

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

2. Expiation (2. Pācittiya-pāḷi)

1. The Section on Expulsion (Analysis of the Nuns' Rules)

(1. Pārājikakaṇḍam (bhikkhunī-vibhaṅgo))

[Bi Pj 1-8, PTS 4.211-4.215]



PaliVerse

2. Expiation

1.

The Section on Expulsion (Analysis of the Nuns' Rules)

1. The First Expulsion

656. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time Sāḷha, the grandson of Migāra, wished to build a monastery for the community of nuns. Then Sāḷha, the grandson of Migāra, having approached the nuns, said this: "I wish, ladies, to build a monastery for the community of nuns. Give me a nun as building work supervisor." Now at that time four sisters had gone forth among the nuns: Nandā, Nandavatī, Sundarīnandā, and Thullanandā. Among them, the nun Sundarīnandā, recently gone forth, was lovely, beautiful, pleasing, wise, experienced, intelligent, skilful, not lazy, endowed with investigation into the means for that, able to do and able to arrange. Then the community of nuns, having authorised the nun Sundarīnandā, gave her to Sāḷha, the grandson of Migāra, as building work supervisor. Now at that time the nun Sundarīnandā often went to the dwelling of Sāḷha, the grandson of Migāra: "Give an adze, give a hatchet, give an axe, give a spade, give a chisel." Sāḷha, the grandson of Migāra, also often went to the nuns' quarters to know what had been done and what had not been done. They, through frequent seeing, became enamoured of each other.

Then Sāḷha, the grandson of Migāra, not obtaining an opportunity to defile the nun Sundarīnandā, prepared a meal for the community of nuns for this very purpose. Then Sāḷha, the grandson of Migāra, while preparing seats in the refectory: "This many nuns are more senior than the lady Sundarīnandā," he prepared seats on one side; "this many are more junior," he prepared seats on one side. He prepared seats on one side. In a concealed place, in a corner, he prepared a seat for the nun Sundarīnandā, so that the elder nuns would think: "She is seated near the junior nuns"; and the junior nuns would also think: "She is seated near the elder nuns." Then Sāḷha, the grandson of Migāra, announced the time to the community of nuns: "It is time, ladies, the meal is ready." The nun Sundarīnandā, having observed: "Sāḷha, the grandson of Migāra, did not prepare the meal for the community of nuns out of respect for many; he wishes to defile me. If I go, there will be a cry of distress for me," she commanded her pupil nun: "Go, bring out my almsfood. If anyone asks about me, report 'She is sick.'" "Yes, lady," that nun assented to the nun Sundarīnandā.

Now at that time Sāḷha, the grandson of Migāra, was standing outside the door-porch, asking about the nun Sundarīnandā - "Where, lady, is the lady Sundarīnandā? Where, lady, is the lady Sundarīnandā?" When this was said, a pupil nun of the nun Sundarīnandā said this to Sāḷha, the grandson of Migāra - "She is sick, friend; I will take out almsfood." Then Sāḷha, the grandson of Migāra - "The purpose for which I prepared a meal for the community of nuns was because of the lady Sundarīnandā" - having commanded the people - "Serve the community of nuns with the meal" - having said this, he approached the nuns' quarters. Now at that time the nun

Sundarīnandā was standing outside the monastery porch, waiting for Sāḷha, the grandson of Migāra. The nun Sundarīnandā saw Sāḷha, the grandson of Migāra, coming from afar. Having seen him, having entered the dwelling, having covered herself up to the head, she lay down on the small bed. Then Sāḷha, the grandson of Migāra, approached the nun Sundarīnandā; having approached, he said this to the nun Sundarīnandā - "What is troubling you, lady, why are you lying down?" "For this is so, friend, for one who desires one who does not desire." "Why would I not desire you, lady? But I do not get the opportunity to defile you." Filled with desire, he engaged in physical contact with the nun Sundarīnandā who was filled with desire.

