

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-pāṭi)

2. The Section on Initial and Subsequent Meeting of the Community (Analysis of the Nuns' Rules) (2. Saṅghādisesakaṇḍaṃ (bhikkhunīvibhaṅgo))

[Bi Ss 1--17, PTS 4.223-4.242]



PaliVerse

2. Expiation

2. The Section on Initial and Subsequent Meeting of the Community (Analysis of the Nuns' Rules)

1. The First Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

Ladies, these seventeen offences entailing initial and subsequent meetings of the Community

come up for recitation.

678. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain lay follower, having given a storehouse to the community of nuns, had died. He had two sons - one faithless and undevoted, one faithful and devoted. They divided the paternal property. Then that faithless and undevoted one said this to that faithful and devoted one - "The storehouse is ours, let us divide it." When this was said, that faithful and devoted one said this to that faithless and undevoted one - "Do not, sir, speak thus. It was given by our father to the community of nuns." For the second time that faithless and undevoted one said this to that faithful and devoted one - "The storehouse is ours, let us divide it." Then that faithful and devoted one said this to that faithless and undevoted one - "Do not, sir, speak thus. It was given by our father to the community of nuns." For the third time that faithless and undevoted one said this to that faithful and devoted one - "The storehouse is ours, let us divide it." Then that faithful and devoted one - "If it becomes mine, I too will give it to the community of nuns" - said this to that faithless and undevoted one - "Let us divide it." Then that storehouse, being divided by them, fell to that faithless and undevoted one. Then that faithless and undevoted one, having approached the nuns, said this - "Leave, ladies, the storehouse is ours."

When this was said, the nun Thullanandā said this to that man - "Do not, sir, speak thus, it was given by your father to the community of nuns." They asked the chief ministers who were judges "Was it given or not given?" The chief ministers said thus - "Who, lady, knows that it was given to the community of nuns?" When this was said, the nun Thullanandā said this to those chief ministers - "But, sirs, have you seen or heard a gift being given after having appointed a witness?" Then those chief ministers - "The lady has spoken the truth" - assigned that storehouse to the community of nuns. Then that man, defeated, grumbled, criticised, and complained - "These shaven-headed women are not female ascetics, they are prostitutes. How indeed could they have our storehouse seized!" The nun Thullanandā reported this matter to the chief ministers. The chief ministers had that man punished. Then that man, having been punished, having had a lodging for Ājīvakas built not far from the nuns' dwelling, urged the Ājīvakas - "Insult those nuns."

The nun Thullanandā reported this matter to the chief ministers. The chief ministers had that man imprisoned. People grumbled, criticised, and complained - "First the

nuns had the storehouse seized, second they had him punished, third they had him imprisoned. Now they will have him killed!" The nuns heard those people grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā dwell as one who speaks in support of litigation!" Then those nuns reported this matter to the monks, etc. "Is it true, monks, that the nun Thullanandā dwells as one who speaks in support of litigation?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā dwell as one who speaks in support of litigation! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

679. "Whatever nun should dwell as one who speaks in support of litigation with a householder or a householder's son or a slave or a labourer or even with a wandering ascetic, this nun has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

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

"One who speaks in support of litigation" means one who makes a case is said.

"Householder" means any man who dwells in a house.

"Householder's son" means any sons or brothers.

"Slave" means one born in the house, one bought with money, one captured in war.

"Labourer" means a hired servant, a wage-earner.

"Ascetic wandering ascetic" means setting aside a monk, a nun, a female trainee, a novice, and a female novice, whoever has attained the status of a wandering ascetic.

"I will make a case" - she seeks a companion or goes, there is an offence of wrong-doing. She informs one, there is an offence of wrong-doing. She informs a second, there is a grave offence. At the conclusion of the case, there is an offence entailing initial and subsequent meetings of the Community.

"Become offences at once" means she commits the offence together with the transgression of the matter, without admonition.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means the Community itself gives penance for that offence, sends back to the beginning, rehabilitates; not many nuns, not a single nun. Therefore it is called "entailing initial and subsequent meetings of the Community". It is the naming, the designation of that very class of offences. For that reason too it is called "entailing initial and subsequent meetings of the Community".

