

The Rules For Buddhist Monks and Nuns (Bhikkhu and Bhikkhunī Pātimokkhas)

by U. Dhamminda
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Glossary

This glossary gives the meanings of all the words which have been left untranslated in this translation of the Bhikkhu and Bhikkhunī Pātimokkha, but it does not include the meanings of the titles of each rule. It is arranged in English alphabetical order.

acceka: used in ‘acceka’ cloth. An ‘acceka’ cloth is a piece of cloth that is offered urgently. It could be offered by a soldier going to battle, a person going on a journey, a person who is ill, a pregnant woman, or a person who, after having heard a talk, has only recently developed faith in Buddhism. It derives its name from the fact that the donor cannot wait till the regular time for offering cloth which starts from the end of the rains retreat.

adhikaraṇa samathā: means to settle a dispute. Disputes can arise in the Saṅgha about what is or is not Dhamma or Vinaya, about the class of an offence, or about the procedure for performing a legal act of the Saṅgha. There are seven methods for settling these disputes when they arise.

akāla: used in ‘akāla’ cloth. Cloth that is obtained at a time other than the regular time for offering cloth (see kāla) is called an akāla cloth; which means ‘an out of time cloth’. An ‘acceka’ cloth is not also an ‘akāla’ cloth.

aniyata: means uncertain. In the pātimokkha it is the name of a class of rules in which a bhikkhu is accused by a lay person of committing an offence. The aniyata rules give the procedure that should be followed in such a case when it is not certain which type of offence a bhikkhu has committed.

bhikkhu, bhikkhunī: the masculine and feminine form of a word that means one who begs. A bhikkhu is a buddhist monk and a bhikkhunī is a buddhist nun.

brahmacariyā: the term used to refer to the religious way of life as a bhikkhu or bhikkhunī. It literally means ‘the highest or best way of life.’ It is also used sometimes to mean celibacy.

Buddha: means the Enlightened One referring to the founder of Buddhism, Siddhattha Gotama, who lived from 623 to 543 B.C.

Dhamma: means the teaching of the Buddha.

jhāna: a state of one-pointed concentration on a particular conceptual object of meditation. There are eight levels of jhānas, four of the form world and four of the formless world.

kaḥāpaṇa: an ancient coin in use at the time of the Buddha. It was made from .144 ounces of gold, .144 ounces of silver, and .288 ounces of copper, thus weighing a total of .576 ounces.

kāla: used in ‘kāla’ cloth. This is cloth obtained during the regular time for offering cloth which is one month to five months after the end of the rains retreat depending on whether the bhikkhu or bhikkhunī is entitled to kathina privileges or not. (see also kathina)

kammavācā: a form of announcement that is spoken by a competent bhikkhu or bhikkhunī by which a legally valid act of the Saṅgha is performed. It usually consists of a motion spoken once, twice, or three times which can be accepted by remaining silent or rejected by speaking up. Instead of a show of hands or votes, silence is taken as approval. It requires the unanimous agreement of all members of the Saṅgha who are present for a motion to be approved.

kaṁsa: a kaṁsa was a monetary value equivalent to four kahāpaṇas (see also kahāpaṇa)

kathina: used in kathina cloth and kathina privileges. In the first month after the end of the rains retreat a ceremony is performed by all the bhikkhus or bhikkhunīs who spent the rains retreat together in one residence. This Kathina Ceremony involves receiving cloth, dying it, sewing it, and making it into a robe within one day. Before the day is out the Saṅgha gives that robe to one of its members. After this Kathina Ceremony has been performed the Saṅgha of that residence receives five privileges. The five kathina privileges are:

1. Being able to go to a lay persons house without asking permission (Pac.No.85).
2. Being able to travel without taking all three robes robes (Nis.Pac.No.2).
3. Being able to take part in a group meal (Pac.No.32)
4. Being able to keep extra cloth without determining or vikapping it (Nis.Pac.No.1)
5. Being entitled to a share of any cloth offered to the Saṅgha of the residence, during the period of kathina privileges.

The kathina privileges can last up to five months after the end of the rains retreat if the bhikkhu or bhikkhunī does not leave that residence to live in another residence and if the Saṅgha does not revoke the privileges.

Kathina cloth is a bhikkhu's or bhikkhunī's share of cloth which has been offered to the Saṅgha of a residence as in privilege number five above. Once a robe has been made from that cloth by a bhikkhu or bhikkhunī it is said that 'the kathina cloth has been finished.' (Nis.Pac.No.1)

khattiya: a member of the ruling warrior caste.

magga: means the path consciousness which is the consciousness of enlightenment which has nibbāna as its object. It has the function of cutting off defilements so that they cannot arise again. (see also phala)

mānatta: A bhikkhu or bhikkhunī who has committed a saṅghādisesa offence undertakes certain duties in order to become pure again. The main duties for a bhikkhu are:

1. Every day to inform all bhikkhus, who live in or visit a residence, that he is undertaking mānatta.
2. To not sleep under the same roof as another bhikkhu.
3. To not stay in a place where there are no bhikkhus.
4. To not stay in a place where there are less than four other bhikkhus.

nissaggiya pācittiyā: the name of a class of offence in which a requisite that has been obtained in a wrong way must be forfeited to another member of the Saṅgha or to a group. Usually that requisite having been forfeited is returned to the forfeiter again, but in some cases (niss. rules nos. 18, 19, &22) it is not. Nissaggiya means ‘involving forfeiture.’

pācittayā: means ‘that which causes the mind to fall from purity.’ It is the name for a class of offence which requires simple confession to another member of the Saṅgha in order to become pure again.

pārājika: means ‘that which causes one to lose’ and here it refers to losing membership of the Saṅgha. It is the name of a class of offence which results in automatic expulsion from the Saṅgha. A person who has committed one of these offences can never become a bhikkhu or bhikkhunī again in their present lifetime.

parivāsa: if a bhikkhu has committed a saṅghādisesa offence and does not reveal that offence immediately to another bhikkhu then when he does reveal it he has to undertake parivāsa for the number of days that he has concealed that offence. After he has finished that, he can undertake mānatta. The duties of parivāsa are similar to those of mānatta except that in parivāsa a bhikkhu does not need to inform all bhikkhus daily, but only once. There can also be less than four other bhikkhus in the place where he lives (see mānatta). There is no parivāsa for bhikkhunīs, but only a fifteen day period of mānatta.

pāṭidesaniyā : means ‘that which should be confessed.’ It is the name of a class of offence.

pātimokkha: is a list of rules contained in the Vinaya which should be recited on every full moon day or new moon day in a residence with four or more bhikkhus or bhikkhunīs [a total of four only required]. In the Bhikkhu Pātimokkha there are 227 rules and in the Bhikkhunī Pātimokkha there are 311 rules.

phala: means the fruition consciousness which is an enlightened consciousness which has nibbana as its object. It can be experienced by anyone who has experienced ‘magga’ (see above).

Sakyan: The name of the clan to which Siddhattha Gotama belonged. The Buddha is referred to as the Sakyan Sage (Sakyamuni) and the bhikkhus and bhikkhunīs are referred to as the Sons and Daughters of the Sakyan (Sakyaputta, Sakyadhita).

samaṇa: a monk of a non-buddhist religion.

sāmaṇera: a male novice of a bhikkhu who observes ten precepts. Novices are usually younger than twenty years old which is the minimum age required to become a bhikkhu. The ten precepts are:

1. To abstain from killing living beings.
2. To abstain from stealing.
3. To abstain from engaging in sexual activity.
4. To abstain from consciously lying.
5. To abstain from intoxicants.

6. To abstain from eating between noon and dawn.
7. To abstain from dancing, singing, or playing musical instruments, from causing another to do these things, and from going to see or hear shows for entertainment.
8. To abstain from wearing adornments or using perfumes and cosmetics.
9. To abstain from using high or luxurious seats or beds.
10. To abstain from accepting all money, gold, or silver.

sāmaṇeri: a female novice of a bhikkhunī who observes the ten precepts. (see sāmaṇera, sikkhamāna).

Saṅgha: The Buddhist clergy consisting of the bhikkhu saṅgha and bhikkhunī saṅgha, or community of bhikkhus and bhikkhunīs.

saṅghādisesa: the name of a class of offences. So called because a saṅgha of bhikkhus or bhikkhunīs is involved in all three stages of purification from these offences; at the beginning (parivāsa), in the middle (mānatta), and at the end (reinstatement).

santhata: used in ‘santhata’ rug and ‘santhata’ sitting mat. Santhata means to layer and a santhata rug or sitting mat is not made by weaving, but by spreading silk, wool, or cotton on the ground in several layers and then pouring glue over it to make it stick together. It is used for sitting or lying on.

sekha: used in ‘sekha’ family. A ‘sekha’ family has to be formally determined as such by a Saṅgha using a kammavācā. This determination is given by the Saṅgha to any family which has strong faith in the Buddha, Dhamma, and Saṅgha and is very poor. Such a family, if they see a bhikkhu going for alms-food, will offer food to him even though they have not enough left to eat themselves.

sekhiyā: the name of a class of rules. It means ‘that which should be practised or observed.’

sikkhamāna: any woman who wishes to become a bhikkhunī must first become a novice and observe ten precepts for at least two years before ordination can be given. During this two year period of probation a novice is called a sikkhamāna and must not break the first six precepts. If during that two year period she should break one of these six precepts the probation period must be started again. (see also sāmaṇera). There are three types of sikkhamāna:

1. One who is more than twenty years old (mahāsikkhamāna)
2. One who is at least ten years old and has been married (gihigata)
3. One who is a virgin and is more than eighteen years old.

