

BHIKKHUNĪ
PĀTIMOKKHA

FOURTH EDITION

Gotamī, those qualities of
which you would know:

“These qualities lead to dispassion,
not passion;
to being unfettered,
not fettered;
to getting rid of,
not heaping up;
to few wishes,
not many wishes;
to contentment,
not discontentment;
to seclusion,
not socializing;
to arousal of energy,
not laziness;
to being easy to support,
not hard to support,”

You may definitely hold:

“This is the Dhamma.
This is the Vinaya.
This is the teaching of the Buddha.”

AN 8.53 Gotamī Sutta

Dedications

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*Dedicated to the bhikkhunīs,
and other women who have awakened,
and to all who heed the Buddha's final instruction
“appamādena sampādetha” – to strive diligently –
with confidence in the real potential
of awakening in this very life.*

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for providing this modern translation,
making these training guidelines more accessible to all.
And to all Awakened Beings for providing inspiration
to the Fourfold Assembly.*

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for the 27th century of the Bhikkhunī Saṅgha
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BHIKKHUNĪ PĀTIMOKKHA

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CONTENTS

FOREWORD	1
PRELIMINARY DUTIES.....	4
BHIKKHUNĪ PĀTIMOKKHA	
Introduction.....	6
Pārājika.....	8
Saṅghādisesa.....	14
Nissaggiya Pācittiya	
<i>The Bowl Chapter (1 - 10)</i>	30
<i>The Robe-cloth Chapter (11 - 20)</i>	32
<i>The Gold and Silver Chapter (21 - 30)</i>	38
Pācittiya	
<i>The Garlic Chapter (1 - 10)</i>	42
<i>The Darkness Chapter (11 - 20)</i>	44
<i>The Naked Chapter (21 - 30)</i>	46
<i>The Sharing Chapter (31 - 40)</i>	48
<i>The Picture Gallery Chapter (41 - 50)</i>	50
<i>The Monastery Chapter (51 - 60)</i>	50
<i>The Pregnant Woman Chapter (61 - 70)</i>	52
<i>The Maiden Chapter (71 - 83)</i>	54
<i>The Sunshade and Leather Footwear Chapter (84 - 96)</i> ...	58
<i>The Lie Chapter (97 - 106)</i>	58
<i>The Living Plant Chapter (107 - 116)</i>	60
<i>The Food Chapter (117 - 126)</i>	62
<i>The Go-calling Chapter (127 - 136)</i>	64
<i>The Fire Chapter (137 - 146)</i>	66
<i>The View Chapter (147 - 156)</i>	70
<i>The In-accordance-with-the-rule Chapter (157 - 166)</i>	74

Pāṭidesaniya.....	78
Sekhiya	
<i>The 26 Dealing with Proper Behavior (1 - 26)</i>	80
<i>The 30 Dealing with Food (27 - 56).....</i>	82
<i>The 16 Dealing with Teaching Dhamma (57 - 72)</i>	86
<i>The 3 Miscellaneous Rules (73 - 75).....</i>	88
Settlement of Issues.....	90
PASSAGES FOR INSPIRATION.....	94
APPENDICES	
Sīmā (Boundaries).....	102
Sāmaggī Uposatha (Harmony Observance).....	110
Samkhittena Pātimokkhuddesāsi (Reciting the Pātimokkha in Brief).....	111
Bhikkhunī Ovāda (Exhortation).....	113
Pubbakaraṇaṃ and Pubbakiccaṃ (Uposatha Preliminary Duties).....	114
Pārisuddhi & Chanda (Purity & Consent).....	115
Uposatha for Less than Four Bhikkhunīs.....	116
Āpatti (Offences).....	117
Nissaggiya (Forfeiture).....	121
<i>Management of Forfeited Funds N.P. 21-22</i>	127
Cīvara, Dussa Parikkhāra (Robes and other Cloth Requisites).....	131
Vassa (Rains).....	133
Khamāpana (Asking for Forgiveness).....	134
Nissaya (Dependence).....	136
Pavāraṇā (Invitation).....	138

FOREWORD

This edition of the Pāli Bhikkhunī Pātimokkha is intended for practical usage by bhikkhunīs. It aims to provide the minimum of essential information for the pure observance of the fortnightly *uposatha*.

The first edition was originally compiled for the occasion of the 2008 Bhikkhunī Seminar at Santi Forest Monastery, Australia. Now in 2019, more than ten years later, the number of Theravāda bhikkhunīs east and west has greatly increased.

The *uposatha*, and especially the recitation of the disciplinary code that forms the heart of the ceremony, is an outstanding feature of Buddhist monastic life. It is the fundamental expression of unity and harmony within the monastic Saṅgha. In the Theravādin school, the bhikkhus regularly recite the *Pātimokkha* by heart in Pāli. As the Bhikkhunī Saṅgha becomes established within the Theravāda, the need grows for a convenient handbook that can be used by bhikkhunīs.

This book does not attempt to explain the *uposatha* in its many aspects. A careful study of the Vinaya sources is needed to understand the procedures and rules found here. Nor does it attempt to encompass all of the procedural variants that have developed in different traditions. We present the procedures in their simplest form, which is usually based on the canonical Pāli sources; where the canon is silent we occasionally draw details from later sources. The end result is not completely identical in all details with any of the traditions as practiced in contemporary Theravādin lands, but should agree with their origin.

Our main sources are as follows. For the Pātimokkha text, we used the *Dvemātikāpāli* from tipitaka.org; the English is based on Ven. Ṭhānissaro's translation (available at accesstoinight.org), supplemented by K. R. Norman's translation for the Pāli Text Society, and Ven. Ñāṇamoḷi's translation. The verse translations are either

from Bhikkhu Bodhi's *Connected Discourses of the Buddha*, or were prepared by Kester Ratcliff. We have consulted Ṭhānissaro Bhikkhu's *Buddhist Monastic Code*, and Ven. Ariyesako and Ven. Nirodho's *A Bhikkhu Manual*. Pāli text for passages apart from the Pātimokkha itself have been sourced from various places, including the Buddha Jayanthi edition of the Pāli Canon on the Journal of Buddhist Ethics website. We have also used unpublished work on aspects of bhikkhunī Vinaya supplied by Bhante Guṇaratana, Ayyā Tathālokā, Ayyā Sudhammā, Ayyā Sudarshanā, Ute Huesken, and Kester Ratcliff.

Tremendous thanks go to all these scholars and practitioners, who have made our work possible. While we have tried to use the best quality sources at our disposal, the reader should know that we have not made a detailed critical study. Minor changes have been made, a few corrections, and some stylistic smoothing.

Notes to the Third and Fourth Editions

Changes to both the third and fourth editions came about from offers to have the booklet reprinted and feedback from the bhikkhunīs about needed corrections before reprinting. Sections of the English translation of the Pātimokkha were also reviewed and compared to a few other current translations, including Bhikkhu Ñāṇatusita's *Analysis of the Bhikkhu Pātimokkha*, Bhikkhu Suddhāso's *Analysis of the Monks' Code of Conduct*, and Bhante Sujāto's *Bhikkhunī Vinaya Studies*, and minor changes were made.

We would like to thank the following people for their invaluable input on various aspects of these updated versions: Bhante Guṇaratana, Ajahm Brahmavaṃso, Venerable Ñāṇatusita, Ajahn Brahmāli, Venerable Ānandajoti, Bhante Khemaratana, Venerable Cunda, Ayyā Sudhammā, Ayyā Medhānandī, Ayyā Adhimuttī, Ayyā Suvijjānā, Ayyā Pasādā from Hong Kong, Ayyā Vimalā from Belgium, Linda Farrow, and Pamela Kirby.

The Third Edition included several requested additions. When the bhikkhunī rule is the same as a corresponding bhikkhu rule, the number of the bhikkhu rule was added in [brackets] at the end of the English translation. If the corresponding bhikkhu rule is similar but not exact, the word [See ...] was added before the rule number or *Khandhaka* reference (*Mv* for the *Mahāvagga* and *Cv* for the *Cullavagga*). When a rule is split between two pages, “→” was inserted at the end of the first page to cue the reciter. Also included was a Pāli formula for confessing light offences that a bhikkhunī remembers committing, using the name of the offence in the formula. The names for all offences were added at the beginning of each rule {name}. The Pāli names were added from the *Dvemātikāpāli*, which is the source of our *Pātimokkha*. To save space, the English names were abbreviated. In the appendices, there were updates to the *Sīmā* and *Ovāda* sections. New sections and formulae included *Uposatha Preliminary Duties*, *Sāmaggī Uposatha*, *nissaggiya pācittiya* forfeitures, requisite marking, determining, sharing ownership, entering the rains, taking a seven-day leave, asking for forgiveness, taking dependence, and offering invitation. Whenever possible *Khandhaka* references were included, either as intended for both *Saṅghas* or specifically for *bhikkhunīs*.

The Fourth Edition includes two new sections in the Appendices: the *Pātimokkha in Brief and Management of Forfeited Funds*. Also in the appendices, *Pārisuddhi* and *Chanda* translations were updated, N.P. 25 Pāli forfeiture formula was corrected and new examples of confession of minor offenses were added. Other changes include an updated translation of *Pc 81* and typo corrections to the English translation of *N.P. 24, Sk 45* and the Pāli for *Sg 8, N.P. 19, 28, Pc 22, Sk 42*, and *Dependence (Thai formula)*.

This booklet continues to be a work in progress based on our growing understanding of the *Vinaya*. The reader is invited to email bhikkhunivibhanga@gmail.com regarding any noticed errors or corrections.

Homage to the Blessed, Noble, and Perfectly Enlightened One

To be Done Beforehand

Sweeping, a lamp, water, together with seats.
These are called the things to be done beforehand for the uposatha.

Preliminary Duties

Consent and purity, announcing the season, counting bhikkhunīs, (the request for) the ovāda.
These are called the preliminary duties for the uposatha.

Factors of the Appropriate Time

The uposatha; all the bhikkhunīs have arrived for the formal proceeding; none have shared offences; and there are no individuals to be avoided.
This is called the appropriate time.

[Elder bhikkhunī] Having completed what should be done beforehand and the preliminary duties, with the assent of the Bhikkhunī Saṅgha, one and all, with offences confessed, I invite the recitation of the Pātimokkha.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Pubbakaraṇaṃ

Sammajjanī padīpo ca, udakaṃ āsanena ca.
Uposathassa etāni, “pubbakaraṇa”nti vuccati.

Pubbakiccaṃ

Chandapārisuddhi, utukkhānaṃ, bhikkhunigaṇanā ca
ovādo.
Uposathassa etāni, “pubbakicca”nti vuccati.

Pattakalla-aṅgā

Uposatho, yāvatikā ca bhikkhunī kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmim̐ na honti.
“Pattakalla”nti vuccati.

*Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa
samaggassa bhikkhunisaṅghassa anumatiyā pātimokkhaṃ
uddisituṃ ārādhanaṃ karoma.*

THE TEXT OF THE BHĪKKHUNĪ PĀTIMOKKHA

The Recitation of the Introduction

Venerables, let the Saṅgha listen to me. Today is the uposatha of the fifteenth (fourteenth) day. If the proper time has come for the Saṅgha, the Saṅgha should carry out the Pātimokkha.

What is the preliminary duty for the Saṅgha? Venerables, you should announce your purity. I shall recite the Pātimokkha. Let all of us being [present] listen and attend carefully.

Whoever has an offence should reveal it. There being no offence, silence should be kept. I shall know by their silence that the venerables are pure. Just as one questioned individually would have an answer; in the same way, when (the Pātimokkha) is proclaimed up to the third time in such an assembly as this, should any bhikkhunī not reveal an offence that she remembers, this is a conscious lie for her. Venerables, a conscious lie has been pronounced by the Blessed One to be an obstructing matter. Therefore any offence which exists is to be revealed by a bhikkhunī, who having committed an offence, remembers it and looks for purification. When revealed, it is good for her.

Recited, Venerables, is the introduction.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

A third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The introduction is finished.

BHĪKKHUNĪ- PĀTIMOKKHA PĀḶI

Nidānuddeso

Suṇātu me, ayye, saṅgho. Ajjuposatho pannaraso (cātuddaso). Yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

Kim saṅghassa pubbakiccaṃ? Pārisuddhiṃ ayyāyo ārocetha, pātimokkhaṃ uddisissāmi, taṃ sabbāva santā sādhukaṃ suṇoma manasi karoma.

Yassā siyā āpatti, sā āvikareyya, asantiyā āpattiyā tuṅhi bhavitabbaṃ, tuṅhi bhāvena kho panāyyāyo, “parisuddhā”ti vedissāmi. Yathā kho pana paccekapuṭṭhassā veyyākaraṇaṃ hoti, evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ hoti. Yā pana bhikkhuni yāvatatiyaṃ anusāvīyamāne saramānā santiṃ āpattiṃ nāvīkareyya, sampajānamusāvādassā hoti. Sampajānamusāvādo kho panāyyāyo, antarāyiko dhammo vutto bhagavatā, tasmā saramānāya bhikkhuniyā āpannāya visuddhāpekkhāya santi āpatti āvikātabbā, āvikatā hissā phāsu hoti.

Uddiṭṭhaṃ kho, ayyāyo, nidānaṃ.
Tatthāyyāyo pucchāmi, kaccittha parisuddhā,
dutiyaṃ pi pucchāmi, kaccittha parisuddhā,
tatiyaṃ pi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyyāyo, tasmā tuṅhi,
evametaṃ dhārayāmi.

Nidānaṃ niṭṭhitaṃ.

The Recitation of the Section on Defeat

Herein these eight matters entailing defeat come up for recitation.

1. {*The precept about -sexual intercourse*} Should any bhikkhunī willingly engage in the sexual act, even with a male animal, she is defeated and no longer in communion. [See *Bhikkhus' Pārājika 1*]¹

2. {*-taking what is not given*} Should any bhikkhunī, in the manner of stealing, take what is not given from an inhabited area or from the wilderness—just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish her, saying, “You are a robber, you are a fool, you are benighted, you are a thief”—a bhikkhunī in the same way taking what is not given is defeated and no longer in communion. [2]

3. {*-killing a human being*} Should any bhikkhunī intentionally deprive a human being of life, or search for an assassin for that person, or praise the advantages of death, or incite that person to die (thus): “My good man (or woman), what use is this wretched, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite that person to die, she also is defeated and no longer in communion. [3]

4. {*-superhuman states*} Should any bhikkhunī, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in herself, saying, “Thus do I know; thus do I see,” such that regardless of whether or not she is cross-examined on a later occasion, she—being remorseful and desirous of purification—might say, “Venerables, not knowing, I said I know; not seeing, I said I see—vainly, falsely, idly,” unless it was from overestimation, she also is defeated and no longer in communion. [4]

Pārājikuddeso

Tatrima aṭṭha pārājikā dhammā uddesaṃ āgacchanti.

1. {*Methunadhammasikkhāpadam*} Yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭisevessa, antamaso tiracchānagatenapi, pārājikā hoti asaṃvāsā.
2. {*Adinnādānasikkhāpadam*} Yā pana bhikkhunī gāmā vā araṇṇā vā adinnaṃ theyyasaṅkhātaṃ ādiyessa, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyumaṃ vā bandhēyyumaṃ vā pabbājeyyumaṃ vā corāsi bālāsi mūḷhāsi thenāsīti, tathārūpaṃ bhikkhunī adinnaṃ ādiyamaṇā ayampi pārājikā hoti asaṃvāsā.
3. {*Manussaviggahasikkhāpadam*} Yā pana bhikkhunī sañcicca manussaviggahaṃ jīvītā voropeyya, satthahāraṃ vāssa pariyesessa, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya “ambho purisa, kiṃ tuyhiminā pāpakena dujjīvitena, mataṃ te jīvītā seyyo”ti, iti cittaṃ cittaṃ saṅkappā anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayampi pārājikā hoti asaṃvāsā.
4. {*Uttarimanussadhammasikkhāpadam*} Yā pana bhikkhunī anabhijānaṃ uttarimanussadhammaṃ attupaṇāyikaṃ alamariyañāṇadassanaṃ samudācareyya “iti jānāmi, iti passāmi”ti, tato aparena samayena samanuggāhīyamānā vā asamanuggāhīyamānā vā āpannā visuddhāpekkhā evaṃ vadeyya “ajānamevaṃ, ayye, avacaṃ jānāmi, apassaṃ passāmi, tucchāṃ musā vilapin”ti, aññatra adhimānā, ayampi pārājikā hoti asaṃvāsā.

5. *{-touching above the circle of the knees}* Should any bhikkhunī, lusting, consent to a lusting man’s rubbing, rubbing up against, taking hold of, touching, or fondling (her) below the collar-bone and above the circle of the knees, she also is defeated and no longer in communion for being “one above the circle of the knees.”

[See *Bhikkhus’ Saṅghādisesa 2*]

6. *{-concealer of faults}* Should any bhikkhunī, knowing that (another) bhikkhunī has fallen into an act (entailing) defeat, neither accuse her herself nor inform the group, and then—whether she (the other bhikkhunī) is still alive or has died, has been expelled or gone over to another sect—if she (this bhikkhunī) should say, “Even before, Venerables, I knew of this bhikkhunī that ‘This sister is of such-and-such a sort,’ and I didn’t accuse her myself nor did I inform the group,” then she also is defeated and no longer in communion for being “one who concealed a fault.” [See *Bhikkhus’ Pācittiya 64*]

7. *{-the follower of one who is suspended}* Should any bhikkhunī follow a bhikkhu suspended by a Saṅgha (of bhikkhus) acting in harmony, in line with the Dhamma, in line with the Vinaya, in line with the teacher’s instructions, and who is disrespectful, has not made amends, has broken off his friendship (with the bhikkhus), the bhikkhunīs should admonish her thus: “Venerable, that bhikkhu has been suspended by a Saṅgha acting in harmony, in line with the Dhamma, in line with the Vinaya, in line with the teacher’s instructions. He is disrespectful, he has not made amends, he has broken off his friendship. Do not follow him, Venerable.”

And should that bhikkhunī, admonished thus 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 she also is defeated and no longer in communion for being “a follower of a suspended (bhikkhu).”

5. {*Ubbhajāṇumaṇḍalikāsikkhāpadam*} Yā pana bhikkhunī avassutā avassutassa purisapuggalassa, adhakkhakaṃ ubbhajāṇumaṇḍalaṃ āmasanaṃ vā parāmasanaṃ vā gahaṇaṃ vā chupanaṃ vā paṭipīḷanaṃ vā sādiyeyya, ayampi pārājikā hoti asaṃvāsā ubbhajāṇumaṇḍalikā.

6. {*Vajjappaṭicchādikāsikkhāpadam*} Yā pana bhikkhunī jānaṃ pārājikaṃ dhammaṃ ajjhāpannaṃ bhikkhuniṃ nevattanā paṭicodeyya, na gaṇassa āroceyya, yadā ca sā ṭhitā vā assa cutā vā nāsitā vā avassaṭṭā vā, sā pacchā evaṃ vadeyya “pubbevāhaṃ, ayye, aññāsīṃ etaṃ bhikkhuniṃ ‘evarūpā ca evarūpā ca sā bhagini’ti, no ca kho attanā paṭicodessaṃ, na gaṇassa ārocessa”nti, ayampi pārājikā hoti asaṃvāsā vajjappaṭicchādikā.

7. {*Ukkhittānuvattikāsikkhāpadam*} Yā pana bhikkhunī samaggena saṅghena ukkhittaṃ bhikkhuṃ dhammena vinayena satthusāsanena anādaraṃ appaṭikāraṃ akatasahāyaṃ tamanuvatteyya, sā bhikkhunī bhikkhunihi evamassa vacanīyā “eso kho, ayye, bhikkhu samaggena saṅghena ukkhitto, dhammena vinayena satthusāsanena anādaro appaṭikāro akatasahāyo, māyye, etaṃ bhikkhuṃ anuvattī”ti.

Evañca sā bhikkhunī bhikkhunihi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunihi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatiyaṃ ce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi pārājikā hoti asaṃvāsā ukkhittānuvattikā.

8. *{-the doer of eight things}* Should any bhikkhunī, lusting, consent to a lusting man’s taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him—for the purpose of that unrighteous act—then she also is defeated and no longer in communion for “eight grounds.”

Recited, Venerables, are the eight matters entailing defeat. If a bhikkhunī has committed one or other of these offences, she may no longer obtain the benefit of living together in communion with bhikkhunīs; as (she was) before (ordination) so (she is) after (the confession of the offence); she becomes defeated, not in communion.

Herein I ask the venerables: Are you pure in this?
A second time I ask: Are you pure in this?
A third time I ask: Are you pure in this?
The venerables are pure in this; therefore they are silent.
So I remember it.

The section on defeat is finished.

8. {Aṭṭhavatthukāsikkhāpadam} Yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthaggaṇaṇaṃ vā sādiyeyya, saṅghāṭikaṇṇaggahaṇaṃ vā sādiyeyya, santiṭṭheyya vā, sallapeyya vā, saṅketam vā gaccheyya, purisassa vā abbhāgamaṇaṃ sādiyeyya, channaṃ vā anupaviseyya, kāyaṃ vā tadatthāya upasaṃhareyya etassa asaddhammassa paṭisevanatthāya, ayampi pārājikā hoti asaṃvāsā aṭṭhavatthukā.

Uddiṭṭhā kho, ayyāyo, aṭṭha pārājikā dhammā. Yesam bhikkhunī aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhunīhi saddhim saṃvāsaṃ yathā pure, tathā pacchā, pārājikā hoti asaṃvāsā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṅhī, evametaṃ dhārayāmi.

Pārājikaṃ niṭṭhitam.

The Recitation of the Section [Entailing] Initial and Subsequent [Meetings] of the Saṅgha

Now, Venerables, these seventeen matters [entailing] initial and subsequent [meetings] of the Saṅgha come up for recitation.

1. {*The precept about -making lawsuits*} Should any bhikkhunī start a legal case 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.
2. {*-ordaining a woman thief*} Should any bhikkhunī knowingly ordain a woman thief sentenced to death, without having obtained permission from the king or the Bhikkhunī Saṅgha 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) excluded, and it entails initial and subsequent meetings of the Saṅgha. [See *Mv.I.43.1*]
3. {*-going between villages alone*} Should any bhikkhunī go between 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.
4. {*-restoring one suspended*} Should any bhikkhunī—without having obtained permission from the Saṅgha who performed the act, without knowing the desire of the group—restore a bhikkhunī whom a Saṅgha acting in harmony, in line with the Dhamma, in line with →

Saṅghādisesuddeso

Ime kho paṇāyyāyo sattarasa saṅghādisesā dhammā uddesaṃ āgacchanti.

1. {*Ussayavādikāsikkhāpadam*} Yā pana bhikkhunī ussayavādikā vihareyya gahapatinā vā gahapatiputtana vā dāsenā vā kammakārena vā antamaso samaṇaparibbājakenāpi, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.
2. {*Corīvuṭṭhāpikāsikkhāpadam*} Yā pana bhikkhunī jānaṃ coriṃ vajjhaṃ viditaṃ anapaloketvā rājānaṃ vā saṅghaṃ vā gaṇaṃ vā pūgaṃ vā seṇiṃ vā, aññatra kappā vuṭṭhāpeyya, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.
3. {*Ekagāmantaragamanāsikkhāpadam*} Yā pana bhikkhunī ekā vā gāmantaraṃ gaccheyya, ekā vā nadīpāraṃ gaccheyya, ekā vā rattiṃ vipavaseyya, ekā vā gaṇamaḥā ohiyeyya, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.
4. {*Ukkhittakaosāraṇāsikkhāpadam*} Yā pana bhikkhunī samaggena saṅghena ukkhittaṃ bhikkhuniṃ dhammena vinayena satthusāsanena anapaloketvā kārakaṃsaṅghaṃ, anaññāya gaṇassa chandaṃ osāreyya, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

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) excluded, and it entails initial and subsequent meetings of the Saṅgha.

5. {-1st about accepting food} 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.

6. {-2nd about accepting food} Should any bhikkhunī say, “What does it matter to you whether this man is lusting or not, when you are not lusting? Please, Venerable, 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.

7. {-mediating} 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) excluded, and it entails initial and subsequent meetings of the Saṅgha. [5]

8. {-being corrupted by malice} Should any bhikkhunī, malicious, angered, displeased, charge a (fellow) bhikkhunī with an unfounded case involving defeat, (thinking), “Surely with this I may bring about her fall from the monastic 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 anger: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [8]

5. {*Bhojanapaṭiggahaṇapaṭhamasikkhāpadam*} Yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthato khādanīyaṃ vā, bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

6. {*Bhojanapaṭiggahaṇadutiyasikkhāpadam*} Yā pana bhikkhunī evaṃ vadeyya “kim te, ayye, eso purisapuggalo karissati avassuto vā anavassuto vā, yato tvaṃ anavassutā, iṅgha, ayye, yaṃ te eso purisapuggalo deti khādanīyaṃ vā bhojanīyaṃ vā, taṃ tvaṃ sahatthā paṭiggahetvā khāda vā bhuñja vā”ti, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

7. {*Sañcarittasikkhāpadam*} Yā pana bhikkhunī sañcarittaṃ samāpajjeyya itthiyā vā purisamatim, purisassa vā itthimatim, jāyattane vā jārattane vā antamaso taṅkhaṇikāyapi, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

8. {*Duṭṭhadosasikkhāpadam*} Yā pana bhikkhunī bhikkhunim duṭṭhā dosā appatītā amūlakena pārājikena dhammena anuddhamseyya “appeva nāma naṃ imamaṃ brahmacariyā cāveyya”nti, tato aparena samayena samanuggāhīyamānā vā asamanuggāhīyamānā vā amūlakañceva taṃ adhikaraṇaṃ hoti, bhikkhunī ca dosaṃ patiṭṭhāti, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

9. *{-an issue that pertains otherwise}* Should any bhikkhunī, malicious, angered, displeased, using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhunī with a case involving defeat, (thinking), “Surely with this I may bring about her fall from the monastic 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 anger: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [9]

10. *{-repudiating the training}* Should any bhikkhunī, angry and displeased, say, “I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Saṅgha, 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 monastic life in their company,” the bhikkhunīs should admonish her thus: “Venerable, don’t—angry and displeased—say, ‘I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Saṅgha, 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 monastic life in their company.’ Take delight, Venerable. The Dhamma is well-expounded. Follow the monastic life for the right ending of suffering.”

And should that bhikkhunī, admonished thus 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.

9. {*Aññabhāgiyasikkhāpadam*} Yā pana bhikkhunī bhikkhunim duṭṭhā dosā appatītā aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya “appeva nāma naṃ imamahā brahmacariyā cāveyya”nti, tato aparena samayena samanuggāhīyamānā vā asamanuggāhīyamānā vā aññabhāgiyañceva taṃ adhikaraṇaṃ hoti. Kocideso lesamatto upādinno, bhikkhunī ca dosaṃ patiṭṭhāti, ayampi bhikkhunī paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

10. {*Sikkhamaccācikkhaṇasikkhāpadam*} Yā pana bhikkhunī kupitā anattamanā evaṃ vadeyya “buddhaṃ paccācikkhāmi, dhammaṃ paccācikkhāmi, saṅghaṃ paccācikkhāmi, sikkhaṃ paccācikkhāmi, kinnumāva samaṇiyo yā samaṇiyo sakyadhītarō, santaññāpi samaṇiyo lajjiniyo kukkuccikā sikkhākāmā, tāsāhaṃ santike brahmacariyaṃ carissāmi”ti. Sā bhikkhunī bhikkhunīhi evamassa vacanīyā “māyye kupitā anattamanā evaṃ avaca ‘buddhaṃ paccācikkhāmi, dhammaṃ paccācikkhāmi, saṅghaṃ paccācikkhāmi, sikkhaṃ paccācikkhāmi, kinnumāva samaṇiyo yā samaṇiyo sakyadhītarō, santaññāpi samaṇiyo lajjiniyo kukkuccikā sikkhākāmā, tāsāhaṃ santike brahmacariyaṃ carissāmi”ti, abhiraṃ māyye, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitaḃbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsīyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

11. {*-anger about a legal issue*} Should any bhikkhunī, turned down in even a trifling issue, angry and displeased, say, “The bhikkhunīs are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear,” the bhikkhunīs should admonish her thus: “Venerable, don’t—turned down in even a trifling issue, angry and displeased—say, ‘The bhikkhunīs are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear.’ It may be that you, Venerable, are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear.”