681. There is no offence if she goes being dragged by human beings, if she requests protection, if she tells indefinitely, for a mad woman, etc. for the first offender.

The first training rule on offences entailing initial and subsequent meetings of the Community is concluded.

2. The Second Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

682. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time at Vesālī a certain Licchavi's wife was an adulteress. Then that Licchavi said this to that woman - "Good, desist, I will do you harm." Even when spoken to thus, she did not heed. Now at that time at Vesālī the Licchavi assembly had gathered for some business. Then that Licchavi said this to those Licchavis - "Sirs, allow me one woman." "Who is she by name?" "My wife commits adultery, I will kill her." "Do as you know." That woman heard - "My husband, it is said, wishes to have me killed." Having taken valuable goods, having gone to Sāvattthī, having approached the sectarians, she requested the going forth. The sectarians did not wish to give her the going forth. Having approached the nuns, she requested the going forth. The nuns also did not wish to give her the going forth. Having approached the nun Thullanandā, having shown her the goods, she requested the going forth. The nun Thullanandā, having taken the goods, gave her the going forth.

Then that Licchavi, searching for that woman, having gone to Sāvattthī, having seen her gone forth among the nuns, approached King Pasenadi of Kosala; having approached, she said this to King Pasenadi of Kosala - "My wife, Sire, having taken valuable goods, has arrived at Sāvattthī. May Your Majesty allow me to deal with her." "Then, my good man, having searched, tell me." "She has been seen, Sire, gone forth among the nuns." "If, my good man, she has gone forth among the nuns, nothing can be done to her. Well proclaimed by the Blessed One is the Teaching, let her live the holy life for the rightly making an end of suffering." Then that Licchavi grumbled, criticised, and complained - "How indeed could the nuns give the going forth to a thief!" The nuns heard that Licchavi grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā give the going forth to a thief!" Then those nuns reported this matter to the monks, etc. Is it true, monks, that the nun Thullanandā gives the going forth to a thief? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā give the going forth to a thief! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

683. "Whatever nun, knowingly, without taking leave of the king or the Community or a group or a guild or a trade guild, should ordain a female thief fit to be killed who is known, except for one who is suitable, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

684. "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.

"Thief" means whoever takes what is not given, reckoned a theft, worth five māsakas or more than five māsakas; this is called a thief.

"Fit to be killed" means having done something for which she has become condemned.

"Known" means she is known by other people as "she is fit to be killed".

"Without taking leave" means without asking permission.

"King" means where a king instructs, the king should be asked for permission.

"Community" means the community of nuns is called; the community of nuns should be asked for permission.

"Group" means where a group instructs, the group should be asked for permission.

"Guild" means where a guild instructs, the guild should be asked for permission.

"Trade guild" means where a trade guild instructs, the trade guild should be asked for permission.

"Except for one who is suitable" means setting aside one who is suitable. "Suitable" means there are two kinds of suitable - either she has gone forth among sectarians or she has gone forth among other nuns. Apart from one who is suitable, "I will ordain" - she seeks a group or a female teacher or a bowl or a robe, or authorises a boundary, there is an offence of wrong-doing. 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 initial and subsequent meetings of the Community for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

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

"Become offences at once" means she commits the offence together with the transgression of the matter, without admonition.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

685. If she is a female thief, perceiving her as a female thief, she ordains her except for one who is suitable, there is an offence entailing initial and subsequent meetings of the Community. If she is a female thief, being doubtful, she ordains her except for one who is suitable, there is an offence of wrong-doing. If she is a female thief, perceiving her as not a female thief, she ordains her except for one who is suitable, there is no offence. If she is not a female thief, perceiving her as a female thief, there is an offence of wrong-doing. If she is not a female thief, being doubtful, there is an offence of wrong-doing. If she is not a female thief, perceiving her as not a female thief, there is no offence.

