

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)

4. The Section on Expiation (Analysis of the Nuns' Rules)

(4. Pācittiyakaṇḍam (bhikkhunī-vibhaṅgo))

[Bi Pc 1-166, PTS 4.258-4.345]



PaliVerse

2. Expiation

4. The Section on Expiation (Nuns' Analysis)

1. The Chapter on Garlic

1. The First Training Rule

*These one hundred and sixty-six rules involving expiation, ladies,
come up for recitation.*

793. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Community of nuns had been invited by a certain lay follower with garlic - "Whichever ladies have need of garlic, I will provide with garlic." And the field-keeper had been commanded - "If nuns come, give each nun two or three bundles." Now at that time there was a festival in Sāvattthī. The garlic that had been brought came to utter elimination. The nuns, having approached that lay follower, said this - "Friend, we have need of garlic." "There is none, ladies. The garlic that had been brought is exhausted. Go to the field." The nun Thullanandā, having gone to the field, not knowing moderation, had much garlic taken away. The field-keeper grumbled, criticised, and complained - "How indeed could the nuns, not knowing moderation, have much garlic taken away!" The nuns heard that field-keeper grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, not knowing moderation, have much garlic taken away!" etc. "Is it true, monks, that the nun Thullanandā, not knowing moderation, has much garlic taken away?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, not knowing moderation, have much garlic taken away! This, monks, is not for the confidence of those without confidence, etc. having given a talk on the Teaching, he addressed the monks -

"Once in the past, monks, the nun Thullanandā was the wife of a certain brahmin. And there were three daughters - Nandā, Nandavatī, and Sundarīnandā. Then, monks, that brahmin, having died, was reborn in a certain swan realm. His feathers were entirely made of gold. He gave them one feather each. Then, monks, the nun Thullanandā, thinking 'This swan gives us one feather each,' having seized that king of swans, made him featherless. The feathers growing again on him became white. Even then, monks, the nun Thullanandā, through excessive greed, fell away from the gold. Now she will fall away from the garlic."

"One should be satisfied with what is obtained, for excessive greed is evil;
Having seized the king of swans, you have fallen away from the gold."

Then the Blessed One, having rebuked the nun Thullanandā in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

794. "Whatever nun should eat garlic, there is an expiation."

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

Garlic is called Magadhan.

"If she accepts thinking 'I will eat'," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

796. If it is garlic, perceiving it as garlic, one eats it, there is an offence requiring expiation. If it is garlic, being doubtful, one eats it, there is an offence requiring expiation. If it is garlic, perceiving it as not garlic, one eats it, there is an offence requiring expiation.

If it is not garlic, perceiving it as garlic, one eats it, there is an offence of wrong-doing. If it is not garlic, being doubtful, one eats it, there is an offence of wrong-doing. If it is not garlic, perceiving it as not garlic, one eats it, there is no offence.

797. There is no offence for onion, for red onion, for green onion, for shallot garlic, in the cooking of lentil curry, in the cooking of meat, in the cooking of oil, for salad, for additional bits, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

798. 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, having had the hair on their private parts removed, were bathing naked at the same bathing place with prostitutes in the river Aciravatī. The prostitutes grumbled, criticised, and complained - "How indeed could nuns have the hair on their private parts removed, just like housewives enjoying sensual pleasures!" The nuns heard those prostitutes 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 have the hair on their private parts removed!" etc. "Is it true, monks, that the group of six nuns have the hair on their private parts removed?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns have the hair on their private parts removed! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

799. "Whatever nun should have the hair on her private parts removed, there is an expiation."

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

"Private parts" means both armpits, the male or female organ.

"Should have removed" means if she has even one hair removed, there is an offence requiring expiation. If she has many hairs removed, there is an offence requiring expiation.

801. There is no offence due to illness, for a mad woman, for the first offender.

3. The Third Training Rule

802. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time two nuns, oppressed by discontent, having entered an inner room, were slapping with the palm. The nuns, having run up at that sound, said this to those nuns - "Why, ladies, are you corrupting yourselves together with a man?" "We, ladies, are not corrupting ourselves together with a man." They reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns do slapping with the palm!" etc. "Is it true, monks, that nuns are doing slapping with the palm?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, do slapping with the palm! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

803. "For slapping with palm, there is an expiation."

804. "Slapping with the palm" means consenting to contact, she gives a blow to the male or female organ even with a waterlily petal at the very least, there is an offence requiring expiation.

805. There is no offence due to illness, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

806. 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 former royal consort had gone forth among the nuns. A certain nun, oppressed by discontent, approached that nun; having approached, she said this to that nun - "The king, lady, used to come to you after a long time. How did you manage?" "With an artificial phallus coated with lac, lady." "What is this, lady, an artificial phallus coated with lac?" Then that nun explained the artificial phallus coated with lac to that nun. Then that nun, having taken the artificial phallus coated with lac, forgot to wash it and threw it aside. The nuns, having seen it covered with flies, said thus - "Whose work is this?" She spoke thus - "This is my work." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun take an artificial phallus coated with lac!" etc. "Is it true, monks, that a nun takes an artificial phallus coated with lac?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, take an artificial phallus coated with lac! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

807. "For an artificial phallus coated with lac, there is an expiation."

808. "Artificial phallus coated with lac" means made of lac, made of wood, made of flour, made of clay.

"Should take" means consenting to contact, she inserts into the male or female organ even a waterlily petal at the very least, there is an offence requiring expiation.

809. There is no offence due to illness, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

810. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahāpajāpati Gotamī approached the Blessed One; having approached, having paid respect to the Blessed One, she stood downwind - "Blessed One, a woman has a bad smell." Then the Blessed One - "Let the nuns take water cleansing," instructed, encouraged, inspired, and gladdened Mahāpajāpati Gotamī with a talk on the Teaching. Then Mahāpajāpati Gotamī, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having paid respect to the Blessed One and circumambulated him keeping him on her right, departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, water cleansing for the nuns." Now at that time a certain nun -thinking "Water cleansing has been permitted by the Blessed One," while taking excessively deep water cleansing, made a wound on the female organ. 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 a nun take excessively deep water cleansing!" etc. "Is it true, monks, that a nun takes excessively deep water cleansing?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, take excessively deep water cleansing! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

811. "When a nun is taking water cleansing, she should take it two finger-joints at most. For one exceeding that, there is an expiation."

812. Water cleansing is called the washing of the male or female organ.

"When taking" means when washing.

"Two finger-joints at most should be taken" means in two fingers two joints at most should be taken.

"Exceeding that" means consenting to contact, even as little as a hair-tip she exceeds, there is an offence requiring expiation.

813. If it exceeds a two-finger joint and perceiving it as exceeding, he takes it, there is an offence requiring expiation. If it exceeds a two-finger joint and being doubtful, he takes it, there is an offence requiring expiation. If it exceeds a two-finger joint and perceiving it as deficient, he takes it, there is an offence requiring expiation.

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

814. There is no offence if she takes two finger-joints at most, if she takes less than two finger-joints at most, due to illness, for a mad woman, for the first offender.

6. The Sixth Training Rule

815. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a chief minister named Ārohantha had gone forth among the monks. His former wife had gone forth among the nuns. Now at that time that monk participated in a meal in that nun's presence. Then that nun, having stood close to that monk while he was eating with drinking water and a fan, spoke inappropriately. Then that monk disparaged that nun - "Do not, sister, do such a thing. This is not allowable." "Formerly you did this and that to me, now you cannot endure even this much" - having poured the water vessel on his head, she gave him a blow with the fan. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun give a blow to a monk!" etc. "Is it true, monks, that a nun gave a blow to a monk?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, give a blow to a monk! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

816. "Whatever nun should stand close to a monk who is eating with drinking water or with a fan, it is an expiation."

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

"Of a monk" means of a fully ordained monk.

"While eating" means while eating any one food among the five foods.

"Drinking water" means whatever drinking water.

"Fan" means whatever fan.

"Should stand close" means she stands within arm's reach, there is an offence requiring expiation.

818. If one is fully ordained and perceives one as fully ordained, she stands close with drinking water or with a fan, there is an offence requiring expiation. If one is fully ordained, being doubtful, she stands close with drinking water or with a fan, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, she stands close with drinking water or with a fan, there is an offence requiring expiation.

Having left a stretched arm's reach, she stands close, there is an offence of wrong-doing. She stands close to one eating solid food, there is an offence of wrong-doing. She stands close to one not fully ordained, 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, being 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.

819. There is no offence if she gives, if she induces to give, if she commands one not fully ordained, for a mad woman, for the first offender.

7. The Seventh Training Rule

820. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns, having asked for raw grain at harvest time, were bringing it through the city at the gate - "Give, ladies, a share." Having detained him, they released him. Then those nuns, having gone to the dwelling, reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ask for raw grain!" etc. "Is it true, monks, that nuns are asking for raw grain?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ask for raw grain! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

821. "Whatever nun, having cognised or having asked for raw grain, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, should eat it, there is an expiation."

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

"Raw grain" means rice, paddy, barley, wheat, millet, varaka, and kudrūsaka.

"Having cognised" means having cognised herself. "Having asked for" means having asked another.

"Having roasted" means having roasted herself. "Having had it roasted" means having had another roast it.

"Having pounded" means having pounded herself. "Having had it pounded" means having had another pound it.

"Having cooked" means having cooked herself. "Having had it cooked" means having had another cook it.

If she accepts thinking "I will eat," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

823. There is no offence due to illness, if she asks for late crops, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

824. 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 brahmin who had received a royal soldier's wages, thinking "I will request that same soldier's path," having bathed his head, was going to the royal palace by way of the nuns' quarters. A certain nun, having defecated in a pot, while throwing it over the wall, threw it down on that brahmin's head. Then that brahmin grumbled, criticised, and complained - "These shaven-headed women are not female ascetics, they are prostitutes. How indeed could they throw down a pot of excrement on my head! I will burn down their

dwelling!" Having taken a firebrand, he entered the dwelling. A certain lay follower, while coming out from the dwelling, saw that brahmin entering the dwelling having taken a firebrand. Having seen him, he said this to that brahmin - "Why are you, friend, entering the dwelling having taken a firebrand?" "These shaven-headed prostitutes, friend, threw down a pot of excrement on my head. I will burn down their dwelling." "Go, friend brahmin, this is a blessing. You will receive a thousand and that soldier's path." Then that brahmin, having bathed his head, having gone to the royal palace, received a thousand and that soldier's path. Then that lay follower, having entered the dwelling, having reported this matter to the nuns, rebuked them. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns throw excrement over the wall!" etc. "Is it true, monks, that nuns throw excrement over the wall?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, throw excrement over the wall! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

825. "Whatever nun should throw or have thrown excrement or urine or refuse or scraps of food over a wall or over a rampart, there is an expiation."

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

"Excrement" means faeces is said. "Urine" means urine is said.

"Refuse" means rubbish is said.

"Scraps of food" means skin peelings or bones or leftover water.

"Wall" means there are three walls: a brick wall, a stone wall, a wooden wall.

"Rampart" means there are three ramparts: a brick rampart, a stone rampart, a wooden rampart.

"Over a wall" means beyond the wall. "Over a rampart" means beyond the rampart.

"Should throw" means she throws herself, there is an offence requiring expiation.

"Should have thrown" means she commands another, there is an offence of wrongdoing. Having been commanded once, even if she throws many, there is an offence requiring expiation.

827. There is no offence if she throws away having looked, if she throws away in a place without traces, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

828. 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 brahmin had a barley field near the nuns' dwelling. The nuns threw excrement, urine, refuse, and food scraps in the field. Then that brahmin grumbled, criticised, and complained - "How indeed could the nuns damage our barley field!" The nuns heard that brahmin grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled,

criticised, and complained - "How indeed could the nuns throw excrement, urine, refuse, and food scraps on green vegetation!" etc. "Is it true, monks, that nuns throw excrement, urine, refuse, and food scraps on green vegetation?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, throw excrement, urine, refuse, and food scraps on green vegetation! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

829. "Whatever nun should throw or have thrown excrement or urine or refuse or scraps of food on green vegetation, there is an expiation."

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

"Excrement" means faeces is said. "Urine" means urine is said.

"Refuse" means rubbish is said.

"Scraps of food" means skin peelings or bones or leftover water.

"Green vegetation" means early crops and late crops, whatever is planted for the use and enjoyment of human beings.

"Should throw" means she throws herself, there is an offence requiring expiation.

"Should have thrown" means she commands another, there is an offence of wrong-doing. Having been commanded once, even if she throws many, there is an offence requiring expiation.

831. If one perceives green vegetation as green vegetation, and throws away or causes to throw away, there is an offence requiring expiation. If one is doubtful about green vegetation, and throws away or causes to throw away, there is an offence requiring expiation. If one perceives green vegetation as not green vegetation, and throws away or causes to throw away, there is an offence requiring expiation.

If one perceives what is not green vegetation as green vegetation, there is an offence of wrong-doing. If one is doubtful about what is not green vegetation, there is an offence of wrong-doing. If one perceives what is not green vegetation as not green vegetation, there is no offence.

832. There is no offence if she throws away having looked, if she throws away at the boundary of a field, if she throws away having asked permission from the owners and having asked for permission, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

833. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time there was a mountain-top festival in Rājagaha. The group of six nuns went to see the mountain-top festival. People grumbled, criticised, and complained - "How indeed could nuns go to see dancing and singing and music, just like housewives enjoying sensual pleasures!" 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 go to see dancing and singing and music!" etc. "Is it true, monks, that the group of six nuns go to see dancing and singing and music?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns go to see dancing and singing and music! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

834. "Whatever nun should go to see dancing or singing or music, there is an expiation."

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

"Dancing" means whatever dancing. "Singing" means whatever singing. "Music" means whatever music.

836. If he goes to see, there is an offence of wrong-doing. Where standing she sees or hears, there is an offence requiring expiation. Having left the region of sight, if she sees or hears again and again, there is an offence requiring expiation. If he goes to see each one, there is an offence of wrong-doing. Where standing she sees or hears, there is an offence requiring expiation. Having left the region of sight, if she sees or hears again and again, there is an offence requiring expiation.

837. There is no offence if standing in the monastery she sees or hears, if having come to the nun's standing place or sitting place or lying place they dance or sing or play music, if going along the opposite way she sees or hears, if when there is something to be done having gone she sees or hears, in misfortunes, for a mad woman, for the first offender.

The tenth training rule is finished.

The Chapter on Garlic is first.

2. The Chapter on Darkness

1. The First Training Rule

838. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a relative, a man from a small village, of a pupil nun of Bhaddā Kāpilānī went to Sāvattthī on some business. Then that nun stood together with that man the one with the other in the dark of the night when there was no light, and conversed with him. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun stand together with a man the one with the other in the dark of the night when there is no light, and converse with him!" etc. "Is it true, monks, that a nun stands together with a man the one with the other in the dark of the night when there is no light, and converses with him?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, stand together with a man the one with the other in the dark of the night when there is no light, and converse with him! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

839. "Whatever nun should stand together with a man the one with the other in the dark of the night when there is no light, or should converse with him, there is an expiation."

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

"In the dark of the night" means when the sun has gone down. "When there is no light" means without light.

"Man" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to stand still and to converse.

"Together" means as one. "The one with the other" means there is both a man and a nun.

"Or should stand still" means she stands within a man's arm's reach, there is an offence requiring expiation.

"Or should converse" means standing within a man's arm's reach, she converses, there is an offence requiring expiation.

Having left a stretched arm's reach, she stands still or converses, there is an offence of wrong-doing. If she stands still or converses together with a demon or a ghost or a eunuch or an animal with a human form, there is an offence of wrong-doing.

841. There is no offence if any intelligent person is a second, if one is not wishing for a secret place, if one thinking about something else stands still or converses, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

842. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a relative, a man from a small village, of a pupil nun of Bhaddā Kāpilānī went to Sāvattthī on some business. Then that nun - "It has been rejected by the Blessed One to stand together with a man the one with the other in the dark of the night when there is no light, and to converse with him," with that very man in a concealed place she stood together the one with the other and conversed with him. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun stand together with a man the one with the other in a concealed place, and converse with him!" etc. "Is it true, monks, that a nun stands together with a man the one with the other in a concealed place, and converses with him?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, stand together with a man the one with the other in a concealed place, and converse with him! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

843. "Whatever nun should stand together with a man the one with the other in a concealed place, or should converse with him, there is an expiation."

844. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun

is intended in this meaning.

"Concealed" means a place concealed by a wall or by a door panel or by a mat or by a screen wall or by a tree or by a pillar or by a sack or by anything whatsoever.

"Man" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to stand still and to converse.

"Together" means as one. "The one with the other" means there is both a man and a nun.

"Or should stand still" means she stands within a man's arm's reach, there is an offence requiring expiation.

"Or should converse" means standing within a man's arm's reach, she converses, there is an offence requiring expiation.

Having left a stretched arm's reach, she stands still or converses, there is an offence of wrong-doing. If she stands still or converses together with a demon or a ghost or a eunuch or an animal with a human form, there is an offence of wrong-doing.

845. There is no offence if any intelligent person is a second, if one is not wishing for a secret place, if one thinking about something else stands still or converses, for a mad woman, for the first offender.

The second training rule is finished.

3. The Third Training Rule

846. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a relative, a man from a small village, of a pupil nun of Bhaddā Kāpilānī went to Sāvattthī on some business. Then that nun - "It has been rejected by the Blessed One to stand together with a man the one with the other in a concealed place, and to converse with him," with that very man in the open air she stood together the one with the other and conversed with him. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun stand together with a man the one with the other in the open air, and converse with him!" etc. "Is it true, monks, that a nun stands together with a man the one with the other in the open air, and converses with him?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, stand together with a man the one with the other in the open air, and converse with him! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

847. "Whatever nun should stand together with a man the one with the other in the open air, or should converse with him, there is an expiation."

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

"Open air" means not concealed by a wall or by a door panel or by a mat or by a screen wall or by a tree or by a pillar or by a sack or by anything whatsoever.

"Man" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to stand still and to converse.

"Together" means as one. "The one with the other" means there is both a man and a nun.

"Or should stand still" means she stands within a man's arm's reach, there is an offence requiring expiation.

"Or should converse" means standing within a man's arm's reach, she converses, there is an offence requiring expiation.

Having left a stretched arm's reach, she stands still or converses, there is an offence of wrong-doing. If she stands still or converses together with a demon or a ghost or a eunuch or an animal with a human form, there is an offence of wrong-doing.

849. There is no offence if any intelligent person is a second, if one is not wishing for a secret place, if one thinking about something else stands still or converses, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

850. 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 stood together with a man the one with the other on the road, in a cul-de-sac, and at crossroads, and conversed with him, and whispered in his ear, and dismissed her companion nun. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā stand together with a man the one with the other on the road, in a cul-de-sac, and at crossroads, and converse with him, and whisper in his ear, and dismiss her companion nun!" etc. "Is it true, monks, that the nun Thullanandā stands together with a man the one with the other on the road, in a cul-de-sac, and at crossroads, and converses with him, and whispers in his ear, and dismisses her companion nun?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā stand together with a man the one with the other on the road, in a cul-de-sac, and at crossroads, and converse with him, and whisper in his ear, and dismiss her companion nun! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

851. "Whatever nun should stand together with a man the one with the other on a road or in a cul-de-sac or at a crossroads, or should converse with him, or should whisper in his ear, or should send away a companion nun, there is an expiation."

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

"Road" means a street is called. "Cul-de-sac" means where they enter is the same as where they exit. "Crossroads" means a courtyard is called.

"Man" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to stand still and to converse.

"Together" means as one. "The one with the other" means there is both a man and a nun.

"Or should stand still" means she stands within a man's arm's reach, there is an offence requiring expiation.

"Or should converse" means standing within a man's arm's reach, she converses, there is an offence requiring expiation.

"Or should whisper in the ear" means she reports close to a man's ear, there is an offence requiring expiation.

"Or should send away a companion nun" means desiring to engage in inappropriate conduct, she sends away even a companion nun, there is an offence of wrong-doing. For one leaving the region of sight or the region of hearing, there is an offence of wrong-doing. When left, there is an offence requiring expiation.

Having left a stretched arm's reach, she stands still or converses, there is an offence of wrong-doing. If she stands still or converses together with a demon or a ghost or a eunuch or an animal with a human form, there is an offence of wrong-doing.

853. There is no offence if any intelligent person is a second, if one is not wishing for a secret place, if one thinking about something else stands still or converses, if not desiring to engage in inappropriate conduct, if when there is something to be done she sends away a companion nun, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

854. 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 nun was dependent on a certain family, receiving regular meals. Then that nun, having dressed in the earlier period of the day, taking her bowl and robe, approached that family; having approached, having sat down on a seat, she departed without asking permission from the owners. A female slave of that family, while sweeping the house, put that seat among the vessels. People, not seeing that seat, said this to that nun - "Where is that seat, lady?" "I do not see that seat, friend." "Give, lady, that seat," having abused her, they cut off the regular meal. Then those people, while cleaning the house, having seen that seat among the vessels, having asked forgiveness from that nun, established the regular meal. 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 a nun, having approached families before the meal, having sat down on a seat, depart without asking permission from the owners!" Etc. "Is it true, monks, that a nun, having approached families before the meal, having sat down on a seat, departs without asking permission from the owners?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, having approached families before the meal, having sat down on a seat, depart without asking permission from the owners! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

855. "Whatever nun, having approached families before the meal, having sat down on a seat, should depart without asking permission from the owners, there is an expiation."

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

"Before the meal" means from the break of dawn up to midday.

"Family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family. "Having approached" means having gone there.

"Seat" means a place for a divan is called. "Having sat down" means having sat down on that.

"Should depart without asking permission from the owners" means whoever is an intelligent person in that family, for one going past the shelter without asking permission from that person, there is an offence requiring expiation. For one going beyond the precincts in the open air, there is an offence requiring expiation.

857. If permission was not asked, perceiving it as permission not asked, he departs, there is an offence requiring expiation. If permission was not asked, being doubtful, he departs, there is an offence requiring expiation. If permission was not asked, perceiving it as permission asked, he departs, there is an offence requiring expiation.

In the case of a divan without permission, there is an offence of wrong-doing. If permission was asked, perceiving it as permission not asked, there is an offence of wrong-doing. If permission was asked, being doubtful, there is an offence of wrong-doing. If permission was asked, perceiving it as permission asked, there is no offence.

858. There is no offence if one goes with permission, if it is immovable, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

859. 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 approached families after the meal, without asking permission from the owners, would sit down on a seat and also lie down on it. People, being ashamed because of the nun Thullanandā, would neither sit down on a seat nor lie down on it. People grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having approached families after the meal, without asking permission from the owners, sit down on a seat and also lie down on it!" 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, having approached families after the meal, without asking permission from the owners, sit down on a seat and also lie down on it!" etc. "Is it true, monks, that the nun Thullanandā, having approached families after the meal, without asking permission from the owners, sits down on a seat and also lies down on it?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could,

monks, the nun Thullanandā, having approached families after the meal, without asking permission from the owners, sit down on a seat and also lie down on it! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

860. "Whatever nun, having approached families after the meal, without asking permission from the owners, should sit down on a seat or should lie down on it, there is an expiation."

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

"After the meal" means after midday has passed until the sun has set.

"Family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family. "Having approached" means having gone there.

"Without asking permission from the owners" means whoever is a person in that family who is the owner able to give, without asking permission from that person.

"Seat" means a place for a divan is called.

"Should sit down on" means he sits down on that, there is an offence requiring expiation.

"Should lie down on" means he lies down on that, there is an offence requiring expiation.

862. If permission was not asked, perceiving it as permission not asked, he sits down on or lies down on a seat, there is an offence requiring expiation. If permission was not asked, being doubtful, he sits down on or lies down on a seat, there is an offence requiring expiation. If permission was not asked, perceiving it as permission asked, he sits down on or lies down on a seat, there is an offence requiring expiation.

In the case of a divan without permission, there is an offence of wrong-doing. If permission was asked, perceiving it as permission not asked, there is an offence of wrong-doing. If permission was asked, being doubtful, there is an offence of wrong-doing. If permission was asked, perceiving it as permission asked, there is no offence.

863. There is no offence if with permission she sits down on or lies down on a seat, if it is permanently laid down, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

864. 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, going from the Kosalan country to Sāvattthī, having approached a certain village in the evening, having approached a certain brahmin family, requested permission. Then that brahmin woman said this to those nuns - "Wait, ladies, until the brahmin comes." The nuns - "Until the brahmin comes," having spread out bedding, some sat down, some lay

down. Then that brahmin, having come at night, said this to that brahmin woman - "Who are these?" "Nuns, sir." "Throw out these shaven-headed prostitutes," he had them thrown out from the house. Then those nuns, having gone to Sāvattihī, reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns, having approached families at the improper time, without asking permission from the owners, having spread out bedding, sit down and also lie down!" etc. Is it true, monks, that nuns, having approached families at the improper time, without asking permission from the owners, having spread out bedding, sit down and also lie down? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, having approached families at the improper time, without asking permission from the owners, having spread out bedding, sit down and also lie down! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

865. "Whatever nun, having approached families at the improper time, without asking permission from the owners, having spread out or having caused to spread out bedding, should sit down on it or lie down on it, there is an expiation."

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

"Improper time" means when the sun has set until the break of dawn.

"Family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family. "Having approached" means having gone there.

"Without asking permission from the owners" means whoever is a person in that family who is the owner able to give, without asking permission from that person.

"Sleeping place" means even at least a leaf spread. "Having spread" means having spread oneself. "Having caused to spread" means having caused another to spread. "Should sit down on" means he sits down on that, there is an offence requiring expiation. "Should lie down on" means he lies down on that, there is an offence requiring expiation.

867. If permission was not asked, perceiving it as permission not asked, having spread or having caused to spread bedding, he sits down on or lies down on, there is an offence requiring expiation. If permission was not asked, being doubtful, having spread or having caused to spread bedding, he sits down on or lies down on, there is an offence requiring expiation. If permission was not asked, perceiving it as permission asked, having spread or having caused to spread bedding, he sits down on or lies down on, there is an offence requiring expiation.

If permission was asked, perceiving it as permission not asked, there is an offence of wrong-doing. If permission was asked, being doubtful, there is an offence of wrong-doing. If permission was asked, perceiving it as permission asked, there is no offence.

868. There is no offence if with permission, having spread or having caused to spread bedding, she sits down on or lies down on, for a sick woman, in misfortunes, for a mad woman, for the first offender.

8. The Eighth Training Rule

869. 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 was attentively attending upon Bhaddā Kāpilānī. Bhaddā Kāpilānī said this to the nuns - "This nun, ladies, attentively attends upon me; I will give her a robe." Then that nun, through misapprehension and misunderstanding, made another look down upon her - "It seems, lady, I do not attentively attend upon the lady; it seems the lady will not give me a robe." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun, through misapprehension and misunderstanding, make another look down upon her!" etc. "Is it true, monks, that a nun, through misapprehension and misunderstanding, makes another look down upon her?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, through misapprehension and misunderstanding, make another look down upon her! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

870. "Whatever nun, through misapprehension and misunderstanding, should make another look down upon her, it is an expiation."

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

"Misapprehended" means grasped in a different way.

"Misconstrued" means considered in a different way.

"Another" means she makes a fully ordained nun look down upon another, there is an offence requiring expiation.

872. If one is fully ordained and perceives one as fully ordained, she makes her look down upon another, there is an offence requiring expiation. If one is fully ordained and is doubtful, she makes her look down upon another, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, she makes her look down upon another, there is an offence requiring expiation.

She makes one not fully ordained look down upon another, 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.

873. There is no offence for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

874. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns, not seeing their own belongings, said this to the nun Caṇḍakālī - "Might you, lady, have seen our belongings?" The nun

Caṇḍakālī grumbled, criticised, and complained - "Am I surely a thief, am I surely a shameless one, that the ladies, not seeing their own belongings, said thus to me - 'Might you, lady, have seen our belongings?' If I, lady, take your belongings, may I be a non-ascetic, may I fall from the holy life, may I be reborn in hell; but whoever says thus to me with what is untrue, may she too be a non-ascetic, may she fall from the holy life, may she be reborn in hell." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the venerable Caṇḍakālī curse both herself and others with hell and with the holy life?" etc. "Is it true, monks, that the nun Caṇḍakālī curses both herself and others with hell and with the holy life?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Caṇḍakālī curse both herself and others with hell and with 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 -

875. "Whatever nun should curse herself or another with hell or with the holy life, there is an expiation."

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

"Herself" means individually. "Another" means a fully ordained nun. She curses with hell or with the holy life, there is an offence requiring expiation.

877. If one is fully ordained and perceives one as fully ordained, she curses with hell or with the holy life, there is an offence requiring expiation. If one is fully ordained and is doubtful, she curses with hell or with the holy life, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, she curses with hell or with the holy life, there is an offence requiring expiation.

She curses with the animal realm or with the sphere of ghosts or with human misfortune, there is an offence of wrong-doing. She curses one not fully ordained, 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.

878. There is no offence for one with meaning as the priority, for one with the teaching as the priority, for one with instruction as the priority, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

879. 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, having hurt herself again and again, cries. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the venerable Caṇḍakālī, having hurt herself again and again, cry!" etc. "Is it true, monks, that the nun Caṇḍakālī, having hurt herself again and again, cries?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks,

the nun Caṇḍakālī, having hurt herself again and again, cry! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

880. "Whatever nun, having hurt herself again and again, should cry, there is an expiation."

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

"Herself" means individually. Having hurt herself again and again, she cries, there is an offence requiring expiation. She hurts herself but does not cry, there is an offence of wrong-doing. She cries but does not hurt herself, there is an offence of wrong-doing.

882. There is no offence if, touched by disaster to relatives, or by disaster to wealth, or by disaster of disease, she cries but does not hurt herself, for a mad woman, for the first offender.

The tenth training rule is finished.

The Chapter on Darkness is second.

3. The Chapter on Naked

1. The First Training Rule

883. 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 were bathing naked at the same bathing place with prostitutes in the river Aciravatī. The prostitutes mocked those nuns - "What indeed is the use of you, ladies, practising the holy life while young? Surely sensual pleasures should be enjoyed! When you become old, then you should live the holy life. Thus both your benefits will be secured." The nuns, being mocked by the prostitutes, were ashamed. Then those nuns, having gone to the dwelling, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "If so, monks, I will lay down a training rule for nuns, dependent on ten reasons - for the excellence of the Community, etc. for the support of the monastic discipline. And thus, monks, the nuns should recite this training rule -

884. "Whatever nun should bathe naked, there is an expiation."

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

"Should bathe naked" means she bathes without a lower garment or without an upper garment; for each effort there is a wrong-doing. At the conclusion of bathing, there is an offence requiring expiation.

886. There is no offence for one whose robe has been stolen or for one whose robe has been lost, in misfortunes, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

887. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the bathing cloth had been permitted by the Blessed One for the nuns. The group of six nuns - thinking "The bathing cloth has been permitted by the Blessed One," kept bathing cloths not of proper measure. Dragging them in front and behind, they wandered about. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the group of six nuns keep bathing cloths not of proper measure!" etc. "Is it true, monks, that the group of six nuns keep bathing cloths not of proper measure?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns keep bathing cloths not of proper measure! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

888. "When a nun is having a bathing cloth made, it should be made of proper measure. Herein this is the measure - in length four spans, by the Fortunate One's span; across two spans. For one exceeding that, requiring cutting off, there is an expiation."

889. A bathing cloth means that which one wears when bathing.

"When having it made" means either making it herself or having it made.

It should be made of proper measure. Herein this is the measure - in length four spans, by the Fortunate One's span; across two spans. Having exceeded that, he makes or causes to be made, for the effort there is a wrong-doing. By the acquisition, having cut it, an offence requiring expiation must be confessed.

890. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing. If one receives what is made by another and uses it - an offence of wrong-doing.

891. There is no offence if one makes it of proper measure, if one makes it less, if having received what is made by another exceeding the proper measure one cuts it and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad woman, for the first offender.