It does not matter if the first has been married or is a virgin, she can become a bhikkhunī after being a sikkhamāna for two years. The second can become a bhikkhunī at the age of twelve years. The third can become a bhikkhunī at the age of twenty years.

sugata: used in ‘Sugata’ span, ‘Sugata’ finger breadth. Sugata is actually a title of the Buddha. When used as a measure e.g. Sugata-span, it is believed to be a standard measure based on the Buddha’s own hand span. The commentary says that a ‘Sugata’ span is three

times the span of an average man and in Burma (Myanmar) this is taken to be thirty inches in length. A 'Sugata' finger breadth is one tenth of this being three inches. If however all the rules in which these terms are used are examined it can be seen that this length is too large to be reasonable. A more reasonable size would be somewhere between 12 to 15 inches.

Thera: a bhikkhu who has been ordained for more than ten years.

Uposatha: in Vinaya it means the recitation of the Pātimokkha on the full moon or new moon day. The word also is used to mean a sabbath day which occurs on the full moon day, the eighth day after that, the new moon day, and the eighth day after that.

vikappana: a technical word from which the translator has produced the verb "vikapping". Vikappana means to make something free from ones ownership. In Vinaya vikapping is a procedure by which a bhikkhu is able to store or use extra robes, cloth, or bowls by giving them to another bhikkhu, bhikkhunī, sāmaṇera, sāmaṇeri, or sikkhamāna who then gives that bhikkhu permission to use it as he likes.

vinaya: is a name for the code of discipline which a member of the Saṅgha has to observe. It means that which prevents one from committing evil by body or speech.

yojana: a measure of distance. Approximately 12.73 miles or 20.92 kilometres.

The Rules for Buddhist Monks (Bhikkhu Pātimokkha)

Namo tassa bhagavato arahato sammāsambuddhassa

[**Note:** An asterix (*) at the beginning of a rule means that it is only found in either the Bhikkhu or Bhikkunī pātimokkha and is not a rule observed by both Saṅghas.]

Four Pubba Karaṇa

Sweeping the place, lighting the lamp there, setting out water and arranging places to sit; these (four) are called the procedures to be done prior to the performance of the Uposatha.

Five Pubba Kicca

Conveying consent, conveying purity, announcing the season, announcing the number of bhikkhus, and appointing a bhikkhu to admonish bhikkhunīs; these (five) are called the preliminary duties of the Uposatha.

Four Pattakalla Aṅga

If it is an Uposatha Day, all bhikkhus present within a boundary (sīmā) are within arms reach, they have not committed the same offence, and there is no person who is ineligible within arms reach then these (four) are called “readiness to perform Uposatha”.

Having completed the procedures and preliminary duties and confessed any offences that have been committed then with the permission of a united Saṅgha we will now proceed to recite the Pātimokkha.

Nidānuddeso (Introduction)

Let the Venerable Ones and the Saṅgha listen to me. Today is an Uposatha Day of the fifteenth/fourteenth, if the Saṅgha is ready then the Saṅgha should perform Uposatha and the Pātimokkha should be recited.

Have the preliminary duties of the Saṅgha been performed? Venerable Sirs, declare your purity because I will now recite the Pātimokkha. Let all those present here listen well and pay attention to it.

Whoever has committed an offence they should reveal that and if they have not committed an offence they should remain silent. Venerable Sirs, by your silence I will understand that you are pure. Just as a person being questioned individually must answer, so too in this same way I will ask those of this assembly up to three times. Whatever bhikkhu who being questioned thus up to three times knowing that he has committed an offence and yet does not reveal it is one who has told a conscious lie. Venerable Sirs, consciously lying has been declared to be an obstacle to attainment by the Buddha. Therefore a bhikkhu knowing that he has committed an offence and desiring to become pure again should reveal it; by revealing that offence he will attain comfort (jhāna, magga and phala).

Venerable Sirs, the introduction has been recited. With regards to this, Venerable Sirs, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

nidānaṃ niṭṭhitaṃ.

Pārājikuddeso

The recital of the four pārājika rules comes next.

1. Methunadhamma sikkhāpada (Concerning sexual intercourse)

Whatever bhikkhu while undertaking the rules of training of bhikkhus, who has not announced his inability and has not given up the training, should engage in sexual intercourse even with an animal then that bhikkhu is one who has committed a pārājika offence, and one who is no longer permitted to remain in the bhikkhu saṅgha.

2. Adinnādāna sikkhāpada (Concerning theft)

Whatever bhikkhu should take with intention to steal, from a village or the forest (outside the village), an article which has not been given of such a value that because of having stolen it kings having caught the thief would execute, imprison, or banish him saying, “You are a thief, you are a fool, you are an idiot, you are a robber,” then that bhikkhu who steals such an article which has not been given is one who has committed a pārājika offence and one who is no longer permitted to remain in the bhikkhu saṅgha.

3. Manussaviggaha sikkhāpada (Concerning killing a human being)

Whatever bhikkhu should intentionally take the life of a human being, or provide poison or a lethal weapon (for that purpose), or praise the benefits of dying or show a method in order to cause or enable a person to commit suicide saying, “Sir, what is the use of living this miserable and painful life? Death would be better than living like this,” or with this purpose and intention in mind should by any other way praise the benefits of dying or show a method in order to cause or enable a person to commit suicide, then that bhikkhu is one who has committed a pārājika offence and one who is no longer permitted to remain in the bhikkhu saṅgha.

4. Uttari manussadhamma sikkhāpada (Concerning falsely claiming attainments)

Whatever bhikkhu without having experienced the extraordinary knowledge and vision of jhāna or enlightenment (magga and phala), which are beyond normal human experience, should claim to possess either of them saying, “I know this, I see this,” and if after that at another time he is questioned or even if he is not questioned having committed this offence and desiring to become pure he should say, “Venerable Sir, without having known this I said I know this, without having seen this I said I see this, what I said was a useless lie,” unless it was because of overestimation then that bhikkhu is one who has committed a pārājika offence and one who is no longer permitted to remain in the bhikkhu saṅgha.

Venerable Sirs, the four pārājika rules have now been recited. Whatever bhikkhu who has committed any one of these offences is no longer permitted to remain in the bhikkhu saṅgha. Just as he was a layman before being a bhikkhu so too he becomes a layman after he has committed a pārājika offence and is no longer permitted to remain in the bhikkhu saṅgha.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Pārājikaṃ niṭṭhitaṃ.

Saṅghādisesuddeso

Venerable Sirs, the recital of the thirteen Saṅghādisesa rules comes next.

1.* Sukkavissatṭhi sikkhāpada

The intentional emission of semen except whilst dreaming is a saṅghādisesa offence.

2.* Kāyasamsagga sikkhāpada

Whatever bhikkhu being lustful and with perverted mind should engage in physical contact with a woman; holding her hand, her hair or touching any other part of her body, has committed a saṅghādisesa offence.

3.* Duṭṭhullavācā sikkhāpada

Whatever bhikkhu being lustful and with perverted mind should speak lewdly to a woman, just like a young man speaks to a young woman concerning sex, has committed a saṅghādisesa offence.

4.* Attakāmapāricariya sikkhāpada

Whatever bhikkhu being lustful and with perverted mind should in the presence of a woman speak in praise of the offering of sexual intercourse to himself saying, “Sister, with the highest form of service a woman should serve a virtuous, celibate, good natured person like myself,” has committed a saṅghādisesa offence.

5. Sañcaritta sikkhāpada

Whatever bhikkhu should engage in matchmaking by informing a woman that a man desires her to be his wife or informing a man that a woman desires him to be her husband or even arranging a temporary partnership with a prostitute, has committed a saṅghādisesa offence.

6.* Kuṭikāra sikkhāpada

When a hut (kuṭi) is being made by a bhikkhu by his own asking, without a donor, and intended for himself then it should be made to the size limits. The size limits are twelve “sugata” spans in length (outside) and seven “sugata” spans across inside. Bhikkhus should be invited in order to appoint a site and they should appoint a site which is not dangerous and has a clearing around it. If a bhikkhu should make a hut by his own asking on a site which is dangerous and without a clearing, or should not invite bhikkhus in order to appoint a site, or should exceed the size limits, it is a saṅghādisesa offence.

7.* Vihārakāra sikkhāpada

When a large dwelling (vihāra) with a donor is being made by a bhikkhu and is intended for himself then bhikkhus should be invited in order to appoint a site and they should appoint a site which is not dangerous and has a clearing around it. If a bhikkhu should make a large dwelling on a site which is dangerous and without a clearing, or should not invite bhikkhus in order to appoint a site, it is a saṅghādisesa offence.

8. Duṭṭhadosa sikkhāpada

Whatever bhikkhu being angry, vengeful, and displeased should groundlessly accuse another bhikkhu of committing a pārājika offence thinking, “Perhaps, this will cause him to fall from the life of a bhikkhu,” and if after that at another time he is questioned or if he is not questioned and that accusation is found to be groundless and he admits his fault then he has committed a saṅghādisesa offence.

9. Aññabhāgiya sikkhāpada

Whatever bhikkhu being angry, vengeful, and displeased should by using some point of likeness with another thing as the only basis accuse another bhikkhu of committing a pārājika offence thinking, “Perhaps this will cause him to fall from the life of a bhikkhu,”

and if after that at another time he is questioned or if he is not questioned that accusation is found to be based only on some point of likeness with another thing and he admits his fault then he has committed a saṅghādisesa offence.

