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Buddhism

Vinaya — Nuns' Rules

(Bhikkhunī Vibhaṅga)

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Brahmali

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About:

The rules specific to the order of nuns (bhikkhunī), with the stories behind them and their analysis. The text records only the rules that differ from the monks'; the rest apply to both orders.

It belongs to the Vinaya Piṭaka, the "basket of discipline". It is one of the oldest documents on a religious order of women: the stories show nuns travelling, teaching, receiving gifts and dealing with conflict and harassment.

The nuns' 311 rules include the monks' rules and add others, concerned with protection and with relations between the two orders.

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THE TRAINING RULE ON PHYSICAL CONTACT WITH A MAN

✦

1 Origin story

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

2 At one time when the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery, Migāra's grandson Sāḷha 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."

3 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.

3.2 After appointing Sundarīnandā to be in charge of building work, the Sangha made her work with Sāḷha. As a consequence of this, Sundarīnandā would often go to Sāḷha's house to ask for tools, whether a machete, a hatchet, an ax, a spade, or a chisel. And Sāḷha would often go to the nunnery to find out about the progress of the building work. And because they saw each other frequently, they fell in love.

4 But because Sāḷha 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.

4.2 He then placed Sundarīnandā's seat in a concealed spot in a corner. In this way the senior nuns 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.

5 Sundarīnandā thought, "Sāḷha 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."

6 "Yes, venerable," she replied.

7 Soon afterwards Sāḷha was standing outside his gatehouse repeatedly inquiring after Sundarīnandā: "Venerables, where's Venerable Sundarīnandā?" The nun who was Sundarīnandā's pupil told him: "She's sick. I'm bringing her almsfood." Sāḷha 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 nunnery.

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

9 "That's what happens when you desire someone who doesn't desire you in return."

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

11 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 Sāḷha made physical contact with Sundarīnandā while both of them had lust. She complained and criticized her, "How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?"

11.2 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.

11.3 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.

12 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?"

13 "It's true, sir."

14 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."

14.2 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:

15 "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.

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

17 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.'"

18 Definitions

A:

19 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".

20 Nun:

21 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.

22 Lustful:

23 having lust, longing for, in love with.

24 Lustful:

25 having lust, longing for, in love with.

26 Man:

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

28 Below the collar bone:

29 down from the collar bone.

30 Above the knees:

31 up from the knees.

32 Making physical contact:

33 making mere physical contact.

34 Touching:

35 touching here and there.

36 Taking hold of:

37 mere taking hold of.

38 Contacting:

39 mere contact.

40 Consents to squeezing:

41 consents to the taking hold of a bodily part and then pressing.

42 She too:

43 this is said with reference to the preceding offenses entailing expulsion.

44 Is expelled:

45 just as a man with his head cut off is unable to continue living by reconnecting it to the body, so too 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."

[46] Excluded from the community:

[47] 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".

[48] Both having lust: contact below the collar bone but above the knees
Physical contact below the collar bone but above the knees, both having lust: (1) If he, with his own body, makes physical contact with her body, she commits an offense entailing expulsion. (2) If he, with his own body, makes physical contact with something connected to her body, she commits a serious offense. (3) If he, with something connected to his own body, makes physical contact with her body, she commits a serious offense. (4) If he, with something connected to his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct.

[49] (5) If he, with something released by him, makes physical contact with her body, she commits an offense of wrong conduct. (6) If he, with something released by him, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (7) If he, with something released by him, makes physical contact with something released by her, she commits an offense of wrong conduct.

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

Physical contact above the collar bone or below the knees, both having lust: (1) If he, with his own body, makes physical contact with her body, she commits a serious offense. (2) If he, with his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (3) If he, with something connected to his own body, makes physical contact with her body, she commits an offense of wrong conduct. (4) If he, with something connected to his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct.

51 (5) If he, with something released by him, makes physical contact with her body, she commits an offense of wrong conduct. (6) If he, with something released by him, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (7) If he, with something released by him, makes physical contact with something released by her, she commits an offense of wrong conduct.

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

Physical contact below the collar bone but above the knees, only the nun having lust: (1) If he, with his own body, makes physical contact with her body, she commits a serious offense. (2) If he, with his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (3) If he, with something connected to his own body, makes physical contact with her body, she commits an offense of

wrong conduct. (4) If he, with something connected to his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct.

53 (5) If he, with something released by him, makes physical contact with her body, she commits an offense of wrong conduct. (6) If he, with something released by him, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (7) If he, with something released by him, makes physical contact with something released by her, she commits an offense of wrong conduct.

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

Physical contact above the collar bone or below the knees, only the nun having lust: (1) If he, with his own body, makes physical contact with her body, she commits an offense of wrong conduct. (2) If he, with his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (3) If he, with something connected to his own body, makes physical contact with her body, she commits an offense of wrong conduct. (4) If he, with something connected to his own body, makes physical contact with something connected to her body, she commits an offense of wrong conduct.

55 (5) If he, with something released by him, makes physical contact with her body, she commits an offense of wrong conduct. (6) If he, with something released by him, makes physical contact with something connected to her body, she commits an offense of wrong conduct. (7) If he, with something released by him, makes physical contact with something released by her, she commits an offense of wrong conduct.

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

Physical contact with a spirit, a ghost, a paṇḍaka, or an animal in human form, below the collar bone but above the knees, both having lust: (1) If she, with her own body, makes physical contact with their body, she commits a serious offense. (2) If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (3) If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. (4) 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.

57 (5) If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. (6) If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (7) If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

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

Physical contact with a spirit, a ghost, a paṇḍaka, or an animal in human form, above the collar bone or below the knees, both having lust: (1) If she, with her own body, makes physical contact with their body, she commits an offense of wrong conduct. (2) If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

(3) If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. (4) 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.

[59] (5) If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. (6) If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (7) If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

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

Physical contact with a spirit, a ghost, a paṇḍaka, or an animal in human form, below the collar bone but above the knees, only the nun having lust: (1) If she, with her own body, makes physical contact with their body, she commits an offense of wrong conduct. (2) If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (3) If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. (4) 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.

61 (5) If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. (6) If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (7) If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

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

Physical contact with a spirit, a ghost, a paṇḍaka, or an animal in human form, above the collar bone or below the knees, only the nun having lust: (1) If she, with her own body, makes physical contact with their body, she commits an offense of wrong conduct. (2) If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (3) If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. (4) 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.

63 (5) If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. (6) If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. (7) If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

[64] 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.

The fifth offense entailing expulsion is finished.

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THE TRAINING RULE ON CONCEALING AN EXPULSION OFFENSE

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1 Origin story

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

2 The nuns said to the nun Thullanandā, "Venerable, Sundarīnandā gave birth shortly after disrobing." "Could it be that she was pregnant while she was still a nun?"

3 "Yes, venerables."

4 "But, venerable, when you knew that a nun had committed an offense entailing expulsion, why didn't you either confront her yourself or tell the community?"

5 "Her disrepute is my disrepute, her infamy is my infamy, her notoriety is my notoriety, her loss is my loss. Why would I tell others of my own disrepute, infamy, notoriety, and loss?"

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

7 Then those nuns told the monks what had happened, and the 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?"

8 "It's true, sir."

9 The Buddha rebuked her ... "How could the nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confront her herself nor tell the community? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

10 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.'"

11 Definitions

A:

12 whoever ...

13 Nun:

14 ... 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.

15 Knows:

16 she knows by herself or others have told her or she has told her.

17 Has committed an offense entailing expulsion:

18 she has committed any one of the eight offenses entailing expulsion.

19 She neither confronts her herself:

20 she does not herself accuse her.

21 Nor tells the community:

22 she does not tell other nuns.

23 Whether that nun remains or has died:

24 Remains: what is meant is that she remains as a nun. Has died: what is meant is that she has passed away.

25 Has been expelled:

26 she has either disrobed herself or been expelled by others.

27 Has converted:

28 what is meant is that she has joined another religious community.

29 Afterward she says, "Venerables, although I previously knew that this nun was like this, I thought, 'I will neither confront her myself'":

30 "I won't accuse her myself."

31 "Nor tell the community":

32 "Nor tell other nuns."

33 She too:

34 this is said with reference to the preceding offenses entailing expulsion.

35 Is expelled:

36 just as a fallen, withered leaf is incapable of becoming green again, so too 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."

37 Excluded from the community:

38 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".

39 Non-offenses
There is no offense: if she does not tell because she thinks there will be quarrels or disputes in the Sangha; if she does not tell because she thinks there will be a schism or fracture in the Sangha; if she does not tell because she thinks the person she is telling about is cruel and harsh and that she might become a threat to life or the monastic life; if she does not tell because she does not see any suitable nuns; if she does not tell, but not be-

cause 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.

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THE TRAINING RULE ON SIDING WITH AN EJECTED MONK

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery, the nun Thullanandā was taking sides with the monk Ariṭṭha, the ex-vulture-hunter, who had been ejected by a unanimous Sangha.

2 The nuns of few desires complained and criticized her, "How can Venerable Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha?" ... "Is it true, monks, that the nun Thullanandā is doing this?"

3 "It's true, sir."

4 The Buddha rebuked her ... "How can the nun Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

5 Final ruling

'If a nun takes sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher's instruction—and who is disrespectful, who has not made amends, and who has not made friends, the nuns should correct her like this: "Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruc-

tion. He's disrespectful, hasn't made amends, and hasn't made friends. Venerable, don't take sides with this monk." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, she too is expelled and excluded from the community. The training rule on taking sides with one who has been ejected.'"

[6] Definitions
A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A unanimous Sangha:

[11] those belonging to the same Buddhist sect and staying within the same monastery zone.

[12] Who has been ejected:

[13] who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

[14] In accordance with the Teaching, the Monastic Law:

[15] in accordance with that Teaching, in accordance with that Monastic Law.

16 In accordance with the Teacher's instruction:

17 in accordance with the Victor's instruction, in accordance with the Buddha's instruction.

18 Who is disrespectful:

19 he does not heed the Sangha, groups of monks, individual monks, or legal procedures.

20 Who has not made amends:

21 he has been ejected and not readmitted.

22 Who has not made friends:

23 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".

24 Takes sides with:

25 she has the same view, the same belief, the same persuasion as he does.

26 Her:

27 that nun who supports one who has been ejected.

28 The nuns:

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

30 "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.

31 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.

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

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.

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

35 Should press her:

36 "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

37 '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 the nun so-and-so to make her stop. This is the motion.

38 Please, venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher's instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. The Sangha presses the nun so-and-so to make her stop. Any nun who approves of pressing the nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up.

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

40 The Sangha has pressed the nun so-and-so to make her stop. The Sangha approves and is therefore silent. I will remember it thus.'"

41 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 expulsion.

42 She too:

43 this is said with reference to the preceding offenses entailing expulsion.

44 Is expelled:

45 just as an ordinary stone that has broken in half cannot be put back 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."

46 Excluded from the community:

47 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".

48 Permutations

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

49 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.

50 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.

The seventh offense entailing expulsion is finished.

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THE TRAINING RULE ON BEHAVING INAPPROPRIATELY IN EIGHT WAYS

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī 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 them for that purpose.

[2] 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?"

[3] "It's true, sir."

[4] 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 them for that purpose? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Lustful:

[11] having lust, longing for, in love with.

[12] Lustful:

[13] having lust, longing for, in love with.

[14] Man:

[15] a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

16 Consents to holding her hand:

17 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.

18 And the edge of her robe:

19 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.

20 And stands with him:

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

22 And chats with him:

23 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.

24 And goes to a rendezvous with him:

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

26 And consents to him coming to her:

27 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.

28 And enters a covered place with him:

29 if, for the purpose of indulging in inappropriate sexual conduct, she enters a concealed place with any man, she commits a serious offense.

30 And disposes her body for him for that purpose:

31 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.

32 She too:

33 this is said with reference to the preceding offenses entailing expulsion.

34 Is expelled:

35 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."

36 Excluded from the community:

37 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".

38 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.

The eighth offense entailing expulsion is finished.

40 "Venerables, the eight rules on expulsion have been recited. If a nun commits any one of them, she is no longer part of the community of nuns. As before, so after: she's 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 will remember it thus."

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

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THE TRAINING RULE ON TAKING LEGAL ACTION

✦

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

2 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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 divided 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."

3 A second time they both said the same thing, and a third time 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."

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

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

6 Because they were unable to agree, they asked judges to decide 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.

7 The defeated man complained and criticized the nuns, "They're 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 near the nunnery, inciting them to drown out the nuns.

8 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!"

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

10 Then those nuns told the monks ... "Is it true, monks, that the nun Thullanandā is taking legal action?"

11 "It's true, sir."

12 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:

13 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.’”

14 Definitions
A:

15 whoever …

16 Nun:

17 … 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.

18 Takes legal action:

19 what is meant is that she is the initiator of a lawsuit.

20 A householder:

21 anyone who lives at home.

22 A householder’s offspring:

23 whoever is an offspring or a sibling.

24 A slave:

25 one born in the household, one who has been bought, one who has been brought back as a captive.

26 A worker:

27 a paid worker, a servant.

28 A monastic or a wanderer:

29 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.

30 An immediate offense:

31 there is an offense as soon as the misconduct is committed, and no pressing is required.

32 Entailing sending away:

33 she is sent away from the Sangha.

34 Suspension:

35 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.

36 Non-offenses

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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ORDAINING A CRIMINAL

✦

1 Origin story

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

2 Just then in Vesālī the Licchavī clan had gathered on some business. That Licchavī man said to them, "Sirs, please give me permission in regard to one of my wives."

3 "What is it with her?"

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

5 "You may go ahead."

6 When his wife heard that her husband wanted to kill her, she took their most valuable possessions and went to Sāvatthī. 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.

7 That Licchavī man then went to Sāvatthī in search of his wife. 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 posses-

sions and came to Sāvatthī. Please permit me to deal with her."

8 "Well then, find her and then inform me."

9 "I've seen her. She's gone forth as a nun."

10 "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."

11 Then that Licchavī man complained and criticized the nuns, "How could the nuns give the going forth to a criminal?"

12 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?"

13 "It's true, sir."

14 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:

15 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.'"

16 Definitions

A:

17 whoever …

18 Nun:

19 … 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.

20 She knows:

21 she knows by herself or others have told her or she has told her.

22 A female criminal:

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

24 Sentenced to death:

25 she has been sentenced to death because of her action.

26 Is known:

27 it is known to other people that she has been sentenced to death.

28 Without getting permission from:

29 without having asked permission.

30 The king:

31 where a king reigns, permission should be obtained from the king.

32 The Sangha:

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

34 A community:

35 where a community governs, permission should be obtained from that community.

36 An association:

37 where an association governs, permission should be obtained from that association.