686. There is no offence if she ordains not knowing, if she ordains having asked for permission, if she ordains one who is made allowable, for a mad woman, for the first offender.

The second training rule on offences entailing initial and subsequent meetings of the Community is concluded.

3. The Third Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

687. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a pupil nun of Bhaddā Kāpilānī, having quarrelled with the nuns, went to her relatives' family in a small village. Bhaddā Kāpilānī, not seeing that nun, asked the nuns - "Where is such and such a woman, she is not seen?" "Having quarrelled with the nuns, lady, she is not seen." "Mother, in such and such a small village is her relatives' family. Having gone there, search for her." The nuns, having gone there, having seen that nun, said this - "Why have you, lady, come alone, have you not been violated?" "I have not been violated, lady." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun go alone between villages!" etc. "Is it true, monks, that a nun goes alone between villages?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, go alone between villages! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

"Whatever nun should go alone between villages, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

And thus this training rule was laid down by the Blessed One for the nuns.

688. Now at that time two nuns were travelling on the highway from Sāketa to Sāvattthī. On the road a river had to be crossed. Then those nuns, having approached the boatmen, said this: "Good, friend, ferry us across." "Ladies, it is not possible to ferry both at once." One ferried one across. The one who had crossed violated the one who had not crossed. The one who had not crossed violated the one who had not crossed. They, having met together afterwards, asked: "Have you, lady, not been violated?" "I have been violated, lady! But you, lady, have you not been violated?" "I have been violated, lady." Then those nuns, having gone to Sāvattthī, reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun go alone to the other side of a river!" Then those nuns reported this matter to the monks. The monks reported this matter to the Blessed One, etc. "Is it true, monks, that a nun goes alone to the other side of a river?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, go alone to the other side of a river! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

"Whatever nun should go alone between villages, or should go alone to the other side of a river, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

And thus this training rule was laid down by the Blessed One for the nuns.

689. Now at that time several nuns, going from the Kosalan country to Sāvattthī, approached a certain village in the evening. There a certain nun was lovely, beautiful, pleasing. A certain man, together with seeing that nun, became enamoured of her.

Then that man, while preparing sleeping places for those nuns, prepared a sleeping place for that nun to one side. Then that nun, having observed - "This man is obsessed; if he comes at night, there will be a cry of distress for me," without asking permission of the nuns, having gone to a certain family, she prepared a sleeping place. Then that man, having come at night, searching for that nun, disturbed the nuns. The nuns, not seeing that nun, said thus - "Without doubt that nun has departed together with a man."

Then that nun, after that night had passed, approached those nuns. The nuns said this to that nun - "Why have you, lady, departed together with a man?" "I have not, ladies, departed together with a man." She reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun stay apart alone for a night!" etc. "Is it true, monks, that a nun stayed apart alone for a night?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, stay apart alone for a night! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

"Whatever nun should go alone between villages, or should go alone to the other side of a river, or should stay apart alone for a night, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

And thus this training rule was laid down by the Blessed One for the nuns.

690. Now at that time many nuns were travelling on the highway from the Kosalan country to Sāvatthī. There a certain nun, being pressed by excrement, having stayed behind alone, went afterwards. People, having seen that nun, violated her. Then that nun approached those nuns. The nuns said this to that nun - "Why have you, lady, stayed behind alone, have you not been violated?" "I have been violated, lady." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun separate alone from the group!" etc. "Is it true, monks, that a nun separates alone from the group?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, separate alone from the group! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

691. "Whatever nun should go alone between villages, or should go alone to the other side of a river, or should stay apart alone for a night, or should separate alone from the group, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

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

"Or should go alone between villages" means for one moving the first foot past the enclosure of a fenced village, there is a grave offence; for one moving the second foot past, there is an offence entailing initial and subsequent meetings of the Community.

For one moving the first foot past the precincts of an unfenced village, there is a

grave offence. For one moving the second foot past, there is an offence entailing initial and subsequent meetings of the Community.