And should that bhikkhunī, admonished thus 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.

12. {*-1st about evil conduct*} 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 Saṅgha, hiding one another’s faults, the bhikkhunīs should admonish them thus: “The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), Venerables. The Saṅgha recommends isolation for the sisters.”

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

11. {*Adhikaraṇakupitasikkhāpadam*} Yā pana bhikkhunī kismiñcideva adhikaraṇe paccākatā kupitā anattamanā evaṃ vadeyya “chandagāminiyo ca bhikkhuniyo, dosagāminiyo ca bhikkhuniyo, mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca bhikkhuniyo”ti, sā bhikkhunī bhikkhunīhi evamassa vacanīyā “māyye, kismiñcideva adhikaraṇe paccākatā kupitā anattamanā evaṃ avaca ‘chandagāminiyo ca bhikkhuniyo, dosagāminiyo ca bhikkhuniyo, mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca bhikkhuniyo’ti, ayyā kho chandāpi gaccheyya, dosāpi gaccheyya, mohāpi gaccheyya, bhayāpi gaccheyyā”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsītābā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

12. {*Pāpasamācārāpathamasikkhāpadam*} Bhikkhuniyo paneva saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, tā bhikkhuniyo bhikkhunīhi evamassu vacanīyā “bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, viviccathāyye, vivekaññeva bhaginīnaṃ saṅgho vaṇṇeti”ti.

Evañca tā bhikkhuniyo bhikkhunīhi vuccamānā tatheva paggaṇheyyuṃ, tā bhikkhuniyo bhikkhunīhi yāvatatiyaṃ samanubhāsītābā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, iccetaṃ kusalaṃ, no ce paṭinissajjeyyuṃ, imāpi bhikkhuniyo yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

13. {-2nd about evil conduct} Should any bhikkhunī say (to the bhikkhunīs criticized in the preceding case), “Live entangled, Venerables. Don’t live separately. There are other bhikkhunīs in the Saṅgha with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Saṅgha, hiding one another’s faults, but the Saṅgha doesn’t say anything to them. It’s simply because of your weakness that the Saṅgha—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), Venerables. The Saṅgha recommends isolation for the sisters,’” the bhikkhunīs should admonish her thus: “Venerable, don’t say, ‘Live entangled, Venerables. Don’t live separately. There are other bhikkhunīs in the Saṅgha with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Saṅgha, hiding one another’s faults, but the Saṅgha doesn’t say anything to them. It’s simply because of your weakness that the Saṅgha—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), Venerables. The Saṅgha recommends isolation for the sisters.’””

And should that bhikkhunī, admonished thus 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) excluded, and it entails initial and subsequent meetings of the Saṅgha.

14. {-schism of the Saṅgha} Should any bhikkhunī agitate for a schism in a Saṅgha in concord, or should she persist in taking up an issue conducive to schism, the bhikkhunīs should admonish her thus: “Do not, Venerable, agitate for a schism in a Saṅgha in concord →

13. {Pāpasamācāradutiyasikkhāpadam} Yā pana bhikkhunī evaṃ vadeyya “saṃsaṭṭhāva, ayye, tumhe viharatha, mā tumhe nānā viharittha, santi saṅghe aññāpi bhikkhuniyo evācārā evaṃsaddā evaṃsilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, tā saṅgho na kiñci āha tumhaññeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā dubbalyā evamāha – ‘bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, viviccathāyye, vivekaññeva bhaginīnaṃ saṅgho vaṇṇeti’ ”ti, sā bhikkhunī bhikkhunīhi evamassa vacanīyā “māyye, evaṃ avaca, ‘saṃsaṭṭhāva, ayye, tumhe viharatha, mā tumhe nānā viharittha, santi saṅghe aññāpi bhikkhuniyo evācārā evaṃsaddā evaṃsilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, tā saṅgho na kiñci āha, tumhaññeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā dubbalyā evamāha – ‘bhaginiyo kho saṃsaṭṭhā viharanti pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aññamaññissā vajjappaṭicchādikā, viviccathāyye, vivekaññeva bhaginīnaṃ saṅgho vaṇṇeti’ ”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ saṅghādisesaṃ.

14. {Saṅghabhedakasikkhāpadam} Yā pana bhikkhunī samaggassa saṅghassa bhedāya parakkameyya, bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, sā bhikkhunī bhikkhunīhi evamassa vacanīyā “māyyā, samaggassa saṅghassa bhedāya →

or persist in taking up an issue conducive to schism. Let the venerable be reconciled with the Saṅgha, for a Saṅgha in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace.”

And should that bhikkhunī, admonished thus 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) excluded, and it entails initial and subsequent meetings of the Saṅgha. [10]

15. {*-siding with a schism*} Should bhikkhunīs—one, two, or three—who are followers and partisans of that bhikkhunī, say, “Do not, Venerables, admonish that bhikkhunī in any way. She is an exponent of the Dhamma, an exponent of the Vinaya. She acts with our consent and approval. She knows, she speaks for us, and that is pleasing to us,” other bhikkhunīs are to admonish them thus: “Do not say that, Venerables. That bhikkhunī is not an exponent of the Dhamma and she is not an exponent of the Vinaya. Do not, Venerables, approve of a schism in the Saṅgha. Let the venerables’ (minds) be reconciled with the Saṅgha, for a Saṅgha in concord, on complimentary terms, without dispute, with a common recitation, dwells in peace.”

And should those bhikkhunīs, thus admonished, persist as before, the bhikkhunīs are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhunīs they desist, that is good. If they do not desist, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [11]

parakkamī, bhedanasamvattanikam vā adhikaraṇam samādāya paggayha aṭṭhāsi, sametāyyā, saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyam samanubhāsītābbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakam dhammam āpannā nissāraṇiyam saṅghādisesaṃ.

15. {*Bhedānuvattakasikkhāpadam*} Tassāyeva kho pana bhikkhuniyā bhikkhuniyo honti anuvattikā vaggavādikā ekā vā dve vā tisso vā, tā evaṃ vadeyyuṃ “māyyāyo, etaṃ bhikkhuniṃ kiñci avacuttha dhammavādinī cesā bhikkhunī, vinayavādinī cesā bhikkhunī, amhākañcesā bhikkhunī chandañca ruciñca ādāya voharati, jānāti, no bhāsati, amhākampetaṃ khamatī”ti, tā bhikkhuniyo bhikkhunīhi evamassu vacanīyā “māyyāyo, evaṃ avacuttha, na cesā bhikkhunī dhammavādinī, na cesā bhikkhunī vinayavādinī, māyyānampi saṅghabhedo rucittha, sametāyyānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti.

Evañca tā bhikkhuniyo bhikkhunīhi vuccamānā tatheva paggaṇheyyuṃ, tā bhikkhuniyo bhikkhunīhi yāvatatiyam samanubhāsītābbā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyyuṃ. Iccetaṃ kusalaṃ. No ce paṭinissajjeyyuṃ, imāpi bhikkhuniyo yāvatatiyakam dhammam āpannā nissāraṇiyam saṅghādisesaṃ.

16. *{-being difficult to admonish}* 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 (Pātimokkha) recitation, makes herself unadmonishable (saying), “Do not, Venerables, say anything to me, good or bad; and I will not say anything to the venerables, good or bad. Refrain, Venerables, from admonishing me”—the bhikkhunīs should admonish her thus: “Let the venerable not make herself unadmonishable. Let the venerable make herself admonishable. Let the venerable admonish the bhikkhunīs in accordance with what is right, and the bhikkhunīs will admonish the venerable 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 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) excluded, and it entails initial and subsequent meetings of the Saṅgha. [12]

17. *{-corrupter of families}* 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, Venerable, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, Venerable. Enough of your staying here.”

And should that bhikkhunī, thus admonished by the bhikkhunīs, say about the bhikkhunīs, →

16. {*Dubbacasikkhāpadam*} Bhikkhunī paneva dubbacajātikā hoti uddesapariyāpannesu sikkhāpadesu bhikkhunīhi sahadhammikaṃ vuccamānā attānaṃ avacaniyaṃ karoti “mā maṃ ayyāyo kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyyāyo, na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyyāyo, mama vacanāyā”ti, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “māyyā, attānaṃ avacaniyaṃ akāsi, vacaniyameva, ayyā, attānaṃ karotu, ayyāpi bhikkhuniyo vadatu sahadhammena, bhikkhuniyopi ayyaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ aññaṃaññavacanena aññaṃaññavuṭṭhāpanena”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitaḥā tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṃ dhammaṃ āpannā nissāraṇiyaṃ saṅghādisesaṃ.

17. {*Kuladūsasikkhāpadam*} Bhikkhunī paneva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsikā pāpasamācārā, tassā kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni ca tāya duṭṭhāni dissanti ceva suyyanti ca, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “ayyā, kho kuladūsikā pāpasamācārā, ayyāya kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyyāya, duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyyā imamaḥ āvāsā, alaṃ te idha vāsenā”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tā bhikkhuniyo evaṃ vadeyya “chandagāminiyo ca

→

“The bhikkhunīs are prejudiced by favoritism, by aversion, by delusion, by fear, in that for this sort of offence they banish some and do not banish others,” the bhikkhunīs are to admonish her thus: “Do not say that, Venerable. The bhikkhunīs are not prejudiced by favoritism, by aversion, by delusion, by fear. You, Venerable, 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, Venerable. 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 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) excluded, and it entails initial and subsequent meetings of the Saṅgha. [13]

Recited, Venerables, are the seventeen saṅghādisesas, nine being offences at once and eight after the third [admonition]. If a bhikkhunī has committed one or other of these offences, she must spend half a month on penance before both Saṅghas. When the bhikkhunī has completed the penance, she is to be reinstated by a Bhikkhunī Saṅgha of twenty. If a Bhikkhunī Saṅgha of one less than twenty should reinstate that bhikkhunī, that bhikkhunī is not reinstated and those bhikkhunīs are censurable. This is the proper course here.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

A third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The section on initial and subsequent meetings of the Saṅgha is finished.

bhikkhuniyo, dosagāminiyo ca bhikkhuniyo,
 mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca
 bhikkhuniyo, tādīsikāya āpattiyā ekaccaṃ pabbājenti
 ekaccaṃ na pabbājenti”ti, sā bhikkhunī bhikkhunīhi
 evamassa vacanīyā “māyyā, evaṃ avaca, na ca
 bhikkhuniyo chandagāminiyo, na ca bhikkhuniyo
 dosagāminiyo , na ca bhikkhuniyo mohagāminiyo, na ca
 bhikkhuniyo bhayagāminiyo, ayyā kho kuladūsikā
 pāpasamācārā, ayyāya kho pāpakā samācārā dissanti
 ceva suyyanti ca, kulāni cāyyāya duṭṭhāni dissanti ceva
 suyyanti ca, pakkamatāyyā, imamhā āvāsā alaṃ te idha
 vāsenā”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva
 paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ
 samanubhāsītābbaṃ tassa paṭinissaggāya, yāvatatiyañce
 samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ
 kusalaṃ. No ce paṭinissajjeyya, ayampi bhikkhunī
 yāvatatiyakaṃ dhammaṃ āpannā nissāraṇīyaṃ
 saṅghādisesaṃ.

Uddiṭṭhā kho ayyāyo sattarasa saṅghādisesā dhammā
 nava paṭhamāpattikā, aṭṭha yāvatatiyakā, yesaṃ
 bhikkhunī aññataraṃ vā aññataraṃ vā āpajjati, tāya
 bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ
 caritabbaṃ. Ciṇṇamānattā bhikkhunī yattha siyā
 vīsatiḅaṇo bhikkhunisaṅgho, tattha sā bhikkhunī
 abbhetabbā. Ekāyapi ce ūno vīsatiḅaṇo bhikkhunisaṅgho
 taṃ bhikkhunimā abbheyya, sā ca bhikkhunī anabbhitā, tā
 ca bhikkhuniyo gārayhā, ayaṃ tattha sāmīci.

Tatthāyyāyo pucchāmi, kaccittha parisuddhā,
 dutiyampi, pucchāmi, kaccittha parisuddhā,
 tatiyampi pucchāmi, kaccittha parisuddhā,
 parisuddhetthāyyāyo, tasmā tuṅhī,
 evametaṃ dhārayāmīti.

Saṅghādiseso niṭṭhito.

The Recitation of the Section on Confession with Forfeiture

Now, Venerables, these thirty matters entailing confession with forfeiture come up for recitation.

1. *{The precept about -a bowl hoard}* Should any bhikkhunī make a bowl hoard (have more than one bowl in her possession), it is to be forfeited and confessed.
[See Bhikkhus' N.P. 21]
2. *{-distributing out-of-season robe-cloth}* Should any bhikkhunī, having determined an out-of-season robe-cloth to be an in-season robe-cloth, distribute it, it is to be forfeited and confessed.
3. *{-exchanging a robe}* Should any bhikkhunī, having exchanged robe-cloth with another bhikkhunī, later say to her, "Here, Venerable. This is your robe-cloth. Bring me that robe-cloth of mine. What was yours is still yours. What was mine is still mine. Bring me that one of mine. Take yours back," and then snatch it back or have it snatched back, it is to be forfeited and confessed.
4. *{-asking for another}* Should any bhikkhunī, having had one thing asked for, (then send it back and) have another thing asked for, it is to be forfeited and confessed.
5. *{-getting another in exchange}* Should any bhikkhunī, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.
6. *{-1st about exchanging a Saṅgha belonging}* Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for the Saṅgha, have something else bought, it is to be forfeited and confessed.
7. *{-2nd Saṅgha belonging}* Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for the Saṅgha, use it to have something else bought, it is to be forfeited and confessed.

Nissaggiyā pācittiyā

Ime kho panāyyāyo tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.

1. {*Pattasannicayasikkhāpadam*} Yā pana bhikkhunī pattasannicayaṃ kareyya, nissaggiyaṃ pācittiyaṃ.
2. {*Akālacīvarabhājanasikkhāpadam*} Yā pana bhikkhunī akālacīvaraṃ “kālacīvara”nti adhiṭṭhahitvā bhājāpeyya, nissaggiyaṃ pācittiyaṃ.
3. {*Cīvaraparivattanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā saddhiṃ cīvaraṃ parivattetvā sā pacchā evaṃ vadeyya “handāyye, tuyhaṃ cīvaraṃ, āhara metaṃ cīvaraṃ, yaṃ tuyhaṃ tuyhamevetam, yaṃ mayhaṃ mayhamevetam, āhara metaṃ cīvaraṃ, sakaṃ paccāharā”ti acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.
4. {*Aññaviññāpanasikkhāpadam*} Yā pana bhikkhunī aññaṃ viññāpetvā aññaṃ viññāpeyya, nissaggiyaṃ pācittiyaṃ.
5. {*Aññacetāpanasikkhāpadam*} Yā pana bhikkhunī aññaṃ cetāpetvā aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.
6. {*Paṭhamasaṅghikacetāpanasikkhāpadam*} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.
7. {*Dutiyasaṅghikacetāpanasikkhāpadam*} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena saññācikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

8. {*-1st about exchanging a group belonging*} Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed.
9. {*-2nd group belonging*} Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed.
10. {*-exchanging something belonging to an individual*} Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed.

Part One: The Bowl Chapter

11. {*-heavy cloth*} When a bhikkhunī is asking for a heavy cloth, one worth four bronzes at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.

12. {*-light cloth*} When a bhikkhunī is asking for a light cloth, one worth two and a half bronzes at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.

13. {*-kaṭhina*} When a bhikkhunī has finished her robe-making and the frame is destroyed (her kaṭhina privileges are in abeyance), she is to keep an extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed. [1]

14. {*-the “storehouse”*} When a bhikkhunī has finished her robe-making and the frame is destroyed: If she dwells apart from (any of) her three² robes even for one night—unless authorized by the bhikkhunīs—it is to be forfeited and confessed. [2]

15. {*-out-of-season robe-cloth*} When a bhikkhunī has finished her robe-making and the frame is destroyed: If out-of-season robe-cloth accrues to her, she may accept it if she so desires. Once she accepts it, she is to make it up immediately. If it should not be enough, →

8. {Paṭhamagaṇikacetāpanasikkhāpadam} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena mahājanikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

9. {Dutiyagaṇikacetāpanasikkhāpadam} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena mahājanikena saññācikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

10. {Puggalikacetāpanasikkhāpadam} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena puggalikena saññācikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Pattavaggo paṭhamo.

11. {Garupāvuraṇasikkhāpadam} Garupāvuraṇaṃ pana bhikkhuniyā cetāpentiyā catukkamsaparamaṃ cetāpetabbaṃ. Tato ce uttari cetāpeyya, nissaggiyaṃ pācittiyaṃ.

12. {Lahupāvuraṇasikkhāpadam} Lahupāvuraṇaṃ pana bhikkhuniyā cetāpentiyā adḍhateyyakamsaparamaṃ cetāpetabbaṃ. Tato ce uttari cetāpeyya, nissaggiyaṃ pācittiyaṃ.

13. {Kathinasikkhāpadam} Niṭṭhitacīvarasmim bhikkhuniyā ubbhatasmim kathine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. Taṃ atikkāmentiyā, nissaggiyaṃ pācittiyaṃ.

14. {Udositasikkhāpadam} Niṭṭhitacīvarasmim bhikkhuniyā ubbhatasmim kathine ekarattampi ce bhikkhunī ticīvarena² vippavaseyya, aññaṃtra bhikkhunismmutiyā nissaggiyaṃ pācittiyaṃ.

15. {Akālacīvarasikkhāpadam} Niṭṭhitacīvarasmim bhikkhuniyā ubbhatasmim kathine bhikkhuniyā paneva akālacīvaraṃ uppajjeyya, ākaṅkhamānāya bhikkhuniyā paṭiggahetabbaṃ, paṭiggahetvā khippameva kāretabbaṃ, no cassa pāripūri, māsaparamaṃ tāya bhikkhuniyā →

she may lay it aside for a month at most if she has an expectation for filling the lack. Should she keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed. [3]

16. {*-asking a non-relative*} Should any bhikkhunī ask for robe-cloth from a man or woman householder unrelated to her, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhunī’s robe has been stolen or destroyed. This is the proper occasion in this case. [6]

17. {*-accepting more than that*} If that unrelated man or woman householder presents the bhikkhunī with many robes (pieces of robe-cloth), she is to accept at most (enough for) an upper and an under robe. If she accepts more than that, it is to be forfeited and confessed. [7]

18. {*-1st on setting up a robe fund*} In case a man or woman householder prepares a robe fund for the sake of an unrelated bhikkhunī, thinking, “Having purchased a robe with this robe fund, I will supply the bhikkhunī named so-and-so with a robe”: If the bhikkhunī, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, “It would be good indeed, sir, if you supplied me (with a robe),” having purchased a robe of such-and-such a sort with this robe fund—out of a desire for something fine—it is to be forfeited and confessed. [8]

19. {*-2nd on setting up a robe fund*} In case two householders—men or women—prepare separate robe funds for the sake of a bhikkhunī unrelated to them, thinking, “Having purchased separate robes with these separate robe funds of ours, we will supply the bhikkhunī named so-and-so with robes”: If the bhikkhunī, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, “It would be good indeed, sirs, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe),” out of desire for something fine, it is to be forfeited and confessed. [9]

taṃ cīvaram nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttari nikkhipeyya satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ.

16. {*Aññātakaviññattisikkhāpadam*} Yā pana bhikkhunī aññātakam gahapatiṃ vā gahapatāniṃ vā cīvaram viññāpeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ. Tatthāyaṃ samayo acchinnacīvarā vā hoti bhikkhunī, naṭṭhacīvarā vā, ayaṃ tattha samayo.

17. {*Tatuttarisikkhāpadam*} Tañce aññātako gahapati vā gahapatāni vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santaruttaraparamaṃ tāya bhikkhuniyā tato cīvaram sādītābbaṃ. Tato ce uttari sādīyeyya, nissaggiyaṃ pācittiyaṃ.

18. {*Paṭhamaupakkhaṭasikkhāpadam*} Bhikkhuniṃ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti “iminā cīvaracetāpanna cīvaram cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarena acchādessāmi”ti. Tatra cesā bhikkhunī pubbe appavāritā upasaṅkamitvā cīvare vikappaṃ āpajjeyya “sādhu vata, maṃ āyasmā iminā cīvaracetāpanna evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādehi”ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

19. {*Dutiyaupakkhaṭasikkhāpadam*} Bhikkhuniṃ paneva uddissa ubhinnam aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannāni upakkhaṭāni honti “imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuniṃ cīvarehi acchādessāma”ti. Tatra cesā bhikkhunī pubbe appavāritā upasaṅkamitvā cīvare vikappaṃ āpajjeyya “sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādeṭha ubhova santā ekenā”ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

20. *{-the king}* In case a king, a royal official, a brahmin or a householder sends a robe fund for a bhikkhunī via a messenger: “Purchase a robe with this robe fund and supply the bhikkhunī named so-and-so with a robe.” If the messenger approaches the bhikkhunī and says: “This robe fund is for the venerable. May the venerable accept this robe fund.” Then the bhikkhunī is to tell the messenger: “We do not accept robe funds, friend. We accept robes at the right time.” If the messenger says to the bhikkhunī: “Does the venerable have a steward?” Then, if the bhikkhunī desires a robe, she may indicate a steward, either a monastery attendant or a lay follower: “That, sir, is the bhikkhunīs’ steward.” If the messenger, having instructed the steward, goes to the bhikkhunī and says: “I have instructed the steward the venerable indicated. May the venerable go and she (the steward) will supply you with a robe in-season.” Then the bhikkhunī, desiring a robe and approaching the steward, may prompt and remind her 2 or 3 times: “I have need of a robe.” Should (the steward) produce the robe after being prompted and reminded 2 or 3 times, that is good. If she does not produce the robe, (the bhikkhunī) should stand in silence 4, 5, or 6 times at most for that purpose. Should (the steward) produce the robe after (the bhikkhunī) has stood in silence for the purpose 4, 5, or 6 times at most, that is good. If she should not produce the robe, but she produces the robe after (the bhikkhunī) has tried further, it is to be forfeited and confessed.

If she should not produce (the robe), then the bhikkhunī herself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), “The robe fund that you, Venerable sirs, sent for the sake of the bhikkhunī has given no benefit to the bhikkhunī at all. May you be united with what is yours. May what is yours not be lost.” This is the proper course here. [10]

Part Two: The Robe-cloth Chapter

20. {*Rājasikkhāpadam*} Bhikkhunim paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannam pahīṇeyya “iminā cīvaracetāpannena cīvaram cetāpetvā itthannāmarā bhikkhunim cīvarena acchādehi”ti. So ce dūto tam bhikkhunim upasaṅkamtivā evam vadeyya “idaṁ kho, ayye, ayyam uddissa cīvaracetāpannam ābhataṁ, paṭiggaṇhātāyyā cīvaracetāpanna”nti. Tāya bhikkhuniyā so dūto evamassa vacaniyo “na kho mayam, āvuso, cīvaracetāpannam paṭiggaṇhāma, cīvaraṅca kho mayam paṭiggaṇhāma kālena kappiya”nti. So ce dūto tam bhikkhunim evam vadeyya “atthi panāyyāya, koci veyyāvaccakaro”ti, cīvaratthikāya, bhikkhave, bhikkhuniyā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā “eso kho, āvuso, bhikkhuninam veyyāvaccakaro”ti. So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhunim upasaṅkamtivā evam vadeyya “yam kho, ayye, ayyā veyyāvaccakaram niddisi, saññatto so mayā, upasaṅkamatāyyā kālena, cīvarena tam acchādessati”ti. Cīvaratthikāya, bhikkhave, bhikkhuniyā veyyāvaccakaro upasaṅkamtivā dvattikkhattum codetabbo sāretabbo “attho me, āvuso, cīvarena”ti, dvattikkhattum codayamānā sārāyamānā tam cīvaram abhinipphādeyya, iccetaṁ kusalam, no ce abhinipphādeyya, catukkhattum pañcakkhattum chakkhattuparamam tuṅhībhūtāya uddissa ṭhātabbam, catukkhattum pañcakkhattum chakkhattuparamam tuṅhībhūtā uddissa tiṭṭhamānā tam cīvaram abhinipphādeyya, iccetaṁ kusalam. Tato ce uttari vāyamamānā tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam.

No ce abhinipphādeyya, yatassā cīvaracetāpannam ābhataṁ, tattha sāmam vā gantabbam, dūto vā pāhetabbo “yam kho tumhe āyasmanto bhikkhunim uddissa cīvaracetāpannam pahīṇittha, na tam tassā bhikkhuniyā kiñci attham anubhoti, yuñjantāyasmanto sakam, mā vo sakam vinassā”ti, ayam tattha sāmīci.

Cīvaravaggo dutiyo.

21. {-money} Should any bhikkhunī take gold and silver, or have it taken, or consent to its being deposited (near her), it is to be forfeited and confessed. [18]
22. {-monetary exchange} Should any bhikkhunī engage in various types of monetary exchange, it (the income) is to be forfeited and confessed. [19]
23. {-bartering} Should any bhikkhunī engage in various types of trade, (the article) is to be forfeited and confessed. [20]
24. {-less than five mends} Should a bhikkhunī with an alms bowl having less than five mends exchange it for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhunī to the assembly of bhikkhunīs. That assembly of bhikkhunīs' final bowl should be presented to the bhikkhunī (saying): "This, bhikkhuni, is your bowl. It is to be kept until broken." This is the proper procedure here. [22]
25. {-medicine} There are these tonics to be taken by sick bhikkhunīs: ghee, fresh butter, oil, honey, sugar / molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed. [23]
26. {-snatching robes} Should any bhikkhunī, having herself given a robe-cloth to a bhikkhunī, and then being angered and displeased, snatch it back or have it snatched back, it is to be forfeited and confessed. [25]
27. {-requesting thread} Should any bhikkhunī, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed. [26]

21. {*Rūpiyasikkhāpadam*} Yā pana bhikkhunī jātārūparajataṃ uggaṇḥeyya vā uggaṇḥāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.
22. {*Rūpiyasamvohārasikkhāpadam*} Yā pana bhikkhunī nānappakāraṃ rūpiyasamvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.
23. {*Kayavikkayasikkhāpadam*} Yā pana bhikkhunī nānappakāraṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.
24. {*Ūnapañcabandhanasikkhāpadam*} Yā pana bhikkhunī ūnapañcabandhanena pattena aññaṃ navāṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tāya bhikkhuniyā so patto bhikkhuniparisāya nissajjitabbo, yo ca tassā bhikkhuniparisāya pattapariyanto, so tassā bhikkhuniyā padātabbo “ayaṃ te, bhikkhuni, patto yāvabhedanāya dhāretabbo”ti, ayaṃ tattha sāmīci.
25. {*Bhesajjasikkhāpadam*} Yāni kho pana tāni gilānānaṃ bhikkhunīnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ – sappi navanītaṃ telāṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni. Taṃ atikkāmentiyā, nissaggiyaṃ pācittiyaṃ.
26. {*Cīvaraacchindanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā sāmaṃ cīvaraṃ datvā kupitā anattamaṇā acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.
27. {*Suttaviññattisikkhāpadam*} Yā pana bhikkhunī sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ.