10. Saṅghabheda sikkhāpada

Whatever bhikkhu who makes an effort to produce a schism of the Saṅgha when it is in unity and having taken up a view that would lead to schism in the Saṅgha should support and persist with it then that bhikkhu should be spoken to by bhikkhus saying:

“Venerable Sir, do not make an effort to produce a schism of the Saṅgha when it is in unity, or take up, support or persist with a view that would lead to schism in the Saṅgha. Be united with the Saṅgha, Venerable Sir, because a Saṅgha that is united, in agreement, without disputes and which recites the Pātimokkha together, lives happily.”

If while being spoken to by bhikkhus thus that bhikkhu persists with that view then he should be admonished up to three times by bhikkhus in order to cause him to give up that view. If while being admonished up to three times he gives up that view then that is good, but if he does not give it up then it is a saṅghādisesa offence.

11. Bhedānūvattaka sikkhāpada

If that bhikkhu has bhikkhus who are his followers and fellow schismatics, whether one or two or three and they should say:

“Venerable Sirs, do not say anything to that bhikkhu for that bhikkhu speaks in accordance with Dhamma and Vinaya, he expresses our desires and liking, he speaks knowing our desires and liking and we also approve of what he is doing.”

Then those bhikkhus should be spoken to by bhikkhus saying:

“Venerable Sirs, do not speak like that for that bhikkhu does not speak Dhamma or Vinaya. Venerable Sirs, do not approve of making a schism of the Saṅgha. Venerable Sirs, be united with the Saṅgha because a Saṅgha that is united, in agreement, without disputes and which recites the Pātimokkha together, lives happily.”

If while being spoken to by bhikkhus thus those bhikkhus persist with that view then they should be admonished up to three times by bhikkhus in order to cause them to give up that view. If while being admonished up to three times they give up that view then that is good, but if they do not give it up then it is a saṅghādisesa offence.

12. Dubbaca sikkhāpada

If a bhikkhu is by nature difficult to admonish and if while being spoken to by bhikkhus concerning the rules in the Pātimokkha that he as a bhikkhu should be observing and he makes himself unable to be spoken to by saying:

“Venerable Sirs, do not say anything to me whether good or bad and I also will not say anything to you whether good or bad. Venerable Sirs, refrain from speaking to me.”

Then that bhikkhu should be spoken to by bhikkhus saying:

“Venerable Sir, do not make yourself unable to be spoken to but make yourself able to be spoken to. Speak to bhikkhus according to Dhamma and they will speak to you according to Dhamma and thus the following of the Buddha will increase by speaking to each other and raising each other (from offence).”

If while being spoken to by bhikkhus thus that bhikkhu persists with that behaviour then he should be admonished up to three times by bhikkhus in order to cause him to give

up that behaviour. If while being admonished up to three times he gives up that behaviour then that is good, but if he does not give it up then it is a saṅghādisesa offence.

13. Kuladūsaka sikkhāpada

If a bhikkhu living depending on a certain village or town is one who causes families to lose faith and who is of bad behaviour and his bad behaviour is seen and heard about and families that have lost faith are seen and heard about then that bhikkhu should be spoken to by bhikkhus saying:

“Venerable Sir, you are one who causes families to lose faith and who is of bad behaviour, your bad behaviour is seen and heard about and families that have lost faith are seen and heard about. Venerable Sir, leave this monastery as there can be no benefit in your living here.”

If while being spoken to by bhikkhus thus that bhikkhu should say to them:

“The bhikkhus are acting because of desire, acting because of anger, acting because of delusion, acting because of fear; because of behaviour like this they banish some but do not banish others.”

Then that bhikkhu should be spoken to by bhikkhus saying:

“Venerable Sir, do not speak like that for the bhikkhus are not acting because of desire, anger, delusion or fear, but you are one who causes families to lose faith and who is of bad behaviour and your bad behaviour is seen and heard about and families that have lost faith are seen and heard about. Venerable Sir, leave this monastery as there can be no benefit in your living here.”

If while being spoken to by bhikkhus thus that bhikkhu persists with that accusation then he should be admonished up to three times by bhikkhus in order to cause him to give up that accusation. If while being admonished up to three times he gives up that accusation then that is good, but if he does not give it up then it is a saṅghādisesa offence.

Venerable Sirs, the thirteen saṅghādisesa offences, consisting of nine which are offences at the moment of committing them and four which are offences after a bhikkhu has been admonished (by kammavācā) three times, have been recited. A bhikkhu who has committed any one of these offences should undertake parivāsa, even though he may not wish to do so, for just as long a time as he has knowingly concealed that offence. A bhikkhu who has finished undertaking parivāsa should spend a further six nights undertaking mānatta. A bhikkhu who has completed undertaking mānatta should be reinstated by a bhikkhu saṅgha consisting of at least twenty bhikkhus. If a bhikkhu saṅgha of even one less than twenty reinstates that bhikkhu then that bhikkhu is not reinstated and those bhikkhus are blame-worthy. This is the appropriate procedure here.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Samghādiseso niṭṭhito.

Aniyatuddeso

Venerable Sirs, the recital of the two aniyata rules comes next.

1.* Paṭhama aniyata sikkhāpada

Whatever bhikkhu should sit together with a woman in a place which is concealed and suitable for the practice of sexual intercourse and a laywoman whose words can be trusted having seen this should accuse that bhikkhu of any one of three offences: pārājika, saṅghādisesa or pācittayā, then according to whatever of these three offences: pārājika, saṅghādisesa or pācittayā, that he admits to having committed he should be caused to make amends for. For whatever offence that trustworthy laywoman should make accusations, only according to what that bhikkhu admits to should he be caused to make amends. This is an offence which is uncertain (aniyata).

2.* Dutiya aniyata sikkhāpada

A place may not be concealed or suitable for the practice of sexual intercourse but suitable for speaking lewd words to a woman, then whatever bhikkhu should sit together with a woman in such a secluded place and a laywoman whose words can be trusted having seen this should accuse that bhikkhu of either of two offences: saṅghādisesa or pācittayā, then according to whatever of these two offences: saṅghādisesa or pācittayā, that he admits to having committed he should be caused to make amends for. For whatever offence that trustworthy laywoman should make accusations, only according to what that bhikkhu admits to should he be caused to make amends. This is an offence which is uncertain (aniyata).

Venerable Sirs, the two aniyata rules have now been recited.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Aniyato niṭṭhito.

Nissaggiya Pācittayā

Venerable Sirs, the recital of the thirty nissaggiya pācittayā rules comes next.

Kathinavagga

1. Kathina sikkhāpada

When the kathina cloth has been finished and the kathina privileges have been revoked a bhikkhu may keep extra cloth for ten days at most, if he should keep it for longer than that then it is a nissaggiya pācittayā offence.

2. Udosita sikkhāpada

When a bhikkhu’s kathina cloth has been finished and the kathina privileges have been revoked then if that bhikkhu lives apart from his three robes for even one night, except if he has permission from the Saṅgha, it is a nissaggiya pācittayā offence.

3. Akālacivara sikkhāpada

When a bhikkhu’s kathina cloth has been finished and the kathina privileges have been revoked if an “akāla” cloth should become available to a bhikkhu then if that bhikkhu wishes he can accept it. Having accepted that cloth he should quickly make it into a robe (within ten days). If it is insufficient for a complete robe then that cloth can be kept for one month at most by that bhikkhu if he expects that he will obtain sufficient cloth later to complete that robe. If he keeps that cloth for longer than that even though he expects that he will obtain sufficient cloth later it is a nissaggiya pācittayā offence.

4.* Purāṇa cīvara sikkhāpada

Whatever bhikkhu should cause a bhikkhunī who is not a relative to wash or dye a used robe has committed a nissaggiya pācittayā offence.

5.* Cīvara paṭiggahaṇa sikkhāpada

Whatever bhikkhu should accept a cloth from the hands of a bhikkhunī who is not a relative except if it is in exchange has committed a nissaggiya pācittayā offence.

6. Aññātakaviññatti sikkhāpada

Whatever bhikkhu should ask for cloth from a layman or laywoman who is not a relative except if it is at the right time has committed a nissaggiya pācittayā offence. The right time is when a bhikkhu's robes have been stolen or destroyed.

7. Tatuttari sikkhāpada

If a layman or laywoman who is not a relative should invite that bhikkhu to take a large amount of cloth then he should only accept enough cloth for a lower and upper robe, if he should accept more than that it is a nissaggiya pācittayā offence.

8. Paṭhama upakkhaṭa sikkhāpada

If a layman or laywoman who is not a relative should set aside money in order to buy a robe for a bhikkhu thinking, "Having bought a robe with this money I will offer it to such and such a bhikkhu," and if that bhikkhu having approached that lay person should without having been previously invited make arrangements concerning that robe out of a desire to get a better robe saying, "It would be good if with this money you bought a robe like this or that and offered it to me," then it is a nissaggiya pācittayā offence.

9. Dutiya upakkhaṭa sikkhāpada

If two separate laymen or laywomen who are not relatives should separately set aside money in order to buy separate robes for a bhikkhu thinking, "Having bought separate robes with this money we will offer them to such and such a bhikkhu," and if that bhikkhu having approached those lay people should without having been previously invited make arrangements concerning those robes out of a desire to get a better robe saying, "It would be good if you both joined together and with your money bought a robe like this or that and offered it to me," then it is a nissaggiya pācittayā offence.