"Or should go alone to the other side of a river" means a river is where, having covered the three circles, wherever a nun crosses, the inner robe becomes wet. For one crossing with the first foot, there is a grave offence. For one crossing with the second foot, there is an offence entailing initial and subsequent meetings of the Community.

"Or should stay apart alone for a night" means for one leaving a stretched arm's reach from a companion nun together with the break of dawn, there is a grave offence. When left, there is an offence entailing initial and subsequent meetings of the Community.

"Or should separate alone from the group" means in a forest without villages, for one leaving the region of sight or the region of hearing from a companion nun, there is a grave offence. When left, there is an offence entailing initial and subsequent meetings of the Community.

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

"Become offences at once" means she commits the offence together with the transgression of the matter, without admonition.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

693. There is no offence if the companion nun has departed or has left the monastic community or is deceased or has gone over to another faction, in misfortunes, for a mad woman, for the first offender.

The third training rule on offences entailing initial and subsequent meetings of the Community is concluded.

4. The Fourth Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

694. 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 Caṇḍakālī was a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community. The nun Thullanandā protested when an act was being performed against her. Now at that time the nun Thullanandā went to a small village on some business. Then the nuns' monastic community - "The nun Thullanandā has departed," suspended the nun Caṇḍakālī for not seeing an offence. The nun Thullanandā, having finished that business in the small village, returned again to Sāvattthī. The nun Caṇḍakālī, when the nun Thullanandā was coming, indeed did not prepare a seat, did not set out water for washing the feet, a footstool, a footstand, did not go forward to meet her and receive her bowl and robe, did not ask her about drinking water. The nun Thullanandā said this to the nun Caṇḍakālī - "Why did you, lady, when I was coming, indeed not prepare a seat, not set out water for washing the feet, a footstool, a footstand, not go forward to meet me and receive my

bowl and robe, not ask me about drinking water?" "For this is so, lady, as is natural for one who is helpless." "But why are you, lady, helpless?" "These nuns, lady - 'This one is helpless, unknown, there is no one to speak against for her,' suspended me for not seeing an offence."

The nun Thullanandā - "These are foolish, these are inexperienced, they indeed do not know an act or a defect in an act or the failure of an act or the success of an act. We indeed know an act and a defect in an act and the failure of an act and the success of an act. We indeed could have an act that was not done performed, or could invalidate an act that was done," having quickly assembled the nuns' monastic community, she reinstated the nun Caṇḍakālī. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā reinstate a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group!" etc. "Is it true, monks, that the nun Thullanandā reinstates a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā reinstate a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

695. "Whatever nun should reinstate a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

696. "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.

"Without taking leave of the acting community" means without asking permission of the community performing the act.

"Without knowing the consent of the group" means not knowing the consent of the group.

"I will reinstate" - she seeks a group or authorises a boundary, there is an offence of

wrong-doing. 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 initial and subsequent meetings of the Community.

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

"Become offences at once" means she commits the offence together with the transgression of the matter, without admonition.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

697. If it is a legally valid act, perceiving it as a legally valid act, he reinstates - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, being doubtful, he reinstates - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, perceiving it as not a legally valid act, he reinstates - an offence entailing initial and subsequent meetings of the Community.

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.

698. There is no offence if she reinstates having asked permission of the acting community, if she reinstates having known the consent of the group, if she reinstates one who is practising the duties, if she reinstates when there is no acting community, for a mad woman, for the first offender.

The fourth training rule on offences entailing initial and subsequent meetings of the Community is concluded.

5. The Fifth Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

699. 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 lovely, beautiful, pleasing. People, having seen the nun Sundarīnandā in the refectory, filled with desire, gave the finest foods to the nun Sundarīnandā who was filled with desire. The nun Sundarīnandā ate as much as she liked; the other nuns did not obtain properly. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Sundarīnandā, filled with desire, having received with her own hand solid food or soft food from the hand of a male person filled with desire, eat and consume it!" etc. "Is it true, monks, that the nun Sundarīnandā, filled with desire, having received with her own hand solid food or soft food from the hand of a male person filled with desire, eats and consumes it?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could the nun Sundarīnandā, monks, filled with desire, having received with her own hand

solid food or soft food from the hand of a male person filled with desire, eat and consume it! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

700. "Whatever nun, filled with desire, having received with her own hand solid food or soft food from the hand of a male person filled with desire, should eat or consume it, this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

701. "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 become attached.