The second training rule is finished.

3. The Third Training Rule

892. 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 nun had a robe made from very costly robe-cloth that was badly done, badly sewn. The nun Thullanandā said this to that nun - "This robe-cloth of yours is beautiful, lady; but the robe is badly done, badly sewn." "If I unstitch it, lady, will you sew it?" "Yes, lady, I will sew it."

Then that nun, having unstitched that robe, gave it to the nun Thullanandā. The nun Thullanandā - saying "I will sew it, I will sew it," indeed did not sew it nor make an effort to have it sewn. 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 had a nun's robe unstitched, indeed not sew it nor make an effort to have it sewn?" etc. "Is it true, monks, that the nun Thullanandā, having had a nun's robe unstitched, indeed does not sew it nor make an effort to have it sewn?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having had a nun's robe unstitched, indeed not sew it nor make an effort to have it sewn! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

893. "Whatever nun, having unstitched or having had unstitched a robe of a nun, should afterwards, being without obstacle, indeed not sew it nor make an effort to have it sewn, except for four or five days, there is an expiation."

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

"Of a nun" means of another nun.

"Robe" means any one of the six kinds of robes.

"Having unstitched" means having unstitched herself. "Having had unstitched" means having had another unstitch.

"She afterwards being without obstacle" means when there is no obstacle.

"Should indeed not sew" means she should not sew herself. "Nor make an effort to have it sewn" means she should not command another.

"Except for four or five days" means setting aside four or five days. "I will indeed not sew it nor make an effort to have it sewn" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

895. If one is fully ordained and perceives one as fully ordained, having unstitched or having had unstitched a robe, she afterwards, being without obstacle, indeed does not sew it nor make an effort to have it sewn, except for four or five days, there is an offence requiring expiation. If one is fully ordained and is doubtful, having unstitched or having had unstitched a robe, she afterwards, being without obstacle, indeed does not sew it nor make an effort to have it sewn, except for four or five days, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, having unstitched or having had unstitched a robe, she afterwards, being without obstacle, indeed does not sew it nor make an effort to have it sewn, except for four or five days, there is an offence requiring expiation.

Having unstitched or having had unstitched another requisite, she afterwards, being without obstacle, indeed does not sew it nor make an effort to have it sewn, except for four or five days, there is an offence of wrong-doing. Having unstitched or having had unstitched a robe or another requisite of one not fully ordained, she afterwards, being without obstacle, indeed does not sew it nor make an effort to have it sewn, except for four or five days, 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.

896. There is no offence if there is an obstacle, if having sought she does not obtain, if while doing it she exceeds four or five days, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

897. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns, having deposited a robe in the hands of nuns, departed on a journey through the country with just their inner and upper robes. Those robes, having been deposited for a long time, became mildewed. Those nuns dried them in the sun. The nuns said this to those nuns - "Whose are these mildewed robes, lady?" Then those nuns reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns, having deposited a robe in the hands of nuns, depart on a journey through the country with just their inner and upper robes!" etc. Is it true, monks, that nuns, having deposited a robe in the hands of nuns, depart on a journey through the country with just their inner and upper robes? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, having deposited a robe in the hands of nuns, depart on a journey through the country with just their inner and upper robes! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

898. "Whatever nun should exceed the five-day going about in a double robe, there is an expiation."

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

"Should exceed the five-day going about in a double robe" means on the fifth day she indeed does not wear, does not put on as upper robe, does not dry in the sun the five robes, she exceeds the fifth day, there is an offence requiring expiation.

900. When five days have passed, perceiving it as passed - an offence requiring expiation. When five days have passed, being doubtful - an offence requiring expiation. When five days have passed, perceiving it as not passed - an offence requiring expiation.

When five days have not passed, perceiving it as passed - an offence of wrong-doing. When five days have not passed, being doubtful - an offence of wrong-doing. When five days have not passed, perceiving it as not passed - there is no offence.

901. There is no offence if on the fifth day she wears or puts on as upper robe or dries in the sun the five robes, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

902. 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 nun, having walked for almsfood, having spread out a wet robe, entered the dwelling. A certain nun, having put on that robe, entered the village for almsfood. She, having come out, asked the nuns - "Ladies, might you have seen my robe?" The nuns reported this matter to that nun. Then that nun grumbled, criticised, and complained - "How indeed could a nun wear my robe without asking permission!" 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 a nun wear a nun's robe without asking permission!" etc. "Is it true, monks, that a nun wears a nun's robe without asking permission?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, wear a nun's robe without asking permission! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

903. "Whatever nun should keep a robe that should be handed back, there is an expiation."

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

"A robe that should be handed back" means any one of the five robes of a fully ordained nun; if not given by her or without asking her permission, she wears it or puts it on as upper robe, there is an offence requiring expiation.

905. If one is fully ordained and perceives one as fully ordained, she keeps a robe that should be handed back, there is an offence requiring expiation. If one is fully ordained and is doubtful, she keeps a robe that should be handed back, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, she keeps a robe that should be handed back, there is an offence requiring expiation.

If one is not fully ordained, she keeps a robe that should be handed back, 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.

906. There is no offence if she gives, or with permission she wears or puts on as upper robe, for one whose robe has been stolen, for one whose robe has been lost, in misfortunes, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

907. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the supporting family of the nun Thullanandā said this to the nun Thullanandā - "Lady, we will give a robe to the community of nuns." The nun Thullanandā - "You have much to do, you have many

duties," created an obstacle. Now at that time that family's house was burnt. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā create an obstacle to our gift! We are outsiders to both, to wealth and to merit." 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 create an obstacle to the group's gain of robes?" etc. "Is it true, monks, that the nun Thullanandā created an obstacle to the group's gain of robes?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā create an obstacle to the group's gain of robes! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

908. "Whatever nun should create an obstacle to a group's gain of robes, there is an expiation."

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

"Group" means the community of nuns is called.

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

"Should create an obstacle" means she creates an obstacle thinking "How might these not give the robe", there is an offence requiring expiation. She creates an obstacle to another requisite, there is an offence of wrong-doing. She creates an obstacle to a robe or another requisite of several nuns or of a single nun or of one not fully ordained, there is an offence of wrong-doing.

910. There is no offence if she prevents having shown the benefit, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

911. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time out-of-season robe-cloth had arisen for the community of nuns. Then the community of nuns, wishing to distribute that robe, gathered together. Now at that time the pupils of the nun Thullanandā, the nuns, had departed. The nun Thullanandā said this to those nuns - "Ladies, the nuns have departed; the robe will not be distributed yet." She obstructed the robe distribution. Thinking "The robe will not be distributed yet," the nuns departed. When her pupil nuns had arrived, the nun Thullanandā had that robe distributed. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā obstruct a legally valid robe distribution!" etc. "Is it true, monks, that the nun Thullanandā obstructs a legally valid robe distribution?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā obstruct a legally valid robe distribution! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

912. "Whatever nun should obstruct a legally valid robe distribution, there is an expiation."

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

"Legally valid" means the robe distribution: the community of nuns in unity, having assembled together, distributes.

"Should obstruct" means she obstructs saying "How should this robe not be distributed?", there is an offence requiring expiation.

914. If it is legally valid, perceiving it as legally valid, she obstructs, there is an offence requiring expiation. If it is legally valid, being doubtful, she obstructs, there is an offence of wrong-doing. If it is legally valid, perceiving it as not legally valid, she obstructs, there is no offence. If it is not legally valid, perceiving it as legally valid, there is an offence of wrong-doing. If it is not legally valid, being doubtful, there is an offence of wrong-doing. If it is not legally valid, perceiving it as not legally valid, there is no offence.

915. There is no offence if she prevents having shown the benefit, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

916. 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 gave an ascetic's robe to dancers, actors, acrobats, magicians, and drummers - "Speak praise of me in the assembly." The dancers, actors, acrobats, magicians, and drummers spoke praise of the nun Thullanandā in the assembly - "The lady Thullanandā is very learned, a reciter, confident, competent to give a talk on the Teaching; give to the lady, do for the lady." Those nuns who were of few wishes grumbled, criticised, and complained - "How indeed could the lady Thullanandā give an ascetic's robe to a householder!" etc. "Is it true, monks, that the nun Thullanandā gives an ascetic's robe to a householder?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā give an ascetic's robe to a householder! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

917. "Whatever nun should give an ascetic's robe to a householder or to a wandering ascetic or to a female wandering ascetic, there is an expiation."

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

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

"Wandering ascetic" means setting aside a monk and a novice, whoever has attained the status of a wandering ascetic.

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

"Ascetic's robe" means one that is made allowable. If she gives, there is an offence requiring expiation.

919. There is no offence if she gives to her parents, if she gives temporarily, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

920. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the supporting family of the nun Thullanandā said this to the nun Thullanandā - "If we are able, lady, we will give a robe to the community of nuns." Now at that time the nuns who had completed the rains retreat, wishing to distribute robes, gathered together. The nun Thullanandā said this to those nuns - "Wait, ladies, there is an expectation of a robe for the community of nuns." The nuns said this to the nun Thullanandā - "Go, lady, find out about that robe." The nun Thullanandā approached that family; having approached, she said this to those people - "Give, friends, a robe to the community of nuns." "We are not able, lady, to give a robe to the community of nuns." The nun Thullanandā 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, because of a weak expectation of a robe, exceed the robe-season!" etc. "Is it true, monks, that the nun Thullanandā, because of a weak expectation of a robe, exceeds the robe-season?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, because of a weak expectation of a robe, exceed the robe-season! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

921. "Whatever nun, because of a weak expectation of a robe, should exceed the robe-season, there is an expiation."

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

"Weak expectation of a robe" means the words "if we are able, we will give, we will do" have been spoken.

"Robe-season" means when the kathina-privilege has not been allocated, the last month of the rainy season; when the kathina-privilege has been allocated, five months.

"Should exceed the robe-season" means when the kathina-privilege has not been allocated, she exceeds the last day of the rainy season, there is an offence requiring expiation. When the kathina-privilege has been allocated, she exceeds the day of removal of kathina-privileges, there is an offence requiring expiation.

923. In the case of a worn-out robe, perceiving it as a worn-out robe, she exceeds the robe-season, there is an offence requiring expiation. In the case of a worn-out robe, being doubtful, she exceeds the robe-season, there is an offence of wrongdoing. In the case of a worn-out robe, perceiving it as not a worn-out robe, she exceeds the robe-season, there is no offence.

In the case of not a worn-out robe, perceiving it as a worn-out robe, there is an offence of wrong-doing. In the case of not a worn-out robe, being doubtful, there is an offence of wrong-doing. In the case of not a worn-out robe, perceiving it as not a worn-out robe, there is no offence.

924. There is no offence if she prevents having shown the benefit, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

925. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a monastery had been caused to be built by a certain lay follower for the Community. He wished to give out-of-season robe-cloth to both communities at the festival of that monastery. Now at that time the kathina-privilege had been spread for both communities. Then that lay follower, having approached the Community, requested the removal of kathina-privileges. They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to remove the kathina-privileges. And thus, monks, the kathina-privileges should be removed. An experienced and competent monk should inform the Community -

926. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should remove the kathina-privilege. This is the motion.

"Let the Community hear me, venerable sir. The Community removes the kathina-privilege. If the removal of the kathina-privilege is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The kathina-privilege has been removed by the Community, it is agreeable to the Community, therefore they are silent, thus I remember it."

927. Then that lay follower, having approached the nuns' monastic community, requested the removal of kathina-privileges. The nun Thullanandā - "The robe will be ours," obstructed the removal of kathina-privileges. Then that lay follower grumbled, criticised, and complained - "How indeed could the nuns not give us the removal of kathina-privileges!" The nuns heard that lay follower grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā obstruct a legally valid removal of kathina-privileges!" etc. "Is it true, monks, that the nun Thullanandā obstructs a legally valid removal of kathina-privileges?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā obstruct a legally valid removal of kathina-privileges! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

928. "Whatever nun should obstruct a legally valid removal of kathina-privileges, there is an expiation."

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

"Legally valid" means the removal of kathina-privileges: the community of nuns in unity, having assembled together, removes.

"Should obstruct" means she obstructs saying "How should this kathina-privilege not be removed?", there is an offence requiring expiation.

930. If it is legally valid, perceiving it as legally valid, she obstructs, there is an offence requiring expiation. If it is legally valid, being doubtful, she obstructs, there is an offence of wrong-doing. If it is legally valid, perceiving it as not legally valid, she obstructs, there is no offence. If it is not legally valid, perceiving it as legally valid, there is an offence of wrong-doing. If it is not legally valid, being doubtful, there is an offence of wrong-doing. If it is not legally valid, perceiving it as not legally valid, there is no offence.

931. There is no offence if she prevents having shown the benefit, for a mad woman, for the first offender.

The tenth training rule is finished.

The Chapter on Naked is third.

4. The Tuvattā Chapter

1. The First Training Rule

932. At that time the Buddha, the Blessed One, was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns shared the same bed, two together. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could nuns share the same bed, two together, just like housewives enjoying sensual pleasures!" 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 nuns share the same bed, two together!" Etc. Is it true, monks, that nuns share the same bed, two together? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, share the same bed, two together! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

933. "Whatever nuns should share the same bed, two together, there is an expiation."

934. "Whatever" means whatever, of whatever kind, etc. "Nun" means those who are fully ordained.

"Two should share the same bed" means when one has lain down, another lies down, there is an offence requiring expiation. Or both lie down, there is an offence requiring expiation. Having got up, they lie down again and again, there is an offence requiring expiation.

935. There is no offence if when one has lain down another sits down, or if both sit down, for those who are mad, for first offenders.

The first training rule is finished.

2. The Second Training Rule

936. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns shared the same sheet and cloak, two together. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could nuns share the same sheet and cloak, two together, just like housewives enjoying sensual pleasures!" 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 nuns share the same sheet and cloak, two together!" Etc. Is it true, monks, that nuns share the same sheet and cloak, two together? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, share the same sheet and cloak, two together! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

937. "Whatever nuns should share the same sheet and cloak, two together, there is an expiation."

938. "Whatever" means whatever, of whatever kind, etc. "Nun" means those who are fully ordained.

"Two should share the same sheet and upper robe" means having spread out that very thing and having wrapped themselves in that very thing, there is an offence requiring expiation.

939. If it is the same sheet and cloak, perceiving it as the same sheet and cloak, they share the same bed, there is an offence requiring expiation. If it is the same sheet and cloak, being doubtful, they share the same bed, there is an offence requiring expiation. If it is the same sheet and cloak, perceiving it as different sheets and cloaks, they share the same bed, there is an offence requiring expiation.

If it is the same sheet but different cloaks, there is an offence of wrong-doing. If it is different sheets but the same cloak, there is an offence of wrong-doing. If it is different sheets and cloaks, perceiving it as the same sheet and cloak, there is an offence of wrong-doing. If it is different sheets and cloaks, being doubtful, there is an offence of wrong-doing. If it is different sheets and cloaks, perceiving it as different sheets and cloaks, there is no offence.

940. There is no offence for those who lie down having shown a defining mark, for those who are mad, for first offenders.

The second training rule is finished.

3. The Third Training Rule

941. 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. Bhaddā Kāpilānī too

was very learned, a reciter, confident, competent to give a talk on the Teaching, and highly esteemed. People - "The lady Bhaddā Kāpilānī is very learned, a reciter, confident, competent to give a talk on the Teaching, and highly esteemed" - having first attended upon Bhaddā Kāpilānī, afterwards they attended upon the nun Thullanandā. The nun Thullanandā, overcome by jealousy - "These are supposedly of few wishes, content, secluded, aloof from society, yet they dwell much given to informing, much given to asking" - in front of Bhaddā Kāpilānī she walked back and forth, and stood, and sat down, and lay down, and recited, and had others recite, and did chanting. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā intentionally cause discomfort to the lady Bhaddā Kāpilānī?" etc. "Is it true, monks, that the nun Thullanandā intentionally causes discomfort to Bhaddā Kāpilānī?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā intentionally cause discomfort to Bhaddā Kāpilānī! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

942. "Whatever nun should intentionally cause discomfort to a nun, there is an expiation."

