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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163. That is, five or six *yojanas*. For further discussion of the *yojana*, see *sugata* in 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 Sāvattihī in Anāthapiṇḍika'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 complained and criticized them, "How can nuns visit a pleasure house? 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 do this?" ... "Is it true, monks, that those nuns did this?" 1.7

"It's true, Sir." 1.11

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: 1.12

### 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 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 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.<sup>164</sup>

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.

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164. The usual meaning of *pokkharāṇī* as “lotus pond” is well established in the suttas. Much of the time they seem to have been decorative, but there are few instances in the Vinaya where they are used for washing, such as in Mahā-khandhaka where the Buddha washes a cloth in a *pokkharāṇī* (Kd 1:20.1.4). In fact, this distinction in use is reflected in the commentaries, which speak of *nahāna-pokkharāṇī*, “*pokkharāṇī* for bathing”, and *kīlana-pokkharāṇī*, “*pokkharāṇī* for playing”. Because *pokkharāṇīs* were given to monasteries “for the benefit of the Sangha” (Kd 15:17.2.1), they were probably meant for bathing and washing, not just for decoration. Moreover, it seems the *pokkharāṇīs* could be quite elaborate structures with foundations, staircases, and rails (Kd 15:17.2.1). For these reasons I vary my translation according to context, sometimes using “pond”, at other times “tank”, and sometimes adding the qualifier “lotus”.

## Non-offenses

There is no offense: if she sees it while remaining in a monastery; 2.2.1  
if she sees it while coming or going; if she goes when there is some-  
thing 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

*Āsandīparibhuñjana*

## Origin story

- 1.1 At one time when the Buddha was staying at Sāvattī in Anāthapiṇḍika’s Monastery, the nuns were using high and luxurious couches. When people walking about the dwellings saw this, they complained and criticized them, “How can nuns use high and luxurious couches? 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 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 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 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

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. 2.2.1

*The second training rule is finished.*

## The training rule on spinning yarn

*Suttakantana*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anāthapi-  
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!”
- 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 spin yarn?” ... “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 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>165</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>166</sup>

## Non-offenses

There is no offense: if she spins yarn that has already been spun; if she is insane; if she is the first offender. 2.2.1

*The third training rule is finished.*

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165. For further discussion of *kappāsika*, “cotton”, and *bhaṅga*, “hemp”, see Appendix of Plants, in volume 2 of this series.

166. Sp 2.988: *Ujjavujjveti yattakaṃ hatthena añchitaṃ hoti, tasmim takkamhi veṭhite 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

- 1.1 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?”
- 1.6 “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 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

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. 2.2.1

*The fourth training rule is finished.*

## The training rule on legal issues

### *Adhikaraṇa*

#### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattḥī in Anāthapiṇḍika’s Monastery, a certain nun went to the nun Thullanandā and said, “Please come, Venerable, and resolve this legal issue.” Thullanandā agreed, but then neither resolved it nor made any effort to do so.
- 1.6 That nun told the nuns what had happened. The nuns of few desires complained and criticized her, “How could Venerable Thullanandā 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?”
- 1.14 “It’s true, Sir.”
- 1.15 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, 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 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.

**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.

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. 2.1.17

## Permutations

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. 2.2.1

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. 2.2.4

## Non-offenses

- 2.3.1 There is no offense: if there is an obstacle; if she searches, but 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

At one time the Buddha was staying at Sāvattī in the Jeta Grove, 1.1  
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!”

The nuns of few desires complained and criticized her, “How 1.7  
could Venerable Thullanandā personally give food to household-  
ers?” ... “Is it true, monks, that the nun Thullanandā does this?”

“It’s true, Sir.” 1.10

The Buddha rebuked her ... “How could the nun Thullanandā 1.11  
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 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 householder:** anyone who lives at home.<sup>167</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”.<sup>168</sup>

**Cooked food:** there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.<sup>169</sup>

**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

- 2.2.1 There is no offense: if she does not give, but has it given; if she gives 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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167. *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.

168. For a discussion of the rendering “fresh food” for *khādaniya*, see Appendix of Technical Terms.

169. For a discussion of the rendering “flour products” for *sattu*, see Appendix of Technical Terms.

## The training rule on communal robes

*Āvasathacīvara*

### 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 did  
not relinquish the communal robe, but continued using it. Other  
menstruating nuns did not get to use it.

The nuns of few desires complained and criticized her, “How 1.4  
could Venerable Thullanandā not relinquish the communal robe,  
but continue using it?” ... “Is it true, monks, that the nun Thulla-  
nandā did this?”

“It’s true, Sir.” 1.7

The Buddha rebuked her ... “How could the nun Thullanandā 1.8  
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>170</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  
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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170. “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

- 2.2.1 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.
- 2.2.4 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.

## Non-offenses

- 2.3.1 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.

*The seventh training rule is finished.*

## The training rule on lodgings

*Āvasathavihāra*

### Origin story

At one time when the Buddha was staying at Sāvattī in Anāthapi- 1.1  
ṇḍika’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.”

When Thullanandā returned to her lodging, she asked the nuns, 1.9  
“Venerables, I hope you removed my things?”

“No, we didn’t.” 1.11

Thullanandā complained and criticized them, “How could the 1.12  
nuns not remove the contents when a lodging is burning?”

But the nuns of few desires complained and criticized her, “How 1.14  
could Venerable Thullanandā go wandering without relinquishing  
her lodging?” ... “Is it true, monks, that the nun Thullanandā did  
this?”

“It’s true, Sir.” 1.17

The Buddha rebuked her ... “How could the nun Thullanandā 1.18  
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

- 2.2.1 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.
- 2.2.4 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.

## Non-offenses

- 2.3.1 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.

*The eighth training rule is finished.*

## The training rule on studying worldly subjects

*Tiracchānavijjāpariyāpuṇaṇa*

### 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 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!”

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 do this?” ... “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 studies worldly subjects, she commits an offense entail-  
ing 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.

**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

- 2.2.1 There is no offense: if she learns writing; if she learns protective verses;<sup>171</sup> if she learns verses for the purpose of protection; if she is insane; if she is the first offender.