"Solid food" means the five foods -setting aside water and toothpick, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

If she accepts thinking "I will eat, I will consume," there is a grave offence. With each swallowing, there is an offence entailing initial and subsequent meetings of the Community.

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

"Become offences at once" means she commits the offence together with the transgression of the matter, without admonition.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

If she accepts water and toothpick, there is an offence of wrong-doing. When one is filled with desire, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing.

702. With each swallowing, there is a grave offence. If she accepts water and toothpick, there is an offence of wrong-doing. When both are filled with desire, if she accepts from the hand of a demon or a ghost or a eunuch or an animal in human form thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is a grave offence. If she accepts water and toothpick, there is an offence of wrong-doing. When one is filled with desire, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. If she accepts water and toothpick, there is an offence of wrong-doing.

703. There is no offence if both are not filled with desire, if knowing "he is not filled with desire" she accepts, for a mad woman, for the first offender.

The fifth training rule on offences entailing initial and subsequent meetings of the Community is

6. The Sixth Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

704. 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 lovely, beautiful, pleasing. People, having seen the nun Sundarīnandā in the refectory, filled with desire, gave the finest foods to the nun Sundarīnandā. The nun Sundarīnandā, being scrupulous, did not accept. A nun next to her said this to the nun Sundarīnandā - "Why do you, lady, not accept?" "He is filled with desire, lady." "But are you, lady, filled with desire?" "I am not, lady, filled with desire." "What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire. Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it."

Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun say thus - 'What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire. Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it.'" etc. "Is it true, monks, that a nun says thus - 'What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, say thus - "What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire; come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it." This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

705. "Whatever nun should say thus - 'What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire. Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it,' this nun too has committed a rule that becomes an offence at once, involving being sent away, entailing initial and subsequent meetings of the Community."

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

"Should say thus" means - "What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire. Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - she instigates, there is an offence of wrong-doing. By her word, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is a grave offence. At the end of the meal, there is an offence entailing initial and subsequent meetings of the Community.

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

"Become offences at once" means she commits the offence together with the transgression of the matter, without admonition.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

She instigates saying "Accept water and toothpick," there is an offence of wrong-doing. By her word, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing.

707. When one is filled with desire, if she instigates from the hand of a demon or a ghost or a eunuch or an animal in human form solid food or soft food saying "eat or consume," there is an offence of wrong-doing. By her word, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. At the end of the meal, there is a grave offence. If she accepts water and toothpick and instigates, there is an offence of wrong-doing. By her word, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing.

708. There is no offence if knowing "he is not filled with desire" she dismisses, if "angry she does not accept" she dismisses, if "out of compassion for families she does not accept" she dismisses, for a mad woman, for the first offender.

The sixth training rule on offences entailing initial and subsequent meetings of the Community is concluded.

7. The Seventh Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

709. 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 Caṇḍakālī, having quarrelled with nuns, angry and displeased, said thus - "I reject the Buddha, I reject the Teaching, I reject the Community, I reject the training. What are these female ascetics to me? There are other female ascetics, daughters of the Sakyans, female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the venerable Caṇḍakālī, angry and displeased, say thus - I reject the Buddha, etc. I reject the training. What are these female ascetics to me? There are other female ascetics, daughters of the Sakyans, female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life," etc. "Is it true, monks, that the nun Caṇḍakālī, angry and displeased, says thus - I reject the Buddha, etc. I reject the training. What are these female ascetics to me? There are other female ascetics, daughters of the Sakyans, female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Caṇḍakālī, angry and displeased, say thus - I reject the Buddha, etc. I reject the training. What are these female ascetics to me? There are other female ascetics, daughters of the Sakyans, female ascetics having shame, scrupulous, eager

to train - in their presence I will live the holy life!" This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

710. "Whatever nun, angry and displeased, should say thus - 'I reject the Buddha, I reject the Teaching, I reject the Community, I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life,' that nun should be addressed thus by the nuns - 'Do not, lady, angry and displeased, speak thus - I reject the Buddha, I reject the Teaching, I reject the Community, I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life. Be delighted, lady, well proclaimed is the Teaching; live the holy life for the rightly making an end of suffering.' 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, this nun too, having committed a rule requiring up to the third time, involving being sent away, has committed an offence entailing initial and subsequent meetings of the Community."