10. Rāja sikkhāpada

If a king, a king's officer, a brahmin, or a lay person should send a messenger with money in order to buy a robe for a bhikkhu saying, "Having bought a robe with this money offer it to such and such a bhikkhu," and if that messenger should approach that bhikkhu and say, "Venerable Sir, this money for buying a robe has been brought here for you. Venerable Sir, please accept this money for buying a robe." Then that bhikkhu should say to that messenger, "We do not accept money for buying a robe, we accept robes if they are offered at an appropriate time and if they are allowable."

If then that messenger should ask, "Venerable Sir, is there anyone who performs services for you?" Then if that bhikkhu wants a robe he should point out someone who performs services for him be he a monastery attendant or a lay person saying, "Such and such performs services for bhikkhus."

If that messenger having instructed that person who performs services should then approach that bhikkhu and say, "That person who you pointed out has been instructed by me. Venerable Sir, approach him at an appropriate time and he will offer you a robe." Then a bhikkhu who wants a robe having approached that person who performs services can ask or remind him two or three times saying, "I want a robe."

If having asked or reminded two or three times he obtains that robe then that is good. If he should not obtain it then he can stand silently for four, five, or six times in order to obtain that robe. If having stood silently for four, five, or six times he obtains that robe then that is good. If he should make any more effort than this and he obtains that robe then it is a nissaggiya pācittayā offence.

If he does not obtain that robe then he should go himself or he should send a messenger to that person who sent that money for buying a robe and say, “That money for buying a robe for a bhikkhu that you sent has produced nothing at all for that bhikkhu, try to get your money returned to you lest your money be lost.” This is what should be done.

Kathinavaggo pathamo

Kosiyavagga

11.* Kosiya sikkhāpada

Whatever bhikkhu should cause a “santhata” rug to be made containing silk thread has committed a nissaggiya pācittayā offence.

12.* Suddhakāḷaka sikkhāpada

Whatever bhikkhu should cause a “santhata” rug to be made with only black wool has committed a nissaggiya pācittayā offence.

13.* Dvebhāga sikkhāpada

When a bhikkhu is making a new “santhata” rug he should make it having included two parts of black wool, one part of white wool and one part of tawny wool. If a bhikkhu should make a new “santhata” rug without including two parts of black wool together with one part of white wool and one part of tawny wool it is a nissaggiya pācittayā offence.

14.* Chabbassa sikkhāpada

A bhikkhu having made a new “santhata” rug should keep and use it for six years. If within those six years having given away that rug he should make a new rug, except if he has permission from the Saṅgha, it is a nissaggiya pācittayā offence.

15.* Nisīdanasanthata sikkhāpada

When a bhikkhu is making a new “santhata” sitting mat he should make it having taken a piece one “sugata” span in diameter from an old “santhata” rug in order to spoil its appearance. If a bhikkhu should make a new “santhata” sitting mat without taking a piece one “sugata” span in diameter from an old “santhata” rug it is a nissaggiya pācittayā offence.

16.* Eḷakaloma sikkhāpada

If whilst making a long journey wool should become available to a bhikkhu then if that bhikkhu wishes he can accept it. Having accepted that wool if there is no one to carry it for him he can carry it with his own hands for three “yojanas” at most. If there is no one to carry it for him and he should carry it further than that then it is a nissaggiya pācittayā offence.

17.* Eḷakaloma dhovāpana sikkhāpada

Whatever bhikkhu should cause a bhikkhunī who is not a relative to wash, dye, or card wool has committed a nissaggiya pācittayā offence.

18. Rūpiya sikkhāpada

Whatever bhikkhu should himself accept money or cause another to accept it for him or consents to having it placed near him or kept for him has committed a nissaggiya pācittayā offence.

19. Rūpiyasamvohāra sikkhāpada

Whatever bhikkhu should engage in the exchange of any of the various forms of gold, silver, or money has committed a nissaggiya pācittayā offence.

20. Kayavikkaya sikkhāpada

Whatever bhikkhu should engage in the bartering of any type of allowable requisites has committed a nissaggiya pācittayā offence.

Kosiyavaggo dutiyo

Pattavagga

21.* Patta sikkhāpada

An extra bowl may be kept by a bhikkhu for ten days at most. If it is kept for longer than that then it is a nissaggiya pācittayā offence.

22. Ūnapañcabandhana sikkhāpada

Whatever bhikkhu, who has a bowl with less than five mends, should ask for a new bowl has committed a nissaggiya pācittayā offence. That bhikkhu should give away that bowl to a group of bhikkhus and the last bowl of that group of bhikkhus should be given to him and he should be told, “Bhikkhu this bowl you should keep until it breaks.” This is what should be done.

23. Bhesajja sikkhāpada

There are these medicines which can be accepted and used by a bhikkhu who is ill, namely: ghee, butter, oil, honey, and sugar. Having accepted any of these they can be stored and eaten for at most seven days; if they are stored for longer than that it is a nissaggiya pācittayā offence.

24.* Vassika sātika sikkhāpada

When there is one month left of the hot season a bathing robe for the rainy season may be searched for by a bhikkhu and when there is half a month left of the hot season having made it, it can be worn. If before the last month of the hot season he should search for a bathing robe for the rainy season, or before the last half of the last month of the hot season, having made it, he should wear it, it is a nissaggiya pācittayā offence.

25. Cīvara acchindana sikkhāpada

Whatever bhikkhu who having given his own cloth to another bhikkhu should later when angry and displeased take it back or get another person to take it back for him has committed a nissaggiya pācittayā offence.

26. Suttaviññatti sikkhāpada

Whatever bhikkhu having himself asked for thread should cause it to be woven into a robe by weavers has committed a nissaggiya pācittayā offence.

27. Mahāpesakāra sikkhāpada

If a layman or laywoman who is not a relative should get a weaver to weave a robe intending to offer it to a certain bhikkhu and if that bhikkhu without having previously been invited should approach that weaver and give instructions saying, “Friend, this robe is being woven specifically for me, make it long, make it wide, make the weave close together, make it even, spread it evenly, stretch it well, and comb it well and maybe I will give you some small present,” and if after having spoken thus he should give a small present, even a little alms-food, it is a nissaggiya pācittayā offence.

28. Acceka cīvara sikkhāpada

If ten days before the end of the rains-retreat an “acceka” cloth should become available then a bhikkhu knowing that it is an “acceka” cloth can accept it and having accepted

it can keep it without determining or “vikapping” it until the end of the time for robes. If he should keep it for longer than that then it is a nissaggiya pācittayā offence.

29.* Sāsaṅka sikkhāpada

From the end of the rains-retreat till the next full moon if a forest monastery is known to be risky and dangerous then a bhikkhu who lives in such a monastery can if he likes keep one robe out of his three robes in the village. If for whatever reason that bhikkhu lives apart from that robe he can do so for at most six days. If he should live apart from that robe for longer than that except with permission from the Saṅgha it is a nissaggiya pācittayā offence.

30. Pariṇata sikkhāpada

Whatever bhikkhu knowing that an offering is intended to be given to the Saṅgha should cause it to be given to himself instead has committed a nissaggiya pācittayā offence.

Pattavaggo tatiyo

Venerable Sirs, the thirty nissaggiya pācittayā rules have now been recited.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Nissaggiya Pācittayā niṭṭhitā.

Suddha Pācittayā

Venerable Sirs, the recital of the ninety-two pācittayā rules comes next.

Musāvādavagga

1. Musāvāda sikkhāpada

Speaking a conscious lie is a pācittayā offence.

2. Omasavāda sikkhāpada

Speaking abuse (to a bhikkhu) is a pācittayā offence.

3. Pesuṇṇa sikkhāpada

Tale bearing in order to cause division and quarrels amongst bhikkhus is a pācittayā offence.

4. Padaso dhamma sikkhāpada

Whatever bhikkhu should teach Dhamma to anyone who is not a bhikkhu by reciting together with them word by word has committed a pācittayā offence.

5. Paṭhamasahaseyya sikkhāpada

Whatever bhikkhu should sleep under the same roof as a man who is not a bhikkhu for more than two or three nights has committed a pācittayā offence.

6. Dutiya sahaseyya sikkhāpada

Whatever bhikkhu should sleep under the same roof as a woman has committed a pācittayā offence.

7. Dhamma desanā sikkhāpada

Whatever bhikkhu should teach more than five or six sentences of Dhamma to a woman unless there is a man present who can understand what is being said has committed a pācittayā offence.

8. Bhūtārocana sikkhāpada

Whatever bhikkhu should announce that he has attained jhāna, magga, or phala to anyone who is not a bhikkhu and this is in fact true then he has committed a pācittayā offence.

9. Duṭṭhullārocana sikkhāpada

Whatever bhikkhu should announce the gross offence of another bhikkhu to anyone who is not a bhikkhu except if he has been appointed by the Saṅgha to do so has committed a pācittayā offence.

10. Pathavīkhaṇana sikkhāpada

Whatever bhikkhu should dig earth or cause it to be dug has committed a pācittayā offence.

Musāvādavaggo Paṭhamo

Bhūtagāmaṅga

11. Bhūtagāma sikkhāpada

Destroying living plants is a pācittayā offence.

12. Aññavādaka sikkhāpada

To reply evasively or frustrate by remaining silent when questioned about an offence is a pācittayā offence.

13. Ujjhāpanaka sikkhāpada

Defaming and slandering a bhikkhu who has been appointed by the Saṅgha to perform a certain duty is a pācittayā offence.