38 A society:

39 where a society governs, permission should be obtained from that society.

40 Except when it is allowable:

41 unless it is allowable.

42 Allowable:

43 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.

43.2 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, the preceptor commits an offense en-

tailing suspension, and the group and the teacher commit an offense of wrong conduct.

44 That too:

45 this is said with reference to the preceding offense.

46 An immediate offense:

47 there is an offense as soon as the misconduct is committed, and no pressing is required.

48 Entailing sending away:

49 she is sent away from the Sangha.

50 Suspension:

51 ... Therefore, too, it is called an offense entailing suspension.

52 Permutations
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.

53 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.

54 Non-offenses

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.

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BEING ALONE

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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."

2 "She disappeared, venerable, after arguing with the nuns."

3 "My dears, her relatives live in such-and-such a village. Go there and look for her."

4 The nuns went there, and when they saw her, they said to her, "Why did you go alone, venerable? We hope you weren't assaulted?"

5 "I wasn't."

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

7 "It's true, sir."

8 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:

9 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.'"

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

11 Second substory

On one occasion two nuns were traveling from Sāketa to Sāvatthī. On the way they had to cross a river. They went to a boatman and said, "Please take us across."

12 "I'm not able, venerables, to take both of you across at the same time." And so they crossed individually, alone with the boatman. When he had crossed with the first nun, he raped her. And after returning to the first bank, he raped the other nun as well. Later, when they were reunited, they asked each other, "Venerable, I hope you weren't assaulted?"

13 "I was. And you, venerable, were you assaulted?"

14 "I was, too."

15 They then continued on to Sāvatthī 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?"

16 "It's true, sir."

17 The Buddha rebuked them … "How could a nun do this? This will affect people's confidence …" … "And so, monks, the nuns should recite this training rule like this:

18 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.'"

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

20 Third substory
On one occasion a number of nuns were walking through the Kosalan country on their way to Sāvatthī, when one evening they arrived at a certain village. One of the nuns was beautiful and graceful, and a certain man fell in love with her as soon as he saw her. Then, as he was preparing sleeping places for those nuns, he prepared hers to one side. And that nun thought, "This man is obsessed with me. If I go there for the night, I'll get into trouble." Then, without informing the nuns, she went to a certain family and slept there.

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

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

23 "I didn't leave with a man, venerables."

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

25 "It's true, sir."

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

27 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.'"

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

29 Fourth substory

On one occasion a number of nuns were traveling through the Kosalan country on their way to Sāvatthī. 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?"

30 "I was."

31 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?"

32 "It's true, sir."

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

34 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.'"

35 Definitions

A:

36 whoever ...

37 Nun:

38 ... 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.

39 Walks to the next inhabited area by herself:

40 if she crosses the boundary of an enclosed inhabited area with her first foot, she commits a serious offense. If she then crosses it with her second foot, she commits an offense entailing suspension. If she enters the vicinity of an unenclosed inhabited area with her first foot, she commits a serious offense. If she then enters it with her second foot, she commits an offense entailing suspension.

41 Or crosses a river by herself:

42 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.

43 Or spends the night apart by herself:

44 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.

45 Or lags behind her companions by herself:

46 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.

47 That too:

48 this is said with reference to the preceding offenses.

49 An immediate offense:

50 there is an offense as soon as the misconduct is committed, and no pressing is required.

51 Entailing sending away:

52 she is sent away from the Sangha.

53 Suspension:

54 ... Therefore, too, it is called an offense entailing suspension.

55 Non-offenses

There is no offense: if her companion nun has left or disrobed or died or joined another religion or sect; if there is an emergency; if she is insane; if she is the first offender.

The third offense entailing suspension is finished.

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READMITTING AN EJECTED NUN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakāḷī 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.

2 Soon afterwards Thullanandā went to a village on some business. The Sangha of nuns took the opportunity to eject Caṇḍakāḷī for not recognizing an offense. When Thullanandā had finished her business in that village, she returned to Sāvatthī.

2.2 On her return, Caṇḍakāḷī 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."

3 "But how is it, venerable, that you don't have a protector?"

4 "When the nuns knew that no one would speak up for me because I am not esteemed by them and I didn't have a protector, they ejected me for not recognizing an offense."

5 "They are incompetent fools. They don't know about legal procedures or their flaws, nor what makes them fail or succeed. But we know all these things. We can get legal procedures done that haven't been done, and we

can get procedures that have been done overturned." And she quickly gathered a sangha of nuns and readmitted the nun Caṇḍakāḷī.

6 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā readmit a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community?" ... "Is it true, monks, that the nun Thullanandā did this?"

7 "It's true, sir."

8 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:

9 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.'"

10 Definitions

A:

11 whoever ...

12 Nun:

13 ... 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.

14 A unanimous Sangha:

15 those belonging to the same Buddhist sect and staying within the same monastery zone.

16 Who has been ejected:

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

18 In accordance with the Teaching and the Monastic Law:

19 in accordance with that Teaching, in accordance with that Monastic Law.

20 In accordance with the Teacher's instruction:

21 in accordance with the Victor's instruction, in accordance with the Buddha's instruction.

22 Without getting permission from the Sangha that did the legal procedure:

23 without having asked permission of the Sangha that did the legal procedure of ejection.

24 Without the consent of the community:

25 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.

26 That too:

27 this is said with reference to the preceding offenses.

28 An immediate offense:

29 there is an offense as soon as the misconduct is committed, and no pressing is required.

30 Entailing sending away:

31 she is sent away from the Sangha.

32 Suspension:

33 ... Therefore, too, it is called an offense entailing suspension.

34 Permutations

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

35 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.

36 Non-offenses

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

The fourth offense entailing suspension is finished.

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RECEIVING FOOD WITH LUST

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a beautiful nun called Sundarīnandā. When people saw her in the dining hall, they gave her the best food, both the donors and the recipient having lust. Sundarīnandā ate as much as she liked, but not so the other nuns.

2 The nuns of few desires complained and criticized her, "How could Venerable Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man?" ... "Is it true, monks, that the nun Sundarīnandā did this?"

3 "It's true, sir."

4 The Buddha rebuked her ... "How could Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

5 Final ruling

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

6 Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Lustful:

[11] having lust, longing for, in love with.

[12] Lustful:

[13] having lust, longing for, in love with.

[14] Man:

[15] a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of having lust.

[16] Fresh food:

[17] apart from the five cooked foods, water, and tooth cleaners, the rest is called “fresh food”.

[18] Cooked food:

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

[20] That too:

21 this is said with reference to the preceding offenses.

22 An immediate offense:

23 there is an offense as soon as the misconduct is committed, and no pressing is required.

24 Entailing sending away:

25 she is sent away from the Sangha.

26 Suspension:

27 ... Therefore, too, it is called an offense entailing suspension.

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

29 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.

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

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

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

33 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.

The fifth offense entailing suspension is finished.

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ENCOURAGING A NUN TO RECEIVE FOOD FROM A MAN WITH LUST

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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?"

2 "Because they have lust."

3 "But do you have lust?"

4 "No."

5 "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."

6 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?"

7 "It's true, sir."

[8] 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:

[9] 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.'"

[10] Definitions

A:

[11] whoever …

[12] Nun:

[13] … 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.

[14] Says:

[15] 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.

15.2 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 swallowed, she commits a serious offense. At the end of the meal, she commits an offense entailing suspension.

16 That too:

17 this is said with reference to the preceding offenses.

18 An immediate offense:

19 there is an offense as soon as the misconduct is committed, and no pressing is required.

20 Entailing sending away:

21 she is sent away from the Sangha.

22 Suspension:

23 ... Therefore, too, it is called an offense entailing suspension.

24 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 the food with the intention of eating it, she commits an offense of wrong conduct.

25 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.

25.2 If, because of her statement, the other nun receives the food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful swallowed, 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.

25.3 If, because of her statement, the other nun receives the food with the intention of eating it, she commits an offense of wrong conduct.

26 Non-offenses

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

The sixth offense entailing suspension is finished.

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RENOUNCING THE TRAINING IN ANGER

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī had argued with the nuns. In anger she said this: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them."

2 The nuns of few desires complained and criticized her, "How could the nun Caṇḍakāḷī say this in anger?" ... "Is it true, monks, that the nun Caṇḍakāḷī said this in anger?"

3 "It's true, sir."

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

5 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 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.'"

[6] Definitions
A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] In anger:

[11] discontent, having hatred, hostile.

[12] Says:

13 “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.”

14 Her:

15 that nun who speaks thus.

16 The nuns:

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

18 “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.”

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

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

21 “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.”

22 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.

23 Should press her:

24 “And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

25 ‘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 the nun so-and-so to make her stop. This is the motion.

26 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."

26.2 And she keeps on saying it. The Sangha presses the nun so-and-so to make her stop. Any nun who approves of pressing the nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up.

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

28 The Sangha has pressed the nun so-and-so to make her stop. The Sangha approves and is therefore silent. I will remember it thus.'"

29 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. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

30 That too:

31 this is said with reference to the preceding offenses.

32 After the third announcement:

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

34 Entailing sending away:

35 she is sent away from the Sangha.

36 Suspension:

37 ... Therefore, too, it is called an offense entailing suspension.

38 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. 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.

39 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.

40 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.

The tenth offense entailing suspension is finished.

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ACCUSING NUNS OF ACTING FROM BIAS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakāḷī was angry that she had had a legal issue decided against her, saying, "The nuns are acting out of favoritism, ill will, confusion, and fear."

2 The nuns of few desires complained and criticized her, "How can Venerable Caṇḍakāḷī say such things just because she's angry that she has had a legal issue decided against her?" ... "Is it true, monks, that the nun Caṇḍakāḷī says this because she's angry?"

3 "It's true, sir."

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

5 Final ruling

'If a nun is angry because she has had a legal issue decided against her, 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 had a legal issue decided against you, 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.'"

[6] Definitions
A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A legal issue:

[11] 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.

[12] Decided against:

[13] what is meant is that she has been defeated.

[14] Angry:

[15] discontent, having hatred, hostile.

[16] Saying:

[17] "The nuns are acting out of favoritism ... and fear."

18 Her:

19 that nun who speaks thus.

20 The nuns:

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

22 "Venerable, just because you're angry that you've had a legal issue decided against you, 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."

23 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.

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

25 "Venerable, just because you're angry that you've had a legal issue decided against you, 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."

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.

27 Should press her:

28 "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

29 'Please, venerables, I ask the Sangha to listen. The nun so-and-so, because she's angry that she has had a legal issue decided against her, 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 the nun so-and-so to make her stop. This is the motion.

30 Please, venerables, I ask the Sangha to listen. The nun so-and-so, because she's angry that she has had a legal issue decided against her, says this: "The nuns are acting out of favoritism, ill will, confusion, and fear." And she keeps on saying it. The Sangha presses the nun so-and-so to make her stop. Any nun who approves of pressing the nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up.

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

32 The Sangha has pressed the nun so-and-so to make her stop. The Sangha approves and is therefore silent. I will remember it thus.'"

33 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. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

34 That too:

35 this is said with reference to the preceding offenses.

36 After the third announcement:

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

38 Entailing sending away:

39 she is sent away from the Sangha.

40 Suspension:

41 ... Therefore, too, it is called an offense entailing suspension.

42 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. 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.

43 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.

44 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.

The eleventh offense entailing suspension is finished.

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INAPPROPRIATE SOCIALIZING

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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 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.'"

[6] Definitions

Nuns:

[7] what is meant is that they are fully ordained.

[8] Socialize:

[9] they socialize with improper bodily and verbal action.

[10] Behave badly:

[11] having bad behavior.

[12] Have a bad reputation:

[13] a bad reputation has spread about them.

[14] Are notorious:

[15] they make a living by means of a bad and wrong livelihood.

[16] Harass the Sangha of nuns:

[17] they object on each other's behalf when a legal procedure is being carried out against them.

[18] Hide each other's offenses:

[19] they hide one another's offenses.

[20] Them:

[21] those nuns who socialize.

22 The nuns:

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

24 "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."

25 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.

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

27 "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, venerables. The Sangha praises seclusion for the sisters."

28 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.

29 Should press them:

30 "And, monks, they should be pressed like this. A competent and capable nun should inform the Sangha:

31 'Please, venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. And they keep on

doing it. If the Sangha is ready, it should press the nuns so-and-so and so-and-so to make them stop. This is the motion.

32 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 the nuns so-and-so and so-and-so 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.

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

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

35 After the motion, they commit an offense of wrong conduct. After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. For those who 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.

36 Those nuns too:

37 this is said with reference to the preceding offenses.

38 After the third announcement:

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

40 Entailing sending away:

41 they are sent away from the Sangha.

42 Suspension:

43 ... Therefore, too, it is called an offense entailing suspension.

44 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.

45 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.

46 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.

The twelfth offense entailing suspension is finished.

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ENCOURAGING INAPPROPRIATE SOCIALIZING

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.'"

2 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?"

3 "It's true, sir."

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

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

9 ... 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.

10 Says:

11 "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."

12 It's because of disrespect that the Sangha ... to you:

13 because of despising.

14 Because of contempt:

15 because of contemptuousness.

16 Because of impatience:

17 because of irritation.

18 Because of slander:

19 because of slandering.

20 Because ... weak:

21 because of lack of supporters.

22 Says:

23 “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.”

24 Her:

25 that nun who speaks thus.

26 The nuns:

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

28 “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.”””

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.

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

31 “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.”””

32 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.

33 Should press her:

34 "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

35 'Please, venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them.

35.2 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 the nun so-and-so to make her stop. This is the motion.

36 Please, venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them.

36.2 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.

36.3 The Sangha presses the nun so-and-so to make her stop. Any nun who approves of pressing the nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up.

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

38 The Sangha has pressed the nun so-and-so to make her stop. The Sangha approves and is therefore silent. I will remember it thus.'"

39 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. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

40 That too:

41 this is said with reference to the preceding offenses.

42 After the third announcement:

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

44 Entailing sending away:

45 she is sent away from the Sangha.

46 Suspension:

47 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.

48 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. 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.

49 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.

50 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.

The thirteenth offense entailing suspension is finished.

52 "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 the 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 reha-

bilitated by a sangha of nuns of even one less than twenty, that nun is not rehabilitated and those nuns are blameworthy. This is the proper procedure.

53 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 will remember it thus."

The group of seventeen is finished.

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

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THE TRAINING RULE ON COLLECTING ALMSBOWLS

✦

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

2 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six had collected a large number of almsbowls. When people walking about the dwellings saw this, they complained and criticized those nuns, "How can the nuns collect a large number of bowls? Will they start up as bowl merchants or set up a bowl shop?"

3 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized those nuns, "How can the nuns from the group of six collect bowls?" ... "Is it true, monks, that the nuns from the group of six do this?"

