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The Compendium The Nuns' Analysis Part one Questions and answers on the nuns' Monastic Code and its analysis 1. The chapter on offenses entailing expulsion

“The nuns' fifth offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the four ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the nun's fifth offense entailing expulsion? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“The nuns' fifth offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Sundarinanda. “What is it about?” The lustful nun Sundarinanda consenting to a lustful man making physical contact with her. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common. “Is it a rule for one Sangha or for both?” For one. “In which of the four ways of reciting the Monastic Code is it contained and included?” In the introduction. “In which recitation is it included?” In the second recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing expulsion. “Through how many of the six kinds of originations of offenses does it originate?” It originates in one way: from body and mind, not from speech. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through two of them: by resolution face-to-face and by acting according to what has been admitted. “What is the Monastic Law there? What is concerned with the Monastic Law there?” The rule

is the Monastic Law. Its analysis is concerned with the Monastic Law. “What is the Monastic Code there? What is concerned with the Monastic Code there?” The rule is the Monastic Code. Its analysis is concerned with the Monastic Code. “What is failure?” Lack of restraint. “What is success?” Restraint. “What is the practice?” Thinking, “I won’t do such a thing,” one undertakes to train in the training rules for life. “For how many reasons did the Buddha lay down the nun’s fifth offense entailing expulsion?” He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad nuns, for the ease of good nuns, for the restraint of the corruptions relating to the present life, for the restraint of the corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have finished the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upali and Dasaka, Sonaka and so Siggava; With Moggaliputta as the fifth—These were in India, the land named after the glorious rose apple.

Then Mahinda, Ittiya, Uttiya and so Sambala; And the wise one named Bhadda:

These mighty beings of great wisdom, Came here from India; They taught the Collection on Monastic Law, In Sri Lanka.

And the five Collections of Discourses, And the seven works of philosophy; Then Arittha the discerning, And the wise Tissadatta.

The confident Kalasumana, And the senior monk named Digha; And the wise Dighasumana.

Another Kalasumana, And the senior monk Naga, Buddharakkhita; And the discerning senior monk Tissa, And the wise senior monk Deva.

Another discerning Sumana, Confident in the Monastic Law; The learned Culanaga, Invincible, like an elephant.

And the one named Dhammapalita, Rohana, venerated as a saint; His student Khema of great wisdom, A master of the three Collections.

Like the king of the stars on the island, He outshone others in his wisdom; And the discerning Upatissa, Phussadeva the great speaker.

Another discerning Sumana, The learned one named Puppha; Mahasiva the great speaker, Skilled in the entire Collection.

Another discerning Upali, Confident in the Monastic Law; Mahanaga of great wisdom, Skilled in the tradition of the true Teaching.

Another discerning Abhaya, Skilled in the entire Collection; And the discerning

senior monk Tissa, Confident in the Monastic Law.

His student of great wisdom, The learned one named Puppha; Guarding Buddhism,  
He established himself in India.

And the discerning Culabhaya, Confident in the Monastic Law; And the  
discerning senior monk Tissa, Skilled in the tradition of the true Teaching.

And the discerning Culadeva, Confident in the Monastic Law; And the discerning  
senior monk Siva, Skilled in the entire Monastic Law—

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in  
the path; Proclaimed the Collection of Monastic Law, On the island of Sri  
Lanka.”

“The nuns’ sixth offense entailing expulsion was laid down by the Buddha  
who knows and sees, the Perfected One, the fully Awakened One. Where was it  
laid down?” At Savatthi. “Whom is it about?” The nun Thullananda.

“What is it about?” The nun Thullananda, knowing that a nun had committed  
an offense entailing expulsion, neither confronting her herself nor telling the  
community. There is one rule. Of the six kinds of originations of offenses, it  
originates in one way: from body, speech, and mind. ...

“There is the nun’s seventh offense entailing expulsion. Where was it laid  
down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What  
is it about?” The nun Thullananda taking sides with the monk Ariththa,  
the ex-vulture-hunter, who had been ejected by a unanimous Sangha. There is one  
rule. Of the six kinds of originations of offenses, it originates in one way:  
through abandoning one’s duty. ...

