

The Book of the Discipline

I.B. Horner

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THE BOOK OF THE DISCIPLINE

VINAYAPIṬAKAṀ

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(*Bhikkhunīvibhaṅga*)

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NUNS' DEFEAT (PĀRĀJIKĀ) 5

¹ At that time the enlightened one, the lord, was staying at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then Sālha,² Migāra's grandson,³ became desirous of building a dwelling-house for the Order of nuns. Then Sālha, Migāra's grandson, having approached the nuns, spoke thus:

Bi-Pj 5.1.1
BD 3.156
Vin 4.211

“Ladies, I want to build a dwelling-place for the Order of nuns; give me a nun who is an overseer of repairs.”⁴

At that time four sisters had gone forth among the nuns: Nandā, Nandavatī, Sundarīnandā, Thullanandā.⁵ Among these, the nun Sundarīnandā⁶ had gone forth when she was young; she was beautiful, good to look upon, charming, she was clever, experienced, wise, she was skilled, energetic, she was possessed of consideration for those kinds of things,⁷ she was able to build, able to make arrangements.⁸ Then the nuns, having chosen the nun Sundarīnandā, gave (her) as overseer of repairs to Sālha, Migāra's grandson.

BD 3.157

Now at that time the nun Sundarīnandā constantly went to the dwelling of Sālha, Migāra's grandson, saying: “Give a knife, give a hatchet, give an axe, give a spade, give a chisel.”⁹ And Sālha, Migāra's grandson, constantly went to the nunnery to learn what was built

¹ Note by Sujato: *Pārājika* 1 in I.B. Horner's edition. ² Mentioned also at AN i.193f.
³ Vin-a 900 says that he was the “grandson of Migāra's mother”—i.e., of Visākhā.
⁴ *navakammikā*, a superintendent. Cf. Vin 2.15 (masculine). Method of entrusting repairs to an overseer, and the qualities he should possess, are given at Vin 2.160. Cf. also Vin 2.172f. ⁵ Cf. Vin 4.259. ⁶ Cf. Vin 4.232, Vin 4.234. ⁷ *tatrupāyāya vīmaṁsāya samannāgatā*. Cf. Vin 1.70. Vin-a 900 makes out that she was connected with the investigation or examination of the building or repairs that should be undertaken. ⁸ Cf. Vin 1.70. ⁹ Cf. Vin 3.144.

and what was not built. These,¹ through constantly seeing (one another), came to be in love. Then Sālha, Migāra's grandson, through not getting an opportunity to seduce the nun Sundarīnandā, for this purpose gave a meal for the Order of nuns. Then Sālha, Migāra's grandson, having appointed a seat in the refectory, thinking: "Some nuns are senior to the lady Sundarīnandā," appointed a seat to one side, and thinking: "Some are junior," appointed a seat to the other side.² He appointed a seat for the nun Sundarīnandā in a concealed place, in a corner, so that the nuns who were elders might conclude, "She is sitting with the junior nuns," and the junior nuns might conclude, "She is sitting with the nuns who are elders."

Vin 4.212

Then Sālha, Migāra's grandson, had the time announced to the Order of nuns, saying: "It is time, ladies, the meal is ready." The nun Sundarīnandā, having realised (what was happening), thinking: "Sālha, Migāra's grandson, is not benevolent (although) he gave a meal for the Order of nuns; he wants to seduce me. If I go, there will be trouble for me,"³ ordered her pupil, saying: "Go, bring back almsfood for me, and if anyone asks for me, let it be known that I am ill."

"Very well, lady," the nun answered the nun Sundarīnandā.

At that time Sālha, Migāra's grandson, came to be standing outside the porch of the door, asking for the nun Sundarīnandā, saying: "Where, lady, is the lady Sundarīnandā; where, lady, is the lady Sundarīnandā?"

When he had spoken thus, the pupil of the nun Sundarīnandā spoke thus to Sālha, Migāra's grandson: "She is ill, sir; I will take back her almsfood." Then Sālha, Migāra's grandson, thinking: "This meal which I gave for the sake of the nuns was on purpose for the lady Sundarīnandā," and having commanded the people, having said: "Offer the meal for the Order of nuns," he approached the nunnery.

BD 3.158

At that time the nun Sundarīnandā came to be standing outside the porch of the monastery waiting for Sālha, Migāra's grandson.

¹ I.e., Sundarīnandā and Sālha. ² See rights of seniority in a refectory, given at Vin 2.274. ³ Cf. Vin 4.229 = below, BD 3.188; Vin 4.339 = below, BD 3.404.

Then the nun Sundarīnandā saw Sālha, Migāra's grandson, coming from afar; seeing him, having entered the dwelling,¹ having put on her upper robe including over her head,² she lay down on a couch. Then Sālha, Migāra's grandson, approached the nun Sundarīnandā; having approached, he spoke thus to the nun Sundarīnandā: "What is your discomfort, lady? Why are you lying down?"

"Surely it is this, sir: she who desires is not desired."

"How can I, lady, not desire you? But I did not get an opportunity to seduce you," and filled with desire he came into physical contact³ with the nun Sundarīnandā, also filled with desire.

Now at that time a nun, weakened by age, her feet affected,⁴ came to be sitting down not far from the nun Sundarīnandā. That nun saw Sālha, Migāra's grandson, filled with desire, coming into physical contact with the nun Sundarīnandā, (also) filled with desire; seeing them, she looked down upon, criticised, spread it about, saying: "How can the lady Sundarīnandā, filled with desire, consent to physical contact with a male person⁵ who is filled with desire?" Then this nun told this matter to the nuns. Those who were modest nuns, contented, conscientious, scrupulous, desirous of training, these looked down upon, criticised, spread it about, saying: "How can the lady Sundarīnandā, filled with desire ... with a male person who is filled with desire?" Then these nuns told this matter to the monks. These monks looked down upon, criticised, spread it about, saying: "How can the nun Sundarīnandā, filled with desire ... with a male person who is filled with desire?" Then these monks told this matter to the lord. Then the lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that the nun Sundarīnandā, filled with desire ... with a male person filled with desire?"

"It is true, lord," they said.

The enlightened one, the lord, rebuked them, saying:

"It is not fitting, monks, in the nun Sundarīnandā, it is not suitable,

¹ *Upassaya*, doubtless meaning *bhikkhuni-upassaya*, nuns' quarters. ² Cf. *Bu-Sk 23*, *Bu-Sk 67*. ³ Cf. *BD 1.201, n. 3*. ⁴ *caraṇagilānā*. ⁵ *purisapuggala*, see Introduction, p. 25ff.

it is not becoming, it is unworthy of a recluse, it is not allowable, it is not to be done. How, monks, can the nun Sundarīnandā, filled with desire, consent to physical contact with a male person who is filled with desire? It is not, monks, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased, but, monks, it is both for displeasing those who are not (yet) pleased and those who are pleased, and for causing wavering in some.”

Then the lord, having in many a figure rebuked the nun Sundarīnandā for her difficulty in supporting¹ herself, for her difficulty in maintaining herself, having spoken in dispraise of great desires, of discontent, of clinging (to the obstructions²), of sloth; having in many a figure spoken in praise of ease in supporting oneself, of ease in maintaining oneself, of desiring little, of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions),³ of putting forth energy⁴; having given reasoned talk to the monks on what is fitting, on what is suitable,⁵ he addressed the monks, saying:

BD 3.160

“On account of this, monks, I will lay down a rule of training for nuns founded on ten reasons: for the excellence of the Order, for the comfort of the Order, for the restraint of evil-minded nuns, for the ease of well-behaved nuns, for the restraint of cankers belonging to the here and now, for the combating of cankers belonging to other worlds, for pleasing those who are not (yet) pleased, for increasing (the number of) those who are pleased, for establishing what is verily *dhamma*, for following the rules of restraint.⁶ And thus, monks, let the nuns set forth this rule of training:

“Whatever nun, filled with desire, should consent to rubbing,⁷ or rubbing up against, or taking hold of or touching or pressing against a male person below the collar-bone, above the circle⁸ of the knees, if he is filled with desire, she also becomes one who is

¹ *dubbharatāya*, translated at GS 4.187, “luxury.” ² *saṅgamika* = *kilesasaṅgamika* at Vin-a 222; but at AN iv.280, as gregariousness, sociability, it is contrasted with aloofness. ³ *apacaya*, translated at GS 4.187 “dispersion” (of rebirth). ⁴ Cf. Vin 3.21, Vin 3.171, and Vin 4.142. See BD 1.37, notes. ⁵ Cf. Vin 4.120. ⁶ Cf. Vin 3.21.

⁷ On *āmasati* see BD 1.203, n. 6. ⁸ *maṇḍala*, see above, BD 3.121.

defeated, she is not in communion, she is one who touches above the circle of the knees.”¹

Vin 4.214

Whatever² means: she who is an elder or a junior or one of middle standing, this one, on account of relations, on account of birth, on account of name, on account of clan, on account of virtue, on account of the way of living, on account of the field of activity, is called whatever.

Bi-Pj 5.2.1

Nun means: she is a nun because she is a beggar for alms, she is a nun because she submits to walking for alms, she is a nun because she is one who wears the patch-work robes, she is a nun by the designation (of others), a nun because of her acknowledgement, a nun (to whom it was) said, ‘Come, nun,’ a nun is one ordained by the three goings to a refuge, a nun is auspicious, a nun is the essential, a nun is a learner, a nun is an adept, a nun is ordained by both complete Orders by means of a (formal) act at which the motion is put and followed by three proclamations, irreversible and fit to stand.³ In this way is this nun one who is ordained by both complete Orders by means of a (formal) act at which the motion was put and followed by three proclamations, irreversible, fit to stand, and this is how nun is to be understood in this case.⁴

BD 3.161

Filled with desire⁵ means: infatuated, full of desire, physically in love with.

Filled with desire⁶ means: infatuated, full of desire, physically in love with.⁷

A male person means: a human man, not a *yakkha*, not a departed one, not an animal; he is learned, competent⁸ to come into physical contact.

¹ *ubbhājānumaṇḍalikā*. Not explained in the Old Commentary. Vin-a 901 says, “it is only the name of this one who is defeated, therefore it is not considered in the *Padabhājaniya*.” ² Cf. Vin 3.23 (=BD 1.42). ³ *akuppa thānāraha*; probably meaning that the formal act should not be re-opened for discussion. ⁴ Cf. Vin 3.24 (=BD 1.42). ⁵ Feminine. ⁶ Masculine. ⁷ = Vin 3.121, Vin 3.128 in definition of *otiṇṇa*, affected by desire. ⁸ Cf. definition of “woman” at Vin 3.128, MN iii.192.

Below the collar-bone means: below the collar-bone.¹

Above the circle of the knees means: above the circle of the knees.²

Rubbing means: merely rubbed.³

Rubbing up against means: moving from here and there.⁴

Taking hold of means: merely taken hold of.⁵

Touching means: merely contact.⁶

Or should consent to pressing against means: having taken hold of a limb she consents to pressing against.

She also means: she is so called in reference to the preceding.⁷

Becomes one who is defeated means: as a man with his head cut off cannot become one to live by attaching it to his body, so a nun, filled with desire, consenting to rubbing or to rubbing up against or to taking hold of or to touching or to pressing a man who is filled with desire below the collar-bone, above the circle of the knees, becomes one who is not a recluse, not a daughter of the Sakyans; therefore she is called, **she becomes one who is defeated**.⁸

BD 3.162

Is not in communion means: communion is called one (formal) act, one recital, an equal training; this is called communion. If it is not together with her, she is therefore called **not in communion**.⁹

Bi-Pj 5.2.2

If both are filled with desire (and) she rubs the body¹⁰ below the collar-bone, above the circle of the knees with the body, there is an offence involving defeat. If she rubs something attached to the body with the body, there is a grave offence. If she rubs the body with something attached to the body, there is a grave offence. If she rubs something attached to the body with something attached to the body, there is an offence of wrong-doing. If she rubs the body with something that may be cast, there is an offence of wrong-doing. If she rubs something attached to the body with something that may

Vin 4.215

¹ *adhakkhakan ti heṭṭhakkhakarī.* ² *ubbhajānumaṇḍalan ti uparijānumaṇḍalaṇ.*

³ = Vin 3.121. ⁴ = Vin 3.121. ⁵ = Vin 3.121. ⁶ = Vin 3.121. ⁷ Vin-a 901 says, in reference to the group of the four *Pārājika* (set forth in the Monks' Vibhaṅga, but to be observed by nuns also see Introduction BD 3.32). ⁸ Cf. Vin 1.96, Vin 3.28. ⁹ Cf. Vin 3.28. ¹⁰ Cf. Vin 3.123ff.

be cast, there is an offence of wrong-doing. If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees with the body, there is a grave offence. If she rubs something attached to the body with the body, there is an offence of wrong-doing. If she rubs the body with something attached to the body, there is an offence of wrong-doing. If she rubs something attached to the body with something attached to the body, there is an offence of wrong-doing. If she rubs the body with something that may be cast, there is an offence of wrong-doing. If she rubs something attached to the body with something that may be cast, there is an offence of wrong-doing. If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

BD 3.163

If one is filled with desire, and she rubs the body below the collar-bone, above the circle of the knees with the body, there is a grave offence. If she rubs the body with something attached to the body ... If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body ... If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If both are filled with desire, and she rubs the body of a *yakkha* or of a departed one or of a eunuch or of an animal in human form, below the collar-bone, above the circle of the knees with the body, there is a grave offence. If she rubs something attached to the body with the body ... If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees, with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body ... If she rubs something that may be cast with something that may be cast, there

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is an offence of wrong-doing.

If one is filled with desire, and she rubs the body below the collar-bone, above the circle of the knees with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body ... If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

BD 3.164
Bi-Pj 5.2.3
If she rubs the body above the collar-bone, below the circle of the knees with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body ... If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

There is no offence if it is unintentional; if she is not thinking; if she does not know; if she does not consent; if she is mad, if her mind is unhinged, if she is in pain, if she is the first wrong-doer.¹

Told is the First Offence involving Defeat in the Nuns' Analysis

¹ Cf. Vin 3.126.

NUNS' DEFEAT (PĀRĀJIKA) 6

¹ ... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Sundarīnandā became pregnant by Saḷhā, Migāra's grandson. Until the embryo quickened she concealed it; when the embryo was matured, having left the Order, she gave birth. Nuns spoke thus to the nun Thullanandā: "Lady, Sundarīnandā not long after leaving the Order gave birth. We wonder if she was pregnant when she was a nun?"

Vin 4.216

Bi-Pj 6.1.1
BD 3.165

"Yes, ladies."

"But how is it that you, lady, knowing that a nun had fallen into a matter involving defeat,² neither reproved her yourself, nor spoke to a group?"

"Whatever is blame for her, that is blame for me; whatever is disgrace for her, that is disgrace for me; whatever is dishonour for her, that is dishonour for me; whatever is loss for her, that is loss for me. How can I, ladies, speak to others of my own blame, my own disgrace, my own dishonour, my own loss?"

Those who were modest nuns looked down upon, criticised, and spread it about, saying: "How can the lady Thullanandā, knowing that a nun had fallen into a matter involving defeat, neither reprove her herself, nor speak to a group?" Then these nuns told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having had the Order of monks convened, having given reasoned talk, questioned the monks, saying:

¹ Note by Sujato: *Pārājika* 2 in I.B. Horner's edition. ² As by Bi-Pj 5, having physical contact with a man.

BD 3.166 “Is it true, as is said, monks, that the nun Thullanandā, knowing that a nun ... neither reprovved her herself, nor spoke to a group?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā, knowing that a nun ... neither reprove her herself, nor speak to a group? It is not, monks, for pleasing those who are not (yet) pleased ... And thus, monks, let the nuns set forth this rule of training:

Vin 4.217 “**Whatever nun, knowing that a nun has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn,¹ should afterwards speak thus: ‘Ladies, before I knew this nun, she was a sister like this and like that,’ and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault.**”²

Bi-Pj 6.2.1

Whatever means: she who ...

Nun means: ... nun is to be understood in this case.

She knows means: either she knows by herself or others tell her or she³ tells (her).

Has fallen into a matter involving defeat means: of the eight offences involving defeat⁴ (she) has fallen into a certain offence involving defeat.

Should neither herself⁵ reprove her means: should neither herself reprimand her.

¹ *avasaṭṭā*. See Old Commentary, below. *Critical Pali Dictionary* gives “having entered, having arrived”; *Pali-English Dictionary* “withdrawn, gone away, one who has left a community and, gone over to another sect.” ² *vajjapaṭicchādikā*, not explained in the Old Commentary. Vin-a 903 says it is merely the name of this *Pārājika* offence. Cf. Monks’ Bu-Pc 64. ³ I.e., the nun who has committed the *Pārājika* offence, Vin-a 903. Cf. Vin 3.265 = BD 2.161. ⁴ Vin-a 903 says, a certain one of the four in common with monks and of the four not in common with monks. The nuns had to observe the *Pārājika* of the Bhikkhu-Pātimokkha, as well as their own. ⁵ *attanā ... sayam*.

Nor should speak to a group means: nor should speak to other nuns.

BD 3.167

But when she may be remaining or deceased means: **Remaining** means she is called remaining in her own characteristic.¹ **Deceased** means she is called one who has passed away. **Expelled** means she herself comes to be leaving the Order or she is expelled by others. **Withdrawn** means she is called one who has gone over to the fold of a sect.²

Should afterwards speak thus: 'Ladies, before I knew this nun, she was a sister like this and like that,' and should neither herself reprove her means: should neither herself reprimand her; *nor speak to a group* means: nor should speak to other nuns.

She also means: she is so called in reference to the former.

Becomes one who is defeated means: as a withered leaf freed from the stalk cannot become green again,³ so a nun, knowing that a nun has fallen into a matter involving defeat (and) thinking, 'I will neither myself reprove her, nor speak to a group,' in throwing off the responsibility,⁴ becomes one who is not a recluse, not a daughter of the Sakyans; therefore she is called, **she becomes one who is defeated**.

Is not in communion means: communion ... is therefore called **not in communion**.

There is no offence if she does not speak, thinking 'There will come to be quarrel or dispute or strife or contention for the Order'; if she does not speak, thinking 'There will come to be a schism in the Order or dissension in the Order'⁵; if she does not speak, thinking 'This one, harsh, rough, will bring⁶ danger to life or danger to the

Bi-Pj 6.2.2

BD 3.168

¹ *ñhitā nāma salīṅge ñhitā vuccatī.* ² *titthāyatanaṃ saṃkantā.* Cf. [Vin 1.60](#), [Vin 1.69](#), referring to one who formerly a member of another sect, *titthiya*, has gone back to it; [Vin 2.279](#), where it is laid down that nuns who have joined the *titthiyas*, coming back to the Order of nuns, are not to be ordained again. *Titthāyatana* occurs at [MN i.483](#), [AN i.173](#), [Ds 381](#), [Ds 1003](#) See *Buddhist Psychological Ethics*, 2nd. edition p.93, n. 9, and [LEDI SAYADAW](#), *Journal of the Pali Text Society* 1913, p.117. ³ Cf. [Vin 1.96](#), [Vin 3.47](#). ⁴ Cf. [BD 1.82](#). ⁵ = [Vin 4.37](#), [Vin 4.128](#), [Vin 4.153](#). ⁶ *karissati*, literally will do or make.

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Brahma-life if she does not speak not seeing other suitable nuns; if she does not speak (though) not desiring to conceal; if she does not speak, thinking: 'It will be evident from her own action'; if she is mad, if she is the first wrong-doer.¹

Told is the Second Offence involving Defeat in the Nuns' Analysis

¹ Cf. Vin 4.128 = above, BD 3.9.

NUNS' DEFEAT (PĀRĀJIKĀ) 7

¹... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā imitated the monk Ariṭṭha who had formerly been a vulture-trainer,² and who was suspended by a complete Order.³ Those who were modest nuns ... spread it about, saying:

Bi-Pj 7.1.1
BD 3.169
Vin 4.218

“How can the lady Thullanandā imitate the monk ... suspended by a complete Order?” ... “It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā imitate the monk ... suspended by a complete Order? It is not, monks, for pleasing those who are not (yet) pleased ... And thus, monks, let the nuns set forth this rule of training:

“Whatever nun should imitate him—a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards,⁴ one who is unfriendly towards⁵ the rule,⁶ the discipline, the teacher's instruction—that nun should be spoken to thus by the nuns: ‘Lady, this monk, suspended by a complete Order, is disrespectful towards, he does not make amends towards, he is unfriendly towards the rule, the discipline, the teacher's instruction. Do not imitate this monk, lady.’ And if this

¹ Note by Sujato: *Pārājika* 3 in I.B. Horner's edition. ² See Monks' Bu-Pc 68, Bu-Pc 69. ³ See Monks' Bu-Pc 69. ⁴ *apaṭikāra*. Cf. Vin 1.97, *appaṭikamma* and *paṭikaroti* used with *āpatti*, an offence. Also AN ii.241ff., *yathādhammaṃ paṭikarissati*, he (or she) will make amends according to the rule, for having fallen into a *pārājika*, *saṅghādisesa*, *pācittiya* or *pāṭidesaniya(ka)* offence (*dhamma*). *Paṭikaroti* is also “to confess.” ⁵ *akatasahāya*. *Critical Pali Dictionary's* “who has not taken an advocate” cannot be accepted here. ⁶ *dhamma*.

BD 3.170 **nun, being spoken to thus by these nuns, should persist as before, that nun should be admonished by the nuns up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, she also becomes one who is defeated, she is not in communion, she is an imitator of one who is suspended.”¹**

Bi-Pj 7.2.1 **Whatever** means: ... nun is to be understood in this case.

Complete Order means: belonging to the same communion, staying within the same boundary.²

Suspended means: suspended for not seeing or for not making amends for or for not giving up an offence.³

Towards the rule, the discipline means: towards whatever is the rule, whatever is the discipline.⁴

Towards the teacher’s instruction means: towards the conqueror’s instruction, the enlightened one’s instruction.⁵

Disrespectful means: he does not heed an Order or a group or an individual or a (formal) act.

Does not make amends towards means: he is suspended, not restored.⁶

Vin 4.219 **Unfriendly towards** means: monks belonging to the same communion are called friends. He who is not together with these is therefore called unfriendly.

Should imitate him means: if he becomes one of such views, of such indulgence, of such pleasures, she too becomes one of those views, of that indulgence, of those pleasures.

That nun means: whatever nun is an imitator of one who is suspended.

BD 3.171 **By the nuns⁷** means: by other nuns: these see, these hear; she should be told by these saying: ‘Lady, this monk, suspended by a

¹ As in Monks’ Bu-Pc 68, this is more like Saṅghādisesa method and material than Pārājika. ² =above, BD 3.65, below, BD 3.193, and Vin 3.173. ³ =below, BD 3.193. ⁴ =below, BD 3.193. ⁵ =below, BD 3.193. ⁶ =above, BD 3.28, in definition of *akaṭānudhamma*, “has not acted according to the rule.” ⁷ Cf. Vin 3.178f., Vin 3.185.

complete Order, ... do not imitate this monk, lady.' And a second time she should be told ... And a third time she should be told ... If she gives it up, that is good; if she does not give it up, there is an offence of wrong-doing. If, having heard, they do not speak, there is an offence of wrong-doing. That nun, having been pulled into the midst of the Order, should be told: 'Lady, this monk, suspended by a complete Order, ... do not imitate this monk, lady.' And a second time ... And a third time she should be told ... If she gives it up, that is good; if she does not give it up, there is an offence of wrong-doing.

That nun should be admonished. And thus, monks, should she be admonished: the Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This nun so and so imitated a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards, who is unfriendly towards the rule, the discipline, the teacher's instruction. She does not give up this course. If it seems right to the Order, let the Order admonish the nun so and so in order that she may give up this course. This is the motion. Ladies, let the Order listen to me. This nun so and so ... She does not give up this course. The Order admonishes the nun so and so in order that she may give up this course. If the admonishing of the nun so and so in order that she may give up this course is pleasing to the ladies, let them be silent; if it is not pleasing, then you should speak. And a second time I speak forth this matter ... And a third time I speak forth this matter ... The nun so and so is admonished by the Order for giving up this course. It is pleasing to the Order ... So do I understand this.'

As a result of the motion there is an offence of wrong-doing; as a result of two proclamations there are grave offences; at the end of the proclamations, there is an offence involving defeat.

BD 3.172

She also means: she is so called in reference to the former.

She becomes one who is defeated means: as a flat stone broken in half cannot be put together again,¹ so a nun, being admonished up to the third time, not giving it up, becomes one who is not a (true)

Vin 4.220

¹ Cf. Vin 1.97, Vin 3.74.

recluse, not a daughter of the Sakyans; therefore she is called **she becomes one who is defeated**.

Not in communion means: communion ... is therefore called **not in communion**.

Bi-Pj 7.2.2

If she thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence involving defeat. If she is in doubt as to whether it is a legally valid act (and) does not give it up, there is an offence involving defeat. If she thinks that it is not a legally valid act when it is a legally valid act (and) does not give it up, there is an offence involving defeat. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.¹

Bi-Pj 7.2.3

There is no offence if she is not admonished; if she gives it up, if she is mad, if she is the first wrong-doer.²

Told is the Third Offence involving Defeat

¹ Cf. Vin 3.174, Vin 3.177, Vin 3.179, Vin 3.186; Vin 4.136, where last clause of Bi-Pj 7.2.2 ends *anāpatti* instead of, as on these other occasions, *āpatti dukkaṭassa*. ² Cf. Vin 3.174, Vin 3.177, Vin 3.179, Vin 3.186; Vin 4.136, where last clause of Bi-Pj 7.2.2 ends *anāpatti* instead of, as on these other occasions, *āpatti dukkaṭassa*.

NUNS' DEFEAT (PĀRĀJIKĀ) 8

¹ ... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns, filled with desire, for the sake of following what was verily not the rule,² consented to taking hold of the hand of a male person who was filled with desire, and they consented to taking hold of the edge of (his) outer robe, and they stood and they talked and they went to a rendezvous and they consented to a man's approaching (them) and they entered into a covered place and they disposed the body for such a purpose.³ Those who were modest nuns ... spread it about, saying:

Bi-Pj 8.1.1
BD 3.173

“How can the group of six nuns, filled with desire, for the sake of following what is verily not the rule, consent to ... and stand and talk and go to a rendezvous ... and enter ... and dispose ...?” “It is true, lord.”

The enlightened one, the lord, rebuked them, saying: “Monks, how can the group of six nuns ... consent to ... dispose the body for such a purpose? It is not, monks, for pleasing those who are not (yet) pleased ... And thus, monks, let the nuns set forth this rule of training:

“Whatever nun, filled with desire, for the sake of following what is verily not the rule, should consent to taking hold of the hand of a male person who is filled with desire or should consent to taking hold of the edge of (his) outer cloak or should stand or should talk or should go to a rendezvous or should consent to a

Vin 4.221

¹ Note by Sujato: *Pārājika* 4 in I.B. Horner's edition. ² *asaddhamma*—i.e., *Bu-Pj* 1. Vin-a 904 calls *asaddhamma* “physical contact, not sexual intercourse.” Not explained in Old Commentary. ³ *kāyam pi tadatthāya upasamharanti*.

BD 3.174 man's approaching (her) or should enter into a covered place or should dispose the body for such a purpose, she also becomes one who is defeated, she is not in communion, she is a doer of eight things."¹

Bi-Pj 8.2.1

Whatever means: ... nun is to be understood in this case.

Filled with desire means: infatuated, full of desire, physically in love with.²

Filled with desire means: infatuated, full of desire, physically in love with.³

A male person means: a human man, not a *yakkha*, not a departed one, not an animal; he is learned, competent to come into physical contact.⁴

Should consent to taking hold of the hand means: hand means, going up from the tip of the nail as far as the elbow.⁵ If for the sake of following what is verily not the rule, she consents to taking hold below the collarbone, above the circles of the knees, there is a grave offence.

Or should consent to taking hold of the edge of (his) outer cloak means: if for the sake of following what is verily not the rule, she consents to take hold of what he is clothed in⁶ or of what he has put on,⁷ there is a grave offence.

Or should stand means: if for the sake of following what is verily not the rule, she stands within the reach of a man's hand, there is a grave offence.

Or should talk means: if for the sake of following what is verily not the rule, she talks standing within the reach of a man's hand, there is a grave offence.

Or should go to a rendezvous means: if for the sake of following what is verily not the rule, she, being told by a man, 'Come to such and such a place,' goes (there), for every step there is an offence

¹ *aṭṭhavattukā*, not explained in the Old Commentary, but it means the eight actions here referred to. ² = above, BD 3.161. ³ = above, BD 3.161. ⁴ = above, BD 3.161. ⁵ = Vin 3.121 (BD 1.203). ⁶ *nivattha*, referring to his inner robe. ⁷ *pāruta*, referring to his upper robe and outer cloak.

of wrong-doing. In merely approaching the reach of a man's hand, there is a grave offence.

Or should consent to a man's approaching means: if for the sake of following what is verily not the rule, she consents to a man's approaching, there is an offence of wrong-doing. In merely approaching a reach of his hand, there is a grave offence.

BD 3.175

Or should enter into a covered place means: if for the sake of following what is verily not the rule, in merely entering any concealed place whatever, there is a grave offence.

Or should dispose the body for such a purpose means: if for the sake of following what is verily not the rule, standing within the reach of a man's hand, she disposes the body, there is a grave offence.

She also means: she is so called in reference to the former.

She becomes one who is defeated means: as a palmyra tree cut off at the crown cannot become one for new growth,¹ so a nun, completing² the eight courses,³ becomes one who is not a (true) recluse, not a daughter of the Sakyans; therefore she is called she becomes one who is defeated.

Vin 4.222

Not in communion means: communion ... is therefore called **not in communion**.

There is no offence if it is not intentional; if she is not thinking; if she does not know; if she does not consent: if she is mad, her mind unhinged, afflicted with pain, if she is the first wrong-doer.

Bi-Pj 8.2.2

Told is the Fourth Offence involving Defeat

Recited, ladies, are the eight offences⁴ involving defeat; a nun having fallen into one or other of these does not receive communion together with the nuns; as before, so after, she becomes one who is

BD 3.176

¹ = Vin 1.97, Vin 3.92. ² *paripūrentī*, accomplishing. ³ *vatthu*, mode or course—i.e., the eight above specified. ⁴ According to Vin-a 906, four laid down for monks which are also to be followed by nuns, and these (above) four for nuns only; thus eight *Pārājika* rules are recited for the ladies at the joint recital the *Pātimokkha*. See BD 3, Introduction, p. xxxii.

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defeated, she is not in communion. Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.¹

Vin 4.223

Told is the Portion on Defeat

¹ Cf. Vin 3.109 = BD 1.190.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

1

These seventeen¹ things, venerable ones, entailing formal meetings of the Order, come for exposition.

Bi-Ss 1.1.1
BD 3.177

At one time the enlightened one, the lord, was staying at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain lay-follower, having given a store-room² to an Order of nuns, passed away. He had two sons, one of no faith, not believing,³ the other with faith, believing. Then he of no faith, not believing, spoke thus to him with faith, believing: "The store-room is ours, let us deal it out."⁴ When he had spoken thus, the one with faith, believing, spoke thus to him of no faith, not believing: "Do not, sir, speak thus; it was given to the Order of nuns by our father." And a second time he of no faith, not believing, spoke thus to him with faith, believing: "The storeroom is ours, let us deal it out." Then the one with faith, believing, spoke thus to him of no faith, not believing: "Do not, sir, speak thus; it was given to the Order of nuns by our father." And a third time he of no faith ... "... let us deal it out." Then the one with faith, believing, thinking, "If it became mine, I also would give it to an Order of nuns," spoke thus to the one of no faith, not believing: "Let us deal it out." Then that store-room being dealt

¹ Ten are given in this section; but seven are the same as those already given in the *Saṅghādisesas* for monks; see below, **BD 3.212, n. 1**, and **BD 3, Introduction, p. xxxiii**.

² *uddosita* = *bhaṇḍasālā* (Vin-a 906). *Uddosita* is sometimes a stable; cf. **Vin 3.200**, and *Vinaya Texts* iii.363, n. 2. At **Vin 2.278** *uddosita* is "allowed," a lay-follower again being recorded to give one to an Order of nuns. ³ *appasanna*, or not pleased (with the master's teaching). ⁴ *bhājāma*; Sinhalese edition reads *bhājema*.

BD 3.178 out by these, fell to¹ him of no faith, not believing. Then the one of no faith, not believing, having approached the nuns, spoke thus: “You must depart, ladies, the store-room is ours.” When he had spoken thus, the nun Thullanandā spoke thus to that man:

“Do not, sir, speak thus; the store-room was given to the Order of nuns by your father.”

Saying: “Was it given² (or) not given?” they asked the chief ministers of justice. The chief ministers spoke thus:

“Who knows, ladies, if it was given to the Order of nuns?” When they had spoken thus, the nun Thullanandā spoke thus to these chief ministers:

Vin 4.224

“But, masters, was not the gift seen or heard of by you as it was being given, eye-witnesses having been arranged?” Then the chief ministers, saying: “What the lady says is true,” made over the store-room to the Order of nuns. Then that man, defeated, looked down upon, criticised, spread it about, saying:

“These shaven-headed (women) are not (true) recluses, they are strumpets.³ How can they have the store-room taken away from us?” The nun Thullanandā told this matter to the chief ministers. The chief ministers had that man punished.⁴ Then that man, punished,⁵ having had a sleeping-place made for Naked Ascetics not far from the nunnery, instigated the Naked Ascetics, saying: “Talk down⁶ these nuns.” The nun Thullanandā told this matter to the chief ministers. The chief ministers had that man fettered. People looked down upon, criticised, spread it about, saying: “How can these nuns have a store-room taken away (from him) and secondly have him punished and thirdly have him fettered? Now they will have him killed.”

BD 3.179

Nuns heard these people as they ... spread it about. Those who were modest nuns ... spread it about, saying: “How can the lady Thullanandā be one who speaks in envy?”⁷ Then these nuns told this

¹ *pāpuṇāti*, to reach, attain, arrive at, to obtain to. ² Square brackets in text, but Sinhalese edition reads *dinno na dinno*. ³ Cf. below, BD 3.257, BD 3.275. The word translated as “strumpets” is *bandhakiniyo*; cf. Ja 5.425. ⁴ *daṇḍāpesum*, perhaps beaten with a stick. ⁵ *daṇḍika*. ⁶ *accāvadatha*. Vin-a 906 says *atikkamitvā vadatha, akkosatha*, having surpassed them, talk, swear at them. ⁷ *ussayavādikā*.

matter to the monks ...

“Is it true, as is said, monks, that the nun Thullanandā is one who speaks in envy?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā be one who speaks in envy? It is not, monks, for pleasing those who are not (yet) pleased ... And thus, monks, let the nuns set forth this rule of training:

“**Whatever nun should be one who speaks in envy concerning a householder or a householder’s sons (or brothers¹) or a slave or a workman² and even concerning a wanderer who is a recluse,³ that nun has fallen into a matter that is an offence at once,⁴ entailing a formal meeting of the Order involving being sent away.**”⁵

Whatever means: ... nun is to be understood in this case.

Bi-Ss 1.2.1

One who speaks in envy means: she is called a bringer of law-suits.⁶

Householder means: he who lives in a house.⁷

Householder’s sons (or brothers) means: whoever are sons and brothers.⁸

BD 3.180

Slave means: born within, bought for money, taken in a raid.⁹

Workman¹⁰ means: a hireling, a worker.¹¹

Wanderer who is a recluse means: setting aside monk and nun and probationer and novice and female novice, he who is endowed with (the status of) wanderer.¹²

Vin 4.225

¹ See Old Commentary below. ² *kammakāra*, or servant. ³ *samaṇaparibbājaka*. ⁴ *paṭhamāpattikaṃ*, which in Bi-Ss 1-Bi-Ss 6 is in opposition to *yāvatatīyaka*, that which is not an offence until a nun has been admonished up to the third time (see Bu-Ss 7-Bu-Ss 10). Cf. Vin 3.186 (=BD 1.328). ⁵ *nissāraṇīyaṃ saṅghādisesaṃ*; cf. the similar construction, *nissaggiyaṃ pācittiyaṃ*, and see BD 3, Introduction, p. xxxvi. ⁶ *aṭṭakārikā*, a maker of law-suits, cases, causes. ⁷ Cf. BD 2.47, BD 2.55, BD 2.148. ⁸ *yo koci puttabhātaro*. ⁹ = MN-a 3.8. These three are explained at Vin-a 361; four “slaves” mentioned at Mnd 11; cf. DN-a 1.168, DN-a 1.300. The last two, *dhanakkīta* and *karamarānīta* (feminine) come into the description of the ten kinds of wife at Vin 3.140. ¹⁰ Cf. MN-a 3.8, DN-a 300. ¹¹ *āhataka*, “one who is beaten,” so Pali-English Dictionary. ¹² Cf. Vin 4.92, Vin 4.285.

If she thinks, “I will bring a law-suit,” or looks about for a companion or goes herself,¹ there is an offence of wrong-doing. If she announces it to one (person), there is an offence of wrong-doing. If she announces it to a second, there is a grave offence. At the end of the law-suit, there is an offence entailing a formal meeting of the Order.

An offence at once means: she falls through transgression of a course,² not after admonition.³

Involving being sent away means: she is caused to be sent away from the Order.⁴

Offence entailing a formal meeting of the Order means: the Order inflicts the *mānatta* discipline on account of her offence, it sends back to the beginning, it rehabilitates; it is not several (nuns), it is not one nun, therefore it is called an offence entailing a formal meeting of the Order. A synonym for this class of offence is (formal) act, therefore again it is called an offence entailing a formal meeting of the Order.⁵

BD 3.181

Bi-Ss 1.2.2

There is no offence if she goes being dragged along by people; if she asks for protection; if she explains without reference (to a particular person); if she is mad, if she is the first wrong-doer.

¹ Cf. Vin 3.47 (= BD 1.76). Above it means, according to Vin-a 907, if she looks about for a witness or friend; and if standing where there is a nunnery, or alms-road, she thinks, “I will bring a law-suit,” going from there to the magistrates, there is an offence of wrong-doing for every step that she takes. ² *saha vatthujjhācārā*.

³ Cf. below, BD 3.203. ⁴ *saṅghamhā nissāriyati*, explained by Vin-a 908 as *saṅghato nissāreti*. The *-sār-* causative, “she is made or caused to be sent away.” See BD 3, Introduction, p. xxxvi. ⁵ Cf. Vin 3.112 (BD 1.196).

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

2

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time in Vesālī, the wife of a certain Licchavi came to be an adulteress. Then that Licchavi spoke thus to that woman: "Please desist, else will we do you harm." But being spoken to thus, she paid no heed. Now at that time a group of Licchavis were assembled in Vesālī on some business. Then that Licchavi spoke thus to those Licchavis: "Let the masters allow me power over one woman."¹

Bi-Ss 2.1.1
BD 3.182

"What is her name?"

"My wife commits adultery, I will kill her."

"Take your right,"² they said. Then that woman heard: "My husband wants to kill me," and taking precious belongings, having gone to Sāvattthī, having approached members of other sects, she asked for the going forth.³ The members of other sects did not wish to let her go forth.⁴ Having approached nuns, she asked for the going forth. Neither did the nuns wish to let her go forth. Having approached the nun Thullanandā, having shown (her) the belongings, she asked for the going forth. The nun Thullanandā, having taken the belongings, let her go forth. Then that Licchavi, searching for that woman, having gone to Sāvattthī, seeing her gone forth among the nuns, approached King Pasenadi of Kosala; having approached, he spoke thus to King Pasenadi of Kosala:

Vin 4.226

"Sire, my wife, taking precious belongings, has reached Sāvattthī; let the king⁵ allow me power over her."

¹ *ekam me ayyo itthim anujānātha.* ² *jānāhi.* ³ *pabbajjam yāci.* ⁴ *pabbājetum.*

⁵ *devo*

“Well now, good sir, having examined¹ (her), explain.”

“Sire, she was seen gone forth among the nuns.”

BD 3.183

“If, good sir, she has gone forth among the nuns, there is nothing to do against her.² Well preached by the lord is *dhamma*; let her lead the Brahma-life for the utter ending of ill.”³

Then that Licchavi, looked down upon, criticised, spread it about, saying: “How can these nuns let a woman thief go forth?”⁴

Nuns heard that Licchavi who ... spread it about. Those who were modest nuns ... spread it about, saying: “How can the lady Thullanandā let a woman thief go forth?” Then these nuns told this matter to the monks ...