*The ninth training rule is finished.*

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171. *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

At one time the Buddha was staying at Sāvattī in the Jeta Grove, 1.1  
Anāthapiṇḍika’s Monastery. At that time the nuns from the group  
of six were teaching worldly subjects. People complained and crit-  
icized them, “How can the nuns teach worldly subjects? 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 do this?” ... “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 teaches worldly subjects, she commits an offense entail-  
ing 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.

**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 syllable, then for every syllable she commits an offense entailing confession.

## Non-offenses

- 2.10.1 There is no offense: if she teaches writing; if she teaches protective verses;<sup>172</sup> if she teaches verses for the purpose of protection; if she is insane; if she is the first offender.

*The tenth training rule is finished.*

**The fifth subchapter on pleasure houses is finished.**

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172. *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*

At one time when the Buddha was staying at Sāvattḥī in Anātha- 1.1  
piṇḍika’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?”

“It’s true, Sir.” 1.7

The Buddha rebuked them ... “How can nuns do that? This will 1.8  
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 com-  
mits an offense entailing confession.’”**

In this way the Buddha laid down this training rule for the nuns. 1.13

##### *Second sub-story*

Soon afterwards those monks left that monastery. But even though 2.1  
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?”

- 2.7 “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.”
- 2.9 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:

*Second preliminary ruling*

**‘If a nun, when a monk is available, enters a monastery without asking permission, she commits an offense entailing confession.’”**

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

*Third sub-story*

- 3.1 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?”
- 3.6 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:

**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>173</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

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. 4.2.1

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. 4.2.4

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173. The last of these three ways of knowing presumably refers to the monks themselves having told the nun.

## Non-offenses

- 4.3.1 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>174</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.

*The first training rule is finished.*

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174. Sp 2.1027: *Sisānulokikāti paṭhamam pavisantīnam bhikkhunīnam sīsam anulokentī pavisati, anāpatti*, “*Sisānulokika* 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

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. 1.1

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. 1.5

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?” 1.13

When they heard it was Venerable Upālī, they abused him, “How could this barber, this dirt remover of inferior caste, spoil our plan?” 1.17

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?” 1.21

“It’s true, Sir.” 1.24

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: 1.25

## 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>175</sup>

**Reviles:** if she induces fear, she commits an offense entailing confession.

## Permutations

2.2.1 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.

2.2.4 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.

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175. See Bu Pc 2:1.2.33.1.

## Non-offenses

There is no offense: if she is aiming at something beneficial; if she is 2.3.1  
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

- 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 when 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, she returned to Sāvattihī. 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."
- 1.14 "But how is it, Venerable, that you don't have a protector?"
- 1.15 "When these 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."
- 1.17 "They are incompetent fools! They don't understand legal procedures, nor what makes them fail or succeed." And being furious, she reviled the community.<sup>176</sup>
- 1.19 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā revile the community because she is furious?" ... "Is it true, monks, that the nun Thullanandā did this?"
- 1.22 "It's true, Sir."

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176. In this case *gaṇa* seems to stand for the Sangha that did the legal procedure against Caṇḍakālī. See also the definition of *gaṇa* below.

The Buddha rebuked her ... “How could the nun Thullanandā <sup>1.23</sup> 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.<sup>177</sup>

## Non-offenses

There is no offense: if she is aiming at something beneficial; if she is <sup>2.12.1</sup> 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.*

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177. For a discussion of the rendering “several” for *sambahula*, see Appendix of Technical Terms.

## The training rule on inviting

*Pavārita*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattihī 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.
- 1.4 Soon afterwards that brahmin said this to his neighbors, “I have satisfied the nuns. Come, and I’ll satisfy you, too.”
- 1.6 “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.”
- 1.9 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?”
- 1.11 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?”
- 1.15 “It’s true, Sir.”
- 1.16 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:

### 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.’<sup>178</sup>**

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178. “Refuses an offer to eat more” renders *pavārita*. I normally translate both *nimantita* and *pavārita* as “invited”. Yet this becomes awkward on the

## 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:** eating is seen, cooked food is seen, it is brought forward within arm's reach, a refusal is seen.<sup>179</sup>

**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.<sup>180</sup> 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

If she has refused an offer, and she perceives that she has, and she eats fresh or cooked food, she commits an offense entailing 2.2.1

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rare occasions, such as here, when the two words occur together, and so in this instance I instead use the verb “offer” for *pavārita*. Moreover, in the present case, the contextual meaning of *pavārita* is that the nun has expressed her satisfaction after being invited to take more, thus my rendering. See the discussion of this rule in Appendix on Individual Bhikkhunī Rules. For further discussion of *pavārita/pavāraṇā*, see Appendix of Technical Terms.

179. As with Bu Pc 35:3.1.8 and Bu Pc 36:2.1.10, the punctuation of the Pali is wrong. An additional comma is required between *ṭhito* and *abhiharati*. “They” refers to the donor, whether male or female.

180. “Cooked food” renders *bhojanīya*. See discussion of this word in Appendix of Technical Terms.

confession.<sup>181</sup> 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 conduct. For every mouthful, she commits an offense of wrong conduct. ...<sup>182</sup>

## Non-offenses

- 2.2.6.1 There is no offense: if she has refused an offer to eat more, but not 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.*

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181. The non-offense clause below states that there is no offense if one has been invited but has not refused an offer to eat more. In other words, there is only an offense if both of these factors are fulfilled. I therefore take invited here to be a shorthand for invited plus refused an offer to eat more.

182. The Pali has ellipses points, which seems to be a mistake.

# The training rule on keeping families for oneself

*Kulamaccharinī*

## Origin story

At one time when the Buddha was staying at Sāvattḥī in Anāthapi- 1.1  
ṇḍika’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.”

Another nun, too, went to that family while walking for almsfood 1.9  
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?”

And she told them what had happened. 1.12

People complained and criticized her, “How can a nun keep a 1.13  
family to herself?” ... “Is it true, monks, that a nun acted like this?”

“It’s true, Sir.” 1.16

The Buddha rebuked her ... “How could a nun act like this? 1.17  
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 entail-  
ing 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

- 2.2.1 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.

*The fifth training rule is finished.*

# The training rule on monasteries without monks

*Abhikkhukāvāsa*

## Origin story

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, 1.1  
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? We hope the instruction was  
effective?”

“There were no monks there. So how could the instruction be 1.6  
effective?”