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

"Of a nun" means of another nun.

"Intentionally" means knowing, perceiving, deliberately, having considered, a transgression.

"Should cause discomfort" means - "By this there will be discomfort for her," without asking permission she walks up and down in front or stands or sits down or lies down or recites or makes recite or rehearses, there is an offence requiring expiation.

944. If one is fully ordained and perceives one as fully ordained, she intentionally causes discomfort, there is an offence requiring expiation. If one is fully ordained and is doubtful, she intentionally causes discomfort, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, she intentionally causes discomfort, there is an offence requiring expiation.

If one is not fully ordained, she intentionally causes discomfort, 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.

945. There is no offence if she is not willing to cause discomfort, with permission she walks up and down in front or stands or sits down or lies down or recites or makes recite or rehearses, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

946. 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 indeed did not attend upon her ailing co-resident pupil nor make an effort to have her attended upon. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā indeed not attend upon her ailing co-resident pupil nor make an effort to have her attended upon?" etc. "Is it true, monks, that the nun Thullanandā indeed does not attend upon her ailing co-resident pupil nor make an effort to have her attended upon?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā indeed not attend upon her ailing co-resident pupil nor make an effort to have her attended upon! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

947. "Whatever nun should indeed not attend upon her ailing co-resident pupil nor make an effort to have her attended upon, there is an expiation."

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

"Ailing" is called sick.

"Co-resident pupil" is called a co-resident.

"Should indeed not attend upon" means she should not attend upon herself.

"Nor make an effort to have her attended upon" means she should not command another.

"I will indeed not attend upon her, nor will I make an effort to have her attended upon" - at the mere moment of laying down the responsibility, there is an offence requiring expiation. She indeed does not attend upon a pupil or one not fully ordained, nor makes an effort to have her attended upon, there is an offence of wrong-doing.

949. There is no offence if there is an obstacle, if having sought one does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

950. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time Bhaddā Kāpilānī had entered the rains retreat at Sāketa. She, being troubled by some business, sent a messenger to the nun Thullanandā - "If the lady Thullanandā would give me a dwelling, I would come to Sāvattthī." The nun Thullanandā said thus - "Let her come, I will give it." Then Bhaddā Kāpilānī went from Sāketa to Sāvattthī. The nun Thullanandā gave a dwelling to Bhaddā Kāpilānī. Now at that time the nun Thullanandā was very learned, a reciter, confident, competent to give a talk on the Teaching. Bhaddā Kāpilānī too was very learned, a reciter, confident, competent to give a talk on the Teaching, and highly esteemed. People - "The lady Bhaddā Kāpilānī is very learned, a reciter, confident, competent to give a talk on the Teaching, and highly esteemed" - having first attended upon Bhaddā Kāpilānī, afterwards they attended upon the nun Thullanandā.

The nun Thullanandā, overcome by jealousy - "These are supposedly of few wishes, content, secluded, aloof from society, yet they dwell much given to informing, much given to asking" - angry and displeased, she threw Bhaddā Kāpilānī out from the dwelling. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having given a dwelling to the lady Bhaddā Kāpilānī, angry and displeased, throw her out?" etc. "Is it true, monks, that the nun Thullanandā, having given a dwelling to Bhaddā Kāpilānī, angry and displeased, throws her out?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having given a dwelling to Bhaddā Kāpilānī, angry and displeased, throw her out! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

951. "Whatever nun, having given a dwelling to a nun, angry and displeased, should throw out or have thrown out, there is an expiation."

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

"Of a nun" means of another nun. "Dwelling" means one fastened by a door is called. "Having given" means having given oneself. "Angry and displeased" means not satisfied, with a struck mind, with barrenness arisen.

"Should throw out" means having seized him in the inner room, he throws him out to the front, there is an offence requiring expiation. Having seized him at the front, he throws him out outside, there is an offence requiring expiation. With one effort, even if he makes him pass through many doors, there is an offence requiring expiation.

"Should have thrown out" means he commands another, there is an offence requiring expiation. Having been commanded once, even if she makes her pass through many doors, there is an offence requiring expiation.

953. If one is fully ordained and perceives one as fully ordained, having given a dwelling, angry and displeased, she throws out or has thrown out, there is an offence requiring expiation. If one is fully ordained and is doubtful, having given a dwelling, angry and displeased, she throws out or has thrown out, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, having given a dwelling, angry and displeased, she throws out or has thrown out, there is an offence requiring expiation.

She throws out or has thrown out her requisites, there is an offence of wrong-doing. Not fastened by a door, she throws out or has thrown out, there is an offence of wrong-doing. She throws out or has thrown out her requisites, there is an offence of wrong-doing. One not fully ordained, whether fastened by a door or not fastened by a door, she throws out or has thrown out, there is an offence of wrong-doing. She throws out or has thrown out her requisites, 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.

954. There is no offence if one throws out or has thrown out a shameless one, throws out or has thrown out her requisites, throws out or has thrown out a mad woman, throws out or has thrown out her requisites, throws out or has thrown out 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, throws out or has thrown out her requisites, throws out or has thrown out a pupil or a co-resident who is not practising rightly, throws out or has thrown out her requisites, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

955. 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 dwelling in company with householders and householders' sons. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the venerable Caṇḍakālī dwell in company with householders and householders' sons!" etc. "Is it true, monks, that the nun Caṇḍakālī dwells in company with householders and householders' sons?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Caṇḍakālī dwell in company with householders and householders' sons! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

956. "Whatever nun should dwell in company with a householder or a householder's son, that nun should be addressed thus by the nuns - 'Do not, lady, dwell in company with householders and householders' sons. Be secluded, lady; the Community praises only seclusion for a sister.' 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, it is an expiation."

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

"In company" means in company through not becoming bodily and verbal conduct.

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

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

"That nun" means that nun who is in company.

"By the nuns" means by other nuns. Those who see, those who hear, by them she should be told - "Do not, lady, dwell in company with householders and householders' sons. Be secluded, lady; the Community praises only seclusion for a sister." 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, dwell in company with householders and householders' sons. Be secluded, lady; the Community praises only seclusion for a sister." 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 -

958. "Let the Community hear me, ladies. This nun of such and such a name is dwelling in company with householders and householders' sons. 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 is dwelling in company with householders and householders' sons. 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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation.

959. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence requiring expiation. If it is a legally valid act, being doubtful, he does not give up - an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence requiring expiation.

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.

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

The sixth training rule is finished.

7. The Seventh Training Rule

961. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were wandering on a journey within the country, considered dangerous and fearful, without a caravan. Cheats violated them. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns wander on a journey within the country, considered dangerous and fearful, without a caravan!" etc. Is it true, monks, that nuns are wandering on a journey within the country, considered dangerous and fearful, without a caravan? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, wander on a journey within the

country, considered dangerous and fearful, without a caravan! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

962. "Whatever nun should wander on a journey within the country, considered dangerous and fearful, without a caravan, there is an expiation."

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

"Within the country" means in the country of the one in whose realm she dwells.

"Dangerous" means on that road a place where thieves have settled is seen, a place where they have eaten is seen, a place where they have stood is seen, a place where they have sat is seen, a place where they have lain down is seen.

"Perilous" means on that road people killed by thieves are seen, people robbed are seen, people beaten are seen.

"Without a caravan" means without a caravan.

"Should wander on a journey" means in a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

964. There is no offence if one goes together with a caravan, if one goes in a secure place free from danger, in misfortunes, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

965. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were wandering on a journey outside the country, considered dangerous and fearful, without a caravan. Cheats violated them. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns wander on a journey outside the country, considered dangerous and fearful, without a caravan!" etc. Is it true, monks, that nuns are wandering on a journey outside the country, considered dangerous and fearful, without a caravan? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, wander on a journey outside the country, considered dangerous and fearful, without a caravan! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

966. "Whatever nun should wander on a journey outside the country, considered dangerous and fearful, without a caravan, there is an expiation."

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

"Outside the country" means in the country of another, setting aside the one in whose realm she dwells.

"Dangerous" means on that road a place where thieves have settled is seen, a place where they have eaten is seen, a place where they have stood is seen, a place where they have sat is seen, a place where they have lain down is seen.

"Perilous" means on that road people killed by thieves are seen, people robbed are seen, people beaten are seen.

"Without a caravan" means without a caravan.

"Should wander on a journey" means in a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

968. There is no offence if one goes together with a caravan, if one goes in a secure place free from danger, in misfortunes, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

969. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time nuns were wandering on a journey during the rainy season. People grumbled, criticised, and complained - "How indeed could nuns wander on a journey during the rainy season, trampling down green grass, harming a living being with one faculty, bringing destruction to many small living beings!" 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 nuns wander on a journey during the rainy season!" etc. Is it true, monks, that nuns are wandering on a journey during the rainy season? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, wander on a journey during the rainy season! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

970. "Whatever nun should wander on a journey during the rainy season, there is an expiation."

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

"During the rainy season" means having resided either the first three months or the last three months.

"Should wander on a journey" means in a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

972. There is no offence if one goes on seven-day business, if one goes troubled by anyone, in misfortunes, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

973. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time nuns dwelt right there at Rājagaha for the rains retreat, there for the winter, there for the summer. People grumbled, criticised, and complained - "The directions are crowded for the nuns, the directions are dark, the directions do not appear clear for them." The nuns heard those people grumbling, criticising, and complaining. Then those nuns reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "If so, monks, I will lay down a training rule for nuns, dependent on ten reasons - for the excellence of the Community, etc. for the duration of the Good Teaching, for the support of the monastic discipline. And thus, monks, the nuns should recite this training rule -

974. "Whatever nun, having completed the rains retreat, should not set out on a journey for at least five or six yojanas, there is an expiation."

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

"Having completed the rains retreat" means having resided either the first three months or the last three months.

"I will not set out on a journey for at least five or six yojanas" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

976. There is no offence if there is an obstacle, if having sought she does not obtain a companion nun, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The tenth training rule is finished.

The Tivaṭṭa Chapter is the fourth.

5. The Picture Gallery Chapter

1. The First Training Rule

977. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in King Pasenadi of Kosala's park, in a picture gallery, an inspired painting had been made. Many people went to see the picture gallery. The group of six nuns also went to see the picture gallery. People grumbled, criticised, and complained - "How indeed could nuns go to see the picture gallery, just like housewives enjoying sensual pleasures!" 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 go to see the picture gallery!" etc. "Is it true, monks, that the group of six nuns go to see the picture gallery?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns go to see the picture gallery! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

978. "Whatever nun should go to see a royal palace or a picture gallery or a park or a pleasure grove or a pond, there is an expiation."

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

"Royal palace" means wherever something has been made for the king to play and enjoy.

"Picture gallery" means wherever something has been made for human beings to play and enjoy.

"Park" means wherever something has been made for human beings to play and enjoy.

"Pleasure grove" means wherever something has been made for human beings to play and enjoy.

"Pond" means wherever something has been made for human beings to play and enjoy.

980. If he goes to see, there is an offence of wrong-doing. Where standing she sees, there is an offence requiring expiation. Having left the region of sight, if he sees again and again, there is an offence requiring expiation. If he goes to see each one, there is an offence of wrong-doing. Where standing she sees, there is an offence requiring expiation. Having left the region of sight, if he sees again and again, there is an offence requiring expiation.

981. There is no offence if standing in the monastery she sees, if going or coming she sees, if when there is something to be done having gone she sees, in misfortunes, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

982. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were using sofas and divans. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could nuns use sofas and divans, just like housewives enjoying sensual pleasures!" 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 nuns use sofas and divans!" etc. Is it true, monks, that nuns use sofas and divans? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, use sofas and divans! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

983. "Whatever nun should use a sofa or a divan, it is an expiation."

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

"Sofa" means one that exceeds the measure.

"Divan" means one made with fierce animal hair.

"Should use" means she sits down on it or lies down on it, there is an offence requiring expiation.

985. There is no offence if one cuts off the legs of a sofa and uses it, if one breaks off the hair of a divan and uses it, for a mad woman, for the first offender.

The second training rule is finished.

3. The Third Training Rule

986. 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 spinning yarn. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could nuns spin yarn, just like housewives enjoying sensual pleasures!" 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 spin yarn!" etc. "Is it true, monks, that the group of six nuns spin yarn?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns spin yarn! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

987. "Whatever nun should spin yarn, there is an expiation."

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

"Yarn" means six kinds of yarn - linen, cotton, silk, woollen blanket, hempen, hemp.

"Should spin" means she spins herself, there is a wrong-doing in the effort. For each pulling up, there is an offence requiring expiation.

989. There is no offence if she spins spun thread, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

990. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were performing service to laypeople. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns perform service to laypeople!" etc. Is it true, monks, that nuns are performing service to laypeople? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, perform service to laypeople! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

991. "Whatever nun should perform service to laypeople, there is an expiation."

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

Service to laypeople means she cooks rice gruel or a meal or solid food for a householder, or washes a cloth or a turban, there is an offence requiring expiation.

993. There is no offence if she cooks rice gruel or a meal or solid food for one who is her own steward at a rice gruel drinking, at a meal for the Community, at a shrine worship, or washes a cloth or a turban, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

994. 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 nun, having approached the nun Thullanandā, said this - "Come, lady, settle this legal case." The nun Thullanandā, having promised "Good!", indeed did not settle it nor make an effort for its settlement. 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, when told by a nun - 'Come, lady, settle this legal case' - having promised 'Good!', indeed not settle it nor make an effort for its settlement!" etc. "Is it true, monks, that the nun Thullanandā, when told by a nun - 'Come, lady, settle this legal case' - having promised 'Good!', indeed does not settle it nor make an effort for its settlement?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, when told by a nun - 'Come, lady, settle this legal case' - having promised "Good!", indeed not settle it nor make an effort for its settlement! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

995. "Whatever nun, to a nun - being told 'Come, lady, settle this legal case' - having promised 'Good!', should afterwards, being without obstacle, indeed not settle it nor make an effort for its settlement, there is an expiation."

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

"Of a nun" means of another nun.

"Legal case" means 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.

"Come, lady, settle this legal case" means come, lady, judge this legal case.

"She afterwards being without obstacle" means when there is no obstacle.

"Should indeed not settle" means she should not settle it herself.

"Nor make an effort for its settlement" means she should not command another. "I will indeed not settle it nor make an effort for its settlement" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

997. If one is fully ordained and perceives one as fully ordained, she indeed does not settle the legal case nor make an effort for its settlement, there is an offence requiring expiation. If one is fully ordained and is doubtful, she indeed does not settle the legal case, nor make an effort for its settlement, there is an offence requiring

expiation. If one is fully ordained and perceives one as not fully ordained, she indeed does not settle the legal case, nor make an effort for its settlement, there is an offence requiring expiation.

If one is not fully ordained, she indeed does not settle the legal case, nor make an effort for its settlement, 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.

998. There is no offence if there is an obstacle, if having sought one does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

999. 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 gave with her own hand solid and soft food to dancers, actors, acrobats, magicians, and drummers - "Speak praise of me in the assembly." The dancers, actors, acrobats, magicians, and drummers spoke praise of the nun Thullanandā in the assembly - "The lady Thullanandā is very learned, a reciter, confident, competent to give a talk on the Teaching; give to the lady, do for the lady." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā give with her own hand solid and soft food to a householder!" etc. "Is it true, monks, that the nun Thullanandā gives with her own hand solid and soft food to a householder?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā give with her own hand solid and soft food to a householder! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1000. "Whatever nun should give with her own hand solid food or soft food to a householder or to a wandering ascetic or to a female wandering ascetic, there is an expiation."

1001. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

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

"Wandering ascetic" means setting aside a monk and a novice, whoever has attained the status of a wandering ascetic.

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

"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.

"Should give" means he gives with the body or with something connected to the body or with something thrown, there is an offence requiring expiation. If he gives water and a toothpick, there is an offence of wrong-doing.