“Is it true, as is said, monks, that the nun Thullanandā let a thief go forth?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying: “Monks, how can the nun Thullanandā let a woman thief go forth? It is not monks, for pleasing those who are not (yet) pleased ... let the nuns set forth this rule of training:

“Whatever nun should knowingly receive⁵ a woman thief who is found to merit death,⁶ without having obtained permission⁷ from a king or an Order or a group⁸ or a guild⁹ or a company,¹⁰ unless she is allowable,¹¹ that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order

BD 3.184

¹ *vicinitvā*. ² *na sā labbhā kiñci kāṭum*, she is not a receiver of anything there is to do. ³ Cf. *Vin 1.74-75*. ⁴ The Licchavi appears to lose sight of his wife’s original sin in his effort to recover the property. ⁵ *vuṭṭhāpeti*; cf. below, *BD 3.361*, and Introduction, p. xlvff. ⁶ *vajjhā*. ⁷ *anapaloketvā*, explained by *anāpucchā*, Old Commentary, below, and *anāpucchitvā* at *Vin-a 910*. ⁸ *Vin-a 910* makes out that this means a group of wrestlers and so on. But, preceded by *saṅgha*, it might have the usual Vinaya meaning of a group (of two to four monks or nuns). On the other hand, it is followed by two words that have no religious significance, and which denote associations of people “in the world.” ⁹ *pūga = dhammapūga*, “a guild under dhamma” (?), *Vin-a 910*. Probably a guild governed by some rule or law. ¹⁰ *seṇi*, a corporation, company or guild of artisans or traders following the same business or dealing in the same articles. *Vin-a 910* says here it is a *seṇi* of perfumers, of cloth merchants. Number given as eighteen at *Ja 6.22*. ¹¹ *kappā*.

involving being sent away.”

Whatever means: ... nun is to be understood.

Bi-Ss 2.2.1

She knows means: either she knows by herself or others tell her or she tells her.

Woman thief¹ means: she who takes by means of theft (anything) having the value of five *māsakas* or more than five *māsakas* that has not been given—she is called a woman thief.

To merit death means: having done that for which she is condemned to death.

Found² means: she becomes known³ by other people, thinking, ‘This one merits death.’

Without having obtained permission means: not asking (for permission).⁴

King means: where a king governs,⁵ the king’s permission should be obtained.⁶

Order means: it is called an Order of nuns; the permission of the Order of nuns should be obtained.

Group means: where a group governs, the group’s permission should be obtained.

Company means: where a company governs, the company’s permission should be obtained.

Vin 4.227

Unless she is allowable means: having set aside one who is allowable. **Allowable** means: there are two who are allowable: either she who has gone forth among members of other sects, or she who has gone forth among other nuns.⁷

If she thinks, “I will receive one, unless she is allowable,” and looks about for a group or for a female teacher or for a bowl or for a robe or if she determines a boundary,⁸ there is an offence of wrong-

BD 3.185

¹ Here feminine = Vin 3.47 (masculine). ² *viditā*. ³ *ñātā*. ⁴ = below, BD 3.360.

⁵ *anusāsati*, to govern, rule, advise, give instruction. ⁶ *rājā apaloketabbo*, or “the king should be asked for permission. But in spite of this grammatical construction, I think the two words, *apaloketi* and *āpucchati*, should be differently rendered.

⁷ These may be ordained without asking for permission. ⁸ See Vin 1.106 for prescribed method of determining a boundary.

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doing. As a result of the motion, there is an offence of wrong-doing. As a result of two proclamations, there are grave offences. At the end of the proclamations, there is an offence involving a formal meeting of the Order for the female preceptor, an offence of wrong-doing for the group and for the female teacher.¹

She also means: she is so called in reference to the former.

Offence at once means: ... therefore again it is called an offence entailing a formal meeting of the Order.

Bi-Ss 2.2.2

If she thinks that she is a thief when she is a thief (and) receives her, unless she is allowable, there is an offence entailing a formal meeting of the Order. If she is in doubt ... offence of wrong-doing. If she thinks that she is not a thief when she is a thief ... no offence. If she thinks that she is a thief when she is not a thief, there is an offence of wrong-doing. If she is in doubt as to whether she is not a thief, there is an offence of wrong-doing. If she thinks that she is not a thief when she is not a thief, there is no offence.

Bi-Ss 2.2.3

There is no offence if she receives her, not knowing; if she receives one, she having obtained permission; if she receives one who is made allowable; if she is mad, if she is the first wrong-doer.

¹ With this passage, *cf.* above, [BD 3.13](#), and below, [BD 3.362](#).

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

3

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a nun who was a pupil of Bhaddā Kāpilānī,¹ having quarrelled with nuns, went to a family of (her) relations² in a village. Bhaddā Kāpilānī, not seeing that nun, asked the nuns, saying: "Where is so and so? She is not to be seen."

Bi-Ss 3.1.1
BD 3.186

"Lady, she is not to be seen (because) she has quarrelled with nuns."

"My dears,³ a family of her relations are in such and such a village; having gone there, look for her."

The nuns, having gone there, having seen that nun, spoke thus: "Why did you, lady, come alone? We hope that you were not violated?"

"I was not violated, ladies," she said. Those who were modest nuns ... spread it about, saying: "How can a nun go among villages⁴ alone?"

...

"Is it true, as is said, monks, that a nun went among villages alone?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun go among villages alone? It is not, monks,

Vin 4.228

¹ A pupil (or pupils) of hers mentioned also at [Vin 4.268ff.](#) Bhaddā Kāpilānī mentioned with Thullanandā at [Vin 4.290](#), [Vin 4.292](#). Her verses are at [Thig.63–Thig.66](#). [Thig-a 68–69](#) says that, having gone forth under Mahāpajāpatī, she soon won arahanship. Called foremost of the nuns able to remember previous lives, [AN i.25](#). N.B. that, although nuns address her as "lady," she otherwise lacks a descriptive title.

² [Vism 91](#) distinguishes between *ñātikula* (as above), a family of relatives, and *upattākakula*, a family of supporters. ³ *amma*. ⁴ *gāmantaram*, defined at [Vin 4.63](#) = [Vin 4.133](#).

for pleasing those who are not (yet) pleased ... let the nuns set forth this rule of training:

BD 3.187

Whatever nun should go among villages alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

And thus this rule of training for nuns came to be laid down by the lord.

Bi-Ss 3.2.1

At that time two nuns were going along the high-road from Sāketa to Sāvattḥī. On the way there was a river to be crossed.¹ Then these nuns, having approached a boatman, spoke thus:

“Please, sir, take us across.”

Saying, “I am not able, ladies, to take both across at once,” he made one cross alone with him²; one who was across seduced the one who was across, one who was not across seduced the one who was not across. These, having met afterwards, asked (one another): “I hope that you, lady, were not violated?”

“I was violated, lady. But were you violated, lady?”

“I was violated, lady.” Then these nuns, having arrived at Sāvattḥī, told this matter to the nuns. Those who were modest nuns ... spread it about, saying :

“How can a nun go to the other side of a river alone?” Then these nuns told this matter to the monks. The monks told this matter to the lord. He said:

“Is it true, as is said, monks, that a nun went to the other side of a river alone?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can a nun go to the other side of a river alone? It is not, monks, for pleasing those who are not (yet) pleased ... let the

¹ Cf. Vin 4.65. ² *eko ekam uttāresi*. Cf. *eko ekāya* in the *Aniyatas*, Vin 3.187ff. meaning, the one (a monk) with the other (a woman); here meaning a man (*eko*) and a nun (*ekam*). They crossed alone together. In Monks’ Bu-Pc 28 it is evidently thought safer to allow a nun to cross a river with a monk than to wait behind on the bank.

NUNS' FORMAL MEETING (SAṄGHĀDISESA) 3

nuns set forth this rule of training:

“Whatever nun should go among villages alone, or should go to the other side of a river alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

BD 3.188

And thus this rule of training for nuns came to be laid down by the lord.

At that time several nuns, going to Sāvattḥi through the country of Kosala, arrived in the evening at a certain village. A certain nun there was beautiful, good to look upon, charming. A certain man came to be in love with that nun on account of her appearance. Then that man, appointing a sleeping-place for those nuns, appointed a sleeping-place at one side for this nun. Then this nun, having realised, “This man is obsessed¹; if I come at night there will be trouble for me,”² not asking the nuns (for permission), having gone to a certain family, lay down in the sleeping-place. Then that man, having come during the night, searching for that nun, knocked against the nuns. The nuns, not seeing this nun, spoke thus: “Doubtless this nun has gone out together with the man.”

Bi-Ss 3.3.1

Vin 4.229

Then this nun, at the end of that night, approached those nuns. The nuns spoke thus to that nun: “Why did you, lady, go out together with the man?”

Saying: “Ladies, I did not go out together with the man,” she told this matter to the nuns. Those who were modest nuns ... spread it about, saying: “How can a nun be away for a night alone ...

“Is it true, as is said, monks, that a nun was away for a night alone? ... let the nuns set forth this rule of training:

“Whatever nun should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

¹ = Vin 4.94. ² = Vin 4.212.

And thus this rule of training for nuns came to be laid down by the lord.

Bi-Ss 3.4.1
BD 3.189

At that time several nuns were going along the highroad to Sāvathī through the country of Kosala. A certain nun there, wanting to relieve herself, having stayed behind alone, went on afterwards. People, having seen that nun, seduced her. Then that nun approached those nuns. The nuns spoke thus to that nun: “Why did you, lady, stay behind alone? We hope that you were not violated?”

“I was violated, ladies.”

Those who were modest nuns ... spread it about, saying: “How can a nun stay behind a group alone?” ...

“Is it true, as is said, monks, that a nun stayed behind a group alone?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying: “Monks, how can a nun stay behind a group alone? It is not, monks, for pleasing those who are not” (yet) pleased ... let the nuns set forth this rule of training:

Vin 4.230

“Whatever nun should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, or should stay behind a group alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

Bi-Ss 3.5.1

Whatever means: ... nun is to be understood in this case.

Should go among villages alone means: in making the first foot cross¹ the enclosure of a village that is fenced in, there is a grave offence. In making the second foot cross, there is an offence entailing a formal meeting of the Order.² In making the first foot cross the precincts of a village that is not fenced in, there is a grave offence. In making the second foot cross, there is an offence entailing a formal meeting of the Order.

¹ *atikkāmentiyā*. *Atikkamati* is to go beyond, to pass over. ² Cf. *Vin 3.52*.

Or should go to the other side of a river alone means: having covered up the three circles,¹ it is called a river wherever, as a nun is crossing over, the inner robe is made wet. In making the first foot cross over,² there is a grave offence. In making the second foot cross, there is an offence entailing a formal meeting of the Order.

BD 3.190

Or should be away for a night alone means: at sunrise, if leaving a hand's reach of a nun who is a companion, there is a grave offence. When she has left it, there is an offence entailing a formal meeting of the Order.

Or should stay behind a group alone means: if she, in what is not a village, in what is jungle, is leaving the range³ of sight or the range of hearing of a nun who is a companion, there is a grave offence. When she has left it, there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: ... therefore again it is called an offence entailing a formal meeting of the Order.

There is no offence if the nun who is the companion has gone away or has left the Order or has passed away or has gone over to (another) side⁴; if there are accidents; if she is mad, if she is the first wrong-doer.⁵

Bi-Ss 3.5.2

¹ I.e., the navel and the two knees. ² *uttarantiyā*. ³ *upacāra*, literally precincts; cf. *Vin 4.93*. ⁴ Cf. *Vin 4.313* below, and *Vin 1.60*, where these four words occur. Of the last, *pakkhasaṅkanta*, *Vinaya Texts* i.178, n. 1 says, "Buddhaghosa can scarcely be right in explaining it by *titthiyapakkhasaṅkanta*." The commentarial explanation on the above passage is *titthāyatānaṃ saṅkantā*, gone over to members of another sect (*Vin-a 913*), a phrase which also occurs at *Vin 4.217* (=above, *BD 3.167*). At the same time, I do not think that *pakkha* necessarily means "a (schismatic) faction," as translated at *Vinaya Texts* i.178, although it undoubtedly has this meaning at *Vin 3.173*, *Vin 3.175*. For it can also mean another side or part of the Order, one of its sub-divisions, and in such cases does not imply any hostility, schism or dissension. At *Vin 1.307f.*, we hear of people giving water and robes to one and the same *pakkha* or to different *pakkha*. In the former case the *pakkha* is said to be the owner, in the latter the *saṅgha*. Had the *pakkha* been regarded as schismatic, it would hardly have been considered entitled to receive these gifts. ⁵ Cf. below, *BD 3.353*.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

4

Bi-Ss 4.1.1
BD 3.191

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time¹ the nun Caṇḍakālī² was one who made strife, who made quarrels, who made contention, who made brawls, who made disputes in the Order.³ The nun Thullanandā protested when a (formal) act was being carried out against her.⁴ At that time the nun Thullanandā went to a village on some business. Then the Order of nuns, thinking: "The nun Thullanandā has gone away," suspended⁵ the nun Caṇḍakālī for not seeing an offence. The nun Thullanandā having concluded that business in the village, returned again to Sāvattthī. When the nun Thullanandā was coming, the nun Caṇḍakālī neither made ready a seat, nor put out⁶ water for washing her feet, a foot-stool,⁷ a foot-stand,⁸ nor having gone out to meet her did she take her bowl and robe, nor did she offer her drinking-water. The nun Thullanandā spoke thus to the nun Caṇḍakālī:

Vin 4.231

"Why did you, lady, when I was coming, neither make ready a

¹ Cf. Nuns' Bi-Pc 53 below. ² An obstreperous nun, mentioned at Vin 4.276, Vin 4.277, Vin 4.293, Vin 4.309, Vin 4.331, Vin 4.333. ³ Cf. Vin 4.12, Vin 4.150, Vin 4.309. At AN iii.252 it is said that five disadvantages are to be expected for such a monk—also probably for such a nun. ⁴ Cf. above, BD 3.58. ⁵ *ukkipi*. On *ukkhitta*, past participle of *ukkipati*, see above, BD 3.28, n. 4. ⁶ *upanikkhipati*, to lay down near, to store. ⁷ *pādapīṭha*. Vin-a 913 says a stool (*ṭhapanaka*) to put the washed feet on. ⁸ *pādakathalika*. According to Vin-a 913, "a stool to put the unwashed feet on"—i.e., probably another kind of foot-stool. Buddhaghosa on Kd 12.1.1 says that *pādakathalika* alternatively means a towel to rub the feet with. This word and the two preceding occur also at Vin 1.9, Vin 1.312; Vin 2.22, Vin 2.31; see *Vinaya Texts* i.92, n., *Vinaya Texts* ii.373, n. 5.

seat for me nor put out water for washing the feet, a foot-stool, a foot-stand, nor having gone out to meet me, take my howl and robe, nor offer me drinking-water?"

BD 3.192

"Surely it is this, lady, that I am without a mistress¹ in regard to this."

"But why are you, lady, without a mistress?"

"Lady, these nuns, saying of me, 'She is without a mistress, she is not esteemed, there is no one who can answer for² her,' suspended me for not seeing an offence."

The nun Thullanandā, saying, "These are ignorant, these are inexperienced, they do not (even) know a (formal) act or the defect of a (formal) act³ or the failure of a (formal) act⁴ or the success of a (formal) act⁵; but we know a (formal) act and the defect of a (formal) act and the failure of a (formal) act and the success of a (formal) act, and we may make them carry out a (formal) act that was not carried out or we may find fault with⁶ a (formal) act that was carried out," and having very quickly convened an Order of nuns, she restored⁷ the nun Caṇḍakalī. Those who were modest nuns ... spread it about, saying:

"How can the lady Thullanandā, without having obtained permission from the Order which carried out the proceedings⁸ in accordance with the rule, the discipline, the teacher's instruction,⁹ not having learnt the desire¹⁰ of a group, restore a nun suspended by a complete Order?" ...

"Is it true, as is said, monks, that the nun Thullanandā, without having obtained permission ... restored a nun suspended by a complete Order?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

BD 3.193

¹ *anāthā*, or helpless, deserted, without a protector. ² *pativattar*. Word occurs also at SN i.222. ³ *kammadosa*. ⁴ *kammavipatti*. ⁵ *kammasampatti*. ⁶ *kopeyyāma*. Cf. above, BD 3.63, *kopetukāma*. ⁷ *osāreti*. Cf. Vin 4.137=above, BD 3.28, q.v. and note. ⁸ *kāraṅkaṅgha*. ⁹ Cf. Vin 4.126, Vin 4.152, Vin 4.218. ¹⁰ *chanda*, desire or partiality, as in the four *agatis*; consent of an absentee, as in Monks' Bu-Pc 79, Bu-Pc 80.

“How, monks, can the nun Thullanandā, without having obtained permission ... restore a nun suspended by a complete Order? It is not, monks, for pleasing those who are not (yet) pleased. And thus, monks, let the nuns set forth this rule of training:

“Whatever nun, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher’s instruction, not having learnt the group’s desire, should restore a nun suspended by a complete Order, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

Bi-Ss 4.2.1

Whatever means: ... nun is to be understood in this case.

Vin 4.232

Complete Order means: belonging to the same communion, staying within the same boundary.¹

Suspended means: suspended for not seeing or for not making amends for or for not giving up an offence.²

In accordance with the rule, the discipline means: according to whatever is the rule, according to whatever is the discipline.³

(In accordance with) the teacher’s instruction means: in accordance with the conqueror’s instruction, the enlightened one’s instruction.⁴

Without having obtained permission from the Order which carried out the proceedings means: not having asked (the permission) of the Order which carried out the (formal) act.

Not having learnt⁵ the desire means: not having known the desire of a group.

If she thinks, “I will restore (her),” (and) looks about for a group or determines a boundary, there is an offence of wrong-doing. As a result of the motion, there is an offence of wrong-doing. As a result of two proclamations, there are grave offences. At the end of the

BD 3.194

¹ Cf. above, BD 3.65, BD 3.170, and Vin 3.173. ² Cf. above, BD 3.170. ³ Cf. above, BD 3.170. ⁴ Cf. above, BD 3.170. ⁵ *anaññāya ... ajānitvā*.

NUNS' FORMAL MEETING (SAṄGHĀDISESA) 4

proclamations, there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: ... therefore again it is called an offence entailing a formal meeting of the Order.

If she thinks that it is a legally valid act when it is a legally valid act (and) restores her, there is an offence entailing a formal meeting of the Order. If she is in doubt as to whether it is a legally valid act ... If she thinks that it is not a legally valid act when it is a legally valid act (and) restores her, there is an offence entailing a formal meeting of the Order. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.

Bi-Ss 4.2.2

There is no offence if, having obtained permission from, the Order which carried out the (formal) act, she restores (her); if she restores (her) having known that it is the desire of the group; if she restores one who is behaving so as to get rid of the fault¹; if she restores (her), there being no Order which carried out the (formal) act; if she is mad, if she is the first wrong-doer.

Bi-Ss 4.2.3

¹ *vatte vattantiṃ osāreti*, one taking steps about, proceeding in regard to, what has been done.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

5

Bi-Ss 5.1.1 ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.195 at that time the nun Sundarīnanda was beautiful, good to look upon,
charming.¹ People, having seen the nun Sundarīnanda in the refec-
tory, were filled with desire (and) gave the very best meals to the nun
Sundarīnanda² who was filled with desire. The nun Sundarīnanda
ate as much as she pleased; other nuns did not obtain as much as
expected. Those who were modest nuns ... spread it about, saying:
"How can the lady Sundarīnanda, filled with desire, having accepted
with her own hand from the hand of a man who is filled with desire,
solid food, soft food, eat it, partake of it?" ...

Vin 4.233

"Is it true, as is said, monks, that the nun Sundarīnanda, filled
with desire ... ate it, partook of it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks,
how can the nun Sundarīnanda, filled with desire, having accepted
with her own hand ... solid food or soft food, eat it, partake of it? It is
not, monks, for pleasing those who are not (yet) pleased ... And thus,
monks ... this rule of training:

**"Whatever nun, filled with desire, having accepted with her
own hand from the hand of a man who is filled with desire, solid
food or soft food, should eat it or partake of it, that nun also has
fallen into a matter that is an offence at once, entailing a formal**

¹ Cf. Vin 4.211 (=above, BD 3.156), Vin 4.234 (=below, BD 3.198). ² To here from
beginning = Bi-Ss 6.

meeting of the Order involving being sent away.”

Whatever means: ... nun is to be understood in this case.

Bi-Ss 5.2.1
BD 3.196

Filled with desire¹ means: infatuated, full of desire, physically in love with.

Filled with desire² means: infatuated, full of desire, physically in love with.

Man means: a human man, not a *yakkha*, not a departed one, not an animal³; he is learned, competent to be infatuated.

Solid food means: having set aside the five (kinds of) meals⁴ (and) water for cleansing the teeth,⁵ the rest is called solid food.

Soft food means: the five kinds (of) meals: conje, barley-meal, food made with flour, fish, meat.⁶

If, thinking, “I will eat, I will partake of,” she accepts, there is a grave offence. For every mouthful there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: ... therefore again it is called an offence entailing a formal meeting of the Order.

If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

Bi-Ss 5.2.2

If one is filled with desire (and) she accepts, thinking, “I will eat, I will partake of,” there is an offence of wrong-doing. For every mouthful, there is a grave offence. If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

If both are filled with desire (and) thinking, “I will eat, I will partake of,” she accepts from the hand of a *yakkha* or of a departed one or of a eunuch or of an animal in human form, there is an offence of wrong-doing. For every mouthful there is a grave offence. If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

¹ = above, BD 3.161. ² = above, BD 3.161. ³ = above, BD 3.161. ⁴ Cf. Vin 4.83. ⁵ See Monks' Bu-Pc 40. ⁶ = Vin 4.83.

THE BOOK OF THE DISCIPLINE

BD 3.197
Vin 4.234
If one is filled with desire (and) she accepts, thinking, "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful, there is an offence of wrong-doing. If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

Bi-Ss 5.2.3

There is no offence if neither comes to be filled with desire; if she accepts, knowing, "He is not filled with desire"; if he is mad, if she is the first wrong-doer.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

6

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Sundarīnandā was beautiful, good to look upon, charming. People, having seen the nun Sundarīnandā in the refectory, were filled with desire (and) gave the very best meals to the nun Sundarīnandā.¹ The nun Sundarīnandā, being scrupulous, did not accept. The nun immediately following her² spoke thus to the nun Sundarīnandā: "Why do you, lady, not accept?"

Bi-Ss 6.1.1
BD 3.198

"He is filled with desire, lady."

"But are you, lady, filled with desire?"

"I am not filled with desire."

"What can this man,³ whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand."

Those who were modest nuns ... spread it about, saying: "How can this nun speak thus: 'What can this man ... Please, lady, eat or partake of ... having accepted it with your own hand?'" ...

"Is it true, as is said, monks, that a nun spoke thus: 'What can this man ... Please, lady, eat or partake of ... having accepted it with your own hand?'"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

¹ = opening of Bi-Ss 5, above. ² I.e., in the procession for alms. ³ *purisapuggala*, as at Vin 4.212.

“How, monks, can a nun speak thus: ‘What can this man ... Please, lady, eat or partake of ... having accepted it with your own hand’? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

BD 3.199

“Whatever nun should speak thus: ‘What can this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand,’ that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

Bi-Ss 6.2.1

Whatever means: ... nun is to be understood in this case.

Should speak thus: ‘What can this man ... with your own hand’ (and) instigates¹ her, there is an offence of wrong-doing. If, at her bidding she accepts, thinking, “I will eat, I will partake of,” there is an offence of wrong-doing. For every mouthful, there is a grave offence. At the end of the meal, there is an offence entailing a formal meeting of the Order.

Vin 4.235

She also means: she is so called in reference to the former.

Offence at once means: ... therefore again it is called an offence entailing a formal meeting of the Order.

Bi-Ss 6.2.2

If she instigates her, saying: “Accept water for cleansing the teeth,” there is an offence of wrong-doing. If, at her bidding she accepts, thinking, “I will eat, I will partake of,” there is an offence of wrong-doing.

If one is filled with desire (and) she instigates her saying: “Eat or partake of solid food or soft food from the hand of a *yakkha* or of a departed one or of a eunuch or of an animal in human form,” there is an offence of wrong-doing. If, at her bidding she accepts, thinking: “I will eat, I will partake of,” there is an offence of wrong-doing. For every mouthful, there is an offence of wrong-doing. At the end of the

¹ *uyyojeti*.

NUNS' FORMAL MEETING (SAṄGHĀDISESA) 6

meal, there is a grave offence. If she instigates her, saying: "Accept water for cleansing the teeth," there is an offence of wrong-doing. If at her bidding she accepts, thinking: "I will eat, I will partake of," there is an offence of wrong-doing,

BD 3.200

There is no offence if she instigates her knowing that he is not filled with desire; if she instigates her, thinking: "Being angry, she does not accept"; if she instigates her, thinking: "She does not accept out of compassion for a family"; if she is mad, if she is the first wrong-doer.

Bi-Ss 6.2.3

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

10

¹ ... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī, having quarrelled with nuns,² angry, displeased, spoke thus: "I repudiate³ the enlightened one, I repudiate *dhamma*, I repudiate the Order, I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these." Those who were modest nuns ... spread it about, saying: "How can the lady Caṇḍakālī, a nun, angry, displeased, speak thus: 'I repudiate ... I will lead the Brahma-life among these'?" ...

Bi-Ss 10.1.1
BD 3.201

"Is it true, as is said, monks, that the nun Caṇḍakālī, angry, displeased, spoke thus: 'I repudiate ... I will lead the Brahma-life among these'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

Vin 4.236 "How, monks, can the nun Caṇḍakālī, angry, displeased, speak thus: 'I repudiate ... I will lead the Brahma-life among these'? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, angry, displeased, should speak thus: 'I repudiate the enlightened one ... I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sak-

¹ Note by Sujato: *Saṅghādisesa* 7 in I.B. Horner's edition. ² See *Bi-Ss* 4, where she is again shown as quarrelsome. ³ *paccācikkhati*, intensive of *paccakkhāti*, on which see *BD* 1.40, n. 2.

yans? For there are other recluses, conscientious, scrupulous, ' desirous of training; I will lead the Brahma-life among these,' that nun should be spoken to thus by the nuns: 'Do not, lady, angry, displeased, speak thus: "I repudiate the enlightened one ... I will lead the Brahma-life among these." Be satisfied, lady, *dhamma* is well preached, lead the Brahma-life for the utter ending of ill.' And if that nun, being spoken to thus by the nuns, persists as before, that nun should be admonished by the nuns up to a third time¹ for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that nun also has fallen into a matter that is an offence on the third (admonition),² entailing a formal meeting of the Order involving being sent away."

BD 3.202

Whatever means: ... nun is to be understood in this case.

Bi-Ss 10.2.1

Angry, displeased means: dissatisfied, the mind worsened, stubborn.³

Should speak thus means: 'I repudiate ... I will lead the Brahma-life among these.'

That nun means: whatever nun speaks thus.

By the nuns means: by other nuns who see, who hear; she should be told by these⁴: "Do not, lady, angry, displeased ... for the utter ending of ill." And a second time she should be told, and a third time she should be told. If she gives it up, that is good. If she does not give it up, there is an offence of wrong-doing. If, having heard, they do not speak, there is an offence of wrong-doing. And that nun, having been pulled into the midst of the Order, should be told: "Do not, lady, angry, displeased, speak thus: 'I repudiate the enlightened one, I repudiate, *dhamma*, I repudiate the Order, I repudiate the training ... I will lead the Brahma-life among these.' Be satisfied, lady, ... lead the Brahma-life for the utter ending of ill." And a second time she

¹ *yāvataṭṭiyarū*. ² *yāvataṭṭiyakarū*. Cf. BD 1.328, n. 2. ³ = Vin 3.255 (BD 2.140), Vin 4.146 (above, BD 3.47), Vin 4.238 (below, BD 3.206); cf. Vin 3.163 (BD 1.281). ⁴ Cf. Vin 3.178, Vin 3.185 (BD 1.312, BD 1.326).

BD 3.203 should be told, and a third time she should be told. If she gives it up, that is good. If she does not give it up, there is an offence of wrong-doing. That nun should be admonished. And thus, monks should she be admonished: the Order should be informed by an experienced, competent nun, saying: “Ladies, let the Order listen to me. This nun so and so, angry, displeased, spoke thus: ‘I repudiate ... I will lead the Brahma-life among these.’ She does not give up this course. If it seems right to the Order, let the Order admonish the nun so and so for giving up this course. This is the motion. Ladies, let the Order listen to me. This nun so and so ... She does not give up this course. The Order admonishes the nun so and so for the giving up of this course. If the admonition of the mm so and so for the giving up of this course is pleasing to the ladies, let them be silent. If it is not pleasing, then you should speak. And a second time I speak forth this matter ... And a third time I speak forth this matter ... The nun so and so is admonished by the Order for the giving up of this course. It is pleasing ... Thus do I understand this.”

Vin 4.237

As a result of the motion, there is an offence of wrong-doing; as a result of two proclamations, there are grave offences. At the end of the proclamations, there is an offence entailing a formal meeting of the Order. If she is committing an offence entailing a formal meeting of the Order, the offence of wrong-doing according to the motion and the grave offences according to the two proclamations, subside.¹

She also means: she is so called in reference to the former.

Up to the third time means: she falls on the third admonition, not through transgression of a course.²

Involving being sent away means: she is caused to be sent away by the Order.

BD 3.204 **Offence entailing a formal meeting of the Order** means: ... therefore again it is called an offence entailing a formal meeting of the Order.

Bi-Ss 10.2.2

¹ Cf. BD 1.302, BD 1.307, BD 1.313, BD 1.327. ² Cf. above, BD 3.180.

NUNS' FORMAL MEETING (SAṄGHĀDISESA) 10

If she thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence entailing a formal meeting of the Order. If she is in doubt as to whether it is a legally valid act ... If she thinks that it is not a legally valid act when it is a legally valid act (and) does not give it up, there is an offence entailing a formal meeting of the Order. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.¹

There is no offence if she is not admonished, if she gives it up; if she is mad, if she is the first wrong-doer.²

Bi-Ss 10.2.3

¹ Cf. BD 1.302, BD 1.307, BD 1.313, BD 1.327. ² Cf. BD 1.302, BD 1.307, BD 1.313, BD 1.327.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

11

¹ ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī,² overthrown³ in some legal question, angry, displeased, spoke thus: "The nuns are following a wrong course through desire and the nuns are following a wrong course through hatred and the nuns are following a wrong course through stupidity and the nuns are following a wrong course through fear." Those who were modest nuns ... spread it about, saying: "How can the lady, the nun Caṇḍakālī ... displeased, speak thus: '... and the nuns are following a wrong course through fear'?" ...

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Caṇḍakālī, ... displeased, speak thus: '... and the nuns are following a wrong course through fear'? It is not, monks, for pleasing those who are not (yet) pleased ... set forth this rule of training:

"Whatever nun, overthrown in some legal question, angry and displeased, should speak thus: 'The nuns are following a wrong course through desire ... the nuns are following a wrong course through fear,' that nun should be spoken to thus by the nuns: 'Do not, lady, overthrown in some legal question, angry, displeased, speak thus: 'The nuns are following a wrong course through desire ... and the nuns are following a wrong course through fear.'"

¹ Note by Sujato: *Saṅghādisesa* 8 in I.B. Horner's edition. ² Cf. *Bi-Ss* 4, *Bi-Ss* 10.

³ *paccākatā*.

The lady herself¹ may go (wrong)² from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear.' And if this nun, being spoken to thus by the nuns, persists as before, she should be admonished up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that nun also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away."

BD 3.206

Whatever means: ... nun is to be understood in this case.

Bi-Ss 11.2.1

In some legal question means: legal question means, there are four (kinds of) legal questions: legal questions arising out of disputes legal questions arising out of censure, legal questions arising out of transgressions, legal questions arising out of obligations.³

Overthrown means: she is called defeated.⁴

Angry, displeased means: dissatisfied, the mind worsened, stubborn.⁵

Should speak thus means: saying, "The nuns are following a wrong course through desire ... and the nuns are following a wrong course through fear."

That nun means: whatever nun speaks thus.

By the nuns means: by other nuns who see, who hear; she should be told by these: "Do not, lady, overthrown ... and she may go (wrong) from fear." And a second time she should be told. And a third time she should be told ... (see *Bi-Ss 10.2.1–Bi-Ss 10.2.3. Instead of Do not, lady, angry, etc., read Do not, lady, overthrown, etc.; instead of this nun so and so, angry, etc., read this nun so and so, overthrown, etc.*) ... if she is the first wrong-doer.

Vin 4.239

¹ *kho.* ² *gaccheyya.* ³ = Vin 3.164 (BD 1.282), BD 4.126 (=above, BD 3.6). ⁴ *parājītā.*

⁵ See BD 3.47 above, for references.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

12

Bi-Ss 12.1.1
BD 3.207

¹ ... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns who were pupils of the nun Thullanandā lived in company,² they were of evil habits, of evil repute, of evil ways of living,³ vexing⁴ the Order of nuns, concealing one another's sins.⁵ Those who were modest nuns ... spread it about, saying: "How can these nuns live in company ... concealing one another's sins?" ...

"Is it true, as is said, monks, that nuns live in company ... concealing one another's sins?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns live in company ... concealing one another's sins? It is not, monks, for pleasing those who are not (yet) pleased ... let the nuns set forth this rule of training:

"In case nuns live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of nuns, concealing one an-

¹ Note by Sujato: *Saṅghādisesa* 9 in I.B. Horner's edition. ² *saṃsaṭṭhā viharati*. Cf. *Vin* 4.293, *saṃsaṭṭhā viharati gahapatināpi gahapatiputtēna pi*, with householders and householders' sons; *Vin* 4.333, *purisaṃsaṭṭha kumārakaṃsaṭṭha*, in the company of men and youths; *Vin* 2.4, *gihisaṃsaṭṭho*, in the company of, or in association with, householders. *Vin*-a 915 says *missibhūtā*, become mixed up with (the world), and that in regard to the body they were pounding and cooking for householders, perfuming and adorning themselves, using garlands and chains, and in regard to their speech they were acting as go-betweens, carrying messages and replies. *Saṃsaṭṭhā viharati* occurs at AN iii.109. ³ *pāpasiloka*. ⁴ *vihesikā*. Cf. *vihesā*, vexation, at BD 3.41 above; and *vihesaka*, vexing, at *Vin* 4.36 (= BD 2.231f.), where it means keeping silence. ⁵ *vajja*. Cf. *Vin* 3.171 (= BD 1.297).

other's sins, those nuns should be spoken to thus by the nuns: 'Sisters are living in company ... concealing one another's sins. Let the ladies desist¹; the Order praises this detachment in sisters.' But if these nuns, being spoken to thus by the nuns, should persist as before, these nuns should be admonished by the nuns up to the third time for giving up that (course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these nuns also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away."

BD 3.208

In case nuns means: they are called ordained.

Bi-Ss 12.2.1

Are living in company means: in company means that they are living in company unbecomingly in regard to body and speech.

Of evil habits means: they are possessed of depraved habits.

Of evil report means: they are notorious² because of (their)³ bad reputation.⁴

Of evil ways of living means: they lead life by means of an evil, wrong mode of livelihood.

Vexing the Order of nuns means: they protest when a (formal) act is being carried out against each other.

Vin 4.240

Concealing one another's sins means: they reciprocally conceal a sin.

Those nuns means: those nuns who live in company.

By the nuns means: by other nuns who see, who hear; they should be told by these: "Sisters are living in company ... detachment in sisters." And a second time they should be told. And a third time they should be told ... (see [Bi-Ss 10.2.1](#). *Instead of* Do not, ladies, angry, etc., read Sisters are living in company, etc.; *instead of* that nun) ... does not give up that course *read* those nuns ... do not give up that course; *instead of* this nun so and so *read* these nuns so and so

BD 3.209

¹ *viviccati*, separate themselves, be alone. Cf. below, [BD 3.210](#). ² *abbhuggatā*, literally spread abroad. ³ Vin-a 915 says "the bad reputation of these, *etāsari*, means 'evil report.' ⁴ *pāpaka kittisadda*.

and so and so are living in company ... they do not give up that course ... the nuns so and so and so and so should be admonished ... are admonished for giving up that course ... If they are committing an offence entailing a formal meeting of the Order, the offence of wrong-doing according to the motion and the grave offences according to the two proclamations, subside.

Two or three should be admonished together. More than that should not be admonished together.

These nuns also means: they are so called in reference to the former.

Up to the third time means: they fall on the third admonition, not through transgression of a course.

Involving being sent away means: they are caused to be sent away¹ from the Order,

Offence entailing a formal meeting of the Order means: ... therefore again it is called an offence entailing a formal meeting of the Order.

Bi-Ss 12.2.2

If they think that it is a legally valid act when it is a legally valid act (and) do not give up ... (see **Bi-Ss 10.2.2**) ... If they think that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.

Bi-Ss 12.2.3

There is no offence if they are not admonished; if they give it up; if they are mad, if they are the first wrong-doers.

¹ Oldenberg, Vin 4.366, says that the correct reading is *nissāriyanti*, as against text's *nissāriyati*.

NUNS' FORMAL MEETING (SAṄGHĀDISESA)

13

¹ ... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, admonished by the Order, spoke thus to the nuns: "Ladies, live you as though in company, do not you live otherwise. For there are in the Order other nuns of such habits, of such repute, of such ways of living, vexing the Order of nuns, concealing one another's sins²; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience,³ in gossiping, on poor evidence,⁴ says this: 'Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of nuns, concealing one another's sins. Let the ladies desist; the Order praises this detachment in sisters.'" Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, admonished by the Order, speak thus to nuns: 'Ladies, live you as though in company ... detachment in sisters' ..."

Bi-Ss 13.1.1
BD 3.210

Vin 4.241

"Is it true, as is said, monks, that the nun Thullanandā, admonished by the Order, spoke thus to nuns: 'Ladies, live you ... detachment in sisters'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā, admonished by the Order,

¹ Note by Sujato: *Saṅghādisesa* 10 in I.B. Horner's edition. ² See *Bi-Ss* 12. ³ Five disadvantages of being "impatient" given at AN iii.254. ⁴ *dubbalyatā*. See Journal of the Pali Text Society 1886, p.129.

... speak thus to nuns: 'Ladies, live you ... praises this detachment in sisters'? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

BD 3.211

“Whatever nun should speak thus: ‘Ladies, live you as though in company, do not you live otherwise. For there are in the Order other nuns of such habits, of such repute, of such ways of living, vexing the Order of nuns, concealing one another’s sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: “Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of nuns, concealing one another’s sins. Let the ladies desist, the Order praises this detachment in sisters,” — that nun should be spoken to thus by the nuns: ‘Do not, lady, speak thus: “Sisters are living in company ... detachment in sisters.”’ And if that nun, being spoken to thus by the nuns, should persist as before, that nun should be admonished by the nuns up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this nun also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away.”

Bi-Ss 13.2.1

Whatever means: ... nun is to be understood in this case.

Should speak thus means: ‘Ladies, live you as though in company ... It is to you yourselves that the Order, out of disrespect means: out of disesteem.

Out of contempt¹ means: out of disdain.

Out of impatience means: out of ill-temper.²

In gossiping means: made into talk.³

Vin 4.242

On poor evidence means: not having partisans.⁴

¹ *paribhavana ... pāribhavyatā.* ² *kopena.* ³ *vibhassikatā.* ⁴ Text reads *apakkhatā*; Sinhalese edition *apakkkhatā* = *a + pakkha + tā*, being without a faction, a side, thus without partisans (as *Critical Pali Dictionary*).

Says this means: it says, 'Sisters are living in company ... detachment in sisters.'

By the nuns means: by other nuns who see, who hear; she should be told by these: "Do not, lady, speak thus: 'Ladies, live you as though in company ... detachment in sisters.'" And a second time she should be told. And a third time she should be told ... (see **Bi-Ss 10.2.1–Bi-Ss 10.2.3**. *Instead of* do not, lady, angry, etc. *read* do not, lady, speak thus, etc. *Read*: Ladies, let the Order listen to me. This nun so and so, admonished by the Order, speaks thus to the nuns: 'Ladies, live you as though in company,' etc.) ... if she is the first wrong-doer. BD 3.212

Recited, ladies, are the seventeen matters that are offences entailing a formal meeting of the Order—nine which are offences at once, eight¹ on the third (admonition). A nun having fallen into one or other of these shall spend a fortnight in *mānatta* discipline² before both Orders. If, when the nun has performed the *mānatta* discipline, the Order of nuns should number twenty, then that nun may be rehabilitated. But if the Order of nuns, numbering less than twenty even by one, should rehabilitate that nun, that nun is not rehabilitated, and those nuns are blameworthy; this is the proper course there. Concerning this, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this. Bi-Ss 13.3.1

Told are the Seventeen

Vin 4.243

¹ Buddhaghosa at Vin-a 915 brings the ten *Saṅghādisesas* here set out up to seventeen by saying that, besides these six that are offences at once, there are also three that are included in the Mahāvibhaṅga (**Bu-Ss 5, Bu-Ss 8, Bu-Ss 9**); and besides these four that are offences at the third admonition, there are also four that are included in the Mahāvibhaṅga (**Bu-Ss 10, Bu-Ss 11, Bu-Ss 12, Bu-Ss 13**). The nuns have four more *Saṅghādisesas* than the monks. See also **BD 3, Introduction, p. xxxiii**.