The nuns of few desires complained and criticized them, “How 1.8  
could nuns spend the rains residence in a monastery without  
monks?” ... “Is it true, monks, that nuns did this?”

“It’s true, Sir.” 1.11

The Buddha rebuked them ... “How could nuns do this? This 1.12  
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>183</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.<sup>184</sup> At dawn, she commits an offense entailing confession.

## Non-offenses

- 2.2.1 There is no offense: if the monks who entered the rainy-season residence there depart or disrobe or die or join another group;<sup>185</sup> if there is an emergency; if she is insane; if she is the first offender.

*The sixth training rule is finished.*

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183. 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.

184. “Yard” renders *pariveṇa*. For a discussion of this word, see Appendix of Technical Terms.

185. 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. As such, it is a term for a separate sect of Buddhism. For a discussion of the word *vibbhantā*, “disrobed”, see Appendix of Technical Terms.

## The training rule on not inviting

*Apavāraṇā*

### Origin story

At one time the Buddha was staying at Sāvathī in the Jeta Grove, 1.1  
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? Where did you invite the Sangha  
of monks for correction?”

“We didn’t invite the Sangha of monks for correction.” 1.6

The nuns of few desires complained and criticized them, “How 1.7  
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?”

“It’s true, Sir.” 1.10

The Buddha rebuked them ... “How could nuns not do this? 1.11  
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 of-  
fense 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.

**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

- 2.2.1 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.

*The seventh training rule is finished.*

## The training rule on the instruction

*Ovāda*

### Origin story

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." 1.1

"There's no need. The monks from the group of six came and instructed us right here." 1.5

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?" 1.6

"It's true, Sir." 1.9

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: 1.10

### 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>186</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

- 2.2.1 There is no offense: if there is an obstacle; if she searches for a 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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186. 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

At one time the Buddha was staying at Sāvattihī 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?" 1.1

"It's true, Sir." 1.6

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: 1.7

### 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>187</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.<sup>188</sup>

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187. Kd 20:9.4.18 makes it clear how this is supposed to happen. A group of two or three nuns should approach the Sangha of monks and ask for the date of the observance day and for when to come for the instruction, if at all. The nuns are essentially finding out who is available for the instruction and when.

188. For a discussion of the rendering "observance day (ceremony)" for *uposatha*, see Appendix of Technical Terms.

**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.

## Non-offenses

- 2.8.1 There is no offense: if there is an obstacle; if she searches for a 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

*Pasākejāta*

## Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapi- 1.1  
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.

And she told them what had happened. 1.7

The nuns of few desires complained and criticized her, “How 1.8  
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?”

“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:

## 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.<sup>189</sup>

**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.

- 2.1.25 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.

## Non-offenses

- 2.2.1 There is no offense: if she gets permission and then has it ruptured, split open, washed, anointed, bandaged, or unwrapped; if she has

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189. For a discussion of the rendering “abscess” for *ganḍa*, see Appendix of Technical Terms.

THE TRAINING RULE ON WHAT IS GROWING ON THE LOWER PART OF  
THE BODY

a female companion who understands; if she is insane; if she is the first offender.

*The tenth training rule is finished.*

**The sixth subchapter on monasteries is finished.**

## The training rule on pregnant women

*Gabbhinī*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapi-  
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.”
- 1.6 People complained and criticized them, “How can the nuns give  
the full admission to a pregnant woman?”
- 1.8 The nuns heard the complaints of those people and the nuns of  
few desires complained and criticized them, “How could nuns do  
this?” ... “Is it true, monks, that nuns did this?”
- 1.12 “It’s true, Sir.”
- 1.13 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 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 commits an offense of wrong conduct.<sup>190</sup> After the motion, she commits an offense of wrong conduct.<sup>191</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 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. 2.2.1

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. 2.2.4

## Non-offenses

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. 2.3.1

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190. For a discussion of the rendering “monastery zone” for *sīmā*, see Appendix of Technical Terms.

191. The Pali 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 first training rule is finished.*

# The training rule on women who are breastfeeding

*Pāyantī*

## 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>192</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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192. The Pali 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 Sāvattihī 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>193</sup>
- 1.14 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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193. 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>194</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

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194. The Pali 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 dukkāṭassa*, “an offense of wrong conduct”.

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 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 Sāvattihī 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 1.23  
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.

Please, Venerables, I ask the Sangha to listen. This trainee nun so- 1.27  
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.

The Sangha has given approval for the trainee nun so-and-so, 1.32  
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.’”

Then, after rebuking those nuns in many ways, the Buddha spoke 1.34  
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 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 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.

**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>195</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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195. The Pali 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 2.24.1 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

*Ūnavādasavassa-gihigata*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattī 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>196</sup> one who has gone to the place of a man in 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>197</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

2.2.1

196. For the rendering of *gihigatā* as “married girl”, see Appendix of Technical Terms.

197. The Pali 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”.

years old, but the nun perceives her as more, and she gives her the full admission, there is no offense.

- 2.2.4 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 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 Sāvattihī 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>198</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, 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. 2.20.1

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198. The Pali 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”.

- 2.23 If it is an illegitimate legal procedure, but she perceives it as legitimate, and she gives the full admission, she commits an offense 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 Sāvattī 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>199</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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199. The Pali 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

- 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 Sāvattihī 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 Sāvattihī in the Jeta Grove, 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. 1.1

The nuns of few desires complained and criticized them, "How 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?" 1.5

"It's true, Sir." 1.8

The Buddha rebuked them ... "How can nuns not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this: 1.9

### 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 Sāvattī 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.<sup>200</sup>  
**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>201</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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200. According to the commentary, this means actually grabbing the newly ordained person and personally taking her away. Sp 2.1116: *Neva vūpakāseyyāti na gahetvā gaccheyya*, “*Neva vūpakāseyya* means one does not take hold of her and leave.” The verb *vūpakāseti*, however, just means to cause separation; it does not imply such personal involvement.

201. For a discussion of the *yojana*, see *sugata* in Appendix of Technical Terms.

## The training rule on unmarried girls

*Ūnavīsativassa-kumāribhūta*

### Origin story

At one time the Buddha was staying at Sāvattī 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>202</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

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202. The Pali 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 Sāvattihī 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>203</sup>
- 1.18 And she should ask a second and a third time.

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203. *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>204</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

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204. The Pali 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”.