14. Paṭhama senāsana sikkhāpada

Whatever bhikkhu having placed or caused to be placed a bed, bench, mattress or mat belonging to the Saṅgha in the open air should then leave to go somewhere else without putting it away himself, causing another to put it away or without informing another bhikkhu, has committed a pācittayā offence.

15. Dutīya senāsana sikkhāpada

Whatever bhikkhu having placed or caused to be placed bedding in a dwelling belonging to the Saṅgha should then leave to go somewhere else without putting it away himself, causing another to put it away or without informing another bhikkhu, has committed a pācittayā offence.

16. Anupakhajja sikkhāpada

Whatever bhikkhu should intentionally sit or lie down close to a bhikkhu who has arrived before him in a dwelling belonging to the Saṅgha thinking, “He will be cramped for room and leave from here,” doing that for this reason only and not for another reason, has committed a pācittayā offence.

17. Nikkaḍḍhana sikkhāpada

Whatever bhikkhu being angry and displeased with another bhikkhu should drive him out or cause him to be driven out of a dwelling belonging to the Saṅgha has committed a pācittayā offence.

18. Vehāsakuṭi sikkhāpada

Whatever bhikkhu should sit down or lie down on a bed or bench that has detachable legs which is on top of the open upper beams of a dwelling that belongs to the Saṅgha has committed a pācittayā offence.

Bhojanavagga

31. Āvasathapiṇḍa sikkhāpada

A bhikkhu who is not ill may eat for one day at a place where food is being given away free to the public. If he should eat for more than one day there then it is a pācittayā offence.

32. Gaṇa bhojana sikkhāpada

Eating a meal in a group except at the proper time is a pācittayā offence. Here the proper time is the time when a bhikkhu is ill, cloth is being offered, robes are being sewn, a bhikkhu goes on a long journey, a bhikkhu is travelling on a boat, there is a great gathering of bhikkhus, or if the meal is offered by “samaṇas”.

33.* Parampara bhojana sikkhāpada

Eating an out-of-turn meal except at the proper time is a pācittayā offence. Here the proper time is the time when a bhikkhu is ill, cloth is being offered, or robes are being sewn.

34. Kāṇamātu sikkhāpada

If a bhikkhu goes to a family’s house and they should invite him to accept cakes, biscuits, or bread that have been prepared as gifts or are provisions for a journey, then a bhikkhu if he wishes may accept up to two or three bowlfuls. If he should accept more than that it is a pācittayā offence. Having accepted two or three bowlfuls and having carried them away from there he should distribute them amongst the bhikkhus. This is the proper thing to do here.

35.* Paṭhama pavāraṇā sikkhāpada

Whatever bhikkhu who while eating has refused more food should after that eat food that is not left over by another bhikkhu has committed a pācittayā offence.

36.* Dutiya pavāraṇā sikkhāpada

Whatever bhikkhu knowing that another bhikkhu while eating has refused more food should in order to find fault with him offer him food that has not been left over by another bhikkhu and invite him to eat saying, “Here bhikkhu eat this,” then when he has finished eating the bhikkhu who caused him to eat has committed a pācittayā offence.

37. Vikāla bhojana sikkhāpada

Whatever bhikkhu should eat food in the period between noon and the next dawn has committed a pācittayā offence.

38. Sannidhikāraka sikkhāpada

Whatever bhikkhu should eat food that has been offered on a previous day and stored has committed a pācittayā offence.

39.* Paṇīta bhojana sikkhāpada

There are fine foods such as ghee, butter, oil, honey, sugar, fish, meat, milk, and curd. Whatever bhikkhu, who is not ill, having asked for any of these fine foods for his own benefit should eat it has committed a pācittayā offence.

40. Dantapona sikkhāpada

Whatever bhikkhu should convey to his mouth food, drink, or medicine which has not been offered has committed a pācittayā offence except in the case of water or tooth-wood.

Bhojanavaggo catuttho

Acelakavagga

41.* Acelaka sikkhāpada

Whatever bhikkhu should give food with his own hands to a naked ascetic, or to a monk or a nun of another religion has committed a pācittayā offence.

42. Uyyojana sikkhāpada

Whatever bhikkhu should say to another bhikkhu, “Come, Venerable Sir, let us go together for alms to the village or town,” and then whether he has caused food to be given to that other bhikkhu or whether he has not should make him go away by saying, “Go, Venerable Sir, I will not be able to talk or sit comfortably with you present. Only if I am on my own will I be able to talk or sit comfortably,” and if he does this with only a desire to do what is improper as the reason and for no other reason then he has committed a pācittayā offence.

43. Sabhojana sikkhāpada

Whatever bhikkhu should enter into a bedroom occupied by a married couple and sit down has committed a pācittayā offence.

44. Raho paṭicchanna sikkhāpada

Whatever bhikkhu should sit together with a woman in a place which is concealed (where they cannot be seen) has committed a pācittayā offence.

45. Raho nisajja sikkhāpada

Whatever bhikkhu should sit together with a woman in a secluded place (where they can be seen but not heard) has committed a pācittayā offence.

46. Cāritta sikkhāpada

Whatever bhikkhu having been invited to a meal should without having informed another bhikkhu present go and visit other families’ houses before the meal or after the meal except if it is at the proper time has committed a pācittayā offence. Here the proper time is the time when cloth is offered or when robes are being sewn.

47. Mahānāma sikkhāpada

If a bhikkhu is not ill and if an invitation to ask for medicine for four months has been accepted by him, then unless that invitation is repeated, or made into a permanent invitation, then if he should accept medicine beyond the time specified or besides the medicine specified it is a pācittayā offence.

48. Uyyutta senā sikkhāpada

Whatever bhikkhu should go to see an army marching unless it is for an appropriate reason has committed a pācittayā offence.

49. Senāvāsa sikkhāpada

If that bhikkhu has an appropriate reason to visit an army then that bhikkhu can stay with that army for two or three nights. If he should stay for longer than that it is a pācittayā offence.

50. Uyyodika sikkhāpada

If while staying with that army for two or three nights that bhikkhu should go to see a battle, a review of troops, or the preparations for battle of the cavalry, war-elephants, chariots, or infantry then it is a pācittayā offence.

Acelakavaggo pañcamo

Surāpānavagga

51. Surāpāna sikkhāpada

The drinking of alcohol and intoxicating drinks is a pācittayā offence.

52. Aṅgulipatoḍaka sikkhāpada

Tickling (another bhikkhu) with the fingers is a pācittayā offence.

53. Hasadhamma sikkhāpada

Playing with water and amusing oneself in water is a pācittayā offence.

54. Anādariya sikkhāpada
Being disrespectful (towards a bhikkhu or the Vinaya rules) is a pācittayā offence.
55. Bhimsāpana sikkhāpada
Whatever bhikkhu should frighten another bhikkhu has committed a pācittayā offence.
56. Joti sikkhāpada
Whatever bhikkhu, who is not ill, should light a fire himself or cause another person to light one, desiring to warm himself and for no other allowable reason has committed a pācittayā offence.
57. Nahāna sikkhāpada
Whatever bhikkhu should bathe at an interval of less than fifteen days except if it is at the proper time has committed a pācittayā offence. Here the proper time is when it is the last month and a half of the hot season or the first month of the rainy season, these two and a half months that are times of heat and humidity, and also at a time when a bhikkhu is ill, is doing physical work, is making a long journey, or when there is rain.
58. Dubbaṇṇa karaṇa sikkhāpada
When a new robe is obtained by a bhikkhu it should be marked with a discolouration of any one of three colours - green, muddy, or black. If a bhikkhu should wear a new robe without having marked it with a discolouration of any one of these three colours then he has committed a pācittayā offence.
59. Vikappana sikkhāpada
Whatever bhikkhu having “vikapped” his own piece of cloth with a bhikkhu, bhikkhunī, sikkhamāna, sāmaṇera, or sāmaṇeri should then make use of that cloth without the other person having given permission (paccuddharana) has committed a pācittayā offence.
60. Apanidhāna sikkhāpada
Whatever bhikkhu should hide or cause to hide another bhikkhu’s alms-bowl, robes, sitting cloth, needle case, or belt, even if it is only done for fun, has committed a pācittayā offence.

Surāpānavaggo chattho

Sappāṇaka vagga

61. Sañcicca sikkhāpada
Whatever bhikkhu should intentionally take the life of a living being has committed a pācittayā offence.
62. Sappāṇaka sikkhāpada
Whatever bhikkhu should use water knowing that it contains living beings has committed a pācittayā offence.
63. Ukkoṭana sikkhāpada
Whatever bhikkhu knowing that a dispute has been settled legally according to Dhamma should agitate for it to be performed again has committed a pācittayā offence.
- 64.* Duṭṭhulla sikkhāpada
Whatever bhikkhu should knowingly conceal the gross offence of another bhikkhu has committed a pācittayā offence.
- 65.* Ūnavīsativassa sikkhāpada
If a bhikkhu knowing that a person is less than twenty years of age should ordain him as a bhikkhu then that person’s ordination is invalid, the other bhikkhus who took part are blameworthy, and whatever bhikkhu acted as the preceptor has committed a pācittayā offence.

66. Theyyasattha sikkhāpada

Whatever bhikkhu having appointed a time should go on a long journey together with a person that he knows is a smuggler even if it is only to the next village has committed a pācittayā offence.

67.* Samvidhāna sikkhāpada

Whatever bhikkhu having appointed a time should go on a long journey together with a woman even if it is only to the next village has committed a pācittayā offence.