Now at that time a certain nun, weak from old age, sick in the feet, was lying down not far from the nun Sundarīnandā. That nun saw Sāḷha, the grandson of Migāra, filled with desire, engaging in physical contact with the nun Sundarīnandā who was filled with desire. Having seen this, she grumbled, criticised, and complained - "How indeed could the lady Sundarīnandā, filled with desire, consent to physical contact with a male person filled with desire!" Then that nun reported this matter to the nuns. Those nuns who were of few wishes, content, having shame, scrupulous, eager to train, grumbled, criticised, and complained - "How indeed could the lady Sundarīnandā, filled with desire, consent to physical contact with a male person filled with desire!" Then those nuns reported this matter to the monks. Those monks who were of few wishes, content, having shame, scrupulous, eager to train, grumbled, criticised, and complained - "How indeed could the nun Sundarīnandā, filled with desire, consent to physical contact with a male person filled with desire!"

Then those monks, having rebuked the nun Sundarīnandā in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that the nun Sundarīnandā, filled with desire, consents to physical contact with a male person filled with desire?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for the nun Sundarīnandā, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could the nun Sundarīnandā, monks, filled with desire, consent to physical contact with a male person filled with desire! This, monks, is not for the confidence of those without confidence, nor for the increase of those with confidence. Rather, monks, this is for the distrust of those without confidence, and for the alteration of some of those with confidence." Then the Blessed One, having rebuked the nun Sundarīnandā in many ways, having spoken dispraise of being difficult to support, being difficult to maintain, great desire, discontent, company, and idleness, having spoken in many ways praise of being easy to support, being easy to maintain, fewness of wishes, contentment, detachment, austerity, graciousness, unmaking, and arousal of energy, having given a suitable and appropriate talk on the Teaching to the monks, addressed the monks - "Well then, monks, I will lay down a training rule for nuns, dependent on ten reasons - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate nuns, for the comfortable abiding of well-behaved nuns, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the

increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline. And thus, monks, the nuns should recite this training rule -

657. "Whatever nun, filled with desire, should consent to touching or fondling or grasping or touching or pressing together from a male person filled with desire, below the collar-bone and above the knee-cap, she too is expelled, not in communion, one involving the area above the knee-cap."

658. "Whatever" means whatever, of whatever kind, however engaged, of whatever birth, of whatever name, of whatever clan, of whatever morality, of whatever dwelling, of whatever resort, whether an elder or a newly ordained or one of middle standing; this is called "whatever".

"Nun": one who begs is a nun; one who has entered upon the practice of going for alms is a nun; one who wears torn robes is a nun; a nun by convention; a nun by acknowledgment; a "come nun" is a nun; one fully ordained by the three goings for refuge is a nun; a good nun; a substantial nun; a trainee nun; one beyond training is a nun; one fully ordained by a complete assembly of both communities through a legal act at which a motion is put and is followed by three proclamations that is unshakable and worthy of standing is a nun. Therein, whatever nun is fully ordained by a complete assembly of both communities through a legal act at which a motion is put and is followed by three proclamations that is unshakable and worthy of standing, this nun is intended in this meaning.

"Filled with desire" means filled with lust, expectant, with a bound mind.

"Filled with desire" means filled with lust, expectant, with a bound mind.

"Male person" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to engage in physical contact.

"Below the collar-bone" means below the collar-bones.

"Above the knee-cap" means above the knee-caps.

"Touching" means merely having touched.

"Fondling" means moving here and there.

Grasping means merely having grasped.

Touching means merely having touched.

"Or should consent to pressing together" means having taken a limb, she consents to squeezing.

"This one too" is said with reference to the former ones.

"She is expelled" means just as a man whose head is cut off is incapable of living with that bodily connection, just so a nun filled with desire, consenting to touching or fondling or grasping or touching or pressing together from a male person filled with desire, below the collar-bone and above the knee-cap, is not a female recluse, not a daughter of the Sakyan. Therefore it is said "she is expelled".

"Not in communion" means communion is common legal act, common recitation, same training; this is communion. That does not exist together with her, therefore it is said "not in communion".