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 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

*Paripuṇṇavāsativassa-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>205</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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205. The Pali 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 dukkāṭassa*, “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

*Ūnadvādasavassa*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattihī 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>206</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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206. The Pali 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 twelve years of seniority

*Paripuṇṇadvādasavassa-asammata*

### Origin story

- 1.1 At one time the Buddha was staying at Sāvattḥī 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>207</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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207. The Pali 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”.

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 approved by the Sangha, and then gives the full admission; if she is insane; if she is the first offender. 2.22.1

*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 Sāvattḥī in Anāthapi-  
ṇḍika’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 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.

**“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 Sāvattī 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>208</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 what she is like; if she is insane; if she is the first offender. 2.2.1

*The ninth training rule is finished.*

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208. The Pali 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 Sāvattihī 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.<sup>209</sup> 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>210</sup>**

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209. According to DOP, the combination *na + pi* should be understood as “nor”. In the present case the *na* is represented by the negation *an* in *ananuññāta*. We then have a neither-nor sentence, which makes it fit with the rule below. Reading the *pi* as “and” creates a discrepancy with the rule.

210. 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”.

## 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.

**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>211</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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211. The Pali 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 what is expired

*Pārivāsika*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattī 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?” ... “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.’**

### 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>212</sup>

**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>213</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 while the gathering has not yet left; if she is insane; if she is the first offender. 2.2.1

*The eleventh training rule is finished.*

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212. 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. See the discussion in Appendix on Individual Bhikkhunī Rules.

213. The Pali 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

- 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 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?”
- 1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, “How can the nuns give full admission every year?” ... “Is it true, monks, that the nuns do this?”
- 1.9 “It’s true, Sir.”
- 1.10 The Buddha rebuked them ... “How can the 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 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 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.

**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>214</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 full admission every other year; if she is insane; if she is the first offender. 2.2.1

*The twelfth training rule is finished.*

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214. The Pali 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

- 1.1 At one time the Buddha was staying at Sāvattihī in the Jeta Grove, 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?”
- 1.7 The nuns heard the complaints of those people. The nuns of few 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?”
- 1.11 “It’s true, Sir.”
- 1.12 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 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 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 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>215</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 the full admission to one woman 2.2.1 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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215. The Pali 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*

- 1.1.1 At one time when the Buddha was staying at Sāvattihī in Anāthapiṇḍika’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!”
- 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 use sunshades and sandals?” ... “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 uses a sunshade and sandals, 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 comfortable 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.”**
- 1.2.5 And so, monks, the nuns should recite this training rule like this:

## 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>216</sup>

**Uses:** if she uses them even once, she commits an offense entailing confession.

## Permutations

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. 2.2.1  
 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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216. Sp 2.634: *Maṇḍalabaddham salākabaddhanti idam pana tiṇṇampi cha-ttānam pañjaradassanatham 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*).”

- 2.2.4 If she uses a sunshade, but not sandals, she commits an offense 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

- 2.3.1 There is no offense: if she is sick; if she uses them in a monastery 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*

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 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!”

The nuns heard the complaints of those people. The nuns of 1.1.5  
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?”

“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 travels in a vehicle, 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 able to travel on 1.2.1  
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.**

And so, monks, the nuns should recite this training rule like this: 1.2.4

## 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

- 2.2.1 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.
- 2.2.4 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 there is an emergency; if she is insane; if she is the first offender.

*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 Sāvattḥi 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 Sāvattī 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 Sāvattihī 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 Anātha-piṇḍika’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 with ordinary oilseed flour; if she is insane; if she is the first offender. 2.2.1

*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 Sāvattī 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 message 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>217</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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217. 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 Sāvattihī 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 con-

fession. 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

*Samkaksikā*

### Origin story

- 1.1 At one time when the Buddha was staying at Sāvattī 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>218</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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218. 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>219</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.

220

“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.*

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219. Sp 4.1227: *Acchinnacivarikāyātiādīsu saṅkaccikacīvarameva cīvaranti veditabbam*, “Her robe is stolen, etc.: just the robe which is the chest cover is to be understood.” The “etc.,” *ādīsu*, refers to the following non-offense, “If her robe is lost”.

220. At this point come the remaining seventy *pācittiya* rules that the nuns have in common with the monks. By *Dhammikavagga* and *Nandasikkhāpada* the Pali text indicates the last chapter and the last rule of the *pācittiyas*. 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.

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

# Acknowledgment

## The training rule on asking for ghee

*Sappiviññāpana*

- 0.5 Venerables, these eight rules on acknowledgment come up for recitation.

### Origin story

*First sub-story*

- 1.1.1 At one time when the Buddha was staying at Sāvattthī in Anāthapi-  
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?”
- 1.1.6 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 ghee that they have asked for?” ... “Is it true,  
monks, that those nuns do this?”
- 1.1.10 “It’s true, Sir.”
- 1.1.11 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 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.”’**

- 1.1.17 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 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.” ... 1.2.4

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 ghee 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 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.

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. 2.1.11

## 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.
- 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 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*

At one time when the Buddha was staying at Sāvattḥī in Anātha- 1.1.1  
piṇḍika’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.

People complained and criticized them, “How can nuns eat curd 1.1.9  
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 1.1.12  
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?”

“It’s true, Sir.” 1.1.16

The Buddha rebuked them ... “How can the nuns from the 1.1.17  
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.”’**

In this way the Buddha laid down this training rule for the nuns. 1.1.23

*Second sub-story*

- 1.2.1 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?”
- 1.2.4 “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.” ...
- 1.2.6 They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks:  
**“Monks, I allow a sick nun to eat curd 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 (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.

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. 2.1.23

## Permutations

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. 2.2.1

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 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 2.3.1

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.*

- 2.3.12 “Venerables, the eight rules on acknowledgment 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 offenses entailing acknowledgment in the Nuns’ Analysis is finished.**

# Rules for Training

## The training rule on evenly all around

### *Parimaṇḍala*

0.6 Venerables, these rules to be trained in come up for recitation.

### Origin story

1.1 At one time when the Buddha was staying at Sāvattḥī in Anātha-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!”

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 wear their sarongs hanging down in front and behind?” ... “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

**“I will wear my sarong evenly all around,” this is how you should train.’”**

1.15 One should wear one’s sarong evenly all around, covering the 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

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. 1.17.1

(Contracted.)