28. {-greater about weavers} In case a man or woman householder unrelated to a bhikkhunī has weavers weave robe-cloth for her, and if the bhikkhunī without previous invitation should approach the weavers and make stipulations for the cloth, saying: “This cloth, friends, is to be woven for me. Make it long, broad, tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may have given you a little something.” And should the bhikkhunī, having said that, give them a little something, even a bit of alms food, it (the cloth) is to be forfeited and confessed. [27]

29. {-special robes} Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhunī, she is to accept it if she regards it as offered in urgency. Once she has accepted it, she may keep it throughout the robe-season. Beyond that, it is to be forfeited and confessed. [28]

30. {-allocation} Should any bhikkhunī knowingly divert to herself gains that had been intended for a Saṅgha, they are to be forfeited and confessed. [30]

Part Three: The Gold and Silver Chapter

Recited, Venerables, are the thirty matters entailing confession with forfeiture.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

A third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The section on confession with forfeiture is finished.

28. {*Mahāpesakārasikkhāpadam*} Bhikkhunim paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya, tatra cesā bhikkhunī pubbe appavāritā tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya “idaṃ kho āvuso cīvaram maṃ uddissa viyyati, āyataṅca karoṭha, vitthataṅca appitaṅca suvītaṅca suppvāyitaṅca suvilekhitaṅca suvitacchitaṅca karoṭha, appeva nāma mayampi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāma”ti, evaṅca sā bhikkhunī vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamattampi, nissaggiyaṃ pācittiyaṃ.
29. {*Accekacīvarasikkhāpadam*} Dasāhānāgataṃ kattikatemaṣikapuṇṇamaṃ bhikkhuniyā paneva accekacīvaram uppajjeyya, accekaṃ maññaṃānāya bhikkhuniyā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. Tato ce uttari nikkhipeyya, nissaggiyaṃ pācittiyaṃ.
30. {*Pariṇatasikkhāpadam*} Yā pana bhikkhunī jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

Jātarūparajatavaggo tatiyo.

Uddiṭṭhā kho, ayyāyo, timsa nissaggiyā pācittiyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṅhī, evametaṃ dhārayāmi.

Nissaggiyapācittiyā niṭṭhitā.

The Recitation of the Section on Confession

Now, Venerables, these hundred and sixty-six matters entailing confession come up for recitation.

1. {*The precept about -garlic*} Should any bhikkhunī eat garlic, it is to be confessed. [See Cv.V.34.1]
2. {*-hair on the body*} Should any bhikkhunī have the hair in the tight places (armpits and pelvic areas) removed, it is to be confessed. [See Cv.V.27.4]
3. {*-slapping*} (Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed.
4. {*-a dildo*} (The insertion of) a dildo is to be confessed.
5. {*-water ablution*} When a bhikkhunī is giving herself an ablution, it is to be given only to the depth of two finger joints (and using no more than two fingers). Beyond that, it is to be confessed. [See Bhikkhus' Saṅghādisesa 1]
6. {*-standing close*} Should any bhikkhunī, when a bhikkhu is eating, attend on him with water or a fan, it is to be confessed.
7. {*-raw grain*} Should any bhikkhunī, having asked for raw grain or having had it asked for, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, then eat it, it is to be confessed.
8. {*-1st about tossing excrement*} Should any bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed.
9. {*-2nd about tossing excrement*} Should any bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed.
10. {*-singing and dancing*} Should any bhikkhunī go to see dancing or singing or instrument-playing, it is to be confessed. [See Cv.V.2.6]

Pācittiya

Ime kho panāyyāyo, chasaṭṭhisatā pācittiya dhammā uddesaṃ āgacchanti.

1. {*Lasuṇasikkhāpadam*} Yā pana bhikkhunī lasuṇaṃ khādeyya pācittiyaṃ.
2. {*Sambādhalomasikkhāpadam*} Yā pana bhikkhunī sambādhe lomāṃ saṃharāpeyya, pācittiyaṃ.
3. {*Talaghātakasikkhāpadam*} Talaghātake pācittiyaṃ.
4. {*Jatumaṭṭhakasikkhāpadam*} Jatumaṭṭhake pācittiyaṃ.
5. {*Udakasuddhikasikkhāpadam*} Udakasuddhikaṃ pana bhikkhunīyā ādiyamānāya dvaṅgulapabbaparamaṃ ādātabbaṃ. Taṃ atikkāmentiyā pācittiyaṃ.
6. {*Upatiṭṭhanasikkhāpadam*} Yā pana bhikkhunī bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyya, pācittiyaṃ.
7. {*Āmakadhaññasikkhāpadam*} Yā pana bhikkhunī āmakadhaññaṃ viññatvā vā viññāpetvā vā bhajjitvā vā bhajjāpetvā vā koṭṭetvā vā koṭṭāpetvā vā pacitvā vā pacāpetvā vā bhuñjeyya, pācittiyaṃ.
8. {*Paṭhamauccārachaḍḍanasikkhāpadam*} Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tirokuṭṭe vā tiropākāre vā chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ.
9. {*Dutiyauccārachaḍḍanasikkhāpadam*} Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā harite chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ.
10. {*Naccagītasikkhāpadam*} Yā pana bhikkhunī naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gaccheyya, pācittiyaṃ.

11. {*-dark of the night*} Should any bhikkhunī stand or converse with a man, one on one, in the darkness of the night without a light, it is to be confessed.
12. {*-a screened place*} Should any bhikkhunī stand or converse with a man, one on one, in a concealed place, it is to be confessed.
13. {*-talking together in an open place*} Should any bhikkhunī stand or converse with a man, one on one, in the open air, it is to be confessed.
14. {*-dismissing a companion*} Should any bhikkhunī—along a road, in a cul-de-sac, or at a crossroads—stand or converse with a man one on one, or whisper in his ear, or dismiss the bhikkhunī who is her companion, it is to be confessed.
15. {*-departing without permission*} Should any bhikkhunī, having gone to family residences before the meal (before noon), having sat down on a seat, depart without taking the owner’s leave, it is to be confessed.
16. {*-sitting down without permission*} Should any bhikkhunī, having gone to family residences after the meal (between noon and sunset), sit or lie down on a seat without asking the owner’s permission, it is to be confessed.
17. {*-spreading without permission*} Should any bhikkhunī, having gone to family residences in the wrong time (between sunset and dawn), having spread out bedding or having had it spread out, sit or lie down (there) without asking the owner’s permission, it is to be confessed.
18. {*-maligning another*} Should any bhikkhunī, because of a misapprehension, because of a misunderstanding, malign another (bhikkhunī), it is to be confessed.
19. {*-cursing another*} Should any bhikkhunī curse herself or another (bhikkhunī) with regard to hell or monastic life, it is to be confessed.
20. {*-weeping*} Should any bhikkhunī weep, beating and beating herself, it is to be confessed.

Part Two: The Darkness Chapter

11. {*Rattandhakārasikkhāpadam*} Yā pana bhikkhunī rattandhakāre appadīpe purisena saddhim ekenekā santiṭṭheyya vā sallapeyya vā, pācittiyam.
12. {*Paṭicchannokāsasikkhāpadam*} Yā pana bhikkhunī paṭicchanne okāse purisena saddhim ekenekā santiṭṭheyya vā sallapeyya vā, pācittiyam.
13. {*Ajjhokāsasallapanasikkhāpadam*} Yā pana bhikkhunī ajjhokāse purisena saddhim ekenekā santiṭṭheyya vā sallapeyya vā, pācittiyam.
14. {*Dutiyikauiyojanasikkhāpadam*} Yā pana bhikkhunī rathikāya vā byūhe vā siṅghāṭake vā purisena saddhim ekenekā santiṭṭheyya vā sallapeyya vā nikaṇṇikam vā jappeyya dutiyikam vā bhikkhunim uiyojeyya, pācittiyam.
15. {*Anāpucchāpakkamanasikkhāpadam*} Yā pana bhikkhunī purebhattam kulāni upasaṅkamitvā āsane nisīditvā sāmike anāpucchā pakkameyya, pācittiyam.
16. {*Anāpucchāabhiniśīdanasikkhāpadam*} Yā pana bhikkhunī pacchābhattam kulāni upasaṅkamitvā sāmike anāpucchā āsane abhiniśīdeyya vā abhinipajjeyya vā, pācittiyam.
17. {*Anāpucchāsantharaṇasikkhāpadam*} Yā pana bhikkhunī vikāle kulāni upasaṅkamitvā sāmike anāpucchā seyyam santharivā vā santharāpetvā vā abhiniśīdeyya vā abhinipajjeyya vā, pācittiyam.
18. {*Paraujjhāpanakasikkhāpadam*} Yā pana bhikkhunī duggahitena dūpadhāritena param ujjhāpeyya, pācittiyam.
19. {*Paraabhisapanasikkhāpadam*} Yā pana bhikkhunī attānam vā param vā nirayena vā brahmacariyena vā abhisapeyya, pācittiyam.
20. {*Rodanasikkhāpadam*} Yā pana bhikkhunī attānam vadhitvā vadhitvā rodeyya, pācittiyam.

Rattandhakāravaggo dutiyo.

21. {-naked} Should any bhikkhunī bathe naked, it is to be confessed. [See *Mv.VIII.28.1*]
22. {-bathing cloth} When a bhikkhunī is making a bathing cloth, it is to be made to the standard measurement. Here the standard is this: four spans—using the Sugata span—in length, two spans in width. In excess of that, it is to be cut down and confessed. [See *Bhikkhus' Pācittiya 91*]
23. {-unsewing a robe} Should any bhikkhunī, having unsewn (another) bhikkhunī's robe or having had it unsewn, and then later—when there are no obstructions—neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed.
24. {-outer robe period} Should any bhikkhunī exceed her five-day outer robe period, it is to be confessed.
25. {-robe to be given back} Should any bhikkhunī wear a robe that should be given back (one that she has borrowed from another bhikkhunī without asking her permission), it is to be confessed.
26. {-robes of a group} Should any bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.
27. {-blocking} Should any bhikkhunī block a robe-cloth distribution that is in accordance with the rule, it is to be confessed.
28. {-giving robes} Should any bhikkhunī give a contemplative robe (a robe that has been marked so as to be allowable for a bhikkhu or bhikkhunī) to a householder, a male wanderer, or female wanderer, it is to be confessed.
29. {-letting the season pass} Should any bhikkhunī let the robe-season (the period for receiving kaṭhina donations) pass on the basis of a weak expectation for cloth, it is to be confessed.
30. {-removal of kaṭhina} Should any bhikkhunī block or prohibit the removal of the kaṭhina privileges in accordance with the rule, it is to be confessed.

Part Three: The Naked Chapter

21. {Naggasikkhāpadam} Yā pana bhikkhunī naggā nahāyeyya, pācittiyāṃ.

22. {Udakasāṭikasikkhāpadam} Udakasāṭikāṃ pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmentiyā chedanakaṃ pācittiyāṃ.

23. {Cīvarasibbanasikkhāpadam} Yā pana bhikkhunī bhikkhuniyā cīvaraṃ visibbetvā vā visibbāpetvā vā sā pacchā anantarāyikinī neva sibbeyya, na sibbāpanāya ussukkaṃ kareyya aññatra catūhapañcāhā, pācittiyāṃ.

24. {Saṅghāṭicārasikkhāpadam} Yā pana bhikkhunī pañcāhikaṃ saṅghāṭicāraṃ atikkāmeyya, pācittiyāṃ.

25. {Cīvarasaṅkamanīyasikkhāpadam} Yā pana bhikkhunī cīvarasaṅkamanīyaṃ dhāreyya, pācittiyāṃ.

26. {Gaṇacīvarasikkhāpadam} Yā pana bhikkhunī gaṇassa cīvaralābhaṃ antarāyaṃ kareyya, pācittiyāṃ.

27. {Paṭibāhanasikkhāpadam} Yā pana bhikkhunī dhammikaṃ cīvaravibhaṅgaṃ paṭibāheyya, pācittiyāṃ.

28. {Cīvaradānasikkhāpadam} Yā pana bhikkhunī agārikassa vā paribbājakassa vā paribbājikāya vā samaṇacīvaraṃ dadeyya, pācittiyāṃ.

29. {Kālaatikkamanasikkhāpadam} Yā pana bhikkhunī dubbalacīvarapaccāsāya cīvarakālasamayaṃ atikkāmeyya, pācittiyāṃ.

30. {Kathinuddhārasikkhāpadam} Yā pana bhikkhunī dhammikaṃ kathinuddhāraṃ paṭibāheyya, pācittiyāṃ.

Naggavaggo tatiyo.

31. {-sharing one bed} Should two bhikkhunīs share a single bed, it is to be confessed. [See Cv.V.19.2]
32. {-sharing one blanket} Should two bhikkhunīs share a single blanket or sleeping mat, it is to be confessed.
33. {-causing annoyance} Should any bhikkhunī intentionally cause annoyance to (another) bhikkhunī, it is to be confessed.
34. {-not attending} Should any bhikkhunī not attend to her ailing student nor make an effort to have her attended to, it is to be confessed. [See Cv.VIII.12.2]
35. {-evicting} Should any bhikkhunī, having given living space to another bhikkhunī, then, angry and displeased, evict her or have her evicted, it is to be confessed.
36. {-living entangled} Should any bhikkhunī live entangled with a householder or a householder's son, the bhikkhunīs should admonish her thus: "Venerable, don't live entangled with a householder or a householder's son. Live alone, Venerable. The Saṅgha recommends isolation for the venerable." And should that bhikkhunī, thus admonished, 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 by the bhikkhunīs she desists, that is good. If she does not desist, it is to be confessed.
37. {-within a territory} Should any bhikkhunī, without joining a caravan of merchants, set out within the local king's territory on a journey considered dubious and risky, it is to be confessed.
38. {-outside a territory} Should any bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed.
39. {-during the rains} Should any bhikkhunī set out on a journey during the rains retreat, it is to be confessed. [See Mv.III.3.2]
40. {-not going on a journey} Should any bhikkhunī, having completed the rains retreat, not depart on a journey of at least five or six leagues, it is to be confessed.

Part Four: The Sharing Chapter

31. {*Ekamañcatuvattanasikkhāpadam*} Yā pana bhikkhuniyo dve ekamañce tuvattēyyum, pācittiyam.

32. {*Ekattharaṇatuvattanasikkhāpadam*} Yā pana bhikkhuniyo dve ekattharaṇapāvuraṇā tuvattēyyum, pācittiyam.

33. {*Aphāsukaraṇasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā sañcicca aphāsurū kareyya, pācittiyam.

34. {*Naupaṭṭhāpanasikkhāpadam*} Yā pana bhikkhunī dukkhitam sahajīvinim neva upaṭṭhaheyya, na upaṭṭhāpanāya ussukkaṃ kareyya, pācittiyam.

35. {*Nikkaḍḍhanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā upassayaṃ datvā kupitā anattamanā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyam.

36. {*Samsaṭṭhasikkhāpadam*} Yā pana bhikkhunī samsaṭṭhā vihareyya gahapatinā vā gahapatiputtēna vā, sā bhikkhunī bhikkhunīhi evamassa vacanīyā “māyye, samsaṭṭhā vihari gahapatināpi gahapatiputtēnāpi, viviccāyye, vivekaññeva bhaginiyā saṅgho vaṇṇeti”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitaḍḍhā tassa paṭinissaggāya, yāvatatiyañce samanubhāsīyamānā taṃ paṭinissajjeyya, iccetaṃ kusalam. No ce paṭinissajjeyya, pācittiyam.

37. {*Antoraṭṭhasikkhāpadam*} Yā pana bhikkhunī antoraṭṭhe sāsāṅkasammate sappaṭibhaye asatthikā cārikaṃ careyya, pācittiyam.

38. {*Tiroraṭṭhasikkhāpadam*} Yā pana bhikkhunī tiroraṭṭhe sāsāṅkasammate sappaṭibhaye asatthikā cārikaṃ careyya, pācittiyam.

39. {*Antovassasikkhāpadam*} Yā pana bhikkhunī antovassaṃ cārikaṃ careyya, pācittiyam.

40. {*Cārikanapakkamanasikkhāpadam*} Yā pana bhikkhunī vassaṃvuṭṭhā cārikaṃ na pakkameyya antamaso chappañcayojanānīpi, pācittiyam.

Tuvaṭṭavaggo catuttho.

41. {*-a king's house*} Should any bhikkhunī go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.
42. {*-using a high chair*} Should any bhikkhunī make use of a high chair or a couch stuffed with hair, it is to be confessed. [See Cv.VI.8.1]
43. {*-spinning yarn*} Should any bhikkhunī spin yarn (thread), it is to be confessed.
44. {*-lay person's chores*} Should any bhikkhunī do a chore for a lay person, it is to be confessed.
45. {*-legal issues*} Should any bhikkhunī when told by another bhikkhunī, “Come, Venerable. Help settle this issue,” and having answered, “Very well” then, when there are no obstructions, neither settle it nor make an effort to have it settled, it is to be confessed.
46. {*-giving food*} Should any bhikkhunī give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed. [See Bhikkhus' Pācittiya 41]
47. {*-menstrual cloth*} Should any bhikkhunī use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed.
48. {*-dwellings*} Should any bhikkhunī depart on a journey without having forfeited her dwelling space, it is to be confessed. [See Bhikkhus' Pācittiya 15]
49. {*-study lowly arts*} Should any bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed.
50. {*-teaching lowly arts*} Should any bhikkhunī teach lowly arts, it is to be confessed. [See Cv.V.33.2]

Part Five: The Picture Gallery Chapter

51. {*-entering a monastery*} Should any bhikkhunī, without asking permission, knowingly enter a monastery containing a bhikkhu, it is to be confessed. [See Bk' Pāc. 23]
52. {*-insulting a bhikkhu*} Should any bhikkhunī revile or insult a bhikkhu, it is to be confessed.
53. {*-insult group*} Should any bhikkhunī, in a fit of temper, revile a group (of bhikkhunīs), it is to be confessed.

41. {Rājāgārasikkhāpadam} Yā pana bhikkhunī rājāgāram vā cittāgāram vā ārāmaṃ vā uyyānaṃ vā pokkharāṇim vā dassanāya gaccheyya, pācittiyam.

42. {Āsandīparibhuñjanasikkhāpadam} Yā pana bhikkhunī āsandiṃ vā pallaṅkaṃ vā paribhuñjeyya, pācittiyam.

43. {Suttakantanasikkhāpadam} Yā pana bhikkhunī suttam kanteyya, pācittiyam.

44. {Gihiveyyāvaccasikkhāpadam} Yā pana bhikkhunī gihiveyyāvaccam kareyya, pācittiyam.

45. {Adhikaraṇasikkhāpadam} Yā pana bhikkhunī bhikkhuniyā “ehāyye, imaṃ adhikaraṇam vūpasamehī”ti vuccamānā “sādhū”ti paṭissuṇitvā sā pacchā anantarāyikini neva vūpasameyya, na vūpasamāya ussukkaṃ kareyya, pācittiyam.

46. {Bhojanadānasikkhāpadam} Yā pana bhikkhunī agārikassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyam vā bhojanīyam vā dadeyya, pācittiyam.

47. {Āvasathacīvarasikkhāpadam} Yā pana bhikkhunī āvasathacīvaram anissajjetvā paribhuñjeyya, pācittiyam.

48. {Āvasathavihārasikkhāpadam} Yā pana bhikkhunī āvasatham anissajjitvā cārikaṃ pakkameyya, pācittiyam.

49. {Tiracchānavijjāpariyāpuṇanasikkhāpadam} Yā pana bhikkhunī tiracchānavijjam pariyāpuṇeyya, pācittiyam.

50. {Tiracchānavijjāvācanasikkhāpadam} Yā pana bhikkhunī tiracchānavijjam vāceyya, pācittiyam.

Cittāgāravaggo pañcama.

51. {Ārāmapavisanasikkhāpadam} Yā pana bhikkhunī jānaṃ sabhikkhukaṃ ārāmaṃ anāpucchā paviseyya, pācittiyam.

52. {Bhikkhuakkosanasikkhāpadam} Yā pana bhikkhunī bhikkhum akkoseyya vā paribhāseyya vā, pācittiyam.

53. {Gaṇaparibhāsanasikkhāpadam} Yā pana bhikkhunī caṇḍikatā gaṇam paribhāseyya, pācittiyam.

54. {-being invited} Should any bhikkhunī, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food (elsewhere), it is to be confessed. [See *Bhikkhus' Pācittiya 35*]
55. {-being stingy with families} Should any bhikkhunī be stingy with regard to families (of supporters), it is to be confessed.
56. {-residence with no bhikkhu} Should any bhikkhunī spend the rains retreat in a dwelling where there are no bhikkhus (nearby), it is to be confessed.
57. {-not inviting} Should any bhikkhunī, having completed the rains retreat, not invite (criticism) from both Communities with regard to three matters—what they have seen, heard, or suspected (her of doing)—it is to be confessed.
58. {-ovāda} Should any bhikkhunī not go for the ovāda or for the (meetings which define) communion (the uposatha and pavāraṇā), it is to be confessed.
59. {-requesting the ovāda} Every half-month a bhikkhunī should request two things from the Bhikkhu Saṅgha: the asking of the date of the uposatha and the approaching for the ovāda. In excess of that (half-month), it is to be confessed.
60. {-lower part of body} Should any bhikkhunī, without having informed a Saṅgha or a group (of bhikkhunīs), alone with a man have a boil or scar that has appeared on the lower part of her body (between the navel and the knees) burst or cut open or cleaned or smeared with a salve or bandaged or unbandaged, it is to be confessed.

Part Six: The Monastery Chapter

61. {-pregnant women} Should any bhikkhunī ordain a pregnant woman, it is to be confessed.
62. {-nursing} Should any bhikkhunī ordain a woman who is still nursing, it is to be confessed.
63. {-1st on probationers} Should any bhikkhunī ordain a probationer who has not trained for two years in the six precepts, it is to be confessed.

54. {Pavāritasikkhāpadam} Yā pana bhikkhunī nimantitā vā pavāritā vā khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

55. {Kulamaccharinīsikkhāpadam} Yā pana bhikkhunī kulamaccharinī assa, pācittiyaṃ.

56. {Abhikkhukāvāsasikkhāpadam} Yā pana bhikkhunī abhikkhuke āvāse vassaṃ vaseyya, pācittiyaṃ.

57. {Apavāraṇāsikkhāpadam} Yā pana bhikkhunī vassaṃvuṭṭhā ubhatosaṅghe tīhi ṭhānehi na pavāreyya diṭṭhena vā sutena vā parisaṅkāya vā, pācittiyaṃ.

58. {Ovādasikkhāpadam} Yā pana bhikkhunī ovādāya vā saṃvāsāya vā na gaccheyya, pācittiyaṃ.

59. {Ovādūpasaṅkamanasikkhāpadam} Anvaddhamāsaṃ bhikkhunīyā bhikkhusaṅghato dve dhammā paccāsīsitabbā uposathapucchakaṇca ovādūpasaṅkamaṇca. Taṃ atikkāmentiyā pācittiyaṃ.

60. {Pasākhejātasikkhāpadam} Yā pana bhikkhunī pasākhe jātaṃ gaṇḍaṃ vā rudhitaṃ vā anapaloketvā saṅghaṃ vā gaṇaṃ vā purisena saddhiṃ ekenekā bhedaṇceyya vā phālāṇceyya vā dhovāṇceyya vā ālimpāṇceyya vā bandhāṇceyya vā mocāṇceyya vā, pācittiyaṃ.

Ārāmaṇavaggo chaṭṭho.

61. {Gabbhinīsikkhāpadam} Yā pana bhikkhunī gabbhinīṃ vuṭṭhāṇceyya, pācittiyaṃ.

62. {Pāyantīsikkhāpadam} Yā pana bhikkhunī pāyantiṃ vuṭṭhāṇceyya, pācittiyaṃ.

63. {Paṭhamasikkhamānasikkhāpadam} Yā pana bhikkhunī dve vassāni chasu dhammesu asikkhitasikkhamānasikkhamānaṃ vuṭṭhāṇceyya, pācittiyaṃ.

64. {-2nd on probationers} Should any bhikkhunī ordain a probationer who has trained for two years in the six precepts but who has not received authorization from the Saṅgha, it is to be confessed.
65. {-1st on married} Should any bhikkhunī ordain a married woman less than twelve years old, it is to be confessed.
66. {-2nd on married} Should any bhikkhunī ordain a married woman fully twelve years old but who has not trained for two years in the six precepts, it is to be confessed.
67. {-3rd on married} Should any bhikkhunī ordain a married woman fully twelve years old who has trained for two years in the six precepts but who has not received authorization from the Saṅgha, it is to be confessed.
68. {-1st on one living with} Should any bhikkhunī, having ordained her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed. [See Cv.VIII.12.2-11]
69. {-not attending to preceptor} Should any bhikkhunī not attend to her preceptor for two years, it is to be confessed. [See Cv.VIII.11.2-18]
70. {-2nd on one living with} Should any bhikkhunī, having ordained her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed.

Part Seven: The Pregnant Woman Chapter

71. {-1st about a maiden} Should any bhikkhunī ordain a maiden less than twenty years old, it is to be confessed. [See Bhikkhus' Pācittiya 65]
72. {-2nd maiden} Should any bhikkhunī ordain a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.
73. {-3rd maiden} Should any bhikkhunī ordain a maiden fully twenty years old who has trained for two years in the six precepts but who has not received authorization from the Saṅgha, it is to be confessed.

64. {*Dutiyasikkhamānasikkhāpadam*} Yā pana bhikkhunī dve vassāni chasu dhammesu sikkhitasikkham sikkhamānam saṅghena asammataṃ vuṭṭhāpeyya, pācittiyāṃ.

65. {*Paṭhamagihigatasikkhāpadam*} Yā pana bhikkhunī ūnavādasavassam gihigataṃ vuṭṭhāpeyya, pācittiyāṃ.

66. {*Dutiyagihigatasikkhāpadam*} Yā pana bhikkhunī paripuṇṇadvādasavassam gihigataṃ dve vassāni chasu dhammesu asikkhitasikkham vuṭṭhāpeyya, pācittiyāṃ.

67. {*Tatiyagihigatasikkhāpadam*} Yā pana bhikkhunī paripuṇṇadvādasavassam gihigataṃ dve vassāni chasu dhammesu sikkhitasikkham saṅghena asammataṃ vuṭṭhāpeyya, pācittiyāṃ.

68. {*Paṭhamasahajīvinīsikkhāpadam*} Yā pana bhikkhunī sahajīvinim vuṭṭhāpetvā dve vassāni neva anuggaṇheyya na anuggaṇhāpeyya, pācittiyāṃ.

69. {*Pavattinīnānubandhanasikkhāpadam*} Yā pana bhikkhunī vuṭṭhāpitaṃ pavattinim dve vassāni nānubandheyya, pācittiyāṃ.

70. {*Dutiyasahajīvinīsikkhāpadam*} Yā pana bhikkhunī sahajīvinim vuṭṭhāpetvā neva vūpakāseyya na vūpakāsāpeyya antamaso chappañcayojanānipi, pācittiyāṃ.