4 "It's true, sir."

5 The Buddha rebuked them ... "How can the nuns from the group of six collect bowls? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

6 Final ruling
'If a nun collects almsbowls, she commits an offense entailing relinquishment and confession.'"

[7] Definitions

A:

[8] whoever ...

[9] Nun:

[10] ... 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.

[11] An almsbowl:

[12] 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.

[13] The large bowl:

[14] it holds half an āḷhaka measure of cooked rice, a fourth part of fresh food, and a suitable amount of curry.

[15] The medium bowl:

[16] it holds a nāḷika measure of cooked rice, a fourth part of fresh food, and a suitable amount of curry.

[17] The small bowl:

[18] it holds a pattha measure of cooked rice, a fourth part of fresh food, and a suitable amount of curry. Anything larger than this is not a bowl, nor anything smaller.

19 Collects:

20 almsbowls that have neither been determined nor assigned to another.

21 Entailing relinquishment:

22 entailing relinquishment at dawn.

23 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:

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

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

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.”

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

28 “Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.”

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

30 "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."

31 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:

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

33 After relinquishing it, she should confess the offense. The confession should be received by that nun. The relinquished bowl is then to be given back:

34 "I give this almsbowl back to you."

35 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.

36 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.

36.2 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 …

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

37 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.

38 Non-offenses

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

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

40 "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.

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DISTRIBUTING OUT-OF-SEASON ROBE-CLOTH

✦

[1] Origin story

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

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

[3] "It's true, sir."

4 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:

5 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.'"

6 Definitions
A:

7 whoever ...

8 Nun:

9 ... 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.

10 Out-of-season robe-cloth:

11 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".

12 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 re-

linquished to a sangha, a group, or an individual nun.

13 “And, monks, it should be relinquished like this. ...” (To be expanded as in Bi NP 1:2.1.21–2.1.43, with appropriate substitutions.)

14 “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.”

15 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.

16 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.

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

The second training rule is finished.

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TAKING BACK A TRADED ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was using a robe she had received after trading with another nun. But the other nun folded up the robe she had received and put it aside. Thullanandā then said to her, "Venerable, where's that robe that I traded with you?" She brought out the robe and showed it to her, and Thullanandā said, "Here's your robe and give me that robe of mine. That which is yours is yours and that which is mine is mine. Give me that and take back what's yours." And she just took it.

2 That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā trade a robe with a nun and then take it back?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

3 "It's true, sir."

4 The Buddha rebuked her … "How could the nun Thullanandā trade a robe with a nun and then take it back? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] With a nun:

[11] with another nun.

[12] Robes:

[13] one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

[14] Trades:

[15] much with little or little with much.

[16] Just takes it:

17 if she just takes it herself, she commits an offense entailing relinquishment and confession.

18 Has it taken:

19 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.

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

21 "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."

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

23 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.

24 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.

25 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.

The third training rule is finished.

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ASKING FOR SOMETHING ELSE

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī 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?"

2 "I need ghee."

3 That lay follower then brought back from a shop a kahāpaṇa'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."

4 "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."

5 That lay follower then complained and criticized her, "How could Venerable Thullanandā ask for one thing and then for something else?"

6 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?"

7 "It's true, sir."

8 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:

9 Final ruling
'If a nun asks for one thing and then for something else, she commits an offense entailing relinquishment and confession.'"

10 Definitions
A:

11 whoever …

12 Nun:

13 … 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.

14 Asks for one thing:

15 whatever she asks for.

16 Then for something else:

17 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.

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

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

20 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. 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.

21 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.

22 Non-offenses

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.

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EXCHANGING FOR SOMETHING ELSE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Thullanandā was sick. A lay follower went to her and asked, "I hope you're bearing up, venerable, I hope you're getting better?"

2 "I'm not bearing up, and I'm not getting better."

3 "We'll deposit a kahāpaṇa coin in such-and-such a shop. Please get whatever you wish from there."

4 Thullanandā then said to a trainee nun, "Go to such-and-such a shop and bring back a kahāpaṇa'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."

5 "Venerable, if we were to take back goods that have been sold, when would our goods be sold? When oil is bought, oil is taken away. Buying ghee, you receive that, and you'll take that away."

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

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

8 "It's true, sir."

9 The Buddha rebuked her ... "How could the nun Thullanandā get one thing in exchange and then something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

10 Final ruling
'If a nun gets one thing in exchange and then something else, she commits an offense entailing relinquishment and confession.'"

11 Definitions
A:

12 whoever ...

13 Nun:

14 ... 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.

15 Gets one thing in exchange:

16 whatever she gets in exchange.

17 Then something else:

18 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.

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

20 "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."

21 Permutations

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

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

23 Non-offenses

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

The fifth training rule is finished.

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EXCHANGING DESIGNATED SANGHA PROPERTY

✦

1 Origin story

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

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions
A:

7 whoever ...

8 Nun:

9 ... 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.

10 A requisite is designated for a specific purpose:

11 it was given for a specific purpose.

12 Belonging to the Sangha:

13 belonging to the Sangha, not to a group, not to an individual nun.

14 Exchanges it for something else:

15 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.

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

17 "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."

18 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.

19 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.

20 Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; 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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EXCHANGING DESIGNATED SANGHA PROPERTY THAT WAS ASKED FOR

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1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the lay followers collected voluntary contributions to supply the Sangha of nuns with robes. They stored the requisites in a cloth merchant's shop, and then went to the nuns and said, "Venerables, requisites to be used for robes are stored in such-and-such a cloth merchant's shop. Please have someone get cloth from there and share it out." But even though they had asked for them, the nuns exchanged those requisites for tonics, which they then used.

2 When the lay followers found out about this, they complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"

3 "It's true, sir."

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

[5] 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 something else, she commits an offense entailing relinquishment and confession.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A requisite is designated for a specific purpose:

[11] it was given for a specific purpose.

[12] Belonging to the Sangha:

[13] belonging to the Sangha, not to a group, not to an individual nun.

[14] Was asked for:

[15] that she herself had asked for.

[16] Exchanges it for something else:

[17] 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.

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

19 "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."

20 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.

21 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.

22 Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; 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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EXCHANGING DESIGNATED COLLECTIVE PROPERTY

✦

1 Origin story

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

2 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?"

3 "It's true, sir."

4 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:

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A requisite is designated for a specific purpose:

[11] it was given for a specific purpose.

[12] Collective:

[13] belonging to a group, not to the Sangha, not to an individual nun.

[14] Exchanges it for something else:

[15] 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.

[16] It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bi NP

1:2.1.21–2.1.43, with appropriate substitutions.)

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

18 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.

19 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.

20 Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; 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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EXCHANGING DESIGNATED COLLECTIVE PROPERTY THAT WAS ASKED FOR

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[1] Origin story

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

[2] When that association found out about this, they complained and criticized them, "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"

[3] "It's true, sir."

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

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A requisite is designated for a specific purpose:

[11] it was given for a specific purpose.

[12] Collective:

[13] belonging to a group, not to the Sangha, not to an individual nun.

[14] Was asked for:

[15] that she herself had asked for.

[16] Exchanges it for something else:

[17] 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.

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

19 "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."

20 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.

21 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.

22 Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; 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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EXCHANGING DESIGNATED PERSONAL PROPERTY THAT WAS ASKED FOR

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1 Origin story

At one time the Buddha was staying at Sāvatthī 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. 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.

2 When the people found out about this, they complained and criticized her, "When personal requisites are designated for a specific 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?"

3 "It's true, sir."

4 The Buddha rebuked her ... "When personal requisites are designated 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:

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A requisite is designated for a specific purpose:

[11] it was given for a specific purpose.

[12] Personal:

[13] belonging to an individual nun, not to the Sangha, not to a group.

[14] Was asked for:

[15] that she herself had asked for.

[16] Exchanges it for something else:

[17] 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.

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

19 "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."

20 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.

21 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.

22 Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; if there is an emergency; if she is insane; if she

is the first offender.

The tenth training rule is finished.

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GETTING AN EXPENSIVE HEAVY CLOAK IN EXCHANGE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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."

2 "Great king, if you wish to give me something, then give me this woolen cloak."

3 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?"

4 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?"

5 "It's true, sir."

6 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:

7 Final ruling
'If a nun carries out an exchange to get a heavy cloak, it is to be worth at most four kaṁsa coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.'"

8 Definitions
A heavy cloak:

9 whatever cloak is used in cold weather.

10 Carries out an exchange to get:

11 asks for.

12 It is to be worth at most four kaṁsa coins:

13 it may be worth sixteen kahāpaṇa coins.

14 If she gets one in exchange that is worth more than that:

15 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.

16 It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it should be relinquished like this. …" (To be expanded as in Bi NP

1:2.1.21–2.1.43, with appropriate substitutions.)

17 "Venerables, this heavy cloak worth more than four kaṁsa 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."

18 Permutations

If it is worth more than four kaṁsa 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 kaṁsa 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 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.

19 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.

20 Non-offenses

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.

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GETTING AN EXPENSIVE LIGHT CLOAK IN EXCHANGE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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 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."

2 "Great king, if you wish to give me something, then give me this linen cloak."

3 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 linen cloak?"

4 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 linen cloak?" ... "Is it true, monks, that the nun Thullanandā asked for this?"

5 "It's true, sir."

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

7 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 kaṁsa coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.’”

8 Definitions
A light cloak:

9 whatever cloak is used in warm weather.

10 Carries out an exchange to get:

11 asks for.

12 It is to be worth at most two-and-a-half kaṁsa coins:

13 it may be worth ten kahāpaṇa coins.

14 If she gets one in exchange that is worth more than that:

15 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.

16 It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it should be relinquished like this. …” (To be expanded as in Bi NP

1:2.1.21–2.1.43, with appropriate substitutions.)

17 “Venerables, this light cloak worth more than two-and-a-half kaṁsa 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.”

18 Permutations

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

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

20 Non-offenses

There is no offense: if she carries out an exchange for one worth at most two-and-a-half kaṁsa coins; if she carries out an exchange for one worth less than two-and-a-half 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 twelfth training rule is finished.

22 "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 will remember it thus."

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

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THE TRAINING RULE ON EATING GARLIC

✦

1 Venerables, these one hundred and sixty-six rules on confession come up for recitation.

2 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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."

3 On that occasion they were holding a celebration in Sāvatthī, 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."

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

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

6 The nuns heard the complaints of that field-keeper, and the nuns 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?"

7 "It's true, sir."

8 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:

9 Jataka

"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 a 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."

10 "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."

11 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:

12 Final ruling

'If a nun eats garlic, she commits an offense entailing confession.'"

[13] Definitions

A:

[14] whoever …

[15] Nun:

[16] … 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.

[17] Garlic:

[18] from Magadha is what is meant.

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

[20] 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.

[21] 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.

22 Non-offenses

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

The training rule, the first, is finished.

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REMOVING PUBIC HAIR

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six removed the hair from their private parts. They then bathed naked at a ford in the river Aciravatī together with sex workers. The sex workers complained and criticized them, "How can the nuns remove the hair from their private parts? They're just like householders who indulge in worldly pleasures!"

[2] The nuns heard the complaints of those sex workers, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six remove the hair from their private parts?" ... "Is it true, monks, that those nuns do that?"

[3] "It's true, sir."

[4] The Buddha rebuked them, "How can the nuns from the group of six do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

[5] Final ruling

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

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] The private parts:

[11] both armpits and the groin.

[12] Removes:

[13] if she removes one hair, she commits an offense entailing confession. Even if she removes many hairs, she commits one offense entailing confession.

[14] Non-offenses
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.

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MASTURBATION

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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?"

2 "No, we're not," and they told them what had happened.

3 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?"

4 "It's true, sir."

5 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:

6 Final ruling

'If a nun slaps her genitals with the palm of her hand, she commits an offense entailing confession.'"

7 Definitions

Slaps her genitals with the palm of her hand:

8 if, consenting to the contact, she hits her genitals, even with a water-lily leaf, she commits an offense entailing confession.

[9] Non-offenses

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.

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USING A DILDO

✦

1 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a woman who had previously belonged to the king's harem had gone forth as a nun. Another nun who was plagued by lust went to that nun and said, "Venerable, the king only came to you at long intervals. How did you cope?"

2 "With a dildo."

3 "What's a dildo?"

4 That nun described a dildo to her. The other nun then used a dildo. But she forgot to wash it before disposing of it in a certain place. The nuns saw it covered with flies, and they said, "Who did this?"

5 "I did it," she replied.

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

7 "It's true, sir."

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

9 Final ruling
'If a nun uses a dildo, she commits an offense entailing confession.'"

10 Definitions

A dildo:

11 made of resin, made of wood, made of flour, made of clay.

12 Uses:

13 if she consents to the contact and inserts it into her vagina, even if it is just a water-lily leaf, she commits an offense entailing confession.

14 Non-offenses

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.

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INTIMATE WASHING

✦

1 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."

2 "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:

3 "Monks, I allow the nuns to clean themselves with water."

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

5 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?"

6 "It's true, sir."

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:

[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.'"

[9] Definitions

Is cleaning herself with water:

[10] rinsing the vagina is what is meant.

[11] Cleaning:

[12] rinses.

[13] She may insert two finger joints at the most:

[14] she may insert two joints of two fingers at the most.

[15] If she goes further than that:

[16] if she consents to the contact and goes further even by a hair's breadth, she commits an offense entailing confession.

[17] Permutations

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.

18 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.

19 Non-offenses

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.

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ATTENDING ON A MONK

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a government official called Ārohanta became a monk and his ex-wife a nun. On one occasion that monk was having his meal in the presence of that nun. While he was eating, she attended on him with drinking water and a fan, and she flirted with him. But he dismissed her, saying, "Don't do that; it's not allowable."

2 "Before you did such and such to me, but now you can't even take this much." And she dropped the water vessel on his head and struck him with the fan.

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

4 "It's true, sir."

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

6 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.'"

7 Definitions

A:

[8] whoever ...

[9] Nun:

[10] ... 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.

[11] A monk:

[12] fully ordained.

[13] Is eating:

[14] is eating any of the five cooked foods.

[15] Drinking water:

[16] any kind of drink.

[17] A fan:

[18] any kind of fan.

[19] Attends on:

[20] if she stands within arm's reach, she commits an offense entailing confession.

[21] Permutations
If he is fully ordained, and she perceives him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she attends on him with drinking water or a fan, she commits an offense entailing confession.

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

22 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.

23 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.

24 Non-offenses

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

The sixth training rule is finished.

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ASKING FOR RAW GRAIN

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, it was the harvest season. At that time the nuns had asked for raw grain, which they then carried to town. At the town gate they were detained and told, "Venerables, give a share."