1.25

## the training rule on defecating in water

*Udakeuccāra*

### Origin story

#### *First sub-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 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!”
- 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 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?”
- 1.13 “It’s true, Sir.”
- 1.14 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:

#### *Preliminary ruling*

**“I will not defecate, urinate, or spit in water,” this is how you should train.’”**

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

#### *Second sub-story*

- 2.1 Soon afterwards, being afraid of wrongdoing, sick nuns did not 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.**

And so, monks, the nuns should recite this training rule like this: 2.4

Final ruling

**“When not sick, I will not defecate, urinate, or spit in water,”  
this is how you should train.”**

If one is not sick, one should not defecate, urinate, or spit in 2.6  
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

There is no offense: if it is unintentional; if she is not mindful; if 2.8.1  
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.**

“Venerables, the rules to be trained in have been recited. In 2.21  
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*

“Venerables, these seven principles for the settling of legal issues 1.1  
come up for recitation.

For the settling and resolving of legal issues whenever they arise 2.1  
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.**

Venerables, the seven principles for the settling of legal issues 2.1  
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.*

“Venerables, the introduction has been recited; the eight rules 4.1  
on expulsion have been recited; the seventeen rules on suspension  
have been recited; the thirty rules on relinquishment and confes-  
sion 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 OF-  
FENSES ENTAILING CONFESSION IS FINISHED.

# Appendix: Technical Discussion of Individual Bhikkhunī Rules

## *Bhikkhunī pārājika 1*

This rule is largely identical with *bhikkhu pārājika 1*, except for a slight change of wording. For reference, here are the monks' and the nuns' versions of this rule:

“If a monk, after taking on the monks' training and way of life, without first renouncing the training and revealing his weakness, has sexual intercourse, even with a female animal, he is expelled and excluded from the community.” (Bu Pj 1:7.1.16.1)

“If a nun willingly has sexual intercourse, even with a male animal, she is expelled and excluded from the community.” (Bi Pm:9.1)

There are two main differences. The nuns' rule adds the word “willingly”, *chandaso*, while it omits the phrase “after taking on the monks' training and way of life, without first renouncing the training and revealing his weakness”.<sup>221</sup> I've discussed both at length in the introduction to this volume and have nothing to add here.

There are also two minor gender changes, which do warrant commenting on. The agent of the rule is now a *bhikkhunī* rather

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221. *Bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā.*

than a *bhikkhu*, which affects the grammatical gender of any words that agree with the agent, of which there are three in this particular rule (*yā*, *pārājikā*, and *asamvāsā*). This is merely a mechanical change that affects all the rules that the monks and the nuns have in common. It has no bearing on the nature or scope of the offense.

The other minor change is marginally more interesting. Towards the end of the rule we find the clause *antamaso tiracchānagatāyapi*, “even with a male animal”, which means that the offense is incurred even for having sex with an animal. For the monks we find the feminine ending, *-āya*, whereas for the nuns we have the masculine ending, *-ena*. This is as expected, since it is reasonable to assume that even in the exceptional case of sex with an animal it is more likely to happen with an animal of the opposite sex. This might seem to suggest that one would not incur an offense for having sex with an animal of one’s own gender. However, we know from the detailed exposition of *pārājika* 1 that such sex, too, incurs the full penalty under this rule (Bu Pj 1:9.1.24).

How then do we explain the gender difference in the animal? The most likely explanation is that the grammatical ending reflects the fact that an animal is either male or female, which means there can be no neutral grammatical ending for animals. And given the lack of a neutral ending, it is only natural to pair the feminine ending with the monks’ rule and the masculine ending with the one for the nuns. The fact that one is forced to make a grammatical gender choice, however, does not mean that the rule is restricted to animals of the equivalent gender.

### *Bhikkhunī pārājika* 5

*Bhikkhunī pārājika* 5 presents us with the seemingly strange case of a *bhikkhunī* committing a *pārājika* offense by consenting to the touch of a man, but no offense at all if she herself touches a man. The rule reads as follows:

“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.” (Bi Pj 5:1.54.1)

To get our bearings, let’s start by investigating the Vibhaṅga. The word-definition section has no relevant information, but the permutation series does. Here is the first permutation, which is typical of the entire series:

If both have lust and he/she makes physical contact, below the collar bone but above the knees, body to body, she commits an offense entailing expulsion. (Bi Pj 5:2.2.1)

“Makes physical contact” renders *āmasati*. No agent is specified, and thus my provisional rendering “he/she”. Going by the wording of the rule, it would seem the agent must be the man. The commentary, however, states that the agent may be either the man or the *bhikkhunī*:

Makes physical contact, body with body: the *bhikkhunī* touches whatever (part of the) body of a man with her body as delimited, or the man touches the body of the *bhikkhunī* as delimited with whatever (part of) his body. In both cases, there is a *pārājika* offense for the *bhikkhunī*.<sup>222</sup>

Is there anything in the Canonical text that supports the commentary? As it happens, there is one unusual case in the permutation series that deserves closer attention. The ambiguity in the agent continues for the entire permutation series, except in one case:

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

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222. Sp 2.659: *Kāyena kāyaṃ āmasatīti bhikkhunī yathāparicchinna kāyena purisassa yaṃkiñci kāyaṃ puriso vā yena kenaci kāyena bhikkhuniyā yathāparicchinnaṃ kāyaṃ āmasati, ubhayathāpi bhikkhuniyā pārājikaṃ. Yathāparicchinna*, “as delimited”, presumably refers to the fact that the touching must be below the collar bone and above the knees.

bone but above the knees, body to body, she commits a serious offense. (Bi Pj 5:2.2.29.1)

Contrary to the formulation of the rule, in this sentence it seems required that the *bhikkhunī* is the agent. The various beings that are mentioned here are all in the genitive/dative case, which suggests they are not doing the touching, but are being touched. If the agent of *āmasati* in this case is the *bhikkhunī*, then it would be natural to conclude that the same must be true for the entire permutation series. The parallels in wording are just too close. This might then be taken as lending support to the commentarial position, which would mean that the agent may be either the man or the *bhikkhunī*. This would resolve the ambiguity.