² *pakkhamānatta*. Buddhaghosa says that he will explain this phrase in detail in a Khandhaka. *Pakkha* here almost certainly has the meaning of one-half of the lunar month.

NUNS' FORFEITURE (*NISSAGGIYA*) 1

Bi-NP 1.1.1
BD 3.213

These thirty rules, ladies, for offences of expiation involving forfeiture come up for recitation.

At that time the enlightened one, the lord, was staying at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time¹ the group of six nuns made a hoard of many bowls. People, engaged in touring the dwelling-place and seeing (this hoard), looked down upon, criticised, spread it about, saying: "How can these nuns make a hoard of many bowls? Will these nuns do a trade in bowls or will they set up an earthenware shop?"

Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns make a hoard of bowls?" ...

"Is it true, as is said, monks, that the group of six nuns made a hoard of bowls?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can the group of six nuns make a hoard of bowls? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should make a hoard of bowls, there is an offence of expiation involving forfeiture."

Bi-NP 1.2.1

Whatever means: ... nun is to be understood in this case.

¹ Cf. Monks' Bu-NP 21 (BD 2.113f.) where, however, the offence is to keep an extra bowl; and also Monks' Bu-NP 1 (BD 2.1f.).

NUNS' FORFEITURE (NISSAGGIYA) 1

Bowl¹ means: there are two (kinds of) bowls: an iron bowl, a clay bowl. There are three sizes for a bowl: a large bowl, a medium-sized bowl, a small bowl. A large bowl means that it takes half an *ālhaka* measure of boiled rice, or² a quarter of that quantity of uncooked rice or a suitable curry. A medium-sized bowl means that it, takes a *nālika* measure of boiled rice, a quarter of that quantity of uncooked rice, a suitable curry. A small bowl means that it takes a *pattha* measure of boiled rice, a quarter of that quantity of uncooked rice, a suitable curry. (A bowl) greater than that is not a bowl, (a bowl) smaller (than that) is not a bowl.

BD 3.214

Vin 4.244

Should make a hoard means: what is not allotted, not assigned.³

It is to be forfeited means: it should be forfeited at sunrise. It should be forfeited to an Order or to a group or to one nun.⁴ And thus, monks, should it be forfeited: That nun, having approached an Order, having arranged her upper robe over one shoulder, having honoured the feet of the senior nuns, having sat down on her haunches, having saluted with joined palms, should speak thus: 'Ladies, this bowl is to be forfeited by me, a night having elapsed. I forfeit it to the Order.' Having forfeited it, the offence should be confessed. The offence should be acknowledged by an experienced, competent nun; the bowl forfeited should be given back (with the words): 'Ladies, let the Order listen to me. This bowl of the nun so and so which had to be forfeited is forfeited (by her) to the Order. If it seems right to the Order, let the Order give back this bowl to the nun so and so.'

That nun, having approached several⁵ nuns, having arranged her upper robe over one shoulder ... having saluted with joined palms, should speak thus: 'Ladies, this bowl is to be forfeited by me, a night having elapsed. I forfeit it to the ladies.' Having forfeited it, the offence should be confessed. The offence should be acknowledged by an experienced, competent nun; the bowl forfeited should

BD 3.215

¹ = BD 2.115 (Vin 3.243) and cf. BD 2.415 (Vin 4.123). ² Omitted, probably rightly, at Vin 3.243. It does not occur in the other cases either here or there. ³ Cf. definition of "extra robe," "extra bowl" at BD 2.7, BD 2.114. ⁴ *ekabhikkhunī* balancing *puggala*, individual, in the Monks' Nissaggiyas. ⁵ *sambahulā*, meaning a *gaṇa*, group of two to four monks or nuns.

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be given back (with the words): 'Let the ladies listen to me. This bowl of the nun so and so which had to be forfeited is forfeited (by her) to the ladies. If it seems right to the ladies, let the ladies give back this bowl to the nun so and so.'

That nun, having approached one nun, having arranged her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, should speak thus: 'Lady, this bowl is to be forfeited by me, a night having elapsed. I forfeit it to the lady.' Having forfeited it, the offence should be confessed. The offence should be acknowledged by this nun; the bowl forfeited should be given back (with the words): 'I will give back this bowl to the lady.'

Bi-NP 1.2.2

If she thinks that a night has elapsed when it has elapsed, there is an offence of expiation involving forfeiture. If she is in doubt as to whether a night has elapsed ... If she thinks that a night has not elapsed when it has elapsed, there is an offence of expiation involving forfeiture. If she thinks that it is allotted when it is not allotted ... If she thinks that it is assigned when it is not assigned ... If she thinks that it is bestowed when it is not bestowed ... If she thinks that it is lost when it is not lost ... If she thinks that it is destroyed when it is not destroyed ... If she thinks that it is broken when it is not broken ... If she thinks that it is stolen when it is not stolen, there is an offence of expiation involving forfeiture. If, not having forfeited the bowl which had to be forfeited, she makes use of it, there is an offence of wrong-doing. If she thinks that a night has elapsed when it has not elapsed, there is an offence of wrong-doing. If she is in doubt as to whether a night has not elapsed, there is an offence of wrong-doing. If she thinks that a night has not elapsed when it has not elapsed, there is no offence.

Vin 4.245

Bi-NP 1.2.3

BD 3.216

There is no offence if before sunrise it is allotted, assigned, bestowed, lost, destroyed, broken, if they tear it from her, if they take it on trust; if she is mad, if she is the first wrong-doer.¹

¹ Cf. **BD 2.116f.**, and **BD 2.10f.** (a robe).

NUNS' FORFEITURE (NISSAGGIYA) 1

Then the group of six nuns did not give back a bowl that was forfeited. They told this matter ... to the lord. He said: "Monks, a bowl that is forfeited is not to be given back. Whosoever should not give it back, there is an offence of wrong-doing."¹

Bi-NP 1.3.1

¹ Cf. [BD 2.116f.](#), and [BD 2.10f.](#) (a robe).

NUNS' FORFEITURE (*NISSAGGIYA*) 2

Bi-NP 2.1.1
BD 3.217

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, having spent the rains in a village-residence, went to Sāvattthī keeping the customs,¹ dignified in deportment, badly dressed, wearing shabby robes. Lay-followers having seen these nuns, thinking, "These nuns are keeping the customs ... wearing shabby robes, these nuns will have been robbed," gave robe-material to the Order of nuns not at the right time.² The nun Thullanandā, saying, "Our *kaṭhina*-cloth is (formally) made,³ it was robe-material given at the right time," having allotted it, had it distributed.⁴ The lay-followers having seen those nuns, spoke thus: "Was not the robe-material received by the ladies?"

"We did not receive robe-material, sirs. The lady Thullanandā, saying, 'Our *kaṭhina*-cloth is (formally) made; it was robe-material given at the right time,' having allotted it, had it distributed."

BD 3.218

The lay-followers ... spread it about, saying:

¹ *vattasampannā*. Groups of *vattāni* enumerated at Vb-a 297. Here probably these nuns had not yet their new robes, as it was not the custom to get these during the rains. The village perhaps could not supply enough material and so the nuns proposed to get it in Sāvattthī. ² See BD 2.26, BD 2.311, BD 2.366. ³ *atthata*. See BD 2.5, n. 1, BD 2.26, n. 3. The *kaṭhina*-cloth had to be made up after the rains, Vin 1.254. Robe-material accruing not at the right time might be accepted by a monk, but then should be made up quickly, Vin 3.203 (BD 2.25f.). It looks as if Thullanandā and her nuns had had their *kaṭhina* robes made up before these other nuns arrived at Sāvattthī, and that she took possession of the material given by the laity, and in having it distributed, ignored these incoming nuns. ⁴ This seems to imply that she did not distribute it herself. At Vin 1.285 monks are allowed to agree upon a monk possessed of five qualities as distributor of robe-material; the way in which it should be distributed is then set forth.

NUNS' FORFEITURE (NISSAGGIYA) 2

“How can the lady Thullanandā, thinking that robe-material (given) not at the right time was robe-material (given) at the right time, having allotted it, have it distributed?”

Nuns heard these lay-followers who ... spread it about. Those who were modest nuns ... spread it about, saying: “How can the lady Thullanandā thinking ... have it distributed?”

Then these nuns told this matter to the monks. The monks ... to the lord. He said:

“Is it true, as is said, monks, that the nun Thullanandā ... had it distributed?”

Vin 4.246

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā ... have it distributed? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“Whatever nun, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture.”

Whatever means: ... nun is to be understood in this case.

Bi-NP 2.2.1

Robe-material (given) not at the right time¹ means: some that has accrued during the eleven months when the *kaṭhina* cloth is not (formally) made; some that has accrued during the seven months when the *kaṭhina* cloth is (formally) made; a gift (of material) offered² even at the right time; this means robe-material (given) not at the right time.

If thinking, “It is robe-material (given) at the right time,” having allotted it, she has it distributed, in the action there is an offence of wrong-doing; on acquisition it is to be forfeited. It should be forfeited

BD 3.219

¹ Cf. Monks' Bu-NP 3, Vin 3.204 (BD 2.26, where see note), and cf. BD 2.311, BD 2.366, “time of giving robes.” ² *ādissa*. Vin-a 546 explains by *apadisitvā*, pointed out, indicated, designated; Vin-a 658 by *uddisitvā*, pointed out, proposed; while Vin-a 916 says, “she saying, ‘having obtained (*sampattā*), let them distribute,’ and then she says, ‘I will give this to a group and this to you.’”

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to an Order or to a group or to one nun. And thus, monks, should it be forfeited: "Ladies, I, thinking that this robe-material (given) not at the right time was robe-material (given) at the right time, having allotted it, caused it to be distributed; it is to be forfeited by me. I forfeit it to the Order." ... "... let the Order give back ... they should give back ... I will give back (this robe-material) to the lady."

Bi-NP 2.2.2

If she thinks that it is robe-material (given) not at the right time when it is robe-material (given) not at the right, time, and saying, "It is robe-material (given) at the right time," having allotted it she has it distributed, there is an offence of expiation involving forfeiture. If she is in doubt as to whether it is robe-material (given) not at the right time ... there is an offence of wrong-doing. If she thinks that it is robe-material (given) at the right time when it is robe-material (given) not at the right time ... there is no offence. If she thinks that it is robe-material (given) not at the right time when it is robe-material (given) at the right time, there is an offence of wrong-doing. If she is in doubt as to whether it is robe-material (given) at the right time, there is an offence of wrong-doing. If she thinks that it is robe-material (given) at the right time when it is robe-material (given) at the right time, there is no offence.

Bi-NP 2.2.3

There is no offence if she thinks that it is robe-material (given) not at the right time when it is robe-material (given) not at the right time and has it distributed; if she thinks that it is robe-material (given) at the right time when it is robe-material (given) at the right time and has it distributed; if she is mad, if she is the first wrong-doer.

NUNS' FORFEITURE (*NISSAGGIYA*) 3

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having exchanged¹ a robe with a certain nun, made use of it. Then that nun, having folded up that robe, laid it aside.² The nun Thullanandā spoke thus to that nun: "Lady, that robe which was exchanged by you with me, where is that robe?" Then that nun, having taken out that robe, showed it to the nun Thullanandā. The nun Thullanandā spoke thus to that nun: "Lady, take back³ your robe, give⁴ me this robe. That which is yours is yours, that which is mine is mine. Give this to me, take away your own," and she tore it away.⁵ Then that nun told this matter to the nuns ... to the monks. The monks ... to the lord. He said:

"Is it true, as is said, monks, that the nun Thullanandā ... tore it away?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can the nun Thullanandā ... tear it away? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having exchanged a robe with a nun, should afterwards speak thus: 'Lady, take your robe, give this robe to me. That which is yours is yours, that which is mine is mine. Give this to me, take away your own,' (and) should tear it away or should

¹ Or bartered, *parivattetvā*. In Bhikkhu Bu-NP 5 monks are allowed to accept robes in exchange from monks, nuns, probationers, male and female novices; while in Bhikkhu Bu-Pc 25 they are allowed to give robes in exchange to these same five classes of people. ² Cf. Vin 4.61=BD 2.285. ³ *handā*. Vin-a 917 says *gaṇha*, take. ⁴ *āharati* here has sense of to give, as at Vin 3.206. ⁵ Cf. Vin 3.254 (=BD 2.139).

Bi-NP 3.1.1
BD 3.220

Vin 4.247

BD 3.221

cause (another) to tear it away, there is an offence of expiation involving forfeiture.”¹

Bi-NP 3.2.1

Whatever means: ... nun is to be understood in this case.

With a nun means: with another nun.

Robe means: any one robe of the six (kinds of) robes (including) the least one fit for assignment.²

Having exchanged means: something large for something small or something small for something large.

Should tear it away means³: if she tears it away herself, there is an offence of expiation involving forfeiture.

Should cause (another) to tear it away means: if she commands another, there is an offence of wrong-doing. If having commanded once, she then tears many away, it is to be forfeited. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: ‘Ladies, having exchanged this robe with a nun, it was torn away by me; it is to be forfeited. I forfeit it to the Order’ ... ‘the Order should give back ... let the ladies give back ... I will give back (this robe) to the lady.’

Bi-NP 3.2.2

If she thinks that she is ordained when she is ordained, (and) having exchanged a robe, tears it away or causes (another) to tear it away, there is an offence of expiation involving forfeiture. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... involving forfeiture. Having exchanged another requisite, if she tears it away or causes (another) to tear it away, there is an offence of wrong-doing. Having exchanged a robe or another requisite with one who is not ordained, if she tears it away or causes (another) to tear it away, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to

Vin 4.248

BD 3.222

¹ Cf. Monks’ Bu-NP 25 where a monk having himself given a robe to a monk must not then tear it away from him. ² = Vin 3.210, Vin 3.213, Vin 4.122, Vin 4.123.

³ From here to end cf. Monks’ Bu-NP 25.

NUNS' FORFEITURE (*NISSAGGIYA*) 3

whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.

There is no offence if she gives it or takes it from her in a friendly manner; if she is mad, if she is the first wrong-doer.

Bi-NP 3.2.3

NUNS' FORFEITURE (NISSAGGIYA) 4

Bi-NP 4.1.1
BD 3.223

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā came to be ill. Then a certain lay-follower approached the nun Thullanandā, and having approached he spoke thus to the nun Thullanandā: "What, lady, is your discomfort? What may be brought (for you)?"

"Sir, I am in need of ghee."

Then that lay-follower, having for a *kaḥāpaṇa* brought ghee from the house of a certain shopkeeper, gave it to the nun Thullanandā. The nun Thullanandā said: "I am not in need of ghee, sir, I am in need of oil." Then that lay-follower approached that shopkeeper, and having approached he spoke thus to that shopkeeper:

"The lady says that she does not need ghee, master, she needs oil. You take¹ the ghee (and) give me the oil."

"If we, master, take back again goods that were bought, when will our goods be sold? Ghee was taken owing to the purchase of ghee; give for² the purchase of oil (and) you shall take oil"

Then that lay-follower ... spread it about, saying: "How can this lady Thullanandā, having had one thing asked for,³ then have another thing asked for?" Nuns heard this lay-follower who ... spread it about. Those who were modest nuns ... spread it about ... Then these nuns told this matter to the monks. The monks ... to the lord. He said:

BD 3.224

"Is it true, as is said, monks, that the nun Thulla nandā, having had one thing asked for, had another thing asked for?"

¹ *handā*, as above, BD 3.220. ² *āhara*=*yācitvā*, Vin-a 917, but I think the above translation better shows that the shopkeeper was, as he states, unwilling to change goods once bought. ³ *viññāpetvā*.

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

Vin 4.249

“How, monks, can the nun Thullanandā ... have another thing asked for? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“Whatever nun, having had one thing asked for, should have another thing asked for, there is an offence of expiation involving forfeiture.”

Nun means: ... nun is to be understood in this case.

Bi-NP 4.2.1

Having had one thing asked for means: having had anything whatever asked for.

Should have another asked for means: excepting that (thing), if she has another asked for, in the request¹ there is an offence of wrong-doing. It is to be forfeited on acquisition. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: “Ladies, having had this thing asked for, the other thing asked for is to be forfeited by me. I forfeit it to the Order.” ... “... the Order should give back ... let the ladies give back ... I will give back (this thing) to the lady.”

If she thinks that one thing is another thing and has the other thing asked for, there is an offence of expiation involving forfeiture. If she is in doubt as to whether one thing ... If she thinks that an identical thing² is another thing ... offence of expiation involving forfeiture. If she thinks that another thing is an identical thing (and) has the identical thing asked for, there is an offence of wrong-doing. If she is in doubt as to whether it is an identical thing (and) has an identical thing asked for, there is an offence of wrong-doing. If she thinks that it is an identical thing when it is an identical thing, there is no offence.

Bi-NP 4.2.2

¹ *payoge*, action, doing. ² *anañña*.

BD 3.225
Bi-NP 4.2.3

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There is no offence if she has that thing asked for and also has another thing asked for¹; if having pointed out the advantage, she has it asked for; if she is mad, if she is the first wrong-doer.

¹ According to Vin-a 917 this means that the little she first asked for does not suffice, so she asks for it again. If ghee was first asked for a watch of the night (i.e., to be used as a medicine) it may be boiled; but if the doctor prescribed oil and she says she needs this too, thus (it is said) she asks for another thing. The simultaneous asking for things is hence not an offence; it puts a shopkeeper to no embarrassment, and saves a lay-person from going to and fro. This “asking for” a thing when an offer has been made is different from the “asking for” in Bu-Pc 7 and in the *Pāṭidesaniyas*. For there, nuns appear to be asking for food and medicine on their own initiative.

NUNS' FORFEITURE (*NISSAGGIYA*) 5

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā came to be ill. Then a certain lay-follower approached the nun Thullanandā; having approached, he spoke thus to the nun Thullanandā: "I hope, lady, that you are better, I hope that you are keeping going."

Bi-NP 5.1.1
BD 3.226

"Sir, I am not better, I am not keeping going."

"Lady, I will deposit a *kaḥāpaṇa* in the house of such and such a shopkeeper; you can have whatever you want brought from there."

The nun Thullanandā enjoined a certain probationer, saying: "Go, probationer, fetch oil for the *kaḥāpaṇa* from the house of such and such a shopkeeper."

Then that probationer, having for the *kaḥāpaṇa* fetched oil from the house of that shopkeeper, gave it to the nun Thullanandā. The nun Thullanandā said: "I do not need oil, probationer, I need ghee." Then that probationer approached that shopkeeper; having approached, she spoke thus to that shopkeeper:

Vin 4.250

"The lady says that she does not need oil, sir, she needs ghee. You take the oil (and) give me the ghee."

"If we, lady, take back again goods that were bought, when will our goods be sold? Oil was taken owing to the purchase of oil; give for the purchase of ghee (and) you shall take ghee."

Then that probationer stood crying. Nuns spoke thus to that probationer: "Why are you crying, probationer?" Then that probationer told this matter to the nuns. Those who were modest nuns ... spread it about, saying:

BD 3.227 “How can the lady Thullanandā, having got one thing in exchange,¹ get another thing in exchange?”

“Is it true, as is said, monks, ... (see Bi-NP 4.1. *Instead of* having had asked for, etc., *read* having got in exchange) ... rule of training:

“**Whatever nun, having got one thing in exchange, should get another thing in exchange, there is an offence of expiation involving forfeiture.**”

Bi-NP 5.2.1

Whatever means: ... nun is to be understood in this case.

Having got one thing in exchange means: having got anything whatever in exchange ... (see Bi-NP 4.2). *Instead of* has asked for, having had asked for *read* gets in exchange, having got in exchange ... if she is the first wrong-doer.

¹ *cetāpetvā*.

NUNS' FORFEITURE (NISSAGGIYA) 6

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time lay-followers, having made a voluntary collection¹ for robe-material² for an Order of nuns, having laid aside what was necessary³ in a certain cloak-seller's⁴ house, having approached the nuns, spoke thus: "Ladies, in such and such a cloak-seller's house what is necessary for robe-material is laid aside. Having had that robe-material brought from there, distribute it."

Bi-NP 6.1.1
BD 3.228

The nuns, having got medicine in exchange for what was necessary, made use of it. The lay-followers, having found out ... spread it about, saying: "How can these nuns get something⁵ in exchange for what was necessary (and) appointed for another thing, destined for another thing,⁶ belonging to an Order?" Nuns heard these lay-

BD 3.229

¹ *chandakaṃ saṃharitvā*. This is *Pali-English Dictionary's* suggestion. Vin-a 918 says, "saying, 'Let us do a dhamma-duty, give what you are able,' thus having produced desire and pleasure in others, it is a synonym for a requisite that is taken up" (*gahitaparikkhāra*). ² *cīvararathāya*, instrumental; it therefore looks as if they did not collect robe-material itself, but some medium of exchange with which the nuns could obtain the material. ³ *parikkhāra*, the usual technical term for the four, or eight, requisites allowed to a monk. But in view of the construction *cīvararathāya*, it is likely that *parikkhāra* here stands not for a "requisite" itself, but for the means, perhaps some deposit of a medium of exchange, for obtaining it. This hypothesis is strengthened by Bu-NP 8, where a voluntary collection for conje, *yāgu*, was to be made. Conje is not a specific "requisite" at all, at Vin 4.93 e.g., being mentioned separately and in addition to solid food and soft food. There is in English the vulgarism "the needful," which I think *parikkhāra* in this and the following *Nissaggiyas* most nearly means. ⁴ *pāvārika*. *Pali-English Dictionary* suggests above translation. *Pāvāra* as cloak or mantle occurs at Vin 1.281, Ja 5.409. ⁵ *aññaṃ*. ⁶ *aññadatthikena parikkhārena aññuddisikena*, literally for the good of another, for the advantage of another, Cf. *attuddesaṃ* at Vin 3.149.

Vin 4.251 followers who ... spread it about. Those who were modest nuns ... spread it about, saying:

“How can these nuns get something in exchange ... belonging to an Order?” ...

“Is it true, as is said, monks, that nuns got something in exchange ... belonging to an Order?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can nuns get something in exchange ... belonging to an Order? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“Whatever nun should get something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order, there is an offence of expiation involving forfeiture.”

Bi-NP 6.2.1

Whatever means: ... nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing means: for what was given for another thing.

Belonging to an Order¹ means: it is for an Order, not for a group, not for one nun.

Should get something in exchange means: having set aside that for which it was given, if she gets another thing in exchange, there is an offence of wrong-doing in the action; it is to be forfeited on acquisition. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: ‘Ladies, this thing got in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order, is to be forfeited by me. I forfeit it to the Order.’ ... “... the Order should give back, ... let the ladies give back ... I will give back (this thing) to the lady.”

BD 3.230

Bi-NP 6.2.2

¹ Another definition occurs at [Vin 3.266](#) and [Vin 4.43](#).

NUNS' FORFEITURE (NISSAGGIYA) 6

If she thinks that it was appointed for another thing when it was appointed for another thing, and gets something else in exchange, there is an offence of expiation involving forfeiture. If she is in doubt ... If she thinks that it was not appointed for another thing ... there is an offence of expiation involving forfeiture. Having acquired what was forfeited, it may be taken as, so to speak, a gift.¹ If she thinks that it was appointed for another thing when it was not appointed for another thing, there is an offence of wrong-doing. If she is in doubt as to whether it was not appointed for another thing, there is an offence of wrong-doing. If she thinks that it was not appointed for another thing when it was not appointed for another thing, there is no offence.

There is no offence if she takes² a remainder; if she takes having obtained the owner's permission³; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-NP 6.2.3

¹ *yathādāne upanetabbam.* ² *upaneti.* ³ I.e., saying it was given for the sake of robe-material, but they have this and need oil, Vin-a 918.

NUNS' FORFEITURE (*NISSAGGIYA*) 7

Bi-NP 7.1.1 ... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.231 at that time¹ lay-followers, having made a voluntary collection for
robe-material for the Order of nuns, having laid aside what was
Vin 4.252 necessary in a certain cloak-seller's house, having approached the
nuns, spoke thus: "Ladies, in such and such a cloak-seller's house
what is necessary for robe-material is laid aside. Having had the
robe-material brought from there, distribute it."

And the nuns, although having themselves asked for² what was
necessary, yet having got medicine in exchange, made use of it. The
lay-followers, having found out ... spread it about, saying: "How can
these nuns get something in exchange for what was necessary (and)
appointed for another thing, destined for another thing, belonging
to an Order, (and) that they themselves asked for³?" ...

"Is it true, as is said, monks, that nuns got something in exchange
... that they themselves asked for?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns get something in exchange ... that they
themselves asked for? It is not, monks, for pleasing those who are
not (yet) pleased ... this rule of training:

**"Whatever nun should get something in exchange for what
was necessary (and) appointed for another thing, destined for
another thing, belonging to an Order, (and) that she herself asked
for, there is an offence of expiation involving forfeiture."**

BD 3.232

¹ Cf. Bu-NP 6. ² *sayam yācitvā*. Cf. Vin 3.144 (BD 1.246). ³ *samyācikena*.

Whatever means: ... nun is to be understood in this case.

Bi-NP 7.2.1

For what was necessary (and) appointed for another thing, destined for another thing ... Belonging to an Order ... That she herself asked for means: oneself having asked for.¹

Should get something in exchange means: ... (see Bi-NP 2.1-3. After belonging to an Order *insert* that she herself asked for)
... if she is the first wrong-doer.

¹ Cf. Vin 3.149 (BD 1.254).

NUNS' FORFEITURE (*NISSAGGIYA*) 8

Bi-NP 8.1.1
BD 3.233

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns dwelling in cells¹ belonging to a certain guild were going short of conje. Then that guild, having made a voluntary collection for conje for the nuns, having laid aside what was necessary in a certain shop-keeper's house, having approached the nuns, spoke thus: "Ladies, in such and such a shopkeeper's house what is necessary for conje is laid aside. Having had husked rice brought from there, having had the conje boiled, make use of it."

The nuns, having got medicine in exchange for what was necessary, made use of it. Then that guild, having found out ... spread it about, saying: "How can these nuns get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to a company²?"

"Is it true, as is said, monks, that nuns got something in exchange ... belonging to a company?"

"It is true, lord."

Vin 4.253

The enlightened one, the lord, rebuked them, saying: "Monks,

¹ *pariveṇavāsikā*. They were not a complete Order, merely a number of nuns.

² *mahājanikena*. *Mahājana* usually means "people, a crowd, the populace." Here it does not mean the guild regarded as a company, but the nuns for whom the conje was collected. The word is explained in the Old Commentary, and at Vin-a 918 by *gaṇa*, the technical term for "group" (two to four monks or nuns). This rule is in contrast on the one hand to Bu-NP 6 and Bu-NP 7, which speak of *saṅghikena*, belonging to an Order; and on the other to Bu-NP 10, which speaks of belonging to an individual, *puggalikenā*. It is because of this frequent triad, *saṅgha*, *gaṇa*, *puggala* (= *ekā bhikkhunī*) that *mahājana* must here be taken as equivalent to *gaṇa*, group, in its technical and monastic meaning.

how can nuns get something in exchange ... belonging to a company?
It is not, monks, for pleasing those who are not (yet) pleased ... this
rule of training:

BD 3.234

“Whatever nun should get something in exchange for what
was necessary (and) appointed for another thing, destined for
another thing, belonging to a company, there is an offence of ex-
piation involving forfeiture.”

Whatever means: ... nun is to be understood in this case.

Bi-NP 8.2.1

**For what was necessary (and) appointed for another thing,
destined for another thing** means: for what was given for another
thing.

Belonging to a company means: it is for a group, not for an
Order, not for one nun.

Should get something in exchange means: ... (see [Bi-NP 6.2.1–
Bi-NP 6.2.3](#). *Instead of* belonging to an Order *read* belonging to a
company) ... if she is the first wrong-doer.

NUNS' FORFEITURE (*NISSAGGIYA*) 9

Bi-NP 9.1.1
BD 3.235

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns dwelling in cells belonging to a certain guild ... (see **Bi-NP 8.1**) ... "... make use of it." And the nuns, although having themselves asked for what was necessary, yet having got medicine in exchange, made use of it. Then that guild, having found out ... (see **Bi-NP 8.1**. After belonging to a company *insert* (and) that they themselves asked for) ... "... this rule of training:

"Whatever nun should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to a company, (and) that she herself asked for, there is an offence of expiation involving forfeiture."

Bi-NP 9.2.1

Whatever means: ... nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing ... Belonging to a company ... That she herself asked for means: oneself having asked for.

Should get something in exchange means: ... (see **Bi-NP 6.2.1–Bi-NP 6.2.3**. Instead of belonging to an Order *read* belonging to a company, (and) that she herself asked for)

Vin 4.254

... if she is the first wrong-doer.

NUNS' FORFEITURE (*NISSAGGIYA*) 10

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned, she was a repeater, she was wise, she was skilled in giving *dhamma*-talk. Many people visited the nun Thullanandā. Now at that time the nun Thullanandā's cell was falling to pieces.¹ People spoke thus to the nun Thullanandā: "Why is this cell of yours, lady, falling to pieces?"

Bi-NP 10.1.1
BD 3.236

"Sirs, there are neither benefactors, nor are there workmen."

Then these people, having made a voluntary collection for the nun Thullanandā's cell, gave what was necessary to the nun Thullanandā. And the nun Thullanandā, although having herself asked for what was necessary, yet having got medicine in exchange, made use of it. The people, having found out ... spread it about, saying: "How can the lady Thullanandā get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to an individual, (and) that she herself asked for?"

...

"Is it true, as is said, monks, that the nun Thullanandā ... (and) that she herself asked for?"

"It is true, lord."

The enlightened one, the lord rebuked them, saying:

"How, monks, can the nun Thullanandā ... (and) that she herself asked for? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should get something in exchange for what was necessary (and) appointed for another thing, destined for

BD 3.237

¹ *udriyati*.

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another thing, belonging to an individual, (and) that she herself asked for, there is an offence of expiation involving forfeiture.”

Bi-NP 10.2.1

Whatever means: ... nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing... Belonging to an individual means: it is for one nun, not for an Order, not for a group.

That she herself asked for means: oneself having asked for.

Should get something in exchange means: ... (*as above, Bi-NP 6.2.1; read constantly* belonging to an individual, (and) that she herself asked for.)

Vin 4.255

... if she is the first wrong-doer.

NUNS' FORFEITURE (*NISSAGGIYA*) 11

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned, she was a repeater, she was wise, she was skilled in giving *dhamma*-talk.¹ Then King Pasenadi of Kosala having, in the cold weather, put on a costly woollen garment, approached the nun Thullanandā; having approached, having greeted the nun Thullanandā, he sat down at a respectful distance. As he was sitting down at a respectful distance, the nun Thullanandā roused ... gladdened King Pasenadi of Kosala with *dhamma*-talk. Then King Pasenadi of Kosala, having been roused ... gladdened with *dhamma*-talk by the nun Thullanandā, spoke thus to the nun Thullanandā: "Do let me know, lady, what would be of use (to you)."²

Bi-NP 11.1.1
BD 3.238

"If, Sire, you are desirous of giving (something) to me, give me this woollen garment."

Then King Pasenadi of Kosala, having given the woollen garment to the nun Thullanandā, having risen from his seat, having greeted the nun Thullanandā, departed keeping his right side towards her. People looked down upon, criticised, spread it about, saying:

"These nuns have great desires, they are not contented. How can they ask the king for a woollen garment?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā ask the king for a woollen garment?" ...

"Is it true, as is said, monks, that the nun Thullanandā asked the king for a woollen garment?"

¹ As in Bu-NP 10, Bu-Pc 33. Cf. Pasenadi's interview with the nun Khemā at SN iv.374.

² Cf. BD 1.222 = BD 2.43 for same expression.

BD 3.239

“It is true, lord.”

The enlightened one, the lord rebuked them, saying:

“How, monks, can the nun Thullanandā ask the king for a woollen garment? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“If a nun is bargaining for¹ a heavy cloth,² she may bargain for one (worth) at most four “bronzes.”³ If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture.”

Bi-NP 11.2.1

A heavy cloth means: whatever is a cloth for the cold weather.

Is bargaining for means: is asking for.

Vin 4.256

She may bargain for one (worth) at most four bronzes means: she may bargain for one worth sixteen *kaḥāpaṇas*.

If she should bargain for one (worth) more than that means: if she asks for one (worth) more than that, in the request there is an offence of wrong-doing. It is to be forfeited on acquisition. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: ‘Ladies, this heavy cloth (worth) at most more than four “bronzes,” bargained for by me, is to be forfeited. I forfeit

BD 3.240

¹ *cetāpentiyā*, explained in Old Commentary, as *viññāpentiyā*, asking for, as at Vin 3.246 (BD 2.121). *Cetāpeti* is usually “to get in exchange,” see BD 2.54f., BD 2.120, and above Bu-NP 7–Bu-NP 10. Here Thullanandā certainly gets the cloth in exchange for her teaching. But, since for us, “to get in exchange “usually means the changing hands of tangible objects, I have thought it best, in order to avoid this implication, to use “to bargain.” Moreover, *cetāpeti* is not really synonymous with *viññāpeti*, although it may be said to contain, as does “to bargain,” this meaning.

² *garupāvuraṇa*. ³ *kaṁsa*. As RHYS DAVIDS states, *Ancient Coins and Measures of Ceylon*, p. 7, this “as a measure of value is only found in this passage.” Here, according to the Old Commentary, four “bronzes” are worth sixteen *kaḥāpaṇas*; and so, as Buddhaghosa says, Vin-a 919, “here a *kaṁsa* is (worth) four *kaḥāpaṇas*”; and cf. *Kankhāvitaraṇī* (Simon Hewavitarne Bequest), p. 172, and Moggallāna, *Abhidhānappadīpikā* 905. The value being so small, Rhys Davids is against the notion that the *kaṁsa* was a bronze or brass cup, plate or vessel. It may possibly have been a bronze weight such as those used until recently in Burma. There is no commentarial support for Childers’ view that *kaṁsa* is “a coin,” or for Böhtlingroth’s that it is an equivalent of *āḍhaka* (Pali, *āḷhaka*).

NUNS' FORFEITURE (NISSAGGIYA) 11

it to the Order' ... "... the Order should give back ... let them give back ... I will give back this (heavy cloth) to the lady."

If she thinks that it is (worth) more when it is (worth) more than four "bronzes" (and) bargains for it, there is an offence of expiation involving forfeiture. If she is in doubt as to whether it is (worth) more than four "bronzes" ... If she thinks that it is (worth) less when it is (worth) more than four "bronzes" (and) bargains for it, there is an offence of expiation involving forfeiture. If she thinks that it is (worth) more when it is (worth) less than four "bronzes," there is an offence of wrong-doing. If she is in doubt as to whether it is (worth) less than four "bronzes," there is an offence of wrong-doing. If she thinks that it is (worth) less when it is (worth) less than four "bronzes," there is no offence.

Bi-NP 11.2.2

There is no offence if she bargains for one (worth) at most four "bronzes"; if she bargains for one (worth) at most less than four "bronzes"; if they belong to relations; if they are offered; if it is for another; if it is by means of her own property; if she bargains for something of small value while (the other person) desires to bargain for something costly¹; if she is mad, if she is the first wrong-doer.

Bi-NP 11.2.3

¹ Cf. Vin 3.217 (BD 2.57) and where *cetāpeti* is in sense of "to get in exchange" rather than "to bargain."

NUNS' FORFEITURE (*NISSAGGIYA*) 12

Bi-NP 12.1.1 ... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.241 at that time the nun Thullanandā was very learned ... (see Bi-NP 11.1.
Instead of in the cold weather *read* in the hot weather; *instead of*
woollen garment *read* linen garment) ... "... this rule of training:
"If a nun is bargaining for a light cloth,¹ she may bargain for
one (worth) at most two and a half 'bronzes.' If she should bar-
gain for one (worth) more than that, there is an offence of expia-
tion involving forfeiture."

Bi-NP 12.2.1 **Light cloth** means: whatever is a cloth for the hot weather.
Is bargaining for means: is asking for.
She may bargain for one (worth) at most two and a half
"bronzes" means: she may bargain for one worth ten *kahāpaṇas*.
If she should bargain for one (worth) more than that means:
... (see Bi-NP 11.2. *Read* a light cloth (worth) at most more than two
and a half "bronzes," more than two and a half "bronzes," less than
two and a half "bronzes") ... there is no offence.

Bi-NP 12.2.2 There is no offence if she bargains for one (worth) at most two
and a half "bronzes"; if she bargains for one (worth) at most less than
two and a half "bronzes"; ... if she is the first wrong-doer.

Bi-NP 12.3.1
¹ *lahupāvuraṇa*.

NUNS' FORFEITURE (NISSAGGIYA) 12

Recited, ladies, are the thirty rules¹ for offences of expiation involving forfeiture. Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter; therefore are they silent. Thus do I understand this. BD 3.242

Told are the thirty offences of expiation involving forfeiture

Vin 4.258

¹ Buddhaghosa at Vin-a 919 says that eighteen (*Nissaggiya Pācittiya*) rules of training are laid down for both sides, that is for monks and nuns alike. As these have appeared already in the Mahāvibhaṅga, only twelve additional ones need to be included in the Bhikkhunī-Pātimokkha to bring the total of *Nissaggiyas* for nuns up to thirty. See [BD 3, Introduction, p. xxxvii](#).

NUNS' EXPIATION (PĀCITTIYA) 1

Bj-Pc 1.1.1
BD 3.243

These hundred and sixty-six matters, ladies, that are offences of expiation come up for recitation.

At that time the enlightened one, the lord, was staying at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the Order of nuns was offered garlic by a certain lay-follower,¹ saying: "If these ladies need garlic, I (can supply them) with garlic."² And the keeper of the field was instructed (with the words): "If the nuns come, give two or three bundles³ to each nun." Now at that time there was a festival in Sāvattḥī; the garlic was used up as soon as it was brought in.⁴ The nuns, having approached that lay-follower, spoke thus: "Sir, we have need of garlic." He said: "There is none, ladies; the garlic is used up as soon as it is brought in; go to the field." The nun Thullanandā, having gone to the field, not knowing moderation, had much garlic taken away. The keeper of the field looked down upon, criticised, spread it about, saying: "How can these nuns, not knowing moderation, have much garlic taken away?" Nuns heard that keeper of the field who ... spread it about. Those who were modest nuns ... spread it about, saying:

BD 3.244

"How can the lady Thullanandā, not knowing moderation, have much garlic taken away?" ...

¹ Ja no.136 (Ja 1.474) is based on this story. ² Cf. Vin 3.244 (BD 2.118). ³ (This footnote proved troublesome to typeset due to its length, so it has been moved to an appendix with other long notes on page 2914.) ⁴ See *Pali-English Dictionary* under *yathābhatāri*. Ja 1.475 makes out that the nuns went to the lay-follower's house where the garlic had been brought from the field. This would explain his injunction to them to go to the field.

NUNS' EXPIATION (PĀCITTIYA) 1

“Is it true, as is said, monks, that the nun Thullanandā, not knowing moderation, had much garlic taken away?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā, not knowing moderation, have much garlic taken away? It is not, monks, for pleasing those who are not (yet) pleased ...” and having given reasoned talk, he addressed the monks, saying:

“Formerly, monks, the nun Thullanandā was the wife of a certain brahmin and there were three daughters, Nandā, Nandavatī, Sundarīnandā.¹ Then, monks, that brahmin, having passed away, was born in the womb of a certain goose² and his feathers were made all of gold. He gave a feather one by one to these. Then, monks, the nun Thullanandā, saying: ‘This goose is giving us a feather one by one,’ having taken hold of that king of the geese, plucked him. His feathers, on growing again, turned out white. So at that time, monks, the nun Thullanandā lost the gold through too much greed; now she will lose the garlic.”

Vin 4.259

“One should be pleased with what is received,
for too much greed is bad.
By taking hold of the king of the geese,
one may lose the gold.”

Then the lord having in many a figure rebuked the nun Thullanandā for her difficulty in maintaining herself ...” ... And thus, monks, the nuns should set forth this rule of training:

BD 3.245

“Whatever nun should eat garlic, there is an offence of expiation.”³

¹ Cf. Vin 4.211 where these appear as the sisters of Thullanandā. ² *hamsa*, or swan; “mallard” at Jātaka translation 1.293. ³ Ja 1.476 points out that this prohibition, affecting all the nuns, is due to Thullanandā’s greed. At Vin 2.140 it is made a *dukkaṭa* offence for monks to eat garlic; nor should Jain monks accept it (*Āyāraṅgasutta* 2 1, 8.13).

Bi-Pc.1.2.1

Whatever means: ... nun is to be understood in this case.

Garlic means: it is called the Magadha (plant).¹

If she says, 'I will eat,' and accepts, there is an offence of wrong-doing. For every mouthful there is an offence of expiation.