659. When both are filled with desire, below the collar-bone and above the knee-cap, one touches body with body, there is an offence entailing defeat. One touches something connected to the body with the body, there is a grave offence. One touches the body with something connected to the body, there is a grave offence. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

Above the collar-bone and below the knee-cap, one touches body with body, there is a grave offence. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

660. When one is filled with desire, below the collar-bone and above the knee-cap, one touches body with body, there is a grave offence. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

Above the collar-bone and below the knee-cap, one touches body with body, there is an offence of wrong-doing. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

661. When both are filled with desire, of a demon or a ghost or a eunuch or an animal in human form, below the collar-bone and above the knee-cap, one touches body with body, there is a grave offence. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

Above the collar-bone and below the knee-cap, one touches body with body, there is an offence of wrong-doing. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

662. When one is filled with desire, below the collar-bone and above the knee-cap, one touches body with body, there is an offence of wrong-doing. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

Above the collar-bone and below the knee-cap, one touches body with body, there is an offence of wrong-doing. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing.

One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

663. There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who does not consent, for a mad woman, for one who is mentally deranged, for one afflicted by pain, for the first offender.

The First Expulsion is complete.

2. The Second Expulsion

664. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the nun Sundarīnandā was pregnant by Sālha, the grandson of Migāra. As long as the embryo was young, she concealed it. When the embryo was fully developed, having left the monastic community, she gave birth. The nuns said this to the nun Thullanandā - "Lady, Sundarīnandā, having recently left the monastic community, has given birth. Was she perhaps pregnant while still a nun?" "Yes, lady." "But why did you, lady, knowing a nun who had committed an offence involving expulsion, neither reprove her yourself nor inform the group?" "Whatever disrepute is hers is my disrepute, whatever ill fame is hers is my ill fame, whatever disgrace is hers is my disgrace, whatever loss is hers is my loss. Why should I, lady, inform others of my own disrepute, my own ill fame, my own disgrace, my own loss?" Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, knowing a nun who had committed an offence involving expulsion, neither reprove her herself nor inform the group!" Then those nuns reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that the nun Thullanandā, knowing a nun who had committed an offence involving expulsion, neither reproves her herself nor informs the group?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, knowing a nun who had committed an offence involving expulsion, neither reprove her herself nor inform the group! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

665. "Whatever nun, knowing a nun who has committed an offence involving expulsion, should neither reprove her herself nor inform the group, and when she has either remained or passed away or been removed or departed, she should afterwards say thus - 'I knew before, lady, that this nun was such and such a sister,' but I did not reprove her myself nor inform the group' - she too is expelled, not in communion, a concealer of a fault."

666. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Knows" means either she knows herself, or others inform her, or she informs.

"Having committed an offence involving expulsion" means having committed a certain offence involving expulsion among the eight offences involving expulsion.

"Should neither reprove her herself" means she should not accuse herself.

"Nor inform the group" means she should not inform other nuns.

"And when she has either remained or passed away" means "remained" is said to be remaining in her own status. "Passed away" means deceased. "Removed" means either she herself has left the monastic community or has been removed by others. "Departed" means is said to have gone over to a sphere of sectarian doctrines. She should afterwards say thus - "I knew before, lady, that this nun was such and such a sister."

"But I did not reprove her myself" means I did not accuse her myself.

"Nor inform the group" means I did not inform other nuns.

"This one too" is said with reference to the former ones.

"She is expelled" means just as a withered leaf fallen from its binding is incapable of becoming green again, just so a nun, knowing a nun who has committed an offence involving expulsion, thinking "I will neither reprove her myself nor inform the group" - at the mere moment of laying down the responsibility, she is not a female recluse, not a daughter of the Sakyan. Therefore it is said "she is expelled".

"Not in communion" means communion is common legal act, common recitation, same training. This is communion. That does not exist together with her. Therefore it is said "not in communion".

667. There is no offence if one does not report thinking "there will be quarrel or dispute or strife or contention in the Community"; if one does not report thinking "there will be schism in the Community or dissension in the Community"; if one does not report thinking "this hard, harsh one will cause an obstacle to life or an obstacle to the holy life"; if one does not report not seeing other suitable nuns; if one does not report not wishing to conceal; if one does not report thinking "it will become known through her own action"; for a mad woman, etc. for the first offender.

The Second Expulsion is complete.

