

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)

3. The Section on Forfeiture (Analysis of the Nuns' Rules) (3. Nissaggiya-kammaṃ (bhikkhunī-vibhaṅgo))

[Bi Np 1-30, PTS 4.243-4.257]



PaliVerse

2. Expiation

3. The Section on Forfeiture (Analysis of the Nuns' Rules)

1. The Bowl Chapter

1. The First Training Rule

*These thirty rules involving expiation with forfeiture, ladies,
come up for recitation.*

733. 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 were making an accumulation of many bowls. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could the nuns make an accumulation of many bowls, or will the nuns engage in bowl trade, or will they open a crockery shop!" 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 group of six nuns hoard bowls!" etc. "Is it true, monks, that the group of six nuns are hoarding bowls?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns hoard bowls! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

734. "Whatever nun should hoard bowls, it is an expiation involving forfeiture."

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

"Bowl" means there are two bowls: an iron bowl and a clay bowl. There are three sizes of bowls: a large bowl, a medium-sized bowl, and a small bowl. A large bowl takes half an āḷhaka of cooked rice, a quarter portion of food, and a suitable amount of vegetables. A medium-sized bowl takes a nāḷi of cooked rice, a quarter portion of food, and a suitable amount of vegetables. A small bowl takes a pattha of cooked rice, a quarter portion of food, and a suitable amount of vegetables. Larger than that is not a bowl, smaller than that is not a bowl.

"Should make an accumulation" means not determined and not assigned.

"It is forfeitable" means together with the break of dawn it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited. That nun, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the senior nuns, having sat down squatting, having raised joined palms, should address them thus - "This bowl of mine, ladies, has passed the night and is forfeitable. I forfeit

it to the Community." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent nun, and the forfeited bowl should be given back. The forfeited bowl should be given back -

"Let the Community hear me, ladies. This bowl of the nun of such and such a name is forfeitable and has been handed over to the Community. If it is the proper time for the Community, the Community should give this bowl to the nun of such and such a name."

That nun, having approached several nuns, having arranged her upper robe on one shoulder, having paid homage at the feet of the senior nuns, having sat down squatting, having raised joined palms, should address them thus - "This bowl of mine, ladies, has passed the night and is forfeitable. I forfeit it to the ladies." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent nun, and the forfeited bowl should be given back. The forfeited bowl should be given back -

"Let the ladies hear me. This bowl of the nun of such and such a name is forfeitable and has been handed over to the ladies. If it is the proper time for the ladies, the ladies should give this bowl to the nun of such and such a name."

That nun, having approached one nun, having arranged her upper robe on one shoulder, having sat down squatting, having raised joined palms, should address her thus - "This bowl of mine, lady, having passed the night, is forfeitable. I forfeit it to the lady." Having forfeited it, the offence should be confessed. The offence should be accepted by that nun. The forfeited bowl should be given back - "I give this bowl to the lady."

736. When the night has passed, perceiving it as passed - an expiation involving forfeiture. When the night has passed, being doubtful - an expiation involving forfeiture. When the night has passed, perceiving it as not passed - an expiation involving forfeiture. When not determined, perceiving it as determined - an expiation involving forfeiture. When not assigned, perceiving it as assigned - an expiation involving forfeiture. When not relinquished, perceiving it as relinquished - an expiation involving forfeiture. When not lost, perceiving it as lost... When not destroyed, perceiving it as destroyed... When not broken, perceiving it as broken... When not plundered, perceiving it as plundered - an expiation involving forfeiture.

If one uses a forfeitable bowl without relinquishing it - an offence of wrong-doing. When the night has not passed, perceiving it as passed - an offence of wrong-doing. When the night has not passed, being doubtful - an offence of wrong-doing. When the night has not passed, perceiving it as not passed - there is no offence.

737. There is no offence if, within dawn, she determines, assigns, gives up, if it is lost, if it perishes, if it is broken, if they take it by force, if they take it on trust, for a mad woman, for the first offender.

Now at that time the group of six nuns did not give the forfeited bowl. They reported this matter to the Blessed One. "Monks, a forfeited bowl should not be not given. Whoever should not give it, there is an offence of wrong-doing."

The first training rule is finished.