68. Ariṭṭha sikkhāpada

Whatever bhikkhu should say, “I understand the Buddha’s teaching in this way that what has been taught by the Buddha to be an obstacle (to the attainment of jhāna, magga and phala) is in fact not able to obstruct one who engages in it,” then he should be spoken to by bhikkhus saying, “Venerable Sir, do not speak like that, do not impugn the Buddha, the Buddha does not teach that for in many ways has the Buddha shown that obstacles are really able to obstruct one who engages in them.”

If having been spoken to by bhikkhus thus that bhikkhu persists with that view then he should be admonished up to three times by bhikkhus in order to cause him to give up that view. If while being admonished up to three times he gives up that view then that is good, but if he does not give it up then it is a pācittayā offence.

69. Ukkhitta sambhoga sikkhāpada

Whatever bhikkhu knowing that a bhikkhu holding such a wrong view has not made amends according to Dhamma and has not given up that view should eat, teach Dhamma, perform any legal act of the Saṅgha, or sleep under the same roof together with that bhikkhu has committed a pācittayā offence.

70. Kaṇṭaka sikkhāpada

Whatever sāmaṇera should say, “I understand the Buddha’s teaching in this way that what has been taught by the Buddha to be an obstacle (to the attainment of jhāna, magga and phala) is in fact not able to obstruct one who engages in it,” then he should be spoken to by bhikkhus saying, “Venerable Sāmaṇera, do not speak like that, do not impugn the Buddha, the Buddha does not teach that for in many ways has the Buddha shown that obstacles are really able to obstruct one who engages in them.”

If having been spoken to by bhikkhus in this way that sāmaṇera still persists with that view then he should be told by bhikkhus, “Venerable Sāmaṇera from today onwards you should not claim the Buddha as your teacher and you are no longer permitted to sleep under the same roof together with bhikkhus for two or three nights as are other sāmaṇeras. Go you foolish person and do not remain here.”

Whatever bhikkhu knowing that a sāmaṇera has thus been expelled should persuade him to accompany or to attend on him or should eat together or sleep under the same roof together with him has committed a pācittayā offence.

Sappāṇakavaggo sattamo

Sahadhammikavagga

71. Sahadhammika sikkhāpada

Whatever bhikkhu while being spoken to about a rule of training by bhikkhus should say to them, “Venerable Sirs, I will not practise that rule until I have questioned another bhikkhu who is a skilled Vinaya expert,” has committed a pācittayā offence. Bhikkhus, a bhikkhu who desires to train himself should make an effort in order to know the rules, should ask questions and examine. This is the proper way here.

72. Vilekhana sikkhāpada

Whatever bhikkhu while the Pātimokkha is being learned or recited should say, “What benefit is there in learning or reciting those lesser and minor rules? It only leads to doubts, worry, weariness of mind and confusion,” then he by disparaging the training rules has committed a pācittayā offence.

73. Mohana sikkhāpada

Whatever bhikkhu while the half-monthly recitation of the Pātimokkha is taking place should say, “Only now do I know that this rule comes in the Pātimokkha, is included in the Pātimokkha and is recited every half-month.”

But if another bhikkhu should know of that bhikkhu, “The recitation of the Pātimokkha has been made at least two or three times before while this bhikkhu has been sitting present, not to mention more than that,” then that bhikkhu by pretending not to know is not freed from offence but should make amends according to Dhamma for whatever offence he has committed and also he should be admonished for his delusion thus, “Venerable Sir, because you did not pay attention properly or respectfully, when the Pātimokkha was recited for you there was no benefit or gain.”

If he has been admonished in this way and yet still pretends not to know then it is a pācittayā offence.

74. Pahāra sikkhāpada

Whatever bhikkhu being angry and displeased should give a blow to another bhikkhu has committed a pācittayā offence.

75. Talasattika sikkhāpada

Whatever bhikkhu being angry and displeased should raise his hand or a weapon and threaten another bhikkhu has committed a pācittayā offence.

76. Amūlaka sikkhāpada

Whatever bhikkhu should groundlessly accuse another bhikkhu of having committed a saṅghādisesa offence has committed a pācittayā offence.

77. Sañcicca sikkhāpada

Whatever bhikkhu should intentionally cause another bhikkhu to have doubts or worry thinking, “This will make him unhappy for at least a short time,” has committed a pācittayā offence if it is for only this reason and for no other reason.

78. Upassuti sikkhāpada

Whatever bhikkhu should stand eavesdropping nearby bhikkhus who are arguing or quarrelling thinking, “Whatever they say I will hear,” has committed a pācittayā offence if it is only for this reason and for no other reason.

79. Kammappaṭibāhana sikkhāpada

Whatever bhikkhu who has given his consent to a lawful legal action of the Saṅgha should later engage in decrying that action has committed a pācittayā offence.

80. Chandam̐ adatvāgamana sikkhāpada

Whatever bhikkhu while an investigation or legal action is taking place should, without having given his consent, get up from his seat and leave, has committed a pācittayā offence.

81. Dubbala sikkhāpada

Whatever bhikkhu who was part of a Saṅgha that agreed to give a piece of cloth to a bhikkhu should later engage in decrying that action saying, “The bhikkhus cause the gains of the Saṅgha to be directed to whomever they are familiar with,” has committed a pācittayā offence.

82. Pariṇāmana sikkhāpada

Whatever bhikkhu knowing that an offering is intended to be given to the Saṅgha should cause it to be given to an individual has committed a pācittayā offence.

Sahadhammikavaggo aṭṭhamo

Ratanavagga

83.* Antepure sikkhāpada

Whatever bhikkhu should enter past the doorway of the bedroom of a head-anointed khattiya king when both the king and queen are both together in the bedroom has committed a pācittayā offence.

84. Ratana sikkhāpada

Whatever bhikkhu should pick up or cause to pick up money or valuables has committed a pācittayā offence except if it be inside the monastery grounds or inside the grounds of a house in which he is staying. If the money or valuables have been picked up or caused to be picked up by a bhikkhu inside the monastery grounds or inside the grounds of a house in which he is staying it should be kept thinking, “Whoever this belongs to will come and collect it.” This is the appropriate procedure in this case.

85.* Vikāla gāmapavesana sikkhāpada

Whatever bhikkhu should enter a village after noon without having informed another bhikkhu present has committed a pācittayā offence except if it is because of an emergency.

86. Sūcighara sikkhāpada

Whatever bhikkhu should cause a needle-case to be made out of bone, ivory, or horn has committed a pācittayā offence and that case must also be broken up.

87. Ma ṅcapīṭha sikkhāpada

When a new bed or bench is being made by a bhikkhu the legs can be made eight “sugata” finger breadths in length measuring from the bottom of the frame. If the legs should exceed that length it is a pācittayā offence and the legs must be shortened.

88. Tūlonaddha sikkhāpada

Whatever bhikkhu should cause a bed or bench to be upholstered or cushioned using a stuffing of cotton or kapok has committed a pācittayā offence and that stuffing must be removed.

89.* Nisīdana sikkhāpada

When a sitting cloth (nisīdana) is being made by a bhikkhu it should be made to the size limits. The size limits here using “sugata” spans are two spans in length, one and a half spans across, and with a border of one span. If these size limits are exceeded it is a pācittayā offence and that sitting cloth must be cut down to size.

90. Kaṇḍuppaṭicchādi sikkhāpada

When a bandage for covering wounds (kaṇḍuppaṭicchādi) is being made by a bhikkhu it should be made to the size limits. The size limits here using “sugata” spans are four spans in length and two spans across. If these size limits are exceeded it is a pācittayā offence and that bandage must be cut down to size.

91.* Vassikasāṭika sikkhāpada

When a bathing-robe for the rainy season (vassikasāṭika) is being made by a bhikkhu it should be made to the size limits. The size limits here using “sugata” spans are six spans in length and two and a half spans across. If these size limits are exceeded it is a pācittayā offence and that bathing-robe must be cut down to size.

92. Nanda sikkhāpada

Whatever bhikkhu should cause a robe to be made equal to or larger than the size limits of the Buddha's robe has committed a pācittayā offence and that robe should be cut down to size. The size limits of the Buddha's robe using "sugata" spans are nine spans in length and six spans across.

Ratanavaggo navamo

Venerable Sirs, the ninety-two pācittayā rules have now been recited.

Venerable Sirs, with regards to these rules, I ask you, "Are you pure?" For a second time I ask you, "Are you pure?" For a third time I ask you, "Are you pure?" Venerable Sirs, because you are silent I understand that you are pure.

Pācittayā niṭṭhitā.

Pāṭidesanīyā

Venerable Sirs, the recital of the four pāṭidesanīyā rules comes next.

1.* Paṭhama pāṭidesanīya sikkhāpada

Whatever bhikkhu should accept food with his own hands from a bhikkhunī who is not a relative and who has entered into a village (in search of alms-food) and then eat or chew that food then that bhikkhu should confess that thus, "Venerable Sir, I have committed a pāṭidesanīyā offence which is blamable and improper, that I confess to you."

2.* Dutiya pāṭidesanīya sikkhāpada

If bhikkhus having been invited for a meal in a lay person's house are eating and a bhikkhunī should stand there giving directions saying, "Offer curry to the bhikkhu here, offer rice to the bhikkhu here," then those bhikkhus should stop that bhikkhunī by saying, "Sister, go away from here while the bhikkhus are eating."

If even one bhikkhu does not speak to that bhikkhunī in order to stop her saying, "Sister, go away from here while the bhikkhus are eating," then that should be confessed by those bhikkhus thus, "Venerable Sir, we have committed a pāṭidesanīyā offence which is blamable and improper, that we confess to you."