1002. There is no offence if she induces to give but does not give, if having deposited near she gives, if she gives external ointment, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

1003. 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 using a household robe without relinquishing it. Other menstruating nuns did not obtain one. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā use a household robe without relinquishing it!" etc. "Is it true, monks, that the nun Thullanandā uses a household robe without relinquishing it?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā use a household robe without relinquishing it! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1004. "Whatever nun should use a household robe without relinquishing it, it is an expiation."

1005. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Household robe" means it has been given saying "let menstruating nuns use it."

"Should use without relinquishing" means having used it for two or three nights, on the fourth day having washed it, without relinquishing it to a nun or to a female trainee or to a female novice she uses it, there is an offence requiring expiation.

1006. If it is not relinquished, perceiving it as not relinquished, one uses it, there is an offence requiring expiation. If it is not relinquished, being doubtful, one uses it, there is an offence requiring expiation. If it is not relinquished, perceiving it as relinquished, one uses it, there is an offence requiring expiation.

If it is relinquished, perceiving it as not relinquished, there is an offence of wrong-doing. If it is relinquished, being doubtful, there is an offence of wrong-doing. If it is relinquished, perceiving it as relinquished, there is no offence.

1007. There is no offence if having forfeited it she uses, if she uses again by another method, if there are no other menstruating nuns, for one whose robe has been stolen, for one whose robe has been lost, in misfortunes, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

1008. 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 set out on a journey without relinquishing her dwelling. Now at that time the dwelling of the nun Thullanandā was burnt. The nuns said thus - "Come now, lady, let us take out the belongings." Some said thus - "We, lady, will not take them out. Whatever is lost, she will charge us with all of it." The nun Thullanandā, having returned again to that dwelling, asked the nuns - "Did you, lady, take out the belongings?" "We, lady, did not take them out." The nun Thullanandā grumbled, criticised, and complained - "How indeed could the nuns not take out the belongings when the dwelling was burning!" Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā set out on a journey without relinquishing her dwelling?" Etc. "Is it true, monks, that the nun Thullanandā sets out on a journey without relinquishing her dwelling?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā set out on a journey without relinquishing her dwelling! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1009. "Whatever nun should set out on a journey without relinquishing her dwelling, there is an expiation."

1010. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Public rest-house" means one fastened by a door is called.

"Should set out on a journey without relinquishing" means without relinquishing to a nun or to a female trainee or to a female novice, for one going beyond the enclosure of a fenced public rest-house, there is an offence requiring expiation. For one going beyond the precincts of an unfenced public rest-house, there is an offence requiring expiation.

1011. If it is not relinquished, perceiving it as not relinquished, he departs, there is an offence requiring expiation. If it is not relinquished, being doubtful, he departs, there is an offence requiring expiation. If it is not relinquished, perceiving it as relinquished, he departs, there is an offence requiring expiation.

If it is not fastened by a door, not relinquishing it, he departs, there is an offence of wrong-doing. If it is relinquished, perceiving it as not relinquished, there is an offence of wrong-doing. If it is relinquished, being doubtful, there is an offence of wrong-doing. If it is relinquished, perceiving it as relinquished, there is no offence.

1012. There is no offence if having forfeited it she departs, if there is an obstacle, if having sought she does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

1013. 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 learning worldly knowledge. People grumbled, criticised, and complained - "How indeed could nuns learn worldly knowledge, just like housewives enjoying sensual pleasures!" 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 learn worldly knowledge!" etc. "Is it true, monks, that the group of six nuns are learning worldly knowledge?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns learn worldly knowledge! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1014. "Whatever nun should learn worldly knowledge, there is an expiation."

1015. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Worldly knowledge" means whatever is external and not connected with benefit.

"Should learn thoroughly" means she learns thoroughly by term, for each term there is an offence requiring expiation. She learns thoroughly by syllable, for each syllable there is an offence requiring expiation.

1016. There is no offence if one learns thoroughly writing, if one learns thoroughly memorisation, if one learns thoroughly protection for the purpose of guarding, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

1017. 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 teaching worldly knowledge. People grumbled, criticised, and complained - "How indeed could nuns teach worldly knowledge, just like housewives enjoying sensual pleasures!" 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 teach worldly knowledge!" etc. "Is it true, monks, that the group of six nuns are teaching worldly knowledge?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns teach worldly knowledge! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1018. "Whatever nun should teach worldly knowledge, there is an expiation."

1019. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Worldly knowledge" means whatever is external and not connected with benefit.

"Should teach" means he teaches by term, for each term there is an offence requiring expiation. He teaches by syllable, for each syllable there is an offence requiring expiation.

1020. There is no offence if one teaches writing, if one teaches memorisation, if one teaches protection for the purpose of guarding, for a mad woman, for the first offender.

The tenth training rule is finished.

The Picture Gallery Chapter is the fifth.

6. The Monastery Chapter

1. The First Training Rule

1021. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time several monks in a village residence, with only one robe each, were doing robe-making work. Nuns, without asking permission, having entered the monastery, approached those monks. Monks grumbled, criticised, and complained - "How indeed could nuns enter the monastery without asking permission!" etc. Is it true, monks, that nuns enter the monastery without asking permission? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, enter the monastery without asking permission! 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 enter the monastery without asking permission, there is an expiation."

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

1022. Now at that time those monks departed from that residence. The nuns - "The venerable ones have departed," did not go to the monastery. Then those monks returned again to that residence. The nuns - "The venerable ones have come," having asked permission, having entered the monastery, approached those monks; having approached, they paid respect to those monks and stood to one side. Standing to one side, those nuns said this to those monks - "Why, sisters, did you neither sweep the monastery nor set out drinking water and water for washing?" "Sirs, a training rule was laid down by the Blessed One - 'The monastery should not be entered without asking permission.' Therefore we did not come." They reported this matter to the Blessed One, etc. I allow, monks, to enter the monastery having asked permission from a monk who is present. And thus, monks, the nuns should recite this training rule -

"Whatever nun should enter the monastery without asking permission from a monk who is present, there is an expiation."

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

1023. Now at that time those monks, having departed from that residence, returned again to that residence. The nuns - "The venerable ones have departed," entered the monastery without asking permission. They had remorse - "A training rule has been laid down by the Blessed One - 'The monastery should not be entered without asking permission from a monk who is present.' And we entered the monastery without asking permission from a monk who is present. Have we perhaps committed an offence requiring expiation?" Etc. They reported this matter to the Blessed One. Then

the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks, etc. And thus, monks, the nuns should recite this training rule -

1024. "Whatever nun, knowing, should enter a monastery with resident monks without asking permission, there is an expiation."

1025. "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 they inform.

"With (resident) monks" means a monastery where monks dwell even at the root of a tree.

"Should enter a monastery without asking permission" means without asking permission of a monk or a novice or a monastery attendant, for one going beyond the enclosure of a fenced monastery, there is an offence requiring expiation. For one entering the precincts of an unfenced monastery, there is an offence requiring expiation.

1026. If it is with resident monks, perceiving it as with resident monks, she enters the monastery without asking permission from a monk who is present, there is an offence requiring expiation. If it is with resident monks, being doubtful, she enters the monastery without asking permission from a monk who is present, there is an offence of wrong-doing. If it is with resident monks, perceiving it as without monks, she enters the monastery without asking permission from a monk who is present, there is no offence.

If it is without monks, perceiving it as with resident monks, there is an offence of wrong-doing. If it is without monks, being doubtful, there is an offence of wrong-doing. If it is without monks, perceiving it as without monks, there is no offence.

1027. There is no offence if one enters having asked permission from a monk who is present, if one enters without asking permission when a monk is not present, if one goes looking at the heads, if one goes where nuns are assembled, if the path is through the monastery, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

1028. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Venerable Upāli's preceptor, the Venerable Kappitaka, was dwelling in a cemetery. Now at that time an elder nun of the group of six nuns had died. The group of six nuns, having carried out that nun, having cremated her not far from the Venerable Kappitaka's dwelling, having made a monument, went and wept at that monument. Then the Venerable Kappitaka, troubled by that sound, having broken that monument, scattered it. The group of six nuns - "By this Kappitaka our mistress's monument has been broken, come, let us kill him," they consulted. A certain nun reported this matter to the Venerable Upāli. The Venerable Upāli reported this matter to the Venerable Kappitaka. Then the Venerable

Kappitaka, having departed from the dwelling, remained hidden. Then the group of six nuns approached the Venerable Kappitaka's dwelling; having approached, having covered the Venerable Kappitaka's dwelling with stones and clods, saying "Kappitaka is dead," they departed.

Then the Venerable Kappitaka, after that night had passed, in the earlier period of the day, having dressed, taking his bowl and robe, entered Vesālī for almsfood. The group of six nuns saw the Venerable Kappitaka walking for almsfood. Having seen this, they said thus - "This Kappitaka is alive, who indeed disclosed our plan?" The group of six nuns heard - "It is said that our plan was disclosed by the noble Upāli." They reviled the Venerable Upāli - "How indeed could this one dressed in ochre, this dirt-washer, this one of low birth, disclose our plan!" Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the group of six nuns revile the noble Upāli!" etc. "Is it true, monks, that the group of six nuns revile Upāli?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns revile Upāli! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1029. "Whatever nun should revile or abuse a monk, there is an expiation."

1030. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"A monk" means a fully ordained one. "Should revile" means she reviles with the ten grounds for reviling or with any one of them, there is an offence requiring expiation.

"Should abuse" means she displays fear, there is an offence requiring expiation.

1031. If one is fully ordained and perceives one as fully ordained, reviles or abuses, there is an offence requiring expiation. If one is fully ordained, being doubtful, reviles or abuses, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, reviles or abuses, there is an offence requiring expiation.

If one reviles or abuses one not fully ordained, 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, being 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.

1032. There is no offence for one with meaning as the priority, for one with the teaching as the priority, for one with instruction as the priority, for a mad woman, for the first offender.

The second training rule is finished.

3. The Third Training Rule

1033. 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 Sāvattihī. 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," being angry, abused the group. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, being angry, abuse the group?" etc. "Is it true, monks, that the nun Thullanandā, being angry, abuses the group?" "True, Blessed One." The Buddha, the Blessed One, rebuked her, etc. "How indeed could, monks, the nun Thullanandā, being angry, abuse the group! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1034. "Whatever nun, being angry, should abuse a group, there is an expiation."

1035. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Being angry" means one prone to wrath is called.

"Group" means the community of nuns is called.

"Should abuse" means if she abuses saying "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," there is an offence requiring expiation. If she abuses several nuns or one nun or one not fully ordained, there is an offence of wrong-doing.

1036. There is no offence for one with meaning as the priority, for one with the teaching as the priority, for one with instruction as the priority, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

1037. At that time the Buddha, the Blessed One, was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain brahmin, having invited nuns, fed them. The nuns, having eaten and been invited to admonish, having gone to the families of relatives, some ate and some, having taken almsfood, departed. Then that brahmin said this to the neighbours - "The nuns have been satisfied by me, sirs. Come, I will satisfy you too." They said thus: "Why would you, sir, satisfy us! Even

those who were invited by you, having come to our houses, some ate and some, having taken almsfood, departed!" Then that brahmin grumbled, criticised, and complained - "How indeed could nuns, having eaten at our house, eat elsewhere, and I am not competent to give as much as they like!" The nuns heard that brahmin grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns, having eaten and been invited to admonish, eat elsewhere?" etc. "Is it true, monks, that nuns, having eaten and been invited to admonish, eat elsewhere?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, having eaten and been invited to admonish, eat elsewhere! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1038. "Whatever nun, having been invited or having been invited to admonish, should eat or consume solid food or soft food, there is an expiation."

1039. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Invited" means invited with any one food among the five foods.

"Invited to admonish" means eating is evident, food is evident, one standing within arm's reach offers, rejecting is evident.

"Solid food" means the five foods -setting aside rice gruel, day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

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

If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

1040. If it was invited and one perceives it as invited, and eats or consumes solid food or soft food, there is an offence requiring expiation. If it was invited and one is doubtful, and eats or consumes solid food or soft food, there is an offence requiring expiation. If it was invited and one perceives it as not invited, and eats or consumes solid food or soft food, there is an offence requiring expiation.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing, etc.

1041. There is no offence if invited she is not prevented, if she drinks rice gruel, if she eats having asked for permission from the owners, if when there is a reason she uses day-long medicine, seven days medicine, life-long medicine, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

1042. 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 nun, going for almsfood on a certain street in Sāvattthī, approached a certain family; having approached, he sat

down on the prepared seat. Then those people, having fed that nun, said this - "Let other nuns also come, lady." Then that nun, thinking "How indeed could the nuns not come," having approached the nuns, said this - "In such and such a place, lady, there are fierce dogs, a fierce bull, and the place is muddy. Do not go there." A certain nun too, going for almsfood on that street, approached that family; having approached, he sat down on the prepared seat. Then those people, having fed that nun, said this - "Why, lady, do the nuns not come?" Then that nun reported this matter to those people. People grumbled, criticised, and complained - "How indeed could a nun be selfish about a family!" etc. "Is it true, monks, that a nun is selfish about a family?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, be selfish about a family! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1043. "Whatever nun should be stingy regarding families, there is an expiation."

1044. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family.

"She would be stingy" means thinking "How could the nuns not come," she dispraises the family in the presence of the nuns, there is an offence requiring expiation. Or she dispraises the nuns in the presence of the family, there is an offence requiring expiation.

1045. There is no offence if, not being selfish about the family, she tells of a danger that actually exists, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

1046. 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. The nuns said this to those nuns - "Where did you complete the rains retreat, ladies? Was the exhortation successful?" "There are no monks there, lady; how could the exhortation be successful!" Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns spend the rains retreat in a residence without monks!" etc. Is it true, monks, that nuns spend the rains retreat in a residence without monks? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, spend the rains retreat in a residence without monks! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1047. "Whatever nun should spend the rains retreat in a residence without monks, it is an expiation."

1048. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"A residence without monks" means it is not possible to go for the exhortation or for the communion. Thinking "I shall reside for the rains retreat," she prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell, there is an offence of wrong-doing. Together with the break of dawn there is an offence requiring expiation.

1049. There is no offence if the monks who have entered the rains retreat have departed or have left the monastic community or are deceased or have gone over to another faction, in misfortunes, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

1050. 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. The nuns said this to those nuns - "Where did you complete the rains retreat, ladies? Where was the community of monks invited to admonish?" "We, ladies, do not invite the community of monks to admonish." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns who have completed the rains retreat not invite the community of monks to admonish!" etc. Is it true, monks, that nuns who have completed the rains retreat do not invite the community of monks to admonish? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, who have completed the rains retreat not invite the community of monks to admonish! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1051. "Whatever nun, having completed the rains retreat, should not invite admonishment before both communities on three grounds - by what is seen or by what is heard or by suspicion, there is an expiation."

1052. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Having completed the rains retreat" means having resided either the first three months or the last three months. "I will not invite admonishment before both communities on three grounds - by what is seen or by what is heard or by suspicion" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1053. There is no offence if there is an obstacle, if having sought one does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

1054. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the group of six monks, having approached the nuns' quarters, were exhorting the group of six nuns. The nuns said this to the group of six nuns - "Come, ladies, let us go for the exhortation." "Even if we, lady, were to go for the sake of the exhortation, the noble ones of the

group of six, having come right here, are exhorting us." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the group of six nuns not go for the exhortation!" etc. "Is it true, monks, that the group of six nuns do not go for the exhortation?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns not go for the exhortation! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1055. "Whatever nun should not go for the exhortation or for the communion, there is an expiation."

1056. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

Exhortation means the eight rules of respect.

Communion means common legal act, common recitation, same training. "I will not go for the exhortation or for the communion" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1057. There is no offence if there is an obstacle, if having sought she does not obtain a companion nun, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

1058. At that time the Buddha, the Blessed One, was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns did not ask about the Observance nor did they request exhortation. Monks grumbled, criticised, and complained - "How indeed could nuns not ask about the Observance nor request exhortation!" etc. "Is it true, monks, that nuns do not ask about the Observance nor request exhortation?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, not ask about the Observance nor request exhortation! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1059. "Every half-month a nun should expect two things from the community of monks - asking as to the date of the Observance day, and approaching for exhortation. For one exceeding that, there is an expiation."