“There is the nun’s eighth offense entailing expulsion. Where was it laid  
down?” At Savatthi. “Whom is it about?” The nuns from the group of six.  
“What is it about?” The nuns from the group of six fulfilling the eight  
parts. There is one rule. Of the six kinds of originations of offenses, it  
originates in one way: through abandoning one’s duty. ...

The eight offenses entailing expulsion are finished.

This is the summary:

“Sexual intercourse, and stealing, Person, super; Physical contact, conceals,  
Ejected, eight parts—The Great Hero laid down, The definitive grounds for  
cutting off.”

2. The chapter on offenses entailing suspension “The offense entailing  
suspension for a litigious nun initiating a lawsuit was laid down by the Buddha  
who knows and sees, the Perfected One, the fully Awakened One. Where was it  
laid down? Whom is it about? What is it about? ... Who handed it down?”

“The offense entailing suspension for a litigious nun initiating a lawsuit  
was laid down by the Buddha who knows and sees, the Perfected One, the fully  
Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?”  
The nun Thullananda. “What is it about?” The nun Thullananda taking legal

action. “Is there a rule, an addition to the rule, an unprompted rule?”

There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere or in a particular place?”

Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common. “Is it a rule for one Sangha or for both?” For one. “In which of the four ways of reciting the Monastic Code is it contained and included?” In the introduction. “In which recitation is it included?”

In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension. “Through how many of the six kinds of originations of offenses does it originate?” It originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ... “Who handed it down?” The lineage:

“Upali and Dasaka, Sonaka and so Siggava; With Moggaliputta as the fifth—These were in India, the land named after the glorious rose apple.

...

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path; Proclaimed the Collection of Monastic Law, On the island of Sri Lanka.”

“There is an offense entailing suspension for giving the full admission to a female criminal. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving the full admission to a female criminal. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from speech and mind, not from body; or from body, speech, and mind. ...

“There is an offense entailing suspension for walking to the next inhabited area by oneself. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun walking to the next inhabited area by herself. There is one rule. There are three additions to the rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

“There is an offense entailing suspension for readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing suspension for a lustful nun eating fresh or

cooked food after receiving it directly from a lustful man. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Sundarinanda. "What is it about?" The nun Sundarinanda, being lustful, receiving food directly from a lustful man. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

"There is an offense entailing suspension for urging a nun on, saying, 'Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you.' Where was it laid down?" At Savatthi. "Whom is it about?" A certain nun. "What is it about?" A certain nun urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you." There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

"There is an offense entailing suspension for an angry nun not to stop when pressed for the third time. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Candakali. "What is it about?" The nun Candakali saying in anger, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training!" There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

"There is an offense entailing suspension for a nun who has lost a legal case not to stop when pressed for the third time. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Candakali. "What is it about?" The nun Candakali, who had lost a legal case, saying in anger, "The nuns are acting out of favoritism, ill will, confusion, and fear." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

"There is an offense entailing suspension for socializing nuns not to stop when pressed for the third time. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns socializing. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

"There is an offense entailing suspension for urging nuns in this way: 'Venerables, you should socialize. Don't live separately,' and then not to stop when pressed for the third time. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda urging the nuns on, saying, "Venerables, you should socialize. Don't live separately." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

The ten rules entailing suspension are finished.

This is the summary:

“Litigious, a criminal, the next inhabited area, Ejected, and with fresh food; What to you, angry, a legal issue, Socializing, the same method: those are the ten.”

3. The chapter on relinquishment “The offense entailing relinquishment and confession for collecting almsbowls was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six collecting almsbowls. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing relinquishment and confession for determining out-of-season robe-cloth as ‘in-season’, and then distributing it. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda determining out-of-season robe-cloth as “in-season”, and then distributing it. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing relinquishment and confession for trading robes with a nun and then taking it back. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda trading a robe with a nun and then taking it back. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing relinquishment and confession for asking for one thing and then for something else. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda asking for one thing and then for something else. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for getting one thing in exchange and then something else. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda getting one thing in exchange and then something else. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a requisite belonging to the Sangha that was designated for a specific purpose. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose and was asked for. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a requisite belonging to the Sangha that was designated for a specific purpose and was asked for. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for exchanging for something else a collective requisite that is designated for a specific purpose. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a collective requisite that was designated for a specific purpose. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for exchanging for something else a collective requisite that is designated for a specific purpose and was asked for. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a collective requisite that was designated for a specific purpose and was asked for. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for exchanging for something else a personal requisite that is designated for a specific purpose and was asked for. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda exchanging for something else a personal requisite that was designated for a specific purpose and was asked for. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for getting in exchange a heavy cloak worth more than four *pi* translate='no'>kamsa</i> coins. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda asking the king for a woolen cloak. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for getting in exchange a light cloak worth more than two-and-a-half *pi* translate='no'>kamsa</i> coins. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda asking the king for a linen cloak. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