Still, there are some immediate problems with the above suggestion. As we have just seen, the above sentence suggests that the *bhikkhunī* is the only agent. Yet taking the *bhikkhunī* as the sole agent for the entire permutation series goes too far, because it would fly in the face of the wording of the rule. What we have, in fact, are two different and irreconcilable positions: (i) the position of the rule, which says the man is the agent, and (ii) the position of the one sentence from the Vibhaṅga, which says the *bhikkhunī* is the agent. Only in the Commentary is this combined to suggest that either the man or the *bhikkhunī* can be the agent in all cases, including in the rule. Yet it is by no means obvious that the commentary is right about this.

Let's return to the sentence above that apparently concerns a *bhikkhunī* touching various kinds of beings. The first problem with understanding this sentence as suggested is that it leaves out the case of these beings touching the *bhikkhunī*. This is a rather major problem since the *bhikkhunī* being touched, not the *bhikkhunī* touching, is the concern of the main rule. It would mean that there is no statement anywhere about what the offense is if, for instance, a *bhikkhunī* consents to being touched by a *paṇḍaka*. In this way, a secondary development of a *bhikkhunī* doing the touching would be mentioned, whereas the main concern of the rule would not.

Another problem is that the permutation series would then mention the case of a *bhikkhunī* touching a number of beings of various kinds, including those belonging to non-human realms, but would not mention the case of a *bhikkhunī* touching a man. Thus, the most important case, by far, would be left out.

Given these obvious problems, I do not think it is acceptable to read the entire permutation series in light of this one unusual sentence. Instead, I think we need to follow the reading of the rule, which is only concerned with the case of a *bhikkhunī* consenting to a man touching her. The case of a *bhikkhunī* touching a man would not be covered.

How, then, might we understand the one sentence on other beings in the permutation series? I would suggest this sentence has been corrupted and originally had a structure closer to the one in the main rule. In the main rule the *bhikkhunī* consents to the touch of a man, the man being expressed in the genitive case, *purisapuggalassa*. The syntax of the sentence is such that this makes the man the agent. I would suggest the beings in the permutation series that are expressed in the genitive case should be understood in the same way. They are meant to be the actual agents of the sentence. The syntax no longer supports this, and thus my proposal that there has been a corruption of the text at some point in history. Originally the syntax may have been similar to what we find in the main rule.

Once we look at the text in this way, the problems mentioned above disappear. The case of various beings touching the *bhikkhunī* is then no more than a subsidiary rule under the main one. And the case of a *bhikkhunī* touching a man would not be included.

This suggestion is supported by the parallels to this rule in Chinese translation. Here are the translations of *bhikkhunī pārājika 5*, as found in five different Vinayas, all translated from the Chinese by Bhikkhunī Vimalañāṇī:

“If a *bhikkhunī*, with a defiled mind, allows a man with a defiled mind, having removed her robes, to rub her up and down below

the hairline and above the knees and the wrists, to pull, push, press, and squeeze her, to lift her up and set her down, that *bhikkhunī* commits a *pārājika*, and doesn't live in community.”<sup>223</sup>

Here we see the use of the word “allows”, which presumably functions in the same way as “consents to” in the Pali version. The Vibhaṅga to this rule then uses the same term throughout. This means that this is all about the man being the agent, not the *bhikkhunī*.

“If a *bhikkhunī* with a defiled mind and a man with defiled mind have their bodies touch each other with the thought to feel pleasure, below the eyes and above the knees, even with the slightest touch in this way, that *bhikkhunī* incurs a *pārājika* and shouldn't live in the community.”<sup>224</sup>

Here both the *bhikkhunī* and the man are agents. This would seem to mean that there is only the full offense if both are involved in the touching.

“If a *bhikkhunī* in a mind-state altered by abundant desire, lets a man rub and touch her in all kinds of ways below the hairline, above the knees, and above the elbows, that *bhikkhunī* incurs a *pārājika*, and doesn't live in community.”<sup>225</sup>

“Lets (rub and touch)” once again suggests that this has to do only with consent. No agency on the part of the *bhikkhunī* is mentioned.

“If a *bhikkhunī* with a defiled mind, feels pleasure from being rubbed and touched below the shoulders and above the knees by a

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223. Sarvāstivāda Vinaya, fascicle 42 (Part 1 of the seventh recitation chapter):

若比丘尼有漏心，聽漏心男子髮際以下至腕膝以上☒衣，順摩、逆摩、牽推、按捺

224. Mūlasarvāstivāda bhikkhunī vinaya, fascicle 5:

「若復苾芻尼自有染心，共染心男子，從目已下、膝已上，作受樂心身相摩觸、若

225. Mahīśāsaka Vibhaṅga, pj 5: 「若比丘尼，欲盛變心，受男子種種摩觸：髮際已下，

man with a defiled mind, that *bhikkhunī* is *pārājika*, and shouldn't live in community."<sup>226</sup>

Here the term “feels pleasure” is likely to be equivalent to “consents to”. The Pali word behind “to consent” is *sādiyati*, which can also be rendered as “to feel pleasure”. This, then, is a third case of only the man being the agent.

“If a *bhikkhunī* with a defiled mind and a man with a defiled mind have their bodies touch each other below the armpits and above the knees; if they grasp, pull, push, rub upwards and downwards, lift up, set down, hold, and press each other, that *bhikkhunī* is *pārājika*, and doesn't live in community, because she's ‘one with bodily contact.’”<sup>227</sup>

This is a second case of both the *bhikkhunī* and the man being agents. Yet even here the Vibhaṅga focuses on the man as the agent.

If we include the Pali version, we have four cases where the man is the only agent, and two cases where also the *bhikkhunī* is an agent. This suggests that only the man being the agent is the earlier reading. Moreover, in the two rules where both are agents, the natural interpretation is that the rule is only broken if *both* take part in the touching. And so again, if the *bhikkhunī* is the sole agent, there would be no offense. We have a situation where the man touching is always required for the committing of a *pārājika* offense, whereas the *bhikkhunī* touching is never sufficient in itself.

My overall conclusion from this brief comparative study is that there is no *pārājika* offense for a *bhikkhunī* who touches a man, whether she is lustful or not, assuming the man does not touch her. I would suggest the Pali should be interpreted accordingly.