Bi-Pc.1.2.2

If she thinks that it is garlic when it is garlic (and) eats, there is an offence of expiation. If she is in doubt as to whether it is garlic ... If she thinks that it is not garlic when it is garlic (and) eats, there is an offence of expiation. If she thinks that it is garlic when it is not garlic (and) eats, there is an offence of wrong-doing. If she is in doubt as to whether it is not garlic (and) eats, there is an offence of wrong-doing. If she thinks that it is not garlic when it is not garlic (and) eats, there is no offence.

Bi-Pc.1.2.3

BD 3.246

There is no offence if it is an onion, if it is a beetroot,² if it is yellow myrobalan,³ if it is bow-garlic,⁴ if it is in a concoction of broth,⁵ in a concoction of meat, in a concoction of oil; if it is in a salad⁶; if it is in a tit-bit⁷; if she is mad, if she is the first wrong-doer.

¹ Vin-a 920 says that *māgadhaka* means that here it is a synonym for "garlic," for it is the garlic grown in the kingdom of Magadha. ² *bhāñjanaka*. This, as a vegetable, is not given in *Pali-English Dictionary*. "Beetroot" is guess-work, based on remark at Vin-a 920 that it is red in colour. This, however, may suggest radish. Vin-a 920 also says that it has two bulbs (*miñja*); in this Vin-a resembles other early commentaries, which it cites. ³ *haritaka*. According to *Pali-English Dictionary* this is *Terminalia citrina* or *chebula*. Vin-a 920 says that it is the colour of vegetables (or greens) and has three "bulbs," or, according to another early commentary, one. Atthasālinī 320 uses *haritaka* in definition of *kasāva*, an astringent decoction made from plants. At *Vin 1.201* the fruit is allowed as a medicine. ⁴ *cāpalasuṇa*. Vin-a 920 says it has no bulb but only sprouts; cf. the bulbless onion, *Allium fistulosum*, grown for its leafy tops; and cf. another botanical name, *cāpa-paṭa* (Sanskrit), the tree *Buchanania lalifolia*. ⁵ This and the two following occur at *Vin 4.110*. They could contain the Magadha garlic. ⁶ *sālave*. Vin-a 920 says there is no offence if it is in a "hot" salad, or salad of jujube-fruits and so on, *badarasālavādīsu*, or if it is among astringent vegetables, *ambilasākādīsu*. Cf. *BD 2.316, n. 2*; Vin-a 817; Atthasālinī 320. ⁷ *uttaribhaṅga*, or dainties; cf. *BD 1.275, n. 5*.

NUNS' EXPIATION (PĀCITTIYA) 2

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns, having let the hair of the body grow, bathed naked together with prostitutes at the same ford of the river Aciravatī.¹ The prostitutes ... spread it about, saying: "How can these nuns let the hair of the body grow, like women householders who enjoy pleasures of the senses?" Nuns heard these prostitutes who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns let the hair of the body grow?" ...

Bi-Pc 2.1.1
BD 3.247

Vin 4.260

"Is it true, as is said, monks, that the group of six nuns let the hair of the body grow?"

"It is true, lord."

The enlightened one, the lord, rebuked them saying:

"How, monks, can the group of six nuns let the hair of the body grow? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should let the hair of the body grow, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 2.2.1

Hair of the body means: under both armpits and on the private parts.

Should let grow means: if she lets one hair grow, there is an offence of expiation. If she lets many hairs grow, there is an offence of expiation.

¹ Cf. Vin 1.293; Vin 4.278.

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There is no offence if it is because of illness, if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (PĀCITTIYA) 3

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time two nuns, tormented by dissatisfaction, having entered an inner room, slapped with the palms of the hands. Nuns, having run up at the sound of this noise, spoke thus to these nuns: "Why do you, ladies, misbehave with a man?" Saying: "Ladies, we are not misbehaving with a man," they told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can these nuns slap with the palms of the hands?" ...

Bi-Pc 3.1.1
BD 3.248

"Is it true, as is said, monks, that nuns slapped with the palms of the hands?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns slap with the palms of the hands? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"In slapping with the palms of the hands, there is an offence of expiation."¹

Vin 4.261

Slapping with the palms of the hands means: if she, enjoying the contact, gives a blow to the private parts even with a lotus leaf,² there is an offence of expiation.

Bi-Pc 3.2.1

¹ On these "brief Pācittiyas" (cf. also the next), see [BD 2, Introduction, p. xxxiv](#).

² Cf. the same expression at [Vin 4.146](#) in definition of "should give a blow," and at [Vin 4.147](#) in definition of "should raise the palm of the hand."

THE BOOK OF THE DISCIPLINE

There is no offence if it is because of illness, if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (*PĀCITTIYA*) 4

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain woman who had formerly been a king's concubine, had gone forth among the nuns. A certain nun, tormented by dissatisfaction, approached this nun, and having approached, she spoke thus to this nun: "The king, lady, constantly came to see you. How did you manage?"

Bi-Pc 4.1.1
BD 3.249

"By means of an application of lac, lady."

"What is this application of lac, lady?"

Then this nun showed an application of lac to that nun. Then that nun, having taken the application of lac, having forgotten to wash it, put it to one side. The nuns, having seen it surrounded by flies, spoke thus: "Whose doing is this?" She spoke thus: "It is my doing." Those who were modest nuns ... spread it about, saying: "How can a nun take an application of lac?" ...

"Is it true, as is said, monks, that a nun took an application of lac?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun take an application of lac? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"In an application of lac, there is an offence of expiation."

Application of lac means: it is made of lac, made of wood, made of flour, made of clay.

Bi-Pc 4.2.1

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Should take¹ means: if she, enjoying the contact, makes even a lotus-leaf enter the private parts, there is an offence of expiation.

There is no offence if it is because of illness, if she is mad, if she is the first wrong-doer.

Vin 4.262

¹ Note that a word is here defined which does not come into the rule, and that this, as it stands, is one of the “brief *Pācittiyas*.”

NUNS' EXPIATION (*PĀCITTIYA*) 5

... among the Sakyans at Kapilavatthu in the Banyan monastery. Then Mahāpajāpatī the Gotamid approached the lord; having approached, having greeted the lord, she stood to windward, saying: “Lord, the women smell nasty.” Then the lord, saying: “Then let the nuns take an ablution with water,” roused ... delighted Mahāpajāpatī the Gotamid with *dhamma*-talk. Then Mahāpajāpatī the Gotamid, having been roused ... delighted with *dhamma*-talk by the lord, having greeted the lord, departed keeping her right side towards him. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “I allow, monks, an ablution with water for the nuns.”

Bi-Pc 5.1.1
BD 3.250

Now at that time a certain nun, saying: “An ablution with water is allowed by the lord,” taking a very deep ablution with water, got a sore on her private parts. Then this nun told this matter to the nuns. Those who were modest nuns ... spread it about, saying: “How can this nun take a very deep ablution with water?” ...

Bi-Pc 5.1.2

“Is it true, as is said, monks, that a nun took a very deep ablution with water?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can a nun take a very deep ablution with water? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“If a nun is taking an ablution with water, she may take at

most (a measure of) two finger-joints. For whoever exceeds this, there is an offence of expiation.”

Bi-Pc 5.2.1

Ablution with water means: it is called washing the private parts.

BD 3.251

Is taking means: is washing.

She may take at most (a measure of) two finger-joints means: she may take at most (a measure of) two joints of two fingers.

For whoever exceeds this means: if she, enjoying the contact, exceeds by even a hair's breadth, there is an offence of expiation.

Bi-Pc 5.2.2

If she thinks that it is more when it is more than (a measure of) two finger-joints (and) takes it,¹ there is an offence of expiation. If she is in doubt as to whether it is more than (a measure of) two finger-joints ... If she thinks that it is less when it is more than (a measure of) two finger-joints (and) takes it, there is an offence of expiation. If she thinks that it is more when it is less than (a measure of) two finger-joints, there is an offence of wrong-doing. If she is in doubt as to whether it is less than (a measure of) two finger-joints, there is an offence of wrong-doing. If she thinks that it is less when it is less than (a measure of) two finger-joints, there is no offence.

Vin 4.263

Bi-Pc 5.2.3

There is no offence if she takes at most (a measure of) two finger-joints; if she takes less than at most (a measure of) two finger-joints; if it is because of illness; if she is mad, if she is the first wrong-doer.

¹ I.e., the ablution.

NUNS' EXPIATION (PĀCITTIYA) 6

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Ārohanta, a chief minister,¹ had gone forth among the monks (and) his former wife had gone forth among the nuns. Now at that time that monk participated in a meal in the presence of that nun. Then that nun enticed² that monk, standing near him with drinking water and with a fan as he was eating.³ Then that monk upbraided that nun, saying: "Do not, sister, do this, it is not allowable."

Bi-Pc 6.1.1
BD 3.252

"Formerly you did this and that to me, now you do not put up with this much," and having thrown down the drinking cup on his head, she struck him with the fan. Those who were modest nuns ... spread it about, saying:

"How can this nun strike a monk?' ...

"Is it true, as is said, monks, that a nun struck a monk?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun strike a monk? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should stand with drinking water or with a fan close to a monk while he is eating, there is an offence of expiation."

BD 3.253

¹ Mentioned, I think, nowhere but here. ² *accāvadati*; in sense of "to talk down," at [Vin 4.224](#). Here, according to [Vin-a 922](#), she spoke to him as though they were still leading the household life, saying that she used to stand close to him thus while he ate. Note that nuns had access to the monks quarters. ³ *bhuñjati* is the verb used for partaking of soft foods, those which constitute the five kinds of meals (see [Vin 4.83](#)) referred to below. To stand close to a monk eating solid food is a *dukkata* offence (below).

Bi-Pc 6.2.1

Whatever means: ... nun is to be understood in this case.

To a monk means: to one who is ordained.

Is eating means: is eating any one meal of the five (kinds of) meals.¹

Drinking water means: whatever is drinkable.²

Fans means: whatever is a fan.³

Should stand close means: if she stands within a reach of the hand, there is an offence of expiation.

Vin 4.264

Bi-Pc 6.2.2

If she thinks that he is ordained when he is ordained (and) stands close with drinking water or with a fan, there is an offence of expiation. If she is in doubt as to whether he is ordained ... If she thinks that he is not ordained when he is ordained ... there is an offence of expiation. If she stands close having left a reach of the hand, there is an offence of wrong-doing. If she stands close while he is eating solid food, there is an offence of wrong-doing. If she stands close to one who is not ordained, there is an offence of wrong-doing. If she thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If she thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.⁴

Bi-Pc 6.2.3

BD 3.254

There is no offence if she gives⁵; if she causes (another) to give; if she commands one who is not ordained⁶; if she is mad, if she is the first wrong-doer.

¹ See Vin 4.83. ² For *pāniya*, drinking water, also has this meaning of a beverage. Vin-a 922 says that it may be pure water, or buttermilk, curds, milk and so on.

³ *vidhūpana* ... *vījanī*, Vin-a 922 saying, “even the corner of a robe.” *Vidhūpana* allowed to monks at Vin 2.130. Vv-a 147 calls it *caturassavījanī*, a four-cornered *vījanī*. Three kinds of *vījanī* allowed at Vin 2.130, in addition to the “mosquito-fan,” *makasavījanī*. *Vinaya Texts* iii.131f. translates as both fan and fly-whisk. ⁴ Cf. previous clause but two. ⁵ I.e., the curry or water to the monk to drink, or the fan for him to fan himself with, Vin-a 922. ⁶ Vin-a 922, if she commands a novice to stand near a monk (and minister to him as he is eating), there is no offence.

NUNS' EXPIATION (PĀCITTIYA) 7

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns, having had raw grain asked for at harvest time, carried it towards the town. (Those) at the gateway, saying: "Ladies, give a portion," having obstructed (them) let (them) go. Then these nuns, having gone to a dwelling,¹ told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can these nuns have raw grain asked for?" ...

Bi-Pc 7.1.1
BD 3.255

"Is it true, as is said, monks, that the nuns had raw grain asked for?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns have raw grain asked for? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having asked for raw grain or having had it asked for, or having roasted it or having caused it to be roasted, or having pounded it or having caused it to be pounded, or having cooked it or having caused it to be cooked, should eat it, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 7.2.1

Raw grain means: rice, paddy, barley, wheat, millet, beans, rye.²

Having asked for means: oneself having asked for.

Having had asked for means: having caused another to ask for.

Having roasted means: oneself having roasted.

BD 3.256

¹ Probably meaning a nunnery. ² See BD 1.83, n. 4.

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Having caused to be roasted means: having caused another to roast.

Having pounded means: ... Having caused to be pounded means ...

Having cooked means: ... Having caused to be cooked means: having caused another to cook.

Vin 4.265 If she says, "I will eat it" (and) accepts it, there is an offence of wrong-doing. For every mouthful, there is an offence of expiation.

Bi-Pc 7.2.2

There is no offence if it is because of illness, if she has pulses¹ asked for; if she is mad, if she is the first wrong-doer.

¹ *aparaṇṇa*, or vegetables, or prepared cereals; cf. below, [BD 3.259](#).

NUNS' EXPIATION (*PĀCITTIYA*) 8

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain brahmin who earned (his keep) as a hireling of a king,¹ saying, "I will ask for wages as before," having washed his head, went along beside a nunnery to the royal court. A certain nun, having relieved herself in a receptacle, in throwing it away over a wall, let it fall² on that brahmin's head. Then that brahmin ... spread it about, saying: "These shaven-headed strumpets are not true recluses.³ How can they let a pot fall on my head? I will set fire to their dwelling," and having taken up a fire-brand, he entered the dwelling. A certain lay follower as he was going out from the dwelling saw that brahmin who, having taken up the fire-brand, was entering the dwelling. Seeing him, he spoke thus to that brahmin: "Why do you, good sir, having taken up a fire-brand, enter the dwelling?"

Bi-Pc 8.1.1
BD 3.257

"Good sir, these shaven-headed strumpets let a pot fall on my head. I will set fire to their dwelling."

"Go away, good brahmin, this is auspicious; you will receive a thousand, and this is (your) wage." Then that brahmin, having washed his head, having gone to the royal court, received a thousand, and this was the wage. Then that lay follower, having entered the dwelling, having told this matter to the nuns, scolded them. Those who were modest nuns ... spread it about, saying: "How can these nuns throw out excrement over a wall?" ...

Is it true, as is said, monks, that nuns threw out excrement over a wall?"

¹ *nibbitt̥harājabhaṭa*. Cf. Snp 25. ² *āsumbhi*. Cf. above, BD 3.252. ³ Cf. above, BD 3.178, below, BD 3.275.

BD 3.258 “It is true, lord.”
 The enlightened one, the lord, rebuked them, saying:
 “How, monks, can nuns ... over a wall? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:
“Whatever nun should throw out or should cause (another) to throw out excrement or urine or rubbish or remains of food over a wall or over a fence, there is an offence of expiation.”

Vin 4.266

Bi-Pc 8.2.1

Whatever means: ... nun is to be understood in this case.
Excrement means: it is called faeces.
Urine means: it is called water.
Rubbish means: it is called sweepings.
Remains of food means: odd bits or bones or impure water.¹
Wall means: there are three (kinds of) walls, a wall of bricks, a wall of stones, a wall of wood.
Fence means: there are three (kinds of) fences, a fence of bricks, a fence of stones, a fence of wood.
Over a wall means: beyond a wall.
Over a fence means: beyond a fence.
Should throw out means: if she herself throws out, there is an offence of expiation.
Should cause (another) to throw out means: if she commands another, there is an offence of expiation. When once commanded, if she throws out many times, there is an offence of expiation.

Bi-Pc 8.2.2

There is no offence if she throws out having looked over; if she throws out into what is not a track²; if she is mad, if she is the first wrong-doer.

¹ This list occurs at Vin 2.115, monks there being forbidden to take these things out in their bowls, as though they were waste-tubs. ² *avalañje*—i.e., presumably meaning into a place where no one is likely to pass, *avalañja* meaning “impassable, out of use” (*Critical Pali Dictionary*), and *valañja*, meaning a “track” (*Pali-English Dictionary*). Commentary is of no help.

NUNS' EXPIATION (PĀCITTIYA) 9

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain brahmin's cornfield was beside a nunnery. The nuns threw out excrement and urine and rubbish and remains of food into the field. Then that brahmin ... spread it about, saying: "How can the nuns despoil our cornfield?"¹ Nuns heard that brahmin who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can nuns throw out excrement ... and the remains of food on to the crops?"² ...

Bi-Pc 9.1.1
BD 3.259

"Is it true, as is said, monks, that nuns threw out ... on to the crops?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns throw out ... on to the crops? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should throw out or should cause (another) to throw out excrement or urine or rubbish or the remains of food on to the crops, there is an offence of expiation."³

Whatever means: ... nun is to be understood in this case.

Bi-Pc 9.2.1

Excrement means: (see [Bi-Pc 8.2.1](#)) ... or impure water.

Vin 4.267

Crops means: grain and pulses⁴ planted as food for the use of human beings.

BD 3.260

¹ Cf. [Vin 4.47](#) ([BD 2.257](#)). ² *harita*. Cf. [Vin 4.48](#). ³ Cf. [Bu-Sk 74](#). ⁴ *aparaṇṇa*. Cf. [BD 3.256](#), above. This definition of "crops" = [Vin 4.48](#).

Should throw out means: if she herself throws out, there is an offence of expiation.

Should cause (another) to throw out means: ... (see [Bi-Pc 8.2.1](#)) ... offence of expiation.

Bi-Pc 9.2.2

If she thinks that they are crops when they are crops (and) throws out or causes (another) to throw out, there is an offence of expiation. If she is in doubt as to whether they are crops ... If she thinks that they are not crops when they are crops ... offence of expiation. If she thinks that they are crops when they are not crops, there is an offence of wrong-doing. If she is in doubt as to whether they are not crops, there is an offence of wrong-doing. If she thinks that they are not crops when they are not crops, there is no offence.

Bi-Pc 9.2.3

There is no offence if she throws out having looked round; if she throws out on to the edges of a field; if she throws out having asked the owner (for permission) and having obtained the permission¹; if she is mad, if she is the first wrong-doer.

¹ *āpucchitvā apalokelvā*. Cf. above, [BD 3.184](#).

NUNS' EXPIATION (*PĀCITTIYA*) 10

... in Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Bi-Pc 10.1.1
Now at that time there was a festival on a mountain-top in Rājagaha.¹ BD 3.261
The group of six nuns went to see the festival on the mountain-top.
People ... spread it about saying: "How can nuns come to see dancing
and singing and music, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about.
Those who were modest nuns ... spread it about, saying: "How can the group of six nuns go to see ... music?" ...

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can the group of six nuns go to see ... music? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should go to see dancing or singing or music, there is an offence of expiation."²

Whatever means: ... nun is to be understood in this case. Bi-Pc 10.2.1

Dancing means: whatever is dancing.³

Singing means: whatever is singing.⁴

Music means: whatever is music.⁵

¹ Cf. Vin 4.85 (BD 2.335 and note.) ² Made into a *dukkāṭa* for monks at Vin 2.108.

³ Vin-a 925 says that if dancers and so on dance, or drunkards, and even peacocks, parrots and monkeys, all this is dancing. ⁴ Vin-a 925 says what is connected

with the utter waning of the noble ones, or the singing on festive occasions, or the singing of dhamma-repeaters if they are monks lacking in restraint, all this is singing. Cf. Vin 2.108. ⁵ This may be music got by playing on a thong or the string of a lute or the music of the pitcher-drum and even of the water-drum, Vin-a 925.

Vin 4.268
BD 3.262

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If she goes to see, there is an offence of wrong-doing. Standing where she sees or hears, there is an offence of expiation. If having left the region of sight, she sees or hears again, there is an offence of expiation. If she goes to see one or the other, there is an offence of wrong-doing. Standing where she sees or hears, there is an offence of expiation. If having left the region of sight, she sees or hears again, there is an offence of expiation.¹

Bi-Pc 10.2.2

There is no offence if, standing in a monastery, she sees or hears; if, having come to where nuns are resting or sitting down or lying down, they dance or sing or play music; if, going along a path, she sees or hears; if, having gone as there is something to be done,² she sees or hears; if there are accidents; if she is mad, if she is the first wrong-doer.

The First Division: that on garlic

¹ Cf. Vin 4.108 (BD 2.380). ² Vin-a 926 says that if she has gone for ticket-food, or because there is anything else to be done, there is no offence.

NUNS' EXPIATION (*PĀCITTIYA*) 11

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a man, a relative¹ of a nun who was a pupil of Bhaddā Kāpilānī,² set out from a village for Sāvattthī on some business. Then that nun stood together with and further talked with that man, the one with the other, in the dark of the night when there was no light. Those who were modest nuns ... spread it about, saying: "How can this nun stand together with and further talk with a man, the one with the other, in the dark of the night when there is no light?" ...

Bi-Pc 11.1.1
BD 3.263

"Is it true, as is said, monks, that a nun ... when there was no light?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun ... when there was no light? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should stand together with or should talk with³ a man, the one with the other, in the dark of the night when there is no light, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 11.2.1

In the dark of the night means: after the sun has gone down.⁴

When there is no light means: when it is dark.⁵

Vin 4.269
BD 3.264

¹ Fact that he was a relative did not mitigate the offence. ² Mentioned at [Vin 4.227](#), [Vin 4.269](#), [Vin 4.290](#), [Vin 4.292](#). ³ Vin-a 926 "about worldly life." ⁴ Same phrase used in definition of *atthamgate suriye*, "after sunset," at [Vin 4.55](#) ([BD 2.275](#)).
⁵ *anāloke*.

THE BOOK OF THE DISCIPLINE

Man means: a human man, not a *yakkha*, not a departed one, not an animal; one who is learned, competent to stand, to talk.

Together with means: together.¹

The one with the other means: there is a man as well as a nun.²

Should stand together with means: if she stands within a reach of a man's hand, there is an offence of expiation.

Or should talk with means: if she talks, standing within a reach of a man's hand, there is an offence of expiation. If she stands or talks, having left (the space of) a reach of the hand,³ there is an offence of wrong-doing. If she stands together with or talks with a *yakkha* or a departed one or a eunuch or an animal in human form, there is an offence of wrong-doing.

Bi-Pc.11.2.2

There is no offence if some learned friend comes to be (present); if she, not wishing for a private place, stands or talks thinking about something else⁴; if she is mad, if she is the first wrong-doer.

¹ Cf. Vin 4.68 (BD 2.301). ² Cf. Vin 4.68 (BD 2.301). ³ Cf. Vin 4.95. ⁴ Cf. Vin 4.69, Vin 4.97 (BD 2.301, BD 2.358f.) and BD 3.268, below.

NUNS' EXPIATION (*PĀCITTIYA*) 12

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a man, a relative of a nun who was a pupil of Bhaddā Kāpilānī,¹ set out from a village for Sāvattḥī on some business. Then that nun, thinking: "It is forbidden by the lord to stand together with (or) talk with a man, the one with the other, in the dark of the night when there is no light,"² stood together with and talked with that very man, the one with the other, in a secluded place. Those who were modest nuns ... (Bi-Pc 11.1. *Instead of* in the dark of the night when there is no light *read* in a secluded place) ... "... this rule of training:

Bi-Pc 12.1.1
BD 3.265

"Whatever nun should stand together with or should talk with a man, the one with the other, in a secluded place, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.,

Bi-Pc 12.2.1

A secluded place means: it is secluded by a wall built of wattle and daub or by a door or by a screen or by a screen wall or by a tree or by a pillar or by a sack or it is secluded by anything whatever.³

Man means: a human man ... (Bi-Pc 11.2) ... if she is the first wrong-doer.

Vin 4.270

¹ See above, BD 3.263, for references. ² Nuns' Bi-Pc 11. ³ Cf. Vin 3.188, Vin 3.192 (BD 1.332, BD 1.337).

NUNS' EXPIATION (*PĀCITTIYA*) 13

Bi-Pc 13.1.1
BD 3.266

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a man, a relative of a nun who was a pupil of Bhaddā Kāpilānī,¹ set out from a village for Sāvattḥī on some business. Then that nun, thinking: "It is forbidden by the lord to stand together with (or) talk with a man, the one with the other, in a secluded place,"² stood together with and talked with that very man in an open place. Those who were modest nuns ... (Bi-Pc 11.1. *Instead of* in the dark of the night when there is no light *read* in an open place) ... "... this rule of training:

"Whatever nun should stand together with or should talk with a man, the one with the other, in an open place, there is an offence of expiation."

Bi-Pc 13.2.1

Whatever means: ... nun is to be understood in this case.

Open place means: what is not secluded by a wall built of wattle and daub ... or by a sack or what is not secluded by anything whatever.

Man means: a human man ... (Bi-Pc 11.2) ... if she is the first wrong-doer.

¹ See above, BD 3.263, for references. ² Nuns' Bi-Pc 12.

NUNS' EXPIATION (*PĀCITTIYA*) 14

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, stood together with and talked with a man, the one with the other, on a carriage road and in a cul-de-sac and at cross-roads,¹ and she whispered in his ear² and she dismissed the nun who was her companion. Those who were modest nuns ... spread it about, saying:

Bi-Pc 14.1.1
BD 3.267

“How can the lady Thullanandā stand together with ... at cross-roads, and whisper in his ear and dismiss the nun who is her companion?” ...

“Is it true, as is said, monks, that the nun Thullanandā stood together with ... and dismissed the nun who is her companion?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā stand together with ... and dismiss the nun who is her companion? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

Vin 4.271

“Whatever nun should stand together with or should talk with a man, the one with the other, on a carriage road or in a cul-de-sac or at cross-roads³ or should whisper in his ear or should dismiss the nun who is her companion, there is an offence of expiation.”

¹ These three words occur above, **BD 3.105** (**Vin 4.176**) in definition of “among the houses.” ² *nikaṇṇikam jappeti*. ³ Curiously translated by B.C. LAW, *History of Pali Literature* 1.74, in (12) “in the public street or cross roads where there are crows.”

Bi-Pc 14.2.1

BD 3.268 **Whatever** means: ... nun is to be understood in this case.
Carriage road means: it is called a carriage road.¹
Cul-de-sac means: they depart by that (way) by which they entered.
Cross-roads means: it is called a place where four roads meet.²
Man means: a human man, not a *yakkha*, not a departed one, not an animal; one who is learned, competent to stand, to talk.³
Together with means: together.⁴
The one with the other means: there is a man as well as a nun.⁵
Should stand together with means: ... offence of expiation.⁶
Or should talk with means: ... offence of expiation.⁷
Or should whisper in his ear means: if she talks close into a man's ear,⁸ there is an offence of expiation.
Or should dismiss the nun who is her companion means: if, desiring to indulge in bad habits, she then⁹ dismisses the nun who is her companion, there is an offence of wrong-doing.¹⁰ In leaving the region of sight or the region of hearing, there is an offence of wrong-doing. When she has left, there is an offence of expiation.¹¹ If she stands or talks, having left (the space of) a reach of the hand, there is an offence of wrong-doing.¹² If she stands together with or talks with a *yakkha* or a departed one or a eunuch or an animal in human form, there is an offence of wrong-doing.

Bi-Pc 14.2.2

BD 3.269

There is no offence if some learned friend comes to be (present); if, not wishing for a private place she stands or talks thinking about something else¹³; if, not wishing to indulge in bad habits, she dis-

¹ *rathiyā nāma racchā vuccati*. *Racchā* is a contracted form of *rathiyā*; it occurs at Vin 2.194, Vin 3.151; Ja 1.346, Ja 1.425, and in definition of *rathikā*, at Vin-a 886.
² *siṅghāṭako nāma caccaram vuccati*. Cf. explanation of *siṅghāṭaka* at Vin-a 886, quoted above, BD 3.105. The word *caccara* occurs at Vin 3.151 (BD 1.257); Mil 330; Ja 1.425. ³ =above, BD 3.264. ⁴ =above, BD 3.264. ⁵ =above, BD 3.264. ⁶ =above, BD 3.264. ⁷ =above, BD 3.264. ⁸ *upakaṇṇake*, or secretly; cf. Vin 2.99, Vin 4.20 (BD 2.203). ⁹ *pi*, which Oldenberg says, Vin 4.367, "we ought to expunge." ¹⁰ Cf. Vin 4.93 (BD 2.352) in definition of "should dismiss." ¹¹ Cf. Vin 4.93 (BD 2.352) in definition of "should dismiss." ¹² Cf. above, BD 3.264. ¹³ Cf. Vin 4.69, Vin 4.97 (BD 2.301, BD 2.358), BD 2.269 (above, BD 3.264).

NUNS' EXPIATION (*PĀCITTIYA*) 14

misses the nun who is her companion if there is something to be done¹; if she is mad, if she is the first wrong-doer.

¹ Cf. *Vin* 4.94 (BD 2.353). *Vin*-a 927 says on the above passage, "if it is for conveying ticket-food or for putting in order something badly arranged in the dwelling-place."

NUNS' EXPIATION (*PĀCITTIYA*) 15

Bi-Pc 15.1.1
BD 3.270

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun frequented a certain family as a regular diner. Then that nun, having dressed in the morning, taking her bowl and robe, approached that family; having approached, having sat down on a seat, she departed without asking the owner (for permission).

Vin 4.272

The family's slave-woman, while sweeping the house, placed that seat inside a dish.¹ The people, not seeing that seat, spoke thus to that nun: "Lady, where is that seat?"

"I, sirs, did not see that seat."

Saying, "Lady, give back that seat," having scolded her, they stopped (her as) a regular diner. Then these people, searching² the house, having seen that seat inside the dish, having apologised to that nun, (re-) established her as a regular diner. Then that nun told this matter to the nuns. Those who were modest nuns ... spread it about, saying:

"How can this nun, having approached families before a meal, having sat down on a seat, depart without asking the owner (for permission)?" ...

"Is it true, as is said, monks, that a nun ... the owner (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

¹ This sounds odd, but we know little of the sizes of the dishes and vessels used. But if the *āsana*, the seat, defined below as "the place for sitting cross-legged," was only a rush- or padded-seat for sitting on on the floor, it could easily be mislaid in quite a moderate sized bowl. ² *sodheti* can also mean to clean.

“How, monks, can a nun ... depart without asking the owner (for permission)? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

BD 3.271

“**Whatever nun, having approached families before a meal, having sat down on a seat, should depart without asking the owner (for permission), there is an offence of expiation.**”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 15.2.1

Before a meal means: from sunrise until midday.¹

Family means: there are four (kinds of) families: a noble family, a brahmin family, a merchant family, a low-caste family.²

Having approached means: having gone there.

A seat means: it is called a place for sitting cross-legged.³

Having sat down means: having sat down on this.

Should depart without asking the owner (for permission) means: whatever man in that family is learned, without asking him (for permission but) in letting herself pass a place that is sheltered from the rain,⁴ there is an offence of expiation.

If she thinks that she has not asked (for permission) when she has not asked (for permission) and departs, there is an offence of

Bi-Pc 15.2.2

BD 3.272

¹ This is the reverse of the definition of “wrong time” (for eating) at [Vin 4.86](#) ([BD 2.336](#)). These two definitions together divide the day into two times for eating—the right and the wrong. ² = [Vin 3.184](#), [Vin 4.80](#), [Vin 4.177](#). ³ *pallaṅka* must at some time have come to mean the thing sat upon, early on perhaps a simple mat. At [Vin 1.192](#) *pallaṅka* is among various things which if used gives rise to a *dukkaṭa* offence; while at [Vin 2.280](#) nuns incur a similar offence if they sit on one, a half-*pallaṅka* being “allowed” instead. This may mean, however, sitting half cross-legged—so as to give more room. At [Vin 2.169](#) a *pallaṅka* is allowed to be used by monks if the hair is destroyed (*bhinditvā*), while at [Vin 4.299](#) this same proviso (here *chinditvā*, cut out) turns the nuns’ offence of using a *pallaṅka* into no offence.” It is defined here as “made by bringing (horse-) hair for it,” but at [DN-a 86](#) as “made having put figures of wild animals on the legs.” See *Dialogues of the Buddha* 1.11, n. 5 for some interesting remarks. ⁴ *anovassaka*. Cf. *deso anovassako* at [Vin 2.211](#). [Vin-a 927](#) says that in making the first foot cross (or pass), there is an offence of wrong-doing; in making the second foot cross, one of expiation.

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expiation. If she is in doubt as to whether she has not asked (for permission) ... If she thinks that she has asked (for permission) when she has not asked (for permission) ... there is an offence of expiation. If it is not for a place for sitting cross-legged, there is an offence of wrong-doing. If she thinks that she has not asked (for permission) when she has asked (for permission), there is an offence of wrong-doing. If she is in doubt as to whether she has asked (for permission), there is an offence of wrong-doing. If she thinks that she has asked (for permission) when she has asked (for permission), there is no offence.

Bi-Pc 15.2.3

There is no offence if she goes away asking (for permission); if it is one that is not movable¹; if she is ill; if there are accidents²; if she is mad, if she is the first wrong-doer.

Vin 4.273

¹ *asañhāriṃe*; presumably meaning that she can go away of her own accord if she has not been given a *pallaṅka* or other movable seat. ² Vin-a 927 says that if they depart (*pakkamanti*, variant reading °*ati*) without asking (for permission) should a fire have broken out in the house or if there are thieves or similar misfortunes, there is no offence.

NUNS' EXPIATION (*PĀCITTIYA*) 16

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having approached families after a meal, sat down on¹ a seat without having asked the owner (for permission) and moreover lay down on it. People, being shy of the nun Thullanandā, neither sat down on that seat nor lay down on it. The people ... spread it about, saying: "How can the nun Thullanandā, having approached families after a meal, sit down on a seat without asking the owner (for permission) and moreover lie down on it?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā ... and moreover lie down on it?" ...

Bi-Pc 16.1.1
BD 3.273

"Is it true, as is said, monks, that the nun Thullanandā ... and moreover lay down on it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... and moreover lie down on it? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having approached families after a meal, should sit down on or should lie down on a seat without asking the owner (for permission), there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 16.2.1

¹ *abhi-* ... *abhi-* may be intended to convey meaning of "loll" and "sprawl."

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

BD 3.274

Family means: ...¹

Having approached means: having gone there.²

Without asking the owner (for permission) means: whatever man in that family is the owner, without asking him to give (permission).

A seat means:³

Should sit down on means: if she sits down on it, there is an offence of expiation.

Should lie down on means: if she lies down on it, there is an offence of expiation.

Bi-Pc 16.2.2

If she thinks that she has not asked (for permission) when she has not asked (for permission) and sits down on or lies down on (a seat), there is an offence of expiation. If she is in doubt as to whether she has not asked (for permission) ... (see **Bi-Pc 15.2**) ... there is no offence.

Vin 4.274

Bi-Pc 16.2.3

There is no offence if she, asking (for permission), sits down on or lies down on a seat; if it is a permanently appointed (seat); if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ See **Bi-Pc 15.2.1**. ² See **Bi-Pc 15.2.1**. ³ See **Bi-Pc 15.2.1**.

NUNS' EXPIATION (PĀCITTIYA) 17

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, going to Sāvattḥī through the Kosalan districts, having arrived at a certain village in the evening, having approached a certain brahmin family, asked for accommodation.¹ Then that brahmin woman spoke thus to these nuns: "Wait, ladies, until the brahmin comes." The nuns, saying: "Until the brahmin comes!", having spread a sleeping-place, some sat down, others lay down. Then that brahmin having come during the night, spoke thus to that brahmin woman: "Who are these?"

Bi-Pc 17.1.1
BD 3.275

"They are nuns, master."

Saying: "Throw out these shaven-headed strumpets,"² he threw them out from the house. Then these nuns, having arrived in Sāvattḥī, told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can these nuns, having approached families at the wrong time, having spread a sleeping-place without asking the owner (for permission), sit down on it³ and lie down on it?" ...

"Is it true, as is said, monks, that nuns ... lay down on it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns, having approached families ... lie down on it? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having approached families at the wrong time,

¹ *okāsaṃ yāciṃsu.* ² Cf. **BD 3.178**, **BD 3.257**, above. ³ Here and below *abhiniṣidati*, *abhinipajjati*; above merely *niṣidati*, *nipajjati*. The stress of *abhi-* may mean, as in previous *Pācittiya*, to "loll" and "sprawl."

BD 3.276 **having spread or having caused a sleeping- place to be spread without asking the owner (for permission), should sit down on it or should lie down on it, there is an offence of expiation.”**

Bi-Pc 17.2.1 **Whatever** means: ... nun is to be understood in this case.
Wrong time means: from sunset until sunrise.¹
Family means: ... Having approached means: ... Without asking the owner (for permission) means: ... (see **Bi-Pc 16.2.2**) ...
Sleeping-place means: even a spreading of leaves.²
Vin 4.275 **Having spread** means: oneself having spread.
Having caused to be spread means: having caused another to spread.
Should sit down on means: Should lie down on means: ...

Bi-Pc 17.2.2 If she thinks that she has not asked (for permission) when she has not asked (for permission) and having spread or having caused a sleeping-place to be spread, she sits down on it or lies down on it, there is an offence of expiation. If she is in doubt as to whether she has not asked (for permission) ... If she thinks that she has asked (for permission) when she has not asked (for permission) ... offence of expiation. If she thinks that she has not asked (for permission) when she has asked (for permission), there is an offence of wrong-doing. If she is in doubt as to whether she has asked (for permission), there is an offence of wrong-doing. If she thinks that she has asked (for permission) when she has asked (for permission), there is no offence.

Bi-Pc 17.2.3 There is no offence if asking (for permission), having spread or having caused a sleeping-place to be spread, she sits down on it or lies down on it; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ Cf. other definitions of “wrong time” at **BD 2.336** and above, **BD 3.86**. ² Other definitions of “sleeping-place” at **BD 2.196 = BD 2.201, BD 2.244**.

NUNS' EXPIATION (*PĀCITTIYA*) 18

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun who was the pupil of Bhaddā Kāpilānī¹ attended on Bhaddā Kāpilānī respectfully. Bhaddā Kāpilānī spoke thus to the nuns: "Ladies, this nun attends on me respectfully, I will give her this robe." Then that nun, because of a misapprehension,² because of a misunderstanding,³ saying: "Ladies, they say that I do not attend respectfully upon the lady, they do not say that she will give me a robe," made (someone) look down upon another. Those who were modest nuns ... spread it about, saying: "How can this nun because of a misapprehension, because of a misunderstanding, make (someone) look down upon another?" ...

Bi-Pc 18.1.1
BD 3.277

"Is it true, as is said, monks, that a nun ... made (someone) look down upon another?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun, because of a misapprehension, because of a misunderstanding, make (someone) look down upon another? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, because of a misapprehension, because of a misunderstanding, should make (someone) look down upon another, there is an offence of expiation."

Bi-Pc 18.2.1

¹ See Bi-Ss 3, Bi-Pc 11–Bi-Pc 13. ² *duggahitena*. I think here it does not mean that the robe was taken wrongly, but what Bhaddā said. ³ *dūpadhāritena*.

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BD 3.278 **Whatever** means: ... nun is to be understood in this case.

Because of a misapprehension means: because it was apprehended in a different manner.

Because of a misunderstanding means: because it was understood in a different manner.

Vin 4.276 **Another** means: one who is ordained. If she makes (someone) look down upon (her), there is an offence of expiation.

Bi-Pc 18.2.2

If she thinks that she is ordained when she is ordained (and) makes (someone) look down upon (her), there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... offence of expiation. If she makes (someone) look down upon one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.¹

Bi-Pc 18.2.3

There is no offence if she is mad, if she is the first wrong-doer.²

¹ Surely should read *anāpatti*, no offence. ² This *Pācittiya* is unique in the nuns' group in having no more than these two regularly recurring instances where no offence is caused.

NUNS' EXPIATION (*PĀCITTIYA*) 19

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns, not seeing their own things, spoke thus to the nun Caṇḍakālī¹: "Has the lady not seen our things?" The nun Caṇḍakālī ... spread it about, saying:

Bi-Pc 19.1.1
BD 3.279

"What, am I a thief then? What, am I just shameless? That these ladies, not seeing their own things, spoke thus to me: 'Has the lady not seen our things?' If indeed, ladies,² I take your things I am not a true recluse, I am falling away from the Brahma-life, I rise up in hell. But whoever speaks thus of me when it is not a fact, let her too be not a true recluse, let her fall away from the Brahma-life, let her rise up in hell."

Those who were modest nuns ... spread it about, saying:

"How can the lady Caṇḍakālī curse herself as well as another with hell as well as with the Brahma-life?" ...

"Is it true, as is said, monks, that the nun Caṇḍakālī cursed herself ... with the Brahma-life?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Caṇḍakālī curse herself as well as another with hell as well as with the Brahma-life? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should curse herself or another with hell or with the Brahma-life, there is an offence of expiation."

¹ See *Bi-Ss 4*, *Bi-Ss 10*, *Bi-Ss 11*. ² *sacā h'ayye*. Oldenberg says, *Vin 4.367*, that this may be *sace aham ayye*, and refers us to *Vin 1.88*, *sacāca*, with variant reading and interpretation given by Buddhaghosa, appearing at *Vin 1.372*.

Bi-Pc 19.2.1
BD 3.280

Whatever means: ... nun is to be understood in this case.