2 After being released, they went to the nunnery and told the nuns what had happened. The nuns of few desires complained and criticized them, "How could nuns ask for raw grain?" ... "Is it true, monks, that nuns did this?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 … 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.

10 Raw grain:

11 rice, barley, wheat, millet, wild gram, kodo millet.

12 Asks for:

13 she asks herself.

14 Has someone ask for:

15 she gets someone else to ask.

16 Roasts:

17 she roasts it herself.

18 Has it roasted:

19 she gets someone else to roast it.

20 Pounds:

21 she pounds it herself.

22 Has it pounded:

23 she gets someone else to pound it.

24 Cooks:

25 she cooks it herself.

26 Has it cooked:

27 she gets someone else to cook it.

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

29 Non-offenses

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

The seventh training rule is finished.

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DISPOSING OF WASTE OVER A WALL

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a brahmin who had earned money by working for the king thought, "I'll ask for my wages." After washing his hair, he walked past the nunnery 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 down the nunnery!" And he got hold of a firebrand and entered the nunnery. Just then a lay follower who was coming out from the nunnery saw that brahmin with a firebrand on his way in, and he said to him, "Sir, why are you entering the nunnery with a firebrand?"

2 "These shaven-headed sluts dumped shit on my head. I'm gonna burn down the nunnery!"

3 "But this is auspicious, brahmin! You'll get your wages and a thousand coins in addition."

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

5 But that lay follower returned to the nunnery, told them what had happened, and then scolded them. The nuns of few desires complained and criticized them, "How can nuns dispose of feces over a wall?" … "Is it true,

monks, that nuns do this?"

6 "It's true, sir."

7 The Buddha rebuked them, "How can nuns dispose of feces over a wall? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

8 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.'"

9 Definitions
A:

10 whoever ...

11 Nun:

12 ... 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.

13 Feces:

14 excrement is what is meant.

15 Urine:

16 pee is what is meant.

17 Trash:

18 refuse is what is meant.

19 Food scraps:

20 food remnants or bones or wastewater.

21 A wall:

22 there are three kinds of walls: walls made of bricks, walls made of stone, walls made of wood.

23 An encircling wall:

24 there are three kinds of encircling walls: encircling walls made of bricks, encircling walls made of stone, encircling walls made of wood.

25 Over a wall:

26 to the other side of the wall.

27 Over an encircling wall:

28 to the other side of the encircling wall.

29 Disposes of:

30 if she disposes of it herself, she commits an offense entailing confession.

31 Has it disposed of:

32 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.

33 Non-offenses

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.

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DISPOSING OF WASTE ON PLANTS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a brahmin had a barley field next to the nunnery. 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?"

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] Feces:

[11] excrement is what is meant.

[12] Urine:

[13] pee is what is meant.

[14] Trash:

[15] refuse is what is meant.

[16] Food scraps:

[17] food remnants or bones or wastewater.

[18] Cultivated plants:

[19] grain, vegetables, whatever cultivated plants people consider valuable or useful.

[20] Disposes of:

[21] if she disposes of it herself, she commits an offense entailing confession.

[22] Has it disposed of:

23 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.

24 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.

25 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.

26 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.

The ninth training rule is finished.

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WATCHING ENTERTAINMENT

✦

1 Origin story

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

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun goes to see dancing or singing or music, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 Dancing:

11 any kind of dancing.

12 Singing:

13 any kind of singing.

14 Music:

15 any kind of music.

16 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.

17 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.

18 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 walk-

ing in the opposite direction; if she goes there because there is something to be done and she then sees it or hears it; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

The first subchapter on garlic is finished.

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MEETING A MAN IN THE DARK

✦

1 Origin story

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

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 In the dark of the night:

11 when the sun has set.

12 Without a lamp:

13 without light.

14 A man:

15 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.

16 With:

17 together.

18 Alone:

19 just the man and the nun.

20 Stands with:

21 if she stands within arm's reach of the man, she commits an offense entailing confession.

22 Talks with:

23 if she stands talking within arm's reach of the man, she commits an offense entailing confession.

24 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.

25 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; if she is insane; if she is the first offender.

The first training rule is finished.

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MEETING A MAN IN A CONCEALED PLACE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

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

6 Definitions

A:

7 whoever …

8 Nun:

9 ... 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.

10 In a concealed place:

11 it is concealed by a wall, a door, a screen, a cloth screen, a tree, a pillar, a grain container, or anything else.

12 A man:

13 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.

14 With:

15 together.

16 Alone:

17 just the man and the nun.

18 Stands with:

19 if she stands within arm's reach of the man, she commits an offense entailing confession.

20 Talks with:

21 if she stands talking within arm's reach of the man, she commits an offense entailing confession.

22 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.

23 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; if she is insane; if she is the first offender.

The second training rule is finished.

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MEETING A MAN IN THE OPEN

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun stands or talks alone with a man out in the open, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 Out in the open:

11 not concealed by a wall, a door, a screen, a cloth screen, a tree, a pillar, a grain container, or anything else.

12 A man:

13 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.

14 With:

15 together.

16 Alone:

17 just the man and the nun.

18 Stands with:

19 if she stands within arm's reach of the man, she commits an offense entailing confession.

20 Talks with:

21 if she stands talking within arm's reach of the man, she commits an offense entailing confession.

22 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.

23 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; if she is insane; if she is the first offender.

The third training rule is finished.

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MEETING A MAN ON A STREET

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 A street:

11 a carriage road is what is meant.

12 A cul-de-sac:

13 one departs the same way one enters.

14 An intersection:

15 a crossroads is what is meant.

16 A man:

17 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.

18 With:

19 together.

20 Alone:

21 just the man and the nun.

22 Stands with:

23 if she stands within arm's reach of the man, she commits an offense entailing confession.

24 Talks with:

25 if she stands talking within arm's reach of the man, she commits an offense entailing confession.

26 Whispers in his ear:

27 if she speaks into the ear of a man, she commits an offense entailing confession.

28 Dismisses her companion nun:

29 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.

30 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.

31 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; if she does not want to misbehave; if she dismisses her companion nun when there is something to be done; if she is insane; if she is the first offender.

The fourth training rule is finished.

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DEPARTING WITHOUT TAKING LEAVE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a certain nun was associating 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?"

2 "I don't know."

3 "Give back the seat, venerable." And after scolding her, they 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.

4 That nun then told the nuns what had happened. The nuns of 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?"

5 "It's true, sir."

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

[7] 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.'"

[8] Definitions

A:

[9] whoever …

[10] Nun:

[11] … 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.

[12] Before the meal:

[13] from dawn until midday.

[14] A family:

[15] there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

[16] Visits:

[17] goes there.

18 A seat:

19 a place for sitting cross-legged is what is meant.

20 Sits down:

21 sits down on that seat.

22 Departs without informing the owners:

23 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.

24 Permutations
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.

25 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.

26 Non-offenses

There is no offense: if she departs after informing someone; if the 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.

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SITTING DOWN WITHOUT PERMISSION

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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?"

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] After the meal:

[11] when the middle of the day has passed, until sunset.

[12] A family:

[13] there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

[14] Visits:

[15] goes there.

[16] Without asking permission of the owners:

[17] not having asked permission of a person in that family who is an owner and who has the authority to give.

[18] A seat:

[19] a place for sitting cross-legged is what is meant.

[20] Sits down:

21 if she sits down on that seat, she commits an offense entailing confession.

22 Lies down:

23 if she lies down on that seat, she commits an offense entailing confession.

24 Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on a seat, she commits an offense entailing confession.

25 If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense.

26 Non-offenses

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.

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PUTTING OUT BEDDING WITHOUT PERMISSION

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns were traveling through the Kosalan country on their way to Sāvatthī, when one evening they arrived at a certain village. There they went to a brahmin family and asked for a place to stay. The brahmin woman told them, "Please wait, venerables, until my husband returns." While they were waiting, the nuns put out bedding, and some sat down on it while others lay down.

2 When the husband returned at night, he said to his wife, "Who are they?"

3 "They are nuns."

4 "Throw out these shaven-headed sluts!", and he had them thrown out of the house.

5 Those nuns then went to Sāvatthī, where they told the nuns what 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?"

6 "It's true, sir."

[7] The Buddha rebuked them … "How could nuns act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

[8] Final ruling
'If a nun visits families at the wrong time, puts out bedding without asking permission of the owners, or has it put out, and then sits down or lies down on it, she commits an offense entailing confession.'"

[9] Definitions
A:

[10] whoever …

[11] Nun:

[12] … 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.

[13] The wrong time:

[14] from sunset until dawn.

[15] A family:

[16] there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

[17] Visits:

[18] goes there.

19 Without asking permission of the owners:

20 not having asked permission of a person in that family who is an owner and who has the authority to give.

21 Bedding:

22 even a spread of leaves.

23 Puts out:

24 she puts it out herself.

25 Has it put out:

26 she has someone else put it out.

27 Sits down:

28 if she sits down on it, she commits an offense entailing confession.

29 Lies down:

30 if she lies down on it, she commits an offense entailing confession.

31 Permutations

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.

32 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.

33 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.

The seventh training rule is finished.

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COMPLAINING WITHOUT REFLECTION

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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 a 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."

2 The nuns of few desires complained and criticized her, "How could a nun complain about someone else because of a misunderstanding and a lack of proper reflection?" ... "Is it true, monks, that a nun did this?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun complains about someone else because of a misunderstanding and a lack of proper reflection, she commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Because of a misunderstanding:

[11] because of wrong understanding.

[12] Because of a lack of proper reflection:

[13] because of wrong reflection.

[14] Someone else:

[15] if she complains about one who is fully ordained, she commits an offense entailing confession.

[16] 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.

17 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.

18 Non-offenses

There is no offense: if she is insane; if she is the first offender.

The eighth training rule is finished.

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CURSING

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, some nuns were unable to find their possessions. They said to the nun Caṇḍakāḷī, "Venerable, have you seen our things?"

2 Caṇḍakāḷī 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!"

3 The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakāḷī curse herself and others, referring to hell and the spiritual life?" ... "Is it true, monks, that the nun Caṇḍakāḷī did this?"

4 "It's true, sir."

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

6 Final ruling

'If a nun curses herself or someone else, referring to hell or the spiritual life, she commits an offense entailing confession.'"

[7] Definitions

A:

[8] whoever …

[9] Nun:

[10] … 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.

[11] Herself:

[12] oneself.

[13] Someone else:

[14] one who is fully ordained. If she curses, referring to hell or the spiritual life, she commits an offense entailing confession.

[15] 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, yet 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, yet she curses them, referring to hell or the spiritual life, she commits an offense entailing confession.

16 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.

16.2 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.

17 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.

The ninth training rule is finished.

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CRYING AND BEATING ONESELF

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī quarreled with the nuns and then cried after repeatedly beating herself. The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakāḷī cry after repeatedly beating herself?" ... "Is it true, monks, that the nun Caṇḍakāḷī did this?"

2 "It's true, sir."

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

4 Final ruling
'If a nun cries after repeatedly beating herself, she commits an offense entailing confession.'"

5 Definitions
A:

6 whoever ...

7 Nun:

8 ... 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.

[9] Herself:

[10] oneself.

[11] 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.

[12] Non-offenses

There is no offense: if she cries, but does not beat herself, because 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.

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BATHING NAKED

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a number of nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers teased them, "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 benefits of both." The nuns felt humiliated.

2 They then went to the nunnery 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:

3 Final ruling

'If a nun bathes naked, she commits an offense entailing confession.'"

4 Definitions

A:

5 whoever ...

6 Nun:

7 ... 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.

8 Bathes naked:

9 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.

10 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.

The first training rule is finished.

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MAKING AN OVERSIZE BATHING ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A bathing robe:

7 wearing it as a sarong, she bathes.

8 Is having made:

9 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 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.

10 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.

11 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.

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.

The second training rule is finished.

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UNSTITCHING A ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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."

2 "If I unstitch it, will you sew it back together?"

3 "Sure."

4 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.

5 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?"

6 "It's true, sir."

7 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:

[8] 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.'"

[9] Definitions

A:

[10] whoever ...

[11] Nun:

[12] ... 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.

[13] A nun's:

[14] another nun's.

[15] Robe:

[16] one of the six kinds of robes.

[17] Unstitching:

[18] she unstitches it herself.

[19] Having it unstitched:

[20] she has someone else unstitch it.

[21] And there were no obstacles:

22 when there is no obstacle.

23 She neither sews:

24 she does not sew it herself.

25 Nor makes any effort to have someone else sew it:

26 she does not ask anyone else.

27 Except if it was no more than four or five days:

28 unless it was no more than four or five days.

29 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.

30 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 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.

31 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.

32 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.

33 Non-offenses

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.

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MOVING ROBES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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?"

2 And they told them what had happened.

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

4 "It's true, sir."

5 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:

6 Final ruling

'If a nun does not move her robes for more than five days, she commits an offense entailing confession.'"

7 Definitions

A:

[8] whoever ...

[9] Nun:

[10] ... 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.

[11] Does not move her robes for more than five days:

[12] 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.

[13] Permutations
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.

[14] 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.

15 Non-offenses

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.

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BORROWING A ROBE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, there was a nun who, after walking for almsfood, spread out her damp robe and entered her dwelling. Another 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 other nun, "How could a nun put on my robe without asking permission?"

2 She told the nuns what had happened, and the nuns of few 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun wears a robe taken on loan, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] A robe taken on loan:

[11] 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.

[12] Permutations
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.

[13] 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.

14 Non-offenses

There is no offense: if the robe has been given to her; if she wears it after asking permission; if her own robe has been stolen; if her 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.

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HINDERING ROBE-CLOTH FOR THE COMMUNITY

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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."

2 She replied, "You're very busy," and she created an obstacle for them.

3 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."

4 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?"

5 "It's true, sir."

6 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:

7 Final ruling

'If a nun creates an obstacle for the community to get robe-cloth, she commits an offense entailing confession.'"

[8] Definitions

A:

[9] whoever …

[10] Nun:

[11] … 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.

[12] The community:

[13] the Sangha of nuns is what is meant.

[14] Robe-cloth:

[15] one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

[16] Creates an obstacle:

[17] 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.

[18] 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.

19 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.

The sixth training rule is finished.

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BLOCKING ROBE-CLOTH DISTRIBUTION

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun blocks a legitimate distribution of robe-cloth, she commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] A legitimate distribution of robe-cloth:

[11] it is distributed by a unanimous Sangha of nuns.

[12] Blocks:

[13] 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.

[14] 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.

[15] 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.

16 Non-offenses

There is no offense: if she blocks it after demonstrating a benefit; if she is insane; if she is the first offender.

The seventh training rule is finished.

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GIVING A ROBE TO A NON-MONASTIC

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] A householder:

[11] anyone who lives at home.