Gabbhinivaggo sattamo.

71. {*Paṭhamakumāribhūtasikkhāpadam*} Yā pana bhikkhunī ūnavādasavassam kumāribhūtaṃ vuṭṭhāpeyya, pācittiyāṃ.

72. {*Dutiyakumāribhūtasikkhāpadam*} Yā pana bhikkhunī paripuṇṇavāsisavassam kumāribhūtaṃ dve vassāni chasu dhammesu asikkhitasikkham vuṭṭhāpeyya, pācittiyāṃ.

73. {*Tatiyakumāribhūtasikkhāpadam*} Yā pana bhikkhunī paripuṇṇavāsisavassam kumāribhūtaṃ dve vassāni chasu dhammesu sikkhitasikkham saṅghena asammataṃ vuṭṭhāpeyya, pācittiyāṃ.

74. {*-less than twelve years*} Should any bhikkhunī give ordination when she has less than twelve years (seniority), it is to be confessed. [See *Mv.I.31.5*]
75. {*-fully twelve years*} Should any bhikkhunī, even if she has fully twelve years (seniority) give ordination when she has not been authorized by the Saṅgha (of bhikkhunīs), it is to be confessed.
76. {*-critical nature*} Should any bhikkhunī—having been told, “Enough, Venerable, of your giving ordination for the time being,” and having answered, “Very well”—later complain, it is to be confessed.
77. {*-1st about not ordaining a probationer*} Should any bhikkhunī having said to a probationer, “If you give me a robe, I will ordain you,” then, when there are no obstructions, neither ordain her nor make an effort to have another ordain her, it is to be confessed.
78. {*-2nd about not ordaining a probationer*} Should any bhikkhunī having said to a probationer: “If you attend to me for two years, I will ordain you,” then, when there are no obstructions, neither ordain her nor make an effort to have another ordain her, it is to be confessed.
79. {*-cause of grief*} Should any bhikkhunī ordain a probationer who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.
80. {*-without permission*} Should any bhikkhunī ordain a probationer without getting permission from her parents or her husband, it is to be confessed. [See *Mv.I.54.6*]
81. {*-expired*} Should any bhikkhunī ordain a probationer by an expired giving of proxy consent, it is to be confessed.
82. {*-each year*} Should any bhikkhunī ordain in consecutive years, it is to be confessed.
83. {*-one year*} Should any bhikkhunī ordain twice in one year, it is to be confessed. [See *Mv.I.52.1*]

Part Eight: The Maiden Chapter

74. {*Ūnadvādasavassasikkhāpadam*} Yā pana bhikkhunī ūnadvādasavassā vuṭṭhāpeyya, pācittiyam.

75. {*Paripuṇṇadvādasavassasikkhāpadam*} Yā pana bhikkhunī paripuṇṇadvādasavassā saṅghena asammatā vuṭṭhāpeyya, pācittiyam.

76. {*Khiyyanadhammasikkhāpadam*} Yā pana bhikkhunī “alam tāva te, ayye, vuṭṭhāpitenā”ti vuccamānā “sādhū”ti paṭissuṇitvā sā pacchā khiyyanadhammaṃ āpajjeyya, pācittiyam.

77. {*Paṭhamasikkhamānanavvuṭṭhāpanasikkhāpadam*} Yā pana bhikkhunī sikkhamānaṃ “sace me tvaṃ, ayye, cīvaraṃ dassasi, evāhaṃ taṃ vuṭṭhāpessāmi”ti vatvā sā pacchā anantarāyikinī neva vuṭṭhāpeyya, na vuṭṭhāpanāya ussukkaṃ kareyya, pācittiyam.

78. {*Dutiyasikkhamānanavvuṭṭhāpanasikkhāpadam*} Yā pana bhikkhunī sikkhamānaṃ “sace maṃ tvaṃ, ayye, dve vassāni anubandhissasi, evāhaṃ taṃ vuṭṭhāpessāmi”ti vatvā sā pacchā anantarāyikinī neva vuṭṭhāpeyya, na vuṭṭhāpanāya ussukkaṃ kareyya, pācittiyam.

79. {*Sokāvāsasikkhāpadam*} Yā pana bhikkhunī purisasaṃsaṭṭhaṃ kumārakasamaṃsaṭṭhaṃ caṇḍim sokāvāsaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyam.

80. {*Ananuññātasikkhāpadam*} Yā pana bhikkhunī mātāpitūhi vā sāmikena vā ananuññātaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiyam.

81. {*Pārivāsikasikkhāpadam*} Yā pana bhikkhunī pārivāsikachandadānena sikkhamānaṃ vuṭṭhāpeyya, pācittiyam.

82. {*Anuvassasikkhāpadam*} Yā pana bhikkhunī anuvassaṃ vuṭṭhāpeyya, pācittiyam.

83. {*Ekavassasikkhāpadam*} Yā pana bhikkhunī ekaṃ vassaṃ dve vuṭṭhāpeyya, pācittiyam.

Kumāribhūtavaggo aṭṭhamo.

84. {*-sunshade and footwear*} Should any bhikkhunī, not being ill, use a sunshade and leather footwear (outside a monastery), it is to be confessed. [Cv.V.23.3; Mv.V.4.3, 5.2]
85. {*-vehicles*} Should any bhikkhunī, not being ill, ride in a vehicle, it is to be confessed. [See Mv.V.10.2]
86. {*-hip ornaments*} Should any bhikkhunī wear a hip ornament, it is to be confessed. [See Cv.V.2.1]
87. {*-women's ornaments*} Should any bhikkhunī wear a women's ornament, it is to be confessed. [See Cv.V.2.1]
88. {*-perfume and scents*} Should any bhikkhunī (not being ill) bathe with perfumes and scents, it is to be confessed. [See Mv.VI.9.2 and Cv.V.2.5]
89. {*-scented*} Should any bhikkhunī (not being ill) bathe with scented sesame powder, it is to be confessed.
90. {*-rubbed by a bhikkhunī*} Should any bhikkhunī (not being ill) have another bhikkhunī rub or massage her, it is to be confessed.
91. {*-rubbed by a probationer*} Should any bhikkhunī (not being ill) have a probationer rub or massage her, it is to be confessed.
92. {*-rubbed by a female novice*} Should any bhikkhunī (not being ill) have a female novice rub or massage her, it is to be confessed.
93. {*-rubbed by a woman householder*} Should any bhikkhunī (not being ill) have a woman householder rub or massage her, it is to be confessed.
94. {*-not asking*} Should any bhikkhunī sit down in front of a bhikkhu without asking permission, it is to be confessed.
95. {*-asking questions*} Should any bhikkhunī ask a question (about the Suttas, Vinaya, or Abhidhamma) of a bhikkhu who has not given leave, it is to be confessed.
96. {*-without a vest*} Should any bhikkhunī enter a village without her vest, it is to be confessed.

Part Nine: The Sunshade and Leather Footwear Chapter

97. {*-false speech*} A deliberate lie is to be confessed. [1]
98. {*-abusive speech*} An insult is to be confessed. [2]
99. {*-slander*} Malicious tale-bearing among bhikkhunīs is to be confessed. [3]

84. {*Chattupāhanasikkhāpadam*} Yā pana bhikkhunī agilānā chattupāhanam dhāreyya, pācittiyam.

85. {*Yānasikkhāpadam*} Yā pana bhikkhunī agilānā yānena yāyeyya, pācittiyam.

86. {*Saṅghāṇisikkhāpadam*} Yā pana bhikkhunī saṅghāṇim dhāreyya, pācittiyam.

87. {*Itthālaṅkārasikkhāpadam*} Yā pana bhikkhunī itthālaṅkāram dhāreyya, pācittiyam.

88. {*Gandhavaṇṇakasikkhāpadam*} Yā pana bhikkhunī gandhavaṇṇakena nahāyeyya, pācittiyam.

89. {*Vāsitasikkhāpadam*} Yā pana bhikkhunī vāsitakena piññākena nahāyeyya, pācittiyam.

90. {*Bhikkhunīummaddāpanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyam.

91. {*Sikkhamānaummaddāpanasikkhāpadam*} Yā pana bhikkhunī sikkhamānāya ummaddāpeyya vā parimaddāpeyya vā, pācittiyam.

92. {*Sāmaṇerīummaddāpanasikkhāpadam*} Yā pana bhikkhunī sāmaṇeriyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyam.

93. {*Gihiniummaddāpanasikkhāpadam*} Yā pana bhikkhunī gihiniyā ummaddāpeyya vā parimaddāpeyya vā, pācittiyam.

94. {*Anāpucchāsikkhāpadam*} Yā pana bhikkhunī bhikkhussa purato anāpucchā āsane nisīdeyya, pācittiyam.

95. {*Pañhāpucchanasikkhāpadam*} Yā pana bhikkhunī anokāsakataṃ bhikkhum pañham puccheyya, pācittiyam.

96. {*Asaṅkaccikasikkhāpadam*} Yā pana bhikkhunī asaṅkaccikā gāmaṃ paviseyya, pācittiyam.

Chattupāhanavaggo navamo.

97. {*Musāvādasikkhāpadam*} Sampajānamusāvāde pācittiyam.

98. {*Omasavādasikkhāpadam*} Omasavāde pācittiyam.

99. {*Pesuññasikkhāpadam*} Bhikkhunipesuñṇe pācittiyam.

100. {-*Dhamma line by line*} Should any bhikkhunī have an unordained person recite Dhamma line by line (with her), it is to be confessed. [4]
101. {-*1st on a sleeping place together with*} Should any bhikkhunī lie down in the same sleeping place as an unordained woman for more than two or three consecutive nights, it is to be confessed. [5]
102. {-*2nd on a sleeping place together with*} Should any bhikkhunī lie down in the same sleeping place as a man, it is to be confessed. [6]
103. {-*teaching Dhamma*} Should any bhikkhunī teach more than five or six sentences of Dhamma to a man, unless a knowledgeable woman is present, it is to be confessed. [7]
104. {-*factual reporting*} Should any bhikkhunī report (her own) factual superior human state to an unordained person, it is to be confessed. [8]
105. {-*reporting gross offence*} Should any bhikkhunī report (another) bhikkhunī's gross offence to an unordained person—unless authorized by the bhikkhunīs—it is to be confessed. [9]
106. {-*digging soil*} Should any bhikkhunī dig soil or have it dug, it is to be confessed. [10]

Part Ten: The Lie Chapter

107. {-*vegetation*} The damaging of a living plant is to be confessed. [11]
108. {-*evading*} Evasive speech and uncooperativeness are to be confessed. [12]
109. {-*maligning*} Maligning or complaining (about a community official) is to be confessed. [13]
110. {-*1st on lodgings*} Should any bhikkhunī set a bed, bench, mattress, or stool belonging to the Saṅgha out in the open—or have it set out—and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed. [14]
111. {-*2nd on lodgings*} Should any bhikkhunī, having set out bedding in a lodging belonging to the Saṅgha—or having had it set out—and then on departing →

100. {*Padasodhammasikkhāpadam*} Yā pana bhikkhunī anupasampannam padaso dhammam vāceyya, pācittiyam.
101. {*Paṭhamasahaseyyasikkhāpadam*} Yā pana bhikkhunī anupasampannāya uttaridvirattatirattam sahaseyyam kappeyya, pācittiyam.
102. {*Dutiyasahaseyyasikkhāpadam*} Yā pana bhikkhunī purisena sahaseyyam kappeyya, pācittiyam.
103. {*Dhammadesanāsikkhāpadam*} Yā pana bhikkhunī purisassa uttarichappañcavācāhi dhammam deseyya aññatra viññunā itthiviggahena, pācittiyam.
104. {*Bhūtārocanasikkhāpadam*} Yā pana bhikkhunī anupasampannāya uttarimanussadhammam āroceyya, bhūtasmiṃ pācittiyam.
105. {*Duṭṭhullārocanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā duṭṭhullam āpattim anupasampannāya āroceyya aññatra bhikkhunisammutiya, pācittiyam.
106. {*Pathavīkhaṇanasikkhāpadam*} Yā pana bhikkhunī pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyam.
Musāvādavaggo dasamo.
107. {*Bhūtagāmasikkhāpadam*} Bhūtagāmapātabyatāya pācittiyam.
108. {*Aññavādakasikkhāpadam*} Aññavādake, vihesake pācittiyam.
109. {*Ujjhāpanakasikkhāpadam*} Ujjhāpanake, khiyyanake pācittiyam.
110. {*Paṭhamasenāsanasikkhāpadam*} Yā pana bhikkhunī saṅghikam mañcam vā piṭham vā bhisim vā koccham vā ajjhokāse santharivā vā santharāpetvā vā tam pakkamantī neva uddhareyya, na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.
111. {*Dutiyasenāsanasikkhāpadam*} Yā pana bhikkhunī saṅghike vihāre seyyam santharivā vā santharāpetvā →

neither put it away nor have it put away, or should she go without taking leave, it is to be confessed. [15]

112. {-intruding} Should any bhikkhunī knowingly lie down in a lodging belonging to the Saṅgha so as to intrude on a bhikkhunī who arrived there first, (thinking), “Whoever feels crowded will go away”—doing it for this reason and no other—it is to be confessed. [16]

113. {-evicting} Should any bhikkhunī, angry and displeased, evict a bhikkhunī from a dwelling belonging to the Saṅgha, or have her evicted, it is to be confessed. [17]

114. {-hut with a loft} Should any bhikkhunī sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Saṅgha, it is to be confessed. [18]

115. {-large dwelling} When a bhikkhunī is building a large dwelling, she may apply two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should she apply more than that, even if standing where there are no crops to speak of, it is to be confessed. [19]

116. {-containing living beings} Should any bhikkhunī knowingly pour water containing living beings—or have it poured—on grass or on clay, it is to be confessed. [20]

Part Eleven: The Living Plant Chapter

117. {-public alms center} A bhikkhunī who is not ill may eat one meal at a public alms center. Should she eat more than that, it is to be confessed. [31]

118. {-group meal} A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, an extraordinary occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here. [32]

119. {-Kāṇa’s mother} In case a bhikkhunī arriving at a family residence is invited to take cakes or travellers’ →

vā taṃ pakkamantī neva uddhareyya, na uddharāpeyya, anāpucchāṃ vā gaccheyya, pācittiyāṃ.

112. {*Anupakhajjasikkhāpadam*} Yā pana bhikkhunī saṅghike vihāre jānaṃ pubbupagataṃ bhikkhunim anupakhajja seyyāṃ kappeyya “yassā sambādho bhavissati, sā pakkamissati”ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyāṃ.

113. {*Nikkaḍḍhanasikkhāpadam*} Yā pana bhikkhunī bhikkhunim kupitā anattamanā saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyāṃ.

114. {*Vehāsakuṭisikkhāpadam*} Yā pana bhikkhunī saṅghike vihāre uparivehāsakuṭiyā āhaccapādakāṃ mañcaṃ vā piṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyāṃ.

115. {*Mahallakavihārasikkhāpadam*} Mahallakaṃ pana bhikkhuniyā vihāraṃ kārayamānāya yāva dvārakosā aggaḷaṭṭhapanāya, ālokasandhiparikammāya dvatticchadanassa pariyāyaṃ appaharite ṭhitāya adhiṭṭhātabbāṃ. Tato ce uttari appaharitepi ṭhitā adhiṭṭhaheyya, pācittiyāṃ.

116. {*Sappāṇakasikkhāpadam*} Yā pana bhikkhunī jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyāṃ.

Bhūtagāmaṃvaggo ekādasamo.

117. {*Āvasathapiṇḍasikkhāpadam*} Agilānāya bhikkhuniyā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttari bhuñjeyya, pācittiyāṃ.

118. {*Gaṇabhojanasikkhāpadam*} Gaṇabhojane aññatra samayā pācittiyāṃ. Tatthāyaṃ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo, mahāsamayo, samaṇabhattasamayo, ayaṃ tattha samayo.

119. {*Kāṇamātusikkhāpadam*} Bhikkhunim paneva kulam upagataṃ pūvehi vā manthehi vā abhihaṭṭhum →

bread, she may accept two or three bowlfuls if she so desires. If she should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, she is to share them among the bhikkhunīs. This is the proper course here. [34]

120. {-*eating at the wrong time*} Should any bhikkhunī chew or consume staple or non-staple food at the wrong time, it is to be confessed. [37]

121. {-*storing up*} Should any bhikkhunī chew or consume stored-up staple or non-staple food, it is to be confessed. [38]

122. {-*tooth sticks*} Should any bhikkhunī take into her mouth an edible that has not been given—except for water and tooth-cleaning sticks—it is to be confessed. [40]

123. {-*dismissing*} Should any bhikkhunī say to a bhikkhunī, “Come, Venerable, let’s enter the village or town for alms,” and then—whether or not she has had (food) given to her—dismiss her, saying, “Go away, Venerable. I don’t like sitting or talking with you. I prefer sitting or talking (with someone) alone”; if doing it for that reason and no other, it is to be confessed. [42]

124. {-*having a meal*} Should a bhikkhunī sit intruding on a family “with its meal,” it is to be confessed. [43]

125. {-*being private and secluded*} Should any bhikkhunī sit in private on a secluded seat with a man, it is to be confessed. [44]

126. {-*sitting in private*} Should any bhikkhunī sit in private, alone with a man, it is to be confessed. [45]

Part Twelve: The Food Chapter

127. {-*visiting*} Should any bhikkhunī, being invited for a meal and without taking leave of an available bhikkhunī, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here. [46]

pavāreyya, ākaṅkhamānāya bhikkhuniyā dvattipattapūrā paṭiggahetabbā. Tato ce uttari paṭiggaṇheyya, pācittiyā. Dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhunihi saddhim samvibhajitabbarā, ayaṃ tattha sāmīci.

120. {*Vikālabhojanasikkhāpadam*} Yā pana bhikkhunī vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyā.

121. {*Sannidhikāraśikkhāpadam*} Yā pana bhikkhunī sannidhikāraṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyā.

122. {*Dantaponasikkhāpadam*} Yā pana bhikkhunī adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā, pācittiyā.

123. {*Uyyojanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniṃ “ehāyye, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā”ti tassā dāpetvā vā adāpetvā vā uyyojeyya “gacchāyye, na me tayā saddhim kathā vā nisajjā vā phāsu hoti, ekikāya me kathā vā nisajjā vā phāsu hoti”ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyā.

124. {*Sabhojanasikkhāpadam*} Yā pana bhikkhunī sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyā.

125. {*Rahoṭṭhānāsikkhāpadam*} Yā pana bhikkhunī purisena saddhim raho ṭṭhānāne āsane nisajjaṃ kappeyya, pācittiyā.

126. {*Rahonisajjasikkhāpadam*} Yā pana bhikkhunī purisena saddhim ekenekā raho nisajjaṃ kappeyya, pācittiyā.

Bhojanavaggo dvādasamo.

127. {*Cārittāsikkhāpadam*} Yā pana bhikkhunī nimantitā sabhattā samānā santim bhikkhuniṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyā. Tatthāyaṃ samayo, cīvaradānasamayo, cīvarakārasamayo, ayaṃ tattha samayo.

128. {*“Mahānāma”*} A bhikkhunī who is not ill may accept (and make use of) a four-month invitation to ask for requisites. If she should accept (and make use of) it for longer than that—unless the invitation is renewed or is permanent—it is to be confessed. [47]
129. {*-army on active duty*} Should any bhikkhunī go to see an army on active duty, unless there is a suitable reason, it is to be confessed. [48]
130. {*-staying with an army*} There being some reason or another for a bhikkhunī to go to an army, she may stay two or three (consecutive) nights with the army. If she should stay longer than that, it is to be confessed. [49]
131. {*-battlefield*} If a bhikkhunī staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed. [50]
132. {*-drinking alcohol*} The drinking of alcohol or fermented liquor is to be confessed. [51]
133. {*-tickling with the fingers*} Tickling with the fingers is to be confessed. [52]
134. {*-playing*} The act of playing in the water is to be confessed. [53]
135. {*-disrespect*} Disrespect is to be confessed. [54]
136. {*-frightening*} Should any bhikkhunī try to frighten another bhikkhunī, it is to be confessed. [55]

Part Thirteen: The Go-calling Chapter

137. {*-fires*} Should any bhikkhunī who is not ill, seeking to warm herself, kindle a fire or have one kindled—unless there is a suitable reason—it is to be confessed. [56]
138. {*-bathing*} Should any bhikkhunī bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here. [57]

128. {*Mahānāmasikkhāpadam*} Agilānāya bhikkhuniyā catumāsapaccayapavāraṇā sādītābhā aññatra punapavāraṇāya, aññatra niccapavāraṇāya. Tato ce uttari sādīyeyya, pācittiyā.

129. {*Uyyuttasenāsikkhāpadam*} Yā pana bhikkhunī uyyuttaṃ senaṃ dassanāya gaccheyya aññatra tathārūpappaccayā, pācittiyā.

130. {*Senāvāsasikkhāpadam*} Siyā ca tassā bhikkhuniyā kocideva paccayo senaṃ gamanāya, dirattatirattaṃ tāya bhikkhuniyā senāya vasitabbā. Tato ce uttari vāseyya, pācittiyā.

131. {*Uyyodhikasikkhāpadam*} Dvirattatirattaṃ ce bhikkhunī senāya vasamānā uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyā.

132. {*Surāpānasikkhāpadam*} Surāmerayapāne pācittiyā.

133. {*Āṅgulipatodakasikkhāpadam*} Āṅgulipatodake pācittiyā.

134. {*Hasadhammasikkhāpadam*} Uduke hasadhamme pācittiyā.

135. {*Anādariyasikkhāpadam*} Anādariye pācittiyā.

136. {*Bhimsāpanasikkhāpadam*} Yā pana bhikkhunī bhimsāpeyya, pācittiyā.

Cārītavaggo terasamo.

137. {*Jotisikkhāpadam*} Yā pana bhikkhunī agilānā visibbanāpekkhā jotim samādaheyya vā samādahāpeyya vā aññatra tathārūpappaccayā, pācittiyā.

138. {*Nahānasikkhāpadam*} Yā pana bhikkhunī orenaddhamāsaṃ nahāyeyya aññatra samayā, pācittiyā. Tatthāyaṃ samayo “diyadḍho māso seso gimhāna”nti “vassānassa paṭhamo māso” iccete adḍhateyyamāsā uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammāsamayo, addhānagamānasamayo, vātavutṭhisamayo, ayaṃ tattha samayo.

139. {-discoloring} When a bhikkhunī receives a new robe, any one of three means of discoloring it is to be applied: blue (green), brown, or black. If a bhikkhunī should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed. [58]

140. {-shared ownership} Should any bhikkhunī, herself having placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhunī, a female probationer, a male novice, or a female novice, then make use of the robe-cloth without the shared ownership being rescinded, it is to be confessed. [59]

141. {-hiding} Should any bhikkhunī hide (another) bhikkhunī’s bowl, robe, sitting cloth, needle case, or belt—or have it hidden—even as a joke, it is to be confessed. [60]

142. {-intentionally} Should any bhikkhunī knowingly deprive a living being of life, it is to be confessed. [61]

143. {-containing living beings} Should any bhikkhunī knowingly make use of water with living beings in it, it is to be confessed. [62]

144. {-agitating} Should any bhikkhunī knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed. [63]

145. {-caravan of thieves} Should any bhikkhunī knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed. [66]

146. {-“Ariṭṭha”} Should any bhikkhunī say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions,” the bhikkhunīs should admonish her thus: “Do not say that, Venerable. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, Venerable, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.” →

139. {*Dubbaṇṇakaraṇasikkhāpadam*} Navam pana bhikkhuniyā cīvaralābhāya tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam ādātabbam nilam vā kaddamam vā kālasāmam vā. Anādā ce bhikkhunī tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam navam cīvaram paribhuñjeyya, pācittiyam.

140. {*Vikappanasikkhāpadam*} Yā pana bhikkhunī bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmam cīvaram vikappetvā apaccuddhāraṇam paribhuñjeyya, pācittiyam.

141. {*Apanidhāpanasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā pattam vā cīvaram vā nisīdanam vā sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hasāpekkhāpi, pācittiyam.

142. {*Saniccasikkhāpadam*} Yā pana bhikkhunī sañcicca pāṇam jīvitā voropeyya, pācittiyam.

143. {*Sappāṇakasikkhāpadam*} Yā pana bhikkhunī jānam sappāṇakam udakam paribhuñjeyya, pācittiyam.

144. {*Ukkoṭanasikkhāpadam*} Yā pana bhikkhunī jānam yathādhammam nihatādhikaraṇam punakammāya ukkoṭeyya, pācittiyam.

145. {*Theyyasatthasikkhāpadam*} Yā pana bhikkhunī jānam theyyasatthena saddhim samvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi, pācittiyam.

146. {*Aritṭhasikkhāpadam*} Yā pana bhikkhunī evam vadeyya “tathāham bhagavatā dhammam desitam ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālam antarāyāyā”ti. Sā bhikkhunī bhikkhunīhi evamassa vacanīyā “māyye evam avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya, anekapariyāyenāyye antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā”ti.

→

And should the 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, it is to be confessed. [68]

Part Fourteen: The Fire Chapter

147. {-*living with one suspended*} Should any bhikkhunī knowingly consort, join in communion, or lie down in the same lodging with a bhikkhunī professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed. [69]

148. {-*“Kaṇṭaka”*} And if a female novice should say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions,” the bhikkhunīs should admonish her thus: “Do not say that, Venerable Novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, Venerable, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.”

And should that female novice, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs should admonish her as follows: “From this day forth, Venerable Novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other female novices get—that of sharing lodgings two or three nights with the bhikkhunīs. Away with you! Out of our sight!” Should any bhikkhunī knowingly support, receive services from, consort with, or lie down in the same lodging with a novice thus expelled, it is to be confessed. [70]

149. {-*righteously*} Should any bhikkhunī, admonished by the bhikkhunīs in accordance with a rule, say: “Venerables, I will not train myself under this training rule until I have put questions about it to another bhikkhunī, experienced and learned in the discipline,” →

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsitaḥḥā tassa paṭinissaggāya. Yāvatatiyañce samanubhāsiyamānā taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.

Jotivaggo cuddasamo.

147. {*Ukkhittasambhogasikkhāpadam*} Yā pana bhikkhunī jānaṃ tathāvādinīyā bhikkhuniyā akaṭānudhammāya taṃ diṭṭhiṃ appaṭinissatṭhāya saddhiṃ sambhuñjeyya vā, saṃvaseyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

148. {*Kaṇṭakasikkhāpadam*} Samaṇuddesāpi ce evaṃ vadeyya: “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā”ti. Sā samaṇuddesā bhikkhunīhi evamassa vacanīyā: “māyye samaṇuddese, evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenāyye, samaṇuddese antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāyā”ti.

Evañca sā samaṇuddesā bhikkhunīhi vuccamānā tatheva paggaṇheyya, sā samaṇuddesā bhikkhunīhi evamassa vacanīyā: “ajjatagge te, ayye samaṇuddese, na ceva so bhagavā satthā apadisitabbo, yampi caññā samaṇuddesā labhanti bhikkhunīhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pire, vinassā”ti.

Yā pana bhikkhunī jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upatṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

149. {*Sahadhammikasikkhāpadam*} Yā pana bhikkhunī bhikkhunīhi sahadhammikaṃ vuccamānā evaṃ vadeyya: “na tāvāhaṃ, ayye, etasmim sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhuniṃ byattaṃ vinayadharaṃ paripucchāmi”ti, pācittiyaṃ.