The twelve rules on relinquishment and confession are finished.

This is the summary:

“Bowl, out-of-season as in-season, And should trade, should ask; Getting in

exchange, a specific purpose, And belonging to the Sangha, collective; Asked for, personal, Four *kamsa* coins, two-and-a-half.”

4. The chapter on offenses entailing confession The subchapter on garlic “The offense entailing confession for eating garlic was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda taking garlic without any sense of moderation. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for removing hair from the private parts. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six removing hair from their private parts. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing confession for slapping the genitals with the palm of the hand. Where was it laid down?” At Savatthi. “Whom is it about?” Two nuns. “What is it about?” Two nuns slapping their genitals with the palms of their hands. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

“There is an offense entailing confession for using a dildo. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun using a dildo. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

“There is an offense entailing confession for cleaning oneself with water by inserting more than two finger joints. Where was it laid down?” In the Sakyan country. “Whom is it about?” A certain nun. “What is it about?” A certain nun cleaning herself too deeply with water. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

“There is an offense entailing confession for attending on a monk who is eating with drinking water or a fan. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun attending on a monk who is eating with drinking water or a fan. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for asking for raw grain and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns asking for raw grain and then eating it. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing confession for disposing of feces, urine, trash, or food scraps over a wall. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun disposing of feces over a wall. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for disposing of feces, urine, trash, or food scraps on cultivated plants. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns disposing of feces, urine, trash, and food scraps on cultivated plants. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for going to see dancing, singing, or music. Where was it laid down?” At Rajagaha. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six going to see dancing, singing, and music. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

The first subchapter on garlic is finished.

The subchapter on the dark of the night “There is an offense entailing confession for standing alone with a man in the dark of the night without a lamp. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man in the dark of the night without a lamp. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on a group of traveling thieves) ...

“There is an offense entailing confession for standing alone with a man in a concealed place. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man in a concealed place. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on a group of traveling thieves) ...

“There is an offense entailing confession for standing alone with a man out in the open. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man out in the open. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on a group of traveling thieves) ...

“There is an offense entailing confession for standing alone with a man on a street, in a cul-de-sac, or at an intersection. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda standing alone with a man on a street, in a cul-de-sac, and at an intersection. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on a

group of traveling thieves) ...

“There is an offense entailing confession for visiting families before the meal, sitting down on a seat, and then departing without informing the owners. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun visiting families before the meal, sitting down on a seat, and then departing without informing the owners. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for visiting families after the meal and then sitting down on a seat without asking permission of the owners. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda visiting families after the meal and then sitting down on a seat without asking permission of the owners. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for visiting families at the wrong time, putting out bedding without asking permission of the owners, or having it put out, and then sitting down. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns visiting families at the wrong time, putting out bedding without asking permission of the owners, and then sitting down. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for complaining about someone because of a misunderstanding and a lack of proper reflection. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun complaining about someone because of a misunderstanding and a lack of proper reflection. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for referring to hell or the spiritual life to curse oneself or someone else. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Candakali. “What is it about?” The nun Candakali referring to hell and the spiritual life to curse herself and someone else. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for crying after repeatedly beating oneself. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Candakali. “What is it about?” The nun Candakali crying after repeatedly beating herself. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

The second subchapter on the dark of the night is finished.