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

"Angry and displeased" means not satisfied, with a struck mind, with barrenness arisen.

"Should say thus" means - I reject the Buddha, etc. I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life."

"That nun" means that nun who speaks thus. "By the nuns" means by other nuns.

Those who see, those who hear, by them she should be told - "Do not, lady, angry and displeased, speak thus - 'I reject the Buddha, etc. I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life.' Be delighted, lady, well proclaimed is the Teaching; live the holy life for the rightly making an end of suffering." They should be told a second time. They should be told a third time. If she gives up, this is wholesome; if she 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 - "Do not, lady, angry and displeased, speak thus - 'I reject the Buddha, etc. I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life.' Be delighted, lady, well proclaimed is the Teaching; live the holy life for the rightly making an end of suffering." They should be told a second time. They should be told a third time. If she gives up, this is wholesome; if she 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 -

712. "Let the Community hear me, ladies. This nun of such and such a name, angry and displeased, says thus - 'I reject the Buddha, I reject the Teaching, I reject the Community, I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life.' 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, angry and displeased, says thus - 'I reject the Buddha, etc. I reject the training. What are these female ascetics to me, these female ascetics who are daughters of the Sakyans! There are other female ascetics having shame, scrupulous, eager to train - in their presence I will live the holy life.' 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 initial and subsequent meetings of the Community. For one committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked.

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

"Up to the third time" means she commits the offence at the admonition up to the third time, not together with the transgression of the matter.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

713. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, being doubtful, he does not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

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.

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

The seventh training rule on offences entailing initial and subsequent meetings of the Community is concluded.

8. The Eighth Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

715. 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 Caṇḍakālī, having been overthrown in some legal case, angry and displeased, said thus - "The nuns are led by desire, and the nuns are led by hate, and the nuns are led by delusion, and the nuns are led by fear." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the venerable Caṇḍakālī, having been overthrown in some legal case, angry and displeased, say thus - The nuns are led by desire, etc. The nuns are led by fear," etc. "Is it true, monks, that the nun Caṇḍakālī, having been overthrown in some legal case, angry and displeased, says thus - 'The nuns are led by desire, etc. The nuns are led by fear'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Caṇḍakālī, having been overthrown in some legal case, angry and displeased, say thus - 'The nuns are led by desire, etc. The nuns are led by fear'! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

716. "Whatever nun, having been overthrown in some legal case, angry and displeased, should say thus - 'The nuns are led by desire, and the nuns are led by hate, and the nuns are led by delusion, and the nuns are led by fear,' that nun should be addressed thus by the nuns - 'Do not, lady, having been overthrown in some legal case, angry and displeased, speak thus - The nuns are led by desire, and the nuns are led by hate, and the nuns are led by delusion, and the nuns are led by fear. The lady herself might be led by desire, might be led by hate, might be led by delusion, might be led by fear.' 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, this nun too, having committed a rule requiring up to the third time, involving being sent away, has committed an offence entailing initial and subsequent meetings of the Community."

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

"In some legal case" means "legal case" - there are four legal cases - legal case arising from contention, legal case arising from censure, legal case arising from offences, legal case arising from obligations.

"Overthrown" means one who is defeated is called.

"Angry and displeased" means not satisfied, with a struck mind, with barrenness arisen.

"Should say thus" means - 'The nuns are led by desire, etc. The nuns are led by fear.'

"That nun" means that nun who speaks thus.

"By the nuns" means by other nuns.