→

it is to be confessed. Bhikkhunīs, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here. [71]

150. {-*confusion*} Should any bhikkhunī, when the Pātimokkha is being repeated, say: “Why are these lesser and minor training rules repeated when they lead only to anxiety, bother, and confusion?” the criticism of the training rules is to be confessed. [72]

151. {-*deception*} Should any bhikkhunī, when the Pātimokkha is being recited every half-month, say: “Just now have I heard that this case, too, is handed down in the Pātimokkha, is included in the Pātimokkha, and comes up for recitation every half-month”; and if other bhikkhunīs should know: “That bhikkhunī has already sat through two or three recitations of the Pātimokkha, if not more,” the bhikkhunī is not exempted for being ignorant. Whatever the offence she has committed, she is to be dealt with in accordance with the rule; and in addition, her deception is to be exposed: “It is no gain for you, Venerable, it is ill-done, that when the Pātimokkha is being recited, you do not pay proper attention and take it to heart.” Here the deception is to be confessed. [73]

152. {-*a blow*} Should any bhikkhunī, angered and displeased, give a blow to a bhikkhunī, it is to be confessed. [74]

153. {-*raised hand*} Should any bhikkhunī, angered and displeased, raise her hand against a bhikkhunī, it is to be confessed. [75]

154. {-*unfounded*} Should any bhikkhunī charge a bhikkhunī with an unfounded saṅghādisesa (offence), it is to be confessed. [76]

155. {-*deliberately*} Should any bhikkhunī purposefully provoke anxiety in a bhikkhunī (thinking): “This way, even for just a moment, she will have no peace”—if doing it for just this reason and no other—it is to be confessed. [77]

Sikkhamānāya, bhikkhave, bhikkhuniyā aññātabbāṃ paripucchitabbāṃ paripañhitabbāṃ, ayaṃ tattha sāmīci.

150. {*Vilekhanasikkhāpadam*} Yā pana bhikkhunī pātimokkhe uddissamāne evaṃ vadeyya: “kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvadeva kukkucāya vihesāya vilekhāya samvattanti”ti, sikkhāpadavivaṇṇake pācittiyāṃ.

151. {*Mohanasikkhāpadam*} Yā pana bhikkhunī anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya: “idāneva kho ahaṃ, ayye, jānāmi ayampi kira dhammo suttagato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī”ti. Tañce bhikkhuniṃ aññā bhikkhuniyo jāneyyūṃ: “Nisinnapubbaṃ imāya bhikkhuniyā dvattikkhattuṃ pātimokkhe uddissamāne, ko pana vādo bhiyyo?” Na ca tassā bhikkhuniyā aññāṇakena mutti atthi, yañca tattha āpattim āpannā, tañca yathāddhammo kāretabbo, uttari cassā moho āropetabbo: “tassā te, ayye, alābhā, tassā te dulladdhaṃ, yaṃ tvaṃ pātimokkhe uddissamāne na sādhukaṃ aṭṭhiṃ katvā manasi karosī”ti. Idaṃ tasmim mohanake pācittiyāṃ.

152. {*Pahārasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā kupitā anattamanā pahāraṃ dadeyya, pācittiyāṃ.

153. {*Talasattikasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā kupitā anattamanā talasattikaṃ uggireyya, pācittiyāṃ.

154. {*Amūlakasikkhāpadam*} Yā pana bhikkhunī bhikkhuniṃ amūlakena saṅghādisesena anuddhamseyya, pācittiyāṃ.

155. {*Sañcicasikkhāpadam*} Yā pana bhikkhunī bhikkhuniyā sañcicca kukkucāṃ upadaheyya: “itissā muhuttampi aphāsu bhavissatī”ti. Etadeva paccayaṃ karitvā anaññaṃ, pācittiyāṃ.

156. {-eavesdropping} Should any bhikkhunī stand eavesdropping on bhikkhunīs when they are arguing, quarreling, and disputing (thinking): “I will overhear what they say”—if doing it for just this reason and no other—it is to be confessed. [78]

Part Fifteen: The View Chapter

157. {-objecting to a formal act} Should any bhikkhunī, having given consent (by proxy) to a formal act carried out in accordance with the rule, later complain (about the act), it is to be confessed. [79]

158. {-going without giving consent} Should any bhikkhunī, when deliberation is being carried on in the Saṅgha, get up from her seat and leave without having given consent, it is to be confessed. [80]

159. {-worn thin} Should any bhikkhunī, (acting as part of) a Saṅgha in concord, give robe-cloth (to an individual bhikkhunī) and later complain, “The bhikkhunīs apportion the Saṅgha’s gains according to friendship,” it is to be confessed. [81]

160. {-allocation} Should any bhikkhunī knowingly divert to an individual gains that had been allocated for the Saṅgha, it is to be confessed. [82]

161. {-valuables} Should any bhikkhunī pick up or have (someone) pick up a valuable or what is considered a valuable, except within a monastery or within a dwelling, it is to be confessed. But when a bhikkhunī has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, she is to keep it, (thinking,) “Whoever it belongs to will (come and) fetch it.” This is the proper course here. [84]

162. {-needle cases} Should any bhikkhunī have a needle case made of bone, ivory, or horn, it is to be broken and confessed. [86]

163. {-beds and benches} When a bhikkhunī is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long, using Sugata fingerbreadths, →

156. {*Upassutisikkhāpadam*} Yā pana bhikkhunī bhikkhunīnaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya: “yaṃ imā bhaṇissanti, taṃ sossāmi”ti. Etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Diṭṭhivaggo pannarasamo.

157. {*Kammappaṭibāhanasikkhāpadam*} Yā pana bhikkhunī dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ.

158. {*Chandaṃdatvāgamanasikkhāpadam*} Yā pana bhikkhunī saṅghe vinicchayakathāya vattamānāya chandaṃ datvā uṭṭhāyāsanaṃ pakkameyya, pācittiyaṃ.

159. {*Dubbalasikkhāpadam*} Yā pana bhikkhunī samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya “yathāsanthutaṃ bhikkhuniyo saṅghikaṃ lābhaṃ pariṇāmenti”ti, pācittiyaṃ.

160. {*Pariṇāmanasikkhāpadam*} Yā pana bhikkhunī jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

161. {*Ratanasikkhāpadam*} Yā pana bhikkhunī ratanaṃ vā ratanasammataṃ vā aññaṃ ajjhārāmaṃ vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ. Ratanā vā pana bhikkhuniyā ratanasammataṃ vā ajjhārāmaṃ vā ajjhāvasathe vā uggaṇhetvā vā uggaṇhāpetvā vā nikkhipitabbaṃ “yassa bhavissati, so harissati”ti, ayaṃ tattha sāmīci.

162. {*Sūcigharasikkhāpadam*} Yā pana bhikkhunī aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kāraṇeyya, bhedanakaṃ pācittiyaṃ.

163. {*Mañcapīṭhasikkhāpadam*} Navānaṃ pana bhikkhuniyā mañcaṃ vā pīṭhaṃ vā kārayamānāya aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulaṃ →

not counting the lower edge of the frame. In excess of that it is to be cut down and confessed. [87]

164. {*-upholstered with cotton*} Should any bhikkhunī have a bed or bench upholstered with cotton, it (the upholstery) is to be torn off and confessed. [88]

165. {*-skin-eruption cloth*} When a bhikkhunī is making a skin-eruption cloth, it is to be made to the measurement. Here the standard is this: four Sugata spans in length, two spans in width. If in excess, it is to be cut down and confessed. [90]

166. {*-“Nanda”*} Should any bhikkhunī have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans — using the Sugata span — in length, six spans in width. This is the size of the Sugata’s Sugata robe. [92]

Part Sixteen: The In-accordance-with-the-Rule Chapter

Recited, Venerables, are the hundred and sixty-six matters entailing confession.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

For the third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The section on confession is finished.

aññatra hetṭhimāya aṭaniyā. Taṃ atikkāmentiyā chedanakaṃ pācittiyā.

164. {*Tūlonaddhasikkhāpadam*} Yā pana bhikkhunī mañcaṃ vā piṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyā.

165. {*Kaṇḍuppaṭicchādīsikkhāpadam*} Kaṇḍuppaṭicchādiraṃ pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmentiyā chedanakaṃ pācittiyā.

166. {*Nandasikkhāpadam*} Yā pana bhikkhunī sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyā. Tatridaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarappamāṇanti.

Dhammikavaggo soḷasamo.

Uddiṭṭhā kho, ayyāyo, chasaṭṭhisatā pācittiyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā,
dutiyaṃ pi pucchāmi, kaccittha parisuddhā,
tatiyaṃ pi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyyāyo, tasmā tuṅhī,
evametaṃ dhārayāmi.

Pācittiyā niṭṭhitā.

The Recitation of the Section on Acknowledgement

Now, Venerables, these eight matters to be acknowledged come up for recitation

1. {*The precept about -asking for ghee*} Should any bhikkhunī, not being ill, ask for ghee and consume it, she is to acknowledge it: “Venerable, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”

[*See Bhikkhus’ Pācittiya 39*]

2-8. {-*asking for oil ... honey ... sugar/molasses ... fish ... meat ... milk ... curds*} Should any bhikkhunī, not being ill, ask for oil... honey... sugar/molasses... fish... meat... milk... curds and consume it, she is to acknowledge it: “Venerable, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”

[*See Bhikkhus’ Pācittiya 39*]

Recited, Venerables, are the eight matters to be acknowledged.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

For the third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The section on acknowledgement is finished.

Pāṭidesanīyā

Ime kho panāyyāyo aṭṭha pāṭidesanīyā dhammā uddesaṃ āgacchanti.

1. {*Sappiviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā sappim viññāpetvā bhuñjeyya, paṭidesetabbarā tāya bhikkhuniyā “gārayhaṃ, ayye, dhammaṃ āpajjim asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemi”ti.
2. {*Telaviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā telam viññāpetvā bhuñjeyya...
3. {*Madhuviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā madhum viññāpetvā bhuñjeyya...
4. {*Phāṇitaviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā phāṇitam viññāpetvā bhuñjeyya...
5. {*Macchaviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā maccham viññāpetvā bhuñjeyya...
6. {*Mamsaviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā mamsam viññāpetvā bhuñjeyya...
7. {*Khīraviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā khīram viññāpetvā bhuñjeyya...
8. {*Dadhiviññāpanasikkhāpadam*} Yā pana bhikkhunī agilānā dadhim viññāpetvā bhuñjeyya, paṭidesetabbarā tāya bhikkhuniyā “gārayhaṃ, ayye, dhammaṃ āpajjim asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemi”ti.

Uddiṭṭhā kho, ayyāyo, aṭṭha pāṭidesanīyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṃ dhārayāmi.

Pāṭidesanīyā niṭṭhitā.

The Recitation of the Section on Training

Now, Venerables, these rules of training come up for recitation.

1. {2} {*The precept on -being even all around*}

I will wear the lower robe {upper robe} wrapped evenly all around (me): a training to be observed.

3. {4} {*-being well covered*} I will go {sit} well covered in inhabited areas: a training to be observed.

5. {6} {*-being well restrained*} I will go {sit} well restrained in inhabited areas: a training to be observed.

7. {8} {*-eyes cast down*} I will go {sit} with eyes lowered in inhabited areas: a training to be observed.

9. {10} {*-robes hitched up*} I will not go {sit} with robes hitched up in inhabited areas: a training to be observed.

11. {12} {*-loud laughter*} I will not go {sit} laughing loudly in inhabited areas: a training to be observed.

13. {14} {*-loud sounds*} I will go {sit} quietly in inhabited areas: a training to be observed.

15. {16} {*-swinging the body*} I will not go {sit} swinging the body in inhabited areas: a training to be observed.

Sekhiyā

Ime kho panāyyāyo, sekhiyā dhammā uddesaṃ āgacchanti.

1. {Parimaṇḍalasikkhāpadam} Parimaṇḍalam nivāsesamīti sikkhā karaṇīyā.
2. {Parimaṇḍalasikkhāpadam} Parimaṇḍalam pārupissamīti sikkhā karaṇīyā.
3. {Suppaṭicchannasikkhāpadam} Suppaṭicchannā antaraghare gamissamīti sikkhā karaṇīyā.
4. {Suppaṭicchannasikkhāpadam} Suppaṭicchannā antaraghare nisīdissamīti sikkhā karaṇīyā.
5. {Susamvutasikkhāpadam} Susamvutā antaraghare gamissamīti sikkhā karaṇīyā.
6. {Susamvutasikkhāpadam} Susamvutā antaraghare nisīdissamīti sikkhā karaṇīyā.
7. {Okkhittacakkhusikkhāpadam} Okkhittacakkhunī antaraghare gamissamīti sikkhā karaṇīyā.
8. {Okkhittacakkhusikkhāpadam} Okkhittacakkhunī antaraghare nisīdissamīti sikkhā karaṇīyā.
9. {Ukkhittakasikkhāpadam} Na ukkhittakāya antaraghare gamissamīti sikkhā karaṇīyā.
10. {Ukkhittakasikkhāpadam} Na ukkhittakāya antaraghare nisīdissamīti sikkhā karaṇīyā.
11. {Ujjagghikasikkhāpadam} Na ujjagghikāya antaraghare gamissamīti sikkhā karaṇīyā.
12. {Ujjagghikasikkhāpadam} Na ujjagghikāya antaraghare nisīdissamīti sikkhā karaṇīyā.
13. {Uccasaddasikkhāpadam} Appasaddā antaraghare gamissamīti sikkhā karaṇīyā.
14. {Uccasaddasikkhāpadam} Appasaddā antaraghare nisīdissamīti sikkhā karaṇīyā.
15. {Kāyappacālakasikkhāpadam} Na kāyappacālakam antaraghare gamissamīti sikkhā karaṇīyā.
16. {Kāyappacālakasikkhāpadam} Na kāyappacālakam antaraghare nisīdissamīti sikkhā karaṇīyā.

17. {18} {-*swinging the arms*} I will not go {sit} swinging the arms in inhabited areas: a training to be observed.

19. {20} {-*swinging the head*} I will not go {sit} swinging the head in inhabited areas: a training to be observed.

21. {22} {-*making a prop*} I will not go {sit} propping up (my body) with my arms in inhabited areas: a training to be observed.

23. {24} {-*having the head covered*} I will not go {sit} with my head covered in inhabited areas: a training to be observed.

25. {-*crouching*} I will not go (tiptoeing or) walking crouched down in inhabited areas: a training to be observed.

26. {-*knees clasped around*} I will not sit holding up the knees in inhabited areas: a training to be observed.

Part One: The 26 Dealing with Proper Behavior

27. {-*accepting appreciatively*} I will receive alms food appreciatively: a training to be observed.

28. {-*accepting with attention on the bowl*} I will receive alms food with attention focused on the bowl: a training to be observed.

29. {-*accepting curry in the proper proportion*} I will receive alms food with curry in the proper proportion: a training to be observed.

30. {-*level with the rim*} I will receive alms food level with the edge (of the bowl): a training to be observed.

31. {-*eating appreciatively*} I will eat alms food appreciatively: a training to be observed.

32. {-*paying attention while eating*} I will eat alms food with attention focused on the bowl: a training to be observed.

33. {-*eating methodically*} I will eat alms food methodically: a training to be observed.

34. {-*proper proportion*} I will eat alms food with curry in the proper proportion: a training to be observed.

17. {*Bāhuppacālakasikkhāpadam*} Na bāhuppacālakam antaraghare gamissāmīti sikkhā karaṇīyā.
18. {*Bāhuppacālakasikkhāpadam*} Na bāhuppacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.
19. {*Sīsappacālakasikkhāpadam*} Na sīsappacālakam antaraghare gamissāmīti sikkhā karaṇīyā.
20. {*Sīsappacālakasikkhāpadam*} Na sīsappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.
21. {*Khambhakatasikkhāpadam*} Na khambhakatā antaraghare gamissāmīti sikkhā karaṇīyā.
22. {*Khambhakatasikkhāpadam*} Na khambhakatā antaraghare nisīdissāmīti sikkhā karaṇīyā.
23. {*Oguṇṭhitasikkhāpadam*} Na oguṇṭhitā antaraghare gamissāmīti sikkhā karaṇīyā.
24. {*Oguṇṭhitasikkhāpadam*} Na oguṇṭhitā antaraghare nisīdissāmīti sikkhā karaṇīyā.
25. {*Ukkuṭikasikkhāpadam*} Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.
26. {*Pallatthikasikkhāpadam*} Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

Chabbīsati-sāruppā

27. {*Sakkaccapaṭiggahaṇasikkhāpadam*} Sakkaccam piṇḍapātam paṭiggahessāmīti sikkhā karaṇīyā.
28. {*Pattasaññinīpaṭiggahaṇasikkhāpadam*} Pattasaññinī piṇḍapātam paṭiggahessāmīti sikkhā karaṇīyā.
29. {*Samasūpakapaṭiggahaṇasikkhāpadam*} Samasūpakam piṇḍapātam paṭiggahessāmīti sikkhā karaṇīyā.
30. {*Samatittikasikkhāpadam*} Samatittikam piṇḍapātam paṭiggahessāmīti sikkhā karaṇīyā.
31. {*Sakkaccabhuñjanasikkhāpadam*} Sakkaccam piṇḍapātam bhuñjissāmīti sikkhā karaṇīyā.
32. {*Pattasaññinībhuñjanasikkhāpadam*} Pattasaññinī piṇḍapātam bhuñjissāmīti sikkhā karaṇīyā.
33. {*Sapadānasikkhāpadam*} Sapadānam piṇḍapātam bhuñjissāmīti sikkhā karaṇīyā.
34. {*Samasūpakasikkhāpadam*} Samasūpakam piṇḍapātam bhuñjissāmīti sikkhā karaṇīyā.

35. {*-not made into a heap*} I will not eat alms food taking mouthfuls from a heap: a training to be observed.
36. {*-hiding with rice*} I will not hide curry and foods with rice out of a desire to get more: a training to be observed.
37. {*-requesting rice or curry*} Not being ill, I will not eat rice or curry that I have requested for my own sake: a training to be observed.
38. {*-finding fault*} I will not look at another's bowl intent on finding fault: a training to be observed.
39. {*-extra-large mouthfuls*} I will not take an extra-large mouthful: a training to be observed.
40. {*-rounded mouthfuls*} I will make a rounded mouthful: a training to be observed.
41. {*-what has yet to be brought to the mouth*} I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.
42. {*-eating*} I will not put the whole hand into the mouth while eating: a training to be observed.
43. {*-mouthful of food*} I will not speak with the mouth full of food: a training to be observed.
44. {*-tossing up pieces*} I will not eat tossing up balls (or pieces) of food: a training to be observed.
45. {*-biting off pieces*} I will not eat biting pieces off a mouthful of food: a training to be observed.
46. {*-stuffing out the cheeks*} I will not eat stuffing out the cheeks: a training to be observed.
47. {*-shaking off the hand*} I will not eat shaking (food off) the hand: a training to be observed.
48. {*-scattering rice*} I will not eat scattering rice about: a training to be observed.
49. {*-sticking out the tongue*} I will not eat sticking out the tongue: a training to be observed.
50. {*-smacking the lips*} I will not eat smacking the lips: a training to be observed.
51. {*-making slurping sounds*} I will not eat making a slurping noise: a training to be observed.
52. {*-licking the hands*} I will not eat licking the hands: a training to be observed.

35. {*Na thūpakatasikkhāpadam*} Na thūpakato omadditvā piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.
36. {*Odanappaṭicchādanasikkhāpadam*} Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāyāti sikkhā karaṇīyā.
37. {*Sūpodanaviññattisikkhāpadam*} Na sūpaṃ vā odanaṃ vā agilānā attano atthāya viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.
38. {*Ujjhānasaññīsikkhāpadam*} Na ujjhānasaññīni paresaṃ pattaṃ olokessāmīti sikkhā karaṇīyā.
39. {*Kabaḷasikkhāpadam*} Nātimahantaṃ kabaḷaṃ karissāmīti sikkhā karaṇīyā.
40. {*Ālopasikkhāpadam*} Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.
41. {*Anāhaṭasikkhāpadam*} Na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.
42. {*Bhuñjamānasikkhāpadam*} Na bhuñjamānā sabbahatthaṃ mukhe pakkhipissāmīti sikkhā karaṇīyā.
43. {*Sakabaḷasikkhāpadam*} Na sakabaḷena mukhena byāharissāmīti sikkhā karaṇīyā.
44. {*Piṇḍukkhepakasikkhāpadam*} Na piṇḍukkhepakaṃ bhuñjissāmīti sikkhā karaṇīyā.
45. {*Kabaḷāvacchedakasikkhāpadam*} Na kabaḷāvacchedakaṃ bhuñjissāmīti sikkhā karaṇīyā.
46. {*Avagaṇḍakāraḥasikkhāpadam*} Na avagaṇḍakāraḥaṃ bhuñjissāmīti sikkhā karaṇīyā.
47. {*Hatthaniddhunakasikkhāpadam*} Na hatthaniddhunaḥaṃ bhuñjissāmīti sikkhā karaṇīyā.
48. {*Sitthāvakāraḥasikkhāpadam*} Na sitthāvakāraḥaṃ bhuñjissāmīti sikkhā karaṇīyā.
49. {*Jivhānicchāraḥasikkhāpadam*} Na jivhānicchāraḥaṃ bhuñjissāmīti sikkhā karaṇīyā.
50. {*Capucapukāraḥasikkhāpadam*} Na capucapukāraḥaṃ bhuñjissāmīti sikkhā karaṇīyā.
51. {*Surusurukāraḥasikkhāpadam*} Na surusurukāraḥaṃ bhuñjissāmīti sikkhā karaṇīyā.
52. {*Hatthanillehakasikkhāpadam*} Na hatthanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

53. {*-licking the bowl*} I will not eat licking the bowl: a training to be observed.
54. {*-licking the lips*} I will not eat licking the lips: a training to be observed.
55. {*-hand soiled with food*} I will not accept a water vessel with a hand soiled by food: a training to be observed.
56. {*-bowl-rinsing water with rice grains*} I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Two: The 30 Dealing with Food

57. {*-an umbrella in the hand*} I will not teach Dhamma to a person with an umbrella in their hand and who is not ill: a training to be observed.
58. {*-a staff in the hand*} I will not teach Dhamma to a person with a staff in their hand and who is not ill: a training to be observed.
59. {*-a knife in the hand*} I will not teach Dhamma to a person with a knife in their hand and who is not ill: a training to be observed.
60. {*-a weapon in the hand*} I will not teach Dhamma to a person with a weapon in their hand and who is not ill: a training to be observed.
61. {*-non-leather footwear*} I will not teach Dhamma to a person wearing non-leather footwear who is not ill: a training to be observed.
62. {*-leather footwear*} I will not teach Dhamma to a person wearing leather footwear who is not ill: a training to be observed.
63. {*-vehicles*} I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.
64. {*-lying down*} I will not teach Dhamma to a person lying down who is not ill: a training to be observed.
65. {*-knees clasped around*} I will not teach Dhamma to a person who sits holding up their knees and who is not ill: a training to be observed.
66. {*-wearing headgear*} I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

53. {*Pattanillehakasikkhāpadam*} Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

54. {*Oṭṭhanillehakasikkhāpadam*} Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

55. {*Sāmisasikkhāpadam*} Na sāmisenā hatthena pāṇiyathālakam paṭiggahessāmīti sikkhā karaṇīyā.

56. {*Sasitthakasikkhāpadam*} Na sasitthakaṃ pattadhovanam antaraghare chaḍḍessāmīti sikkhā karaṇīyā.

Samatimsa-bhojana-paṭisamyuttā

57. {*Chattapāṇisikkhāpadam*} Na chattapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

58. {*Daṇḍapāṇisikkhāpadam*} Na daṇḍapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

59. {*Satthapāṇisikkhāpadam*} Na satthapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

60. {*Āvudhapāṇisikkhāpadam*} Na āvudhapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

61. {*Pādukasikkhāpadam*} Na pādukāruḷhassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

62. {*Upāhanasikkhāpadam*} Na upāhanāruḷhassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

63. {*Yānasikkhāpadam*} Na yānagatassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

64. {*Sayanāsikkhāpadam*} Na sayanagatassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

65. {*Pallatthikasikkhāpadam*} Na pallatthikāya nisinnassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

66. {*Veṭṭhisikkhāpadam*} Na veṭṭhisāsissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.

67. {*-covered head*} I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.
68. {*-(sitting) on the ground*} Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.
69. {*-(sitting) on a low seat*} Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.
70. {*-standing*} Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.
71. {*-walking behind*} Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.
72. {*-walking beside the path*} Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

Part Three: The 16 Dealing with Teaching Dhamma

73. {*-defecating while standing*} Not being ill, I will not defecate or urinate while standing: a training to be observed.
74. {*-defecating on crops*} Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.
75. {*-defecating in water*} Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Part Four: The 3 Miscellaneous Rules

Recited, Venerables, are the rules of training.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

A third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The section on training is finished.

67. {*Oguṇṭhitasikkhāpadam*} Na uguṇṭhitasīsassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

68. {*Chamāsikkhāpadam*} Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

69. {*Nīcāsanāsikkhāpadam*} Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

70. {*Ṭhitāsikkhāpadam*} Na ṭhitā nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

71. {*Pacchatogacchantīsikkhāpadam*} Na pacchato gacchantī purato gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

72. {*Uppathenagacchantīsikkhāpadam*} Na uppathena gacchantī pathena gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.

Soḷasa-dhammadesana-paṭisaṃyuttā

73. {*Ṭhitāuccārasikkhāpadam*} Na ṭhitā agilānā uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.

74. {*Hariteuccārasikkhāpadam*} Na harite agilānā uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

75. {*Udakeuccārasikkhāpadam*} Na udake agilānā uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

Tayo pakiṇṇakā

Uddiṭṭhā kho, ayyāyo, sekhiyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā,
dutiyaṃpi pucchāmi, kaccittha parisuddhā,
tatiyaṃpi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyyāyo, tasmā tuṇhī,
evametaṃ dhārayāmi.

Sekhiyā niṭṭhitā.

Settlement of Issues

Now, Venerables, these seven matters for the settlement of issues come up for recitation.

For the settling and pacification of issues that have arisen:

1. A verdict in the presence of may be given.
2. A verdict of mindfulness may be given.
3. A verdict of past insanity may be given.
4. Acting in accordance with what is admitted.
5. Acting in accordance with the majority.
6. Acting in accordance with the accused's further misconduct.
7. Covering over as with grass.

Recited, Venerables, are the seven matters of the settlement of issues.

Herein I ask the venerables: Are you pure in this?

A second time I ask: Are you pure in this?

A third time I ask: Are you pure in this?

The venerables are pure in this; therefore they are silent.

So I remember it.

The settlement of issues is finished.

Adhikaraṇasamathā

Ime kho panāyyāyo, satta adhikaraṇasamathā dhammā
uddesaṃ āgacchanti.

Uppannuppannānaṃ adhikaraṇānaṃ samathāya
vūpasamāya:

Sammukhāvinayo dātabbo.

Sativinayo dātabbo.

Amūḷhavinayo dātabbo.

Paṭiññāya kāretabbaṃ.

Yebhuyyasikā.

Tassapāpiyasikā.

Tiṇavatthārakoti.

Uddiṭṭhā kho ayyāyo satta adhikaraṇasamathā dhammā.

Tatthāyyāyo pucchāmi, kaccittha parisuddhā,
dutiyaṃpi pucchāmi, kaccittha parisuddhā,
tatiyaṃpi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyyāyo, tasmā tuṅhī,
evametaṃ dhārayāmi.

Adhikaraṇasamathā niṭṭhitā.

