

## Shared offenses

**7 [5].** Should any bhikkhunī engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**8 [8].** Should any bhikkhunī — corrupt, aversive, disgruntled — charge a bhikkhunī with an unfounded case entailing defeat, (thinking), "Perhaps I may bring about her fall from this celibate life," then regardless of whether or not she is cross-examined on a later occasion, if the issue is unfounded and the bhikkhunī confesses her aversion: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**9 [9].** Should any bhikkhunī — corrupt, aversive, disgruntled — using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhunī with a case entailing defeat, (thinking), "Perhaps I may bring about her fall from this celibate life," then regardless of whether or not she is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhunī confesses her aversion: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

## 3<sup>rd</sup> admonishment

**14 [10].** Should any bhikkhunī agitate for a schism in a united Community, or should she persist in taking up an issue conducive to schism, the bhikkhunīs are to admonish her thus: "Do not, lady, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the lady be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**15 [11].** Should bhikkhunīs — one, two, or three — who are followers and partisans of that bhikkhunī, say, "Do not, ladies, admonish that bhikkhunī in any way. She is an exponent of the Dhamma, she is an exponent of the Vinaya. She acts with our consent and approval. She knows, she speaks for us, and that is pleasing to us," the bhikkhunīs are to admonish them thus: "Do not say that, ladies. That bhikkhunī is not an exponent of the Dhamma and she is not an exponent of the Vinaya. Do not, ladies, approve of a schism in the Community. Let the ladies' (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should those bhikkhunīs, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke them up to three times times for the sake of relinquishing that. If while being rebuked up to three times by the bhikkhunīs they relinquish that, that is good. If they do not relinquish that, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**16 [12].** In case a bhikkhunī is by nature difficult to admonish — who, when being legitimately admonished by the bhikkhunīs with reference to the training rules included in the (Pāṭimokkha)

recitation, makes herself unadmonishable, (saying,) "Do not, ladies, say anything to me, good or bad; and I won't say anything to the ladies, good or bad. Refrain, ladies, from admonishing me" — the bhikkhunīs are to admonish her thus: "Let the lady not make herself unadmonishable. Let the lady make herself admonishable. Let the lady admonish the bhikkhunīs in accordance with what is right, and the bhikkhunīs will admonish the lady in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**17 [13].** In case a bhikkhunī living in dependence on a certain village or town is a corrupter of families, a woman of depraved conduct — whose depraved conduct is both seen and heard about, and the families she has corrupted are both seen and heard about — the bhikkhunīs are to admonish her thus: "You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here."

And should that bhikkhunī, thus admonished by the bhikkhunīs, say about the bhikkhunīs, "The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others," the bhikkhunīs are to admonish her thus: "Do not say that, lady. The bhikkhunīs are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

## Bhikkhus only

1. Intentional emission of semen, except while dreaming, entails initial and subsequent meetings of the Community.
2. Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.
3. Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.
4. Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the foremost ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" — alluding to sexual intercourse — it entails initial and subsequent meetings of the Community.
6. When a bhikkhu is having a hut built from (gains acquired by) his own begging — having no sponsor and destined for himself — he is to have it built to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a hut built from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should have the standard exceeded, it entails initial and subsequent meetings of the Community.
7. When a bhikkhu is having a large dwelling built — having a sponsor and destined for himself — he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a large dwelling built on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

## Bhikkhunīs only

1. Should any bhikkhunī start litigation against a householder, a householder's son, a slave, or a worker, or even against a wandering contemplative: this bhikkhunī, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. (•)
  2. Should any bhikkhunī knowingly give Acceptance (*upasampada*) to a woman thief sentenced to death, without having obtained permission from the king or the Community or the (governing) council or the (governing) committee or the (governing) guild — unless the woman is allowable (i.e., already ordained in another sect or with other bhikkhunīs) — this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. [See Mv.I.43.1]
  3. Should any bhikkhunī go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
  4. Should any bhikkhunī — without having obtained permission from the Community who performed the act, without knowing the desire of the group — restore a bhikkhunī whom a Community acting in harmony in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, has suspended: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. [See Cv.I.28-29]
  5. Should any bhikkhunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
  6. Should any bhikkhunī say, "What does it matter to you whether this man is lusting or not, when you are not lusting? Please, lady, take what the man is giving — staple or non-staple food — with your own hand and consume or chew it": this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
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## 3<sup>rd</sup> admonishment

**10.** Should any bhikkhunī, angry and displeased, say, "I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company," the bhikkhunīs are to admonish her thus: "Lady, don't — angry and displeased — say, 'I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company.' Take delight, lady. The Dhamma is well-expounded. Follow the holy life for the right ending of suffering."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to

three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**11.** Should any bhikkhunī, overthrown in even a trifling issue, angry and displeased, say, "The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear," the bhikkhunīs are to admonish her thus: "Lady, don't — overthrown in even a trifling issue, angry and displeased — say, 'The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear. It may be that you, lady, are biased through favoritism, biased through aversion, biased through delusion, biased through fear.'"

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

**12.** In case bhikkhunīs are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety (depraved in their livelihood), exasperating the Bhikkhunī Community, hiding one another's faults, the bhikkhunīs are to admonish them thus: "The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters."

And should those bhikkhunīs, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke them up to three times times for the sake of relinquishing that. If while being rebuked up to three times by the bhikkhunīs they relinquish that, that is good. If they do not relinquish that, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. (§¶)

**13.** Should any bhikkhunī say (to the bhikkhunīs criticized in the preceding case), "Live entangled, ladies. Don't live separately. There are other bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness (lack of partisans) that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters,'" the bhikkhunīs are to admonish her thus: "Lady, don't say, 'Live entangled, ladies. Don't live separately. There are other bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters.'""

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.