Those who see, those who hear, by them she should be told - "Do not, lady, having been overthrown in some legal case, angry and displeased, speak thus - 'The nuns are led by desire, etc. The nuns are led by fear.' The lady herself might be led by desire, etc. might be led by fear." 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 - "Do not, lady, having been overthrown in some legal case, angry and displeased, speak thus - 'The nuns are led by desire, etc. The nuns are led by fear.' The lady herself might be led by desire, etc. might be led by fear." 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 -

718. "Let the Community hear me, ladies. This nun of such and such a name, having been overthrown in some legal case, angry and displeased, says thus - 'The nuns are led by desire, etc. The nuns are led by fear.' 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, having been overthrown in some legal case, angry and displeased, says thus - 'The nuns are led by desire, etc. The nuns are led by fear.' 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 initial and subsequent meetings of the Community. For one committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing. At the two proclamations the grave offences are revoked.

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

"Up to the third time" means she commits the offence at the admonition up to the third time, not together with the transgression of the matter.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

719. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, being doubtful, he does not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

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.

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

The eighth training rule entailing initial and subsequent meetings of the Community is finished.

9. The Ninth Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

721. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the pupils of the nun Thullanandā, the nuns, dwelt in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults!" etc. Is it true, monks, that nuns dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

722. "But if nuns dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Those nuns should be addressed thus by the nuns - 'Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters.' And if those nuns, when spoken to thus by the nuns, should still persist, those nuns should be admonished by the nuns up to the third time for the relinquishment of that. If being admonished up to the third time they should give it

up, this is wholesome; if they should not give it up, these nuns too, having committed a rule requiring up to the third time, involving being sent away, have committed an offence entailing initial and subsequent meetings of the Community."

723. "Nuns" means those who are fully ordained.

"Dwell in company" means in company: they dwell in company through not becoming bodily and verbal conduct.

"Of evil conduct" means endowed with evil conduct.

"Of evil reputation" means risen up with evil fame.

"Of evil fame" means they maintain their life by evil wrong livelihood.

"Troublesome to the community of nuns" means when an act is being performed against one another, they protest.

"Concealers of each other's faults" means they conceal each other's faults.

"Those nuns" means those nuns who are in company.

"By the nuns" means by other nuns.

Those who see, those who hear, by them she should be told - "Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters." They should be told a second time. They should be told a third time. If they give it up, this is wholesome; if they do not give it up, there is an offence of wrong-doing. Having heard, they do not speak, there is an offence of wrong-doing. Those nuns, even having been dragged into the midst of the Community, should be told - "Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters." They should be told a second time. They should be told a third time. If they give it up, this is wholesome; if they do not give it up, there is an offence of wrong-doing. Those nuns should be admonished. And thus, monks, they should be admonished. An experienced and competent nun should inform the Community -

724. "Let the Community hear me, ladies. The nuns of such and such a name and such and such a name dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. They do not give up that case. If it is the proper time for the Community, the Community should admonish the nuns of such and such a name and such and such a name for the relinquishment of that case. This is the motion.

"Let the Community hear me, ladies. The nuns of such and such a name and such and such a name dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. They do not give up that case. The Community admonishes the nuns of such and such a name and such and such a name for the relinquishment of that case. If the admonition of

the nuns of such and such a name and 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 nuns of such and such a name and such and such a name have 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 initial and subsequent meetings of the Community. For those committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked. Two or three should be admonished together. More than that should not be admonished.

"These nuns too" is said with reference to the former ones.

"Up to the third time" means they commit the offence at the admonition up to the third time, not together with the transgression of the matter.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

725. If it is a legally valid act, perceiving it as a legally valid act, they do not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, being doubtful, they do not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, perceiving it as not a legally valid act, they do not give up - an offence entailing initial and subsequent meetings of the Community.

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.

726. There is no offence for those who do not admonish, for those who give up, for those who are mad, for first offenders.

The ninth training rule entailing initial and subsequent meetings of the Community is finished.