2. The Second Training Rule

738. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time several nuns who had completed the rains retreat in a village residence went to Sāvattthī, dutiful, accomplished in deportment, poorly clothed, with coarse robes. The lay followers, having seen those nuns - "These nuns are dutiful, accomplished in deportment, poorly clothed, with coarse robes; these nuns must be deprived" - gave out-of-season robe-cloth to the community of nuns. The nun Thullanandā - Having determined "Our kathina-privilege is spread; this is robe-material given at the right time," had it distributed. The lay followers, having seen those nuns, said this - "Have you ladies obtained robes?" "We, friend, do not obtain robes. The lady Thullanandā - Having determined 'Our kathina-privilege is spread; this is robe-material given at the right time,' had it distributed." The lay followers grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having determined out-of-season robe-cloth as 'robe-material given at the right time,' have it distributed!" The nuns heard those lay followers grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having determined out-of-season robe-cloth as 'robe-material given at the right time,' have it distributed!" Then those nuns reported this matter to the monks. The monks reported this matter to the Blessed One, etc. "Is it true, monks, that the nun Thullanandā, having determined out-of-season robe-cloth as 'robe-material given at the right time,' has it distributed?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having determined out-of-season robe-cloth as 'robe-material given at the right time,' have it distributed! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

739. "Whatever nun, having determined out-of-season robe-cloth as 'robe-material given at the right time,' should have it distributed, it is an expiation involving forfeiture."

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

"Out-of-season robe-cloth" means that which has arisen during the eleven months when the kathina-privilege has not been allocated, that which has arisen during the seven months when the kathina-privilege has been allocated, or that which has been given having designated it even during the proper time - this is called "out-of-season robe-cloth."

If she has out-of-season robe-cloth distributed having determined it as "robe-material given at the right time," there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This out-of-season robe-cloth of mine, ladies, having been determined as 'robe-material given at the right time' and distributed, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

741. In the case of out-of-season robe-cloth, perceiving it as out-of-season robe-cloth, having determined it as "robe-material given at the right time" and having it

distributed - an expiation involving forfeiture. In the case of out-of-season robe-cloth, being doubtful, having determined it as "robe-material given at the right time" and having it distributed - an offence of wrong-doing. In the case of out-of-season robe-cloth, perceiving it as robe-material given at the right time, having determined it as "robe-material given at the right time" and having it distributed - there is no offence. In the case of robe-material given at the right time, perceiving it as out-of-season robe-cloth - an offence of wrong-doing. In the case of robe-material given at the right time, being doubtful - an offence of wrong-doing. In the case of robe-material given at the right time, perceiving it as robe-material given at the right time - there is no offence.

742. There is no offence if she has out-of-season robe-cloth distributed perceiving it as robe-material given at the right time, if she has robe-material given at the right time distributed perceiving it as robe-material given at the right time, for a mad woman, for the first offender.

The second training rule is finished.

3. The Third Training Rule

743. 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, having exchanged a robe with a certain nun, used it. Then that nun, having folded up that robe, laid it aside. The nun Thullanandā said this to that nun - "The robe that was exchanged by you with me, lady, where is that robe?" Then that nun, having brought out that robe, showed it to the nun Thullanandā. The nun Thullanandā said this to that nun - "Come now, lady, your robe is yours, bring me that robe, what is yours is yours alone, what is mine is mine alone, bring me that, take back your own," and took it by force. Then that nun reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having exchanged a robe with a nun, take it by force!" Then those nuns reported this matter to the monks. The monks reported this matter to the Blessed One, etc. "Is it true, monks, that the nun Thullanandā, having exchanged a robe with a nun, takes it by force?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having exchanged a robe with a nun, take it by force! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

744. "Whatever nun, having exchanged a robe with a nun, should afterwards say thus - 'Come now, lady, bring your robe, that robe is mine, what is yours is yours alone, what is mine is mine alone, bring me that, take back your own,' should take it by force or have it taken by force, it is an expiation involving forfeiture."

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

"Together with a nun" means together with another nun.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Having exchanged" means something small for something large, or something large

for something small.

"Should take by force" means she takes by force herself - an expiation involving forfeiture.

"Should have taken by force" means he commands another - an offence of wrong-doing. Having been commanded once, even if she takes many by force, it is forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This robe of mine, ladies, having exchanged with a nun and taken by force, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

746. If one is fully ordained and perceives one as fully ordained, having exchanged a robe, takes it by force or causes it to be taken by force, it is an expiation involving forfeiture. If one is fully ordained and is doubtful, having exchanged a robe, takes it by force or causes it to be taken by force, it is an expiation involving forfeiture. If one is fully ordained and perceives one as not fully ordained, having exchanged a robe, takes it by force or causes it to be taken by force, it is an expiation involving forfeiture.