Herself means: herself (individually).¹

Another means: one who is ordained.

If she curses with hell or with the Brahma-life, there is an offence of expiation.

Vin 4.277

Bi-Pc 19.2.2

If she thinks that she is ordained when she is ordained (and) curses (her) with hell or with the Brahma-life, there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... offence of expiation. If she curses (her) with animal birth or with the realm of the departed or with human misfortune, there is an offence of wrong-doing. If she curses one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.²

Bi-Pc 19.2.3

There is no offence if she is aiming at (explaining) the goal, if she is aiming at (explaining) a rule, if she is aiming at (explaining) the teaching³; if she is mad, if she is the first wrong-doer.

¹ *attānan ti paccattarī* = below, BD 3.281. This explanation will have been necessary if in early Buddhist thought *attā* was prevalently held to stand for *Ātman*, transcendental self. But here it has no such reference, meaning simply a person, an individual, *pacca-* = *paṭi-* throwing back the emphasis away from *Ātman* on to an individual or particular self X, as contrasted with Y. *Paccattarī* at AN i.156 is explained by *sāmarī* at AN-a 2.256. ² This is the Sinhalese and Siamese reading. Oldenberg's edition reads: "if she thinks that she is ordained ...," as in sentence but one before. Offence of wrong-doing "should probably read no offence." ³ Vin 3.130 (BD 1.218, and see n. 2) = Vin 4.11 (BD 2.185) = Vin 4.309 (below, BD 3.345).

NUNS' EXPIATION (PĀCITTIYA) 20

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakalī, having quarrelled with the nuns, wept having struck¹ herself again and again. Those who were modest nuns ... spread it about, saying: "How can the lady Caṇḍakalī weep, having struck herself again and again?" ...

Bi-Pc 20.1.1
BD 3.281

"Is it true, as is said, monks, that the nun Caṇḍakalī wept, having struck herself again and again?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Caṇḍakalī weep, having struck herself again and again? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should weep, having struck herself again and again, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 20.2.1

Herself means: herself (individually).²

If she weeps, having struck herself again and again, there is an offence of expiation. If she strikes, (but) does not weep, there is an offence of wrong-doing. If she weeps, (but) does not strike, there is an offence of wrong-doing.

There is no offence if, smitten by loss of relations or by loss of

Bi-Pc 20.2.2
BD 3.282

¹ *vadhivā*, also meaning to punish. ² See above, [BD 3.280](#).

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possessions¹ or by loss of health,² she weeps (but) does not strike; if she is mad, if she is the first wrong-doer.

Vin 4.278

The Second Division: that on the dark

¹ *bhoga*, usually translated in this sequence as “wealth,” must here refer either to the nun’s own few possessions or to her relatives’ wealth. ² Here three misfortunes or losses, *vyasana*, occur; five are given at AN iii.147, DN iii.235, where it is said that of these five, three (those mentioned above) do not cause beings to arise after death in painful states, while the other two do.

NUNS' EXPIATION (*PĀCITTIYA*) 21

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns bathed naked with prostitutes at the same ford of the river Aciravatī.¹ The prostitutes made fun of the nuns, saying: "Why in the world, ladies, is the Brahma-life led by you when you are young? Surely the pleasures of the senses should be enjoyed. When you are old, then you can lead the Brahma-life; thus will both extremes be experienced² by you." The nuns, being made fun of by these prostitutes, became ashamed.³ Then these nuns, having gone to a dwelling, told this matter to the monks. The monks told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

Bi-Pc 21.1.1
BD 3.283

"Because of this, monks, I will lay down a rule of training for nuns founded on ten reasons: for the excellence of the Order ... for following the discipline.⁴ And thus, monks, the nuns should set forth this rule of training:

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

Whatever means: ... nun is to be understood in this case.

Bi-Pc 21.2.1
BD 3.284

¹ Cf. Vin 1.293 and above, BD 3.247. Other regulations as to the foods to be used by nuns when bathing given at Vin 2.280. ² *pariggahita*, literally taken up. ³ At Vin 1.293 this is the story said to have been told by Visākhā to the lord when she was asking him to confer the eight boons, and of which the giving of bathing cloths for the nuns was the last. ⁴ See BD 1.37f.; BD 2.87, BD 3.248, BD 2.323.

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Should bathe naked means: if she bathes not clothed, not dressed,¹ there is an offence of expiation.

Bi-Pc 21.2.2

There is no offence if she is one whose robe is stolen² or if she is one whose robe is destroyed³; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ *nivattha* and *pāruta*, the words used above, are also those that together cover the putting on of the three robes; see [BD 2.32, n. 2, n. 3](#). ² These words are defined (for monks) at [BD 2.48](#)—i.e., in Monks' [Bu-NP 6](#) which, as is to be gathered from [Vin-a 919](#), holds good for nuns as well as for monks. ³ See previous note.

NUNS' EXPIATION (*PĀCITTIYA*) 22

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time bathing cloths for the nuns were allowed by the lord.¹ The group of six nuns, saying: "Bathing cloths are allowed by the lord," wore bathing cloths that were not of a (proper) measure; they went about trailing (these) in front as well as behind.² Those who were modest nuns ... spread it about, saying: "How can the group of six nuns wear bathing cloths that are not of a (proper) measure?" ...

Bi-Pc 22.1.1
BD 3.285
Vin 4.279

"Is it true, as is said, monks, that the group of six nuns wear bathing cloths that are not of a (proper) measure?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the group of six nuns wear bathing cloths that are not of a (proper) measure? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"When a bathing cloth is being made for a nun, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans according to the accepted span, in width two spans. For her who exceeds this (measure), there is an offence of expiation involving cutting down."³

Bathing cloth means: dressed in⁴ which, she bathes.

Bi-Pc 22.2.1
BD 3.286

¹ At [Vin 1.294](#). The giving of bathing cloths for the Order of nuns was the last of the eight boons which Visakha asked the lord to confer on her. The bathing cloth was the fifth robe to be pointed out to a nun at her ordination, [Vin 2.272](#). ² Cf. above, [BD 3.99](#). ³ Cf. Monks' [Bu-Pc 87](#), [Bu-Pc 89](#), [Bu-Pc 90](#), [Bu-Pc 91](#). ⁴ Here is another example of a garment to which *nivattha* refers; see [BD 2.32](#), n. 2.

Is being made means: making or causing to be made.¹

It must be made to a (proper) measure. This is the (proper) measure here: in length four spans according to the accepted span, in width two spans means: if she makes it or causes it to be made exceeding this (measure), in the business there is an offence of wrong-doing; having cut it down on acquisition, an offence of expiation is to be confessed.

If what was incompletely executed by herself she has finished by herself, there is an offence of expiation. If she makes others finish what was incompletely executed by herself ... If what was incompletely executed by others she has finished by herself ... If she makes others finish what was incompletely executed by others, there is an offence of expiation. If she makes it or causes it to be made for another, there is an offence of wrong-doing. If, having acquired what was made for another, she makes use of it, there is an offence of wrong-doing.²

Bi-Pc 22.2.2

There is no offence if she makes it to the (proper) measure; if she makes it to less than the (proper) measure; if having acquired what was made for another (but) exceeding the (proper) measure, having cut it down, she makes use of it; if she makes a canopy or a ground-covering or a screen-wall or a mattress or a squatting-mat; if she is mad, if she is the first wrong-doer.³

¹ = Vin 3.226, Vin 4.168, Vin 4.171. ² = Vin 3.225, Vin 4.167, Vin 4.169, Vin 4.170, Vin 4.171. ³ = Vin 4.171.

NUNS' EXPIATION (*PĀCITTIYA*) 23

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun's robe of costly robe-cloth was badly made, badly sewn. The nun Thullanandā spoke thus to that nun: "Lady, this robe-cloth of yours is lovely, but the robe is badly made, badly sewn."

Bi-Pc 23.1.1

BD 3.287

Vin 4.280

"If I unsew it, lady, will you sew it?"

"Yes, lady, I will sew it."

Then that nun, having unsewn that robe, gave it to the nun Thullanandā. The nun Thullanandā, thinking: "I will sew it, I will sew it," neither sewed it nor made an effort¹ to get it sewn. Then that nun told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, having had a nun's robe unsewn, neither sew it nor make an effort to get it sewn?" ...

"Is it true, as is said, monks, that the Thullanandā, having had a nun's robe unsewn, neither sewed it nor made an effort to get it sewn?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... nor make an effort to get it sewn? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having unsewn or having made (another) unsew a nun's robe, if she is not afterwards prevented should neither sew it nor should make an effort to get it sewn, except on the fourth and fifth days, there is an offence of expiation."

¹ *ussukkarin karoti*, or "to find energy." Cf. below, [BD 3.309](#), [BD 3.330](#).

Bi-Pc 23.2.1
BD 3.288

Whatever means: ... nun is to be understood in this case.

A nun's means: another nun's.

Robe means: any one robe of the six (kinds of) robes.

Having unsewn means: herself having unsewn.

Having made (another) unsew means: having made another unsew.

If she is not afterwards prevented means: if there is not an obstacle.¹

Should neither sew means: should not herself sew.

Nor should make an effort to get it sewn means: should not command another.²

Except on the fourth and fifth days means: having excluded the fourth and fifth days.

If she thinks, "I will neither sew it nor make an effort to get it sewn," in the mere throwing off of the responsibility, there is an offence of expiation.³

Bi-Pc 23.2.2

If she thinks that she is ordained when she is ordained, having unsewn or having made (another) unsew a robe, and if she is not afterwards prevented, neither sews it nor makes an effort to get it sewn, except on the fourth and fifth days, there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... offence of expiation. If, having unsewn or having made (another) unsew another requisite ... except on the fourth and fifth days, there is an offence of wrong-doing. If, having unsewn or made (another) unsew a robe or another requisite of one who is not ordained ... except on the fourth and fifth days, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that

Vin 4.281

¹ = below, BD 3.331. ² Cf. below, BD 3.310, BD 3.331. ³ Cf. below, BD 3.331.

NUNS' EXPIATION (PĀCITTIYA) 23

she is not ordained when she is not ordained, there is an offence of wrong-doing.

There is no offence if there is an obstacle¹; if, having looked about, she does not get the chance²; if she, working,³ lets the fourth and fifth days pass; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 23.2.3
BD 3.289

¹ *antarāya*; ten are enumerated at [Vin 1.112](#), [Vin 1.169](#). ² On analogy of [Bi-Pc 34](#), [Bi-Pc 45](#) below and following the Sinhalese version, I have adopted a different punctuation from that occurring in Oldenberg's text of [Bi-Pc 23](#), hence altering the sense. Cf. also below, [BD 3.310](#), [BD 3.331](#). ³ Taking the Sinhalese and Siamese *karontī* as against Oldenberg's *karontarī*.

NUNS' EXPIATION (*PĀCITTIYA*) 24

Bi-Pc 24.1.1
BD 3.290

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time¹ nuns, having entrusted robes² to the hands of (other) nuns, set out on a tour of the country with (only) the inner and the upper robes. Those robes, deposited for a long time, became soiled; nuns dried them in the sun. Nuns spoke thus to these nuns: "Ladies, whose are these robes that are soiled?" Then these nuns told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can nuns, having entrusted robes to the hands of (other) nuns, set out on a tour of the country with (only) the inner and the upper robes?" ...

"Is it true, as is said, monks, that nuns ... with (only) the inner and the upper robes?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ... with (only) the inner and the upper robes? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should miss going about in an outer cloak for five days,³ there is an offence of expiation."

¹ Cf. Monks' Bu-NP 2 (BD 2.12). ² Merely called *cīvara* here. The *sikkhāpada* makes it clear that the *saṅghāti*, outer cloak, is meant; Vin-a 652 says that this is the case with the monks' *cīvara* mentioned in Bu-NP 2. At some time the nuns came to be allowed five robes, mentioned below. For these see BD 2, Introduction, p. xix. It is therefore quite possible to say here that the nuns went with "only" their inner and upper robes, if we think of these with the outer cloak as constituting the regular set of three robes, to which the other two were merely added as extras for the nuns.

³ *pañcāhikam*, what consists of five days

Whatever means: ... nun is to be understood in this case.

Bi-Pc 24.2.1
BD 3.291

Should miss going about in an outer cloak for five days means: if on the fifth day she neither dresses in nor puts on nor dries in the sun the five robes, (but) lets the fifth day pass, there is an offence of expiation.

If she thinks that five days are passed when they are passed, there is an offence of expiation.¹ If she is in doubt as to whether five days are passed, there is an offence of expiation. If she thinks that five days are not passed when they are passed, there is an offence of expiation. If she thinks that five days are passed when they are not passed, there is an offence of wrong-doing. If she is in doubt as to whether five days are not passed, there is an offence of wrong-doing. If she thinks that five days are not passed when they are not passed, there is no offence.

Bi-Pc 24.2.2

Vin 4.282

There is no offence if, on the fifth day, she dresses in or puts on or dries the five robes in the sun; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 24.2.3

¹ Some material left out here. These clauses should state that the offence also depends on her not dressing in, putting on or drying the five robes. Vin-a 929 says that for each robe there is an offence, thus for the five (robes) there are five (offences).

NUNS' EXPIATION (*PĀCITTIYA*) 25

Bi-Pc 25.1.1
BD 3.292

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun having walked for alms, having spread out a damp robe,¹ entered a dwelling-place. A certain nun, having put on that robe, entered a village for almsfood. She, having come out,² asked the nuns: "Ladies, have you not seen my robe?" The nuns told this matter to that nun. Then that nun ... spread it about, saying:

"How can this nun, without asking (for permission) put on my robe?" Then this nun told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can this nun put on a nun's robe without asking (for permission)?" ...

"Is it true, as is said, monks, that a nun ... without asking (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can a nun ... without asking (for permission)? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should wear a robe that should be handed back,³ there is an offence of expiation."

Bi-Pc 25.2.1

Whatever means: ... nun is to be understood in this case.

A robe that should be handed back means: if she dresses in or puts on any one robe of the five (kinds of) robes of one who is

BD 3.293

¹ *alla*cīvara. Cf. Ja 6.51. *Alla* can mean wet, moist, and also fresh, new. ² This must refer to the first nun, meaning when she (later) came out of the dwelling-place.

³ *cīvarasaṃkamaṇīyaṃ*, explained at Vin-a 930 as *paṭidātabbacīvara*, a robe that should be restored, given back (to the rightful owner).

NUNS' EXPIATION (PĀCITTIYA) 25

ordained, either if it was not given to her or without asking (permission) for it, there is an offence of expiation.

If she thinks that she is ordained when she is ordained (and) wears a robe that should be handed back, there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... offence of expiation. If she wears a robe of one who is not ordained and that should be handed back, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.¹

Bi-Pc 25.2.2

Vin 4.283

There is no offence if she gives it or, if asking (permission) for it, she dresses in it or puts it on; if she is one whose robe is stolen,² if she is one whose robe is destroyed³; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 25.2.3

¹ Should doubtless read, "there is no offence." ² Cf. above, [BD 3.284](#). ³ Cf. above, [BD 3.284](#)

NUNS' EXPIATION (*PĀCITTIYA*) 26

Bi-Pc 26.1.1
BD 3.294

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the family who supported the nun Thullanandā spoke thus to the nun Thullanandā: "Lady, we will give robes for the Order of nuns." The nun Thullanandā saying: "You are very busy, there is much to be done," put an obstacle in the way.¹ Then that family's house was burnt down. They ... spread it about, saying: "How could the lady Thullanandā put an obstacle in the way of our gift of faith? We are down and out; all round,² both as to property and as to merit." Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying:

"How can the lady Thullanandā put an obstacle in the way of a group's receiving robes?"³ ...

"Is it true, as is said, monks, that the nun Thullanandā put an obstacle in the way of a group's receiving robes?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā put an obstacle in the way of a group's receiving robes? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should put an obstacle in the way of a group's receiving robes there is an offence of expiation."

Bi-Pc 26.2.1
BD 3.295

Whatever means: ... nun is to be understood in this case.

¹ *antarāyam akāsi*, as we might, say, "made an objection." ² *paribāhirā*; the word also occurs at SN i.126. **Vin 2.140.** ³ Note how the interest is shifted from the laypeople to the nuns.

A group means: it is called an Order of nuns.¹

Robe means: any one robe of the six (kinds of) robes (including) the least one fit for assignment.²

Vin 4.284

Should put an obstacle in the way means: if, saying: “How can this robe be given?” she puts an obstacle in the way, there is an offence of expiation. If she puts an obstacle in the way of another requisite, there is an offence of wrong-doing. If she puts an obstacle in the way of a robe or of another requisite for several nuns³ or for one nun or for a woman who is not ordained, there is an offence of wrong-doing.

Bi-Pc 26.2.2

There is no offence if she hinders having pointed out an advantage⁴; if she is mad, if she is the first wrong-doer.

¹ =below, [BD 3.346](#). In the Vinaya, *gaṇa* is almost always a group of from one to four monks or nuns, while *saṅgha* is an Order—i.e., five or more monks or nuns. It is curious to find *gaṇa* and *saṅgha* identified, as above, but the wording of the introductory story appears to be responsible. ² =[Vin 3.196](#), [Vin 3.210](#), [Vin 4.60](#), [Vin 4.122](#), [Vin 4.123](#), etc. ³ *sambahula*. With Old Commentary’s identification, above, of *saṅgha* and *gaṇa*, *gaṇa* a group, has moved from its normal second to the first place of that triad which is usually found as *saṅgha gaṇa ekabhikkhunī* (Order, group, one nun). The second place has therefore to be filled by another word: *sambahula* is the obvious choice, for in Vinaya it is often virtually a synonym for *gaṇa*. “One nun” follows next in its usual order and form. Cf. below, [BD 3.347](#).

⁴ Cf. below, [BD 3.301](#).

NUNS' EXPIATION (*PĀCITTIYA*) 27

Bi-Pc 27.1.1
BD 3.296

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time robe-material had accrued to an Order of nuns not at a right time.¹ Then that Order of nuns collected together wishing to distribute that robe-material. Now at that time the nuns who were pupils of the nun Thullanandā had gone out. The nun Thullanandā spoke thus to those nuns²: "Ladies, nuns are gone out; the robe-material should not be distributed yet," (and) she held back the division of the robe-material. Nuns, saying: "The robe-material should not be distributed yet," parted company. When the nuns who were pupils returned, the nun Thullanandā had that robe-material distributed. Those who were modest nuns ... spread it about, saying:

"How can the lady Thullanandā hold back a legally valid division of robe-material?" ...

"Is it true, as is said, that the nun Thullanandā held back a legally valid division of robe-material?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā hold back a legally valid division of robe-material? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

¹ See Nuns' *Bu-NP 2*, where also Thullanandā takes a hand in robe-distribution, and where robe- (material given) not at a right time is defined. Cf. also Monks' *Bu-NP 3*, where *akālacīvara* may be accepted by a monk. It is to be gathered from Vin-a 919 that the Monks' *Bu-NP 3* holds good for nuns as well as for monks. ² Presumably to those constituting the Order, for the pupils had not yet returned.

“Whatever nun should hold back a legally valid division of robe material, there is an offence of expiation.”¹

Whatever means: ... nun is to be understood in this case.

Bi-Pc 27.2.1
BD 3.297

Legally valid division of robe-material means: a complete Order of nuns, having collected together, distributes it.²

Vin 4.285

Should hold back means: if, saying: “How could one distribute this robe-material?”³ she holds it back, there is an offence of expiation.

If she thinks that it is legally valid when it is legally valid (and) holds (the division) back, there is an offence of expiation. If she is in doubt as to whether it is legally valid ... offence of wrong-doing. If she thinks that it is not legally valid when it is legally valid ... no offence. If she thinks that it is legally valid when it is not legally valid, there is an offence of wrong-doing. If she is in doubt as to whether it is not legally valid, there is an offence of wrong-doing. If she thinks that it is not legally valid when it is not legally valid, there is no offence.

Bi-Pc 27.2.2

There is no offence if she holds it back having pointed out an advantage; if she is mad, if she is the first wrong-doer.

Bi-Pc 27.2.3

¹ Cf. below, Bi-Pc 30. ² “Pupils,” not being fully ordained, did not rank as nuns with administrative powers, although they were called *antevāsibhikkhuniyo*. Therefore their absence from a ceremony would not invalidate it, as would the absence of a fully ordained nun. “Complete” (*samagga*) interpreted at Vin-a 792 as meaning “all come”; see BD 2.267, and note 7. ³ Oldenberg Vin 4.368, proposes to read *idam cīvaraṃ bhājiyeyya* for text’s *imam cīvaraṃ bhājeyya*. Sinhalese edition has *idam cīvaraṃ bhājeyya*; Siamese edition same as text.

NUNS' EXPIATION (*PĀCITTIYA*) 28

Bi-Pc 28.1.1
BD 3.298

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā gave¹ recluses' robe-material to players² and to dancers³ and to female tumblers⁴ and to female conjurors⁵ and to drummers,⁶ saying: "Do praise me in public."⁷ The players and the dancers and the tumblers and the conjurors and the drummers praised the nun Thullanandā in public, saying: "The lady Thullanandā is very learned, she is a repeater, she is wise, she is skilled in giving talk on *dhamma*."⁸ Give for the lady, make for the lady." Those who were modest nuns ... spread it about, saying:

BD 3.299

"How can the lady Thullanandā give recluses' robe-material to a householder?" ...

¹ Cf. below, **BD 3.332**. ² *naṭā*, explained at Vin-a 931 as "those who play (or dance, *nāṭenti*) a pantomime (or dance, *nāṭakaṃ*)." This last is probably dance-drama. There was no hard-and-fast line in ancient India between dancing, acting and miming; all were needed together, with drumming, for the full production. At SN iv.306f. players, *nāṭa*, are said by Gotama, as recorded, to arouse wrong states of mind in their audience, and to be reborn in the Hell of Laughter. ³ *nāṭaka*, explained at Vin-a 931 as those who dance (*naccanti*). Word occurs at Mil 331, translated as "play actor," and at Mil 191. ⁴ *laṅghikā*, "those who do tumbling on bamboos and thongs," Vin-a 931. *Laṅghakā* (plural) occurs at Mil 34, Mil 191, Mil 331; Ja 2.142. ⁵ *sokajjhāyikā*. Vin-a 931 reads *sokasāyikā*, with variant readings as text and *sokachāyi*, and explains as "illusion-makers." Cf. Ja 6.580, explained thus here too, and with the further meaning of those who allay and dispel grief. ⁶ *kumbhathūṇikā*, explained at Vin-a 931 as players with a small jar (*ghaṭaka?*). Word also occurs at Ja 5.506, Ja 6.580 (not explained) and DN i.6; see *Dialogues of the Buddha* 1.8, n. 4. DN-a 84 says that *kumbhathūṇa* is the noise of a pot striking a four-cornered trough, which explanation *Dialogues of the Buddha* 1.8, n. 4 says is "obscure and probably corrupt." ⁷ *parisati*.

⁸ As in Nuns' Bu-NP 10, Bu-NP 11, Bu-Pc 33.

“Is it true, as is said, monks, that the nun Thullanandā gave recluses’ robe-material to a householder?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā give recluses’ robe material to a householder? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“Whatever nun should give recluses’ robe-material to a householder or to a wanderer or to a female wanderer, there is an offence of expiation.”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 28.2.1

Householder means: he who inhabits a house.¹

Wanderer means: excluding monk and novice, he who has reached (the stage of a) wanderer.²

Female wanderer means: excluding nun and probationer and female novice, she who has reached (the stage of a) female wanderer.³

Vin 4.286

Recluses’ robe-material means: it is called made allowable.⁴ If she gives, there is an offence of expiation.

There is no offence if she gives to (her) parents; if she gives for the time being⁵; if she is mad, if she is the first wrong-doer.

Bi-Pc 28.2.2

¹ = Vin 3.212, Vin 3.219, Vin 3.259 (BD 2.47, BD 2.60, BD 2.148). ² = Vin 4.92 (BD 2.349)=below, BD 3.332, and cf. Vin 4.224. ³ = Vin 4.92 (BD 2.349)=below, BD 3.332, and cf. Vin 4.224. ⁴ *kappakata*. Cf. definition of “new (robe)” as *akalakappa* at Vin 4.120. See BD 2.407, n. 5, n. 6, and BD 2.409, n. 5. ⁵ Cf. BD 1.110, n. 7.

NUNS' EXPIATION (*PĀCITTIYA*) 29

Bi-Pc 29.1.1
BD 3.300

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the family who supported the nun Thullanandā spoke thus to the nun Thullanandā: "If we, lady, are able, we will give robe-material for the Order of nuns." Now at that time nuns, having kept the rains-retreat, collected together wishing to distribute robe-material. The nun Thullanandā spoke thus to these nuns: "Wait, ladies, there is for the Order of nuns an expectation of robe-material." The nuns spoke thus to the nun Thullanandā: "Do go, lady, and find out about this robe-material." The nun Thullanandā approached that family; having approached she spoke thus to the people: "Sirs, do give robe-material for the Order of nuns." They said: "Lady, we are not able to give robe-material for the Order of nuns." The nun Thullanandā told this matter to the nuns. Those who were modest nuns ... spread it about, saying:

"How can the lady Thullanandā, when an expectation of robe-material is not sure,¹ let the robe-season² pass?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... let the robe-season pass?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... let the robe-season pass? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, when an expectation of robe-material is not

¹ *dubbala*, not strong, weak; uncertain, not sure, low or poor. ² Cf. *Vin* 3.261 (BD 2.152f.).

sure, should let the robe-season pass, there is an offence of expiation.”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 29.2.1
BD 3.301

When an expectation of robe-material is not sure means: if they say, “If we are able, we will give, we will make,” (but their) word becomes broken.

Robe-season means: the last month of the rainy season when the *kaṭhina* cloth is not (formally) made, the five months when it is (formally) made.¹

Vin 4.287

Should let the robe-season pass means: if she lets pass the last day of the rainy season when the *kaṭhina* cloth is not (formally) made, there is an offence of expiation. If she lets the day pass for removing the *kaṭhina* (privileges),² there is an offence of expiation.

If she thinks that the robe-material is not sure when it is not sure (and) lets the robe-season pass, there is an offence of expiation. If she is in doubt as to whether the robe-material is not sure ... offence of wrong-doing. If she thinks that the robe-material is sure³ when it is not sure ... no offence. If she thinks that the robe-material is not sure when it is sure, there is an offence of wrong-doing. If she is in doubt as to whether the robe-material is sure, there is an offence of wrong-doing. If she thinks that the robe-material is sure when it is sure, there is no offence.

Bi-Pc 29.2.2

There is no offence if she hinders having pointed out an advantage⁴; if she is mad, if she is the first wrong-doer.

Bi-Pc 29.2.3

¹ = definition of “time of giving robes” at Vin 4.74, Vin 4.100 (BD 2.311, BD 2.366), and cf. Vin 3.204. ² Cf. Vin 3.196 (BD 2.5 and notes). ³ *adubbala*. ⁴ = above, BD 3.295.

NUNS' EXPIATION (PĀCITTIYA) 30

Bi-Pc 30.1.1
BD 3.302

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a dwelling-place had been erected by a certain lay-follower for the Order. He, at the festival for this dwelling-place, was desirous of giving robe-material at the wrong time for both the Orders. Now at that time the *kaṭhina* cloth for both the Orders was (formally) made. Then that lay-follower, having approached the Order,¹ asked for the removal of the *kaṭhina* (privileges).² They told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, to remove the *kaṭhina* (privileges). And thus, monks, should the *kaṭhina* (privileges) be removed: The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. If it seems right to the Order, let the Order remove the *kaṭhina* (privileges). This is the motion. Honoured sirs, let the Order listen to me. The Order removes the *kaṭhina* (privileges). If the removal of the *kaṭhina* (privileges) is pleasing to the venerable ones, let them be silent. If it is not pleasing, they should speak. The *kaṭhina* (privileges) are removed by the Order, and it is right ... So do I understand this.’”

Bi-Pc 30.1.2

Then that lay-follower, having approached the Order of nuns, asked for the removal of the *kaṭhina* (privileges). The nun Thullanandā, thinking, “There will be robe-material for us,” held back the

Vin 4.288
BD 3.303

¹ I.e., the Order of monks, as one gathers from the context. ² See [BD 2.5, n. 3](#), [BD 2.6, n. 5](#). Here the removal must depend on the ground of the robes being settled, or on that of the general removal of the privileges by a whole Order.

removal of the *kaṭhina* (privileges). Then that lay-follower ... spread it about, saying: "How can these nuns not give a removal of the *kaṭhina* (privileges) for us?" Nuns heard that lay-follower who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can the nun Thullanandā hold back a legally valid removal of the *kaṭhina* (privileges)?" ...

"Is it true, as is said, monks, that the nun Thullanandā held back a legally valid removal of the *kaṭhina* (privileges)?"

"It is true, lord "... (see [Bi-Pc 27.1](#)) "... this rule of training:

"Whatever nun should hold back a legally valid removal of the *kaṭhina* (privileges), there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 30.2.1

Legally valid removal of the *kaṭhina* (privileges) means a complete Order of nuns, having collected together, remove them.¹

Should hold back means: if, saying: "How can this *kaṭhina* (privilege) be removed?" she holds it back, there is an offence of expiation.²

If she thinks that it is legally valid when it is legally valid (and) holds it back ... (see [Bi-Pc 27.2](#)) ... if she is the first wrong-doer.

Bi-Pc 30.2.2

The Third Division: that on being naked

¹ Cf. [Bi-Pc 27.2.1](#). ² Cf. [Bi-Pc 27.2.1](#).

NUNS' EXPIATION (*PĀCITTIYA*) 31

Bi-Pc 31.1.1 ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.304 at that time two nuns shared¹ one couch.² People, engaged in touring the dwelling-place, having seen (them) ... spread it about, saying: "How can two nuns share one couch, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can two nuns share one couch?" ...

"Is it true, as is said, monks, that two nuns shared one couch?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

Vin 4.289 "How, monks, can two nuns share one couch? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever two nuns should share one couch, there is an offence of expiation."

Bi-Pc 31.2.1

Whatever means: ... nun is to be understood in this case.

Nuns mean: they are called ordained.

Two should share one couch means: if one is lying down and the other lies down, there is an offence of expiation. Or if both are lying down, there is an offence of expiation. If having got up, they lie down again, there is an offence of expiation.

Bi-Pc 31.2.2

¹ *tuvaṭṭenti*, explained at Vin-a 932 as to lie down on. ² At Vin 2.124 it is made a *dukkāṭa* offence for monks to share one couch. At Vin 2.10 one of the bad habits indulged in by lax monks was the sharing of one couch with women of respectable families.

NUNS' EXPIATION (*PĀCITTIYA*) 31

There is no offence if one is lying down and the other sits down, or if both are sitting down; if they are mad, if they are the first wrongdoers.

NUNS' EXPIATION (*PĀCITTIYA*) 32

Bi-Pc 32.1.1
BD 3.305

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time two nuns shared one covering-cloth.¹ People, engaged in touring the dwelling-place ... (see [Bi-Pc 31.1](#). *Instead of* one couch read one covering-cloth) ... "... this rule of training:

“Whatever two nuns should share one covering-cloth, there is an offence of expiation.”

Bi-Pc 32.2.1

Whatever means: ... nun is to be understood in this case.

Nuns mean: they are called ordained.

Two should share one covering-cloth means: if having covered themselves with that,² they put that³ on, there is an offence of expiation.

Bi-Pc 32.2.2

If they think that it is one covering-cloth when it is one covering-cloth (and) share it, there is an offence of expiation. If they are in doubt as to whether it is one covering-cloth ... If they think they are different covering-cloths when it is one covering-cloth ... offence of

¹ *ekattharaṇapāvuraṇa*. Vin-a 932 says that this means one covering as well as a cloth. At [Vin 2.10](#), among the bad habits indulged in by lax monks were that they shared one covering, *attharaṇa*, that they shared one cloth, *pāvuraṇā*, and that they shared one covering-cloth, *attharaṇapāvuraṇā* with women of respectable families. At [Vin 2.124](#) the group of six monks shared these articles, thereby incurring an offence of wrong-doing. The fact that the two words *attharaṇa* and *pāvuraṇā* appear both separately and then together (see also below), to my mind shows that, when joined, they stand for *one* article: a cloth used as a covering, therefore a covering-cloth. There is also the reference to it as *taṃ* (acc.), “that”; see next note. ² *tañ ñeva ... tañ ñeva*. ³ *tañ ñeva ... tañ ñeva*.

NUNS' EXPIATION (PĀCITTIYA) 32

expiation. If they think that they are different cloths when it is one covering, there is an offence of wrong-doing. If they think that it is one covering-cloth when they are different coverings, there is an offence of wrong-doing. If they think that it is one covering-cloth when they are different covering-cloths, there is an offence of wrong-doing. If they are in doubt as to whether they are different covering-cloths, there is an offence of wrong-doing. If they think that they are different covering-cloths when they are different covering-cloths, there is no offence.

BD 3.306

There is no offence if they lie down having pointed out an arrangement¹; if they are mad, if they are the first wrong-doers.

Bi-Pc 32.2.3

Vin 4.290

¹ *vavatthāna*. Vin-a 932 says that for those who lie down having placed the “yellow robes” in the middle or a walking-staff or even a belt, there is no offence.

NUNS' EXPIATION (*PĀCITTIYA*) 33

Bi-Pc 33.1.1
BD 3.307

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned, she was a repeater, she was wise, she was skilled in giving *dhamma*-talk.¹ Bhaddā Kāpilānī² also was very learned ... she was skilled in giving *dhamma*-talk, she was esteemed as being eminent.³ People, thinking: "Bhaddā Kāpilānī is very learned ... she is skilled in giving *dhamma*-talk, she is esteemed as being eminent," having first visited⁴ Bhaddā Kāpilānī afterwards visited the nun Thullanandā. The nun Thullanandā, overcome by envy,⁵ thinking: "Those who are said to have few wants, to be content, detached, not living in company, these are intent on convincing,⁶ intent on hinting," walked up and down and stood still and sat down and lay down on a sleeping-place and recited and made (another) recite and studied⁷ in front of Bhaddā Kāpilānī. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā intentionally cause discomfort to the lady Bhaddā Kāpilānī?"

...

"Is it true, as is said, monks, that the nun Thullanandā intentionally caused discomfort to Bhaddā Kāpilānī?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā intentionally cause dis-

BD 3.308

¹ As in Nuns' Bi-NP 10, Bi-NP 11, Bi-Pc 28. ² Cf. above, BD 3.186, n. 1.

³ *uḷārasambhāvitā*. ⁴ *payirupāsati* also means to honour. ⁵ *issāpakatā*, as at SN ii.260, Vin 3.107. Buddhaghosa at Vin-a 932 takes it as *issāya pakatā*, envious by nature, with the variant reading *apakatā*, not having done away with envy.

⁶ *saññattibahulā*. ⁷ For these last two cf. BD 2.192 (Vin 4.15).

comfort to Bhaddā Kāpilānī? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“Whatever nun should intentionally cause discomfort to a nun, there is an offence of expiation.”¹

Whatever means: ... nun is to be understood in this case.

Bi-Pc 33.2.1

To a nun means: to another nun.

Intentionally means: a transgression committed knowingly, consciously, deliberately.²

Should cause discomfort means: if thinking, “Because of this there will be discomfort for her,” she walks up and down or stands still or sits down or lies down on a sleeping-place or recites or makes (another) recite or studies in front of (her) without asking (for permission),³ there is an offence of expiation.

If she thinks that she is ordained when she is ordained (and) intentionally causes discomfort, there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained (and) intentionally causes discomfort, there is an offence of expiation. If she intentionally causes discomfort to one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.⁴

Bi-Pc 33.2.2

Vin 4.291

There is no offence if she, not desiring to cause discomfort (and) having asked (for permission), walks up and down ... or studies in front of (her); if she is mad, if she is the first wrong-doer.

Bi-Pc 33.2.3

¹ Cf. Monks' Bu-Pc 77. ² = Vin 3.73; see BD 1.126, n. 3. ³ This appears to be a gloss, limiting the scope of the rule. ⁴ Should doubtless be “no offence.”

NUNS' EXPIATION (*PĀCITTIYA*) 34

Bi-Pc 34.1.1
BD 3.309

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, when (the woman) who lived with her¹ was ailing, neither attended to her nor made an effort² to get her attended to. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, when (the woman) who lives with her is ailing, neither attend to her nor make an effort to get her attended to?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... neither attended to her nor ... attended to?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā, when (the woman) who lives with her is ailing, neither attend to her nor make an effort to get her attended to? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should neither attend to an ailing (woman) who lives with her nor should make an effort to get her attended to, there is an offence of expiation."

Bi-Pc 34.2.1

Whatever means: ... nun is to be understood in this case.

Ailing means: she is called ill.

¹ *sahajīvinī*. cf. below, [BD 3.375](#), [BD 3.379](#). Not necessarily a fully ordained nun, for the *sahajīvinī* might be a pupil or one not ordained (see [Bi-Pc 34.2.1](#) below), while [Bi-Pc 68](#) and [Bi-Pc 70](#) speak of Thullanandā ordaining her *sahajīvinī*, which means that they had shared a cell before the latter was ordained. ² Cf. above, [BD 3.287](#), below, [BD 3.330](#).

(Woman) who lives with her means: she is called one who shares her cell.¹

BD 3.310

Should neither attend to her means: should not herself attend to her.²

Nor should make effort to get her attended to means: should not command another.³

If she thinks, "I will neither attend to her nor make an effort to get her attended to," in throwing off the responsibility, there is an offence of expiation.⁴ If she attends neither to a pupil nor to one who is not ordained nor makes an effort to get her attended to, there is an offence of wrong-doing.

Vin 4.292

There is no offence if there is an obstacle⁵; if, having looked about, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 34.2.2

¹ *saddhivihārinī*, co-resident. Also below, BD 3.375, BD 3.379. ² Cf. above, BD 3.288, below, BD 3.331. ³ Cf. above, BD 3.288, below, BD 3.331. ⁴ Cf. above, BD 3.288, below, BD 3.331. ⁵ Cf. above, BD 3.289, but where the text's punctuation is different, and below, BD 3.331. I prefer that obtaining in Bi-Pc.34 and Bi-Pc 45.

NUNS' EXPIATION (*PĀCITTIYA*) 35

Bi-Pc 35.1.1
BD 3.311

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Bhaddā Kāpilānī had spent the rains in Saketa. As she had some business to do, she sent a messenger to the nun Thullanandā, saying: "If the lady Thullanandā would give me quarters, I would come to Sāvattḥī." The nun Thullanandā spoke thus: "Let her come, I will give it." Then Bhaddā Kāpilānī went from Saketa to Sāvattḥī. The nun Thullanandā gave quarters to Bhaddā Kāpilānī. Now at that time the nun Thullanandā was very learned, she was a repeater ... (see *Bi-Pc 33.1*) ... she was skilled in giving *dhmma*-talk. The nun Thullanandā, thinking: "Those who are said to have few wants ... (see *Bi-Pc 33.1*) ... intent on hinting," angry, displeased threw Bhaddā Kāpilānī out of her quarters. Those who were modest nuns ... spread it about, saying:

"How can the lady Thullanandā, angry, displeased, having given quarters to the lady Bhaddā Kāpilānī, throw her out?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... threw her out?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... throw her out? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having given quarters to a nun, should, angry, displeased, throw her out or have her thrown out, there is an offence of expiation."¹

¹ Cf. Monks' *Bu-Pc 17*.

Whatever means: ... nun is to be understood in this case.

A nun¹ means: another nun.

Quarters means: it is called fastened by a door.²

Having given means: oneself having given.

Angry, displeased means: dissatisfied, the mind worsened, stubborn.³

Should throw out means: if, having taken (her) in a room, she throws her out on to the verandah, there is an offence of expiation. If, having taken her on the verandah, she throws her outside, there is an offence of expiation. If, with one effort, she makes her pass through many doors, there is an offence of expiation.⁴ **Should have her thrown out** means: if she commands another, there is an offence of wrong-doing. When once commanded, if she makes her pass through many doors, there is an offence of expiation.⁵

Bi-Pc 35.2.1
BD 3.312

Vin 4.293

If she thinks that she is ordained when she is ordained (and) having given her quarters, angry, displeased, throws her out or has her thrown out, there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... offence of expiation. If she throws out or has her requisites thrown out, there is an offence of wrong-doing. If she throws out or has her thrown out from what is not fastened by a door ... If she throws out or has her requisites thrown out ... If she throws out or has one who is not ordained thrown out from what is or from what is not fastened by a door ... If she throws out or has her requisites thrown out ... If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.⁶

Bi-Pc 35.2.2

BD 3.313

¹ Accusative. ² =definition of "dwelling" at BD 3.336, below. ³ Cf. BD 1.281, BD 2.140, BD 2.251; Vin 4.146, Vin 4.236. ⁴ Cf. BD 2.251f. ⁵ Cf. BD 2.251f. ⁶ Last clause should probably read "no offence." Cf. whole paragraph with BD 2.252.