1060. "Fortnightly" means at each Uposatha. Observance means two Observances - the fourteenth day and the fifteenth day.

Exhortation means the eight rules of respect. "I will not ask about the Observance nor will I request exhortation" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1061. There is no offence if there is an obstacle, if having sought she does not obtain a companion nun, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

1062. 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 nun had a boil arisen in the groin lanced by a man the one with the other. Then that man began to defile that nun. She let out a cry of distress. The nuns, having run up, said this to that nun - "Why did you, lady, let out a cry of distress?" 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 a nun have a boil arisen in the groin lanced by a man the one with the other!" etc. "Is it true, monks, that a nun has a boil arisen in the groin lanced by a man the one with the other?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, have a boil arisen in the groin lanced by a man the one with the other! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1063. "Whatever nun, without taking leave of the Community or a group, should have a boil or blood arisen in the groin lanced or cut open or washed or anointed or bandaged or unbandaged by a man the one with the other, there is an expiation."

1064. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Groin" means below the navel and above the knee-cap. "Arisen" means arisen there. "Boil" means whatever boil. "Blood" means whatever wound. "Without taking leave" means without asking permission. "Community" means the community of nuns is called. "Group" means many nuns are called. "Man" means a human man, not a demon, not a ghost, not an animal, intelligent, competent to defile. "Together" means as one. "The one with the other" means there is both a man and a nun.

1065. "Break" - he commands, there is an offence of wrong-doing. When broken, there is an offence requiring expiation. "Split" - he commands, there is an offence of wrong-doing. When split, there is an offence requiring expiation. "Wash" - he commands, there is an offence of wrong-doing. When washed, there is an offence requiring expiation. "Smear" - he commands, there is an offence of wrong-doing. When smeared, there is an offence requiring expiation. "Bind" - he commands, there is an offence of wrong-doing. When bound, there is an offence requiring expiation. "Release" - he commands, there is an offence of wrong-doing. When released, there is an offence requiring expiation.

1066. There is no offence if, having asked for permission, she causes to break or causes to split or causes to wash or causes to anoint or causes to bind or causes to release, if there is any intelligent companion, for a mad woman, for the first offender.

The tenth training rule is finished.

The Monastery Chapter is the sixth.

7. The Pregnant Woman Chapter

1. The First Training Rule

1067. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining a pregnant woman. She went for almsfood. People said thus - "Give almsfood to the lady, the lady is heavy with burden." People grumbled, criticised, and complained - "How indeed could the nuns ordain a pregnant woman!" 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 nuns ordain a pregnant woman!" etc. Is it true, monks, that nuns ordain a pregnant woman? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a pregnant woman! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1068. "Whatever nun should ordain a pregnant woman, there is an expiation."

1069. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Pregnant" means one who has conceived a being. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1070. If she is a pregnant woman, perceiving her as a pregnant woman, she ordains her, there is an offence requiring expiation. If she is a pregnant woman, being doubtful, she ordains her, there is an offence of wrong-doing. If she is a pregnant woman, perceiving her as not a pregnant woman, she ordains her, there is no offence. If she is not a pregnant woman, perceiving her as a pregnant woman, there is an offence of wrong-doing. If she is not a pregnant woman, being doubtful, there is an offence of wrong-doing. If she is not a pregnant woman, perceiving her as not a pregnant woman, there is no offence.

1071. There is no offence if she ordains a pregnant woman perceiving her as not a pregnant woman, if she ordains a non-pregnant woman perceiving her as not a pregnant woman, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

1072. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining a nursing mother. She went for almsfood. People said thus - "Give almsfood to the lady, the lady has a companion." People grumbled, criticised, and complained - "How indeed could the nuns ordain a nursing mother!" 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 nuns ordain a nursing mother!" etc. Is it true, monks, that nuns ordain a nursing mother? "True, Blessed One." The Buddha,

the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a nursing mother! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1073. "Whatever nun should ordain a nursing mother, there is an expiation."

1074. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

A nursing mother, by name, is either a mother or a foster-mother.

"Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1075. If she is a nursing mother, perceiving her as a nursing mother, she ordains her, there is an offence requiring expiation. If she is a nursing mother, being doubtful, she ordains her, there is an offence of wrong-doing. If she is a nursing mother, perceiving her as not a nursing mother, she ordains her, there is no offence. If she is not a nursing mother, perceiving her as a nursing mother, there is an offence of wrong-doing. If she is not a nursing mother, being doubtful, there is an offence of wrong-doing. If she is not a nursing mother, perceiving her as not a nursing mother, there is no offence.

1076. There is no offence if, perceiving a nursing mother as not a nursing mother, she ordains her; if, perceiving one who is not a nursing mother as not a nursing mother, she ordains her; for a mad woman; for the first offender.

The second training rule is finished.

3. The Third Training Rule

1077. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining a female trainee who had not completed the training in the six rules for two years. They were foolish, inexperienced, not knowing what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain a female trainee who has not completed the training in the six rules for two years!" Etc. "Is it true, monks, that nuns are ordaining a female trainee who has not completed the training in the six rules for two years?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a female trainee who has not completed the training in the six rules for two years! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give a female trainee authorization as to training in the six rules for two years. And thus, monks, it should be given. That female trainee, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the nuns, having sat down squatting, having raised joined

palms, should address them thus - I, ladies, of such and such a name, am a female trainee of the lady of such and such a name. I request the Community for authorization as to training in the six rules for two years." It should be requested a second time. It should be requested a third time. An experienced and competent nun should inform the Community -

1078. "Let the Community hear me, ladies. This one of such and such a name, a female trainee of the lady of such and such a name, requests the Community for authorization as to training in the six rules for two years. If it is the proper time for the Community, the Community should give the female trainee of such and such a name authorization as to training in the six rules for two years. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name, a female trainee of the lady of such and such a name, requests the Community for authorization as to training in the six rules for two years. The Community gives the female trainee of such and such a name authorization as to training in the six rules for two years. If the giving of authorization as to training in the six rules for two years to the female trainee of such and such a name is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization as to training in the six rules for two years has been given by the Community to the female trainee of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

1079. That female trainee should be told "speak thus" - "I undertake the observance of abstention from killing living beings, not transgressing for two years. I undertake the observance of abstention from taking what is not given, not transgressing for two years. I undertake the observance of abstention from not practising the holy life, not transgressing for two years. I undertake the observance of abstention from lying, not transgressing for two years. I undertake the observance of abstention from spirits, liquor and intoxicants that cause negligence, not transgressing for two years. I undertake the observance of abstention from eating at the improper time, not transgressing for two years."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1080. "Whatever nun should ordain a female trainee who has not completed the training in the six rules for two years, there is an expiation."

1081. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Two rains retreats" means two years. "Has not completed the training" means either the training has not been given, or the training given has been invalidated. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1082. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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.

1083. There is no offence if she ordains a female trainee who has completed the training in the six rules for two years, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

1084. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining a female trainee who had completed the training in the six rules for two years but was not authorized by the Community. The nuns said thus - "Come, female trainees, know this, give this, bring this, there is need for this, make this allowable." They said thus - "We, ladies, are not female trainees. We are nuns." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain a female trainee who had completed the training in the six rules for two years but was not authorized by the Community!" Etc. "Is it true, monks, that nuns are ordaining a female trainee who had completed the training in the six rules for two years but was not authorized by the Community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a female trainee who had completed the training in the six rules for two years but was not authorized by the Community! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give authorization for higher ordination to a female trainee who has completed the training in the six rules for two years. And thus, monks, it should be given. That female trainee who has completed the training in the six rules for two years, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the nuns, having sat down squatting, having raised joined palms, should address them thus - "I, ladies, of such and such a name, a female trainee of the lady of such and such a name, who has completed the training in the six rules for two years, request the Community for authorization for higher ordination." It should be requested a second time. It should be requested a third time. An experienced and competent nun should inform the Community -

1085. "Let the Community hear me, ladies. This one of such and such a name, a female trainee of the lady of such and such a name, who has completed the training in the six rules for two years, requests the Community for authorization for higher

ordination. If it is the proper time for the Community, the Community should give authorization for higher ordination to the female trainee of such and such a name who has completed the training in the six rules for two years. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name, a female trainee of the lady of such and such a name, who has completed the training in the six rules for two years, requests the Community for authorization for higher ordination. The Community gives authorization for higher ordination to the female trainee of such and such a name who has completed the training in the six rules for two years. If the giving of authorization for higher ordination to the female trainee of such and such a name who has completed the training in the six rules for two years is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization for higher ordination has been given by the Community to the female trainee of such and such a name who has completed the training in the six rules for two years; It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1086. "Whatever nun should ordain a female trainee who has completed the training in the six rules for two years but was not authorized by the Community, there is an expiation."

1087. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Two rains retreats" means two years. "Has completed the training" means has completed the training in the six rules. "Not authorized" means authorization for higher ordination has not been given by a legal act at which a motion is put and is followed by one proclamation. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1088. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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.

1089. There is no offence if she ordains a female trainee who has completed the training in the six rules for two years and is authorized by the monastic community,

for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

1090. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining one who has lived with a man for less than twelve years. They were not patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech. They were ones who by nature did not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain one who has lived with a man for less than twelve years!" etc. Is it true, monks, that nuns ordain one who has lived with a man for less than twelve years? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain one who has lived with a man for less than twelve years! One who has lived with a man for less than twelve years, monks, is not patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech. She is one who by nature does not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. One who has lived with a man for twelve years, monks, is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech. She is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1091. "Whatever nun should ordain one who has lived with a man for less than twelve years, there is an expiation."

1092. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Less than twelve years" means one who has not attained twelve years. "One who has lived with a man" means one who has gone to a man is said. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1093. If she is less than twelve years old, perceiving her as less than twelve years old, she ordains her, there is an offence requiring expiation. If she is less than twelve years old, being doubtful, she ordains her, there is an offence of wrong-doing. If she is less than twelve years old, perceiving her as complete, she ordains her, there is no offence.

If she is a complete twelve years old, perceiving her as less than twelve years old, there is an offence of wrong-doing. If she is a complete twelve years old, being doubtful, there is an offence of wrong-doing. If she is a complete twelve years old, perceiving her as complete, there is no offence.

1094. There is no offence if she ordains one who is less than twelve years old, perceiving her as complete, if she ordains one who is a complete twelve years old, perceiving her as complete, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

1095. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining one who has lived with a man for a complete twelve years, who had not completed the training in the six rules for two years. They were foolish, inexperienced, not knowing what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain one who has lived with a man for a complete twelve years, who has not completed the training in the six rules for two years!" etc. Is it true, monks, that nuns ordain one who has lived with a man for a complete twelve years, who has not completed the training in the six rules for two years? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain one who has lived with a man for a complete twelve years, who has not completed the training in the six rules for two years! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give one who has lived with a man for a complete twelve years authorization as to training in the six rules for two years. And thus, monks, it should be given. That one who has lived with a man for a complete twelve years, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the nuns, having sat down squatting, having raised joined palms, should address them thus - I, ladies, of such and such a name, one who has lived with a man for a complete twelve years under the lady of such and such a name, request the Community for authorization as to training in the six rules for two years." It should be requested a second time. It should be requested a third time. An experienced and competent nun should inform the Community -

1096. "Let the Community hear me, ladies. This one of such and such a name, one who has lived with a man for a complete twelve years under the lady of such and such a name, requests the Community for authorization as to training in the six rules for two years. If it is the proper time for the Community, the Community should give one of such and such a name who has lived with a man for a complete twelve years authorization as to training in the six rules for two years. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name, one who has lived with a man for a complete twelve years under the lady of such and such a name, requests the Community for authorization as to training in the six rules for two years. The Community gives one of such and such a name who has lived with a man for a complete twelve years authorization as to training in the six rules for two years.

If the giving of authorization as to training in the six rules for two years to one of such and such a name who has lived with a man for a complete twelve years is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization as to training in the six rules for two years has been given by the Community to one of such and such a name who has lived with a man for a complete twelve years. It is agreeable to the Community, therefore they are silent, thus I remember it."

That one who has lived with a man for a complete twelve years should be told to say thus - "I undertake the observance of abstention from killing living beings, not transgressing for two years. Etc. I undertake the observance of abstention from eating at the improper time, not transgressing for two years."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1097. "Whatever nun should ordain one who has lived with a man for a complete twelve years, who has not completed the training in the six rules for two years, there is an expiation."

1098. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"One who has completed twelve years" means one who has attained twelve years. "One who has lived with a man" means one who has gone to a man is said. "Two rains retreats" means two years. "Has not completed the training" means either the training has not been given, or the training given has been invalidated. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1099. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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

1100. There is no offence if she ordains one who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

1101. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining one who has lived with a man for a complete twelve years, who had completed the training in the six rules for two years, but was not authorized by the Community. The nuns said thus - "Come, female trainees, know this, give this, bring this, there is need for this, make this allowable." They said thus - "We, ladies, are not female trainees, we are nuns." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain one who has lived with a man for a complete twelve years, who had completed the training in the six rules for two years, but was not authorized by the Community!" Etc. Is it true, monks, that nuns ordain one who has lived with a man for a complete twelve years, who had completed the training in the six rules for two years, but was not authorized by the Community? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain one who has lived with a man for a complete twelve years, who had completed the training in the six rules for two years, but was not authorized by the Community! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give authorization for higher ordination to one who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years. And thus, monks, it should be given. That one who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the nuns, having sat down squatting, having raised joined palms, should address them thus - "I, ladies, of such and such a name, one who has lived with a man for a complete twelve years under the lady of such and such a name, who has completed the training in the six rules for two years, request the Community for authorization for higher ordination." It should be requested a second time. It should be requested a third time. An experienced and competent nun should inform the Community.

1102. "Let the Community hear me, ladies. This one of such and such a name, one who has lived with a man for a complete twelve years under the lady of such and such a name, who has completed the training in the six rules for two years, requests the Community for authorization for higher ordination. If it is the proper time for the Community, the Community should give authorization for higher ordination to one of such and such a name who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name, one who has lived with a man for a complete twelve years under the lady of such and such a name, who has completed the training in the six rules for two years, requests the Community for authorization for higher ordination. The Community gives authorization for higher ordination to one of such and such a name who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years. If the giving of authorization for higher ordination to one of such and

such a name who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years, is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization for higher ordination has been given by the Community to one of such and such a name who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1103. "Whatever nun should ordain one who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years but was not authorized by the Community, there is an expiation."

1104. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"One who has completed twelve years" means one who has attained twelve years. "One who has lived with a man" means one who has gone to a man is said. "Two rains retreats" means two years. "Has completed the training" means has completed the training in the six rules. "Not authorized" means authorization for higher ordination has not been given by a legal act at which a motion is put and is followed by one proclamation. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1105. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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.

1106. There is no offence if she ordains one who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years and is authorized by the monastic community, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

1107. 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 ordained a co-resident pupil, for two years indeed neither helped her nor had her helped. They were foolish, inexperienced; they did not know what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having ordained a co-resident pupil, for two years indeed neither help her nor have her helped?" etc. "Is it true, monks, that the nun Thullanandā, having ordained a co-resident pupil, for two years indeed neither helps her nor has her helped?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having ordained a co-resident pupil, for two years indeed neither help her nor have her helped! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1108. "Whatever nun, having ordained a co-resident pupil, for two years indeed neither helps her nor has her helped, it is an expiation."

1109. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Co-resident pupil" is called a co-resident. "Having ordained" means having given full ordination. "Two rains retreats" means two years.

"Should indeed neither help" means she should not help herself by recitation, by questioning, by exhortation, by instruction.

"Nor have her helped" means she should not command another - thinking "For two years I will indeed neither help nor have her helped" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1110. There is no offence if there is an obstacle, if having sought one does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

1111. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns did not attend upon the ordained woman preceptor for two years. They were foolish, inexperienced; they did not know what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns not attend upon the ordained woman preceptor for two years!" etc. Is it true, monks, that nuns do not attend upon the ordained woman preceptor for two years? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, not attend upon the ordained woman preceptor for two years! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1112. "Whatever nun should not attend upon the ordained woman preceptor for two years, there is an expiation."