Having exchanged another requisite, takes it by force or causes it to be taken by force, there is an offence of wrong-doing. Having exchanged a robe or another requisite with one not fully ordained, takes it by force or causes it to be taken by force, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

747. There is no offence if she gives, or if trusting her she takes, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

748. 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 was sick. Then a certain lay follower approached the nun Thullanandā; having approached, he said this to the nun Thullanandā - "What is troubling you, lady, what should be brought?" "Friend, I have need of ghee." Then that lay follower, having brought ghee for a coin from a certain shopkeeper's house, gave it to the nun Thullanandā. The nun Thullanandā said thus - "Friend, I have no need of ghee; I have need of oil." Then that lay follower approached that shopkeeper; having approached, he said this to that shopkeeper - "It seems the lady has no need of ghee, she has need of oil. Come, take back your ghee, give me oil." "If we, sir, were to take back goods that have been sold, when would our goods be sold? The ghee was taken for the price of ghee; bring the price of oil, you will take oil." Then that lay follower grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having asked for one thing, ask for another!" The nuns heard that lay follower grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. they grumbled, criticised, and complained, etc. then those nuns reported this matter to the monks. The monks

reported this matter to the Blessed One, etc. "Is it true, monks, that the nun Thullanandā, having asked for one thing, asks for another?" "True, Blessed One." The Buddha, the Blessed One, rebuked hi, etc. How indeed could, monks, the nun Thullanandā, having asked for one thing, ask for another! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

749. "Whatever nun, having asked for one thing, should ask for another, it is an expiation involving forfeiture."

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

"Having asked for one thing" means having asked for anything.

"Should ask for another" means setting that aside, she asks for another; there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, having asked for one thing and asked for another, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

751. If it is another and perceiving it as another, he asks for another - an expiation involving forfeiture. If it is another, being doubtful, he asks for another - an expiation involving forfeiture. If it is another and perceiving it as not another, he asks for another - an expiation involving forfeiture.

If it is not another and perceiving it as another, he asks for not another - an offence of wrong-doing. If it is not another, being doubtful, he asks for not another - an offence of wrong-doing. If it is not another and perceiving it as not another - there is no offence.

752. There is no offence if she asks for that very thing, if she asks for something else, if she asks having shown the benefit, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

753. 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 was sick. Then a certain lay follower approached the nun Thullanandā; having approached, he said this to the nun Thullanandā - "Is it bearable, lady, is it endurable?" "It is not bearable for me, friend, not endurable." "I will deposit a coin at such and such a shopkeeper's house, lady; from there you may have brought whatever you wish." The nun Thullanandā commanded a certain female trainee - "Go, female trainee, bring oil for a coin from such and such a shopkeeper's house." Then that female trainee, having brought oil for a coin from that shopkeeper's house, gave it to the nun Thullanandā. The nun Thullanandā said thus - "I have no need of oil, female trainee; I have need of ghee." Then that female trainee approached that shopkeeper; having approached, he said this to that shopkeeper - "It seems, friend, the lady has no need of oil, she has need of ghee. Come, take back your oil, give me ghee." "If we, lady, were to take

back goods that have been sold, when would our goods be sold! The oil was taken for the price of oil; bring the price of ghee, you will take ghee." Then that female trainee stood crying. The nuns said this to that female trainee - "Why are you crying, female trainee?" Then that female trainee reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having got one thing in exchange, get another in exchange!" etc. "Is it true, monks, that the nun Thullanandā, having got one thing in exchange, gets another in exchange?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having got one thing in exchange, get another in exchange! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

754. "Whatever nun, having got one thing in exchange, should get another in exchange, it is an expiation involving forfeiture."

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

"Having got one thing in exchange" means having got anything in exchange.

"Should get another in exchange" means setting that aside, she gets another in exchange; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, having got one thing in exchange and got another in exchange, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

756. If it is another and perceiving it as another, he gets another in exchange - an expiation involving forfeiture. If it is another, being doubtful, he gets another in exchange - an expiation involving forfeiture. If it is another and perceiving it as not another, he gets another in exchange - an expiation involving forfeiture.

If it is not another and perceiving it as another, he gets not another in exchange - an offence of wrong-doing. If it is not another, being doubtful, he gets not another in exchange - an offence of wrong-doing. If it is not another and perceiving it as not another - there is no offence.