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Bi-Pc 35.2.3

There is no offence if she throws out or has one who is shameless thrown out, if she throws out or has her requisites thrown out; if she throws out or has one who is mad thrown out, if she throws out or has her requisites thrown out; if she throws out or has one who makes strife ... quarrels ... contention ... brawls ... who makes disputes in the Order thrown out, if she throws out or has her requisites thrown out; if she throws out or has a pupil or one who shares a cell or one who is not proceeding fitly thrown out, if she throws out or has her requisites thrown out; if she is mad, if she is the first wrong-doer.¹

¹ Cf. [BD 2.253](#).

NUNS' EXPIATION (*PĀCITTIYA*) 36

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakalī kept company¹ with a householder and with a householder's son.² Those who were modest nuns ... spread it about, saying: "How can the lady Caṇḍakalī keep company ...?" ...

Bi-Pc 36.1.1
BD 3.314

"Is it true, as is said, monks, that the nun Caṇḍakalī kept company ...?"

"It is true, lord."

"How, monks, can the nun Caṇḍakalī keep company with a householder and a householder's son? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

Vin 4.294

"Whatever nun should keep company with a householder or with a householder's son, that nun should be spoken to thus by the nuns: 'Do not, lady, keep company with a householder and with a householder's son. Let the lady desist, the Order praises such detachment in a sister.' But if that nun, being spoken to thus by the nuns, should persist as before, that nun should be admonished by the nuns up to the third time for giving up that (course). If she should give it up, while being admonished up to the third time, that is good. If she should not give it up, there is an offence of expiation.

¹ This Pācittya should be compared with the Nuns' *Bi-Ss 12*. The *Pācittiya*, partaking as it does of *Saṅghādisesa* material and character, seems out of place here. The main difference is that in the *Pācittiya*, a nun lived in society with a householder, while in the *Saṅghādisesa*, nuns who were pupils lived in society and were of evil habits and so on. Cf. also *Bi-Pc 79*. ² *gahapatināpi gahapatiputtana pi*. Cf. DN i.62; MN i.179, MN i.344.

Bi-Pc 36.2.1
BD 3.315

Whatever means: ... nun is to be understood in this case.

Keeps company means: keeps company unbecomingly as to body and speech.

Householder means: he who inhabits a house. Householder's son means: he who is a son or brothers.¹

That nun means: that nun who keeps company.

By the nuns means: by other nuns who see, who hear; she should be told by these: "Do not, lady, ... the Order praises such detachment in a sister." And a second time she should be told. And a third time she should be told. If she gives it up, that is good. But if she does not give it up, there is an offence of wrong-doing. Having heard, if they do not speak, there is an offence of wrong-doing. That nun, having been pulled to the midst of the Order, should be told: "Do not, lady, ... the Order praises such detachment in a sister." And a second time she should be told. And a third time she should be told. If she gives it up, that is good. But if she does not give it up, there is an offence of wrong-doing. That nun should be admonished. And thus, monks, should she be admonished: the Order should be informed by an experienced, competent nun, saying: "Ladies, let the Order listen to me. This nun so and so keeps company with a householder and with a householder's son. She does not give up this course. If it seems right to the Order let the Order admonish the nun so and so for giving up this course. This is the motion. Ladies, let the Order listen to me. This nun so and so ..." And a second time I speak forth this matter ... And a third time I speak forth this matter ... The nun so and so is admonished by the Order for giving up this course. If it is pleasing ... So do I understand this.²

Vin 4.295

As a result of the motion, there is an offence of wrong-doing; as a result of two proclamations, there are offences of wrong-doing. At the end of the proclamations, there is an offence of expiation.

Bi-Pc 36.2.2
BD 3.316

If she thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence of expiation. If she

¹ *yo koci puttabhātarō.* ² Cf. Nuns' *Bi-Ss 10.*

NUNS' EXPIATION (PĀCITTIYA) 36

is in doubt as to whether it is a legally valid act ... If she thinks that it is not a legally valid act when it is a legally valid act ... offence of expiation. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.¹

There is no offence if she is not admonished; if she gives it up; if she is mad, if she is the first wrong-doer.²

Bi-Pc 36.2.3

¹ Should no doubt read "no offence." ² Cf. Nuns' Bi-Ss 10.

NUNS' EXPIATION (*PĀCITTIYA*) 37

Bi-Pc 37.1.1
BD 3.317

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns walked without a weapon¹ on almstour within (their own) region² (when this was) agreed upon as dangerous, frightening.³ Bad men assaulted them. Those who were modest nuns ... spread it about, saying: "How can these nuns ... dangerous, frightening?" ... "Is it true, as is said, monks, that nuns ... dangerous, frightening?" "It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ... dangerous, frightening? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should walk without a weapon on alms-tour within (her own) region (when this is) agreed upon as dangerous, frightening, there is an offence of expiation."

Bi-Pc 37.2.1

Whatever means: ... nun is to be understood in this case.

Within (her own) region means: in a region of that country⁴ in which she lives.

BD 3.318

¹ *asatthikā*. As in Monks' **Bu-Pc 27**, translators differ as to whether this means "without a weapon" or not (having joined) a caravan. See **BD 2.289, n. 3**. I here follow B.C. LAW, *History of Pali Literature* 1.75 (No.21), and not WALDSCHMIDT, *Bruchstücke des Bhikṣunī-Prātimokṣa der Sarvāstivādins*, p.127, "ohne sich einer Karawane angeschlossen zu haben." ² *antoraṭṭhe*. Not given in *Pali-English Dictionary* or *Critical Pali Dictionary*, but cf. *tiroraṭṭha* in next *Pācittiya*. ³ Cf. Monks' **Bu-Pc 27**, where the only legal occasion where a monk might go along the same highroad with a nun was if the road was dangerous and frightening. ⁴ *vijita*, or kingdom, territory, conquered land.

Dangerous means: if on this road a place where thieves are halting is seen, a place where they are eating is seen, a place where they are resting is seen, a place where they are sitting down is seen, a place where they are lying down is seen.¹

Frightening means: if on this road people injured by thieves are seen, (people) plundered are seen, (people) beaten down are seen.²

Without a weapon³ means: without a weapon.⁴

Should walk on almstour means: in a village close enough for a cock (to walk), among every (such) village, there is an offence of expiation. For every half *yojana* in what is not a village, in a jungle, there is an offence of expiation.⁵

There is no offence if she goes with a weapon; if she goes in a place of security⁶ that is not frightening; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 37.2.2

Vin 4.296

¹ = BD 2.158, BD 2.290. ² = BD 2.158, BD 2.290. ³ *asatthikā*, more literally “weaponless.” ⁴ *vinā satthena*. ⁵ Cf. BD 2.290 in definition of “even among villages”; BD 2.294; and above, BD 3.16. ⁶ *khema*; a word which at some time became important as being applied particularly to spiritual peace, *nibbana*.

NUNS' EXPIATION (*PĀCITTIYA*) 38

Bi-Pc 38.1.1 ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at
BD 3.319 that time nuns walked without a weapon on almstour outside (their own) region¹ (when this was) agreed upon as dangerous, frightening. Bad men ... (see *Bi-Pc 37.1*. *Instead of within (her own) region read outside (her own) region*) ...” ... this rule of training:

“Whatever nun should walk without a weapon outside (her own) region (when this is) agreed upon as dangerous, frightening, there is an offence of expiation.”

Bi-Pc 38.2.1 **Whatever** means: ... nun is to be understood in this case.

Outside (her own) region means: setting aside that country in which she lives, in another's region.

Dangerous means: ... (see *Bi-Pc 37.2*) ... if she is the first wrongdoer.

¹ *tīroraṭṭhe*.

NUNS' EXPIATION (*PĀCITTIYA*) 39

... at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time nuns walked on alms-tour during the rains. People ... spread it about, saying: "How can these nuns walk on almstour during the rains, trampling down the crops and grasses, injuring life that is one-facultied, bringing many small creatures to destruction?"¹ Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying:

Bi-Pc 39.1.1
BD 3.320

"How can these nuns ... during the rains ... bringing many small creatures to destruction?" ...

"Is it true, as is said, monks, that nuns ... during the rains ... bringing many small creatures to destruction?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns walk on almstour during the rains ... bringing many small creatures to destruction? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should walk on almstour during the rains, there is an offence of expiation."

Vin 4.297

Whatever means: ... nun is to be understood in this case.

Bi-Pc 39.2.1
BD 3.321

¹ These three phrases occur at [Vin 1.137](#), [Vin 1.138](#), where rains-retreat is allowed to the monks, for lay-people had complained that by walking for alms in all seasons they did harm to crops and small living things, and where it is made a *dukkāṭa* for monks to set out on almstour before they have kept the earlier or later three months of the rains. For "life that is one-facultied," cf. [BD 2.223](#), [BD 2.226](#), and for "small creatures to destruction," cf. [BD 2.71](#).

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During the rains means: not having spent the first three months or the last three months.¹

Should walk on almstour means: in a village close enough for a cock (to walk) ... (see **Bi-Pc 37.2.1**) ... in what is not a village, in the jungle, there is an offence of expiation.

Bi-Pc 39.2.2

There is no offence if she goes away for seven days because there is something to be done; if she goes away because she is troubled about something; if she is mad, if she is the first wrong-doer.

¹ The rains were reckoned to occupy four months; three of these had to be spent in a rains-settlement, on which there were two times for entering, **Vin 1.137**. Cf. definition of “having spent the rains” below, **BD 3.322**, **BD 3.354**.

NUNS' EXPIATION (PĀCITTIYA) 40

... at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time nuns, as before,¹ spent the rains in Rājagaha, the cold weather there, the hot weather there. People ... spread it about, saying: "The (four) quarters are blocked,² confused with nuns; because of them the (four) quarters are not seen."³ Nuns heard these people who ... spread it about. Then these nuns told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

Bi-Pc 40.1.1
BD 3.322

"Because of this, monks, I will lay down a rule of training founded on ten reasons: for the excellence of the Order⁴ ... And thus, monks, let the nuns set forth this rule of training:

"Whatever nun, having kept the rains, should not set out on almstour, even for (a distance of) five or six *yojanas*, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 40.2.1

Having kept the rains means: having kept the first three months or the last three months.⁵

¹ *tatth'eva*—i.e., as in Bi-Pc 39. ² *āhundarika*. See MORRIS, Journal of the Pali Text Society 1884, p.73. ³ Cf. Vin 1.79 for a corresponding paragraph, and DN ii.99, AN iii.69 for the last phrase. The meaning clearly is that the nuns were too many for the place. It seems that the lay people were complaining on their own account and not on that of the nuns, as the dative (*bhikkhunīnam, imāsam*) might suggest.

⁴ As at BD 1.37, BD 2.87. ⁵ Cf. Vin 1.138, Vin 4.314.

THE BOOK OF THE DISCIPLINE

If she thinks “I will not set out on almstour, even for (the distance of) five or six *yojanas*,” in throwing off the responsibility, there is an offence of expiation.

Bi-Pc 40.2.2
BD 3.323

There is no offence if there is an obstacle; if, having looked about for a nun as a companion,¹ she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.²

The Fourth Division: that on sharing

¹ It was an offence for a nun to go about singly. ² = BD 3.357, BD 3.380, below; and cf. BD 3.289, BD 3.310, BD 3.331, BD 3.336.

NUNS' EXPIATION (*PĀCITTIYA*) 41

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a bold design¹ was made in a picture gallery² in King Pase-nadi of Kosala's pleasure grove. Many people went to see the picture gallery. The group of six nuns also went to see the picture gallery. People ... spread it about, saying: "How can this group of six nuns go to see the picture gallery, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns go to see a picture gallery?" ...

Bi-Pc 41.1.1
BD 3.324
Vin 4.298

"Is it true, as is said, monks, that the group of six nuns went to see a picture gallery?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can this group of six nuns go to see a picture gallery? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should go to see a king's pleasure house³ or a picture gallery or a park or a pleasure grove or a lotus pond,⁴ there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 41.2.1

¹ *paṭibhānacitta*. See BD 2.285, n. 5. ² *cittāgāra*. ³ *rājāgāra*. Cf. DN i.1, °ka, which DN-a 42 explains as: "there they made a rest house (*agāra*) adorned with various designs (*paṭibhānacitta*) for the king's amusement. It was called a *rājāgāra*. ⁴ At Vin 2.123 a lay follower wanted to have a lotus pond built for the monks. The lord, as is said, allowed the lotus pond to the monks.

King's pleasure house means: wherever it is made for a king to amuse himself, to enjoy himself.

BD 3.325

Picture gallery means: wherever it is made for people to amuse themselves, to enjoy themselves.

Park¹ means: wherever it is made for people to amuse themselves, to enjoy themselves.

Pleasure grove means: wherever it is made for people to amuse themselves, to enjoy themselves.²

Lotus pond means: wherever it is made for people to amuse themselves, to enjoy themselves.

If she goes to see, there is an offence of wrong-doing. Standing where she sees, there is an offence of expiation. Having left the region of sight, if she sees again, there is an offence of expiation. If she goes to see one or the other, there is an offence of wrong-doing. Standing where she sees, there is an offence of expiation. Having left the region of sight, if she sees again, there is an offence of expiation.³

Vin 4.299

Bi-Pc 41.2.2

There is no offence if, standing in a monastery, she sees;⁴ if she sees as she is going out or coming in⁵; if she sees, having gone out as there is something to be done;⁶ if there are accidents; if she is mad, if she is the first wrong-doer.

¹ *ārāma*, which I have usually translated as “monastery”; see BD 2.2, n. 2. ² *uyyāna* therefore here does not have the special meaning of “royal” pleasance, as is sometimes the case. ³ Cf. Vin 4.108 (BD 2.380). As Vin-a 934 points out, the last two clauses there, corresponding to the last two above, incur an offence of wrong-doing. It is sometimes the case that monks incur a lesser penalty than the nuns for a comparable offence. ⁴ According to Vin-a 934 this means that if she sees them building a king's pleasure house and so on when she is inside a monastery. ⁵ Vin-a 934 explains that if she sees when on the road for her almshouse, there is no offence. ⁶ Vin-a 934, in the king's presence.

NUNS' EXPIATION (*PĀCITTIYA*) 42

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns made use of a sofa¹ and of a divan.² People, engaged in touring the dwelling place, having seen (them) ... spread it about, saying: "How can these nuns make use of a sofa and of a divan, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can these nuns make use of a sofa and of a divan?" ...

Bi-Pc 42.1.1
BD 3.326

"Is it true, as is said, monks, that nuns made use of a ... divan?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns make use of a sofa and of a divan? It is not,

BD 3.327

¹ *āsandī*. This is the first of the high seats, the large seats which the group of six monks used, thereby incurring a *dukkata* offence, [Vin 1.192](#). The same list occurs at [Vin 2.163](#), where monks are allowed to sit down on all but *āsandī*, *pallaṅka* (see next note) and *tūlika*, but to lie down on none; also at [AN i.181](#), and [DN i.7](#) as being among the seats which Gotama is said to refrain from using. At [Vin 2.142-143](#) *āsandī* and *pallaṅka*, with bowls and shoes, are the only wooden articles not allowed to monks.

See *Dialogues of the Buddha*, 1.11, n. 4, where Rhys Davids is of the opinion that height and not length is referred to. The fact that in this *Pācittiya* it is "no offence" to use an *āsandī* if the legs have been cut down, also points this way, as does the allowance given monks at [Vin 2.169-170](#) to use *āsandī* if the legs have been broken, *bhinditvā*. On the other hand, at [DN i.55](#) = [MN i.515](#) = [SN iii.207](#) an *āsandī* is used as a bier—i.e., as something long, [SN-a ii.339](#) = [MN-a 3.227](#), calling it a couch for lying down on, with ([MN-a](#)) variant reading "for sitting down on." Old Commentary, below speaks of sitting down on and lying down on. CHALMERS Jātaka translation 1.10, translates as "couch" (in a cart); it is therefore not "clear from [Ja 1.108](#)" that *āsandī* is a "cushion" as stated at [Vinaya Texts ii.27](#), n. 2. ² *pallaṅka*. See above, [BD 3.271](#), n. 3.

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monks, for pleasing those who are not (yet) pleased ... this rule of training:

“Whatever nun should make use of a sofa or of a divan, there is an offence of expiation.”¹

Bi-Pc 42.2.1

Whatever means: ... nun is to be understood in this case.

Sofa means: it is called of exceeding measure.

Divan means: it is made having brought hair (stuffing).²

Should make use of means: if she sits down on it or lies down on it, there is an offence of expiation.

Bi-Pc 42.2.2

There is no offence if, having cut down the legs of the sofa, she makes use of it; if, having cut out the hair (stuffing) from the divan, she makes use of it³; if she is mad, if she is the first wrong-doer.

¹ A *dukkāṭa* for nuns to sit on a divan at Vin 2.280, a half-(*aḍḍha-*) *pallaṅka* being allowed instead. ² *vāla* at MN-a 2.45 is explained as *assavāla*, horse-hair. ³ Cf. Vin 2.169-70, where these articles are allowed to monks if the legs of the former are broken, *bhinditvā*, and the horse-hair of the latter destroyed, *bhinditvā*. Above the reading is in both cases *chinditvā*, cut.

NUNS' EXPIATION (*PĀCITTIYA*) 43

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns spun yarn. People, engaged in touring the dwelling place, having seen (them) ... spread it about, saying: "How can these nuns spin yarn, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns spin yarn?" ...

Bi-Pc 43.1.1
BD 3.328
Vin 4.300

"Is it true, as is said, monks, that the group of six nuns spin yarn?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the group of six nuns spin yarn? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

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

Whatever means: ... nun is to be understood in this case.

Bi-Pc 43.2.1

Yarn means: the six (kinds of) yarn: linen, cotton, silk, wool, coarse hempen cloth, canvas.¹

Should spin means: if she herself spins, in the action there is an offence of wrong-doing; for every running up² there is an offence of expiation.

¹ = Vin 3.256. The same as the six kinds of robe-material; see BD 2.143 for notes.

² *ujjavujjave*; a term used in spinning, found I think only here. Vin-a 935 seems to say "if whatever was rolled by hand (*hatthena*, *Pali-English Dictionary* giving the reading *patthena*, by measure) is twisted round on that spindle (? *takka*), there is one offence."

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Bi-Pc 43.2.2

There is no offence if she spins spun yarn¹; if she is mad, if she is the first wrong-doer.

¹ *kantitasutta*; *kantita* can also mean “cut off.” Vin-a 935 explains by saying, “if she spins having bound together loose yarn (*dasikasutta*), or if she unspins what was badly spun, there is no offence.”

NUNS' EXPIATION (*PĀCITTIYA*) 44

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns did household work. Those who were modest nuns ... spread it about, saying: "How can these nuns do household work?"

Bi-Pc 44.1.1
BD 3.329

...

"Is it true, as is said, monks, that nuns do household work?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns do household work? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should do household work, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 44.2.1

Household work means: if she cooks conje^y or rice or solid food for a layman,¹ if she washes a cloak or a turban, there is an offence of expiation

Vin 4.301

There is no offence if it is a drink of conje^y,² if it is for the Order; if it is for worship at a shrine; if in doing household work for herself she cooks conje^y or rice or solid food, washes a cloak or a turban; if she is mad, if she is the first wrong-doer.

Bi-Pc 44.2.2

¹ *agārika*. ² Vin-a 935 says that there is no offence in cooking a drink of conje^y (*yāgupāna*, cf. [Vin 1.84](#), [Vin 1.339](#)) or rice for the Order (given) for it by people.

NUNS' EXPIATION (*PĀCITTIYA*) 45

Bi-Pc 45.1.1
BD 3.330

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun, having approached the nun Thullanandā, spoke thus: "Do come, lady, and settle this legal question." The nun Thullanandā, having answered, "Very good," neither settled it nor made an effort to get it settled.¹ Then that nun told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, being spoken to by a nun, saying: 'Do come, lady, and settle this legal question,' and having answered, 'Very good,' neither settle it nor make an effort to get it settled?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... to get it settled?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... nor make an effort to get it settled? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, being spoken to by a nun, saying: 'Do come, lady, and settle this legal question,' and having answered: 'Very good,' (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation."

Bi-Pc 45.2.1

Whatever means: ... nun is to be understood in this case.

By a nun means: by another nun.

¹ Cf. Bi-Pc 23, Bi-Pc 34, Bi-Pc 77.

Legal question means: there are four (kinds of) legal questions: legal questions arising out of disputes legal questions arising out of censure, legal questions arising out of transgressions, legal questions arising out of obligations.¹

BD 3.331

Do come, lady, and settle this legal question means: Do come, lady, and decide this legal question.

Vin 4.302

If she is not afterwards prevented means: if there is not an obstacle.²

Should neither settle it means: should not herself settle it.³

Nor should make an effort to get it settled means: should not command another.⁴

If she thinks, "I will neither settle it nor make an effort to get it settled," in throwing off the responsibility, there is an offence of expiation.⁵

If she thinks that she is ordained when she is ordained (and) neither settles a legal question nor makes an effort to get it settled, there is an offence of expiation. If she is in doubt as to whether she is ordained ... If she thinks that she is not ordained when she is ordained ... offence of expiation. If she neither settles a legal question nor makes an effort to get it settled for one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained ... If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.⁶

Bi-Pc 45.2.2

There is no offence if there is an obstacle; if having looked about, she does not get the chance⁷; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 45.2.3

¹ = Vin 3.164 (BD 1.282). ² = above, BD 3.288. ³ = above, BD 3.288, BD 3.310. ⁴ = above, BD 3.288, BD 3.310. ⁵ = above, BD 3.288, BD 3.310. ⁶ Last clause should probably read "no offence." ⁷ = above, BD 3.289, BD 3.310, and below, BD 3.336, BD 3.355.

NUNS' EXPIATION (*PĀCITTIYA*) 46

Bi-Pc 46.1.1 ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.332 at that time the nun Thullanandā gave with her own hand solid food and soft food to players and dancers ... (see Bi-Pc 28.1) ... “... this rule of training:

“Whatever nun should give with her own hand solid food or soft food to a householder or to a wanderer or to a female wanderer, there is an offence of expiation.”¹

Bi-Pc 46.2.1 **Whatever** means: ... nun is to be understood in this case.

Householder means: ... (see Bi-Pc 28.2) ... she who has reached (the stage of a) female wanderer.

Solid food means: excluding the five (kinds of) meals and water for cleansing the teeth, the rest is called solid food.²

Soft food means: the five (kinds of) meals: cooked rice, food made with flour, barley-meal, fish, meat.³

Vin 4.303 **Should give** means: if she gives by means of the body or by means of something attached to the body or by means of something that may be cast, there is an offence of expiation.⁴ If she gives water for cleansing the teeth, there is an offence of wrong-doing.

Bi-Pc 46.2.2

There is no offence if she gets (someone) to give (but) does not (herself) give; if she gives depositing it near; if she gives ointment for external (use); if she is mad, if she is the first wrong-doer.⁵

¹ Cf. Monks' Bu-Pc 41. ² = Vin 4.92 (BD 2.349) and cf. Vin 4.83 (BD 2.330).

³ = Vin 4.83, Vin 4.92. For notes, see BD 2.330. ⁴ = Vin 4.92. ⁵ = Vin 4.92.

NUNS' EXPIATION (*PĀCITTIYA*) 47

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, not having given up her household robe,¹ made use of it. Other menstruating nuns did not obtain it. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, not having given up her household robe, make use of it?" ...

Bi-Pc 47.1.1
BD 3.333

"Is it true, as is said, monks, that the nun Thullanandā ... makes use of it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... make use of it? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, not having given up her household robe, should make use of it, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 47.2.1

Household robe means: it is given with the words: 'Let menstruating nuns make use of it.'

Not having given up, should make use of it means: if, having made use of it for two or three days, having washed it on the fourth day, she makes use of it, not having given it up to a nun or to a probationer or to a female novice, there is an offence of expiation.

Bi-Pc 47.2.2

¹ *āvsathacivara*; allowed to nuns at [Vin 2.271](#).

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BD 3.334 If she thinks that it is not given up when it is not given up (and) makes use of it, there is an offence of expiation. If she is in doubt as to whether it is not given up ... If she thinks that it is given up when it is not given up ... offence of expiation. If she thinks that it is not given up when it is given up, there is an offence of wrong-doing. If she is in doubt as to whether it is given up, there is an offence of wrong-doing. If she thinks that it is given up when it is given up, there is no offence.

Bi-Pc 47.2.3

There is no offence if, having given it up, she makes use of it; if she makes use of it on a further occasion; if there are no other menstruating nuns; if she is one whose robe is stolen; if she is one whose robe is destroyed; if there are accidents; if she is mad, if she is the first wrong-doer.

Vin 4.304

NUNS' EXPIATION (PĀCITTIYA) 48

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, not having given up her dwelling,¹ set out on almstour. Now at that time the nun Thullanandā's dwelling caught fire. Nuns spoke thus: "Come along, ladies, we are bringing out the things." Some spoke thus: "Ladies, we will not bring them out; she will make us responsible for² everything that is destroyed." The nun Thullanandā, having come back again to that dwelling, asked the nuns, saying: "Ladies, did you bring out my things?"

Bi-Pc 48.1.1
BD 3.335

"We, lady, did not bring them out."

The nun Thullanandā ... spread it about, saying:

"How can these nuns, when a dwelling is on fire, not bring out the things?" Those who were modest nuns ... spread it about, saying:

"How can the lady Thullanandā, not having given up her dwelling, set out on almstour?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... set out on almstour?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā, not having given up her dwelling, set out on almstour? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, not having given up her dwelling, should set out on almstour, there is an offence of expiation."³

¹ *āvasatha*. ² *amhe abhiyuñjissati*. ³ The offence is not in not saving property and helping one another, but in not making proper provision for the cure of property.

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Bi-Pc 48.2.1
BD 3.336

Whatever means: ... nun is to be understood in this case.

Dwelling means: it is called fastened by a door.¹

Not having given up, should set out on almstour means: if, not having given up to a nun or to a probationer or to a female novice, in passing beyond the enclosure of a dwelling that is fenced in, there is an offence of expiation. In passing beyond the precincts of a dwelling that is not fenced in, there is an offence of expiation.

Bi-Pc 48.2.2

If she thinks that it is not given up when it is not given up (and) sets out, there is an offence of expiation. If she is in doubt as to whether it is not given up ... If she thinks that it is given up when it is not given up ... offence of expiation. If, not having given up what is not fastened by a door, she sets out, there is an offence of wrong-doing. If she thinks that it is not given up when it is given up ... If she is in doubt as to whether it is given up, there is an offence of wrong-doing. If she thinks that it is given up when it is given up, there is no offence.

Vin 4.305

Bi-Pc 48.2.3

There is no offence if she sets out having given it up; if there is an obstacle; if having looked about she does not get the chance; if she is ill; if there are accidents²; if she is mad, if she is the first wrong-doer.

¹ Cf. definition of “quarters,” *upassaya*, at BD 3.312, above. ² Cf. above, BD 3.289, BD 3.310, BD 3.323, BD 3.331.

NUNS' EXPIATION (PĀCITTIYA) 49

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns learnt worldly knowledge.¹ People ... spread it about, saying: "How can these nuns learn worldly knowledge, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns learn worldly knowledge?" ...

Bi-Pc 49.1.1
BD 3.337

"Is it true, as is said, monks, that the group of six nuns learn worldly knowledge?"

"It is true, lord."

The enlightened one, the lord, rebuked them saying:

"How, monks, can this group of six nuns learn worldly knowledge? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

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

Whatever means: ... nun is to be understood in this case.

Bi-Pc 49.2.1

Worldly knowledge means: whatever is secular,² not connected with the goal.

¹ *tiracchāna-vijjā*, literally "animal wisdom." B.C. LAW, *History of Pali Literature* 1. p. 75 has "art for her livelihood," but Old Commentary, does not bear this out. At [Vin 2.139](#) it is a *dukkaṭa* for a monk to learn this. Cf. *tiracchānakathā* at Monks' [Bu-Pc 85](#), "worldly talk"—i.e., talk on matters concerning life in the world. *Vinaya Texts* iii.152 renders by "the low arts"—those set out at DN i.9–DN i.12. ² *bāhirakam*.

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Should learn means: if she learns by line,¹ for every line there is an offence of expiation. If she learns by syllable, for every syllable there is an offence of expiation.

BD 3.338

Bi-Pc 49.2.2

There is no offence if she learns writing²; if she learns what is memorised³; if she learns a spell⁴ for protection; if she is mad, if she is the first wrong-doer.

¹ *padena*; see BD 2.190, BD 2.191 and notes. ² *lekhaṃ pariyāpuṇāti*. See *Vinaya Texts* i. p. xxxii ff. and BD 1.131, n. ³ *dhāraṇā*, a memorising; cf. Mil 79, and *dhammadhāraṇā* at MN ii.175. ⁴ *parittā*. Cf. DN iii.206, where monks are enjoined to learn and master the Āṭānāṭṭiya *rakkhā* or ward rune. This is called *atthasaṃhitā*, connected with the goal; cf. foregoing definition of “worldly knowledge,” which therefore looks as if it does not include protective spells. See *Dialogues of the Buddha* 3.185 ff. for discussion of position and use of the various named *parittās* in early Buddhism. The proximity of writing (late?) and protective spells (early?) points to a patchwork compilation of this *Pācittiya*.

NUNS' EXPIATION (PĀCITTIYA) 50

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns taught worldly knowledge.¹ People ... spread it about ... (Bi-Pc 44.1. *Instead of learn read teach.*) ... “... this rule of training:

Bi-Pc 50.1.1
BD 3.339
Vin 4.306

“Whatever nun should teach² worldly knowledge, there is an offence of expiation.”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 50.2.1

Worldly knowledge means: ...

Should teach³ means: if she teaches by line ... (Bi-Pc 44.2. *Instead of learns read teaches.*) ... if she is the first wrong-doer.

The Fifth Division: that on a picture gallery

¹ At Vin 2.139 it is made a *dukkata* for a monk to do so. ² *vāceyya*—i.e., should cause (someone) to repeat or speak. ³ Cf. Vin 4.15 (BD 2.192).

NUNS' EXPIATION (*PĀCITTIYA*) 51

Bi-Pc 51.1.1
BD 3.340

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several monks, (each) wearing (only) one robe, were making robes in a village residence. Nuns, having entered the monastery without asking (for permission), approached those monks. The monks ... spread it about, saying: "How can nuns enter a monastery without asking (for permission)?" ...

"Is it true, as is said, monks, that nuns ... without asking (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns enter a monastery without asking (for permission)? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should enter a monastery without asking (for permission), there is an offence of expiation."

And thus this rule of training for nuns came to be laid down by the lord.

Bi-Pc 51.2.1

Then these monks went out from that residence. The nuns, saying, "The masters have gone out," did not go back to the monastery. Then these monks came back again to that residence. The nuns, saying, "The masters have come back," having entered the monastery asking (for permission), approached these monks, having approached, having greeted these monks, they stood at a respectful distance. As they were standing at a respectful distance, these monks spoke thus

Vin 4.307

to these nuns: “Why do you, sisters, neither sweep the monastery nor provide drinking water and water for washing?”

“Masters, a rule of training came to be laid down by the lord that, without asking (for permission) a monastery should not be entered (by a nun), therefore we did not come.” They told this matter to the lord. He said:

BD 3.341

“I allow, monks, (a nun) to enter a monastery asking (for permission) if a monk be there. And thus, monks, let the nuns set forth this rule of training:

“Whatever nun should enter a monastery without asking (for permission) if a monk be there,¹ there is an offence of expiation.”

And thus this rule of training for nuns came to be laid down by the lord.

Then these monks, having gone out from that residence, came back again to that residence. The nuns, saying, “The masters have gone out,” entered the monastery without asking (for permission). These became remorseful and said: “A rule of training laid down by the lord for nuns says that a monastery should not be entered (by a nun) without asking (for permission) if a monk be there, and we, not asking (for permission) if a monk was there, entered the monastery. Is it now possible that we have fallen into an offence of expiation?” They told this matter to the lord. He said: “And thus, monks, let the nuns set forth this rule of training:

Bi-Pc 51.3.1

“**Whatever nun should knowingly enter a monastery with monks (in it) without asking (for permission), there is an offence of expiation.**”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 51.4.1

She knows means: either she knows of herself or others tell her or these tell (her).²

A monastery with monks (in it) means: even where monks stay at the foot of a tree.

¹ Cf. Vin 4.100 (BD 2.365 and see n. 1). ² Cf. Vin 3.265 (BD 2.161), etc.

Should enter a monastery without asking (for permission)

BD 3.342 means: without asking a monk or a novice or a monastery attendant (for permission),¹ in passing beyond the enclosure of a monastery that is fenced in, there is an offence of expiation. In entering the precincts of a monastery that is not fenced in, there is an offence of expiation.²

Bi-Pc 51.4.2

If she thinks that there are monks (in it) when there are monks (in it) and enters a monastery without asking (for permission), there is an offence of expiation. If she is in doubt as to whether monks are (in it) ... offence of wrong-doing. If she thinks that monks are not (in it) when monks are (in it) ... no offence. If she thinks that monks are (in it) when monks are not (in it), there is an offence of wrong-doing. If she is in doubt as to whether monks are not (in it), there is an offence of wrong-doing. If she thinks that monks are not (in it) when monks are not (in it), there is no offence.

Vin 4.308

Bi-Pc 51.4.3

There is no offence if she enters asking (for permission) if a monk be there; if she enters not asking (for permission) if a monk be not there³; if she walks looking ahead⁴; if she goes where there are nuns gathered together; if (her) way is through a monastery; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ Cf. Vin 4.40 (BD 2.241), and see Vin 2.211. ² Cf. Vin 4.166. ³ Cf. Vin 4.101 (BD 2.367). ⁴ Vin-a 937 says that there is no offence if she enters looking at the heads of the nuns who are entering first.

NUNS' EXPIATION (*PĀCITTIYA*) 52

... at Vesālī in the Great Grove at the Hall of the Gabled Pillars. Now at that time the venerable Kappitaka,¹ the venerable Upāli's preceptor,² lived in a cemetery. Now at that time an older³ nun of the group of six nuns had passed away. The group of six nuns, taking out that nun, having cremated her not far from the venerable Kappitaka's dwelling place, having made a tomb, having gone (there), wept at that tomb. Then the venerable Kappitaka, troubled by that noise, having destroyed that tomb, scattered (the materials). The group of six nuns took counsel,⁴ saying: "Our lady's tomb is destroyed by this Kappitaka, come, let us kill him." A certain nun told this matter to the venerable Upāli. The venerable Upāli told this matter to the venerable Kappitaka. Then the venerable Kappitaka, having gone out from that dwelling place, lay in hiding. Then the group of six nuns approached the venerable Kappitaka's dwelling place, having approached, having had the venerable Kappitaka's dwelling place covered over⁵ with stones and clods of earth, they departed, saying, "Kappitaka is dead." Then the venerable Kappitaka at the end of that night having dressed in the morning, taking his bowl and robe, entered Vesālī for almsfood. The group of six nuns saw the venerable Kappitaka walking for almsfood; seeing him, they spoke thus: "This Kappitaka is alive, how ever did he foil our plan?"⁶ The group of six nuns heard it said: "Our plan was foiled by master Upāli."

Bi-Pc 52.1.1
BD 3.343

BD 3.344

¹ Cf. Pv 49–Pv 50. Vin-a 937, Pv-a 230 say that he was an elder among the thousand matted hair ascetics. ² Cf. Pv-a 230. ³ *mahatarā*, perhaps a leading nun. ⁴ *mantesuṃ*. *Pali-English Dictionary* says "perhaps 'plotted'" here. ⁵ *ottharāpetvā*; see BD 1.137, n. 4. ⁶ *mantam saṃharati*.

Vin 4.309 These reviled¹ the venerable Upāli, saying: “How can this barber,² a shampooing low-birth (person),³ foil our plan?” Those who were modest nuns ... spread it about, saying: “How can this group of six nuns revile master Upāli?” ...

“Is it true, as is said, monks, that the group of six nuns reviled Upāli?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the group of six nuns revile Upāli? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

“**Whatever nun should revile or should abuse a monk,⁴ there is an offence of expiation.**”

Bi-Pc 52.2.1

Whatever means: ... nun is to be understood in this case.

Monk means: one who is ordained.

Should revile means: if she reviles with the ten ways of reviling⁵ or with any one of these, there is an offence of expiation.

Or should abuse means: if she makes him afraid,⁶ there is an offence of expiation.

Bi-Pc 52.2.2

If she thinks that he is ordained when he is ordained (and) reviles or abuses him, there is an offence of expiation. If she is in doubt as to whether he is ordained ... If she thinks that he is not ordained when he is ordained ... offence of expiation. If she reviles or abuses one who is not ordained, there is an offence of wrong-doing. If she thinks that he is ordained when he is not ordained ... If she is in doubt as to whether he is not ordained ... If she thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.

BD 3.345

¹ *akkosiṃsu*; see BD 2.269 and BD 2.171, n. 3. ² *kasāvaṭa*; see *Psalm of the Brethren*. 168, Tha-ap 37ff., and *Dictionary of Pali Proper Names* 410 for view that Upāli was born a barber in this Buddha age. ³ *kasāvaṭo malamajjano nihīnajacco*; cf. Ja 3.452 *hīnajacco malamajjano nahāpita (putto)*. ⁴ Cf. the seventh of the eight important rules, *garudhammā*, given at Vin 4.52 (BD 2.269), BD 2.255, AN iv.277. ⁵ See BD 2.171, n. 3. ⁶ *bhayaṃ upadamseti*, causes fear to appear.

NUNS' EXPIATION (PĀCITTIYA) 52

There is no offence if she is aiming at (explaining) the goal, if she is aiming at (explaining) a rule, if she is aiming at (explaining) the teaching¹; if she is mad, if she is the first wrong-doer.

Bi-Pc 52.2.3

¹ = Vin 3.130 (BD 1.218) = Vin 4.11 (BD 2.185) = Vin 4.277 (above, BD 3.280).

NUNS' EXPIATION (*PĀCITTIYA*) 53

Bi-Pc 53.1.1 ... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.346 at that time¹ the nun Caṇḍakālī was one who made strife, who made
quarrels, who made contention, who made brawls, who made dis-
putes in the Order ... (see Bi-Ss 4) ... The nun Thullanandā, saying:
Vin 4.310 "These are ignorant, these are inexperienced, they do not even know
a (formal) act or the defect of a (formal) act or the failure of a (formal)
act or the success of a (formal) act," and being quick tempered,² she
abused³ a group. Those who were modest nuns ... spread it about,
saying:
"How can the lady Thullanandā, being quick tempered, abuse a
group?" ...
"Is it true, as is said, monks, that the nun Thullanandā, being quick
tempered, abused a group?"
"It is true, lord."
The enlightened one, the lord, rebuked them, saying:
"How, monks, can the nun Thullanandā ... abuse a group? It is not,
monks, for pleasing those who are not (yet) pleased ... this rule of
training:
"Whatever nun, being quick tempered, should abuse a group,
there is an offence of expiation."

Bi-Pc 53.2.1

Whatever means: ... nun is to be understood in this case.

Being quick tempered means: she is called angry.⁴

¹ See Nuns' Bi-Ss 4 above. ² caṇḍikatā. ³ paribhāsati; cf. Bi-Pc 52. ⁴ kodhanā;
cf. Vin 4.334; Pv-a 83 caṇḍī ti kodhanā, and see definition at MN-a 2.99.

Group means: it is called an Order of nuns.¹

BD 3.347

Should abuse² means: if she abuses, saying: “These are ignorant, these are inexperienced, they do not even know a (formal) act ... or the success of a (formal) act,” there is an offence of expiation. If she abuses several nuns or one nun or one who is not ordained, there is an offence of wrong-doing.

There is no offence if she is aiming at (explaining) the goal ... (see [Bi-Pc 52.2.3](#)) ... if she is the first wrong-doer.

¹ = above, [BD 3.295](#). ² Cf. above, [BD 3.344](#).

NUNS' EXPIATION (*PĀCITTIYA*) 54

Bi-Pc 54.1.1
BD 3.348
Vin 4.311

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain brahmin, having invited nuns, offered them food¹ ...” ...

“Whatever nun, being invited or being satisfied,² should eat or partake of solid food or soft food, there is an offence of expiation.”

Bi-Pc 54.2.1

Whatever means: ... nun is to be understood in this case.

Being invited means: being invited to any one meal of the five (kinds of) meals.