[12] A male wanderer:

[13] any male wanderer apart from Buddhist monks and novice monks.

[14] A female wanderer:

[15] any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

[16] A monastic robe:

[17] a mark has been made is what is meant. If she gives it away, she commits an offense entailing confession.

[18] 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.

The eighth training rule is finished.

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LETTING THE ROBE SEASON EXPIRE

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī 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."

2 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."

3 "We're sorry, but we're not able to give robe-cloth to the Sangha."

4 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?"

5 "It's true, sir."

6 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:

[7] Final ruling

'If a nun lets the robe season expire because of an uncertain expectation of robe-cloth, she commits an offense entailing confession.'"

[8] Definitions

A:

[9] whoever ...

[10] Nun:

[11] ... 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.

[12] An uncertain expectation of robe-cloth:

[13] they have said, "If we're able, then we'll give, then we'll act."

[14] Robe season:

[15] 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.

[16] Lets the robe season expire:

[17] 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.

18 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. If it is an uncertain expectation of robe-cloth, but she is unsure of it, and she lets the robe season expire, she commits an offense of wrong conduct. If it is an uncertain expectation of robe-cloth, but she does not perceive it as such, and she lets the robe season expire, there is no offense.

19 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.

20 Non-offenses

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.

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BLOCKING THE ENDING OF THE ROBE SEASON

✦

1 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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.

2 They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

3 "Monks, I allow you to end the robe season.

4 And it should be done like this. A competent and capable monk should inform the Sangha:

5 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should end the robe season. This is the motion.

6 Please, venerables, I ask the Sangha to listen. The Sangha ends the robe season. Any monk who approves of ending the robe season should remain silent. Any monk who doesn't approve should speak up.

7 The Sangha has made an end of the robe season. The Sangha approves and is therefore silent. I will remember it thus.'"

8 That lay follower then went to the Sangha of nuns and asked 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?"

9 The nuns heard the complaints of that lay follower. The nuns of 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?"

10 "It's true, sir."

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:

12 Final ruling
'If a nun blocks a legitimate ending of the robe season, she commits an offense entailing confession.'"

13 Definitions
A:

14 whoever ...

15 Nun:

16 ... 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.

17 A legitimate ending of the robe season:

18 a unanimous Sangha of nuns brings it to an end.

19 Blocks:

20 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.

21 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.

22 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.

23 Non-offenses
There is no offense: if she can show a benefit in blocking it; if she is insane; if she is the first offender.

The tenth training rule is finished.

The third subchapter on nakedness is finished.

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LYING ON THE SAME BED

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If two nuns lie down on the same bed, they commit an offense entailing confession.'"

6 Definitions

Two:

7 whoever ...

8 Nuns:

9 fully ordained is what is meant.

10 If two lie down on the same bed:

11 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.

12 Non-offenses

There is no offense: if, when one is lying down, the other sits down; if both sit down together; if they are insane; if they are the first offenders.

The first training rule is finished.

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LYING ON THE SAME SHEET

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If two nuns lie down on the same sheet and under the same cover, they commit an offense entailing confession.'"

6 Definitions

Two:

7 whoever ...

8 Nuns:

[9] fully ordained is what is meant.

[10] If two lie down on the same sheet and under the same cover:

[11] if they spread out just the one and cover themselves with just the one, they commit an offense entailing confession.

[12] 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.

[13] 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.

[14] 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.

15 Non-offenses

There is no offense: if they make a partition and then lie down; if they are insane; if they are the first offenders.

The second training rule is finished.

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MAKING A NUN ILL AT EASE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun intentionally makes a nun ill at ease, she commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] A nun:

[11] another nun.

[12] Intentionally:

[13] knowing, perceiving, having intended, having decided, she transgresses.

[14] Makes ill at ease:

[15] 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.

[16] 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 confes-

sion. 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.

17 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 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.

18 Non-offenses

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.

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NOT NURSING A DISCIPLE

✦

1 Origin story

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

2 The nuns of few desires complained and criticized her, "How 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?"

3 "It's true, sir."

4 The Buddha rebuked her ... "How could the nun Thullanandā not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

5 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.'"

6 Definitions

A:

7 whoever ...

8 Nun:

[9] ... 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.

[10] Suffering:

[11] sick is what is meant.

[12] Disciple:

[13] a student is what is meant.

[14] Neither nurses:

[15] does not herself nurse her.

[16] Nor makes any effort to have someone else nurse her:

[17] she does not ask anyone else.

[18] 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.

[19] Non-offenses

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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EVICTING A NUN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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 Thullanandā: "If you would give me a dwelling place, I would come to Sāvatthī." Thullanandā replied, "Please come; I'll give you one."

2 Bhaddā Kāpilānī then traveled from Sāketa to Sāvatthī, and Thullanandā gave her a dwelling place. At that time 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.

2.2 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 anger she threw Bhaddā Kāpilānī out of that dwelling place.

3 The nuns of few desires complained and criticized her, "How 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?"

4 "It's true, sir."

5 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:

6 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.'"

7 Definitions
A:

8 whoever ...

9 Nun:

10 ... 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.

11 To a nun:

12 to another nun.

13 A dwelling place:

14 one that has a door is what is meant.

15 Gives:

16 she gives it herself.

17 In anger:

18 discontent, having hatred, hostile.

19 Throws out:

20 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.

21 Has thrown out:

22 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.

23 Permutations
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.

24 If she throws out one of her requisites, or she has it thrown out, she commits an offense of wrong conduct. If she throws her out or has her thrown out from a dwelling place without a door, she commits an offense

of wrong conduct. If she throws out one of her requisites from a dwelling place without a door, or she has it thrown out, she commits an offense of wrong conduct.

25 If she throws out one who is not fully ordained, or she has her thrown out, from a dwelling place with or without a door, she commits an offense of wrong conduct. If she throws out one of her requisites from that place, or she has it thrown out, she commits an offense of wrong conduct.

26 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.

27 Non-offenses

There is no offense: if she throws out, or has thrown out, one who is shameless; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, one who is insane; if she throws out, or has thrown out, a requisite 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.

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SOCIALIZING WITH A HOUSEHOLDER

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī was socializing with householders and their offspring.

2 The nuns of few desires complained and criticized her, "How can Venerable Caṇḍakāḷī socialize with householders and their offspring?" ... "Is it true, monks, that the nun Caṇḍakāḷī does this?"

3 "It's true, sir."

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

5 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." 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.'"

6 Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] Socializing:

[11] she socializes with improper bodily and verbal actions.

[12] A householder:

[13] anyone who lives at home.

[14] A householder's offspring:

[15] whoever is an offspring or a sibling.

[16] Her:

[17] the nun who is socializing.

[18] The nuns:

[19] other nuns who see it or hear about it. They should correct her like this:

[20] "Venerable, don't socialize with householders or householders' offspring. Be secluded, venerable. The Sangha praises seclusion for the sisters."

[21] 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.

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

23 "Venerable, don't socialize with householders or householders' offspring. Be secluded, venerable. The Sangha praises seclusion for the sisters."

24 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.

25 Should press her:

26 "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

27 '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 the nun so-and-so to make her stop. This is the motion.

28 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 the nun so-and-so to make her stop. Any nun who approves of pressing the nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up.

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

30 The Sangha has pressed the nun so-and-so to make her stop. The Sangha approves and is therefore silent. I will remember it thus.'"

31 After the motion, she commits an offense of wrong conduct. 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.

32 Permutations

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

33 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.

34 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.

The sixth training rule is finished.

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WANDERING WITHIN THE COUNTRY

✦

1 Origin story

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

2 The nuns of few desires complained and criticized them, "How can nuns go wandering without a group of travelers where it's considered risky and dangerous within their own country?" ... "Is it true, monks, that nuns do this?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] Within her own country:

[11] in the country where she is living.

[12] Risky:

[13] a place has been seen along that road where criminals are camping, eating, standing, sitting, or lying down.

[14] Dangerous:

[15] criminals have been seen along that road, injuring, robbing, or beating people.

[16] Without a group of travelers:

[17] in the absence of a group of travelers.

[18] Goes wandering:

[19] when the inhabited areas are a chicken's flight apart, then for every next inhabited area 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.

20 Non-offenses

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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WANDERING OUTSIDE THE COUNTRY

✦

1 Origin story

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

2 The nuns of few desires complained and criticized them, "How can nuns go wandering without a group of travelers where it's considered risky and dangerous outside their own country?" ... "Is it true, monks, that nuns do this?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] Outside her own country:

[11] in any country apart from the one where she is living.

[12] Risky:

[13] a place has been seen along that road where criminals are camping, eating, standing, sitting, or lying down.

[14] Dangerous:

[15] criminals have been seen along that road, injuring, robbing, or beating people.

[16] Without a group of travelers:

[17] in the absence of a group of travelers.

[18] Goes wandering:

[19] when the inhabited areas are a chicken's flight apart, then for every next inhabited area 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.

20 Non-offenses

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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WANDERING DURING THE RAINY SEASON

✦

1 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."

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun goes wandering during the rainy season, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 During the rainy season:

11 not having stayed put for the first three or the last three months of the rainy season.

12 Goes wandering:

13 when the inhabited areas are a chicken's flight apart, then for every next inhabited area 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.

14 Non-offenses

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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NOT WANDERING AFTER THE RAINY SEASON

✦

1 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."

2 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:

3 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.'"

4 Definitions

A:

5 whoever ...

[6] Nun:

[7] ... 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.

[8] Who has completed the rainy-season residence:

[9] who has completed the first three or the last three months of the rainy-season residence.

[10] 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.

[11] Non-offenses
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.

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VISITING PLACES OF PLEASURE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, artwork had been installed in the gallery in King Pasenadi of Kosala's park. Many people visited the gallery, as did the nuns from the group of six. People complained and criticized them, "How can nuns visit a gallery? They're just like householders who indulge in worldly pleasures!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun visits a royal house or a gallery or a park or a garden or a lotus pond, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 … 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.

10 A royal house:

11 wherever one has been built for a king to entertain and enjoy himself.

12 A gallery:

13 wherever one has been built for people to entertain and enjoy themselves.

14 A park:

15 wherever one has been made for people to entertain and enjoy themselves.

16 A garden:

17 wherever one has been made for people to entertain and enjoy themselves.

18 A lotus pond:

19 wherever one has been made for people to entertain and enjoy themselves.

20 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.

21 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.

22 Non-offenses

There is no offense: if she sees it while remaining in a monastery; if she sees it while coming or going; if she goes when there is something to be done and then sees it; if there is an emergency; if she is insane; if she is the first offender.

The first training rule is finished.

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USING LUXURIOUS FURNITURE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun uses a high or luxurious couch, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

[9] ... 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.

[10] A high couch:

[11] one that is oversize is what is meant.

[12] A luxurious couch:

[13] one decorated with images of predatory animals.

[14] Uses:

[15] if she sits down or lies down on it, she commits an offense entailing confession.

[16] 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.

The second training rule is finished.

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SPINNING YARN

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling
'If a nun spins yarn, she commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

8 Nun:

9 ... 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.

10 Yarn:

11 there are six kinds of yarn: linen, cotton, silk, wool, sunn hemp, and hemp.

12 Spins:

13 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.

14 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.

The third training rule is finished.

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SERVING HOUSEHOLDERS

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī 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?"

2 "It's true, sir."

3 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:

4 Final ruling
'If a nun provides services for a householder, she commits an offense entailing confession.'"

5 Definitions
A:

6 whoever ...

7 Nun:

8 ... 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.

9 Services for a householder:

10 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.

11 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.

The fourth training rule is finished.

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NOT RESOLVING A LEGAL ISSUE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 By a nun:

11 by another nun.

12 A legal issue:

13 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.

14 To resolve a legal issue:

15 to make a decision on a legal issue.

16 Then, if there were no obstacles:

17 when there is no obstacle.

18 Neither resolves it:

19 she does not resolve it herself.

20 Nor makes any effort to resolve it:

21 she does not ask anyone else.

22 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.

23 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.

24 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.

25 Non-offenses

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.

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GIVING FOOD TO A NON-MONASTIC

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was personally giving food to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!"

2 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā personally give food to householders?" ... "Is it true, monks, that the nun Thullanandā does this?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] A householder:

[11] anyone who lives at home.

[12] A male wanderer:

[13] any male wanderer apart from Buddhist monks and novice monks.

[14] A female wanderer:

[15] any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

[16] Fresh food:

[17] apart from the five cooked foods and water and tooth cleaners, the rest is called “fresh food”.

[18] Cooked food:

[19] there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

[20] Gives:

21 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.

22 Non-offenses

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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NOT RELINQUISHING A COMMUNAL ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā did not relinquish the communal robe, but continued using it. Other menstruating nuns did not get to use it.

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

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun does not relinquish a communal robe, but continues to use it, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 A communal robe:

11 it is given specifically for the use of menstruating nuns.

12 Does not relinquish, but continues to use it:

13 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.

14 Permutations
If it has not been relinquished, and she perceives that it has not, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she uses it, she commits an offense entailing confession.

15 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.

16 Non-offenses
There is no offense: if she relinquishes it and then uses it; if she uses it again at the next turn; if there are no other menstruating nuns; if her robe

has been stolen; if her robe has been lost; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

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NOT RELINQUISHING A LODGING

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Thullanandā went wandering without first relinquishing her lodging. Soon afterwards her lodging caught fire. Some nuns said, "Come, venerables, let's remove her things." But others replied, "No, let's not. She'll just make us responsible for anything that gets lost."

2 When Thullanandā returned to her lodging, she asked the nuns, "Venerables, I hope you removed my things?"

3 "No, we didn't."

4 Thullanandā complained and criticized them, "How could the nuns not remove the contents when a lodging is burning?"

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

6 "It's true, sir."

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:

8 Final ruling

'If a nun goes wandering without relinquishing her lodging, she commits an offense entailing confession.'"

[9] Definitions

A:

[10] whoever …

[11] Nun:

[12] … 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.

[13] Lodging:

[14] one with a door is what is meant.

[15] Goes wandering without relinquishing:

[16] 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.

[17] Permutations

If it has not been relinquished, and she perceives that it has not, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she goes, she commits an offense entailing confession.

[18] 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.

19 Non-offenses

There is no offense: if she relinquishes it and then goes; if there is an obstacle; if she searches, but is unable to find anyone to relinquish it to; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

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STUDYING WORLDLY SUBJECTS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were studying worldly subjects. People complained and criticized them, "How can the nuns study worldly subjects? They're just like householders who indulge in worldly pleasures!"

2 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" ... "Is it true, monks, that those nuns do this?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun studies worldly subjects, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 Worldly subjects:

11 whatever is external to the Buddha's Teaching, not connected with the goal.