757. There is no offence if she gets that very thing in exchange, if she gets something else in exchange, if she gets in exchange having shown the benefit, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

758. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time lay followers, having collected a voluntary contribution for robes for the community of nuns, deposited the requisite at a certain cloak-seller's house, and having approached the nuns, said this: "Lady, a requisite for robes has been deposited at such and such a cloak-seller's house; having had a robe brought from there, distribute it." The nuns, having got medicine in

exchange with that requisite, consumed it. The lay followers, having found out, grumbled, criticised, and complained - "How indeed could the nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community!" The nuns heard those lay followers grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community!" etc. Is it true, monks, that nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

759. "Whatever nun should get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, it is an expiation involving forfeiture."

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

"With a requisite given for the purpose of another thing, specifying for something else" means given for the purpose of another.

"Belonging to the monastic community" means of the Community, not of a group, not of a single nun.

"Should get another in exchange" means setting aside what was given for that purpose, she gets another in exchange; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, got in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

761. If it is given for the purpose of another thing and perceiving it as given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing, being doubtful, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing and perceiving it as not given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. Having received back what was forfeited, it should be applied according to the giving.

If it is not given for the purpose of another thing and perceiving it as given for the purpose of another thing - an offence of wrong-doing. If it is not given for the purpose of another thing, being doubtful - an offence of wrong-doing. If it is not given for the purpose of another thing and perceiving it as not given for the purpose of another thing - no offence.

762. There is no offence if she gives the remainder, if she gives having asked for permission from the owners, in misfortunes, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

763. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time lay followers, having collected a voluntary contribution for robes for the community of nuns, deposited the requisite at a certain cloak-seller's house, and having approached the nuns, said this: "Lady, a requisite for robes has been deposited at such and such a cloak-seller's house; having had a robe brought from there, distribute it." The nuns, having themselves also requested with that requisite, having got medicine in exchange, consumed it. The lay followers, having found out, grumbled, criticised, and complained - "How indeed could the nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself!" etc. Is it true, monks, that nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

764. "Whatever nun should get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself, it is an expiation involving forfeiture."

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

"With a requisite given for the purpose of another thing, specifying for something else" means given for the purpose of another.

"Belonging to the monastic community" means of the Community, not of a group, not of a single nun.

"Begged for oneself" means having asked oneself.

"Should get another in exchange" means setting aside what was given for that purpose, she gets another in exchange; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, got in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

766. If it is given for the purpose of another thing and perceiving it as given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing, being doubtful, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing and perceiving it as not given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. Having received back what was forfeited, it should be applied according to the giving.

If it is not given for the purpose of another thing and perceiving it as given for the purpose of another thing - an offence of wrong-doing. If it is not given for the purpose of another thing, being doubtful - an offence of wrong-doing. If it is not given for the purpose of another thing and perceiving it as not given for the purpose of another thing - no offence.

767. There is no offence if she gives the remainder, if she gives having asked for permission from the owners, in misfortunes, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

768. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the nuns dwelling in the residential cells of a certain guild were wearied by rice gruel. Then that guild, having collected a voluntary contribution for rice gruel for the nuns, deposited the requisite at a certain shopkeeper's house, and having approached the nuns, said this: "Lady, a requisite for rice gruel has been deposited at such and such a shopkeeper's house; having had rice-grain brought from there, having had rice gruel cooked, consume it." The nuns, having got medicine in exchange with that requisite, consumed it. That guild, having found out, grumbled, criticised, and complained: "How indeed could the nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group!" etc. Is it true, monks, that nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

769. "Whatever nun should get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, it is an expiation involving forfeiture."

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

"With a requisite given for the purpose of another thing, specifying for something else" means given for the purpose of another.

"Belonging to a group" means of a group, not of the Community, not of a single nun.

"Should get another in exchange" means setting aside what was given for that purpose, she gets another in exchange; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, got in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

771. If it is given for the purpose of another thing and perceiving it as given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing, being doubtful, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing and perceiving it as not given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. Having received back what was forfeited, it should be applied according to the giving.

If it is not given for the purpose of another thing and perceiving it as given for the purpose of another thing - an offence of wrong-doing. If it is not given for the purpose of another thing, being doubtful - an offence of wrong-doing. If it is not given for the purpose of another thing and perceiving it as not given for the purpose of another thing - no offence.