1113. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Ordained" means fully ordained. "Woman preceptor" is the name for the preceptor. "Two rains retreats" means two years. "Should not attend upon" means she should not look after her herself. "I will not attend upon her for two rains retreats" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1114. There is no offence if the preceptor is either foolish or shameless, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

1115. 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 ordained a co-resident pupil, indeed neither withdrew nor had her withdraw. The husband took hold of her. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā, having ordained a co-resident pupil, indeed neither withdraw nor have her withdraw, the husband took hold of her! If this nun had departed, the husband would not have taken hold of her," etc. "Is it true, monks, that the nun Thullanandā, having ordained a co-resident pupil, indeed neither withdraws nor has her withdraw, the husband took hold of her?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, having ordained a co-resident pupil, indeed neither withdraw nor have her withdraw, the husband took hold of her! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1116. "Whatever nun, having ordained a co-resident pupil, indeed neither withdraws nor has her withdraw for at least five or six yojanas, it is an expiation."

1117. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Co-resident pupil" is called a co-resident. "Having ordained" means having given full ordination. "Indeed neither withdraws" means she should not withdraw herself. "Nor has her withdraw" means she should not command another. "I will indeed neither withdraw nor have her withdraw for at least five or six yojanas" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1118. There is no offence if there is an obstacle, if having sought she does not obtain a companion nun, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The tenth training rule is finished.

The Chapter on the Pregnant Woman is the seventh.

8. The Chapter on the Young Female Novice

1. The First Training Rule

1119. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining young female novices less than twenty years old. They were not patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech. They were ones who by nature did not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain a young female novice less than twenty years old!" etc. Is it true, monks, that nuns ordain a young female novice less than twenty years old? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a young female novice less than twenty years old! A young female novice less than twenty years old, monks, is not patient with cold and heat, etc. She is one who by nature does not endure arisen bodily feelings that are life-threatening. A young female novice of twenty years, monks, is patient with cold and heat, etc. She is one who by nature endures arisen bodily feelings that are life-threatening. This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1120. "Whatever nun should ordain a young female novice less than twenty years old, there is an expiation."

1121. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Less than twenty years" means not having attained twenty years. "Young female novice" means a female novice is called. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1122. If she is less than twenty years old, perceiving her as less than twenty years old, she ordains her, there is an offence requiring expiation. If she is less than twenty years old, being doubtful, she ordains her, there is an offence of wrong-doing. If she is less than twenty years old, perceiving her as complete, she ordains her, there is no offence. If she is a complete twenty years old, perceiving her as less than twenty years old, there is an offence of wrong-doing. If she is a complete twenty years old, being doubtful, there is an offence of wrong-doing. If she is a complete twenty years old, perceiving her as complete, there is no offence.

1123. There is no offence if she ordains one who is less than twenty years old, perceiving her as complete, if she ordains one who is a complete twenty years old, perceiving her as complete, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

1124. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining a young female novice a full twenty years old, who had not completed the training in the six rules for two years. They were foolish, inexperienced; they did not know what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain a young female novice a full twenty years old, who has not completed the training in the six rules for two years!" etc. Is it true, monks, that nuns ordain a young female novice a full twenty years old, who has not completed the training in the six rules for two years? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a young female novice a full twenty years old, who has not completed the training in the six rules for two years! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give a young female novice eighteen years old authorization as to training in the six rules for two years. And thus, monks, it should be given. That young female novice eighteen years old, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the nuns, having sat down squatting, having raised joined palms, should address them thus - I, ladies, of such and such a name, a young female novice eighteen years old under the lady of such and such a name, request the Community for authorization as to training in the six rules for two years." It should be requested a second time. It should be requested a third time. An experienced and competent nun should inform the Community -

1125. "Let the Community hear me, ladies. This one of such and such a name, a young female novice eighteen years old under the lady of such and such a name, requests the Community for authorization as to training in the six rules for two years. If it is the proper time for the Community, the Community should give the young female novice of such and such a name, eighteen years old, authorization as to training in the six rules for two years. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name, a young female novice eighteen years old under the lady of such and such a name, requests the Community for authorization as to training in the six rules for two years. The Community gives the young female novice of such and such a name, eighteen years old, authorization as to training in the six rules for two years. If the giving of authorization as to training in the six rules for two years to the young female novice of such and such a name, eighteen years old, is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization as to training in the six rules for two years has been given by the Community to the young female novice of such and such a name, eighteen years old. It is agreeable to the Community, therefore they are silent, thus I remember it."

That young female novice eighteen years old should be told to say thus - "I undertake the observance of abstention from killing living beings, not transgressing for two years. Etc. I undertake the observance of abstention from eating at the improper time, not transgressing for two years."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1126. "Whatever nun should ordain a young female novice a full twenty years old, who has not completed the training in the six rules for two years, there is an expiation."

1127. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"One who has completed twenty rains retreats" means one who has attained twenty rains retreats. "Young female novice" means a female novice is called. "Two rains retreats" means two years. "Has not completed the training" means either the training has not been given, or the training given has been invalidated. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1128. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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.

1129. There is no offence if she ordains a young female novice a full twenty years old, who has completed the training in the six rules for two years; for a mad woman; for the first offender.

The second training rule is finished.

3. The Third Training Rule

1130. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining a young female novice a full twenty years old, who had completed the training in the six rules for two years, but was not authorized by the Community. The nuns said thus - "Come, female trainees, know this, give this, bring this, there is need for this, make this allowable." They said thus - "We, ladies, are not female trainees; we are nuns." Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain a young female novice a full twenty years old, who had completed the training in the six rules for two years, but was not authorized by the Community!" Etc. Is it true, monks, that nuns ordain a young female novice a full twenty years old, who had completed the training in the six rules for two years, but was not authorized

by the Community? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain a young female novice a full twenty years old, who had completed the training in the six rules for two years, but was not authorized by the Community! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give authorization for higher ordination to a young female novice a full twenty years old, who has completed the training in the six rules for two years. And thus, monks, it should be given. That young female novice a full twenty years old, who has completed the training in the six rules for two years, having approached the Community, having arranged her upper robe on one shoulder, having paid homage at the feet of the nuns, having sat down squatting, having raised joined palms, should address them thus - "I, ladies, of such and such a name, a young female novice a full twenty years old under the lady of such and such a name, who has completed the training in the six rules for two years, request the Community for authorization for higher ordination." It should be requested a second time. It should be requested a third time. An experienced and competent nun should inform the Community -

1131. "Let the Community hear me, ladies. This one of such and such a name, a young female novice a full twenty years old under the lady of such and such a name, who has completed the training in the six rules for two years, requests the Community for authorization for higher ordination. If it is the proper time for the Community, the Community should give authorization for higher ordination to one of such and such a name, a young female novice a full twenty years old, who has completed the training in the six rules for two years. This is the motion.

"Let the Community hear me, ladies. This one of such and such a name, a young female novice a full twenty years old under the lady of such and such a name, who has completed the training in the six rules for two years, requests the Community for authorization for higher ordination. The Community gives authorization for higher ordination to one of such and such a name, a young female novice a full twenty years old, who has completed the training in the six rules for two years. If the giving of authorization for higher ordination to one of such and such a name, a young female novice a full twenty years old, who has completed the training in the six rules for two years, is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization for higher ordination has been given by the Community to one of such and such a name, a young female novice a full twenty years old, who has completed the training in the six rules for two years. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1132. "Whatever nun should ordain a young female novice a full twenty years old, who has completed the training in the six rules for two years but was not authorized by the Community, there is an expiation."

1133. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"One who has completed twenty rains retreats" means one who has attained twenty rains retreats. "Young female novice" means a female novice is called. "Two rains retreats" means two years. "Has completed the training" means has completed the training in the six rules. "Not authorized" means authorization for higher ordination has not been given by a legal act at which a motion is put and is followed by one proclamation. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1134. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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.

1135. There is no offence if she ordains a young female novice a full twenty years old, who has completed the training in the six rules for two years and is authorized by the monastic community; for a mad woman; for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

1136. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining those with less than twelve years seniority. They were foolish, inexperienced, not knowing what was allowable or not allowable. Their co-residents too were foolish, inexperienced; they did not know what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns ordain those with less than twelve years seniority!" etc. Is it true, monks, that nuns ordain those with less than twelve years seniority? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain those with less than twelve years seniority! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1137. "Whatever nun should ordain one who has less than twelve years, there is an expiation."

1138. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Less than twelve years" means one who has not attained twelve years.

"Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1139. There is no offence if one who has completed twelve years ordains, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

1140. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns who had completed twelve years, not authorized by the Community, were ordaining. They were foolish, inexperienced; they did not know what was allowable or not allowable. Their co-residents too were foolish, inexperienced; they did not know what was allowable or not allowable. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could nuns who have completed twelve years, not authorized by the Community, ordain!" etc. Is it true, monks, that nuns who have completed twelve years, not authorized by the Community, are ordaining? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, who have completed twelve years, not authorized by the Community, ordain! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to give authorization for ordaining to a nun who has completed twelve years. And thus, monks, it should be given. That nun who has completed twelve years, 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 - I, ladies, of such and such a name, a nun who has completed twelve years, request the Community for authorization for ordaining." It should be requested a second time. It should be requested a third time. That nun should be assessed by the Community - "This nun is experienced, one who has shame." If she is both foolish and shameless, it should not be given. If she is foolish but has shame, it should not be given. If she is experienced but shameless, it should not be given. If she is both experienced and has shame, it should be given. And thus, monks, it should be given. An experienced and competent nun should inform the Community -

1141. "Let the Community hear me, ladies. This nun of such and such a name who has completed twelve years requests the Community for authorization for ordaining. If it is the proper time for the Community, the Community should give authorization for ordaining to the nun of such and such a name who has completed twelve years. This is the motion.

"Let the Community hear me, ladies. This nun of such and such a name who has completed twelve years requests the Community for authorization for ordaining. The Community gives authorization for ordaining to the nun of such and such a name who

has completed twelve years. If the giving of authorization for ordaining to the nun of such and such a name who has completed twelve years is agreeable to the lady, she should remain silent; she to whom it is not agreeable should speak.

"Authorization for ordaining has been given by the Community to the nun of such and such a name who has completed twelve years. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked those nuns in many ways, for being difficult to support, etc. And thus, monks, the nuns should recite this training rule -

1142. "Whatever nun who has completed twelve years, not authorized by the monastic community, should ordain, there is an expiation."

1143. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"One who has completed twelve years" means one who has attained twelve years.

"Not authorized" means authorization for ordaining has not been given by a legal act at which a motion is put and is followed by one proclamation. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1144. If it is a legally valid act, perceiving it as a legally valid act, she ordains her, there is an offence requiring expiation. If it is a legally valid act, being doubtful, she ordains her, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, she ordains her, there is an offence requiring expiation.

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.

1145. There is no offence if one who has completed twelve years, authorized by the monastic community, ordains, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

1146. 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 approached the nuns' monastic community, requested authorization for ordaining. Then the nuns' monastic community, having considered the nun Caṇḍakālī - "It is enough for now, lady, with ordaining," did not give authorization for ordaining. The nun Caṇḍakālī promised "Good!" Now at that time the nuns' monastic community gave authorization for ordaining to other nuns. The nun Caṇḍakālī grumbled, criticised, and complained -

"Am I surely foolish, am I surely a shameless one; that the Community gives authorization for ordaining to other nuns, but does not give it to me!" Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the venerable Caṇḍakālī - when told 'It is enough for now, lady, with ordaining,' having promised 'Good!', afterwards commit the offence of criticising!" etc. "Is it true, monks, that the nun Caṇḍakālī, when told 'It is enough for now, lady, with ordaining,' having promised 'Good!', afterwards commits the offence of criticising?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Caṇḍakālī - when told "It is enough for now, lady, with ordaining," having promised 'Good!', afterwards commit the offence of criticising! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1147. "Whatever nun - when told 'It is enough for now, lady, with ordaining,' having promised 'Good!', afterwards should commit the offence of criticising, there is an expiation."

1148. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"It is enough for now, lady, with ordaining" means it is enough for now, lady, with one who has been fully ordained. Having promised "Good!", afterwards she commits the offence of criticising, there is an offence requiring expiation.

1149. There is no offence if one who is acting through desire, hate, delusion, or fear by nature criticises, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

1150. 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 female trainee, having approached the nun Thullanandā, requested full ordination. The nun Thullanandā said to that female trainee - "If you, lady, will give me a robe, thus I will ordain you" - having said this, she indeed did not ordain her nor make an effort for ordaining. 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, to a female trainee - 'If you, lady, will give me a robe, thus I will ordain you' - having said this, indeed not ordain her nor make an effort for ordaining?" etc. "Is it true, monks, that the nun Thullanandā, to a female trainee - 'If you, lady, will give me a robe, thus I will ordain you' - having said this, indeed does not ordain her nor make an effort for ordaining?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, to a female trainee - "If you, lady, will give me a robe, thus I will ordain you" - having said this, indeed not ordain her nor make an effort for ordaining! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1151. "Whatever nun, to a female trainee -having said 'If you, lady, will give me a robe, thus I will ordain you', should afterwards, being without obstacle, indeed not ordain her nor make an effort for ordaining, there is an expiation."

1152. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Female trainee" means one who has completed the training in the six rules for two years.

"If you, lady, will give me a robe, thus I will ordain you" means thus I will give you full ordination.

"She afterwards being without obstacle" means when there is no obstacle.

"Should indeed not ordain" means she should not ordain herself.

"Nor make an effort for ordaining" means she should not command another. "I will indeed not ordain nor make an effort for ordaining" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1153. There is no offence if there is an obstacle, if having sought one does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The seventh training rule is finished.

8. The Eighth Training Rule

1154. 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 female trainee, having approached the nun Thullanandā, requested full ordination. The nun Thullanandā, having said to that female trainee "If you, lady, will follow me for two years, thus I will ordain you" - indeed did not ordain her nor make an effort for ordaining. 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, to a female trainee - 'If you, lady, will follow me for two years, thus I will ordain you' - having said this, indeed not ordain her nor make an effort for ordaining?" etc. "Is it true, monks, that the nun Thullanandā, to a female trainee - 'If you, lady, will follow me for two years, thus I will ordain you' - having said this, indeed does not ordain her nor make an effort for ordaining?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā, to a female trainee - "If you, lady, will follow me for two years, thus I will ordain you" - having said this, indeed not ordain her nor make an effort for ordaining! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1155. "Whatever nun, to a female trainee -having said 'If you, lady, will follow me for two years, thus I will ordain you', should afterwards, being without obstacle, indeed not ordain her nor make an effort for ordaining, there is an expiation."

1156. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Female trainee" means one who has completed the training in the six rules for two

years.

"If you, lady, will follow me for two years" means you will attend on me for two years.

"Thus I will ordain you" means thus I will give you full ordination.

"She afterwards being without obstacle" means when there is no obstacle.

"Should indeed not ordain" means she should not ordain herself.

"Nor make an effort for ordaining" means she should not command another. "I will indeed not ordain nor make an effort for ordaining" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

1157. There is no offence if there is an obstacle, if having sought one does not obtain, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The eighth training rule is finished.

9. The Ninth Training Rule

1158. 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 ordained the female trainee Caṇḍakālī who was in company with men, in company with boys, fierce, and a dweller in sorrow. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā ordain the female trainee Caṇḍakālī who is in company with men, in company with boys, fierce, and a dweller in sorrow!" etc. "Is it true, monks, that the nun Thullanandā ordains the female trainee Caṇḍakālī who is in company with men, in company with boys, fierce, and a dweller in sorrow?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā ordain the female trainee Caṇḍakālī who is in company with men, in company with boys, fierce, and a dweller in sorrow! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1159. "Whatever nun should ordain a female trainee who is in company with men, in company with boys, fierce, and a dweller in sorrow, there is an expiation."

1160. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Man" means one who has attained twenty years. "Youngster" means one who has not attained twenty years. "In company" means in company through not becoming bodily and verbal conduct. "Fierce" means one prone to wrath is called.