The subchapter on bathing “There is an offense entailing confession for

bathing naked. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns bathing naked. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for making a bathing robe that exceeds the right size. Where was it laid down?" At Savatthi. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six wearing bathing robes that exceeded the right size. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

"There is an offense entailing confession for unstitching a nun's robe, or having it unstitched, and then neither sewing it oneself nor making any effort to have someone else sew it. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda unstitching a nun's robe and then neither sewing it herself nor making any effort to have someone else sew it. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

"There is an offense entailing confession for not moving one's robes for more than five days. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns storing a robe with other nuns and then leaving to wander the country in a sarong and an upper robe. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

"There is an offense entailing confession for wearing a robe taken on loan. Where was it laid down?" At Savatthi. "Whom is it about?" A certain nun. "What is it about?" A certain nun putting on another nun's robe without asking permission. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

"There is an offense entailing confession for creating an obstacle for the community to get robe-cloth. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda creating an obstacle for a community to get robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

"There is an offense entailing confession for blocking a legitimate distribution of robe-cloth. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda blocking a legitimate distribution of robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

"There is an offense entailing confession for giving a monastic robe to a

householder, a male wanderer, or a female wanderer. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda giving a monastic robe to a householder. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

"There is an offense entailing confession for letting the robe season expire because of an uncertain expectation of robe-cloth. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda letting the robe season expire because of an uncertain expectation of robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

"There is an offense entailing confession for blocking a legitimate ending of the robe season. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda blocking a legitimate ending of the robe season. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The third subchapter on bathing is finished.

The subchapter on lying down "There is an offense entailing confession for two nuns to lie down on the same bed. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns lying down in pairs on the same bed. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for two nuns to lie down on the same sheet and under the same cover. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns lying down in pairs on the same sheet and under the same cover. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for intentionally making a nun ill at ease. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda intentionally making a nun ill at ease. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

"There is an offense entailing confession for not nursing a suffering disciple, nor making any effort to have someone else nurse her. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda not nursing a suffering disciple, nor making any effort to have someone else nurse her. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

"There is an offense entailing confession for giving a dwelling place to a nun, and then, in anger, throwing her out. Where was it laid down?" At

Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving a dwelling place to a nun, and then, in anger, throwing her out. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for a socializing nun not to stop when pressed for the third time. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Candakali. “What is it about?” The nun Candakali socializing. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for wandering without a group of travelers where it is considered risky and dangerous within one’s own country. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns wandering without a group of travelers where it was considered risky and dangerous within their own country. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for wandering without a group of travelers where it is considered risky and dangerous outside one’s own country. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns wandering without a group of travelers where it was considered risky and dangerous outside their own country. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for wandering during the rainy season. Where was it laid down?” At Rajagaha. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns wandering during the rainy season. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for a nun who has completed the rainy-season residence not to go wandering. Where was it laid down?” At Rajagaha. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who did not go wandering after completing the rainy-season residence. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

The fourth subchapter on lying down is finished.

The subchapter on galleries “There is an offense entailing confession for visiting a royal house, a gallery, a park, a garden, or a lotus pond. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six visiting a royal house and a gallery. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for using a high or luxurious

couch. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns using high and luxurious couches. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for spinning yarn. Where was it laid down?" At Savatthi. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six spinning yarn. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for providing services for a householder. Where was it laid down?" At Savatthi. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns providing services for householders. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for agreeing, when requested by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda agreeing, when asked by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

"There is an offense entailing confession for personally giving fresh or cooked food to a householder, a male wanderer, or a female wanderer. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda personally giving fresh and cooked food to a householder. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

"There is an offense entailing confession for not relinquishing but continuing to use a communal robe. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda not relinquishing but continuing to use a communal robe. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

"There is an offense entailing confession for going wandering without relinquishing one's lodging. Where was it laid down?" At Savatthi. "Whom is it about?" The nun Thullananda. "What is it about?" The nun Thullananda going wandering without relinquishing her lodging. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

"There is an offense entailing confession for studying worldly subjects. Where was it laid down?" At Savatthi. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six

studying worldly subjects. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

“There is an offense entailing confession for teaching worldly subjects. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six teaching worldly subjects. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

The fifth subchapter on galleries is finished.