772. There is no offence if she gives the remainder, if she gives having asked for permission from the owners, in misfortunes, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

773. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the nuns dwelling in the residential cells of a certain guild were wearied by rice gruel. Then that guild, having collected a voluntary contribution for rice gruel for the nuns, deposited the requisite at a certain shopkeeper's house, and having approached the nuns, said this: "Lady, a requisite for rice gruel has been deposited at such and such a shopkeeper's house. Having had rice-grain brought from there, having had rice gruel cooked, consume it." The nuns, having themselves also requested with that requisite, having got medicine in exchange, consumed it. That guild, having found out, grumbled, criticised, and complained: "How indeed could the nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself!" etc. Is it true, monks, that nuns get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

774. "Whatever nun should get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself, it is an expiation involving forfeiture."

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

"With a requisite given for the purpose of another thing, specifying for something else" means given for the purpose of another.

"Belonging to a group" means of a group, not of the Community, not of a single nun.

"Begged for oneself" means having asked oneself.

"Should get another in exchange" means setting aside what was given for that purpose, she gets another in exchange; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, got in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself, is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

776. If it is given for the purpose of another thing and perceiving it as given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing, being doubtful, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing and perceiving it as not given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. Having received back what was forfeited, it should be applied according to the giving.

If it is not given for the purpose of another thing and perceiving it as given for the purpose of another thing - an offence of wrong-doing. If it is not given for the purpose of another thing, being doubtful - an offence of wrong-doing. If it is not given for the purpose of another thing and perceiving it as not given for the purpose of another thing - no offence.

777. There is no offence if she gives the remainder, if she gives having asked for permission from the owners, in misfortunes, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

778. 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 was very learned, a reciter, confident, competent to give a talk on the Teaching. Many people attended upon the nun Thullanandā. Now at that time the residential cell of the nun Thullanandā was falling into ruin. People said this to the nun Thullanandā - "Why, lady, is this residential cell of yours falling into ruin?" "There are no donors, friend, there are no builders." Then those people, having collected a voluntary contribution for the residential cell of the nun Thullanandā, gave a requisite to the nun Thullanandā. The nun Thullanandā, having herself also requested with that requisite,

having got medicine in exchange, consumed it. People, having found out, grumbled, criticised, and complained - "How indeed could the lady Thullanandā get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself!" etc. "Is it true, monks, that the nun Thullanandā gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

779. "Whatever nun should get something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself, it is an expiation involving forfeiture."

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

"With a requisite given for the purpose of another thing, specifying for something else" means given for the purpose of another.

"Belonging to an individual" means of a single nun, not of the Community, not of a group.

"Begged for oneself" means having asked oneself.

"Should get another in exchange" means setting aside what was given for that purpose, she gets another in exchange; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This of mine, ladies, got in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

781. If it is given for the purpose of another thing and perceiving it as given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing, being doubtful, he gets another in exchange - an expiation involving forfeiture. If it is given for the purpose of another thing and perceiving it as not given for the purpose of another thing, he gets another in exchange - an expiation involving forfeiture. Having received back what was forfeited, it should be applied according to the giving.

If it is not given for the purpose of another thing and perceiving it as given for the purpose of another thing - an offence of wrong-doing. If it is not given for the purpose of another thing, being doubtful - an offence of wrong-doing. If it is not given for the purpose of another thing and perceiving it as not given for the purpose of another thing - no offence.

782. There is no offence if she gives the remainder, if she gives having asked for permission from the owners, in misfortunes, for a mad woman, for the first offender.

The tenth training rule is finished.

11. The Eleventh Training Rule

783. 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 was very learned, a reciter, confident, competent to give a talk on the Teaching. Then King Pasenadi of Kosala, in the cold season, having put on a very costly woollen blanket, approached the nun Thullanandā; having approached, he paid respect to the nun Thullanandā and sat down to one side. To King Pasenadi of Kosala seated to one side, the nun Thullanandā instructed, encouraged, inspired, and gladdened him with a talk on the Teaching. Then King Pasenadi of Kosala, having been instructed, encouraged, inspired, and gladdened by the nun Thullanandā with a talk on the Teaching, said this to the nun Thullanandā - "Please say, lady, what you need." "If you, great king, wish to give to me, give me this woollen blanket." Then King Pasenadi of Kosala, having given the woollen blanket to the nun Thullanandā, rose from his seat, paid respect to the nun Thullanandā, circumambulated her keeping her on his right, and departed. People grumbled, criticised, and complained - "These nuns are greedy, discontented. How indeed could they ask a king for a woollen blanket!" 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 ask a king for a woollen blanket!" etc. "Is it true, monks, that the nun Thullanandā asks a king for a woollen blanket?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā ask a king for a woollen blanket! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

784. "When a nun is getting a heavy cloth in exchange, she should get it in exchange for four kahāpaṇas at most. If she should get it in exchange beyond that, it is an expiation involving forfeiture."