12 Learns:

13 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.

14 Non-offenses
There is no offense: if she learns writing; if she learns protective verses; 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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TEACHING WORLDLY SUBJECTS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were teaching worldly subjects. People complained and criticized them, "How can the nuns teach worldly subjects? They're just like householders who indulge in worldly pleasures!"

2 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" ... "Is it true, monks, that those nuns do this?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun teaches worldly subjects, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 … 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.

10 Worldly subjects:

11 whatever is external to the Buddha's Teaching, not connected with the goal.

12 Teaches:

13 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.

14 Non-offenses
There is no offense: if she teaches writing; if she teaches protective verses; 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 galleries is finished.

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ENTERING A MONKS' MONASTERY

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a number of monks dressed only in sarongs were making robes in a certain village monastery. Nuns entered that monastery without asking permission and approached those monks. The monks complained and criticized them, "How can nuns enter a monastery without asking permission?" ... "Is it true, monks, that nuns did that?"

2 "It's true, sir."

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

4 First preliminary ruling

'If a nun enters a monastery without asking permission, she commits an offense entailing confession.'"

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

6 Second substory

Soon afterwards those monks left that monastery. But even though the nuns had heard that the monks had left, they did not go there. Soon the monks returned. When the nuns heard that this was the case, they asked permission and then entered that monastery. They approached the monks

and bowed down to them. The monks then said to them, "Sisters, why didn't you sweep the monastery, or put out water for drinking or water for washing?"

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."

8 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:

9 Second preliminary ruling
'If a nun, when a monk is available, enters a monastery without asking permission, she commits an offense entailing confession.'"

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

11 Third substory
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?"

12 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:

13 Final ruling

'If a nun, knowing that there are monks in a monastery, enters it without asking permission, she commits an offense entailing confession.'"

14 Definitions

A:

15 whoever ...

16 Nun:

17 ... 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.

18 Knowing:

19 she knows it by herself or others have told her or they have told her.

20 There are monks in a monastery:

21 even where monks stay at the foot of a tree.

22 Enters it without asking permission:

23 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.

24 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.

25 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.

26 Non-offenses

There is no offense: if she enters after asking permission of an available monk; if, when there is no available monk, she enters without asking permission; if she goes while looking at the head of a nun in front of her; 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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ABUSING A MONK

✦

1 Origin story

At one time when the Buddha was staying in the house with the peaked roof in the Great Wood near Vesālī, Venerable Upāli'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.

2 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 Upāli what was happening, and he in turn told Venerable Kappita.

2.2 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.

3 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?"

4 When they heard it was Venerable Upāli, they abused him, "How could this barber, this dirt remover of inferior caste, spoil our plan?"

5 The nuns of few desires complained and criticized them, "How could the nuns from the group of six abuse Venerable Upāli?" ... "Is it true, monks, that those nuns did this?"

6 "It's true, sir."

7 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:

8 Final ruling
'If a nun abuses or reviles a monk, she commits an offense entailing confession.'"

9 Definitions
A:

10 whoever ...

11 Nun:

12 ... 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.

13 A monk:

14 one who is fully ordained.

15 Abuses:

16 if she abuses with the ten kinds of abuse or with any one of them, she commits an offense entailing confession.

17 Reviles:

18 if she induces fear, she commits an offense entailing confession.

19 Permutations

If he is fully ordained, and she perceives him as such, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she abuses or reviles him, she commits an offense entailing confession.

20 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.

21 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.

The second training rule is finished.

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REVILING THE COMMUNITY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakāḷī 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.

2 Soon afterwards when Thullanandā went to a village on some business, the Sangha of nuns took the opportunity to eject Caṇḍakāḷī for not recognizing an offense. When Thullanandā had finished her business, she returned to Sāvatthī.

2.2 As she was approaching, Caṇḍakāḷī 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."

3 "But how is it, venerable, that you don't have a protector?"

4 "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."

5 “They are incompetent fools! They don’t understand legal procedures, nor what makes them fail or succeed.” And being furious, she reviled the community.

6 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?”

7 “It’s true, sir.”

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

9 Final ruling
‘If a furious nun reviles the community, she commits an offense entailing confession.’”

10 Definitions
A:

11 whoever …

12 Nun:

13 … 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.

14 Furious:

15 angry is what is meant.

16 The community:

17 the Sangha of nuns is what is meant.

18 Reviles:

19 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.

20 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.

The third training rule is finished.

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EATING MORE AFTER REFUSING AN OFFER

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the nuns for a meal. When the nuns had finished and refused an offer to eat more, they went to their respective families, where some ate and others got almsfood and left.

2 Soon afterwards that brahmin said this to his neighbors, "I have satisfied the nuns. Come, and I'll satisfy you, too."

3 "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."

4 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?"

5 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 offer to eat more, and then eat elsewhere?" ... "Is it true, monks, that nuns did this?"

6 "It's true, sir."

7 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:

[8] Final ruling

'If a nun, who has been invited to a meal, refuses an offer to eat more, and then eats fresh or cooked food, she commits an offense entailing confession.'"

[9] Definitions

A:

[10] whoever ...

[11] Nun:

[12] ... 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.

[13] Who has been invited:

[14] who has been invited to eat any of the five cooked foods.

[15] Refuses an offer to eat more:

[16] there is eating; there is cooked food; they stand within arm's reach; there is an offering; there is a refusal.

[17] Fresh food:

[18] 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".

[19] Cooked food:

20 there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful swallowed, she commits an offense entailing confession.

21 Permutations

If she has been invited, and she perceives that she has, and she eats fresh or cooked food, she commits an offense entailing confession. If she has been invited, but she is unsure of it, and she eats fresh or cooked food, she commits an offense entailing confession. If she has has been invited, but she does not perceive that she has, and she eats fresh or cooked food, she commits an offense entailing confession.

22 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 swallowed, she commits an offense of wrong conduct.

23 Non-offenses

There is no offense: if she has been invited, but has not refused an offer to eat more; 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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BEING STINGY WITH FAMILIES

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain nun there was walking for almsfood along a street. She then went to a certain family where she sat down on the prepared seat. The people there gave her a meal and said, "Venerable, other nuns may come too." Then that nun thought, "What can I do so that other nuns don't come?" And she went up to other nuns and said, "Venerables, in such-and-such a place there are malicious dogs, a fierce ox, and it's muddy. Don't go there."

2 Another nun, too, went to that family while walking for almsfood along that street. She sat down on the prepared seat and the people there gave her a meal. They then asked her, "Venerable, why don't the nuns come here?"

3 And she told them what had happened.

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

5 "It's true, sir."

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

[7] Final ruling

'If a nun keeps a family to herself, she commits an offense entailing confession.'"

[8] Definitions

A:

[9] whoever ...

[10] Nun:

[11] ... 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.

[12] A family:

[13] there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

[14] Keeps for herself:

[15] 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.

16 Non-offenses

There is no offense: if she is not keeping a family to herself, but describes the drawbacks as they are; if she is insane; if she is the first offender.

The fifth training rule is finished.

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SPENDING THE RAINY SEASON APART FROM MONKS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvatthī. The nuns there asked them, "Venerables, where did you spend the rains residence? We hope the instruction was effective?"

2 "There were no monks there. So how could the instruction be effective?"

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

4 "It's true, sir."

5 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:

6 Final ruling

'If a nun spends the rainy-season residence in a monastery without monks, she commits an offense entailing confession.'"

7 Definitions

A:

8 whoever ...

9 Nun:

10 ... 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.

11 A monastery without monks:

12 she is not able to go to the instruction or to a formal meeting of the community. If she thinks, "I'll stay here for the rainy-season residence," and she prepares a dwelling, sets out water for drinking and water for washing, and sweeps the yard, she commits an offense of wrong conduct. At dawn, she commits an offense entailing confession.

13 Non-offenses

There is no offense: if the monks who entered the rainy-season residence there depart or disrobe or die or join another religion or sect; 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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NOT DOING THE INVITATION CEREMONY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvatthī. The nuns there asked them, "Venerables, where did you spend the rains residence? Where did you invite the Sangha of monks for correction?"

2 "We didn't invite the Sangha of monks for correction."

3 The nuns of few desires complained and criticized them, "How could nuns who have completed the rains residence not invite the Sangha of monks for correction?" ... "Is it true, monks, that nuns didn't do this?"

4 "It's true, sir."

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

6 Final ruling

'If a nun who has completed the rainy-season residence does not invite correction from both Sanghas in regard to three things—what has been seen, heard, or suspected—she commits an offense entailing confession.'"

7 Definitions

A:

[8] whoever …

[9] Nun:

[10] … 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.

[11] Who has completed the rainy-season residence:

[12] 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.

[13] Non-offenses
There is no offense: if there is an obstacle; if she searches, but does not find anyone to invite for correction; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

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NOT GOING TO THE INSTRUCTION

✦

1 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 nunnery 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."

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

3 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?"

4 "It's true, sir."

5 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:

6 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.'"

7 Definitions

A:

8 whoever ...

[9] Nun:

[10] ... 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.

[11] The instruction:

[12] the eight important principles.

[13] The community:

[14] joint legal procedures, a joint recitation, the same training. 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.

[15] Non-offenses
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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NOT SEEKING THE INSTRUCTION

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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?"

2 "It's true, sir."

3 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:

4 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.'"

5 Definitions

Every half-month:

6 every observance day.

7 The observance day:

8 there are two observance days: the fourteenth and the fifteenth day of the lunar half-month.

9 The instruction:

10 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.

11 Non-offenses

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.

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GETTING MEDICAL TREATMENT FROM A MAN

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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.

2 And she told them what had happened.

3 The nuns of few desires complained and criticized her, "How could a nun be alone with a man and have him rupture an abscess growing on the lower part of her body?" ... "Is it true, monks, that a nun did this?"

4 "It's true, sir."

5 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:

6 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.'"

7 Definitions
A:

[8] whoever …

[9] Nun:

[10] … 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.

[11] The lower part of the body:

[12] below the navel and above the knees.

[13] Situated:

[14] situated there.

[15] An abscess:

[16] any kind of abscess.

[17] A wound:

[18] any kind of sore.

[19] Without getting permission:

[20] without having asked permission.

[21] The Sangha:

[22] the Sangha of nuns is what is meant.

[23] A group:

[24] several nuns is what is meant.

[25] A man:

26 a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of raping.

27 With:

28 together.

29 Alone:

30 just the man and the nun.

31 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.

31.2 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.

31.3 If she tells him, "Unwrap it," she commits an offense of wrong conduct. When it has been unwrapped, she commits an offense entailing confession.

32 Non-offenses

There is no offense: if she gets permission and then has it ruptured, split open, washed, anointed, bandaged, or unwrapped; if she has a female companion who understands; if she is insane; if she is the first offender.

The tenth training rule is finished.

The sixth subchapter on monasteries is finished.

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ORDAINING A PREGNANT WOMAN

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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."

2 People complained and criticized them, "How could the nuns give the full admission to a pregnant woman?"

3 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?"

4 "It's true, sir."

5 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:

6 Final ruling
'If a nun gives the full admission to a pregnant woman, she commits an offense entailing confession.'"

7 Definitions
A:

8 whoever ...

9 Nun:

10 ... 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.

11 A pregnant woman:

12 a woman with child is what is meant.

13 Gives the full admission:

14 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. 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.

15 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.

16 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.

17 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.

The first training rule is finished.

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ORDAINING A BREASTFEEDING WOMAN

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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 could the nuns give the full admission to a woman who is breastfeeding?"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling
'If a nun gives the full admission to a woman who is breastfeeding, she commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] A woman who is breastfeeding:

[11] she is a mother or a wet-nurse.

[12] Gives the full admission:

[13] 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. 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.

[14] Permutations
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.

15 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.

16 Non-offenses

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 does not perceive her as such; if she is insane; if she is the first offender.

The second training rule is finished.

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ORDAINING AN UNTRAINED CANDIDATE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 "Monks, approval is required for a trainee nun to train for two years in the six rules.

6 And it should be given like this.

7 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:

8 ‘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.

9 A competent and capable nun should then inform the Sangha:

10 ‘Please, venerables, I ask the Sangha to listen. The trainee nun so-and-so is asking the Sangha for approval to train for two years in the six rules under venerable so-and-so. If the Sangha is ready, it should give approval to the trainee nun so-and-so to train for two years in the six rules. This is the motion.

11 Please, venerables, I ask the Sangha to listen. The trainee nun so-and-so is asking the Sangha for approval to train for two years in the six rules under venerable so-and-so. The Sangha gives approval to the trainee nun so-and-so to train for two years in the six rules. Any nun who approves of giving approval to the trainee nun so-and-so to train for two years in the six rules should remain silent. Any nun who doesn’t approve should speak up.

12 The Sangha has given approval to the trainee nun so-and-so to train for two years in the six rules. The Sangha approves and is therefore silent. I will remember it thus.’

13 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.'"

14 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:

15 Final ruling
'If a nun gives the full admission to a trainee nun who has not trained for two years in the six rules, she commits an offense entailing confession.'"

16 Definitions
A:

17 whoever ...

18 Nun:

19 ... 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.

20 Two years:

21 two twelve-month periods.

22 Who has not trained:

23 the training has not been given to her, or the training has been given to her, but she has failed in it.

24 Gives the full admission:

25 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. 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.

26 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.

27 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.

[28] Non-offenses

There is no offense: if she gives the full admission to a trainee nun who has trained for two years in the six rules; if she is insane; if she is the first offender.

The third training rule is finished.

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ORDAINING A TRAINED CANDIDATE WITHOUT APPROVAL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had trained for two years in the six rules, 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."

2 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?"

3 "It's true, sir."

4 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:

5 "Monks, approval is required for the full admission of a trainee nun who has trained for two years in the six rules.

6 And it should be given like this.

7 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:

8 '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.'

9 And she should ask a second and a third time.

10 A competent and capable nun should then inform the Sangha:

11 'Please, venerables, I ask the Sangha to listen. The trainee nun so-and-so, who has trained under venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. If the Sangha is ready, it should give approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. This is the motion.

12 Please, venerables, I ask the Sangha to listen. The trainee nun so-and-so, who has trained under venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted.

12.2 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.

13 The Sangha has given approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. The Sangha approves and is therefore silent. I will remember it thus.'"

14 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:

15 Final ruling
'If a nun gives the full admission to a trainee nun 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.'"

16 Definitions
A:

17 whoever …

18 Nun:

19 … 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.

20 Two years:

21 two twelve-month periods.

22 Who has trained:

23 who has trained in the six rules.

24 Who has not been approved:

25 approval to be fully admitted has not been given through a legal procedure consisting of one motion and one announcement.

[26] Gives the full admission:

[27] 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. 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.