3.* Tatiya pāṭidesanīya sikkhāpada

There are families which have been formally declared by the Saṅgha to be "Sekkha" (because of their strong faith and poor circumstances). Whatever bhikkhu who has not been invited or is not ill should accept food from such a family that has been formally declared as "Sekkha" and eat that food then that bhikkhu should confess that thus, "Venerable Sir, I have committed a pāṭidesanīyā offence which is blamable and improper, that I confess to you."

4.* Catuttha pāṭidesanīya sikkhāpada

There are forest monasteries that are known to be risky and dangerous. Whatever bhikkhu living in such a place who is not ill should without having previously informed the donors of the danger accept food with his own hands inside the monastery grounds and eat it then that bhikkhu should confess that thus, "Venerable Sir, I have committed a pāṭidesanīyā offence which is blamable and improper that I confess to you."

Venerable Sirs, the four pāṭidesanīyā rules have now been recited.

Venerable Sirs, with regards to these rules, I ask you, "Are you pure?" For a second time I ask you, "Are you pure?" For a third time I ask you, "Are you pure?" Venerable Sirs, because you are silent I understand that you are pure.

Pāṭidesanīyā niṭṭhitā.

Sekhiyā

Parimaṇḍala vagga

Venerable Sirs, the recital of the Sekhiyā rules comes next.

Parimaṇḍala sikkhāpada

1. “I will wear the lower robe evenly”, is a practice that should be observed.
2. “I will wear the upper robe evenly”, is a practice that should be observed.

Suppaṭicchanna sikkhāpada

3. “Well covered I will go in the village”, is a practice that should be observed.
4. “Well covered I will sit in the village”, is a practice that should be observed.

Susaṁvuta sikkhāpada

5. “Well restrained I will go in the village”, is a practice that should be observed.
6. “Well restrained I will sit in the village”, is a practice that should be observed.

Okkhittacakkhu sikkhāpada

7. “With eyes cast down I will go in the village”, is a practice that should be observed.
8. “With eyes cast down I will sit in the village”, is a practice that should be observed.

Ukkhittaka sikkhāpada

9. “Not with the robe lifted up will I go in the village”, is a practice that should be observed.
10. “Not with the robe lifted up will I sit in the village”, is a practice that should be observed.

Parimaṇḍalavaggo paṭhamo

Ujjagghikavagga

Ujjagghika sikkhāpada

11. “Not with loud laughter will I go in the village”, is a practice that should be observed.
12. “Not with loud laughter will I sit in the village”, is a practice that should be observed.

Uccasadda sikkhāpada

13. “Speaking softly I will go in the village”, is a practice that should be observed.
14. “Speaking softly I will sit in the village”, is a practice that should be observed.

Kāyappacālaka sikkhāpada

15. “Not shaking the body will I go in the village”, is a practice that should be observed.
16. “Not shaking the body will I sit in the village”, is a practice that should be observed.

Bāhuppacālaka sikkhāpada

17. “Not shaking the arms will I go in the village”, is a practice that should be observed.
18. “Not shaking the arms will I sit in the village”, is a practice that should be observed.

Sisappacālaka sikkhāpada

19. “Not shaking the head will I go in the village”, is a practice that should be observed.
20. “Not shaking the head will I sit in the village”, is a practice that should be observed.

Ujjagghika vaggo dutiyo

Khambhakatavagga

Khambhakata sikkhāpada

21. “Not with arms akimbo will I go in the village”, is a practice that should be observed.
22. “Not with arms akimbo will I sit in the village”, is a practice that should be observed.

Oguṇṭhita sikkhāpada

23. “Not with the head covered will I go in the village”, is a practice that should be observed.
24. “Not with the head covered will I sit in the village”, is a practice that should be observed.

Ukkuṭṭika sikkhāpada

25. “Not walking on tip-toes or only on heels will I go in the village”, is a practice that should be observed.

Pallatthika sikkhāpada

26. “Not clasping the knees will I sit in the village”, is a practice that should be observed.

Sakkacca paṭiggahaṇa sikkhāpada

27. “Respectfully I will accept alms-food”, is a practice that should be observed.

Pattasaññi paṭiggahaṇa sikkhāpada

28. “Paying attention to the bowl I will accept alms-food”, is a practice that should be observed.

Samasūpaka paṭiggahaṇa sikkhāpada

29. “With a proportionate amount of bean curry I will accept alms-food”, is a practice that should be observed.

Samatittaka sikkhāpada

30. “Only up to the rim of the bowl will I accept alms-food”, is a practice that should be observed.

Khambhakatavaggo tatiyo

Sakkaccavagga

Sakkaccabhuñjana sikkhāpada

31. “Respectfully I will eat alms-food”, is a practice that should be observed.

Pattasaññi bhuñjana sikkhāpada

32. “Paying attention to the bowl I will eat alms-food”, is a practice that should be observed.

Sapadāna sikkhāpada

33. “Systematically I will eat alms-food”, is a practice that should be observed.

Samasūpaka sikkhāpada

34. “With a proportionate amount of bean curry will I eat alms-food”, is a practice that should be observed.

Thūpakata sikkhāpada

35. “I will not eat alms-food taking it from the top of the heap”, is a practice that should be observed.

Odanappaṭicchādana sikkhāpada

36. “I will not hide bean, meat, or fish curries with rice out of desire to get more”, is a practice that should be observed.

Sūpodana viññatti sikkhāpada

37. “I will not eat curries or rice which I have asked for, for my own benefit, unless I am sick”, is a practice that should be observed.

Ujjhānasaññi sikkhāpada

38. “I will not look at another’s bowl in order to find faults”, is a practice that should be observed.

Kabaḷa sikkhāpada

39. “I will not make excessively large mouthfuls”, is a practice that should be observed.

Ālopa sikkhāpada

40. “I will make round mouthfuls”, is a practice that should be observed.

Sakkaccavaggo catuttho

Kabaḷavagga

Anāhaṭa sikkhāpada

41. “I will not open my mouth before the mouthful is brought to it”, is a practice that should be observed.

Bhuñjamāna sikkhāpada

42. “I will not put my fingers into my mouth when eating”, is a practice that should be observed.

Sakabaḷa sikkhāpada

43. “I will not speak with my mouth full”, is a practice that should be observed.

Piṇḍukkhepaka sikkhāpada

44. “I will not eat tossing up food (into the mouth)”, is a practice that should be observed.

Kabaḷāvacchedaka sikkhāpada

45. “I will not eat biting off lumps of rice”, is a practice that should be observed.

Avagaṇḍakāraśikkhāpada

46. “I will not eat stuffing out my cheeks”, is a practice that should be observed.

Hattha niddhuka sikkhāpada

47. “I will not eat shaking my hand”, is a practice that should be observed.

Sitthāvakāraka sikkhāpada

48. “I will not eat dropping rice grains here and there”, is a practice that should be observed.

Jivhānicchāraka sikkhāpada

49. “I will not eat sticking my tongue out”, is a practice that should be observed.

Capucapukāraka sikkhāpada

50. “I will not eat smacking my lips loudly”, is a practice that should be observed.

Kabaḷavaggo pañcama

Surusuruvagga

Surusurukāraka sikkhāpada

51. “I will not eat making a slurping sound”, is a practice that should be observed.

Hatthanillehaka sikkhāpada

52. “I will not eat licking my hand”, is a practice that should be observed.

Pattanillehaka sikkhāpada

53. “I will not eat scraping the bowl with my hand”, is a practice that should be observed.

Oṭṭhanillehaka sikkhāpada

54. “I will not eat licking my lips”, is a practice that should be observed.

Sāmisa sikkhāpada

55. “I will not take hold of a drinking-water vessel with a hand soiled by food”, is a practice that should be observed.

Sasitthaka sikkhāpada

56. “I will not throw away bowl washing water containing rice grains whilst in the village”, is a practice that should be observed.

Chattapāṇi sikkhāpada

57. “I will not teach Dhamma to one who has an umbrella in his hand who is not sick”, is a practice that should be observed.

Daṇḍapāṇi sikkhāpada

58. “I will not teach Dhamma to one who has a staff in his hand who is not sick”, is a practice that should be observed.

Satthapāṇi sikkhāpada

59. “I will not teach Dhamma to one who has a knife or sword in his hand who is not sick”, is a practice that should be observed.

Āvudhapāṇi sikkhāpada

60. “I will not teach Dhamma to one who has a weapon in his hand who is not sick”, is a practice that should be observed.

Surusuruvaggo chaṭṭho

Pādukavagga

Pāduka sikkhāpada

61. “I will not teach Dhamma to one who is wearing sandals who is not sick”, is a practice that should be observed.

Upāhana sikkhāpada

62. “I will not teach Dhamma to one who is wearing shoes who is not sick”, is a practice that should be observed.

Yāna sikkhāpada

63. “I will not teach Dhamma to one on a vehicle who is not sick”, is a practice that should be observed.

Sayana sikkhāpada

64. “I will not teach Dhamma to one on a bed who is not sick”, is a practice that should be observed.

Pallatthika sikkhāpada

65. “I will not teach Dhamma to one who is clasping his knees who is not sick”, is a practice that should be observed.

Veṭhita sikkhāpada

66. “I will not teach Dhamma to one wearing a head-wrapping who is not sick”, is a practice that should be observed.

Oguṇṭhita sikkhāpada

67. “I will not teach Dhamma to one whose head is covered who is not sick”, is a practice that should be observed.

Chamā sikkhāpada

68. “I will not teach Dhamma while sitting on the ground to one who is sitting on a seat who is not sick”, is a practice that should be observed.