### *Bhikkhunī pārājika* 8

In *bhikkhunī pārājika* 8 there is a series of eight actions. The question is whether a *bhikkhunī* has to do all eight or whether doing

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226. Mahāsaṅghika Vibhaṅga, pj 5: 若比丘尼漏心。漏心男子邊肩以下膝以上摩觸受樂者

227. Dharmaguptaka Vibhaṅga, pj 5: 若比丘尼染污心，共染污心男子，從腋已下膝已上

a single one is enough to commit the offense. Here is the rule for reference:

“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.” (Bi Pj 8:1.11.1)

On the surface, it appears as if doing any one of the eight is sufficient. The eight actions are connected with the disjunctive *vā*, which is almost universally translated as “or”. However, in the word definitions that immediately follow the rule formulation, it is equally clear that doing a single action is not enough to commit a *pārājika*. Doing any of the sub-actions is stated to be a serious offense, a *thullaccaya*. Going by this, all eight actions need to be done to incur the full offense of *pārājika*.

In fact, the interpretation of the word-definitions section is the only tenable one. Most of the sub-actions described in Bi Pj 8 are found as lesser rules elsewhere in the Bhikkhuni-pātimokkha. For instance, if “a lustful nun consents to a lustful man holding her hand”, it is a serious offense at Bi Pj 8:2.1.11. Or if “a lustful nun consents to a lustful man holding the edge of her robe”, it is again a serious offense under the same rule at Bi Pj 8:2.1.14. Or if “(a lustful nun) stands with him” or “she chats with him”, it is an offense entailing confession, a *pācittiya*, at Bi Pc 11. I could go on, but that should be sufficient to make the point. Making each of the actions at Bi Pj 8 an offense of *pārājika* would clash with how these actions are treated elsewhere. Again, we are compelled to interpret this rule as all eight actions needing to be fulfilled.

This is also the position of the commentary:

Even if she fulfills one of the eight or seven of the eight a hundred times, she is not expelled.<sup>228</sup>

Moreover, according to the Kaṅkhāvitaraṇī commentary, if, before committing the eighth and final action that would result in a *pārājika* offense, a nun confesses any of the previous seven partial transgressions, she does not incur a *pārājika*:

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.<sup>229</sup>

The evidence, then, strongly suggests that the *vā* in the rule must be understood as “and” rather than “or”. Taking a closer look at Pali literature, we discover that *vā* is quite commonly used as a conjunctive instead of a disjunctive. The same, it seems, is true for Sanskrit literature. Starting with the Sanskrit, SED says this:

*Vā* is sometimes interchangeable with *ca* and *api* ... (sv. *vā*)

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 the following:

“But there will be three dangers for Pāṭaliputta: fire, water, and (*vā*) internal dissension.”<sup>230</sup> (Kd 6:28.8.9)

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

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228. Sp 2.676: *Yā pana ekaṃ vā vatthum satta vā vatthūni satakkhattumpi pūreti, neva assamaṇī hoti.*

229. *Tasmā yā ekaṃ āpannā dhuranikkhepaṃ katvā desetvā puna kilesavasena āpajjati, puna pi deseti, evam aṭṭhamaṃ paripūrentī pi pārājika na hoti.*

230. *Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti – aggito vā udakato vā abbhantarato vā mithubhedā.*

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.

Another striking example of the same phenomenon is found in the Ānāpānassati Sutta. Here is the relevant extract in Pali, followed by a translation, rendering *vā* as “or”:

*Dīgham vā assasanto dīgham assasāmīti pajānāti, dīgham vā passasanto dīgham passasāmīti pajānāti; rassam vā assasanto rassam assasāmīti pajānāti, rassam vā passasanto rassam passasāmīti pajānāti.*

“When breathing in heavily they know: ‘I’m breathing in heavily.’ **Or** when breathing out heavily they know: ‘I’m breathing out heavily.’ **Or** when breathing in lightly they know: ‘I’m breathing in lightly.’ **Or** when breathing out lightly they know: ‘I’m breathing out lightly.’” (MN 118:18.1)

Clearly, one does not either know the breathing in or the breathing out. Rather, one first knows one, then the other, alternating between the two. Once again, the use of the *vā* makes the point that the two actions do not happen simultaneously. To make the same point in English one would have to render the *vā* as “and”, or one could simply drop it altogether:

“When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’”

Both of the above examples are exact parallels 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 Bi Pj 8.

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:

For recently, in some places in the written book the word *vā* is seen, but also the word *ca*.<sup>231</sup>

### *Bhikkhunī pācittiya 54*

This rule is very similar to *bhikkhu pācittiya 35*, except for two things: (1) it uses the word *nimantitā* (“invited”) in place of *bhuttāvī* (“eaten”); and (2), it adds a *vā*, “or”, which at first glance seems out of place. Here are the two rules for easy reference:

“If a nun, who has been invited to a meal (*nimantitā*), refuses an offer to eat more (*pavāritā*), and then eats fresh or cooked food, she commits an offense entailing confession.”<sup>232</sup> (Bi Pc 54)

“If a monk has finished his meal (*bhuttāvī*) and refused an invitation to eat more (*pavāritā*), and then eats fresh or cooked food that is not left over, he commits an offense entailing confession.” (Bu Pc 35)

The origin story to Bi Pc 54 is practically identical to the one at Bu Pc 35, and in both stories the word *bhuttāvī* is used together with *pavārita*. In the *bhikkhu* rule, *bhuttāvī* is then taken into the rule, but not in the *bhikkhunī* rule, where it is replaced by *nimantitā*. The significance of this difference, even whether there is one, is by no means clear.

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231. Silakkhandhavagga-Abhinavaṭīkā, 166: *Adhunā hi katthaci potthake vā-saddo, ca-saddopi dissati*. My thanks to Ven. Dhammānando who kindly provided me with this information.

232. The two relevant *vās*, “ors”, can be seen here: *Yā pana bhikkhunī nimantitā vā pavāritā vā khādaniyaṃ vā bhojaniyaṃ vā khādeyya vā bhunṅeyya vā, pācittiyanti*.

One solution is to regard *nimantitā* and *bhuttāvī* as synonyms or near-synonyms. If so, then instead of two different situations in which the present rule is breached (*nimantitā* or *pavāritā*), there is only one, which is what we have in the *bhikkhu* rule. Yet this is not quite satisfactory given the non-offense clause of Bi Pc 54, according to which there is no offense if you have been *nimantitā* but not *pavāritā*.