"Dwelling in sorrow" means she produces suffering for others, she enters into sorrow. "Female trainee" means one who has completed the training in the six rules for two years. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor; for the group and for the female teacher there is an offence of wrong-doing.

1161. There is no offence if she ordains not knowing, for a mad woman, for the first offender.

The ninth training rule is finished.

10. The Tenth Training Rule

1162. 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 ordaining a female trainee who had not been permitted by her mother and father or by her husband. The mother and father and the husband grumbled, criticised, and complained - "How indeed could the lady Thullanandā ordain a female trainee who has not been permitted by us!" The nuns heard the mother and father and the husband grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā ordain a female trainee who has not been permitted by her mother and father or by her husband!" etc. "Is it true, monks, that the nun Thullanandā ordains a female trainee who has not been permitted by her mother and father or by her husband?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā ordain a female trainee who has not been permitted by her mother and father or by her husband! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1163. "Whatever nun should ordain a female trainee who has not been permitted by her mother and father or by her husband, there is an expiation."

1164. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Mother and father" means the parents are called. "Husband" means he by whom she is possessed. "Without permission" means without asking permission. "Female trainee" means one who has completed the training in the six rules for two years. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1165. There is no offence if she ordains not knowing, if she ordains having asked for permission, for a mad woman, for the first offender.

The tenth training rule is finished.

11. The Eleventh Training Rule

1166. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the nun Thullanandā - "I will ordain a female trainee," having assembled the elder monks and having seen abundant solid and soft food - "I will not yet ordain a female trainee, sirs," having dismissed the elder monks, having assembled Devadatta, Kokālika,

Kaṭamodakatissaka, Khaṇḍadevī's son, and Samuddadatta, she ordained the female trainee. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the lady Thullanandā ordain a female trainee by giving the consent of those on probation!" etc. "Is it true, monks, that the nun Thullanandā ordains a female trainee by giving the consent of those on probation?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the nun Thullanandā ordain a female trainee by giving the consent of those on probation! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1167. "Whatever nun should ordain a female trainee by giving the consent of those on probation, there is an expiation."

1168. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"By giving the consent of those on probation" means when the assembly has risen. "Female trainee" means one who has completed the training in the six rules for two years. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1169. There is no offence if she ordains an assembly that has not risen, for a mad woman, for the first offender.

The eleventh training rule is concluded.

12. The Twelfth Training Rule

1170. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining annually, and the dwelling was not suitable. People grumbled, criticised, and complained - "How indeed could nuns ordain annually, when the dwelling is not suitable!" 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 nuns ordain annually!" etc. Is it true, monks, that nuns ordain annually? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain annually! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1171. "Whatever nun should ordain annually, there is an expiation."

1172. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Annually" means each year. "Should ordain" means should give full ordination.

"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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1173. There is no offence if she ordains alternately, for a mad woman, for the first offender.

The twelfth training rule is concluded.

13. The Thirteenth Training Rule

1174. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were ordaining two in one rains retreat. The dwelling was likewise not suitable. People likewise grumbled, criticised, and complained - "How indeed could nuns ordain two in one rains retreat! The dwelling is likewise not suitable!" 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 nuns ordain two in one rains retreat!" etc. Is it true, monks, that nuns ordain two in one rains retreat? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ordain two in one rains retreat! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1175. "Whatever nun should ordain two in one rains retreat, there is an expiation."

1176. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"One rains retreat" means one year. "Should ordain two" means should give full ordination to two.

"I will ordain two" - 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 wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the female teacher there is an offence of wrong-doing.

1177. There is no offence if she ordains one alternately, for a mad woman, for the first offender.

The thirteenth training rule is concluded.

The Chapter on the Young Female Novice is the eighth.

9. The Chapter on Umbrella and Sandals

1. The First Training Rule

1178. 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 wearing umbrella and sandals. People grumbled, criticised, and complained - "How indeed could nuns wear umbrella and sandals, just like housewives enjoying sensual

pleasures!" 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 wear umbrella and sandals!" etc. "Is it true, monks, that the group of six nuns wear umbrella and sandals?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns wear umbrella and sandals! 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 wear umbrella and sandals, there is an expiation."

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

1179. Now at that time a certain nun was sick. For her, without umbrella and sandals, it was not comfortable, etc. They reported this matter to the Blessed One, etc. I allow, monks, umbrella and sandals for a sick nun. And thus, monks, the nuns should recite this training rule -

1180. "Whatever nun, not being sick, should wear umbrella and sandals, there is an expiation."

1181. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Not sick" means one for whom without umbrella and sandals it is comfortable.

"Sick" means one for whom without umbrella and sandals it is not comfortable.

"Umbrella" means three kinds of umbrellas - a white umbrella, a rush-mat umbrella, a leaf umbrella, bound in a circle, bound with ribs. "Should wear" means if she wears even once, there is an offence requiring expiation.

1182. If one is not sick and perceives oneself as not sick, she wears umbrella and sandals, there is an offence requiring expiation. If one is not sick and is doubtful, she wears umbrella and sandals, there is an offence requiring expiation. If one is not sick and perceives oneself as sick, she wears umbrella and sandals, there is an offence requiring expiation.

She wears an umbrella but not sandals, there is an offence of wrong-doing. She wears sandals but not an umbrella, there is an offence of wrong-doing. If one is sick and perceives oneself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives oneself as sick, there is no offence.

1183. There is no offence for a sick woman, if she keeps it in the monastery or in the precincts of the monastery, in misfortunes, for a mad woman, for the first offender.

The first training rule is finished.

2. The Second Training Rule

1184. 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 travelling by vehicle. People grumbled, criticised, and complained - "How indeed could nuns

travel by vehicle, just like housewives enjoying sensual pleasures!" 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 travel by vehicle!" etc. "Is it true, monks, that the group of six nuns are travelling by vehicle?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns travel by vehicle! 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 travel by vehicle, there is an expiation."

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

1185. Now at that time a certain nun was sick, she was unable to go on foot, etc. They reported this matter to the Blessed One, etc. I allow, monks, a vehicle for a sick nun. And thus, monks, the nuns should recite this training rule -

1186. "Whatever nun, not being sick, should travel by vehicle, there is an expiation."

1187. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Not sick" means she is able to go on foot.

"Sick" means she is not able to go on foot.

A vehicle means a litter, a chariot, a cart, a palanquin, a sedan chair, a hammock.

"Should travel" means if she travels by vehicle even once, there is an offence requiring expiation.

1188. If one is not sick and perceives oneself as not sick, she travels by vehicle, there is an offence requiring expiation. If one is not sick and is doubtful, she travels by vehicle, there is an offence requiring expiation. If one is not sick and perceives oneself as sick, she travels by vehicle, there is an offence requiring expiation.

If one is sick and perceives oneself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives oneself as sick, there is no offence.

1189. There is no offence for a sick woman, in misfortunes, for a mad woman, for the first offender.

The second training rule is finished.

3. The Third Training Rule

1190. 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 nun was dependent on a certain woman's family. Then that woman said this to that nun - "Come now, lady, give this petticoat to such and such a woman." Then that nun - "If I go taking it in my bowl, there will be a cry of distress for me," having put it on, she went. When the thread was cut on the road, they scattered. People grumbled, criticised, and complained - "How indeed could nuns wear a petticoat, just like housewives enjoying sensual pleasures!" 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 a nun wear a petticoat!" etc. "Is it true, monks, that a nun wears a petticoat?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, wear a petticoat! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1191. "Whatever nun should wear a petticoat, there is an expiation."

1192. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Petticoat" means whatever is made of matted material.

"Should wear" means if she wears even once, there is an offence requiring expiation.

1193. There is no offence due to illness, if she wears a hip-string, for a mad woman, for the first offender.

The third training rule is finished.

4. The Fourth Training Rule

1194. 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 wore feminine adornment. People grumbled, criticised, and complained - "How indeed could nuns wear feminine adornment, just like housewives enjoying sensual pleasures!" 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 wear feminine adornment!", etc. "Is it true, monks, that the group of six nuns wear feminine adornment?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns wear feminine adornment! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1195. "Whatever nun should wear feminine adornment, there is an expiation."

1196. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Women's ornament" means that which goes on the head, that which goes on the neck, that which goes on the hand, that which goes on the foot, that which goes on the hip. "Should wear" means if she wears even once, there is an offence requiring expiation.

1197. There is no offence due to illness, for a mad woman, for the first offender.

The fourth training rule is finished.

5. The Fifth Training Rule

1198. 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 bathing with scented dye. People grumbled, criticised, and complained - "How indeed could nuns bathe with scented dye, just like housewives enjoying sensual pleasures!" 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 bathe with scented dye!" etc. "Is it true, monks, that the group of six nuns bathe with scented dye?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns bathe with scented dye! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1199. "Whatever nun should bathe with scented dye, there is an expiation."

1200. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Odour" means whatever odour. "Dye" means whatever dye. "Should bathe" means she bathes. There is a wrong-doing in the effort; at the conclusion of bathing, there is an offence requiring expiation.

1201. There is no offence due to illness, for a mad woman, for the first offender.

The fifth training rule is finished.

6. The Sixth Training Rule

1202. 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 bathing with perfumed powder made from oilseed flour. People grumbled, criticised, and complained - "How indeed could nuns bathe with perfumed powder made from oilseed flour, just like housewives enjoying sensual pleasures!" 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 bathe with perfumed powder made from oilseed flour!" etc. "Is it true, monks, that the group of six nuns bathe with perfumed powder made from oilseed flour?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns bathe with perfumed powder made from oilseed flour! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1203. "Whatever nun should bathe with perfumed powder made from oilseed flour, there is an expiation."

1204. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Perfumed powder" means whatever is scented with perfume. "Poonac" means sesamum-grinding is said. "Should bathe" means she bathes. There is a wrong-doing in the effort; at the conclusion of bathing, there is an offence requiring expiation.

1205. There is no offence due to illness, if she bathes with ordinary oilseed flour, for a mad woman, for the first offender.

The sixth training rule is finished.

7. The Seventh Training Rule

1206. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were causing nuns to be rubbed with ointment and to be massaged. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could nuns cause nuns to be rubbed with ointment and to be massaged, just like housewives enjoying sensual pleasures!" 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 nuns cause nuns to be rubbed with ointment and to be massaged!" Etc. Is it true, monks, that nuns cause nuns to be rubbed with ointment and to be massaged? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, cause nuns to be rubbed with ointment and to be massaged! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1207. "Whatever nun should cause a nun to be rubbed with ointment or should cause her to be massaged, there is an expiation."

1208. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Of a nun" means of another nun. "Should cause to be rubbed with ointment or" means she causes to be rubbed with ointment, there is an offence requiring expiation. "Should cause to be massaged or" means she causes to be massaged, there is an offence requiring expiation.

1209. There is no offence for a sick woman, in misfortunes, for a mad woman, for the first offender.

The seventh training rule is finished.

8-9-10. The Eighth, Ninth and Tenth Training Rules

1210. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns were causing female trainees to be rubbed with ointment and to be massaged, etc. were causing female novices to be rubbed with ointment and to be massaged, etc. were causing laywomen to be rubbed with ointment and to be massaged. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could nuns cause laywomen to be rubbed with ointment and to be massaged, just like housewives enjoying sensual pleasures!" 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 nuns cause laywomen to be rubbed with ointment and to be massaged, etc. Is it true, monks, that nuns cause laywomen to be rubbed with ointment and to be massaged? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, cause laywomen to be rubbed with ointment and to be massaged! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1211. "Whatever nun (should cause a female trainee... etc. a female novice... etc.) a laywoman to be rubbed with ointment or should cause her to be massaged, there is an expiation."

1212. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Female trainee" means one who has completed the training in the six rules for two years.

"Female novice" means one who has the ten training rules.

"Housewife" means a female householder is said.

"Should cause to be rubbed with ointment or" means she causes to be rubbed with ointment, there is an offence requiring expiation.

"Should cause to be massaged or" means she causes to be massaged, there is an offence requiring expiation.

1213. There is no offence for a sick woman, in misfortunes, for a mad woman, for the first offender.

The eighth, ninth and tenth training rules are finished.

11. The Eleventh Training Rule

1214. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns sat down on a seat in front of a monk without asking permission. Monks grumbled, criticised, and complained - "How indeed could nuns sit down on a seat in front of a monk without asking permission!" etc. Is it true, monks, that nuns sit down on a seat in front of a monk without asking permission? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, sit down on a seat in front of a monk without asking permission! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1215. "Whatever nun should sit down on a seat in front of a monk without asking permission, it is an expiation."

1216. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"In front of a monk" means in front of one fully ordained. "Without asking permission" means without taking leave. "Should sit on a seat" means even if she sits on the ground, there is an offence requiring expiation.

1217. If permission was not asked, perceiving it as permission not asked, he sits down on a seat, there is an offence requiring expiation. If permission was not asked, being doubtful, he sits down on a seat, there is an offence requiring expiation. If permission was not asked, perceiving it as permission asked, he sits down on a seat, there is an offence requiring expiation.

If permission was asked, perceiving it as permission not asked, there is an offence of wrong-doing. If permission was asked, being doubtful, there is an offence of wrong-

doing. If permission was asked, perceiving it as permission asked, there is no offence.

1218. There is no offence if with permission she sits down on a seat, for a sick woman, in misfortunes, for a mad woman, for the first offender.

The eleventh training rule is concluded.

12. The Twelfth Training Rule

1219. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time nuns asked questions of a monk without having obtained permission. Monks grumbled, criticised, and complained - "How indeed could nuns ask questions of a monk without having obtained permission!" etc. Is it true, monks, that nuns ask questions of a monk without having obtained permission? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could nuns, monks, ask questions of a monk without having obtained permission! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1220. "Whatever nun should ask a question of a monk without having obtained permission, it is an expiation."

1221. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Without having obtained permission" means without asking permission. "A monk" means a fully ordained one. "Should ask a question" means having obtained permission regarding the discourses, she asks about the monastic discipline or the higher teaching, there is an offence requiring expiation. Having obtained permission regarding the monastic discipline, she asks about the discourses or the higher teaching, there is an offence requiring expiation. Having obtained permission regarding the higher teaching, she asks about the discourses or the monastic discipline, there is an offence requiring expiation.

1222. If permission was not asked, perceiving it as permission not asked, she asks a question, there is an offence requiring expiation. If permission was not asked, being doubtful, she asks a question, there is an offence requiring expiation. If permission was not asked, perceiving it as permission asked, she asks a question, there is an offence requiring expiation.

If permission was asked, perceiving it as permission not asked, there is an offence of wrong-doing. If permission was asked, being doubtful, there is an offence of wrong-doing. If permission was asked, perceiving it as permission asked, there is no offence.

1223. There is no offence if having obtained permission one asks, if having obtained permission indefinitely one asks anywhere, for a mad woman, for the first offender.

The twelfth training rule is concluded.

13. The Thirteenth Training Rule

1224. 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 nun, without a breast cloth, entered the village for almsfood. On the road a whirlwind lifted up her double robes.

People made an acclamation - "The lady's breasts and belly are beautiful." That nun, being mocked by those people, became ashamed. Then that nun, having gone to the dwelling, reported this matter to the nuns. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could a nun enter the village without a breast cloth!" etc. "Is it true, monks, that a nun entered the village without a breast cloth?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could a nun, monks, enter the village without a breast cloth! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

1225. "Whatever nun should enter a village without a breast cloth, there is an expiation."

1226. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Without a breast cloth" means without a breast cloth.

"Breast cloth" means below the collar-bone and above the navel, for the purpose of covering that.

"Should enter a village" means for one going beyond the enclosure of a fenced village, there is an offence requiring expiation. For one entering the precincts of an unfenced village, there is an offence requiring expiation.

1227. There is no offence for one whose robe has been stolen, for one whose robe has been lost, for a sick woman, for one who acts without mindfulness, for one who does not know, in misfortunes, for a mad woman, for the first offender.

The thirteenth training rule is concluded.

The Chapter on Umbrella and Sandals is the ninth.

Ladies, the one hundred and sixty-six rules involving expiation 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 Minor Section is complete.

The Section on Expiation in the Nuns' Analysis 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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