Recited, Venerables, is the introduction,
recited are the eight matters entailing defeat,
recited are the seventeen matters entailing initial and
subsequent [meetings] of the Saṅgha,
recited are the thirty matters entailing confession with
forfeiture,
recited are the one hundred and sixty-six matters
entailing confession,
recited are the eight matters to be acknowledged,
recited are the rules for training,
recited are the seven matters for the settlement of
issues.

So much, comes down in the sutta of the Blessed One,
contained in the sutta, comes up for recitation every half
month. Herein all are to train – united, in agreement, not
disputing.

The recitation of the enumeration; the fourth.

The Bhikkhunī Pātimokkha is finished.

¹ According to the text of the canonical *Bhikkhunī Vibhaṅga*, Pārājika One is a “*sādhāraṇa*” (shared) precept for bhikkhus and bhikkhunīs. However, in our sub-commentarial *Dvemātikāpāḷi* Pātimokkha text, the bhikkhus’ and bhikkhunīs’ Pārājika One precepts are similar, but have significant differences, as noted here.

² The Sinhalese Buddha Jayanthi edition and Bhikkhu Ñāṇatusita’s critical edition of the *Bhikkhunī Pātimokkha* have “*pañcahi cīvarehi*” (five robes), while the Chaṭṭha Saṅgāyana (Sixth Council) Burmese edition contained in this handbook as well as the PTS English edition have “*ticivarena*” (three robes) at NP 14. For the sake of consistency, all relevant Saṅghakammas herein follow our Pātimokkha text in containing *ticivarena*, without intending to express a preference for either reading.

Uddiṭṭhaṃ kho ayyāyo nidānaṃ,
uddiṭṭhā aṭṭha pārājikā dhammā,
uddiṭṭhā sattarasa saṅghādisesā dhammā,
uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā,
uddiṭṭhā chasaṭṭhisatā pācittiyā dhammā,
uddiṭṭhā aṭṭha pāṭidesanīyā dhammā,
uddiṭṭhā sekhiyā dhammā,
uddiṭṭhā satta adhikaraṇasamathā dhammā.

Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ
anvaddhamāsaṃ uddesaṃ āgacchati.
Tattha sabbāheva samaggāhi sammodamānāhi
avivadamānāhi sikkhitabbanti.

Vitthāruddeso catuttho.
Bhikkhuniṭṭimokkhaṃ niṭṭhitaṃ.

PASSAGES FOR INSPIRATION

Now let us recite the Ovāda Pātimokkha verses:

Long enduring patience is the ultimate austerity,
Nibbāna is the ultimate say the awakened ones.

No true homeless one would kill another
And no ascetic would harm another.

The non-doing of all evil,
Accomplishment of skilfulness,
And purification of one's own mind:
This is the instruction of all the awakened ones.

Neither insulting or attacking,
Restraint in the Pātimokkha,
Knowing the right measure of food,
And dwelling in far away places,
Devotion to the higher mind:
This is the instruction of all the awakened ones.

Now let us recite the asseveration of truth verses:

For me there is no other refuge,
The Buddha is my excellent refuge;
By the speaking of this truth may I always be well.

For me there is no other refuge,
The Dhamma is my excellent refuge;
By the speaking of this truth may I always be well.

For me there is no other refuge,
The Saṅgha is my excellent refuge;
By the speaking of this truth may I always be well.

PĀSĀDANĪYA - PĀṬHĀ

Handa mayam ovāda-pātimokkha-gāthāyo bhaṇāmase:

Khanti-paramam tapo tītikkhā
Nibbāna-paramam vadanti buddhā,

Na hi pabbajjito parūpaghāti
Samaṇo hoti param viheṭṭhayanto.

Sabba-pāpassa akaraṇam
Kusalassūpasampadā,
Sacitta-pariyodapanam
Etam buddhāna-sāsanam.

Anūpavādo anūpaghāto
Pāṭimokkhe ca saṁvaro,
Mattaññutā ca bhattasmim
Pantañca sayanāsanam,
Adhicitte ca āyogo
Etam buddhāna-sāsanam.

Handa mayam saccakiriya-gāthāyo bhaṇāmase:

Natthi me saraṇam aññam
Buddho me saraṇam varam,
Etena saccavajjena sotthi me hotu sabbadā.

Natthi me saraṇam aññam
Dhammo me saraṇam varam,
Etena saccavajjena sotthi me hotu sabbadā.

Natthi me saraṇam aññam
Saṅgho me saraṇam varam,
Etena saccavajjena sotthi me hotu sabbadā.

Now let us recite the summary of virtue passage:

This was spoken by the Blessed One, by the One who Knows, the One who Sees, by the Rightly Awakened One:

“Be perfect in virtue, be perfect in the Pātimokkha, perfect in conduct and resort, seeing danger in the slightest faults, train having undertaken the rules of training.”

Therefore we are to train ourselves thus:

“We will dwell perfect in virtue and perfect in the Pātimokkha, perfect in conduct and resort, seeing danger in the slightest faults, we will train having undertaken the rules of training.”

Thus indeed we are to train ourselves.

Now let us recite the verses of Tāyana:

Having cut the stream, strive,
Discard desires for sensuality, holy one.
Without having abandoned sensuality,
One-pointedness does not arise in the sage’s mind.

If something is to be done
Then one should do it with firm resolve.
For a lax renunciate’s life
Only stirs up more dust.

Better left undone is that wrong deed
That afterwards one burns with regret for.
But a good deed is better done,
Which having done one does not regret.

Just as kusa grass wrongly grasped
Cuts the hand,
So the life of a samaṇa wrongly grasped
Drags one down to hell.

Handa mayam silūddesapāṭham bhaṇāmase:

Bhāsitaṃ idaṃ tena bhagavatā janatā passatā arahatā sammāsambuddhena.

“Sampannasīlā bhikkhave viharatha sampannapāṭimokkhā, pātimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā, anumattesu vajjesu bhayadassavī, samādāya sikkhatha sikkhāpadesūti.”

Tasmāti-h’ amhehi sikkhitabbaṃ.

“Sampannasīlā viharissāma sampannapāṭimokkhā, pātimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā, anumattesu vajjesu bhayadassavī samādāya sikkhissāma sikkhāpadesūti.”

Evañhi no sikkhitabbaṃ.

Handa mayam tāyanagāthāyo bhaṇāmase:

Chindasotaṃ parakkamā
Kāme panūda brahmaṇā,
Nappahāya muni kāme
N’ ekattam-upapajjati.

Kayirā ce kayirath’ enaṃ
Daḷham-enaṃ parakkame.
Sithilo hi paribbājo
Bhiyyo ākirate rajaṃ.

Akataṃ dukkaṭaṃ seyyo
Pacchā tappati dukkataṃ.
Katañca sukkataṃ seyyo
Yaṃ katvā nānutappati.

Kuso yathā duggāhito
Hattham-evānukantati,
Sāmaññaṃ duparamaṭṭhaṃ
Nirāyūpakaddhati.

Any lax act
Or corrupted vow
Or a monastic life that arouses suspicion
Is of no great fruit.

Now let us recite the sutta on the ten purposes of the Vinaya:

Then the Venerable Upāli approached the Blessed One, having approached he bowed down to the Blessed One and sat down to one side. Sitting to one side the Venerable Upāli said this to the Blessed One:

“For how many reasons, Bhante, did the Tathāgata formulate the training rules and recite the Pātimokkha?”

“For ten reasons, Upāli, the Tathāgata formulated the training rules and recited the Pātimokkha. What ten?”

“For the excellence of the Saṅgha, for the comfort of the Saṅgha, for the restraining of shameless individuals, for the dwelling in comfort of conscientious monastics, for the restraint of the āsavas visible in this life and for the destruction of the āsavas in the next life, for inspiring faith in those without faith and for increasing the faith of the faithful, for the long lasting of the True Dhamma and for the support of the Vinaya.

“These are the ten reasons, Upāli, why the Tathāgata formulated the training rules and recited the Pātimokkha.”

Now let us recite the Parivāra passage on the aim of the Vinaya:

Vinaya is for the purpose of restraint,
restraint is for the purpose of freedom from remorse,
freedom from remorse is for the purpose of gladness,
gladness is for the purpose of joy,
joy is for the purpose of tranquility,
tranquility is for the purpose of bliss,

Yaṃ kiñci sithilaṃ kammaṃ
Saṅkiliṭṭhañca yaṃ vataṃ,
Saṅkassaraṃ brahmacariyaṃ
Na taṃ hoti mahapphalan-ti.

Handa mayaṃ dasa-atthavase suttaṃ bhaṇāmaṃ:

Atha kho āyasmā upāli yena bhagavā tenupasaṅkami.
Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā upāli
bhagavantaṃ etadavoca.

“Kati nu kho, bhante, atthavase paṭicca tathāgatena
sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ
uddiṭṭhaṃ”ti?

“Dasa kho, upāli, atthavase paṭicca tathāgatena
sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ
uddiṭṭhaṃ. katame dasa?”

“Saṅghasutṭhutaṃ, saṅghaphāsutāya, dummaṅkūnaṃ
puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ
phāsuvihārāya, diṭṭhadhammikānaṃ āsavānaṃ
saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya,
appasannānaṃ pasādāya, pasannānaṃ bhiiyobhāvāya,
saddhammaṭṭhitiyā, vinayānuggahāya.

“Ime kho, upāli, dasa atthavase paṭicca tathāgatena
sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ
uddiṭṭhaṃ”ti.

Handa mayaṃ parivāra-vinayāttha-pāṭhaṃ bhaṇāmaṃ:

Vinayo saṃvar’atthāya,
saṃvaro avippaṭisār’atthāya,
avippaṭisāro pāmujj’atthāya,
pāmujjaṃ pī’tatthāya,
pīti passaddh’atthāya,
passaddhi sukh’atthāya,

bliss is for the purpose of concentration,
concentration is for the purpose of knowledge and vision
according to conditions,
knowledge and vision according to conditions is for the
purpose of turning away,
turning away is for the purpose of fading away,
fading away is for the purpose of liberation,
liberation is for the purpose of knowledge and vision of
liberation,
knowledge and vision of liberation is for the purpose of
extinguishment without clinging.

Now let us recite the verses on the beautifiers of the Saṅgha:

They who are knowledgeable and confident,
Very learned and expert in the Dhamma,
Who live according to Dhamma,
Such ones are the beautifiers of the Saṅgha.

Bhikkhus who are perfected in virtue
Bhikkhunīs who are very learned
Laymen and laywomen who are faithful,

These beautify the Saṅgha,
They are the beautifiers of the Saṅgha.

sukhaṃ samādh'atthāya,
samādhi yathābhūtañāṇadassan'atthāya,
yathābhūtañāṇadassanaṃ nibbid'atthāya,
nibbidā virāg'atthāya,
virāgo vimutt'atthāya,
vimutti vimuttiñāṇadassan'atthāya,
vimuttiñāṇadassanaṃ anupādāparinibbān'atthāya.

Handa mayam saṅghasobhanaḡāthāyo bhaṇāmaṣe:

Yo hoti viyatto ca visārado ca,
Bahussuto dhammadharo ca hoti,
Dhammassa hoti anudhammacārī,
Sa tādiso vuccati saṅghasobhano.

Bhikkhu ca sīlasampanno,
Bhikkhunī ca bahussutā,
Upāsako ca yo saddho,
Yā ca saddhā upāsikā;

Ete kho saṅghaṃ sobhenti,
Ete hi saṅghasobhanāti.

A P P E N D I C E S

Sīmā (Boundaries)

The Buddha allowed the Pātimokkha to be recited when a Saṅgha of four or more bhikkhunīs [Mv.II.26.1] who are “samānasamvāsa,” of common affiliation or following the same Vinaya, are together.

This is to be done on the uposatha day, once every half month, [Mv.II.4.2] and should include the complete Saṅgha (all samānasamvāsa bhikkhunīs or their conveyed purity) in each living area or residence, “āvāsa.” [Mv.II.11.1, Mv.II.5.3]

To define the perimeters of each āvāsa, the Buddha allowed a “sīmā” (boundary) to be agreed upon. [Mv.II.6.1] This sīmā is known as a “samānasamvāsam ekuposatham sīmāṃ” (shared-communion-boundary for a unified uposatha). It can either be authorized by a Saṅgha transaction (pages 104-105 herein) and delineated by “nimitta” (sīmā markers), or it can be defined by political boundaries. A sīmā that has been delineated by markers is described in the commentaries as a “baddhā” (tied-off) sīmā. The guidelines for a baddhā sīmā are as follows:

- i. Identify (at least three) sīmā markers. Allowed sīmā markers include: a mountain, a rock, a grove, a tree, a road, an anthill, a river, a body of water. [Mv.II.6.1]
- ii. A sīmā should not be excessively large – 3 x 3 yojanas at most (the length of one yojana is estimated between 5 and 10 miles or 8 and 16 kilometers). [Mv.II.7.1]
- iii. It should not be mixed or overlapping with another sīmā. [Mv.II.13.1]
- iv. It should not be submerged within another sīmā; a buffer zone between sīmās should be authorized. [Mv.II.13.2]
- v. It should not include the far side of a river unless it has a permanent boat or permanent bridge. [Mv.II.7.2]
- vi. If there is an existing sīmā in an area, it should be abolished before setting up the new sīmā. [Mv.II.12.5]

If a *baddhā sīmā* has not been authorized, the boundaries of the village, town or city the *bhikkhunīs* live near or in, can be agreed upon as the default “*abaddhā*” or not tied-off *sīmā*.

“*Bhikkhu(nī)s*, when a boundary (*baddhā sīmā*) is not agreed upon, not established, whatever village (“*gāma*”) or small town (“*niḡama*”) one lives depending on, whatever is the village boundary of that village or the town boundary of that town, this is (the boundary) for shared communion, for a unified *uposatha*.” [Mv.II.12.7]

Ticīvarena Avippavāsa Sīmā (Not-separated-from-three-robēs Sīmā)

Once the *Saṅgha* has authorized a shared-communion-boundary, the Buddha allowed a *sīmā* or boundary to be authorized within which a *bhikkhu* could be separated from any of his three robes as an exemption to *Bhikkhus’ N.P. 2* [Mv II.12.4]. In the *Mahāvagga*, this is the same boundary as the shared-communion-boundary with the exception of a “*gāma*” and “*gāmūpacāra*” (any village and its surrounding precinct).

The Buddha also laid down a rule that *bhikkhunīs* cannot live in “*arañña*” (wilderness) [Cv.X.23.1]. Some scholars understand this to mean that the *Bhikkhunī Saṅgha* is not eligible to authorize and/or use a *ticīvarena avippavāsa sīmā*. Other *Vinaya* experts however, find support for the use of this *sīmā* by *bhikkhunīs*. This view, explained briefly, identifies the common definition of the perimeter of *gāmūpacāra* as a stone’s throw (of an average man) from the gate of a fenced-in village, or if the village is not fenced-in, a stone’s throw from the precincts of a house [see *Bhikkhus’ Pārājika 2*]. Living in *arañña* is often defined in the *Vinaya* as dwelling at least 500 “*dhanu*” (bow lengths) – approximately 1 km, from a village [see *Bks’ N.P. 29, Pāṭidesaniyā 4*]. Alternately, seven “*abbhantarās*,” also a distance of ≈ 1 km, is used to define dwelling in *arañña* [see *Bks’ N.P. 2 & Mv.II.12.7*]. Within this interpretation, *bhikkhunī* monasteries that are neither located in villages (towns or cities) and their precincts, nor in wilderness, but in inhabited rural areas between the two, may choose to authorize and use a not-separated-from-three-robēs *sīmā*.

Agreeing on a New Sīmā

The shared-communion boundary should be agreed on first:

“Venerables, may the Saṅgha listen to me. The signs have been pointed out all around. If the Saṅgha is ready, may the Saṅgha agree on a shared-communion-boundary for a unified uposatha with these signs. This is the motion.

“Venerables, may the Saṅgha listen to me. The signs have been pointed out all around. The Saṅgha agrees on a shared-communion-boundary for a unified uposatha with these signs. Whatever venerables accept the agreement on a shared-communion-boundary for a unified uposatha with these signs, let them remain silent. Whoever does not agree, may they speak.

“The shared-communion-boundary for a unified uposatha with these signs has been agreed by the Saṅgha. The Saṅgha accepts, therefore it is silent. Thus I shall remember it.”

Then, if using, the not-separated-from-three-robles boundary:

“Venerables, may the Saṅgha listen to me. If the Saṅgha is ready, it should authorize the boundary, authorized as the shared-communion-boundary for a unified uposatha except for any village or village area, as a not-separated-from-three-robles [boundary]. This is the motion.

“Venerables, may the Saṅgha listen to me. The Saṅgha is authorizing the boundary—authorized as the shared-communion-boundary for a unified uposatha—except for any village or village area, as a not-separated-from-three-robles [boundary]. Whatever venerables accept the boundary, except for any village or village area, as one of not-separated-from-three-robles they remain silent. Whoever does not accept, may they speak.

“The not-separated-from-three-robles [boundary], except for any village or village area, has been agreed upon by the Saṅgha. The Saṅgha accepts this, therefore it is silent. Thus I shall remember it.”

Sīmasammuti

Samānasamvāsa Sīmasammuti

“Suṇātu me, ayye, saṅgho. Yāvatā samantā nimittā kittitā. Yadi saṅghassa pattakallaṃ, saṅgho etehi nimittehi sīmaṃ sammanneyya samānasamvāsaṃ ekuposathaṃ. Esā ñatti.

“Suṇātu me, ayye, saṅgho. Yāvatā samantā nimittā kittitā. Saṅgho etehi nimittehi sīmaṃ sammannati samānasamvāsaṃ ekuposathaṃ. Yassā ayyāya khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, sā tuṅhassa; yassā nakkhamati sā bhāseyya.

“Sammata sīmā saṅghena etehi nimittehi samānasamvāsā ekuposathā. Khamati saṅghassa, tasmā tuṅhī, evametam dhārayāmi.”

Ticivarena Avippavāsa Sīmasammuti

“Suṇātu me, ayye, saṅgho. Yā sā saṅghena sīmā sammata samānasamvāsā ekuposathā, yadi saṅghassa pattakallaṃ, saṅgho taṃ sīmaṃ ticivarena avippavāsaṃ sammanneyya ṭhapetvā gāmaṅca gāmūpacāraṅca. Esā ñatti.

“Suṇātu me ayye saṅgho. Yā sā saṅghena sīmā sammata samānasamvāsā ekuposathā, saṅgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati, ṭhapetvā gāmaṅca gāmūpacāraṅca. Yassā ayyāya khamati, etissā sīmāya ticivarena avippavāsassa sammati, ṭhapetvā gāmaṅca gāmūpacāraṅca, sā tuṅhassa; yassā nakkhamati, sā bhāseyya.

“Sammata so sīmā saṅghena ticivarena avippavāso, ṭhapetvā gāmaṅca gāmūpacāraṅca. Khamati saṅghassa, tasmā tuṅhī, evametam dhārayāmi”

Abolition of a Previous Sīmā

The not-separated-from-three-robles boundary should be abolished before the shared-communion boundary: [Mv.II.12.5]

“Venerables, may the Saṅgha listen to me. Whatever not-separated-from-three-robles [boundary]” has been agreed by the Saṅgha, if the Saṅgha is ready, the Saṅgha may abolish that not-separated-from-three-robles [boundary]. This is the motion.

“Venerables, may the Saṅgha listen to me. Whatever not-separated-from-three-robles [boundary] has been agreed by the Saṅgha, the Saṅgha abolishes that not-separated-from-three-robles [boundary]. Whatever venerables accept the abolition of that not-separated-from-three-robles [boundary] they remain silent. Whoever does not accept, may they speak.

“The not-separated-from-three-robles [boundary] is abolished. The Saṅgha accepts, therefore it is silent. Thus I shall remember it.”

Then the shared-communion boundary for a unified uposatha:

“Venerables, may the Saṅgha listen to me. Whatever shared-communion-boundary for a unified uposatha has been agreed upon by the Saṅgha, if the Saṅgha is ready, the Saṅgha may abolish that shared-communion-boundary for a unified uposatha. This is the motion.

“Venerables, may the Saṅgha listen to me. Whatever shared-communion-boundary for a unified uposatha has been agreed upon by the Saṅgha, the Saṅgha abolishes that shared-communion-boundary for a unified uposatha. Whatever venerables accept the abolition of that shared-communion-boundary for a unified uposatha, let them remain silent. Whoever does not accept, may they speak.

“The shared-communion-boundary for a unified uposatha is abolished. The Saṅgha accepts, therefore it is silent. Thus I shall remember it.”

Sīmasamūhana

Ticīvarena Avippavāsa Sīmasamūhana

“Suṇātu me ayye saṅgho: yo so saṅghena ticīvarena avippavāso sammato, yadi saṅghassa pattakallaṃ, saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya. Esā ñatti.

“Suṇātu me ayye saṅgho: yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanti. Yassā ayyāya khamati etassā ticīvarena avippavāsaṃ samugghāto, sā tuṇhassa; yassā nakkhamati sā bhāseyya.

“Samūhato so ticīvarena avippavāso. Khamati saṅghassa tasmā tuṇhī evametaṃ dhārayāmi.”

Samānasarivāsa Sīmasamūhana

“Suṇātu me, ayye, saṅgho. Yā sā saṅghena sīmā sammataṃ samānasarivāsaṃ ekuposathā, yadi saṅghassa pattakallaṃ, saṅgho taṃ sīmāṃ samūhaneyya samānasarivāsaṃ ekuposathaṃ. Esā ñatti.

“Suṇātu me, ayye, saṅgho. Yā sā saṅghena sīmā sammataṃ samānasarivāsaṃ ekuposathā, saṅgho taṃ sīmāṃ samūhanti samānasarivāsaṃ ekuposathaṃ. Yassā ayyāya khamati etissā sīmāya samānasarivāsaṃ ekuposathāya samugghāto, sā tuṇhassa; yassā nakkhamati sā bhāseyya.

“Samūhatā sā sīmā saṅghena samānasarivāsaṃ ekuposathā. Khamati saṅghassa tasmā tuṇhī evametaṃ dhārayāmi.”

Agreeing on an Uposatha Hall

The uposatha should be carried out in a place designated by the Saṅgha for that purpose. [Mv.II.8.2]

An uposatha hall is allowed to be authorized. Only one may be authorized at any one time in a determined shared-communion-boundary (sīmā) for a unified uposatha. [Mv.II.8.4]

“Venerables, may the Saṅgha listen to me. If the Saṅgha is ready, may the Saṅgha agree on the {insert name of vihāra/hall} as the uposatha hall. This is the motion.

“Venerables, may the Saṅgha listen to me. The Saṅgha agrees on the {insert name of vihāra/hall} as the uposatha hall. Whatever venerables accept the agreement on the {insert name of vihāra/hall} as the uposatha hall, let them remain silent. Whoever does not agree, may they speak.

“The {insert name of vihāra/hall} has been agreed on by the Saṅgha as the uposatha hall. The Saṅgha accepts, therefore it is silent. Thus I shall remember it.”

Abolishing an Uposatha Hall

“Venerables, may the Saṅgha listen to me. If the Saṅgha is ready, may the Saṅgha abolish the {insert name} uposatha hall. This is the motion.

“Venerables, may the Saṅgha listen to me. The Saṅgha abolishes the {insert name} uposatha hall. Whatever venerables accept abolishing the {insert name} uposatha hall, let them remain silent. Whoever does not agree, may they speak.

“The {insert name} uposatha hall has been abolished by the Saṅgha. The Saṅgha accepts, therefore it is silent. Thus I shall remember it.”

The Saṅgha is also permitted to authorize an “uposatha-pamukhaṃ” (the area “in front” of the uposatha hall) where a bhikkhunī can still hear the Pātimokkha although she is outside of the hall. [See Mv.II.9.2 for details.]

Uposathagharasammuti

“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallam, saṅgho {itthannāmaṃ vihāraṃ} uposathāgāraṃ sammanneyya. Esā ñatti.

“Suṇātu me, ayye, saṅgho. Saṅgho {itthannāmaṃ vihāraṃ} uposathāgāraṃ sammannati. Yassā ayyāya khamati {itthannāmassa vihārassa} uposathāgārassa sammuti, sā tuṇhassa; yassa nakkhamati, sā bhāseyya.

“Sammato saṅghena {itthannāmo vihāro} uposathāgāraṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmi.”

Uposathagharasamūhana

“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallam, saṅgho {itthannāmaṃ} uposathāgāraṃ samūhaneyya. Esā ñatti.

“Suṇātu me, ayye, saṅgho. Saṅgho {itthannāmaṃ} uposathāgāraṃ samūhanati. Yassā ayyāya khamati, {itthannāmassa} uposathāgārassa samugghāto, sā tuṇhassa; yassa nakkhamati, sā bhāseyya.

“Samūhataṃ saṅghena {itthannāmaṃ} uposathāgāraṃ. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmi.”

Sāmaggī Uposatha (Harmony or Unity Observance)

In addition to the uposatha days of the 14th and/or 15th each month, there is a third occasion when the Pātimokkha may be recited by the Bhikkhunī Saṅgha. It is known as “Sāmaggī Uposatha,” the “Harmony” or “Unity Uposatha.” The purpose is to affirm and establish the unity and harmony of the Saṅgha, through joining together for the recitation of the Pātimokkha. This method is used for uniting disparate factions, groups or traditions, as well for healing actual rifts or schisms in the Saṅgha. It establishes “the Recitation,” that is, the tradition of Dhamma and Vinaya that is collectively agreed upon and thus central to the lives of all participants. It is thus a very old method—predating sectarian reordination or *dalhikamma*—of formally establishing or reestablishing a bhikkhu/nī’s tradition of adherence.

The Sāmaggī Uposatha is related to and may, when called for, be enacted in conjunction with the “Sāmaggī Pavāraṇā,” in case a resolution of issues is needed. As these events are dedicated to harmony and unity of the Saṅgha, it is not necessary to wait for the New or Full Moon Uposatha Day or the yearly Pavāraṇā Day to hold Sāmaggī Uposatha or Sāmaggī Pavāraṇā. Sāmaggī Uposatha may be held on any suitable day, as called for, whereas the Commentary says Sāmaggī Pavāraṇā may be held between the first day of the first Rains (Vassa) and the full moon day marking the end of the second Rains.

[*Samantapāsādikā* 233]

“Observance should not be carried out on a non-Observance day except when it is for unity of the Saṅgha” [*Mv* II.36.4]

For Sāmaggī Uposatha, the introduction to the Pātimokkha should be changed from:

“Suṇātu me, ayye, saṅgho. Ajjuposatho paṇṇaraso.” →

“Suṇātu me, ayye, saṅgho. Ajjuposatho sāmaggī.”

“Venerables, let the Saṅgha listen to me. Today is the uposatha of the fifteenth (fourteenth) day” →

“Venerables, let the Saṅgha listen to me. Today is the day for Harmony Uposatha.” [*Samantapāsādikā* 183]

Samkhittena Pātimokkhuḍdesāsi (Reciting the Pātimokkha in Brief)

The Pātimokkha may be recited in brief when ten obstructions arise during the recitation (if recited in brief for any other reason, there is a dukkaṭa offence) [Mv.II.15.1]. The commentary notes if the obstructions arise beforehand, the recitation should be delayed. [Mahāvagga Aṭṭhakathā, Uposathakkhandhakam, Pātimokkhuḍdesakathā]

The ten obstructions (with commentary descriptions) are:

- 1) of kings (a king arrives),
- 2) of thieves (thieves come),
- 3) of fire (a fire approaches from outside the monastery, or a fire breaks out in the monastery),
- 4) of water (heavy rain, a flood),
- 5) of human beings (a crowd of people come),
- 6) of non-human beings (a spirit possesses a bhikkhunī),
- 7) of beasts (a fierce beast comes),
- 8) of creeping-pests (eg. a snake bites a bhikkhunī),
- 9) of life (a bhikkhunī falls ill or dies; hostile people with murderous intent grab hold of a bhikkhunī),
- 10) of celibacy (people catch hold of the bhikkhunī(s) with the intent of making them fall from celibacy).