Being satisfied means: eating is to be seen, a meal is to be seen, standing within a reach of the hand, she asks (her), a refusal is to be seen.³

Solid food means: setting aside the five (kinds of) meals, conjei,⁴ food (that may be eaten) during a watch of the night, during seven days, during life, the rest means solid food.⁵

Soft food means: the five (kinds of) meals: ... meat.⁶

¹ = Monks' Bu-Pc 35, first story; see BD 2.326f. The rule was amended for the monks but not for the nuns. ² The words are here changed to *nīmantitā vā pavāritā vā* from *bhuttavi pavarita* of the story. This latter pair (in the masculine) appears in the monks' *sikkhāpada* (Bu-Pc 35); therefore the Old Commentary there defines *bhuttāvī*, having eaten, while above it defines *nīmantitā*, being invited; but the terms used in these two definitions are the same. ³ = Monks' Bu-Pc 35.3.1. See BD 2.328ff. for notes. ⁴ This is omitted from corresponding paragraph in Monks' Bu-Pc 35. For conjei, *yāgu*, as being neither a solid food nor a soft food, see BD 2, Introduction, p. xxxi and BD 3.352f. It was counted rather as a drink, see “no offence” clause below. ⁵ = Monks' Bu-Pc 35.3.1. See BD 2.328ff. for notes. ⁶ = Monks' Bu-Pc 35.3.1. See BD 2.328ff. for notes.

If she accepts, thinking: "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful, there is an offence of expiation.¹ If she accepts for the sake of nutriment (food to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful, there is an offence of wrong-doing.²

BD 3.349

There is no offence if, being invited (but) not being satisfied, she drinks conje; if she eats having asked the owner (for permission); if when there is a reason she makes use of (food to be eaten) during a watch of the night, during seven days, during life³; if she is mad, if she is the first wrong-doer.

Bi-Pc 54.2.2

Vin 4.312

¹ = Monks' Bu-Pc 35.3.1. See BD 2.328ff. for notes.

² = Monks' Bu-Pc 35.3.2.

³ = Monks' Bu-Pc 35.3.3.

NUNS' EXPIATION (*PĀCITTIYA*) 55

Bi-Pc 55.1.1
BD 3.350

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun, walking for alms along a certain road in Sāvattī, approached a certain family; having approached, she sat down on an appointed seat. Then these people, having offered food to this nun, spoke thus: "Lady, other nuns may also come." Then this nun, thinking: "How may these nuns not come?" having approached the nuns, spoke thus: "Ladies, in such and such a place there are fierce dogs, a wild bull, the place is a swamp, do not go there." But a certain nun, walking for alms along that road, approached that family; having approached, she sat down on an appointed seat. Then these people, having offered food to that nun, spoke thus: "Why do not the other nuns come, lady?" Then this nun told this matter to those people. The people ... spread it about, saying: "How can that nun be grudging as to families?"¹ ...

"Is it true, as is said, monks, that a nun was grudging as to families?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun be grudging as to families? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should be one who is grudging as to families, there is an offence of expiation."

¹ Five forms of meanness, stinginess or grudgingness, macchhariya, are given at AN iii.139, AN iii.258, AN iii.266, AN iii.273, AN iv.459; DN iii.234; Ds 1122 (see *Buddhist Psychological Ethics*, § 1122, n.); Vism 683.

Whatever means: ... nun is to be understood in this case.

Bi-Pc 55.2.1
BD 3.351

Family means: ... low caste family.¹

Should be one who is grudging as to families means: if they say, "Why do the nuns not come?" (and) she speaks dispraise of a family in front of nuns, there is an offence of expiation. Or if she speaks dispraise of nuns in front of a family, there is an offence of expiation.

There is no offence if, not being grudging as to families, she merely explains that there is a danger²; if she is mad, if she is the first wrong-doer.

Bi-Pc 55.2.2

Vin 4.313

¹ = Vin 3.184, Vin 4.80, Vin 4.100, Vin 4.272. ² According to Vin-a 938 she either explains to the nuns that the family are non-believers, or she explains to the family that the nuns are of weak morality and of depraved states of mind.

NUNS' EXPIATION (*PĀCITTIYA*) 56

Bi-Pc 56.1.1
BD 3.352

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, having spent the rains in a village residence, went to Sāvattthī. Nuns spoke thus to these nuns: "Where did the ladies spend the rains? We hope that the exhortation was effective?"¹

"There were no monks there, ladies; how could the exhortation be effective?" Those who were modest nuns ... spread it about, saying:

"How can these nuns spend the rains in a residence where there is no monk?" ...

"Is it true, as is said, monks, that the nuns ... where there was no monk?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nuns ... where there is no monk? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should spend the rains in a residence where there is no monk, there is an offence of expiation."²

Bi-Pc 56.2.1

Whatever means: ... nun is to be understood in this case.

A residence where there is no monk means: it is not possible

¹ *iddha*, as at [Vin 4.50](#), [Vin 4.54](#). ² This rule is the same as the second of the eight "important rules," see [BD 2.268](#).

NUNS' EXPIATION (PĀCITTIYA) 56

to go for exhortation¹ or for communion.² If she thinks, “I will spend the rains,” (and) prepares a lodging, provides drinking water and water for washing, sweeps a cell, there is an offence of wrong-doing. With sunrise, there is an offence of expiation. BD 3.353

There is no offence if monks, having entered on the rains settlement, come to have gone away or left the Order or done their time or gone over to (another) side; if there are accidents; if she is mad, if she is the first wrong-doer.³ Bi-Pc 56.2.2

¹ Rules for exhortation in the eight “important rules” occur at Monks’ Bu-Pc 21-Bu-Pc 24. ² *saṁvāsa*. (To go) for communion explained at Vin-a 938 to mean (to go) for asking the (date of the) Observance day, *uposatha*, and the Invitation ceremony, *pavāraṇā*. See BD 2.268 and n. 6, n. 8; also Nuns’ Bi-Pc 57; but also see definition of *saṁvāsa* at end of each *Pārājika* rule, and below, BD 3.356. ³ =above, BD 3.190, where see n. 3.

NUNS' EXPIATION (*PĀCITTIYA*) 57

Bi-Pc 57.1.1 ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at
BD 3.354 that time several nuns, having kept the rains in a village residence,
went to Sāvattḥī. Nuns spoke thus to these nuns: "Where did the
ladies keep the rains? Was an Order of monks 'invited'¹?"

Vin 4.314

"Ladies, we did not 'invite' an Order of monks." Those who were
modest nuns ... spread it about, saying: "How can these nuns, having
spent the rains, not 'invite' an Order of monks?" ...

"Is it true, as is said, monks, that nuns ... did not 'invite' an Order
of monks?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ... not 'invite' an Order of monks? It is not,
monks, for pleasing those who are not (yet) pleased ... this rule of
training:

**"Whatever nun, having kept the rains, should not 'invite' both
Orders in respect of three matters: what was seen or heard or sus-
pected, there is an offence of expiation."**²

Bi-Pc 57.2.1

Whatever means: ... nun is to be understood in this case.

Having kept the rains means: having kept the first three months
or the last three months.³

¹ *pavārīto*, a technical term. See [BD 2.268, n. 8](#). Regulations for nuns to hold the
pavāraṇā ceremony, using the word *pavāreti*, given at [Vin 2.275](#). Cf. also [Vin 1.161](#).

² Cf. the fourth "important rule," [BD 2.268](#). ³ Cf. definition of "during the rains,"
above, [BD 3.321](#).

NUNS' EXPIATION (PĀCITTIYA) 57

If she thinks, "I will not 'invite' both Orders in respect of three matters: what was seen or heard or suspected," in throwing off the responsibility, there is an offence of expiation.

BD 3.355

There is no offence if there is an obstacle; if, having looked about, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.¹

Bi-Pc 57.2.2

¹ Cf. above, BD 3.289, BD 3.310, BD 3.331, BD 3.336; and below, BD 3.376.

NUNS' EXPIATION (PĀCITTIYA) 58

Bi-Pc 58.1.1
BD 3.356

... among the Sakyans at Kapilavatthu in the Banyan monastery. Now at that time¹ the group of six monks, having approached a nunnery, exhorted the group of six nuns. Nuns spoke thus to the group of six nuns: "Come, ladies, we will go for exhortation."

"Well, ladies, we would go for the sake of exhortation, (but) the group of the six masters exhort us, having come to this place itself." Those who were modest nuns ... spread it about, saying: "How can this group of six nuns not go for exhortation?" ...

"Is it true, as is said, monks, that the group of six nuns do not go for exhortation?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

Vin 4.315

"How, monks, can the group of six nuns not go for exhortation? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should not go for exhortation or for communion, there is an offence of expiation."²

Bi-Pc 58.2.1

Whatever means: ... nun is to be understood in this case.

Exhortation means: the eight important rules.³

¹ Cf. Monks' Bu-Pc 23, where the offence is for a monk to exhort a nun in a nunnery except at a right time. Clearly the trend is for nuns to go to monks. Other regulations for exhortation set out at Vin 2.263ff. ² Cf. Vin 2.263; a nun who does not go for exhortation is to be dealt with according to the rule. ³ Cf. Monks' Bu-Pc 21–Bu-Pc 24.

Communion means: one (formal) act, one recitation, an equal training.¹ If she thinks, "I will not go for exhortation or for communion," in throwing off the responsibility, there is an offence of expiation.

BD 3.357

There is no offence if there is an obstacle; if, having looked about for a nun as a companion, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.²

Bi-Pc 58.2.2

¹ Cf. Old Commentary's explanation of *asārvāsa* in each *Pārājika* (BD.1), and definition of "ill nun" at BD 2.278. ² =above, BD 3.323, below, BD 3.380, and cf. BD 3.289, BD 3.310, BD 3.331, BD 3.336.

NUNS' EXPIATION (*PĀCITTIYA*) 59

Bi-Pc 59.1.1
BD 3.358

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns neither asked (the date of) the Observance day¹ nor did they ask for exhortation. Monks ... spread it about, saying: "How can these nuns neither ask (the date of) the Observance day nor ask for exhortation?" ...

"Is it true, as is said, monks, that nuns neither ... nor ask for exhortation?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns neither ... nor ask for exhortation? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Every half month a nun should desire two things from the Order of monks: the asking as to (the date of) the Observance day and the approaching for exhortation.² For her who transgresses this, there is an offence of expiation."

Bi-Pc 59.2.1

Every half month means: every Observance day.³

Observance day means: the two Observance days, that on the fourteenth day and that on the fifteenth day.⁴

Exhortation means: the eight important rules.

¹ See *Vin* 1.105, where the lord is shown as prompting Kappina, and as saying that if brahmins do not honour the *uposatha*, who will? ² The third of the eight "important rules," *Vin* 4.52; see *BD* 2.268. ³ = above, *BD* 3.44. ⁴ Cf. *Vin* 1.104, *Vin* 1.132.

NUNS' EXPIATION (*PĀCITTIYA*) 59

If she thinks, “I will neither ask (the date of) the Observance day nor ask for exhortation,” in throwing off the responsibility, ... (see [Bi-Pc 58.2.1](#)–[Bi-Pc 58.2.2](#)) ... if she is the first wrong-doer.

Vin 4.316

NUNS' EXPIATION (PĀCITTIYA) 60

Bi-Pc 60.1.1
BD 3.359

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun together with a man, the one with the other, made a boil burst that had formed on the lower part of her body. Then that man began to violate that nun. She cried out in distress. Nuns, having run up, spoke thus to that nun: "Why do you, lady, cry out in distress?" Then that nun told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can this nun together with a man, the one with the other, make a boil burst that had formed on the lower part of her body?" ...

"Is it true, as is said, monks, that a nun ... lower part of her body?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun ... lower part of her body? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, without having obtained permission from an Order or from a group, should together with a man, the one with the other, make a boil or a scab¹ that has formed on the lower part of her body burst or break or let it be washed or smeared or bound up or unbound,² there is an offence of expiation."

Bi-Pc 60.2.1

Whatever means: ... nun is to be understood in this case.

Lower part of the body means: below the navel to above the circle of the knees.

BD 3.360

Has formed means: has formed there.

¹ *rūhita*, a diseased growth, literally meaning "healed." ² *moḥāpeyya*, in opposition to previous word, *bhandāpeyya*.

Boil means: whatever is a boil.

Scab means: whatever is a sore.

Without having obtained permission means: not asking (for permission).¹

Order means: it is called an Order of nuns.²

Group means: they are called several nuns.

Man means: a human man, not a *yakkha*, not a departed one, not an animal³; one who is learned, competent to violate.

Together with means: together.⁴

The one with the other means: there is a man and also a nun.⁵

If she commands, saying: "Burst it," there is an offence of wrong-doing. When it is burst, there is an offence of expiation. If she commands, saying: "Break it ... wash it ... smear it ... bind it up ... unbind it," there is an offence of wrong-doing. When it is broken ... washed ... smeared ... bound up ... unbound, there is an offence of expiation.

Vin 4.317

There is no offence if, having obtained permission, she causes it to be burst or broken ... or unbound; if some learned man (is there) as companion; if she is mad, if she is the first wrong-doer.

Bi-Pc 60.2.2

The Sixth Division: that on a monastery

¹ = above, BD 3.184; cf. BD 3.193. ² = above, BD 3.184; cf. BD 3.193. ³ = Vin 4.269, Vin 4.271. ⁴ = BD 1.202, BD 1.332, BD 1.337; Vin 4.269, Vin 4.271. ⁵ = Vin 4.269, Vin 4.271.

NUNS' EXPIATION (*PĀCITTIYA*) 61

Bi-Pc 61.1.1
BD 3.361

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained¹ a pregnant woman. She walked for alms. People spoke thus: "Give almsfood to the lady, the lady is heavy with child." The people ... spread it about, saying: "How can the nuns ordain a pregnant woman?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying, "How can these nuns ordain a pregnant woman?" ...

"Is it true, as is said, monks, that nuns ordained a pregnant woman?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ordain a pregnant woman? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

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

Bi-Pc 61.2.1

Whatever means: ... nun is to be understood in this case.

Pregnant woman means: she is called entered by beings.²

Should ordain means: should confer the upasampada ordination.³

If she thinks: "I will ordain (her)" and looks about for a group or for a woman teacher or for a bowl or for a robe or if she determines a boundary, there is an offence of wrong-doing. As a result of the motion there is an offence of wrong-doing. As a result of two proclamations, there are offences of wrong-doing. At the end of the

¹ *vuṭṭhāpentī.* ² *āpannasattā.* ³ *upasampādeyya.*

NUNS' EXPIATION (*PĀCITTIYA*) 61

proclamations, there is an offence of expiation for the woman preceptor, and an offence of wrong-doing for the group and for the woman teacher.¹

BD 3.362

If she thinks that she is pregnant when she is pregnant (and) ordains her, there is an offence of expiation. If she is in doubt ... offence of wrong-doing. If she thinks that she is not pregnant when she is pregnant, (and) ordains her, there is no offence. If she thinks that she is pregnant when she is not pregnant, there is an offence of wrong-doing. If she is in doubt as to whether she is not pregnant, there is an offence of wrong-doing. If she thinks that she is not pregnant when she is not pregnant, there is no offence.

Bi-Pc 61.2.2

Vin 4.318

There is no offence if she ordains a pregnant woman thinking that she is not pregnant²; if she ordains a woman who is not pregnant thinking that she is not pregnant; if she is mad, if she is the first wrong-doer.

Bi-Pc 61.2.3

¹ Cf. above, [BD 3.13](#), [BD 3.185](#), for this passage. ² This has been said in the paragraph above.

NUNS' EXPIATION (PĀCITTIYA) 62

Bi-Pc 62.1.1
BD 3.363

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a woman giving suck. She walked for alms. People spoke thus: "Give almsfood to the lady, the lady has a companion."¹ The people ... spread it about, saying: "How can the nuns ... (Bi-Pc 61.1, instead of pregnant woman read woman giving suck) ..." "... this rule of training:

"Whatever nun should ordain a woman giving suck, there is an offence of expiation."

Bi-Pc 62.2.1

Whatever means: ... nun is to be understood in this case.

Woman giving suck means: she is a mother or a foster-mother.

Should ordain means: ... (Bi-Pc 61.2. Read, If she thinks that she is a woman giving suck when she is a woman giving suck; if she thinks that she is not a woman giving suck, etc.) ... if she is the first wrong-doer.

¹ *sadutiya-kā*, with a companion; cf. *dutiya-kā bhikkhunī* at Vin 4.230, Vin 4.315; and *porāṇa-dutiya-kā*, former wife.

NUNS' EXPIATION (*PĀCITTIYA*) 63

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a probationer who had not trained for two years in the six rules.¹ These² were ignorant, inexperienced, they did not know what was allowable or what was not allowable.³ Those who were modest nuns ... spread it about, saying: "How can these nuns ordain a probationer who has not trained for two years in the six rules?" ...

Bi-Pc 63.1.1
BD 3.364

"Is it true, as is said, monks, that nuns ... in the six rules?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can these nuns ordain ... in the six rules? It is not, monks, for pleasing those who are not (yet) pleased ..." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

Vin 4.319

"I allow you, monks, to give a probationer the agreement as to training⁴ for two years in the six rules. And thus, monks, should it be given: That probationer, having approached the Order, having arranged her upper robe over one shoulder, having honoured the feet of the nuns,⁵ having sat down on her haunches, having saluted

BD 3.365

¹ Cf. the sixth of the eight "important rules," [Vin 4.52](#), [Vin 2.255](#). The six rules are given below. See also I.B. HORNER, *Women under Primitive Buddhism*, 138ff. ² This refers to the probationers; one nun was enough to ordain a probationer, an Order or group not being necessary. The meaning here, and in similar passages below, is that several nuns each ordained one probationer. ³ As in Nuns' [Bi-Pc 66](#), [Bi-Pc 72](#). ⁴ *sikkhāsammuti*, occurring also in Nuns' [Bi-Pc 66](#), [Bi-Pc 72](#). Cf. other "agreements" at [Vin 3.199](#), [Vin 3.228](#), [Vin 3.263](#), [Vin 4.31](#), [Vin 4.330](#).

with joined palms, should speak thus: ‘Ladies, I, so and so, a probationer, under the lady so and so, request the Order for the agreement as to training for two years in the six rules.’ And a second time it should be requested ... And a third time it should be requested. The Order should be informed by an experienced, competent nun, saying: ‘Ladies, let the Order listen to me. This (woman) so and so, a probationer, under the lady so and so, requests the Order for the agreement as to training for two years in the six rules. If it seems right to the Order, let the Order give the probationer so and so the agreement as to training for two years in the six rules. This is the motion: Ladies, let the Order listen to me. This (woman) so and so ... requests ... for two years in the six rules. If the giving to the probationer so and so of the agreement as to training for two years in the six rules is pleasing to the ladies, let them be silent; if it is not pleasing, they should speak. The agreement as to training for two years in the six rules is given to the probationer so and so, and it is right ... So do I understand this.’”

That probationer should be told: “Speak thus: ‘I undertake for two years not to transgress the resolution of abstinence from onslaught on creatures; I undertake ... abstinence from taking what is not given ... abstinence from unchastity ... abstinence from lying ... abstinence from occasions for sloth (arising from) fermented liquor and spirits¹ and strong drink²; I undertake for two years not to transgress the resolution of abstinence from eating at the wrong time³.’”

BD 3.366

Then the lord, having rebuked these nuns in many a figure for their weakness in maintaining themselves ... “... And thus, monks, let the nuns set forth this rule of training:

⁵ The word “senior” (*vuḍḍha*) which occurs in corresponding passages—e.g., in Monks’ *Nissaggiyas*, is rightly omitted here, for a probationer, being junior as regards ordination to all other nuns, should honour them all. ¹ See V.S. AGRAWALA, *Maireya in Pāṇini*, D.R. Bhandarkar Volume, 1940, p. 291. ² Cf. DN iii.62; AN i.211f.; SN ii.68 for these five *śīlas*. ³ Cf. AN i.212, and Monks’ *Bu-Pc 37*.

“Whatever nun should ordain a probationer who has not trained for two years in the six rules, there is an offence of expiation.”¹

Whatever means: ... nun is to be understood in this case. Bi-Pc 63.2.1

Two years means: two years.² Vin 4.320

Has not trained means: either the training is not given or the training is given (but) is interrupted.³

Should ordain means: ... (Bi-Pc 61.2.1) ... and an offence of wrongdoing for the group and for the woman teacher.

If she thinks that it is a legally valid act when it is a legally valid act (and) ordains her, there is an offence of expiation. If she is in doubt as to whether it is a legally valid act ... If she thinks that it is not a legally valid act when it is a legally valid act... offence of expiation. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act ... If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.⁴ Bi-Pc 63.2.2

There is no offence if she ordains a probationer who has trained for two years in the six rules; if she is mad, if she is the first wrong-doer. Bi-Pc 63.2.3

¹ The *upasampadā* ordination had to be conferred on nuns by monks as well as by nuns; see Vin 2.255, Vin 4.52; cf. Vin 2.257. The ordination proceedings are set out at Vin 2.271ff. ² *vassāni ... saṃvaccharāni*. The former is also more specifically the rains, but the exegesis under “has not trained” suggests that the training had to go on uninterruptedly for two full years and not merely for two rainy seasons. ³ *kupitā*, disturbed. ⁴ Last clause should probably read “no offence.”

NUNS' EXPIATION (*PĀCITTIYA*) 64

Bi-Pc 64.1.1
BD 3.367

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a probationer who had trained for two years in the six rules (but) who was not agreed upon by the Order.¹ Nuns spoke thus: "Come, probationers,² find out about this, give this, convey this, make this allowable." These spoke thus: "Ladies, we are not probationers, we are nuns." Those who were modest nuns ... spread it about, saying: "How can these nuns ordain a probationer who has trained for two years in the six rules (but) who is not agreed upon by the Order?" ...

"Is it true, as is said, monks, that nuns ordained ... not agreed upon by the Order?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ordain ... not agreed upon by the Order? It is not, monks, for pleasing those who are not (yet) pleased ... and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give the agreement as to ordination³ to a probationer who has trained for two years in the six rules. And thus, monks, should it be given: That probationer who has trained for two years in the six rules, having approached the Order ... (Bi-Pc 63.1) ... should speak thus: 'Ladies, I, so and so, a probationer who has trained

Vin 4.321

¹ See previous Bi-Pc 63 where in order to carry out the training so as to have a legal right to be ordained, a probationer had to receive the agreement of the Order.

² Note use of plural here, and cf. previous and following *Pācittiyas*: also Bi-Pc 73.

³ *vuṭṭhānasammuti*. See above, BD 3.364, for other "agreements."

for two years in the six rules under the lady so and so, request the Order for the agreement as to ordination.' And a second time ... (Bi-Pc 63.1 *instead of* probationer *read* probationer who has trained for two years in the six rules *instead of* agreement as to training for two years in the six rules *read* agreement as to ordination.) ... So do I understand this.'”

BD 3.368

Then the lord, having rebuked the nuns in many a figure for their weakness in maintaining themselves ... “... this rule of training:

“Whatever nun should ordain a probationer who has trained for two years in the six rules (but) who is not agreed upon by the Order,¹ there is an offence of expiation.”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 64.2.1

Two years means: two years.²

Has trained means: has trained in the six rules.³

Not agreed upon means: the agreement as to ordination is not given by a (formal) act at which the motion is followed by one proclamation.⁴

Should ordain means: ... (Bi-Pc 61.2.1) ...

There is no offence if she ordains a probationer who has trained for two years in the six rules and who is agreed upon by the Order; if she is mad, if she is the first wrong-doer.

¹ The probationer has to get the agreement, but the nuns have to abide by it. ² As above, BD 3.366. ³ = below, BD 3.374, BD 3.383. ⁴ = below, BD 3.374, BD 3.383. On *ñattidutiya kamma*s see Vin 1.319, and on *Saṅghakamma*s (formal acts) generally, S. DUTT, *Early Buddhist Monachism*, 146ff.

NUNS' EXPIATION (*PĀCITTIYA*) 65

Bi-Pc 65.1.1
BD 3.369

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a girl¹ married for less than twelve years.² These³ were not able to endure cold, heat, hunger, thirst, contact with gadflies, mosquitoes, wind and sun, creeping things, abusive hurtful language; they were not able to endure bodily feelings which arising are painful, acute, sharp, shooting, disagreeable, miserable, deadly.⁴ Those who were modest nuns ... spread it about, saying: "How can nuns ordain a girl married for less than twelve years?" ...

"Is it true, as is said, monks, that nuns ordained ... married for less than twelve years?"

"It is true, lord."

Vin 4.322

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ordain a girl married for less than twelve years? Monks, a girl married for less than twelve years is not able to endure cold ... bodily feelings ... miserable, deadly. It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should ordain a girl married for less than twelve years, there is an offence of expiation."

Bi-Pc 65.2.1
BD 3.370

Whatever means: ... nun is to be understood in this case.

Less than twelve years means: not attained to twelve years.⁵

¹ *gihigatā*, one gone to a layman (as his wife or co-wife). ² See **BD 3, Introduction, p. xlix**, and I.B. HORNER, *Women under Primitive Buddhism*, p. 27ff. ³ As in previous *Pācittiyas*, plural used here, meaning that an indefinite number of nuns had each ordained a "married girl," or child-wife. ⁴ Cf. Monks' **Bu-Pc 65.1**, that in which monks are forbidden to ordain a man under twenty. ⁵ Cf. above, **BD 3.13**.

Girl married means: one cohabiting with a man.¹

Should ordain means: ... (Bi-Pc 61.2.1) ... and an offence of wrong-doing for the group and for the woman teacher.

If she thinks that it is less than twelve years when it is less than twelve years (and) ordains her, there is an offence of expiation. If she is in doubt as to whether it is less than twelve years ... offence of wrong-doing. If she thinks that twelve years are completed when it is less than twelve years ... no offence. If she thinks that it is less than twelve years when twelve years are completed, there is an offence of wrong-doing. If she is in doubt as to whether twelve years are completed, there is an offence of wrong-doing. If she thinks that twelve years are completed when twelve years are completed, there is no offence.²

Bi-Pc 65.2.2

There is no offence if she ordains one (married) for less than twelve years thinking that twelve years are completed; if she ordains one who has completed twelve years thinking that they are completed³; if she is mad, if she is the first wrong-doer.

Bi-Pc 65.2.3

¹ *purisantaragatā*. This is the definition of *itthi*, woman, at MN-a 2.209; DN-a 78. Cf. Ja 1.290; MN i.77; AN i.295, AN ii.206. ² Cf. above, BD 3.13. ³ This occurs in the preceding paragraph.

NUNS' EXPIATION (*PĀCITTIYA*) 66

Bi-Pc 66.1.1
BD 3.371

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a girl married for full twelve years (but) who had not trained for two years in the six rules. These were ignorant, inexperienced, they did not know what was allowable or what was not allowable.¹ Those who were modest nuns ... spread it about, saying: "How can these nuns ordain a girl married for full twelve years (but) who has not trained for two years in the six rules?" ...

"Is it true, as is said, monks ...?" ...

Vin 4.323

The enlightened one, the lord rebuked them, saying: "How, monks, can these nuns ordain ... in the six rules? It is not, monks, for pleasing those who are not (yet) pleased ..." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give a girl married for full twelve years the agreement as to training for two years in the six rules. And thus, monks, should it be given: That girl married for full twelve years, having approached the Order ... (*Bi-Pc 63.1*) ... should speak thus: 'Ladies, I, so and so, a girl married for full twelve years, and who am under the lady so and so, request the Order ... (*Bi-Pc 63.1*. *Instead of probationer read a girl married for full twelve years*) ... So do I understand this.' That girl married for full twelve years should be told: 'Speak thus: ... (*Bi-Pc 63.1*) ...' "... this rule of training:

"Whatever nun should ordain a girl married for full twelve years (but) who has not trained for two years in the six rules, there is an offence of expiation."

¹ For the whole of this *Pācittiya*, cf. *Bi-Pc 63*.

Whatever means: ... nun is to be understood in this case.
Full twelve years means: attained to twelve years.¹
Girl married means: one cohabiting with a man.²
Two years means: ...

Bi-Pc 66.2.1
BD 3.372

There is no offence if she ordains a girl married for full twelve years and who has trained for two years in the six rules; if she is mad, if she is the first wrong-doer.

¹ = below, BD 3.374. ² As in Bi-Pc 65, Bi-Pc 67.

NUNS' EXPIATION (*PĀCITTIYA*) 67

Bi-Pc 67.1.1
BD 3.373

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a girl married for full twelve years and who had trained for two years in the six rules, but who was not agreed upon by the Order. Nuns spoke thus: "Come, probationers, ... (Bi-Pc 64.1) ..." ... "How can these nuns ordain a girl married for full twelve years and who has trained for two years in the six rules, but who is not agreed upon by the Order?" ... he addressed the monks, saying:

Vin 4.324

"I allow you, monks, to give the agreement as to ordination to a girl married for full twelve years and who has trained for two years in the six rules. And thus, monks, should it be given: That girl married for full twelve years and who has trained for two years in the six rules, having approached the Order ... (Bi-Pc 63.1) ... should speak thus: 'Ladies, I, so and so, a girl married for full twelve years and who has trained under the lady so and so for two years in the six rules, request the Order for the agreement as to ordination.' And a second time ... (Bi-Pc 63.1. *Instead of probationer read girl married for full twelve years and who has trained for two years in the six rules; instead of agreement as to training for two years in the six rules read agreement as to ordination*) ... 'So do I understand this.'"

Then the lord, having rebuked these nuns in many a figure for their weakness in maintaining themselves ... "... this rule of training:

"Whatever nun should ordain a girl married for full twelve years and who has trained for two years in the six rules (but) who is not agreed upon by the Order, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Full twelve years means: attained to twelve years.¹

Girl married means: one cohabiting with a man.²

Two years means: two years.³

Has trained means: has trained in the six rules.⁴

Not agreed upon means: the agreement as to ordination is not given by a (formal) act at which the motion is followed by one proclamation.⁵

Should ordain means: ... (Bi-Pc 61.2.1) ...

There is no offence if she ordains a girl married for full twelve years who has trained for two years in the six rules and who is agreed upon by the Order; if she is mad, if she is the first wrong-doer.

¹ = above, BD 3.372. ² = above, BD 3.370, BD 3.372. ³ = above, BD 3.366, BD 3.368.

⁴ = above, BD 3.368, below, BD 3.383. ⁵ = above, BD 3.368, below, BD 3.383.

NUNS' EXPIATION (PĀCITTIYA) 68

Bi-Pc 68.1.1 ... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now
BD 3.375 at that time the nun Thullanandā, having ordained the woman who
lived with her,¹ for two years neither helped her nor had her helped.
These² were ignorant, inexperienced, they did not know what was
allowable or what was not allowable. Those who were modest nuns
... spread it about, saying: "How can the lady Thullanandā, having
Vin 4.325 ordained the woman who lives with her, for two years neither help
her nor have her helped?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... nor had
her helped?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks,
how can the nun Thullanandā ... nor have her helped? It is not, monks,
for pleasing those who are not (yet) pleased ... this rule of training:

**"Whatever nun, having ordained the woman who lives with
her, for two years should neither help her nor have her helped,
there is an offence of expiation."**

Bi-Pc 68.2.1

Whatever means: ... nun is to be understood in this case.

Woman who lives with her means: she is called the one who
shares her cell.³

Having ordained means: having conferred the *upasampada* or-
dination.

¹ Cf. above, BD 3.309, below, BD 3.379. ² This must mean that at least for more than
one year Thullanandā had ordained her *sahajivinīs*. ³ = above, BD 3.309.

Two years means: two years.¹

BD 3.376

Should neither help her means: should not herself help her in regard to the exposition, the interrogation,² the exhortation, the instruction.³

Nor should have her helped means: should not command another.

If for two years she thinks: "I will neither help her nor have her helped," in throwing off the responsibility, there is an offence of expiation.

Bi-Pc 68.2.2

There is no offence if there is an obstacle; if having looked about she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.⁴

¹ = above, BD 3.366, BD 3.368, BD 3.374. ² Cf. BD 2.94, BD 2.271. ³ *anusāsani*. Cf. Vin 1.50 for repetition of these four words. ⁴ Cf. above, BD 3.289, BD 3.310, BD 3.331, BD 3.336, BD 3.355.

NUNS' EXPIATION (*PĀCITTIYA*) 69

Bi-Pc 69.1.1
BD 3.377

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns for two years did not wait upon an ordained woman instructor.¹ These² were ignorant, inexperienced, they did not know what was allowable or what was not allowable. Those who were modest nuns ... spread it about, saying: "How can these nuns for two years not wait upon an ordained woman instructor?" ...

"Is it true, as is said, monks, that nuns ... woman instructor

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ... ordained woman instructor? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

Vin 4.326

"Whatever nun for two years should not wait upon an ordained woman instructor, there is an offence of expiation."

Bi-Pc 69.2.1

Whatever means: ... nun is to be understood in this case.

Ordained means: the *upasampadā*, ordination conferred.

BD 3.378

Woman instructor means: she is called a woman preceptor.³

¹ *pavattinī*, or proposer—i.e., for a nun on whom the *upasampada* ordination is being conferred, as at [Vin 2.271](#). ² Doubtless here referring to the nuns. ³ *upajjhā*. The first sentence of n. 1 at *Vinaya Texts* iii.351 must therefore be corrected; also *upajjhā* occurs twice at [Vin 3.35](#). The word (*upajjhā*) at [Vin 3.100](#) is obviously a shortened plural form of the regular masculine *upajjhāya*, for see [Vin 3.101](#) = [Bi-Pc 69.2.1](#) which contains two stories about two (different) *upajjhāya*. *Pali-English Dictionary* is probably right in giving both *upajjha*, short masculine, as at [Vin 1.94](#) and doubtless once at [Vin 3.35](#); and *upajjhā*, feminine, as in above explanation of *pavattinī* and in the "no offence" clause, and doubtless once at [Vin 3.35](#).

NUNS' EXPIATION (PĀCITTIYA) 69

Two years means: two years.

Should not wait upon means: should not herself attend upon.¹

If she thinks: "I will not wait upon her for two years," in throwing off the responsibility, there is an offence of expiation.

There is no offence if the woman preceptor is ignorant or shameless; if he is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Pc 69.2.2

¹ According to Vin-a 941, with soap-powder, toothpick, water for rinsing the mouth, and with whatever was to be done. Cf. Bi-Pc 88 below.

NUNS' EXPIATION (*PĀCITTIYA*) 70

Bi-Pc 70.1.1
BD 3.379

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having ordained (the woman) who lived with her,¹ neither withdrew² her nor had her withdrawn; her husband seized her. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, having ordained (the woman) who lives with her, neither withdraw her nor have her withdrawn? Her husband seized her. If this nun had departed her husband could not have seized her." ...

"Is it true, as is said, monks, that the nun Thullanandā ... nor had her withdrawn (so that) her husband seized her?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... nor have her withdrawn (so that) her husband seized her? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having ordained (the woman) who lives with her, should neither withdraw her nor have her withdrawn even to (a distance of) five or six *yojanas*, there is an offence of expiation."

Bi-Pc 70.2.1

Whatever means: ... nun is to be understood in this case.

(Woman) who lives with her means: she is called the one who shares her cell.³

¹ Cf. above, BD 3.309, BD 3.375. ² *vūpakāsesi*, to withdraw, seclude, alienate—i.e., from the haunts of men. ³ Cf. above, BD 3.309, BD 3.375.

Having ordained means: having conferred the upasampadā ordination.¹

Vin 4.327
BD 3.380

Should neither withdraw her² means: should not herself withdraw her.

Nor should have her withdrawn means: should not command another.

If she thinks: "I will neither withdraw her nor will I have her withdrawn even to (a distance of) five or six *yojanas*," in throwing off the responsibility, there is an offence of expiation.

Bi-Pc 70.2.2

There is no offence if there is an obstacle; if, having looked about for a nun as a companion, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.³

¹ Cf. above, BD 3.361, BD 3.375. ² Vin-a 941, "if having taken her, she should not go away." ³ Cf. above, BD 3.323, BD 3.331, BD 3.336, BD 3.355, BD 3.357.

NUNS' EXPIATION (PĀCITTIYA) 71

Bi-Pc 71.1.1
BD 3.381

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a maiden¹ who was under twenty years of age. These were unable to endure cold ... (Bi-Pc 65. *Instead of* a girl married for less than full twelve years *read* a maiden who is under twenty years of age; *instead of* for full twelve years *read* twenty years of age.) ... “... this rule of training:

“**Whatever nun should ordain a maiden under twenty years of age, there is an offence of expiation.**”

Bi-Pc 71.2.1

Whatever means: ... nun is to be understood in this case.

Under twenty years of age means: not attained to twenty years of age.²

Maiden means: she is called a female novice.

Should ordain means: ... (Bi-Pc 65.2. *Read* who is under twenty years of age, who has completed twenty years of age.) ... if she is the first wrong-doer.

¹ *kumāribhūtā*, probably a virgin. See BD 3, *Introduction*, p. xlix. Vin-a 942 says that if the agreement as to training has been given to a married girl in her tenth year of marriage, she may be ordained in her twelfth; and likewise receiving the agreement up to her eighteenth year of marriage she may be ordained in her twentieth. From a woman's eighteenth year on, according to her marriage or age, one may say, “This is a married girl” and “This is a maiden.” But a maiden is not to be called a married girl. For the eighteenth year, see next *Pācittiya*. ² = Vin 4.130.

NUNS' EXPIATION (*PĀCITTIYA*) 72

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a maiden who had completed twenty years of age (but) who had not trained for two years in the six rules. These were ignorant, inexperienced ... (Bi-Pc 66.1. *Instead of a girl married for full twelve years read a maiden who has completed twenty years of age.*) ... he addressed the monks, saying:

Bi-Pc 72.1.1

BD 3.382

Vin 4.328

“I allow you, monks, to give a maiden of eighteen years of age the agreement as to training for two years in the six rules. And thus, monks, should it be given: That maiden of eighteen years of age having approached the Order ...” (Bi-Pc 66.1. *Instead of a girl married for full twelve years read a maiden of eighteen years of age.*) ... “... this rule of training:

“Whatever nun should ordain a maiden who has completed twenty years of age (but) who has not trained for two years in the six rules, there is an offence of expiation.”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 72.2.1

Has completed twenty years of age means: has attained to twenty years of age.

Maiden means: she is called a female novice.

Two years means: ... (Bi-Pc 63.2) ...

There is no offence if she ordains a maiden who has completed twenty years of age and who has trained for two years in the six rules; if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (*PĀCITTIYA*) 73

Bi-Pc 73.1.1
BD 3.383

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a maiden who had completed twenty years of age and who had trained for two years in the six rules (but) who was not agreed upon by the Order. Nuns spoke thus: "Come, probationers, find out about this, give this, convey this, this is needed, make this allowable." These spoke thus: "Ladies, we are not probationers, we are nuns." Those who were modest nuns ... spread it about, saying: "How can these nuns ..." (Bi-Pc 67.1. *Instead of a girl married for full twelve years read a maiden who has completed twenty years of age.*) ... "... this rule of training:

"Whatever nun should ordain a maiden who has completed twenty years of age and who has trained for two years in the six rules (but) who is not agreed upon by the Order, there is an offence of expiation."

Vin 4.329

Bi-Pc 73.2.1

Whatever means: ... nun is to be understood in this case.

Completed twenty years of age means: attained to twenty years of age.

Maiden means: she is called a female novice.¹

Two years means: two years.²

Has trained means: has trained in the six rules.³

Not agreed upon means: the agreement as to ordination is not given by a (formal) act at which the motion is followed by one procla-

¹ =above, BD 3.381, BD 3.382. ² =above, BD 3.366, BD 3.368, BD 3.374, BD 3.375, BD 3.378. ³ =above, BD 3.368, BD 3.374.

mation.¹

Should ordain means: ... (Bi-Pc 63.2) ...

There is no offence if she ordains a maiden who has completed twenty years of age, who has trained for two years in the six rules and who is agreed upon by the Order; if she is mad, if she is the first wrong-doer.

¹ = above, BD 3.368, BD 3.374.

NUNS' EXPIATION (*PĀCITTIYA*) 74

Bi-Pc 74.1.1
BD 3.384

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained while they were less than twelve years (of standing).¹ They were ignorant, inexperienced, they did not know what was allowable or what was not allowable; moreover, the women who shared their cells were ignorant, inexperienced, they did not know what was allowable or what was not allowable. Those who were modest nuns ... spread it about, saying: "How can these nuns ordain while they are less than twelve years (of standing)?" ...

"Is it true, as is said, monks, that nuns ... less than twelve years (of standing)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ... less than twelve years (of standing)? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should ordain while she is less than twelve years (of standing) there is an offence of expiation."

Bi-Pc 74.2.1

Whatever means: ... nun is to be understood in this case.

Less than twelve years means: not attained to twelve years.

Should ordain means: ... (Bi-Pc 61.2.1) ... offence of wrong-doing for the group and for the woman teacher.

Bi-Pc 74.2.2

¹ *ūnadvādasavassā*, probably to be taken as nominative plural agreeing with *bhikkhuniyo*, and meaning less than twelve years from their own ordination. See next two *Pācittiyas*, and BD 3, Introduction, p.lii.

NUNS' EXPIATION (PĀCITTIYA) 74

There is no offence if she ordains when she has completed twelve years (of standing); if she is mad, if she is the first wrong-doer.