[28] 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.

[29] 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.

30 Non-offenses

There is no offense: if she gives the full admission to a trainee nun who has trained for two years in the six rules and who has been approved by the Sangha; if she is insane; if she is the first offender.

The fourth training rule is finished.

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ORDAINING A MARRIED GIRL UNDER TWELVE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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.

2 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?"

3 "It's true, sir."

4 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.

4.2 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:

[5] 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Who is less than twelve years old:

[11] who has not reached twelve years of age.

[12] A married girl:

[13] one who has gone to the place of a man is what is meant.

[14] Gives the full admission:

[15] 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. 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.

16 Permutations

If the girl is less than twelve years old, and the nun perceives her as less, yet she gives her the full admission, she commits an offense entailing confession. If the girl is less than twelve years old, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twelve years old, but the nun perceives her as more, and she gives her the full admission, there is no offense.

17 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.

18 Non-offenses

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.

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ORDAINING AN UNTRAINED MARRIED GIRL

✦

1 Origin story

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

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

3 "It's true, sir."

4 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:

5 "Monks, approval is required for a married girl who is more than twelve years old to train for two years in the six rules.

6 And the approval is to be given like this.

7 After approaching the Sangha of nuns, that married girl who is 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:

8 'Venerables, I, so-and-so, a married girl who is more than twelve years old, am training under venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.'

9 And she should ask a second and a third time.

10 A competent and capable nun should then inform the Sangha:

11 'Please, venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old, is asking the Sangha for approval to train for two years in the six rules under venerable so-and-so. 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 for two years in the six rules. This is the motion.

12 Please, venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old, is asking the Sangha for approval to train for two years in the six rules under venerable so-and-so. The Sangha gives approval to the married girl so-and-so, who is more than twelve years old, to train for two years in the six rules.

12.2 Any nun who approves of giving approval to the married girl so-and-so, who is more than twelve years old, to train for two years in the six rules should remain silent. Any nun who doesn't approve should speak up.

13 The Sangha has given approval to the married girl so-and-so, who is more than twelve years old, to train for two years in the six rules. The Sangha approves and is therefore silent. I will remember it thus.'

14 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.'"

15 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:

16 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 for two years in the six rules, she commits an offense entailing confession.'"

17 Definitions
A:

18 whoever ...

19 Nun:

20 ... 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.

21 Who is more than twelve years old:

22 who has reached twelve years of age.

23 A married girl:

24 one who has gone to the place of a man is what is meant.

25 Two years:

26 two twelve-month periods.

27 Who has not trained:

28 the training has not been given to her, or the training has been given to her, but she has failed in it.

29 Gives the full admission:

30 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. 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.

31 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.

32 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.

33 Non-offenses

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 for two years in the six rules; if she is insane; if she is the first offender.

The sixth training rule is finished.

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ORDAINING A TRAINED MARRIED GIRL WITHOUT APPROVAL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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 for two years in the six rules, 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."

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

3 "It's true, sir."

4 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:

5 "Monks, approval is required for the full admission of a married girl who is more than twelve years old and who has trained for two years in the six rules.

6 And it should be given like this.

7 After approaching the Sangha of nuns, that married girl who is 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:

8 'Venerables, I, 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, ask the Sangha for approval to be fully admitted.' And she should ask a second and a third time.

9 A competent and capable nun should then inform the Sangha:

10 'Please, venerables, I ask the Sangha to listen. 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, 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, to be fully admitted. This is the motion.

11 Please, venerables, I ask the Sangha to listen. 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, is asking the Sangha for approval to be fully admitted.

11.2 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, 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, to be fully admitted should remain silent. Any nun who doesn't approve should speak up.

12 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, to be fully admitted. The Sangha approves and is therefore silent. I will remember it thus.'"

13 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:

14 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.'"

15 Definitions

A:

16 whoever ...

17 Nun:

18 ... 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.

19 Who is more than twelve years old:

20 who has reached twelve years of age.

21 A married girl:

22 one who has gone to the place of a man is what is meant.

23 Two years:

24 two twelve-month periods.

25 Who has trained:

26 who has trained in the six rules.

27 Who has not been approved:

28 approval to be fully admitted has not been given through a legal procedure consisting of one motion and one announcement.

29 Gives the full admission:

30 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. 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.

31 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.

32 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.

33 Non-offenses

There is no offense: if she gives the full admission to a married girl who is more than twelve years old, who has trained for two years in the six rules, and who has been approved by the Sangha; if she is insane; if she is the first offender.

The seventh training rule is finished.

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NOT GUIDING A DISCIPLE AFTER ORDINATION

✦

[1] Origin story

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

[2] The nuns of few desires complained and criticized her, "How 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?"

[3] "It's true, sir."

[4] 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:

[5] 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 commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] A disciple:

[11] a student is what is meant.

[12] Gives the full admission:

[13] gives the full ordination.

[14] Two years:

[15] two twelve-month periods.

[16] Neither guides her:

[17] she does not herself guide her—through recitation, through questioning, through instruction, through teaching.

[18] Nor has her guided:

[19] 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.

[20] Non-offenses
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.

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NOT FOLLOWING A MENTOR

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 Who gave her the full admission:

11 who gave her the full ordination.

12 The mentor:

13 the preceptor is what is meant.

14 Two years:

15 two twelve-month periods.

16 Does not follow:

17 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.

18 Non-offenses
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.

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NOT SENDING AWAY A NEW DISCIPLE

✦

1 Origin story

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

2 The nuns of few desires complained and criticized her, "How 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?"

3 "It's true, sir."

4 The Buddha rebuked her ... "How could the nun Thullanandā not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

5 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.'"

6 Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Disciple:

[11] student is what is meant.

[12] Gives the full admission:

[13] gives the full ordination.

[14] Neither sends her away:

[15] she does not herself send her away.

[16] Nor has her sent away:

[17] 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.

18 Non-offenses

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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ORDAINING AN UNMARRIED WOMAN UNDER TWENTY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried women 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.

2 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried women less than twenty years old?" ... "Is it true, monks, that nuns do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "How can nuns do this? An unmarried woman 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.

4.2 But an unmarried woman 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:

[5] Final ruling

'If a nun gives the full admission to an unmarried woman who is less than twenty years old, she commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Who is less than twenty years old:

[11] who has not reached twenty years of age.

[12] An unmarried woman:

[13] a novice nun is what is meant.

[14] Gives the full admission:

[15] 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. 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.

16 Permutations

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

17 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 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.

18 Non-offenses

There is no offense: if she gives the full admission to a girl less than 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.

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ORDAINING AN UNTRAINED UNMARRIED WOMAN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried women 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.

2 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried women 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?"

3 "It's true, sir."

4 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:

5 "Monks, approval is required for an unmarried woman who is eighteen years old to train for two years in the six rules.

6 And the approval is to be given like this.

7 After approaching the Sangha of nuns, that unmarried woman 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:

8 'Venerables, I, so-and-so, an unmarried woman 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.'

9 And she should ask a second and a third time.

10 A competent and capable nun should then inform the Sangha:

11 'Please, venerables, I ask the Sangha to listen. The unmarried woman so-and-so, who is eighteen years old, is asking the Sangha for approval to train for two years in the six rules under venerable so-and-so. If the Sangha is ready, it should give approval to the unmarried woman so-and-so, who is eighteen years old, to train for two years in the six rules. This is the motion.

12 Please, venerables, I ask the Sangha to listen. The unmarried woman so-and-so, who is eighteen years old, is asking the Sangha for approval to train for two years in the six rules under venerable so-and-so. The Sangha gives approval to the unmarried woman so-and-so, who is eighteen years old, to train for two years in the six rules.

12.2 Any nun who approves of giving approval to the unmarried woman so-and-so, who is eighteen years old, to train for two years in the six rules should remain silent. Any nun who doesn't approve should speak up.

13 The Sangha has given approval to the unmarried woman so-and-so, who is eighteen years old, to train for two years in the six rules. The Sangha approves and is therefore silent. I will remember it thus.'

14 That unmarried woman who is eighteen 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.'"

15 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:

16 Final ruling
'If a nun gives the full admission to an unmarried woman who is more than twenty years old, but who has not trained for two years in the six rules, she commits an offense entailing confession.'"

17 Definitions
A:

18 whoever ...

19 Nun:

20 ... 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.

21 Who is more than twenty years old:

22 who has reached twenty years of age.

23 An unmarried woman:

24 a novice nun is what is meant.

25 Two years:

26 two twelve-month periods.

27 Who has not trained:

28 the training has not been given to her, or the training has been given to her, but she has failed in it.

29 Gives the full admission:

30 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. 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.

31 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.

32 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.

33 Non-offenses

There is no offense: if she gives the full admission to an unmarried woman who is more than twenty years old, and who has trained for two years in the six rules; if she is insane; if she is the first offender.

The second training rule is finished.

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ORDAINING A TRAINED UNMARRIED WOMAN WITHOUT APPROVAL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried women who were more than twenty years old and who had trained for two years in the six rules, 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."

2 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried women 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?"

3 "It's true, sir."

4 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:

5 “Monks, approval is required for the full admission of an unmarried woman who is more than twenty years old and who has trained for two years in the six rules.

6 And it should be given like this.

7 After approaching the Sangha of nuns, that unmarried woman 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:

8 ‘Venerables, I, the unmarried woman 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.’

9 And she should ask a second and a third time.

10 A competent and capable nun should then inform the Sangha:

11 ‘Please, venerables, I ask the Sangha to listen. The unmarried woman 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 woman 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.

12 Please, venerables, I ask the Sangha to listen. The unmarried woman 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.

12.2 The Sangha gives approval for the unmarried woman 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.

12.3 Any nun who approves of giving approval for the unmarried woman 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.

13 The Sangha has given approval for the unmarried woman 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 will remember it thus.'"

14 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:

15 Final ruling

'If a nun gives the full admission to an unmarried woman 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.'"

16 Definitions

A:

17 whoever ...

18 Nun:

19 ... 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.

20 Who is more than twenty years old:

21 who has reached twenty years of age.

22 An unmarried woman:

23 a novice nun is what is meant.

24 Two years:

25 two twelve-month periods.

26 Who has trained:

27 who has trained in the six rules.

28 Who has not been approved:

29 approval to be fully admitted has not been given through a legal procedure consisting of one motion and one announcement.

30 Gives the full admission:

31 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. 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.

32 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.

33 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.

34 Non-offenses

There is no offense: if she gives the full admission to an unmarried woman who is more than twenty years old, who has trained for two years in the six rules, and who has been approved by the Sangha; if she is insane; if she is the first offender.

The third training rule is finished.

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GIVING ORDINATION WHILE UNDER TWELVE YEARS' SENIORITY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun who has less than twelve years of seniority gives the full admission, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] Who has less than twelve years of seniority:

[11] who has not reached twelve years of seniority.

[12] Gives the full admission:

[13] 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. 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.

[14] 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.

The fourth training rule is finished.

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GIVING ORDINATION WITHOUT APPROVAL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 "Monks, approval is required for a nun who has twelve years of seniority to give the full admission.

6 And the approval is to be given like this.

7 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:

8 'Venerables, I, the nun so-and-so who has twelve years of seniority, ask the Sangha for approval to give the full admission.'

9 And she should ask a second and a third time.

10 The Sangha should then decide whether that nun is competent and has a sense of conscience.

11 If she is ignorant and shameless, approval should not be given.

12 If she is ignorant but has a sense of conscience, approval should not be given.

13 If she is competent but shameless, approval should not be given.

14 If she is competent and has a sense of conscience, approval should be given.

15 And it is to be given like this. A competent and capable nun should inform the Sangha:

16 'Please, venerables, I ask the Sangha to listen. The nun so-and-so, who has twelve years of seniority, is asking the Sangha for approval to give the full admission. If the Sangha is ready, it should give approval to the nun so-and-so, who has twelve years of seniority, to give the full admission. This is the motion.

17 Please, venerables, I ask the Sangha to listen. The nun so-and-so, who has twelve years of seniority, is asking the Sangha for approval to give the full admission. The Sangha gives approval to the nun so-and-so, who has twelve years of seniority, to give the full admission. Any nun who approves of giving approval to the 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.

18 The Sangha has given approval to the nun so-and-so, who has twelve years of seniority, to give the full admission. The Sangha approves and is therefore silent. I will remember it thus.'"

19 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:

20 Final ruling
'If a nun who has twelve years of seniority gives the full admission without approval from the Sangha, she commits an offense entailing confession.'"

21 Definitions
A:

22 whoever ...

23 Nun:

24 ... 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.

25 Who has twelve years of seniority:

26 who has reached twelve years of seniority.

27 Without approval:

28 approval to give the full admission has not been given through a legal procedure consisting of one motion and one announcement.

29 Gives the full admission:

30 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. 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.

31 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.

32 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.

33 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.

The fifth training rule is finished.

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AGREEING TO STOP ORDAINING, BUT THEN CRITICIZING IT

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī approached the Sangha of nuns and asked for approval to give the full admission. The Sangha of nuns decided that she should not, and Caṇḍakāḷī consented.

2 Soon afterwards the Sangha of nuns gave approval to other nuns to give the full admission. Caṇḍakāḷī complained and criticized it, "So it seems I'm ignorant and shameless, since the Sangha gives approval to other nuns, but not to me."

3 The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakāḷī consent to not being approved to give the full admission, and then criticize it afterwards?" ... "Is it true, monks, that the nun Caṇḍakāḷī did this?"

4 "It's true, sir."

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

6 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.'"

7 Definitions
A:

8 whoever ...

9 Nun:

10 ... 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.

11 "Venerable, you've given enough full admissions for now":

12 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.

13 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.

The sixth training rule is finished.

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NOT ORDAINING A TRAINEE AFTER PROMISING

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

[6] Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] A trainee nun:

[11] one who has trained for two years in the six rules.

[12] "If you give me a robe, venerable, I'll give you the full admission":

[13] I'll give you the full ordination.

[14] Then, if there were no obstacles:

[15] when there is no obstacle.

[16] She neither gives her the full admission:

[17] does not herself give her the full admission.

[18] Nor makes any effort to have her fully admitted:

[19] does not ask anyone else to give her the full ordination.

[20] 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.

21 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.

The seventh training rule is finished.

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NOT ORDAINING A TRAINEE WHO HAS FOLLOWED ONE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

[6] Definitions

A:

[7] whoever …

[8] Nun:

[9] … 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.

[10] A trainee nun:

[11] one who has trained for two years in the six rules.

[12] "If you follow me for two years, venerable":

[13] if you attend on me for two twelve-month periods.

[14] "I'll give you the full admission":

[15] I'll give you the full ordination.

[16] Then, if there were no obstacles:

[17] when there is no obstacle.