When an obstruction occurs, the recitation may be stopped after the Nidānuḍdeso, the Pārājikuddeso, or the Saṅghādisesuddeso and the other sections may be announced as “heard”. Eg. If stopping after the Nidānuḍdeso, then finish immediately with the Vitthāruḍdeso (page 93), except “Uddiṭṭhā” (recited) is replaced with “Sutā” (heard) from the pārājikā dhammās onwards. There is no allowance for breaking off the recitation from the nissaggiya pācittiyas onwards.

Note of discussion: The number of Pātimokkha rules was not static in the time of the Buddha, but grew as the Saṅgha grew. When asked why there was an increasing number of training

rules the Buddha replied, “When certain things that are the basis for taints become manifest here in the Saṅgha, then the Teacher makes known a training rule for disciples in order to ward off those things that are the basis for taints.” [MN 65]

In AN 3:84 and AN 3:86-88 E° (Bodhi, Wisdom) or AN 3:85 and AN 3:87-89 B° there are four sutta references to the “more than a hundred and fifty [bhikkhu] training rules [that] come up for recitation”. The commentary to these passages states this was said with regard to the training precepts as laid down at that time. [Tikanipāta Aṭṭhakathā section 81]

The current number of pātimokkha rules (227 for bhikkhus and 311 for bhikkhunīs) has been static for hundreds of years. However questions have arisen as to the accuracy of these “final” numbers in relation to what is or was thought to have been laid down for recitation by the Buddha by the completion of his 45 years establishing the Buddhasāsana.

In brief, the question is whether the 75 sekhiya rules were originally part of the Pātimokkha recitations, often referring to the above AN 3:84/86-88 E° canonical citations (150 precepts would include the seven adhikaraṇasamatha-dhammas), also noting the significant variability of the number of sekhiyas of the different Buddhist schools’ extant Pātimokkha texts as compared to the precepts in the other classes, which show more consistency.

It has also been questioned whether the seven adhikaraṇasamatha-dhammas (the settlement of issues) were originally part of the Pātimokkha recitations, and whether they can technically be ‘training precepts’ when they are actually ‘procedures’ for settling legal issues, noting the canonical Parivāra Vinaya text states: “220 training precepts for bhikkhus come up for recitation on uposatha days and 304 training precepts for bhikkhunīs come up for recitation on uposatha days” [Parivāra gāthāsaṅgaṇikaṃ, asādhāraṇādi - 338], and that the Suttavibhaṅga contains no word commentary on them.

Bhikkhunī Ovāda (Exhortation)

At most, two or three bhikkhunīs can go together to request the exhortation. A bhikkhunī should not go alone to make the request (without a female companion).

“Bhikkhunisaṅgho, ayya [*bhante], bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamaṇaṅca yācati. Labhatu kira ayya [*bhante], bhikkhunisaṅgho ovādūpasaṅkamaṇaṁ.”

“Ven., the Bhikkhunī Saṅgha pays respects to the Bhikkhu Saṅgha and asks to approach for (requesting) the ovāda. Ven., may the Bhikkhu Saṅgha receive the Bhikkhunī Saṅgha’s request to approach for the ovāda.” [Cv.X.9.4]

If requesting for less than a Saṅgha of bhikkhunīs:

{bhikkhunisaṅgho} → {bhikkhuniyo}; {vandati} → {vandanti}; {yācati} → {yācanti}; {labhatu} → {labhantu}.

For a single bhikkhunī: {bhikkhunisaṅgho} → {ahaṁ}; {vandāmi}; {yācāmi}; {labhāmaṁ}.

If making the request to less than a Saṅgha of bhikkhus:

{bhikkhusaṅghassa} → {ayyānaṁ/or *āyasmantaṁ}; {labhatu} → {labhantu}. *For one bhikkhu alone:*

{ayyassa/or *āyasmato}; {labhatu} [Nidānavaṇṇanā]

* See page 143 for use of “Ayya” when referring to bhikkhus.

(or from Western Australia)

“Mayaṁ, bhante, uposathaṁ pucchāma ovādaṁ yācāma.

“Dutiyampi mayaṁ, bhante ... tatiyampi”

“Bhante, we ask for the uposatha (date) and request the ovāda. For a second time ... a third time....”

(or from Bhante Guṇaratana)

“Okāsa mayaṁ, bhante, bhikkhunī ovāda dhammaṁ yācāma. Anuggahaṁ katvā bhikkhunī ovāda dhammaṁ detha no, bhante ... dutiyampi ... tatiyampi”

“Bhante, grant us this occasion to request the bhikkhunī ovāda. Out of compassion, Bhante, share the bhikkhunī ovāda with us. For a second time ... a third time....”

If there is a “competent” bhikkhu, [see Bhikkhus’ Pāc. 21 for criteria] he should be formally appointed by the Bhikkhu Saṅgha to offer the ovāda and/or if one is already appointed, he should be pointed out to the bhikkhunīs.

A “time and place” (“ovāda saṅketa”) can then be organized for the exhortation to be offered. If there is no qualified bhikkhu, a bhikkhu may simply say: “Strive on with faith” (“Pāsādikena sampādetu”) [Cv.X.9.4]. All samānasamvāsa bhikkhunīs should attend the organized ovāda saṅketa, if not ill [Bhikkhunīs’ Pāc. 58, Bhikkhus’ Pāc. 21].

Pubbakaraṇaṃ and Pubbakiccaṃ (Uposatha Preliminary Duties)

One of the duties of the senior bhikkhunī in a monastery is to announce to the others, “Today is the uposatha day” (“Ajjuposatho”). The Canon recommends that she announce this in good time, but allows her to announce it whenever she remembers during the day. [Mv.II.19.1]

At an agreed on time, the Saṅgha should meet, with the most senior bhikkhunī coming first. [Mv.II.10.1]

Pubbakaraṇa (to be done beforehand)

The senior bhikkhunī supervises the other bhikkhunīs in sweeping the uposatha hall, preparing the seats for the bhikkhunīs, lighting lamps (if the meeting is held at night or in a dark place), and setting out drinking water (and washing water). The senior bhikkhunī may request junior bhikkhunīs to do these things. If, when asked and not ill, they do not comply, they incur dukkaṭas. [Mv.II.20.1-6]

Pubbakicca (preliminary duties)

The bhikkhunīs, once they have met, should convey the consent and purity of any ill bhikkhunīs who are within the sīmā, (shared-communion-boundary) and who have not joined the meeting. Then they should tell the season and count the number of bhikkhunīs. As well, before the Pātimokkha, they should have clarified the date of the uposatha and requested the ovāda from the Bhikkhu Saṅgha.

Pārisuddhi & Chanda (Purity & Consent)

If a sick bhikkhunī is unable to attend the uposatha, another bhikkhunī should visit her and receive her confession and her declaration of purity by proxy: [Mv.II.22.1]

“Pārisuddhiṃ dammi; pārisuddhiṃ me {hara};
pārisuddhiṃ me {ārocehi}.”

“I give my purity; convey my purity; declare my purity.”

If the sick bhikkhunī is the junior (for pārisuddhi and chanda):
{hara} → {haratha} {ārocehi} → {ārocetha}

The bhikkhunī who conveys the proxy declaration of purity to the Saṅgha may use the following formula:

“{Itthannāmā}, ayye, bhikkhunī gilānā, pārisuddhāti paṭijāni, pārisuddhāti taṃ saṅgho dhāretu.”

“Venerables, {insert name} Bhikkhunī who is ill, states her purity. May the Saṅgha remember her as pure.”

If a sick bhikkhunī is unable to attend a meeting involving an “official act of the Saṅgha” (“Saṅghakamma”), another bhikkhunī should visit her and receive her consent by proxy:

[Mv.II.23.1]

“Chandaṃ dammi; chandaṃ me {hara}; chandaṃ me {ārocehi}.”

“I give my consent; convey my consent; declare my consent.”

The bhikkhunī who conveys the proxy consent to the Saṅgha may use the following formula:

“{Itthannāmā}, ayye, bhikkhunī mayhaṃ chandaṃ adāsi. Tassā chando mayā āhaṭo. Sādhu, ayye, saṅgho dhāretu.”

“Venerables, {insert name} Bhikkhunī has given me her consent. I have conveyed her consent. It is well, Venerables, for the Saṅgha to remember it thus.”

Uposatha for Less than Four Bhikkhunīs

If there are four bhikkhunīs in the sīmā, the Pātimokkha is not to be recited by three after the purity of one has been conveyed [Mv.II.26.10]. If there are three bhikkhunīs in the sīmā, the uposatha by way of purity should not be carried out by two after the purity of one has been conveyed [Mv.II.26.10].

Pārisuddhi Uposatha for Three Bhikkhunīs

Do preliminaries, confess offences. A competent bhikkhunī recites the “ñatti” (motion):

“Suṇantu me ayyāyo. Ajjuposatho paṇṇaraso (cātuddaso). Yadi ayyānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhi uposathaṃ kareyyāma.”

“May the venerables listen to me. Today is the uposatha day of the fifteenth (fourteenth). If the vens. are ready, we shall perform the mutual uposatha of complete purity.”

Then, sitting with hands in añjali, recite in order of seniority:

“Parisuddhā ahaṃ, *ayye. Parisuddhāti maṃ dhāretha.”
“Venerables, I am pure. Remember me as pure.” (×3)

* **Note:** For pārisuddhi, āpatti, N.P. forfeitures, and pavāraṇā, when a senior bhikkhunī is addressing a junior, she may address the junior as “bhagini” (sister) instead of “ayye.”

Pārisuddhi Uposatha for Two Bhikkhunīs

Do preliminaries, confess offences. Then, sitting with hands in añjali, recite in order of seniority:

“Pārisuddhā ahaṃ, *ayye. Pārisuddhāti maṃ {dhārehi}.”
“Venerable, I am pure. Remember me as pure.” (×3)

For junior bhikkhunī: {dhārehi} → {dhāretha}

Adhiṭṭhāna Uposatha for One Bhikkhunī

Do preliminary duties in the place where the uposatha is normally held. Then resolve to oneself:

“Ajja me uposatho.”
“Today is my uposatha.”

Āpatti (Offences)

The Six Reasons for Āpatti

1. Lack of shame.
2. Ignorance of the rule.
3. In doubt but goes ahead.
4. Thinks she should when she shouldn't.
5. Thinks she shouldn't when she should.
6. Acts without thinking (i.e. absent-mindedly).

[Parivāra V.1.4]

Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

Offences confessed to another bhikkhunī:

Thullaccaya - grave offences.

Nissaggiya Pācittiya - offences of expiation with forfeiture; the article in question is forfeited to another bhikkhunī or to a Saṅgha.

Pācittiya - offences of expiation.

Pāṭidesanīya - offences to be acknowledged,
see pg 78-79 for confession formulae.

Dukkaṭa - offences of wrongdoing

Dubbhāsita - offences of wrong speech; see
Bhikkhus' Pācittiya 2 (Bhikkhunīs' Pācittiya 98)
in the Suttavibhaṅga.

Procedure for Confessing Light Offences:

Before the Pātimokkha, each bhikkhunī confesses to another bhikkhunī all offences that she remembers. The bhikkhunīs should arrange their robes over their shoulders. The junior should bow to the senior then, they may recite "Namo tassa bhagavato..." (×3) together before beginning the confession.

The confession formula may vary slightly from tradition to tradition [see A Bhikkhu Manual, pages 8-12]. The following is from Mv.II.27.1. in the Vinaya.

“Āhaṃ, ayye, {itthannāmaṃ} āpattiṃ
āpannā, taṃ paṭidesemi.”

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatiṃ, ayye, saṃvareyyāsi”

“Sādhu suṭṭhu, ayye, saṃvarissāmi.” (×3)

“Venerable, having fallen into the {insert name
and category} offence, I confess it.”

“Do you see (the offence), Venerable?”

“Yes, Venerable, I see.”

“In the future, Venerable, you should be restrained.”

“Very well, Venerable, I shall be restrained.” (×3)

*When a senior bhikkhunī is confessing, the junior bhikkhunī
responds in polite form:*

“Passasi, ayye” → “Passatha, ayye”

“Āyatiṃ, ayye, saṃvareyyāsi” →

“Āyatiṃ, ayye, saṃvareyyātha”

* Also see **note** on page 116 for an alternate way a senior
bhikkhunī may address a junior bhikkhunī.

{itthannāmaṃ} is replaced with the rule name and category,
for example:

{dantapone pācittiyaṃ} if confessing Pācittiya 122 (the
pācittiya concerning “tooth-sticks”)

{bhesajje nissaggiyaṃ pācittiyaṃ} if confessing N.P. 25 (the
nissaggiya pācittiya concerning “medicine”)

Note that the last letter of the rule name changes from “a” to “e”
(locative singular) for the confession formula. [See Cv.XII.2.8]

Examples of the formula for confessing more than one offence:

“Āhaṃ, ayye, bhūtagāme ca, sannidhikārake ca,
pācittiyāyo āpattiyo āpannā, tā paṭidesemi.”

“Venerable, having fallen into the (damaging) vegetation
and the storing up (food) pācittiya offences, I confess
them.” – for pācittiyas 107 and 121

“Āhaṃ, ayye, ovāde pācittiyaṃ ca, rūpiye nissaggiyaṃ pācittiyaṃ ca, āpattiyo āpannā, tā paṭidesemi.”

“Venerable, having fallen into the ovāda pācittiya and the money nissagiya pācittiya offences, I confess them.”

During Pātimokkha recitation, if a bhikkhunī remembers an offence she should say to the bhikkhunī next to her:

“Āhaṃ, ayye, {itthannāmaṃ} āpattiṃ āpannā. Itto vuṭṭahitvā taṃ āpattiṃ paṭikarissāmi.”

“Venerable, I have fallen into the {insert name} offence. Having risen from here (when the recitation is finished), I will make amends for (confess) that offence.

When this is said, the Pātimokkha can continue being recited without obstacle [Mv.II.27.4].

Shared and Doubtful Offences

An offence cannot be confessed to a bhikkhunī who has the same offence. If a whole Saṅgha has the same offence and a bhikkhunī without that offence is not available before the uposatha, the following announcement should be made so the Pātimokkha can be recited without obstacle. However, as soon as a bhikkhunī has an opportunity, she should confess to another bhikkhunī who does not have the same offence. [Mv II.27.7]

“Suṇātu me, ayye, saṅgho. Ayaṃ sabbo saṅgho sabhāgaṃ āpattiṃ āpanno. Yadā aññaṃ bhikkhuniṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissati.”

“Venerables, may the Saṅgha listen to me. This whole Saṅgha has fallen into a shared offence. When it sees another bhikkhunī, a pure one without offence, then it will make amends to her for that offence.”

Or adapted for less than a Saṅgha (2 options):

“Mayaṃ, ayye, sabhāgaṃ āpattiṃ āpannā. Yadā suddhā anāpattikā bhavissati, tadā taṃ āpattiṃ paṭikarissāma.”

“Venerables, we have a shared offence. When someone who is pure, without offence, comes to be, then we will make amends for that offence.”

“Mayaṃ, ayye, sambahulā sabhāgāyo āpattiyo āpannā. Yadā suddhā anāpattikā bhavissati, tadā tā āpattiyo paṭikarissāma.”

“Venerables, we have committed many shared offences. When a pure one without offence comes to be, then we will make amends for those offences.”

For doubt about an offence: [Mv.II.27.2]

“Ahaṃ, ayye, {itthannāmāya} āpattiyā vematikā. Yadā nibbematikā bhavissāmi tadā taṃ āpattiṃ paṭikarissāmi.”

“Venerable, I have doubt about the {insert name} offence. When I come to be without doubt, then I will make amends for that offence.”

During the Pātimokkha recitation, if a bhikkhunī comes to have doubt about an offence, this same formula is spoken to the bhikkhunī next to her. Once said, the Pātimokkha can continue being recited without obstacle [Mv.II.27.5].

For doubt about a shared offence: [Mv.II.27.8]

“Suṇātu me, ayye, saṅgho. Ayaṃ sabbo saṅgho sabhāgāya āpattiyā vematiko. Yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissati.”

“Venerables, may the Saṅgha listen to me. This whole Saṅgha has doubt about a shared offence. When it comes to be without doubt, it will make amends for that offence.”

Or adapted for less than a Saṅgha (2 options):

“Mayaṃ, ayye, sabhāgāya āpattiyā vematikā. Yadā nibbematikā bhavissāma, tadā taṃ āpattiṃ paṭikarissāma.”

“Venerables, we have doubt about a shared offence. When we come to be without doubt, then we will make amends for that offence.”

“Mayaṃ, ayye, sambahulāsu āpattisu vematikā. Yadā nibbematikā bhavissāma, tadā tā āpattiyo paṭikarissāma.”

“Venerables, we have doubts about many offences. When we come to be without doubt then we will make amends for those offences.”

Nissaggiya (Forfeiture)

When a nissaggiya pācittiya is to be confessed, the article in question is first to be forfeited to another bhikkhunī, to a gaṇa (group of 2-3 bhikkhunīs) or to a Saṅgha of bhikkhunīs. Only the formula for confessing to an individual bhikkhunī is given, except for N.P. 21, 22 and 24 which must be confessed to a Saṅgha of (at least) 4 bhikkhunīs.

*See **note** on pg 116 for a senior bhikkhunī addressing a junior.

N.P. 1 Pattasannicaya (-a bowl hoard)

“Ayaṃ me, ayye, patto rattātikkanto nissaggiyo. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this bowl is to be forfeited by me, a night having elapsed. I forfeit it to the venerable.”

For more than one bowl:

“Ime me, ayye, pattā rattātikkantā nissaggiyā. Imānāhaṃ ayyāya nissajjāmi.”

The forfeited bowl should then be returned (with the words):

“Imaṃ pattam ayyāya dammi.”

“I give this bowl back to the venerable.”

N.P. 2 Akālacīvarabhājana

(-distributing out-of-season robe-cloth)

“Idaṃ me, ayye, akālacīvaram kālacīvara’nti adhiṭṭhahitvā bhājāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this out of season robe-cloth, which I thought was robe-cloth (given) in season and had it allotted and distributed, is to be forfeited by me. I forfeit it to the venerable.”

The forfeited robe-cloth should be returned (with the words):

“Imaṃ cīvaram ayyāya dammi.”

“I give this robe-cloth back to the venerable.”

For returning more than one robe:

“imaṃ” → “imāni”; “cīvaram” → “cīvarāni”

N.P. 3 Cīvaraparivattana (*-exchanging a robe*)

“Idaṃ me, ayye, cīvaraṃ bhikkhuniyā saddhiṃ parivattetvā acchinnāṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, having exchanged this robe-cloth with a bhikkhunī, it was torn away by me; it is to be forfeited by me. I forfeit it to the venerable.”

To return the robe-cloth see N.P. 2

N.P. 4 Aññaṇiññāpana (*-asking for another*)

“Idaṃ me, ayye, aññaṃ viññāpetvā aññaṃ viññāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, having had this item asked for in exchange for another item (I asked for); this item is to be forfeited by me. I forfeit it to the venerable.”

To return the item:

“Imaṃ ayyāya dammi.”

“I give this back to the venerable.”

N.P. 5 Aññacetāpana (*-getting another in exchange*)

“Idaṃ me, ayye, aññaṃ cetāpetvā aññaṃ cetāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, having had this item bought in exchange for another item bought (and then sent back); this item is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 6 Paṭhamasaṅghikacetāpana
(*-1st about exchanging a Saṅgha belonging*)

“Idaṃ me, ayye, aññadatthikena parikkhārena aññuddisikena saṅghikena aññaṃ cetāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, with funds dedicated for a specific, needed requisite for the Saṅgha, I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 7 Dutiyasaṅghikacetāpana

(-2nd about exchanging a Saṅgha belonging)

“Idaṃ me, ayye, aññadatthikena parikkhārena aññuddisikena saṅghikena saññācikena aññaṃ cetāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, with funds I asked for, which were dedicated for a specific, needed requisite for the Saṅgha, I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 8 Paṭhamagaṇikacetāpana

(-1st about exchanging a group belonging)

“Idaṃ me, ayye, aññadatthikena parikkhārena aññuddisikena mahājanikena aññaṃ cetāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, with funds dedicated for a specific, needed requisite for a group (of 2-3 bhikkhunīs), I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 9 Dutiyagaṇikacetāpana

(-2nd about exchanging a Saṅgha belonging)

“Idaṃ me, ayye, aññadatthikena parikkhārena aññuddisikena mahājanikena saññācikena aññaṃ cetāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, with funds I asked for, which were dedicated for a specific, needed requisite for a group (of 2-3 bhikkhunīs), I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 10 Puggalikacetāpana

(-exchanging something belonging to an individual)

“Idaṃ me, ayye, aññadatthikena parikkhārena aññuddisikena puggalikena saññācikena aññaṃ cetāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, with funds I asked for, which were dedicated for a specific, needed requisite for myself, I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 11 Garupāvuraṇa (-heavy cloth)

“Idaṃ me, ayye, garupāvuraṇaṃ
atirekacatukkamaṃsaparamaṃ cetāpitaṃ nissaggiyaṃ.
Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this heavy cloth I requested, (worth) more than four bronzes, is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 12 Lahupāvuraṇa (-light cloth)

“Idaṃ me, ayye, lahupāvuraṇaṃ
atirekāḍḍhateyyakamaṃsaparamaṃ cetāpitaṃ nissaggiyaṃ.
Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this light cloth I requested, (worth) more than two and a half bronzes, is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 13 Kathina (-kathina) [1]

“Idaṃ me, ayye, cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ.
Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this extra robe-cloth which has passed beyond the ten-day (limit), is to be forfeited by me. I forfeit it to the venerable.”

For more than one robe/piece of cloth:

“Imāni me, ayye, cīvarāni dasāhātikkantāni nissaggiyāni.
Imānāhaṃ ayyāya nissajjāmi.”

To return the robe-cloth see N.P. 2

N.P. 14 Udosita (-the “storehouse”) [2]

“Idaṃ me, ayye, cīvaraṃ ratti-vippavutthaṃ aññatra bhikkhunī-sammutiyā nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this robe which has stayed separate (from me) for a night without the consent of the bhikkhunīs, is to be forfeited by me. I forfeit it to the venerable.”

For two or three robes:

“cīvaraṃ” → “dvicīvaraṃ” or “ticīvaraṃ”

To return the robe(s) see N.P. 2

N.P. 15 Akālacīvara (-out-of-season robe-cloth) [3]

“Idaṃ me, ayye, akāla-cīvaraṃ māsātikkantaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this out-of-season robe-cloth, which has passed beyond the month limit, is to be forfeited by me. I forfeit it to the venerable.”

For more than one piece of robe-cloth:

“Imāni me ayye akāla-cīvarāni māsātikkantāni nissaggiyāni. Imānāhaṃ ayyāya nissajjāmi.”

To return the robe-cloth see N.P. 2

N.P. 16 Aññātakaviññatti

(-asking a non-relative) [6]

“Idaṃ me, ayye, cīvaraṃ aññātakam gahapatikam aññatra samayā viññāpitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this robe-cloth which has been asked for from an unrelated householder at other than the proper occasion, is to be forfeited by me. I forfeit it to the venerable.”

For more than one piece of robe-cloth:

“Imāni me, ayye, cīvarāni aññātakam gahapatikam aññatra samayā viññāpitāni nissaggiyāni. Imānāhaṃ ayyāya nissajjāmi.”

To return the robe-cloth see N.P. 2

N.P. 17 Tatuttari (-*accepting more than that*) [7]

“Idaṃ me, ayye, cīvaraṃ aññātakam gahapatikam upasaṅkamtivā tatuttari viññāpitam nissaggiyam. Imāham ayyāya nissajjāmi.”

“Venerable, this robe-cloth which has been asked for beyond the limitation from an unrelated householder, is to be forfeited by me. I forfeit it to the venerable.”

For more than one piece of robe-cloth:

“Imāni me, ayye, cīvarāni aññātakam gahapatikam tat’uttarim viññāpitāni nissaggiyāni. Imānāham ayyāya nissajjāmi.”

To return the robe-cloth see N.P. 2

N.P. 18 Paṭhamaupakkhaṭa

(-1st on setting up a robe fund) [8]

“Idaṃ me, ayye, cīvaraṃ pubbe appavārito aññātakam gahapatikam upasaṅkamtivā cīvare vikappam āpannam nissaggiyam. Imāham ayyāya nissajjāmi.”

“Venerable, this robe-cloth, which I made stipulations about, after having approached an unrelated householder without prior invitation, is to be forfeited by me. I forfeit it to the venerable.”

To return the robe-cloth see N.P. 2

N.P. 19 Dutyaupakkhaṭa

(-2nd on setting up a robe fund) [9]

For robe-cloth received after making stipulations to two or more householders. Use formula of {NP 18} above but change: “aññātakam gahapatikam” → “aññātake gahapatike”

N.P. 20 Rāja (-*the king*) [10]

“Idaṃ me, ayye, cīvaraṃ atireka-tikkhattum codanāya atireka-chakkhattum ṭhānena abhinipphāditam nissaggiyam. Imāham ayyāya nissajjāmi.”

“Venerable, this robe-cloth which has been produced after more than three reminders, after more than six standings, is to be forfeited by me. I forfeit it to the ven.”

To return the robe-cloth see N.P. 2

N.P. 21 Rūpiya (-money) [18]

“Ahaṃ, ayye, rūpiyaṃ paṭiggahesiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.”

“Venerables, I have accepted money. This (money) is to be forfeited by me. I forfeit it to the Saṅgha.”

** To be forfeited to a Saṅgha only.*

N.P. 22 Rūpiyaśaṃvohāra (-monetary exchange) [19]

“Ahaṃ, ayye, nānappakāraḥ rūpiyaśaṃvohāraṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.”

“Venerables, I have engaged in various kinds of monetary exchange. This (valuable) is to be forfeited by me. I forfeit it to the Saṅgha.”

** To be forfeited to a Saṅgha only.*

Management of Forfeited Funds N.P. 21-22

A bhikkhunī who commits a NP 21 or NP 22 offense must forfeit the money in the midst of a formal meeting of the Saṅgha before confessing the offense. Once she has forfeited the money and confessed her offense, the Saṅgha may not return it to her, as a bhikkhunī is not allowed to possess money. If a lay person comes along after the money has been forfeited, the bhikkhunīs may point out the money to her. The bhikkhunīs are not to tell her what to buy with the money, but are allowed to mention what medicinal tonics are allowed (ghee, honey...). If the lay person takes the money and purchases item(s), all the bhikkhunīs except the one who originally accepted the money may make use of them. If the lay person does not volunteer to buy anything with the money, the bhikkhunīs should tell her to get rid of it. If she does not get rid of it, they are to request and authorize one of the bhikkhunīs present to be the “money-disposer”. The money-disposer must be free of the four biases—desire, aversion, delusion, or fear—and must know when money is properly disposed of and when it is not.

To authorize a money-disposer, one of the bhikkhunīs recites:

“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho {itthannāmaṃ} bhikkhuniṃ rūpiya-chaḍḍakaṃ sammanneyya. Esā ñatti.