Vin 4.330

NUNS' EXPIATION (*PĀCITTIYA*) 75

Bi-Pc 75.1.1
BD 3.385

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained when they had completed twelve years (of standing but) were not agreed upon by the Order. They were ignorant ... (Bi-Pc 74.1. *Instead of less than twelve years (of standing) read when they have completed twelve years (of standing but) are not agreed upon by the Order.*) ... "... It is not, monks, for pleasing those who are not (yet) pleased ..." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give a nun who has completed twelve years (of standing) the agreement to ordain.¹ And thus, monks, should it be given: That nun who has completed twelve years (of standing), having approached the Order, having arranged her upper robe over one shoulder, having honoured the feet of the senior nuns, having sat down on her haunches, having saluted with joined palms, should speak thus to it: 'Ladies, I, so and so, a nun who has completed twelve years (of standing), request the Order for the agreement to ordain.' And a second time it should be requested ... And a third time it should be requested. This nun should be tested² by the Order thinking: 'This nun is experienced, she is conscientious.' If she is both ignorant³ and unconscientious it should not be given. If she is ignorant but conscientious it should not be given. If she is experienced but unconscientious, it should not be given. If she is both experienced and

BD 3.386

¹ *vuṭṭhāpana-sammuti*, to cause ordination (in another). ² *paricchitabbā*. Cf. *paricchitvā* in next *Pācittiya* Vin-a 942 explains *upaparikkhati*, to test, examine, investigate. Apparently the Order, in testing her, should do so with a view to her experience and conscientiousness. ³ *bālā*, apparently here as opposite of *byattā*, experienced.

conscientious, it should be given. And thus, monks, should it be given: The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This nun so and so who has completed twelve years (of standing) requests the Order for the agreement to ordain. If it seems right to the Order ... (cf. Bi-Pc 63.1, etc.) ... So do I understand this.'"

Then the lord, having rebuked the nuns in many a figure for their weakness in maintaining themselves ... "... this rule of training:

"Whatever nun who has completed twelve years (of standing but) who is not agreed upon by the Order should ordain, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 75.2.1

Completed twelve years means: attained to twelve years.

Not agreed upon means: the agreement to ordain is not given by a (formal) act at which the motion is followed by one proclamation.¹

Vin 4.331

Should ordain means: ... (Bi-Pc 63.2) ...

There is no offence if she ordains when she has completed twelve years (of standing) and is agreed upon by the Order; if she is mad, if she is the first wrong-doer.

¹ Cf. above, BD 3.368, BD 3.374, BD 3.383.

NUNS' EXPIATION (*PĀCITTIYA*) 76

Bi-Pc 76.1.1
BD 3.387

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī, having approached the Order of nuns, asked for the agreement to ordain. Then the Order of nuns, having tested¹ the nun Caṇḍakālī, saying: "You have ordained sufficiently, lady, for the time being,"² did not give her the agreement to ordain. The nun Caṇḍakālī answered, "Very good." Now at that time the Order of nuns gave the agreement to ordain to other nuns. The nun Caṇḍakālī ... spread it about, saying: "Am I then ignorant, am I then unconscientious,³ that the Order gives the agreement to ordain to other nuns, but does not give it to me?" Those who were modest nuns ... spread it about, saying:

"How can the lady Caṇḍakālī, on being told, 'You have ordained sufficiently, lady, for the time being,' and having answered, 'Very good,' afterwards engage in criticism?" ...

"Is it true, as is said, monks, that the nun Caṇḍakālī ... afterwards engaged in criticism⁴?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can the nun Caṇḍakālī ... afterwards engage in criticism? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, on being told, 'You have ordained sufficiently,

BD 3.388

¹ *paricchitvā*; cf. previous *Pācittiya*. ² *alam tāva te ayye vuṭṭhāpitena*, or "please stop ordaining," or "there is no need for you to ordain at present." Cf. *alam te idhavāsena* at *Vin 3.184*. ³ The two points on which nuns had to be tested according to the previous *Pācittiya*. ⁴ See above, *BD 3.59*, *BD 3.64*, and notes.

lady, for the time being,' and having answered, 'very good,' should afterwards engage in criticism, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 76.2.1

"You have ordained sufficiently, lady, for the time being" means: "You have conferred the *upasampadā*,¹ sufficiently, lady, for the time being."

If, having answered, "Very good," she afterwards engages in criticism, there is an offence of expiation.

There is no offence if she criticises one acting by nature from desire, from hatred, from confusion, from fear²; if she is mad, if she is the first wrong-doer.

Bi-Pc 76.2.2

Vin 4.332

¹ At [Bi-Pc 79](#) below, Caṇḍakālī is called a probationer, and was ordained by Thullanandā. ² Cf. above, [BD 3.66](#).

NUNS' EXPIATION (*PĀCITTIYA*) 77

Bi-Pc 77.1.1
BD 3.389

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain probationer, having approached the nun Thullanandā, asked for the *upasampadā* ordination. The nun Thullanandā, having said to that probationer, "If you, lady, will give me a robe, then will I ordain you," neither ordained her nor made an effort to get her ordained.¹ Then that probationer told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā, having said ... neither ordain her nor make an effort to get her ordained?" ...

"Is it true, as is said, monks, that the nun Thullanandā ... nor made an effort to get her ordained?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā ... nor make an effort to get her ordained? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having said to a probationer: 'If you, lady, will give me a robe, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation."

Bi-Pc 77.2.1

Whatever means: ... nun is to be understood in this case.

Probationer means: one who has trained for two years in the six rules.

¹ Cf. Bi-Pc 23, Bi-Pc 34, Bi-Pc 45.

'If you, lady, will give me a robe, then will I ordain you' means: then will I confer the *upasampadā* ordination on you.

BD 3.390

If she is not afterwards prevented means: if there is not an obstacle.

Should neither ordain her means: should not herself ordain her.

Nor should make an effort to get her ordained means : should not command another.

If she thinks, "I will neither ordain her nor make an effort to get her ordained," in throwing off the responsibility, there is an offence of expiation.

There is no offence if there is an obstacle; if, having looked about, she does not get the chance; if she is ill; if there are accidents¹; if she is mad, if she is the first wrong-doer. .

Bi-Pc 77.2.2

Vin 4.333

¹ Cf. above, BD 3.289, BD 3.310, BD 3.331.

NUNS' EXPIATION (*PĀCITTIYA*) 78

Bi-Pc 78.1.1
BD 3.391

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain probationer, having approached the nun Thullanandā, asked for the *upasampadā*, ordination. The nun Thullanandā spoke thus to that probationer: "If you, lady, will wait upon me for two years, then will I ordain you," and having said (this) ... (see [Bi-Pc 77.1](#)) ... "... this rule of training:

"Whatever nun, having said to a probationer: 'If you, lady, will wait upon me for two years, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation."

Bi-Pc 78.2.1

Whatever means: ... nun is to be understood in this case.

Probationer means: one who has trained for two years in the six rules.

'If you, lady, will wait upon me for two years' means: if you will attend upon me for two years.¹

'Then will I ordain you,' means: then will I confer the *upasampada*, ordination on you.

If she is not afterwards prevented means: ... (see [Bi-Pc 77.2](#)) ... if she is the first wrong-doer.

¹ Cf. above, [BD 3.378](#).

NUNS' EXPIATION (*PĀCITTIYA*) 79

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā ordained the probationer Caṇḍakalī who kept company with men, who kept company with youths, who was violent,¹ a dwelling-place of grief.² Those who were modest nuns ... spread it about, saying:

Bi-Pc 79.1.1
BD 3.392

“How can the lady Thullanandā ordain ... grief?”

“Is it true, as is said, monks, that the nun Thullanandā ordained ... grief?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can the nun Thullanandā ordain ... grief? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

Vin 4.334

“Whatever nun should ordain a probationer who keeps company with men, who keeps company with youths, who is violent, a dwelling-place of grief, there is an offence of expiation.”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 79.2.1

Man means: one attained to twenty years of age.

Youth means: one not attained to twenty years of age.

Keeps company means: keeps company unbecomingly as to body and speech.³

Violent⁴ means: she is called angry.

¹ caṇḍī. ² sokāvāsā. ³ Cf. above, BD 3.208, BD 3.315. ⁴ Cf. above, BD 3.346, where same definition of caṇḍikatā, “quick-tempered.”

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Dwelling-place of grief means: she arouses sorrow in others, she enters upon grief.

Probationer means: one who has trained for two years in the six rules.

BD 3.393

Should ordain means: ... (see **Bi-Pc 61.2**) ... and an offence of wrong-doing for the group and for the woman teacher.¹

Bi-Pc 79.2.2

There is no offence if she ordains her not knowing; if she is mad, if she is the first wrong-doer.

¹ Cf. above, **BD 3.13**, **BD 3.185**, **BD 3.361**.

NUNS' EXPIATION (PĀCITTIYA) 80

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā ordained a probationer without the consent of the parents and husband. The parents and the husband ... spread it about, saying : "How can the lady Thullanandā ordain the probationer without our consent?" Nuns heard the parents and the husband who ... spread it about. Those who were modest nuns ... spread it about, saying : "How can the lady Thullanandā ordain a probationer without the consent of the parents and husband?" ...

Bi-Pc 80.1.1
BD 3.394

"Is it true, as is said, monks, that the nun Thullanandā ordained ... and husband?" "It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can the nun Thullanandā ordain a probationer ... and husband? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

Vin 4.335

"Whatever nun should ordain a probationer without the consent of the parents and husband, there is an offence of expiation."¹

Whatever means: ... nun is to be understood in this case.

Bi-Pc 80.2.1

Parents means: they are called the progenitors.

Husband means: he to whom she is married.²

Without the consent means: not asking (for permission).

BD 3.395

Probationer means: one who has trained for two years in the six rules.

¹ The twenty-second of the twenty-four questions to be put to a nun at her ordination was whether she had her parents' and husband's consent, [Vin 2.271](#). ² *yena pariggahitā hoti*, by whom she is possessed or appropriated.

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Should ordain means: ... (see [Bi-Pc 61.2](#)) ... and an offence of wrong-doing for the group and for the woman teacher.

Bi-Pc 80.2.2

There is no offence if she ordains her not knowing; if she ordains her, (she) having obtained permission; if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (*PĀCITTIYA*) 81

... at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the nun Thullanandā thinking: "I will ordain a probationer," having had monks who were elders convened, having seen sumptuous solid foods and soft foods, saying: "Masters, I will not ordain the probationer yet," having dismissed the monks who were elders, having had Devadatta, Kokālika, Kaṭamorakatissaka, the son of the lady Khaṇḍā and Samuddadatta¹ convened, she ordained the probationer. Those who were modest nuns ... spread it about, saying: "How can the lady Thullanandā ordain a probationer by showing² favouritism³ to (monks) placed on probation⁴?" ...

Bi-Pc 81.1.1
BD 3.396

"Is it true, as is said, monks, that the nun Thullanandā ordained a probationer by showing favouritism to (monks) placed on probation?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can the nun Thullanandā ... (monks) placed on probation? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should ordain a probationer by showing favouritism to (monks) placed on probation, there is an offence of expi-

¹ Schismatic monks; cf. Monks' Bu-Ss 10, Bu-Ss 11. At Vin 4.66 Thullanandā says that these five were *mahānagā* (great heroes) to her. ² Literally giving, *dāna*. ³ *chanda*; as at Vin 4.38 (BD 2.235). ⁴ *pārivāsikā bhikkhū*. Cf. Vin 1.136; and Vin 2.31ff., where in Kd 12, Kd 13 the rules for monks under probation are discussed at length. The "four months' probation" is described at Vin 1.69, three other types in Kd 13. Four still further kinds given at Vin-a 943f. See also S. DUTT, *Early Buddhist Monachism*, p.168.

ation.”

Bi-Pc 81.2.1
BD 3.397
Vin 4.336

Whatever means: ... nun is to be understood in this case.

By showing favouritism to (monks) placed on probation
means: to a company that has risen.¹

Probationer means: ... (Bi-Pc 80.2) ... and an offence of wrongdoing for the group and for the woman teacher.

Bi-Pc 81.2.2

There is no offence if she ordains her if the company has not risen; if she is mad, if she is the first wrong-doer.

¹ *vuṭṭhitāya parisāya*. Cf. Vin 1.136, where it is said that *uposatha* should not be held by (accepting) the declaration of purity of (a monk) placed on probation except if the company has not (yet) risen “Has risen” would here seem to apply to monks considered not fit to carry out the various formal acts in a seated assembly of monks.

NUNS' EXPIATION (*PĀCITTIYA*) 82

... At Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained every year; there were not sufficient dwellings. People ... spread it about saying: "How can these nuns ordain every year? There are not sufficient dwellings." Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can these nuns ordain every year?" ...

Bi-Pc 82.1.1
BD 3.398

"Is it true, as it is said, monks, that nuns ordain every year?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ordain every year? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of raining:

"Whatever nun should ordain every year, there is an offence of expiation."¹

Whatever means: ... nun is to be understood in this case.

Bi-Pc 82.2.1

Every year means: annually.²

Should ordain means: ... and an offence of wrong-doing for the group and for the woman teacher.

There is no offence if she ordains in the alternate (years); if she is mad, if she is the first wrong-doer.

Bi-Pc 82.2.2

¹ Quoted MN-a 3.156 ² *anuvassan ti anusarivaccharaṃ.*

NUNS' EXPIATION (PĀCITTIYA) 83

Bi-Pc 83.1.1 ... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at
BD 3.399 that time nuns ordained two (probationers) in the one year.¹ As be-
Vin 4.337 fore,² there were not sufficient dwellings. As before³ people ... spread
it about, saying: "How can these nuns ordain two (probationers) in
one year? As before, there are not sufficient dwellings." Nuns heard
these people who ... spread it about. Those who were modest nuns ...
spread it about, saying: ... (cf. Bi-Pc 82.1) "... this rule of training:

**"Whatever nun should ordain two (probationers) in one year,
there is an offence of expiation."**

Bi-Pc 83.2.1 **Whatever** means: ... nun is to be understood in this case.

One year means: one year.⁴

Should ordain two (probationers) means: should confer the
upasampadā ordination on two (probationers).

If she thinks: "I will ordain two (probationers)," and looks about
for a group or ... (Bi-Pc 61.2) ... there is an offence of wrong-doing for
the group and for the woman teacher.

Bi-Pc 83.2.2

There is no offence if she ordains in alternate years⁵; if she is
mad, if she is the first wrong-doer.

*The Eighth Division: that on a maiden.*⁶

¹ Vin-a 945 says "she ordained two (probationers) in one year in alternate years."

² *tath'eva*—i.e., in Bi-Pc 82. ³ *tath'eva*—i.e., in Bi-Pc 82. ⁴ *ekavassan ti ekaṃ samvaccharaṃ*. ⁵ Nothing to show whether the notion of "two (probationers)" is dropped here or not. ⁶ N.B. thirteen *Pācittiyas* in this Division, and also in the next.

NUNS' EXPIATION (*PĀCITTIYA*) 84

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns used sunshades and sandals. People ... spread it about, saying: "How can these nuns use sunshades and sandals, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns use sunshades and sandals?" ...

Bi-Pc 84.1.1
BD 3.400

"Is it true, as is said, monks ... and sandals?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can ... and sandals? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should use a sunshade and sandals, there is an offence of expiation."

And thus this rule of training for nuns came to be laid down by the lord.

At that time a certain nun came to be ill; there was no comfort for her without a sunshade and sandals. They told this matter to the lord. He said: "Monks, I allow a sunshade and sandals to a nun who is ill. And thus, monks, let the nuns set forth this rule of training:

Bi-Pc 84.1.2
Vin 4.338

"Whatever nun who is not ill should use a sunshade and sandals, there is an offence of expiation."¹

¹ Cf. Bu-Sk 57, Bu-Sk 62.

Bi-Pc 84.2.1

Whatever means: ... nun is to be understood in this case.

Who is not ill means: for whom there is comfort without a sunshade and sandals.

BD 3.401

Who is ill means: for whom there is not comfort without a sunshade and sandals.

Sunshade means: there are three (kinds of) sunshade: white sunshade, sunshade of rushes, sunshade of leaves, fastened at the middle, fastened to the rim.¹

Should use means: if she uses (them) even once, there is an offence of expiation.

Bi-Pc 84.2.2

If she thinks that she is not ill when she is not ill (and) uses a sunshade and sandals, there is an offence of expiation. If she is in doubt as to whether she is not ill ... If she thinks that she is ill when she is not ill ... offence of expiation. If she uses a sunshade (but) not sandals, there is an offence of wrong-doing. If she uses sandals (but) not a sunshade, there is an offence of wrong-doing. If she thinks that she is not ill when she is ill ... If she is in doubt as to whether she is ill, there is an offence of wrong-doing. If she thinks that she is ill when she is ill, there is no offence.

Bi-Pc 84.2.3

There is no offence if she is ill; if she uses (them) in a monastery, in monastery precincts²; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ = Vin 4.200. N.B. sandals, *upāhana*, not defined by Old Commentary. ² At Vin 2.130f. regulations for monks using sunshades are: (1) sunshades allowed; (2) whoever uses one, offence of wrong-doing; (3) allowed for an ill monk; (4) allowed to be used by a monk whether ill or not ill in a monastery or monastery precincts. At Vin 2.207 it is said that incoming monks on entering the monastery should put down their sunshades—as a sign of respect.

NUNS' EXPIATION (*PĀCITTIYA*) 85

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns went¹ in a vehicle.² People ... spread it about, saying: "How can these nuns go in a vehicle, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns go in a vehicle?" ...

Bi-Pc 85.1.1
BD 3.402

"Is it true, as is said, monks, that the group of six nuns went in a vehicle?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can this group of six nuns go in a vehicle? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

Vin 4.339

"Whatever nun should go in a vehicle, there is an offence of expiation."³

And thus this rule of training for nuns came to be laid down by the lord.

Now at that time a certain nun came to be ill. She was not able to go on foot. They told this matter to the lord. He said: "I allow, monks, a

Bi-Pc 85.1.2

¹ *γāyanti*. GEIGER, *Pali Literature und Sprache*, §138, gives "geht", which seems more suitable than "have themselves earned" (*Vinaya Texts* ii.25), for "go" covers both driving and being carried in the vehicles mentioned by the Old Commentary. ² *yāna*; see note at BD 1.81. ³ A *dukkāṭa* for monks at Vin 1.191; at Vin 2.276 it is said that nuns going in a vehicle "should be dealt with according to the rule"—i.e., this *Pācittiya*. Cf. Bu-Sk 63.

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BD 3.403 vehicle for a nun who is ill.¹ And thus, monks ... this rule of training:
“**Whatever nun who is not ill should go in a vehicle, there is an offence of expiation.**”

Bi-Pc 85.2.1 **Whatever** means: ... nun is to be understood in this case.
Not ill means: she is able to go on foot.
Ill means: she is not able to go on foot.
Vehicle² means: a cart,³ a carriage, a waggon, a chariot, a palanquin,⁴ or a sedan chair.⁵
Should go means: if she goes even once, there is an offence of expiation.

Bi-Pc 85.2.2 If she thinks that she is not ill when she is not ill (and) goes in a vehicle, there is an offence of expiation. If she is in doubt as to whether she is not ill ... If she thinks that she is ill when she is not ill ... offence of expiation. If she thinks that she is not ill when she is ill, there is an offence of wrong-doing. If she is in doubt as to whether she is ill, there is an offence of wrong-doing. If she thinks that she is ill when she is ill, there is no offence.

Bi-Pc 85.2.3 There is no offence if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ This recurs at [Vin 2.276](#). Corresponding permission for monks given at [Vin 1.191](#).
² = [Vin 4.201](#), and cf. [Vin 3.49](#). ³ See above, [BD 3.144, n. 3](#). ⁴ See above, [BD 3.144, n. 5](#). ⁵ See above, [BD 3.144, n. 5](#)

NUNS' EXPIATION (PĀCITTIYA) 86

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun frequented a certain woman's family. Then that woman spoke thus to that nun: "Please, lady, give this petticoat to such and such a woman." Then that nun, thinking: "If I go away taking it in my bowl, there will be trouble for me,"¹ went away having tied it on. When she was on the high road the strings broke and were scattered. People ... spread it about, saying: "How can these nuns² wear a petticoat, like women householders who enjoy pleasures of the senses?" Nuns ... heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this nun wear a petticoat?" ...

Bi-Pc 86.1.1
BD 3.404

Vin 4.340

"Is it true, as is said, monks, that a nun wore a petticoat?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun wear a petticoat? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

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

Whatever means: ... nun is to be understood in this case.

Bi-Pc 86.2.1

Petticoat means: whatever goes about the hips.

Should wear means: if she wears it even once, there is an offence of expiation.

¹ = above, BD 3.157, BD 3.188. ² The people generalise from one instance.

Bi-Pc 86.2.2
BD 3.405

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There is no offence if it is on account of illness; if she wears a hip-string¹; if she is mad, if she is the first wrong-doer.

¹ *kaṣisuttaka*, allowed to nuns at [Vin 2.271](#), but not to be worn all the time; a *dukkaṭa* for monks to wear them at [Vin 2.106](#), but where meaning may be an ornamental waist-band.

NUNS' EXPIATION (*PĀCITTIYA*) 87

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns wore women's ornaments. People ... spread it about, saying: "How can these nuns wear women's ornaments, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns wear women's ornaments?" ...

Bi-Pc 87.1.1
BD 3.406

"Is it true, as is said, monks, that ... women's ornaments?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can ... women's ornaments? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should wear women's ornaments, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 87.2.1

Women's ornaments mean: they go on the head, round the neck, on the hands,¹ on the feet, round the hips.²

Should wear means: if she wears them even once, there is an offence of expiation.

Vin 4.341

Bi-Pc 87.2.2

¹ *hattha* also means "forearm," see definition of "hand" at [BD 1.203](#). ² Cf. [Vin 3.239](#) ([BD 2.107](#)) where these phrases occur in definition of *kata*, "shaped."

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There is no offence if it is on account of illness¹; if she is mad, if she is the first wrong-doer.

¹ It is difficult to imagine what diseases could be cured or alleviated by wearing ornaments.

NUNS' EXPIATION (PĀCITTIYA) 88

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns bathed with perfume and paint.¹ People ... (see [Bi-Pc 87.1](#); read bathed with perfume and paint, etc.) ... “... this rule of training:

Bi-Pc 88.1.1
BD 3.407

“Whatever nun should bathe with perfume and paint, there is an offence of expiation².”

Whatever means: ... nun is to be understood in this case.

Bi-Pc 88.2.1

Perfume means: whatever is a perfume.

Paint means: whatever is a paint.

Should bathe means: if she bathes, in the business there is an offence of wrong-doing; at the end of the bathing there is an offence of expiation.

There is no offence if it is on account of illness; if she is mad, if she is the first wrong-doer.

Bi-Pc 88.2.2

¹ DN ii.142, DN ii.161; Thag 960. ² At [Vin 2.280](#) it is a *dukkata* for nuns to bathe with *chunam* (soft soap-powder) or scented clay.

NUNS' EXPIATION (PĀCITTIYA) 89

Bi-Pc 89.1.1
BD 3.408

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns bathed with scented ground sesamum. People ... (see [Bi-Pc 87.1](#); *read*, bathed with scented ground sesamum, etc.) ... "... this rule of training:

"Whatever nun should bathe with scented ground sesamum, there is an offence of expiation."

Bi-Pc 89.2.1

Whatever means: ... nun is to be understood in this case.

Scented means: whatever is scented.

Ground sesamum means: it is called crushed sesamum seed.

Should bathe means: if she bathes, in the business there is an offence of wrong-doing; at the end of the bathing there is an offence of expiation.

Bi-Pc 89.2.2

There is no offence if it is on account of illness; if she bathes with common ground sesamum; if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (PĀCITTIYA) 90

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns caused (themselves) to be rubbed (with ointment)¹ and also caused (themselves) to be massaged² by a nun. People, engaged in touring the dwelling-place, having seen (them), ... spread it about, saying: "How can these nuns cause (themselves) to be rubbed (with ointment) and also cause (themselves) to be massaged by a nun, just like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can these nuns cause (themselves) to be rubbed ... by a nun?" ...

Bi-Pc 90.1.1
BD 3.409
Vin 4.342

"Is it true, as is said, monks, that nuns caused (themselves) to be rubbed ... by a nun?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns cause (themselves) to be rubbed (with ointment) and also cause themselves to be massaged by a nun? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should cause (herself) to be rubbed (with ointment) or should cause (herself) to be massaged by a nun, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 90.2.1

¹ *ummaddāpentī*. At [Vin 2.266](#) it is an offence of wrong-doing for a nun if she *mukhaṃ ummaddeti*, rubs (ointment, etc.) into her face. ² *parimaddāpentī*.

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By a nun means: by another nun.

BD 3.410

Should cause (herself) to be rubbed (with ointment) means: if she makes (another) rub (her with ointment),¹ there is an offence of expiation.

Should cause (herself) to be massaged means: if she makes (another) rub² (her), there is an offence of expiation.

Bi-Pc 90.2.2

There is no offence if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

¹ Vin-a 946 reads *ubbaṭṭāpeti*, to make anoint, to make shampoo. ² *sambāhāpeti*, to rub or shampoo.

NUNS' EXPIATION (*PĀCITTIYA*) 91–93

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns caused (themselves) to be rubbed (with ointment) and also caused (themselves) to be massaged by a probationer ... by a female novice ... by a woman householder. People, engaged in touring the dwelling-place, having seen (them), ... spread it about, saying: "How can these nuns cause (themselves) to be rubbed (with ointment) and also cause (themselves) to be massaged by a probationer ... by a female novice ... by a woman householder, just like women householders who enjoy pleasures of the senses?" Nuns heard ... (see *Bi-Pc 90.1*) ... "... this rule of training:

Bi-Pc 91.1.1

Bi-Pc 92.1.1

Bi-Pc 93.1.1
BD 3.411

Vin 4.343

"Whatever nun should cause (herself) to be rubbed (with ointment) or should cause (herself) to be massaged by a probationer ... by a female novice ... by a woman householder, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 91.2.1

Probationer means: one who has trained for two years in the six rules.¹

Female novice means: one conforming to the ten rules of training.²

Woman householder means: she is called a housewife.³

Should cause (herself) to be rubbed (with ointment) means: if she makes (another) rub (her with ointment), there is an offence of expiation.

BD 3.412

¹ = Vin 4.122, Vin 4.332, Vin 4.333, Vin 4.334, Vin 4.335. ² = Vin 4.122. ³ *agāriṇī*; cf. *gharaṇī* at Vin 4.20.

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Should cause (herself) to be massaged means: if she makes (another) rub (her), there is an offence of expiation.

Bi-Pc 91.2.2

There is no offence if it is on account of illness; if there are accidents; if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (*PĀCITTIYA*) 94

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns sat down on a seat in front of a monk¹ without asking (for permission). Monks ... spread it about, saying: "How can these nuns ... without asking (for permission)?" ...

Bi-Pc 94.1.1
BD 3.413

"Is it true, as is said, monks, that nuns ... without asking (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ... without asking (for permission)? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should sit down on a seat in front of a monk without asking (for permission), there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 94.2.1

In front of a monk means: in front of one who is ordained.

Without asking (for permission) means: not having obtained permission.

Should sit down on a seat means: if she sits down even on the ground, there is an offence of expiation.

If she thinks that she has not asked (for permission) when she has not asked (for permission and) sits down on a seat, there is an offence of expiation. If she is in doubt as to whether she has not asked

Bi-Pc 94.2.2

¹ Cf. the first of the eight "important rules," *Vin* 4.52.

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(for permission) ... If she thinks that she has asked (for permission) when she has not asked (for permission) ... there is an offence of expiation. If she thinks that she has not asked (for permission) when she has asked (for permission), there is an offence of wrong-doing. If she is in doubt as to whether she has asked (for permission), there is an offence of wrong-doing. If she thinks that she has asked (for permission) when she has asked (for permission), there is no offence.

Vin 4.344

BD 3.414

Bi-Pc 94.2.3

There is no offence if, having asked (for permission), she sits down on a seat; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.

NUNS' EXPIATION (*PĀCITTIYA*) 95

... at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns asked a question of a monk who had not given leave.¹ Monks ... spread it about, saying: "How can these nuns ask a question of a monk who has not given leave?" ...

Bi-Pc 95.1.1
BD 3.415

"Is it true, as is said, monks ... (see *Bi-Pc* 94.1) ... this rule of training:

"Whatever nun should ask a question of a monk who has not given leave, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 95.2.1

Not given leave means: without asking (for permission).²

Should ask a question means: if, having asked for leave³ in regard to Suttanta, she asks about Discipline or about Abhidhamma,⁴ there is an offence of expiation. If, having asked for leave in regard to Discipline, she asks about Suttanta or about Abhidhamma, there is an offence of expiation. If, having asked for leave in regard to Abhidhamma, she asks about Suttanta or about Discipline, there is an offence of expiation.

¹ *anokāsakatam*, accusative, agreeing with *bhikkhuni*, meaning "who has not made an occasion" for allowing himself to be questioned. Cf. *Vin* 1.114, *Vin* 1.170. It seems as if the nun had to give some kind of notice, and get the monk's permission to put her question. ² The monk could not give leave before the nun had asked permission for it. ³ *okāsam kārāpetvā*, having had an opportunity made. ⁴ Here probably meaning the literary digest of this name. This passage would therefore seem late, dating from some time after the compilation of the three Piṭakas. See *BD* 3, *Introduction*, p. xff.

Bi-Pc 95.2.2

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BD 3.416 If she thinks that she has not asked (for permission) when she has not asked (for permission and) asks a question ... (Bi-Pc 94.2.2) ... there is no offence.

Bi-Pc 95.2.3

There is no offence if she asks, having asked for leave; if having asked for leave in general, she asks concerning whatever she likes¹; if she is mad, if she is the first wrong-doer.

¹ *yattha katthaci*, there wherever, presumably meaning that she asks a question on any part of the Suttantas, Vinaya or Abhidhamma, and without having specified beforehand which of these three she would be asking about.

NUNS' EXPIATION (PĀCITTIYA) 96

... at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun entered a village for almsfood without her vest.¹ While she was on the high road gusts of wind blew up her outer cloak. People shouted out: "Beautiful is the waist of the lady." That nun, being made fun of by the people, became ashamed. Then that nun, having gone to a dwelling,² told this matter to the nuns. Those who were modest nuns ... spread it about, saying: "How can this nun enter a village without her vest?" ...

Bi-Pc 96.1.1
BD 3.417
Vin 4.345

"Is it true, as is said, monks, that this nun ... without her vest?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun enter a village without her vest? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun should enter a village without her vest, there is an offence of expiation."

Whatever means: ... nun is to be understood in this case.

Bi-Pc 96.2.1

Without a vest means: without a vest.³

Vest means: from below the collar-bone to above the navel, for the sake of covering this.

Should enter a village means: in going beyond the enclosure of a village that is fenced in, there is an offence of expiation. In entering

¹ *saṃkacchika*, the fourth of a nun's five robes to be pointed, out to her at her *upasam-padā* ordination, *Vin 2.272*. ² *upassaya*, very likely meaning *bhikkhuni-upassaya*, a nunnery. ³ *asaṃkacchikā ti vinā saṃkacchikaṃ*.

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the precincts of a village that is not fenced in, there is an offence of expiation.

Bi-Pc 96.2.2
BD 3.418

There is no offence if she is one whose robe is stolen¹; if she is one whose robe is lost; if she is ill; if she is not thinking; if she does not know²; if there are accidents; if she is mad, if she is the first wrong-doer.

*The Ninth Division: that on a sunshade*³

Recited, ladies, are the hundred and sixty-six rules for offences of expiation.⁴ Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.

Vin 4.346

*Told is the Minor (Class)*⁵

¹ Vin-a 947 says that her vest is to be called a “robe.” ² Cf. above, [BD 3.121ff.](#) ³ Note that there are thirteen *Pācittiyas* in this, as in the preceding Division. ⁴ Ninety-six are here recorded. The monks have ninety-two. The total for monks and nuns is therefore 188. Of the monks’ 92, 70 apply also to the nuns. Thus we get 96 + 70 = 166 for nuns, leaving 22 for the monks alone, as stated at Vin-a 946. See [BD 3, Introduction, p. xxxviii.](#) ⁵ Cf. above, [BD 3.101.](#)

NUNS' CONFESSION (PĀṬIDESANIYA) 1

At that time the enlightened one, the lord, was staying at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns, having had ghee¹ asked for, partook of it. People ... spread it about, saying: "How can these nuns, having had ghee asked for, partake of it? Who does not like well cooked things? Who does not like sweet things?"² Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns, having had ghee asked for, partake of it?"

Bi-Pd 1.1.1
BD 3.419

...

"Is it true, as is said, monks, that the group of six nuns, having had ghee asked for, partook of it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the group of six nuns ...? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"Whatever nun, having had ghee asked for, should partake of it, it should be confessed by that nun, saying: 'I have fallen, ladies, into a blameworthy matter, un-becoming, which ought to be confessed; I confess it.'"

And thus this rule of training for nuns came to be laid down by the lord.

Now at that time nuns came to be ill.³ Nuns enquiring after the ill ones, spoke thus to the ill nuns: "We hope, ladies, that you are better,

Bi-Pd 1.1.2
BD 3.420

¹ One of the five standard medicines. ² = Vin 2.196 = Vin 4.71, Vin 4.87. ³ Cf. Vin 4.88 (BD 2.341).

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we hope that you are keeping going.”

“Formerly, ladies, we, having had ghee asked for, partook of it, thus there came to be comfort for us. But now it is forbidden by the lord and, being scrupulous, we do not have it asked for, thus there does not come to be comfort for us.” They told this matter to the lord. He said:

Vin 4.347 “I allow, monks, an ill nun, having had ghee asked for, to partake of it. And thus, monks, let the nuns set forth this rule of training:

“Whatever nun who is not ill, having had ghee asked for, should partake of it, it should be confessed by that nun, saying: ‘I have fallen, ladies, into a blameworthy matter, inappropriate, which ought to be confessed; I confess it.’”

Bi-Pd 1.2.1

Whatever means: ... nun is to be understood in this case.

Not ill means: for whom there comes to be comfort without ghee.

Ill means: for whom there does not come to be comfort without ghee.

Ghee means: ghee from cows or ghee from she-goats or ghee from buffaloes, ghee from those whose meat is allowable.¹

If she is not ill (and) has it asked for for herself, in the request there is an offence of wrong-doing. If she accepts, thinking: “I will partake of it on acquisition,” there is an offence of wrong-doing. For every mouthful there is an offence which ought to be confessed.²

Bi-Pd 1.2.2

If she thinks that she is not ill when she is not ill (and) having had ghee asked for partakes of it, there is an offence which ought to be confessed. If she is in doubt as to whether she is not ill ... If she thinks that she is ill when she is not ill ... offence which ought to be confessed. If she thinks that she is not ill when she is ill, there is an offence of wrong-doing. If she is in doubt as to whether she is ill, there is an offence of wrong-doing. If she thinks that she is ill when she is ill, there is no offence.³

BD 3.421

¹ Cf. [Vin 3.251](#), [Vin 4.88](#) ([BD 2.131](#), [BD 2.342](#)). ² Cf. [Vin 4.89](#). ³ Cf. [Vin 4.89](#).

NUNS' CONFESSION (PĀṬIDESANIYA) 1

There is no offence if she is ill; if having been ill (and) having had it asked for she partakes of it when she is not ill, if she eats the remainder of an ill nun's meal; if it belongs to relations; if they are invited; if it is for another; if it is by means of her own property; if she is mad, if she is the first wrong-doer.¹

Bi-Pd 1.2.3

¹ Cf. Vin 4.89.

NUNS' CONFESSION (PĀṬIDESANIYA) 2-8

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns having had oil asked for, partook of it ... having had honey ... molasses ... fish ... meat ... milk ... curds asked for, partook of them.¹ People ... (Bi-Pd 1.1.1-Bi-Pd 1.1.2. *Instead of ghee read curds*) ... “... this rule of training:

Bi-Pd 2.1.1
BD 3.422

“Whatever nun who is not ill, having had oil (... honey ... molasses... fish ... meat ... milk ... curds ...) asked for, should partake of it, it should be confessed by that nun, saying: ‘I have fallen, ladies, into a blameworthy matter, inappropriate, which ought to be confessed; I confess it.’”

Vin 4.348

Bi-Pd 2.2.1

Whatever means: ... nun is to be understood in this case.

Not ill means: for whom there comes to be comfort without curds.

Ill means: for whom there does not come to be comfort without curds.

Oil means: sesamum oil, oil of mustard seeds, oil containing honey, oil of the castor-oil plant, oil from tallow. **Honey** means: honey of bees. **Molasses** means: what is produced from sugar-cane. **Fish** means: it is called one that lives in water. **Meat** means: the meat of those whose meat is allowable. **Milk** means: milk of cows or milk of she-goats or milk of buffaloes, milk ‘of those whose meat is allowable. **Curds** means: curds from just these.²

¹ Referring to curds. ² = Vin 3.251, Vin 4.88.

NUNS' CONFESSION (PĀṬIDESANIYA) 2-8

If she is not ill and has them¹ asked for for herself ... (Bi-Pd 1.2.
Instead of ghee read curds.) ... if she is the first wrong-doer.

Recited, ladies, are the eight rules for offences which ought to be confessed. Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.

Bi-Pd 2.3.1
BD 3.423

Told are the offences which ought to be confessed.

Vin 4.349

¹ Referring to curds.

NUNS' TRAINING (*SEKHIYA*) 1–75

Bi-Sk 75.1.1
BD 3.424

These rules for training, ladies, come up for recitation.¹

At that time the enlightened one, the lord, was staying at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns dressed with the inner robe hanging down in front and behind. People ... spread it about, saying: "How can these nuns dress with the inner robe hanging down in front and behind, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns dress ... and behind?" ...

"Is it true, as is said, monks, that the group of six nuns ... and behind?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the group of six nuns ... and behind? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"I will dress with the inner robe all round (me),¹ is a training to be observed."

One should dress with the inner robe going all round one for covering the circle of the navel, the circle of the knees. Whoever out of disrespect dresses with the inner robe hanging down in front or behind, there is an offence of wrong-doing.

¹ Being the same as the Monks' *Sekhiyas*, only the first and the last are reprinted here, as in Oldenberg's edition.

There is no offence if it is unintentional; if she is not thinking; if she does not know; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer ...

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns eased themselves and spat in the water. People ... spread it about, saying: "How can these nuns ease themselves and spit in the water, like women householders who enjoy pleasures of the senses?" Nuns heard these people who ... spread it about. Those who were modest nuns ... spread it about, saying: "How can this group of six nuns ... in the water?" Then these nuns told this matter to the monks. The monks told this matter to the lord. Then the lord questioned the monks, saying:

"Is it true, as is said, monks, that the group of six nuns ... in the water?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "Monks, how can this group of six nuns ... in the water? It is not, monks, for pleasing those who are not (yet) pleased ... this rule of training:

"I will not ease myself or spit in the water,' is a training to be observed."

And thus this rule of training for nuns came to be laid down by the lord.

Now at that time ill nuns were (too) scrupulous to ease themselves and spit in the water. They told this matter to the lord. He said:

"I allow, monks, a nun if she is ill to ease herself and spit in the water. And thus, monks, let the nuns set forth this rule of training:

"I will not ease myself or spit in the water, if not ill,' is a training to be observed."

If she is not ill she should not ease herself or spit in the water. Whoever out of disrespect, if not ill ... offence of wrong-doing.

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There is no offence if it is unintentional; if she is not thinking; if she does not know; if she is ill; if done on dry land she pours water over it; if there are accidents; if she is mad, if she is the first wrong-doer.

Bi-Sk 76.1.1

Recited, ladies, are the rules for training. Concerning them, I ask the ladies ... thus do I understand this.

Vin 4.351

Told are the Rules for Training

NUNS' DECIDING OF LEGAL QUESTIONS (ADHIKARANA SAMATHA)

These seven rules,¹ ladies, for the deciding of legal questions come up for recitation. For the deciding, for the settlement of legal questions arising from time to time:

BD 3.426

1. A verdict in the presence of may be given.
2. A verdict of innocence may be given.
3. A verdict of past insanity may be given.
4. It may be carried out on (her) acknowledgement.
5. (There is) the decision of the majority.
6. The decision for specific depravity.
7. The covering up (as) with grass.

Bi-As 1

Bi-As 2

Bi-As 3

Bi-As 4

Bi-As 5

Bi-As 6

Bi-As 7

Recited, ladies, are the seven rules for the deciding of legal questions. Concerning them I ask the ladies ... thus do I understand this.

¹ = Vin 4.207. See above, BD 3.153f. for notes.

NUNS' CONCLUSION

Recited, ladies, is the occasion, recited are the eight rules for offences involving defeat, recited are the seventeen rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the hundred and sixty-six rules for offences of expiation, recited are the eight rules for offences which ought to be confessed, recited are the rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the lord, handed down in clauses, contained in clauses, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

Told is the Nuns' Analysis

Told are both Analyses¹

Vin 4.352

¹ Here ends Oldenberg's Vol. IV.