The subchapter on monasteries “There is an offense entailing confession for entering a monastery without asking permission, yet knowing that there are monks there. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns entering a monastery without asking permission. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for abusing or reviling a monk. Where was it laid down?” At Vesali. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six abusing Venerable Upali. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for furiously reviling the community. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda furiously reviling the community. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession, when invited to a meal, for refusing an offer to eat more, and then eating fresh or cooked food elsewhere. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns eating elsewhere after finishing their meal and refusing an offer to eat more. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing confession for keeping a family to oneself. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun keeping a family to herself. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for spending the rainy-season residence in a monastery without monks. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns spending the rainy-season residence in a monastery without monks. There is one rule. Of the six kinds of originations of offenses, it

originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for a nun who has completed the rainy-season residence not to invite correction from both Sanghas in regard to three things. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had completed the rainy-season residence not inviting the Sangha of monks for correction. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for not going to the instruction or to a formal meeting of the community. Where was it laid down?” In the Sakyan country. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six not going to the instruction. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

“There is an offense entailing confession for not enquiring about the observance day nor asking for the instruction. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns not enquiring about the observance day nor asking for the instruction. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for being alone with a man and having him rupture an abscess or a wound situated on the lower part of one’s body, without getting permission from the Sangha or a group. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun being alone with a man and having him rupture an abscess situated on the lower part of her body. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

The sixth subchapter on monasteries is finished.

The subchapter on pregnant women “There is an offense entailing confession for giving the full admission to a pregnant woman. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a pregnant woman. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a woman who is breastfeeding. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a woman who was breastfeeding. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a trainee nun who has not trained for two years in the six rules. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What

is it about?” A number of nuns giving the full admission to a trainee nun who had not trained for two years in the six rules. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a trainee nun who has trained for two years in the six rules, but who has not been approved by the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a trainee nun who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a married girl who is less than twelve years old. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a married girl who was less than twelve years old. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a married girl who is more than twelve years old, but who has not trained for two years in the six rules. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a married girl who was more than twelve years old, but who had not trained for two years in the six rules. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a married girl who was more than twelve years old and who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a disciple, and then, for the next two years, neither guiding her nor having her guided. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving the full admission to a disciple, and then, for the next two years, neither guiding her nor having her guided. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for not following the mentor who gave one the full admission for two years. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns not following the mentor who gave them the full admission for two years. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

“There is an offense entailing confession for giving the full admission to a disciple, and then neither sending her away nor having her sent away. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving the full admission to a disciple, and then neither sending her away nor having her sent away. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

The seventh subchapter on pregnant women is finished.

The subchapter on unmarried women “There is an offense entailing confession for giving the full admission to an unmarried woman who is less than twenty years old. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried woman who was less than twenty years old. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to an unmarried woman who is more than twenty years old, but who has not trained for two years in the six rules. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried woman who was more than twenty years old, but who had not trained for two years in the six rules. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to an unmarried woman who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried woman who was more than twenty years old and who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for one who has less than twelve years of seniority giving the full admission. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had less than twelve years of seniority giving the full admission. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for one who has twelve years of seniority giving the full admission without approval from the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had twelve years of seniority giving the full admission without approval from the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ... (as in the second offense entailing expulsion) ...

“There is an offense entailing confession for verbally consenting when being told, ‘Venerable, you’ve given enough full admissions for now,’ but then criticizing it afterwards. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Candakali. “What is it about?” The nun Candakali verbally consenting when being told, “Venerable, you’ve given enough full admissions for now,” but then criticizing it afterwards. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for telling a trainee nun, ‘If you give me a robe, venerable, I’ll give you the full admission,’ but then neither giving her the full admission nor making any effort to have her fully admitted. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda telling a trainee nun, “If you give me a robe, venerable, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for telling a trainee nun, ‘If you follow me for two years, Venerable, I’ll give you the full admission,’ but then neither giving her the full admission nor making any effort to have her fully admitted. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda telling a trainee nun, “If you follow me for two years, venerable, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. ...