[18] She neither gives her the full admission:

[19] she does not herself give her the full admission.

[20] Nor makes any effort to have her fully admitted:

[21] she does not ask anyone else to give her the full admission.

22 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.

23 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.

The eighth training rule is finished.

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ORDAINING ONE WHO IS DIFFICULT TO LIVE WITH

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to the trainee nun Caṇḍakāḷī, who was socializing with men and boys, and who was temperamental and difficult to live with.

2 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to the trainee nun Caṇḍakāḷī, 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?"

3 "It's true, sir."

4 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:

5 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.'"

6 Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Men:

[11] those who have reached twenty years of age.

[12] Boys:

[13] those who have not reached twenty years of age.

[14] Socializing:

[15] she socializes with improper bodily and verbal actions.

[16] Temperamental:

[17] angry is what is meant.

[18] Difficult to live with:

[19] she causes suffering to others, and grieves herself.

[20] A trainee nun:

[21] one who has trained for two years in the six rules.

[22] Gives the full admission:

23 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. 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.

24 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.

The ninth training rule is finished.

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ORDAINING WITHOUT PERMISSION FROM FAMILY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to a trainee nun who had neither been given permission by her parents nor by her husband. They complained and criticized her, "How could Venerable Thullanandā give the full admission to that trainee nun without our permission?"

2 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 has neither permission from her parents nor her husband?" ... "Is it true, monks, that the nun Thullanandā did this?"

3 "It's true, sir."

4 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:

5 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] Parents:

[11] the biological parents is what is meant.

[12] Husband:

[13] he who possesses her.

[14] Who has not been given permission:

[15] who has not asked permission.

[16] A trainee nun:

[17] one who has trained for two years in the six rules.

[18] Gives the full admission:

[19] 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. 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.

20 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.

The tenth training rule is finished.

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ORDAINING AFTER CONSENT EXPIRES

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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.

2 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?"

3 "It's true, sir."

4 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:

5 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.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] When a given consent has expired:

[11] when the gathering has left.

[12] A trainee nun:

[13] one who has trained for two years in the six rules.

[14] Gives the full admission:

[15] 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. 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.

16 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.

The eleventh training rule is finished.

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ORDAINING EVERY YEAR

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving full admission every year, and the nunnery did not have sufficient capacity. People complained and criticized them, "How can the nuns give full admission every year, when the nunnery doesn't have sufficient capacity?"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun gives full admission every year, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 Every year:

11 every twelve-month period.

12 Gives full admission:

13 gives 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. 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.

14 Non-offenses
There is no offense: if she gives full admission every other year; if she is insane; if she is the first offender.

The twelfth training rule is finished.

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ORDAINING TWO IN THE SAME YEAR

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to two women in the same year, and the nunnery still did not have sufficient capacity. People complained and criticized them, "How can the nuns give the full admission to two women in the same year, when the nunnery still doesn't have sufficient capacity?"

2 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 in the same year?" ... "Is it true, monks, that the nuns do this?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun gives the full admission to two women in the same year, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

[8] Nun:

[9] ... 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.

[10] In the same year:

[11] in one twelve-month period.

[12] Gives the full admission to two women:

[13] 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. After each of the first two announcements, she commits an offense of wrong conduct.

[13.2] 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.

14 Non-offenses

There is no offense: if she gives the full admission to one woman every other year; if she is insane; if she is the first offender.

The thirteenth training rule is finished.

The eighth subchapter on unmarried women is finished.

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USING SUNSHADES AND SANDALS

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 First preliminary ruling

'If a nun uses a sunshade and sandals, she commits an offense entailing confession.'"

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

7 Second substory

Soon afterwards there was a sick nun who was not comfortable without a sunshade and sandals. … They told the Buddha. The Buddha then had the Sangha gathered and addressed the monks:

8 "Monks, I allow a sick nun to use a sunshade and sandals.

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

10 Final ruling

'If a nun who is not sick uses a sunshade and sandals, she commits an offense entailing confession.'"

11 Definitions

A:

12 whoever ...

13 Nun:

14 ... 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.

15 Who is not sick:

16 who is comfortable without a sunshade and sandals.

17 Who is sick:

18 who is not comfortable without a sunshade and sandals.

19 A sunshade:

20 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.

21 Uses:

22 if she uses them even once, she commits an offense entailing confession.

23 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. 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.

24 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.

25 Non-offenses

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.

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TRAVELING IN A VEHICLE

✦

1 First substory
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were traveling in vehicles. People complained and criticized them, "How can the nuns travel in a vehicle? They're just like householders who indulge in worldly pleasures!"

2 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six travel in a vehicle?" ... "Is it true, monks, that those nuns do this?"

3 "It's true, sir."

4 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:

5 First preliminary ruling
'If a nun travels in a vehicle, she commits an offense entailing confession.'"

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

7 Second substory
Soon afterwards there was a sick nun who was not able to travel on foot. ... They told the Buddha. The Buddha then had the Sangha gathered and addressed the monks:

8 "Monks, I allow a sick nun to use a vehicle.

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

10 Final ruling

'If a nun who is not sick travels in a vehicle, she commits an offense entailing confession.'"

11 Definitions

A:

12 whoever ...

13 Nun:

14 ... 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.

15 Who is not sick:

16 who is able to travel on foot.

17 Who is sick:

18 who is unable to travel on foot.

19 A vehicle:

20 a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

21 Travels:

22 if she travels in a vehicle even once, she commits an offense entailing confession.

23 Permutations

If she is not sick, and she does not perceive herself as sick, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she travels in a vehicle, she commits an offense entailing confession.

24 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.

25 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.

The second training rule is finished.

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WEARING A HIP ORNAMENT

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun wears a hip ornament, she commits an offense entailing confession.'"

6 Definitions

A:

[7] whoever ...

[8] Nun:

[9] ... 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.

[10] A hip ornament:

[11] whatever goes on the hip.

[12] Wears:

[13] if she wears it even once, she commits an offense entailing confession.

[14] Non-offenses
There is no offense: if she wears it because she is sick; if she wears a girdle; if she is insane; if she is the first offender.

The third training rule is finished.

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WEARING JEWELRY

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were wearing jewelry. People complained and criticized them, "How can nuns wear jewelry? They're just like householders who indulge in worldly pleasures!"

2 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 jewelry?" ... "Is it true, monks, that those nuns do this?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun wears jewelry, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

9 ... 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.

10 Jewelry:

11 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.

12 Wears:

13 if she wears it even once, she commits an offense entailing confession.

14 Non-offenses
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.

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BATHING IN SCENTS AND COLORS

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling

'If a nun bathes with scents and colors, she commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Nun:

[9] ... 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.

[10] Scents:

[11] any kind of scent.

[12] Colors:

[13] any kind of color.

[14] Bathes:

[15] is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

[16] Non-offenses
There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The fifth training rule is finished.

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BATHING WITH SESAME PASTE

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scented sesame paste. People complained and criticized them, "How can nuns bathe with scented sesame paste? They're just like householders who indulge in worldly pleasures!"

2 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 scented sesame paste?" ... "Is it true, monks, that those nuns do this?"

3 "It's true, sir."

4 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:

5 Final ruling
'If a nun bathes with scented sesame paste, she commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

8 Nun:

[9] ... 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.

[10] Scented:

[11] any kind of scent.

[12] Sesame paste:

[13] ground sesame is what is meant.

[14] Bathes:

[15] is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

[16] Non-offenses

There is no offense: if she does it because she is sick; if she bathes with unscented sesame paste; if she is insane; if she is the first offender.

The sixth training rule is finished.

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GETTING A MASSAGE FROM A NUN

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Final ruling
'If a nun has a nun massage her or rub her, she commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

8 Nun:

9 ... 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.

10 A nun:

11 another nun.

12 If she has a nun massage her:

13 if she gets her to massage her, she commits an offense entailing confession.

14 Or if she has a nun rub her:

15 if she gets her to rub her, she commits an offense entailing confession.

16 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.

The seventh training rule is finished.

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91–93. GETTING A MASSAGE FROM A TRAINEE NUN … FROM A NOVICE NUN … FROM A FEMALE HOUSEHOLDER

✦

[91] Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns were having a trainee nun …

[92] … a novice nun …

[93] … a female householder massage and rub them.

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!"

The nuns heard the complaints of those people.

The nuns of few desires complained and criticized them, "How can nuns get a female householder to massage and rub them?"

"Is it true, monks, that the nuns do this?"

"It's true, sir."

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 mas-

sage 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.

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.

The tenth training rule is finished.

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SITTING IN FRONT WITHOUT PERMISSION

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī 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?"

2 "It's true, sir."

3 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:

4 Final ruling
'If a nun sits down on a seat in front of a monk without asking permission, she commits an offense entailing confession.'"

5 Definitions
A:

6 whoever ...

7 Nun:

8 ... 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.

9 In front of a monk:

10 in front of one who is fully ordained.

11 Without asking permission:

12 without getting permission.

13 Sits down on a seat:

14 even if she sits down on the ground, she commits an offense entailing confession.

15 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.

16 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.

[17] 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.

The eleventh training rule is finished.

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ASKING A QUESTION WITHOUT PERMISSION

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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?"

2 "It's true, sir."

3 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:

4 Final ruling
'If a nun asks a question of a monk who has not given her permission, she commits an offense entailing confession.'"

5 Definitions
A:

6 whoever ...

7 Nun:

8 ... 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.

9 Who has not given her permission:

10 without asking permission.

11 A monk:

12 one who is fully ordained.

13 Asks a question:

14 if she gets permission to ask about the discourses, but she asks about the Monastic Law or philosophy, she commits an offense entailing confession. If she gets permission to ask about the Monastic Law, but she asks about the discourses or philosophy, she commits an offense entailing confession. If she gets permission to ask about philosophy, but she asks about the discourses or the Monastic Law, she commits an offense entailing confession.

15 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.

16 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.

17 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.

The twelfth training rule is finished.

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NOT WEARING A CHEST WRAP

✦

[1] Origin story

At one time when the Buddha was staying at Sāvatthī 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.

[2] After returning to the nunnery, 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?"

[3] "It's true, sir."

[4] 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:

[5] Final ruling

'If a nun enters an inhabited area without wearing her chest wrap, she commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever ...

[8] Nun:

9 ... 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.

10 Without wearing her chest wrap:

11 not wearing her chest wrap.

12 Chest wrap:

13 it is for the purpose of concealing the body below the collar bone and above the navel.

14 Enters an inhabited area:

15 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.

16 Non-offenses
There is no offense: if her robe is stolen; 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.

The thirteenth training rule is finished.

The ninth subchapter on sunshades and sandals is finished.

19 "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 will remember it thus."

20 The section on minor rules has been completed.

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

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THE TRAINING RULE ON ASKING FOR GHEE

✦

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

2 First substory
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika'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?"

3 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?"

4 "It's true, sir."

5 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:

6 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."'"

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

[8] Second substory

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?"

[9] "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." ...

[10] They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks:

[11] "Monks, I allow a sick nun to eat ghee that she has asked for.

[12] And so, monks, the nuns should recite this training rule like this:

[13] 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."'"

[14] Definitions

A:

[15] whoever ...

[16] Nun:

[17] ... 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.

18 Who is not sick:

19 who is comfortable without ghee.

20 Who is sick:

21 who is not comfortable without ghee.

22 Ghee:

23 ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

24 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 swallowed, she commits an offense entailing acknowledgment.

25 Permutations
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.

26 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.

27 Non-offenses

There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender.

The first training rule entailing acknowledgment is finished.

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2–8. ASKING FOR OIL … FOR HONEY … FOR SYRUP … FOR FISH … FOR MEAT … FOR MILK … FOR CURD

✦

[2] First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were eating oil that they had asked for. … were eating honey that they had asked for. … were eating syrup that they had asked for. … were eating fish that they had asked for. … were eating meat that they had asked for. … were drinking milk that they had asked for. … were eating curd that they had asked for.

People complained and criticized them, "How can nuns eat curd that they have asked for? Who doesn't like nice food? Who doesn't prefer tasty food?"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six eat curd that they have asked for?" … "Is it true, monks, that those nuns do this?"

"It's true, sir."

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun asks for curd and then eats it, she must acknowledge it: "I have

done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”””

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

Second substory

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?”

“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.”

…

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.

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

Final ruling

‘If a nun who is not sick asks for (oil …

[3] honey …

[4] syrup …

[5] fish …

[6] meat …

[7] milk …)

[8] 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 oil, honey-tree oil, castor oil, oil from fat.

Honey:

honey from bees.

Syrup:

from sugarcane.

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 swallowed, she commits an offense entailing acknowledgment.

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.

If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender.

The eighth training rule entailing acknowledgment is finished.

"Venerables, the eight rules on acknowledgment have been 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 will remember it thus."

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

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NOT WEARING THE SARONG EVENLY ALL AROUND

✦

1 Venerables, these rules of training come up for recitation.

2 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were wearing 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!"

3 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?"

4 "It's true, sir."

5 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:

6 Final ruling
'"I will wear my sarong evenly all around," this is how you should train.'"

7 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.

[8] 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.

> Note
>
> *(Contracted.)*

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DEFECATING IN WATER

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery. At that time 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!"

2 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?"

3 "It's true, sir."

4 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:

5 Preliminary ruling

'"I will not defecate, urinate, or spit in water," this is how you should train.'"

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

[7] Second substory

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:

[8] "Monks, I allow a sick nun to defecate, urinate, and spit in water.

[9] And so, monks, the nuns should recite this training rule like this:

[10] Final ruling

'"When not sick, I will not defecate, urinate, or spit in water," this is how you should train.'"

[11] If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a nun who is not sick defecates, urinates, or spits in water, she commits an offense of wrong conduct.

[12] 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 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.

15 "Venerables, the rules of training 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 will remember it thus."

The chapter on training is finished.

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THE SETTLING OF LEGAL ISSUES

✦

1 "Venerables, these seven principles for the settling of legal issues come up for recitation.
For the settling and resolving of legal issues whenever they arise there is:
Resolution face-to-face to be applied;

2 Resolution through recollection to be granted;

3 Resolution because of past insanity to be granted;

4 Acting according to what has been admitted;

5 Majority decision;

6 Further penalty;

7 Covering over as if with grass.
Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."
The seven principles for the settling of legal issues are finished.
"Venerables, the introduction has been recited; the eight rules on expulsion have been recited; the seventeen rules on suspension have been recited; the thirty rules on relinquishment and confession have been recited; the one hundred and sixty-six rules on confession have been recited; the eight rules on acknowledgment have been recited; the rules to be trained in have been recited; the seven principles for the settling of legal issues

have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute." The Nuns' Analysis is finished.

The canonical text beginning with offenses entailing confession is finished.

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