An alternative solution is to understand *vā* as “and”, as it must in *bhikkhunī pārājika* 8, instead of as “or”. In fact, the Kaṅkhāvitaraṇī commentary has this to say:

In the fourth rule (that is, the present rule) *nimantitā* is to be understood by the method spoken of in the rule on group meals (Bu Pc 32); and *pavāritā* is to be understood by the method spoken of in the rule on invitation (Bu Pc 35).<sup>233</sup>

At Bu Pc 32, *nimantita* is used to signify that one has been invited to a meal. In contrast to *pavārita*, it is not used to indicate an offer to eat specific foods. *Nimantita* is thus something that happens before one arrives to a meal offering, whereas *pavārita*, as used in Bu Pc 35, indicates an offering of food into one’s hands, specifically a refusal of such food.

On this understanding the two words are not synonymous, but instead a sequence of actions. This fits with the non-offense clause of the present rule, where there is no offense if one has simply been invited, but *not* refused an offer to eat more (Bi Pc 54:2.2.7). Here the two actions are clearly separate. To bring this out in translation, however, necessitates rendering *vā* as “and”, as in Bi Pj 8, for which see the discussion above. To my mind, this is the best solution to the present conundrum, and I translate accordingly.

It is not at all implausible that the difficulty with interpreting the present rule is a result of corruption. According to private communication from Ven. Vimalañāṇī, a number of the other

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233. *Catutthe gaṇabhojane vuttanayena nimantitā, pavāraṇāsikkhāpade vuttanayena pavāritā veditabbā.*

schools of Buddhism have this rule as shared between the *bhikkhus* and *bhikkhunīs*, which means that the wording of the rules is the same. Specifically, the *bhikkhunī* rule has the equivalent of the Pali *bhuttāvī* and *pavāritā*, rather than *nimantitā* and *pavāritā*.

Here are the details for the individual schools as told by Ven. Vimalaṅṅāṇī. The Lokuttaravādins (extant text in Sanskrit), the Mahīśāsakas, and the Mūlasarvāstivādins (both with extant texts in Chinese) all have the equivalent of *bhuttāvī* instead of *pavāritā*. For the Mahāsaṅghikas (extant text in Chinese), the *bhikkhus* and *bhikkhunīs* have a shared rule that is closer to Bi Pc 36 of the Pali, which again means that its reading would have been *bhuttāvī*, not *nimantitā*. For the Dharmaguptakas, the *bhikkhunīs* have a rule that is not held in common with the *bhikkhus*, but the reading of the Chinese once again suggests the original was *bhuttāvī*. Given this strong preference for *bhuttāvī* in all schools apart from the Pali, it seems quite possible that the Pali text has been corrupted.

### *Bhikkhunī pācittiya* 81

Here is the rule:

“If, when a given consent has expired (*pārivāsika-chandadānena*), a nun gives the full admission to a trainee nun, she commits an offense entailing confession.” (Bi Pc 81)

The main problem here is the meaning of *pārivāsika-chandadānena*. The latter part of the compound, *chandadānena*, most likely means, “by the giving of consent”, or “by the passing on of consent”, referring to the consent passed on by monastics who are not present at a legal procedure of the Sangha (see Bhikkhu Sujato, “Bhikkhuni Vinaya Studies”, pp. 205–210). The first part of the compound, *pārivāsika*, is trickier. This is what the commentaries say:

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 (*chandam vissajjetvā*), 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.<sup>234</sup>

*Chandam vissajjetvā*: about this, it is said in the Anugaṅṅhipada: “This *saṅghakamma* is not to be done today. Having said, ‘(Do it) at your convenience’, (the consent) is given ...”<sup>235</sup>

This interpretation, however, seems strained and artificial. Consent is normally given by those who cannot be present at a particular meeting, not as suggested here, 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.

It would seem strange, however, to limit this regulation to ordination ceremonies. It is reasonable to think it should apply to all *saṅghakamma*. We do, in fact, see indications of this elsewhere in the Vinaya Piṭaka. At Kd 2 and Kd 4 we find the following regulations:

234. Sp 2.1167: *Puna bhikkhū “kiñcideva abbhānādisaṅghakammaṃ kari-ssāmā”ti nisinnā honti, tatreko nakkhattapāṭhako bhikkhu evaṃ vadati – “ajja nakkhattaṃ dāruṇaṃ, mā imaṃ kammaṃ karoṭhā”ti. Te tassa vacanena chandam vissajjetvā tattheva nisinnā honti. Athañño āgantvā “nakkhattaṃ paṭimānentam attho bālaṃ upaccagā”ti vatvā “kiṃ nakkhattena karoṭhā”ti vadati. Idam chandapārivāsiyañceva ajjhāsayapārivāsiyañca. Etasmiṃ pārivāsiye puna chandapārisuddhiṃ anānetvā kammaṃ kātuṃ na vaṭṭati.*

235. Vjb 2.1166: *Chandam vissajjetvāti ettha anugaṅṅhipade evaṃ vuttam “idaṃ kammaṃ ajja na kattabban. ‘Yathāsukha’nti vatvā vissajjitam hoti ...”.*

“You shouldn’t do the observance-day ceremony with a passed-on purity that has expired (*pārivāsikapārisuddhidānena*), except if the gathering is still seated together.” (Kd 2:36.4.1)

“You shouldn’t do the invitation ceremony with a passed-on invitation that has expired (*pārivāsikapavāraṇādānena*), except if the gathering is still seated together.” (Kd 4:14.4.1)

The two compounds here given in Pali are the same as the one we have discussed above, except that *chanda* is replaced by *pārisuddhi* and by *pavāraṇā* respectively. Both of these situations parallel what we have seen earlier, namely, that neither the observance-day ceremony nor the invitation ceremony should be done if a previously given consent has expired, as explained above. Given three instances of the same principle applied to a variety of *saṅghakamma*, we can infer it pertains to all legal procedures.

# Appendices

*Appendices for all volumes may be found at the end of the first volume,  
The Great Analysis, part I.*

# Colophon

## The Translator

Bhikkhu Brahmali was born Norway 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. The primary source was the Mahāsaṅgīti edition, with occasional reference to 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 as 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.

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