10. The Tenth Training Rule on Offences Entailing Initial and Subsequent Meetings of the Community

727. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time Thullanandā, speaking to nuns who had been admonished by the community of nuns, said thus - "Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them. The Community said this to you only out of contempt, with abuse, with

impatience, with harshness, with weakness - 'Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters.'" Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, the nun, say thus to nuns who had been admonished by the Community - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community, etc. Separate yourselves, ladies. The Community praises only seclusion for sisters,'" etc. "Is it true, monks, that the nun Thullanandā says thus to nuns who had been admonished by the Community - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them. The Community said this to you only out of contempt, with abuse, with impatience, with harshness, with weakness - Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could, monks, the nun Thullanandā say thus to nuns who had been admonished by the Community - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community, etc. Separate yourselves, ladies. The Community praises only seclusion for sisters'! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

728. "Whatever nun should say thus - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them. The Community said this to you only out of contempt, with abuse, with impatience, with harshness, with weakness - Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters.' That nun should be addressed thus by the nuns - 'Do not, lady, speak thus - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them. The Community said this to you only out of contempt, with abuse, with impatience, with harshness, with weakness - Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters.' 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, this nun too, having committed a rule requiring up to the third time, involving being sent away, has committed an offence entailing initial and subsequent meetings of the Community."

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

"Should say thus" means - "Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them."

"The Community to you only out of contempt" means with disrespect.

"With abuse" means with being abused.

"With impatience" means with anger.

"With harshness" means with being made harsh.

"With weakness" means with lack of support.

She says thus - "Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters."

"That nun" means that nun who speaks thus.

"By the nuns" means by other nuns.

Those who see, those who hear, by them she should be told - "Do not, lady, speak thus - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community, etc. Separate yourselves, ladies. The Community praises only seclusion for sisters.'" 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 - "Do not, lady, speak thus - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community, etc. Separate yourselves, ladies. The Community praises only seclusion for sisters.'" 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 -

730. "Let the Community hear me, ladies. This nun of such and such a name, having been admonished by the Community, says thus to nuns - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them. The Community said this to you only out of contempt, with abuse, with impatience, with harshness, with weakness - Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters.' 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, having been admonished by the Community, says thus to nuns - 'Ladies, you should dwell in company only. Do not dwell differently. There are other nuns too in the Community of such conduct, of such reputation, of such fame, troublesome to the community of nuns, concealers of each other's faults. The Community said nothing to them. The Community said this to you only out of contempt, with abuse, with impatience, with harshness, with weakness - Sisters indeed dwell in company, of evil conduct, of evil reputation, of evil fame, troublesome to the community of nuns, concealers of each other's faults. Separate yourselves, ladies. The Community praises only seclusion for sisters.' 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 initial and subsequent meetings of the Community. For one committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked.

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

"Up to the third time" means she commits the offence at the admonition up to the third time, not together with the transgression of the matter.

"Involving being sent away" means she is sent away from the Community.

"Entailing initial and subsequent meetings of the Community" means the Community itself gives penance for that offence, sends back to the beginning, rehabilitates; not many nuns, not a single nun. Therefore it is called "entailing initial and subsequent meetings of the Community". It is the naming, the designation of that very class of offences, for that reason too it is called "entailing initial and subsequent meetings of the Community".

731. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, being doubtful, he does not give up - an offence entailing initial and subsequent meetings of the Community. If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

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.

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

The tenth training rule entailing initial and subsequent meetings of the Community is finished.

Ladies, the seventeen offences entailing initial and subsequent meetings of the Community have been recited - nine become offences at once, eight up to the third time. Which if a nun commits any one or another, penance for a fortnight should be performed by that nun before both communities. A nun having performed penance, where there would be a community of nuns with a group of twenty, there that nun should be rehabilitated. But if a community of nuns with a group of twenty lacking even by one were to rehabilitate that nun, that nun is not rehabilitated, and those nuns are blameworthy, this is the proper course therein.

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 seventeen are finished.

The chapter on offences entailing initial and subsequent meetings of the Community in the Analysis for Nuns is finished.



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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