“Suṇātu me, ayye, saṅgho. Saṅgho {itthannāmaṃ} bhikkhuniṃ rūpiya-chaḍḍakaṃ sammannati. Yassā ayyāya khamati, {itthannāmassa} bhikkhuniyā rūpiya-chaḍḍakassa sammati, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

“Sammato saṅghena {itthannāmā} bhikkhuni rūpiya-chaḍḍako. Khamati saṅghassa, tasmā tuṇhī. Evam-etaṃ dhārayāmi.

“Venerables, let the Saṅgha listen to me. If the Saṅgha is ready, may the Saṅgha agree upon {insert name} Bhikkhuni as the money-disposer. This is the motion.

“Venerables, let the Saṅgha listen to me. The Saṅgha agrees upon {insert name} Bhikkhuni as the money-disposer. Whatever venerables accept the agreement of {insert name} Bhikkhuni as the money-disposer, they remain silent. Whoever does not accept, may they speak.

“{Insert name} Bhikkhuni has been authorized by the Saṅgha as the money-disposer. The Saṅgha accepts, therefore it is silent. Thus shall I remember it.”

The money disposer's duty is to throw the money away without taking note of where it falls. If she does take note, she incurs a dukkaṭa. The Commentary recommends that, “Closing her eyes, she should throw it into a river, over a cliff, or into a jungle thicket without paying attention to where it falls, disinterested as if it were a bodily secretion (gūthaka).” There is no offense for a bhikkhuni who, finding money lying around the monastery or in a house she is visiting, puts it away in safe keeping for the owner. [see Bhikkhus' N.P. 18]

Note of discussion: Should checks (cheques) be considered money? The following notes, adapted from Ṭhānissaro Bhikkhu's “Buddhist Monastic Code”, Volume I, Bhikkhus' N.P. 18, are offered for consideration.

In legal terms, a check is a notice to a bank to provide funds for the payee. As banks are legally considered corporate individuals, a check made out to a bhikkhunī (or monastery) can thus be considered equivalent to a notice from a donor to a steward to provide funds on the bhikkhunī's (or monastery's) behalf. As the funds in question do not change ownership until the check is cashed, this strengthens the similarity to funds placed with a steward: The funds still belong to the donor until they are used. Therefore, receiving a check, unless made out to cash, can reasonably be understood not as an act of receiving money but as an acknowledgement of the notice. In passing the notice to someone else, one is simply informing them of the donor's arrangement. If, however, a bhikkhunī cashes a check, tells someone else to do so, or uses a check as means of a barter, she commit a N.P. offense. The most she is allowed to do when receiving a check is to hand it over to her steward and let the steward make whatever arrangements s/he sees fit.

N.P. 23 *Kayavikkaya (-bartering)* [20]

“Ahaṃ, ayye, nānappakāraṃ kayavikkayaṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, I have engaged in various kinds of bartering and trading. This (gain) of mine is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see NP 4

N.P. 24 *Ūnapañcabandhana*

(-less than five mends) [22]

“Ayaṃ me, ayye, patto ūnapañcabandhanena pattena cetāpito nissaggiyo. Imāhaṃ saṅghassa nissajjāmi.”

“Venerables, this bowl, asked for when my (previous) bowl had less than five mends, is to be forfeited by me. I forfeit it to the Saṅgha.”

** To be forfeited to a Saṅgha only. The Saṅgha should then present the bhikkhunī with their final bowl saying:*

“Ayaṃ te, bhikkhuni, patto yāvabhedanāya dhāretabbo.”

“Bhikkhuni, this is your bowl. It is to be kept until broken.” [see *Bhikkhus’ N.P. 22 for details*]

N.P. 25 Bhesajja (-medicine) [23]

“Idaṃ me, ayye, bhesajjaṃ sattāhātikkantaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this medicine which has passed beyond the seven-day (limit), is to be forfeited by me. I forfeit it to the venerable.”

Medicine can be returned, but not for consumption:

“Imaṃ bhesajjaṃ ayyāya dammi.”

“I give this medicine back to you.”

N.P. 26 Cīvaraacchindana (-snatching robes) [25]

“Idaṃ me, ayye, cīvaraṃ bhikkhuniyā sāmaṃ datvā acchinnāṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this robe-cloth, which was snatched back after I, myself, gave it to a bhikkhunī, is to be forfeited by me. I forfeit it to the venerable.”

To return the robe-cloth see N.P. 2

N.P. 29 Accekacīvara (-special robes) [28]

“Idaṃ me, ayye, acceka-cīvaraṃ cīvara-kālasamayaṃ atikkāmitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this robe-cloth offered in urgency, has passed beyond the robe-season; it is to be forfeited by me. I forfeit it to the venerable.”

To return the robe-cloth see N.P. 2

N.P. 30 Pariṇata (-allocation) [30]

“Idaṃ me, ayye, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmitaṃ nissaggiyaṃ. Imāhaṃ ayyāya nissajjāmi.”

“Venerable, this gain of mine, which I diverted for myself, knowing it was intended for the Saṅgha, is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

Cīvara, Dussa Parikkhāra (Robes & other Cloth Requisites)

Bindu - Marking

Before use, a new robe must be marked with (three) dot(s), blue (green), black or brown in color. While marking the new robe, the bhikkhunī may say, either out loud or mentally:

“Imaṃ bindukappaṃ karomi.” *(this can be said 3 times)*

“I make this properly marked.”

Adhiṭṭhāna - Determining

“Imaṃ {saṅghāṭim} adhiṭṭhāmi.”

“I determine this {outer robe}.”

- i. {saṅghāṭim} can then be replaced with:
- ii. {uttarāsaṅgam} - upper robe
- iii. {antaravāsakam} - lower robe
- iv. {saṅkaccikam} - vest
- v. {udakasāṭikam} - bathing cloth
- vi. {nisīdanam} - sitting-cloth
- vii. {kāyabandhanam} - waist-band/belt
- viii. {āvasathacīvaram} - menstrual cloth
- ix. {kaṇḍuppaṭicchādim} - skin-eruption cloth
- x. {paccattharaṇam} - sleeping cloth/sheet
- xi. {mukhapuñchana-colam} - handkerchief
- xii. {parikkhāra-colam} - requisite-cloth

Bhikkhunī's may determine these twelve cloth requisites for their personal use [see Mv.VIII.20.2]. The first five items, the five robes, must be properly marked before being determined. Only one of the first six items may be determined at any one time. Other cloth requisites, which are at least 8 cm by 16 cm in size (4 x 8 sugata finger breadths), may be determined as requisite-cloth (parikkhāra-colam). A menstrual cloth may be determined during one's period or as needed [see Pācittiya 47]. More than one item may be determined in the last 3 categories:

“Imāni {paccattharaṇāni} adhiṭṭhāmi.”

“I determine these {sheets}.”

Substitute {mukhapuñchana-colāni} - handkerchiefs,
or {parikkhāra-colāni} - requisite-cloths, as appropriate.

Paccuddharāṇa - Relinquishing

When an outer robe, upper robe, lower robe, vest, bathing cloth, sitting-cloth, or alms bowl {pattam} is to be replaced, the article already determined must first be relinquished from use:

“Imaṃ {saṅghāṭim} paccuddharāmi.”

“I relinquish this {outer robe}.”

Substitute the appropriate item for {saṅghāṭim}.

Apart from relinquishing from use, a determined article ceases to be determined if it is stolen, burnt, lost, given to another, taken on trust by a friend, or destroyed (has a large visible hole in it). [See Bhikkhus' N.P. 1 and N.P. 21.]

Vikappana - Sharing Ownership

Extra cloth should not be determined, and except during the kathina season, should not be accrued by a bhikkhunī. It can however be placed under shared ownership.

There are varied practices for sharing ownership. Below are examples of two formulae for establishing shared ownership when in the presence of the second owner:

“Imaṃ cīvaram tuyhaṃ vikappemi.”

“I share this robe with you.”

“Imāni cīvarāni tuyhaṃ vikappemi.”

“I share these robes with you.”

“Imaṃ pattam tuyhaṃ vikappemi.”

“I share this bowl with you.”

“Ime patte tuyhaṃ vikappemi.”

“I share these bowls with you.”

When it is shared with more than one bhikkhunī:

“tuyhaṃ” → “tumahākaṃ”

In the presence of a receiving bhikkhunī who is named, e.g. {Khemā}, the one bhikkhunī says to the other:

“Imaṃ cīvaraṃ {khemāya} bhikkhuniyā vikappemi.”
“I share this robe with {Khemā} Bhikkhunī.”

If it is shared with a novice:

“khemāya bhikkhuniyā” → “khemāya sāmaṇeriyā”

To share a bowl: “cīvaraṃ” → “pattaṃ”

Vikappana-paccuddharaṇa **Relinquishing Shared Ownership**

Before actually using the shared article, the other bhikkhunī must relinquish her share. [See Mv.VIII.19.1 re: taking something on trust or “friendly shared ownership”]

If the bhikkhunī who is relinquishing is senior, she may say:

“Imaṃ cīvaraṃ mayhaṃ santakaṃ {paribhuñja} vā {visajjehi} vā yathāpaccayaṃ vā {karohi}.”

“This robe of mine: you may use it, give it away, or do as you wish with it.”

When the bhikkhunī who is relinquishing is junior:

{paribhuñja} → {paribhuñjatha}

{visajjehi} → {visajjetha}

{karohi} → {karotha}

When more than one robe is being relinquished:

“imaṃ cīvaraṃ” → “imāni cīvarāni”

“santakaṃ” → “santakāni”

Vassa (Rains)

Vassa Adhiṭṭhāna (Entering the Rains)

The boundaries are specified, then all resident bhikkhunīs may say together:

“Imasmim {āvāse or vihāre or ārāme or upassaye} imaṃ te-māsaṃ vassaṃ upema.” (×3)

“We enter the Rains in this {residence or temple or monastery or refuge} for three months.”

If each bhikkhunī says it individually: upema → upemi

Sattāha-karaṇīya (Seven-day leave):

For details of allowable reasons to leave one's rains' residence for up to seven days see Mv.III.5-8. Bhikkhunīs may take leave using their own language or in Pāli. Two common formulae:

“Mayaṃ, ayye, sattāha karaṇīyaṃ kiccaṃ no atthi tasmā amhehi gantabbāyo, imasmiṃ sattāhabbhantare nivattissāma.”

“Ven., we have a duty to be completed within seven days, therefore we should go; we'll return within seven days.”

or

“Sace no antarāyo natthi, sattāhabbhantare mayaṃ puna nivattissāma.”

“If there are no obstacles for us, we shall return within seven days.”

** The default for bhikkhunīs is plural, for singular replace:*

mayaṃ → ahaṃ; no → me; amhehi → mayā;
(gantabb)-āyo → -aṃ; (nivattissā)-ma → -mi

Khamāpana (Asking for Forgiveness)

Thai formula (standard)

Bhikkhunīs: “Namo tassa bhagavato.... (×3)

“{Ayyāya} pamādena, dvārattayena kataṃ, sabbaṃ aparādhaṃ *khamatu no {ayye}.”

Senior bhikkhunī:

“Ahaṃ khamāmi, tumhehi pi me khamitabbaṃ.”

Bhikkhunīs: “Khamāma {ayye}.”

Then the bhikkhunīs may bow while the senior bhikkhunī gives her blessing. At the end of the blessing the bhikkhunīs, while still bowing, respond: “Sādhu {ayye}.”

“Forgive us, {Venerable}, for all wrong-doing carelessly done {with regard to the venerable} by way of the three doors (*thought, word or deed*).”

“I forgive you. You should also forgive me.”

“We forgive you, {Venerable} ... It is good, {Venerable}.”

** Either khamatha or khamatu can be used for polite requests.*

When one bhikkhunī asks for forgiveness:

“Namo tassa bhagavato.... (×3)

“{Ayyāya} pamādena, dvārattayena kataṃ,
sabbam aparādham *khamatu me, {ayye}.”

“Aham khamāmi, tayā pi me khamitabbam.”

“Khamāmi {ayye} ... Sādhu {ayye}.”

*When requesting forgiveness from a more senior bhikkhunī,
replace {Ayyāya} (locative singular) with {Theriyā};
from your teacher {Ācariniyā}; your preceptor {Pavattiniyā}*

Sri Lankan formula (standard)

“Okāsa vandāma {ayye}, sabbam aparādham
*khamatha no, {ayye}.”

“Khamāmi.”

“Amhehi kataṃ puññam {sāminiyā} anumoditabbam.”

“Anumodāmi.”

“{Sāminiyā} kataṃ puññam amhākam dātābbam.”

“Dadāmi.”

“Sādhu, sādhu, anumodāma!”

“{Ven.}, may we be given this opportunity to pay respects.
Forgive us, {Ven.}, for all wrong-doings we have done.”

“I forgive you.”

“May the {venerable} rejoice in the merit made by us.”

“I rejoice (in your merit).”

“May the merit made by the {Ven.} be shared with us.”

“I share (it).”

“Good, good, we rejoice!”

When one bhikkhunī asks for forgiveness:

“Okāsa vandāmi {ayye}, sabbam aparādham
*khamatha me, {ayye}.”

“Khamāmi.”

“Mayā kataṃ puññam {sāminiyā} anumoditabbam.”

“Anumodāmi.”

“{Sāminiyā} kataṃ puññam mayham dātābbam.”

“Dadāmi.”

“Sādhu, sādhu, anumodāmi!”

Alternate Sri Lankan formula (offered by Bhante Guṇaratana)

“Okāsa vandāma {ayye}, dvārattayena amhehi
katarāṃ accayaṃ khamatha no {ayye}.”

“Khamāmi.”

“Amhehi katarāṃ puññaṃ {sāminiyā} anumoditabbaṃ.”

“Anumodāmi.”

“{Sāminiyā} katarāṃ puññaṃ amhākaṃ dātabbaṃ.”

“Dadāmi.”

“Sādhu, sādhu, anumodāma!”

“{Ven.}, may we be given this opportunity to pay respects.
Forgive us, {Ven.}, for all faults done by way of the three
doors.” (... *the rest as per the standard Sri Lankan formula*)

When one bhikkhunī asks for forgiveness:

“Okāsa vandāmi {ayye}, dvārattayena mayā katarāṃ
accayaṃ khamatha me {ayye}.”

(... *the rest as per the standard Sri Lankan formula*)

For all formulae when asking forgiveness from a bhikkhu:

{Ayyāya} → {Āyasmante} or {There} or {Ācariye};

{ayye} → {bhante}; {sāminiyā} → {sāminā}

Nissaya (Dependence)

Thai formula

“Ācarinī me, ayye, hohi.

Ayyāya nissāya vacchāmi.” (×3)

“Sādhu; (and/or) lahu; (and/or) opāyikaṃ; (and/or)
paṭirūpaṃ; (and/or) pāsādikena sampādehi”

“Sādhu, ayye. Ajjatagge dāni {therī} mayhaṃ bhāro.

Ahampi {theriyā} bhāro.” (×3)

“Venerable, may you be my teacher.

I shall stay dependent on the venerable one.”

“Very well; it is convenient; it is suitable;
it is proper; strive on with faith”

“It is good, Venerable. From this day onwards the Therī will be my burden and I shall be the burden of the Therī.”

If the ācarinī has less than 10 vassa:

{therī} → {ayyā} {theriyā} → {ayyāya}

Sri Lankan formula

“Okāsa kāruññaṃ katvā, nissayaṃ detha me, ayye.

“Ahaṃ, ayye, nissayaṃ yācāmi.

“Dutiyampi ahaṃ, ayye, nissayaṃ yācāmi.

“Tatīyampi ahaṃ, ayye, nissayaṃ yācāmi.

“Ācarinī me, ayye, hohi.” (×3)

“Opāyikaṃ.”

“Okāsa sampaṭicchāmi.”

“Paṭirūpaṃ.”

“Okāsa sampaṭicchāmi.”

“Pāsādikena sampādehi.”

“Sampaṭicchāmi.

“Ajjatagge dāni {therī} mayhaṃ bhāro,
ahampi {theriyā} bhāro.” (×3)

“On this occasion, Venerable, please grant me dependence. Venerable, I request dependence. For a second time ... a third time ...”

“Venerable, may you be my teacher.” (×3)

“It is suitable.”

“Given the opportunity, I agree to undertake (this training).”

“It is proper.”

“With this opportunity, I agree to undertake (this training).”

“Strive on with faith.”

“I agree to undertake (this training).”

“From this day onwards the therī will be my burden and I shall be the burden of the therī.” (×3)

Pavāraṇā (Invitation)

At the end of the vassa, all the bhikkhunīs who completed the vassa (rains retreat) together, are to offer pavāraṇā, instead of the regular uposatha observance. [Mv.IV.1.13, Cv.X.19.1]

All samānasamvāsa bhikkhunīs in a sīmā should participate in the invitation. A sick bhikkhunī unable to attend, must convey her pavāraṇā by proxy through another bhikkhunī. [Mv.IV.3.3]

One should kneel while inviting, not sit. [Mv.IV.2.1]

The following day, invitation should be offered to the Bhikkhu Saṅgha. [Cv.X.19.1, see formula on page 140 herein]

*See note on pg 116 for a senior bhikkhunī addressing junior(s).

For five or more bhikkhunīs

According to the commentary, the preliminary duties chanted at the start of the Saṅgha's Pavāraṇā are almost identical to those at the beginning of the Pātimokkha (page 5 herein) with the exception of these changes: [Pavāraṇakkhandhakakathāvaṇṇanā 2635]

In the Pubbakaraṇaṃ and Pubbakiccaṃ:

Uposathassa → Pavāraṇāya

In the Pattakalla-aṅgā: Uposatho → Pavāraṇā

After the preliminary duties, one bhikkhunī chants the motion:

“Suṇātu me, ayye, saṅgho. Ajja pavāraṇā (*paṇṇarasī/cātuddasī or sāmaggī). Yadi saṅghassa pattakallaṃ, saṅgho pavāreyya.” * Depending on day of recitation.

“Venerables, may the Saṅgha listen to me. Today is the pavāraṇā day (*of the 15th/14th or harmony). If the Saṅgha is ready, the Saṅgha should invite.”

After the motion (ñatti), each bhikkhunī, in order of seniority by “rains” or “vassa,” invites:

“Saṅgham, ayye, pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ ayyāyo anukampaṃ upādāya. Passantī paṭikkarissāmi.

“Dutiyampi, ayye, saṅghaṃ pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ ayyāyo anukampaṃ upādāya. Passantī paṭikkarissāmi.

“Tatiyampi, ayye, saṅghaṃ pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ ayyāyo anukampaṃ upādāya. Passantī paṭikkariṣṣāmi.”

“Venerables, I invite (admonition from) the Saṅgha with regard to what has been seen, heard, or suspected. May the venerables instruct me out of compassion. Seeing it, I will make amends. For a second time ... a third time....”

For three or four bhikkhunīs

Preliminary duties, then the motion (ñatti):

“Suṇantu me ayyāyo. Ajja pavāraṇā. Yaḍi ayyānaṃ pattakallaṃ, mayaṃ aññaṃaññaṃ pavāreyyāma.”

“May the venerables listen to me. Today is the pavāraṇā day. If the venerables are ready, they should invite (admonition from) one another.”

Then each bhikkhunī by seniority, in descending order of rains:

“Ahaṃ, ayye, ayyāyo pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ ayyāyo anukampaṃ upādāya. Passantī paṭikkariṣṣāmi.

“Dutiyaṃpi ahaṃ, ayye, ayyāyo pavāremi....

“Tatiyaṃpi ahaṃ, ayye, ayyāyo pavāremi....”

“I invite (admonition from) the venerables, with regard to what has been seen, heard, or suspected. May the venerables instruct me out of compassion. Seeing it, I will make amends. For a second time ... a third time....”

For two bhikkhunīs

Preliminary duties, then each bhikkhunī by seniority of rains:

“Ahaṃ, ayye, ayyāyaṃ pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ ayyāyo anukampaṃ upādāya. Passantī paṭikkariṣṣāmi.

“Dutiyaṃpi ahaṃ, ayye ... tatiyaṃpi ahaṃ, ayye”

For one bhikkhunī

Preliminary duties, then:

“Ajja me pavāraṇā.”

“Today is my pavāraṇā.”

Pavāraṇā by a sick bhikkhunī

“Pavāraṇaṃ dammi; pavāraṇaṃ me {hara}; mam’atthāya {pavārehi}.”

“I offer my invitation; may {you convey} invitation for me; may {you invite} on my behalf.”

If the sick bhikkhunī is junior:

{hara} → {haratha}; {pavārehi} → {pavāretha}

The proxy pavāraṇā of the sick bhikkhunī, e.g. {Khemā}, is conveyed in her place, in order of rains:

“{Khemā}, ayye, bhikkhunī gilāno saṅghaṃ pavāreti, diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu taṃ ayyāyo anukampaṃ upādāya. Passanti paṭikkarissati.

“Dutiyampi, ayye, {khemā} bhikkhunī ...tatiyampi”

“Venerables, {Khemā} Bhikkhunī, who is sick, invites (admonition from) the Saṅgha with regard to what has been seen, heard, or suspected. May the venerables instruct her out of compassion. Seeing it, she will make amends. For a second time ... a third time....”

Pavāraṇā to the Bhikkhu Saṅgha

A Bhikkhunī Saṅgha of five or more bhikkhunīs should agree upon an experienced, competent bhikkhunī to invite the Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha. First, that bhikkhunī should be asked. Then an experienced, competent bhikkhunī should inform the Bhikkhunī Saṅgha thus:

[Cv.X.19.2]

“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho {itthannāmaṃ} bhikkhunim sammanneyya bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ. Esā ñatti.

“Suṇātu me, ayye, saṅgho. Saṅgho {itthannāmaṃ} bhikkhunim sammannati bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ. Yassā ayyāya khamati {itthannāmāya} bhikkhuniyā sammuti bhikkhuni-saṅghassa atthāya bhikkhusaṅghaṃ pavāretuṃ, sā tuṅhassa; yassā nakkhamati, sā bhāseyya.

“Sammatā saṅghena {itthannāmā} bhikkhunī
bhikkhunisaṅghassa atthāya bhikkhusaṅghaṃ
pavāretuṃ. Khamati saṅghassa, tasmā tuṅhī, evametam
dhārayāmi.”

“Venerables, let the Saṅgha listen to me. If the Saṅgha is
ready, may the Saṅgha agree upon {insert name}
Bhikkhunī to invite the Bhikkhu Saṅgha on behalf of the
Bhikkhunī Saṅgha. This is the motion.

“Venerables, let the Saṅgha listen to me. The Saṅgha
agrees upon {insert name} Bhikkhunī to invite the
Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha.
Whatever venerables accept the agreement of {insert
name} Bhikkhunī to invite the Bhikkhu Saṅgha on behalf
of the Bhikkhunī Saṅgha, they remain silent. Whoever
does not accept, may they speak.

“{Insert name} Bhikkhunī has been agreed upon by the
Saṅgha to invite the Bhikkhu Saṅgha on behalf of the
Bhikkhunī Saṅgha. The Saṅgha accepts, therefore it is
silent. Thus shall I remember it.”

*That bhikkhunī, taking the Bhikkhunī Saṅgha (with her),
having approached a Bhikkhu Saṅgha—of four or more—
having arranged her upper robe over one shoulder, having paid
respects, kneeling, with hands in añjali, should say: [Cv.X.19.3]*

“Bhikkhunīsaṅgho, ayya [*bhante], bhikkhusaṅghaṃ
pavāreti, diṭṭhena vā sutena vā parisāṅkāya vā. Vadatu,
ayya [*bhante], bhikkhusaṅgho bhikkhunisaṅghaṃ
anukampaṃ upādāya. Passanto paṭikarissati.

“Dutiyampi, ayya [*bhante], bhikkhunīsaṅgho ...

“Tatīyampi, ayya [*bhante] bhikkhunīsaṅgho”

“Venerables, the Bhikkhunī Saṅgha invites (admonition
from) the Bhikkhu Saṅgha with regard to what has been
seen, heard, or suspected. Venerables, let the Bhikkhu
Saṅgha instruct the Bhikkhunī Saṅgha out of
compassion. Seeing it, the Bhikkhunī Saṅgha will make
amends. For a second time ... a third time....”

Pavāraṇā offered by 2-4 bhikkhunīs:

“Bhikkhuniyo, ayya [*bhante], bhikkhusaṅghaṃ pavārenti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu, ayya [*bhante], bhikkhusaṅgho bhikkhuniyo anukampaṃ upādāya. Passantiyo paṭikarissanti.

“Dutiyampi, ayya [*bhante], bhikkhuniyo... tatiyampi...”

“Venerables, the bhikkhunīs invite the Bhikkhu Saṅgha with regard to what has been seen, heard, or suspected. Venerables, may the Bhikkhu Saṅgha instruct the bhikkhunīs out of compassion. Seeing it, the bhikkhunīs will make amends. For a 2nd time ... a 3rd time...”

Pavāraṇā offered by one bhikkhuni:

“Ahaṃ, ayya [*bhante], bhikkhusaṅghaṃ pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu maṃ, ayya [*bhante], bhikkhusaṅgho anukampaṃ upādāya. Passanti paṭikarissāmi ... dutiyampi ... tatiyampi”

Pavāraṇā offered to 2-3 bhikkhus:

“Bhikkhunīsaṅgho, ayyā [*bhante], ayye [*āyasmante] pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu ayyā [*āyasmanto] bhikkhunīsaṅghaṃ anukampaṃ upādāya. Passanto paṭikarissati...dutiyampi...tatiyampi...”

Pavāraṇā offered to one bhikkhu:

“Bhikkhunīsaṅgho, ayya [*bhante], ayyaṃ [*āyasmantaṃ] pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu ayyo [*āyasmā] bhikkhunīsaṅghaṃ anukampaṃ upādāya. Passanto paṭikarissati ... dutiyampi ... tatiyampi”

Pavāraṇā offered by 2-4 bhikkhunīs to 2-3 bhikkhus:

“Bhikkhuniyo, ayyā [*bhante], ayye [*āyasmante] pavārenti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu ayyā [*āyasmanto] bhikkhuniyo anukampaṃ upādāya. Passantiyo paṭikarissanti ... dutiyampi ... tatiyampi”

Pavāraṇā offered by 2-4 bhikkhunīs to one bhikkhu:

“Bhikkhuniyo, ayya [*bhante], ayyaṃ [*āyasmantaṃ] pavārenti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu ayyo [*āyasmā] bhikkhuniyo anukampaṃ upādāya. Passantiyo paṭikarissanti ... dutiyampi ... tatiyampi”

Pavāraṇā offered by one bhikkhunī to 2-3 bhikkhus:

“Ahaṃ, ayyā [*bhante], ayye [*āyasmante] pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ ayyā [*āyasmanto] anukampaṃ upādāya. Passantī paṭikarissāmi ... dutiyampi ... tatiyampi”

Pavāraṇā offered by one bhikkhunī to one bhikkhu:

“Ahaṃ, ayya [*bhante], ayyaṃ [*āyasmantaṃ] pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu maṃ ayyo [*āyasmā] anukampaṃ upādāya. Passantī paṭikarissāmi ... dutiyampi ... tatiyampi” [Samantapāsādikā]

* Historically “Ayya” (masculine nominative) translated here as “Venerable” and literally meaning “Noble One” or “Long Lived One,” is often found in its various declensions in the Canon when bhikkhunīs are addressing bhikkhu(s). In the present day, however, some bhikkhus may prefer bhikkhunīs to replace “Ayya” with the more contemporary “Bhante” for vocative and “Āyasmant” for other declensions.

Vinaya Notes

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