3. The Third Expulsion

668. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the nun Thullanandā conformed to the monk Ariṭṭha, formerly a vulture-killer, who had been suspended by a complete community. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, the nun, conform to the monk Ariṭṭha, formerly a vulture-killer, who had been suspended by a complete community!" etc. "Is it true, monks, that the nun Thullanandā conforms to the monk Ariṭṭha, formerly a vulture-killer, who had been suspended by a complete community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā conform to the monk Ariṭṭha, formerly a vulture-killer, who had been suspended by a complete community! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

669. "Whatever nun should conform to a monk who has been suspended by a complete community, by the Teaching, by the monastic discipline, by the Teacher's instruction, who is disrespectful, who does not make amends, who is unfriendly

towards, that nun should be addressed thus by the nuns - 'This monk, lady, has been suspended by a complete community, by the Teaching, by the monastic discipline, by the Teacher's instruction, who is disrespectful, who does not make amends, who is unfriendly towards; do not, lady, conform to this monk.' And if that nun, when spoken to thus by the nuns, should still persist, that nun should be admonished by the nuns up to the third time for the relinquishment of that. If being admonished up to the third time she should give it up, this is wholesome. If she should not give it up, she too is expelled, not in communion, one who conforms to a suspended monk."

670. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

A Community named "united" is one belonging to the same communion, standing within the same boundary.

"Suspended" means one suspended for not seeing an offence or for not making amends or for not giving up.

"By the Teaching and by the monastic discipline" means by whatever Teaching, by whatever monastic discipline.

"By the Teacher's instruction" means by the Conqueror's instruction, by the Buddha's instruction.

"Disrespectful" means one who does not heed the Community or a group or an individual or an act.

"One who does not make amends" means one who is suspended and not reinstated.

"Unfriendly towards" means monks belonging to the same communion are called friends. That does not exist together with them, therefore it is said "unfriendly towards".

"Should conform to him" means whatever view he holds, whatever acceptance he has, whatever approval he has, she too holds that view, has that acceptance, has that approval.

"That nun" means that nun who conforms to a suspended monk.

"By the nuns" means by other nuns. Those who see, those who hear, by them she should be told - "This monk, lady, has been suspended by a complete community, by the Teaching, by the monastic discipline, by the Teacher's instruction, who is disrespectful, who does not make amends, who is unfriendly towards. Do not, lady, conform to this monk." They should be told a second time. They should be told a third time. If he gives up, this is wholesome; if he does not give up, there is an offence of wrong-doing. Having heard, they do not speak, there is an offence of wrong-doing. That nun, even having been dragged into the midst of the Community, should be told - "This monk, lady, has been suspended by a complete community, by the Teaching, by the monastic discipline, by the Teacher's instruction, who is disrespectful, who does not make amends, who is unfriendly towards. Do not, lady, conform to this monk." They should be told a second time. They should be told a third time. If he

gives up, this is wholesome. If he does not give up, there is an offence of wrong-doing. That nun should be admonished. And thus, monks, they should be admonished. An experienced and competent nun should inform the Community -

671. "Let the Community hear me, ladies. This nun of such and such a name conforms to a monk who has been suspended by a complete community, by the Teaching, by the monastic discipline, by the Teacher's instruction, who is disrespectful, who does not make amends, who is unfriendly towards; she does not give up that case. If it is the proper time for the Community, the Community should admonish the nun of such and such a name for the relinquishment of that case. This is the motion.

"Let the Community hear me, ladies. This nun of such and such a name conforms to a monk who has been suspended by a complete community, by the Teaching, by the monastic discipline, by the Teacher's instruction, who is disrespectful, who does not make amends, who is unfriendly towards. She does not give up that case. The Community admonishes the nun of such and such a name for the relinquishment of that case. If the admonition of the nun of such and such a name for the relinquishment of that case is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter, etc.

"The nun of such and such a name has been admonished by the Community for the relinquishment of that case. It is agreeable to the Community, therefore they are silent, thus I remember it."

At the motion there is a wrong-doing, at the two proclamations there are grave offences, at the conclusion of the proclamation there is an offence entailing defeat.

"This one too" is said with reference to the former ones.

"She is expelled" means just as a broad stone broken in two is incapable of being joined together, just so a nun not giving up at the admonition up to the third time is not a female recluse, not a daughter of the Sakyan. Therefore it is said "she is expelled". Therefore it is said "she is expelled".

"Not in communion" means communion is common legal act, common recitation, same training. This is communion. That does not exist together with her. Therefore it is said "not in communion".

672. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing defeat. If it is a legally valid act, being doubtful, he does not give up - an offence entailing defeat. If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing defeat.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

673. There is no offence if she is not admonished, if she gives up, for a mad woman, etc. for the first offender.

4. The Fourth Expulsion

674. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six nuns, filled with desire, consented to holding hands with a male person filled with desire, consented to grabbing the robe hem, stood still, conversed, went to a rendezvous, consented to the arrival of a man, entered a concealed place, and offered their body for that purpose for the purpose of practising that misconduct. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the group of six nuns, filled with desire, consent to holding hands with a male person filled with desire, consent to grabbing the robe hem, stand still, converse, go to a rendezvous, consent to the arrival of a man, enter a concealed place, and offer their body for that purpose for the purpose of practising that misconduct!" etc. "Is it true, monks, that the group of six nuns, filled with desire, consent to holding hands with a male person filled with desire, consent to grabbing the robe hem, stand still, converse, go to a rendezvous, consent to the arrival of a man, enter a concealed place, and offer their body for that purpose for the purpose of practising that misconduct?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns, filled with desire, consent to holding hands with a male person filled with desire, consent to grabbing the robe hem, stand still, converse, go to a rendezvous, consent to the arrival of a man, enter a concealed place, and offer their body for that purpose for the purpose of practising that misconduct! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

675. "Whatever nun, filled with desire, should consent to holding hands with a male person filled with desire, or should consent to grabbing the robe hem, or should stand still, or should converse, or should go to a rendezvous, or should consent to the arrival of a man, or should enter a concealed place, or should offer her body for that purpose for the purpose of practising that misconduct, she too is expelled, not in communion, one involving eight cases."

676. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Filled with desire" means filled with lust, expectant, with a bound mind.

"Filled with desire" means filled with lust, expectant, with a bound mind.

"Male person" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to engage in physical contact.

"Or should consent to holding hands" means "hand" means from the elbow up to the tips of the nails. For the purpose of practising that misconduct, she consents to grasping above the collar-bone and below the knee-cap, there is a grave offence.

"Or should consent to grabbing the robe hem" means for the purpose of practising that misconduct, she consents to grasping what is worn as a lower garment or what is worn as an upper garment, there is a grave offence.

"Or should stand still" means for the purpose of practising that misconduct, she stands within a man's arm's reach, there is a grave offence.

"Or should converse" means for the purpose of practising that misconduct, standing within a man's arm's reach, she converses, there is a grave offence.

"Or should go to a rendezvous" means for the purpose of practising that misconduct, by a man - "Come to such and such a place" - having been told, she goes. Step by step there is an offence of wrong-doing. As soon as she enters a man's arm's reach, there is a grave offence.

"Or should consent to the arrival of a man" means for the purpose of practising that misconduct, she consents to the arrival of a man, there is an offence of wrong-doing. As soon as he enters arm's reach, there is a grave offence.

"Or should enter a concealed place" means for the purpose of practising that misconduct, as soon as she has entered a place concealed by anything whatsoever, there is a grave offence.

"Or should offer her body for that purpose" means for the purpose of practising that misconduct, standing within a man's arm's reach, she offers her body, there is a grave offence.

"This one too" is said with reference to the former ones.

"She is expelled" means just as a palm tree with its crown cut off is incapable of further growth, just so a nun fulfilling the eighth case is not a female recluse, not a daughter of the Sakyan. Therefore it is said "she is expelled".

"Not in communion" means communion is common legal act, common recitation, same training. This is communion. That does not exist together with her. Therefore it is said "not in communion".

677. There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who does not consent, for a mad woman, for one who is mentally deranged, for one afflicted by pain, for the first offender.

The fourth expulsion is complete.

Ladies, the eight offences involving expulsion have been recited. Which if a nun commits any one or another, she does not obtain communion together with nuns, as before so afterwards, she is expelled, not in communion. Therein I ask the ladies - "Are you pure in this?" For the second time I ask - "Are you pure in this?" For the third time I ask - "Are you pure in this?" The ladies are pure in this, therefore they are silent, thus I remember it.

The Chapter on Expulsion in the Nuns' Analysis is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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