785. "Heavy cloth" means whatever covering in the cold season.

"Getting in exchange" means asking for.

"Should get in exchange for four kahāpaṇas at most" means she should get in exchange for the value of sixteen kahāpaṇas.

"If she should get in exchange more than that" means if she asks for more than that, there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This heavy cloth of mine, ladies, got in exchange for more than four kahāpaṇas at most, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

786. If it exceeds four kahāpaṇas and perceiving it as exceeding, he gets in exchange - an expiation involving forfeiture. If it exceeds four kahāpaṇas and being doubtful, he gets in exchange - an expiation involving forfeiture. If it exceeds four

kahāpaṇas and perceiving it as deficient, he gets in exchange - an expiation involving forfeiture.

If it is deficient of four kahāpaṇas and perceiving it as exceeding - an offence of wrong-doing. If it is deficient of four kahāpaṇas and being doubtful - an offence of wrong-doing. If it is deficient of four kahāpaṇas and perceiving it as deficient - no offence.

787. There is no offence if one gets in exchange for four kahāpaṇas at most, if one gets in exchange for less than four kahāpaṇas at most, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, when one wishing to get in exchange something very costly gets in exchange something of little value, for a mad woman, for the first offender.

The eleventh training rule is concluded.

12. The Twelfth Training Rule

788. 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 was very learned, a reciter, confident, competent to give a talk on the Teaching. Then King Pasenadi of Kosala, in the hot season, having put on a very costly linen cloth, approached the nun Thullanandā; having approached, he paid respect to the nun Thullanandā and sat down to one side. To King Pasenadi of Kosala seated to one side, the nun Thullanandā instructed, encouraged, inspired, and gladdened him with a talk on the Teaching. Then King Pasenadi of Kosala, having been instructed, encouraged, inspired, and gladdened by the nun Thullanandā with a talk on the Teaching, said this to the nun Thullanandā - "Please say, lady, what you need." "If you, great king, wish to give to me, give me this linen cloth." Then King Pasenadi of Kosala, having given the linen cloth to the nun Thullanandā, rose from his seat, paid respect to the nun Thullanandā, circumambulated her keeping her on his right, and departed. People grumbled, criticised, and complained - "These nuns are greedy, discontented. How indeed could they ask a king for a linen cloth!" 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 ask a king for a linen cloth!" etc. "Is it true, monks, that the nun Thullanandā asks a king for a linen cloth?" "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā ask a king for a linen cloth! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

789. "When a nun is getting a light cloth in exchange, she should get it in exchange for two and a half kahāpaṇas at most. If she should get it in exchange beyond that, it is an expiation involving forfeiture."

790. "Light cloth" means whatever covering in the hot season.

"Getting in exchange" means asking for.

"Should get in exchange for two and a half kahāpaṇas at most" means she should get in exchange for the value of ten kahāpaṇas.

"If she should get in exchange more than that" means if she asks for more than that, there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to a single nun. And thus, monks, it should be forfeited, etc. "This light cloth of mine, ladies, got in exchange for more than two and a half kahāpaṇas at most, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the lady."

791. If it exceeds two and a half kahāpaṇas and perceiving it as exceeding, he gets in exchange - an expiation involving forfeiture. If it exceeds two and a half kahāpaṇas and being doubtful, he gets in exchange - an expiation involving forfeiture. If it exceeds two and a half kahāpaṇas and perceiving it as deficient, he gets in exchange - an expiation involving forfeiture.

If it is deficient of two and a half kahāpaṇas and perceiving it as exceeding - an offence of wrong-doing. If it is deficient of two and a half kahāpaṇas and being doubtful - an offence of wrong-doing. If it is deficient of two and a half kahāpaṇas and perceiving it as deficient - no offence.

792. There is no offence if one gets in exchange for two and a half kahāpaṇas at most, if one gets in exchange for less than two and a half kahāpaṇas at most, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, when one wishing to get in exchange something very costly gets in exchange something of little value, for a mad woman, for the first offender.

The twelfth training rule is concluded.

Ladies, the thirty rules involving expiation with forfeiture have been recited. 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 forfeiture 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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