“There is an offense entailing confession for giving the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving the full admission to a trainee nun who was socializing with men and boys and who was temperamental and difficult to live with. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to a trainee nun who has not been given permission by her parents or her husband. Where was it laid down?” At Savatthi. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving the full admission to a trainee nun who had not been given permission by her parents and her husband. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: from speech, not from body or mind; or from body and speech, not from mind; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is an offense entailing confession for giving the full admission to a trainee nun after a given consent has expired. Where was it laid down?” At Rajagaha. “Whom is it about?” The nun Thullananda. “What is it about?” The nun Thullananda giving the full admission to a trainee nun after the given consent had expired. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving full admission every year. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving full admission every year. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving the full admission to two women in the same year. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to two women in the same year. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The eighth subchapter on unmarried women is finished.

The subchapter on sunshades and sandals “There is an offense entailing confession for using a sunshade and sandals. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six using sunshades and sandals. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for traveling in a vehicle. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six traveling in a vehicle. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for wearing a hip ornament. Where was it laid down?” At Savatthi. “Whom is it about?” A certain nun. “What is it about?” A certain nun wearing a hip ornament. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for wearing jewelry. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six wearing jewelry. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for bathing with scents and colors. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six

bathing with scents and colors. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for bathing with scented sesame paste. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six bathing with scented sesame paste. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for having a nun massage or rub oneself. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a nun massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for having a trainee nun massage or rub oneself. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a trainee nun massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for having a novice nun massage or rub oneself. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a novice nun massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for having a female householder massage or rub oneself. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a female householder massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for sitting down on a seat in front of a monk without asking permission. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns sitting down on seats in front of a monk without asking permission. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for asking a question of a monk who has not given permission. Where was it laid down?” At Savatthi. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns asking a question of a monk who had not given them permission. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

“There is an offense entailing confession for entering an inhabited area

without wearing one's chest wrap. Where was it laid down?" At Savatthi. "Whom is it about?" A certain nun. "What is it about?" A certain nun entering an inhabited area without wearing her chest wrap. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

The ninth subchapter on sunshades and sandals is finished. The section on minor rules in nine subchapters is finished.

This is the summary:

"Garlic, hair on the private parts, And palm, dildo, cleaning; Eating, of raw grains, Two with food scraps, seeing.

In the dark, concealed, Out in the open, and on a street; Before, after, and at the wrong time, Misunderstanding, hell, she beat.

Naked, water, having unstitched, Five days, taken on loan; The community, distribution, monastic, Uncertain, and with the robe season.

With the same bed, and with the same sheet, Intentionally, disciple; Gives, and socializing, within, Outside, rainy season, should she not go.

Royal, high couch, and yarn, Householder, and with resolving; Should she give, robe, lodging, And learning, should she teach.

Monastery, abusing, and furious, Should she eat, keeps a family to herself; Should she spend, inviting correction, instruction, Two things, and with the lower part of the body.

A pregnant woman, a breastfeeding woman, six rules, One who has not been approved, less than twelve; And more than twelve, by the Sangha, Disciple, admission, and five to six.

An unmarried girl, and two, by the Sangha, Twelve, and with one who has not been approved; Enough, and if, for two years, Socializing, and by the husband.

Expired, every year, And with the admission of two; Sunshade, in a vehicle, hip ornament, Jewelry, with colors.

Sesame paste, and a nun, And a trainee nun, a novice nun; A female householder, in front of a monk, Not permission, a chest wrap."

This is the summary of the subchapters:

"Garlic, the dark, bathing, Lying down, gallery; Monastery, and pregnant women, Unmarried girls, sunshades and sandals."

5. The chapter on offenses entailing acknowledgment "There is an offense entailing acknowledgment for asking for ghee and then eating it. Where was it laid down?" At Savatthi. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six asking for ghee and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for oil and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for oil and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for honey and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for honey and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for syrup and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for syrup and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for fish and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for fish and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for meat and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for meat and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for milk and then drinking it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for milk and then drinking it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing acknowledgment for asking for curd and then eating it. Where was it laid down?” At Savatthi. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for curd and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. ...

The eight offenses entailing acknowledgment are finished.

This is the summary:

“Ghee, oil, and honey, Syrup, and fish; Meat, milk, and curd: A nun asked for—The eight offenses entailing acknowledgment, Taught by the Buddha himself.”

The training rules given in full in the Monks’ Analysis are contracted in the Nuns’ Analysis. Questions and answers on the nuns’ Monastic Code and its analysis, the first, are finished.