Nīcāsana sikkhāpada

69. “I will not teach Dhamma while sitting on a low seat to one who is sitting on a high seat who is not sick”, is a practice that should be observed.

Ṭhita sikkhāpada

70. “I will not teach Dhamma while standing to one who is sitting who is not sick”, is a practice that should be observed.

Pacchato gamana sikkhāpada

71. “I will not teach Dhamma while walking behind to one who is walking in front who is not sick”, is a practice that should be observed.

Uppathena gamana sikkhāpada

72. “I will not teach Dhamma while walking beside the path to one walking on the path who is not sick”, is a practice that should be observed.

Ṭhita uccara sikkhāpada

73. “I will not urinate or defecate while standing if not sick”, is a practice that should be observed.

Harite uccāra sikkhāpada

74. “I will not urinate or defecate, or spit on green grass or plants if not sick”, is a practice that should be observed.

Udake uccāra sikkhāpada

75. “I will not urinate, defecate, or spit into water suitable for drinking or bathing if not sick”, is a practice that should be observed.

Pādukavaggo sattamo

Venerable Sirs, the Sekhiyā rules have now been recited.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Sekhiyā nitthita.

Adhikaraṇasamathā

Venerable Sirs, the recital of the seven ways for settling disputes comes next.

For the settling and ending of (the four kinds of) disputes whenever they arise:

1. “Settling in the presence of” can be used (sammukhāvinayo).
2. “Settling according to mindfulness” can be used (sativinayo).
3. “Settling because of madness” can be used (amūḷhavinayo).
4. “Settling by confession” can be performed (paṭiññāya).
5. “Settling by the decision of the majority” can be used (yebhuyyasika).
6. “Settling by a legal act of the Saṅgha for dealing with evil bhikkhus” can be used (tassapāpiyasika).
7. “Settling by covering with grass” can be used (tinavatthārako).

Venerable Sirs, the seven ways for settling disputes have now been recited.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Adhikaraṇasamathā niṭṭhitā.

Venerable Sirs, the introduction has been recited, the four pārājika rules have been recited, the thirteen saṅghādisesa rules have been recited, the two aniyata rules have been recited, the thirty nissaggiya pācittayā rules have been recited, the ninety-two pācittayā rules have been recited, the four pāṭidesanīyā rules have been recited, the sekhiyā rules have been recited, the seven ways of settling disputes have been recited. This many rules are found contained in the pātimokkha of the Buddha. These rules should be observed in unity, agreement and without dispute by all (bhikkhus).

Bhikkhupātimokkham niṭṭhitam.

Note: There are a total of 227 rules in the bhikkhu pātimokkha of which 46 are unique and 181 are shared with the bhikkhunī pātimokkha. The 46 unique rules are marked with an asterisk (*) in the text.

The following rules are not shared with the bhikkunī pātimokkha:

1. saṅghādisesa 1,2,3,4,6,7.
2. aniyata 1,2.
3. nissaggiya pācittayā 4,5,11,12,13,14,15,16,17,21,24,29.
4. pācittayā 21,22,23,24,25,26,27,28,29,30,33,35,36,39,41,64,65,67,83,85,89,91.
5. pāṭidesaniyā 1,2,3,4.

The Rules for Buddhist Nuns (Bhikkhunī Pātimokkha)

Namo tassa bhagavato arahato sammāsambuddhassa

[**Note:** An asterix (*) at the beginning of a rule means that it is only found in either the Bhikkhu or Bhikkunī pātimokkha and is not a rule observed by both Saṅghas.]

Four Pubba Karaṇa

Sweeping the place, lighting the lamp there, setting out water and arranging places to sit; these (four) are called the procedures to be done prior to the performance of the Uposatha.

Five Pubba Kicca

Conveying consent, conveying purity, announcing the season, announcing the number of bhikkhunīs, and asking to be admonished by bhikkhus; these (five) are called the preliminary duties of the Uposatha.

Four Pattakalla Aṅgā

If it is an Uposatha Day, all bhikkhunīs present within a boundary (sīmā) are within arms reach, they have not committed the same offence, and there is no person who is ineligible within arms reach then these (four) are called “readiness to perform Uposatha”.

Having completed the procedures and preliminary duties and confessed any offences that have been committed then with the permission of a united Saṅgha we will now proceed to recite the Pātimokkha.

Nidāna (Introduction)

Let the Venerable Ladies and the Saṅgha listen to me. Today is an Uposatha Day of the fifteenth/fourteenth, if the Saṅgha is ready then the Saṅgha should perform Uposatha and the Pātimokkha should be recited.

Have the preliminary duties of the Saṅgha been performed? Ladies, declare your purity because I will now recite the Pātimokkha. Let all those present here listen well and pay attention to it.

Whoever has committed an offence they should reveal that and if they have not committed an offence they should remain silent. Ladies, by your silence I will understand that you are pure. Just as a person being questioned individually must answer, so too in this same way I will ask those of this assembly up to three times. Whatever bhikkhunī who being questioned thus up to three times knowing that she has committed an offence and yet does not reveal it is one who has told a conscious lie. Ladies, consciously lying has been declared to be an obstacle to attainment by the Buddha. Therefore a bhikkhunī knowing that she has committed an offence and desiring to become pure again should reveal it; by revealing that offence she will attain comfort (jhāna, magga and phala).

Ladies, the introduction has been recited. Ladies, with regards to this, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Nidānaṃ niṭṭhitam

Pārājikuddeso

The recital of the eight pārājika rules comes next.

1. Methunadhamma sikkhāpada

Whatever bhikkhunī should willingly engage in sexual intercourse even with an animal is one who has committed a pārājika offence, and one who is no longer permitted to remain in the bhikkhunī saṅgha.

2. Adinnādāna sikkhāpada

Whatever bhikkhunī should take with intention to steal, from a village or the forest (outside the village), an article which has not been given of such a value that because of having stolen it Kings having caught the thief would execute, imprison, or banish her saying, “You are a thief, you are a fool, you are an idiot, you are a robber,” then that bhikkhunī who steals such an article which has not been given is one who has committed a pārājika offence and one who is no longer permitted to remain in the bhikkhunī saṅgha.

3. Manussaviggaha sikkhāpada

Whatever bhikkhunī should intentionally take the life of a human being, or provide poison or a lethal weapon (for that purpose), or praise the benefits of dying or show a method in order to cause or enable a person to commit suicide saying, “Sir, what is the use of living this miserable and painful life? Death would be better than living like this,” or with this purpose and intention in mind should by any other way praise the benefits of dying or show a method in order to cause or enable a person to commit suicide, then that bhikkhunī is one who has committed a pārājika offence and one who is no longer permitted to remain in the bhikkhunī saṅgha.

4. Uttarimanussadhamma sikkhāpada

Whatever bhikkhunī without having experienced the extraordinary knowledge and vision of jhāna or enlightenment (magga and phala), which are beyond normal human experience, should claim to possess either of them saying, “I know this, I see this,” and if after that at another time she is questioned or even if she is not questioned having committed this offence and desiring to become pure she should say, “Ladies, without having known this I said I know this, without having seen this I said I see this, what I said was a useless lie,” unless it was because of overestimation then that bhikkhunī is one who has committed a pārājika offence and one who is no longer permitted to remain in the bhikkhunī saṅgha.

5.* Ubbhajānumaṇḍalikā sikkhāpada

Whatever bhikkhunī being lustful should consent to a lustful man touching, rubbing, holding, caressing, or embracing her body below the collar bone (including the arms above the elbows) and above the knees is one who has committed the pārājika offence of being touched above the knees and one who is no longer permitted to remain in the bhikkhunī saṅgha.

6.* Vajjappaṭicchādikā sikkhāpada

Whatever bhikkhunī knowing that another bhikkhunī has committed a pārājika offence does not herself accuse that bhikkhunī or inform other bhikkhunīs and if after that while that other bhikkhunī is still present, or dies, or disrobes, or joins another religion she should say, “Ladies, I knew before that that bhikkhunī was of such character and behaviour,” then because she did not herself accuse that other bhikkhunī or inform other bhikkhunīs she is one who has committed the pārājika offence of concealing the faults of another bhikkhunī and is one who is no longer permitted to remain in the bhikkhunī saṅgha.

7.* Ukkhittānuvattikā sikkhāpada

Whatever bhikkhunī should become a follower of a bhikkhu who has been suspended by a united Saṅgha according to the Teaching and Rules of the Buddha and who is disrespectful, has not made amends, and should not be associated with, then that bhikkhunī should be spoken to by bhikkhunīs saying, “Lady, that bhikkhu has been suspended by a united Saṅgha according to the Teaching and Rules of the Buddha and he is disrespectful, has not made amends, and should not be associated with. Lady, do not be a follower of that bhikkhu”.

If while being spoken to by bhikkhunīs thus that bhikkhunī should continue to support that bhikkhu then she should be admonished up to three times in order to cause her to give up that view. If while being admonished up to three times she gives up that view then that is good, but if she does not give it up then she is one who has committed the pārājika offence of following a suspended bhikkhu and is one who is no longer permitted to remain in the bhikkhunī saṅgha.

8.* Aṭṭhavatthukā sikkhāpada

Whatever bhikkhunī being lustful should consent to a lustful man holding her hand and consent to his holding the edge of her robes and should stand close to him and should speak with him and should go to an appointed place, and should consent to that man’s arrival there and should enter together with him into a secluded place and should bring her body close to him, then having done these (eight things) in order to engage in misconduct then she is one who has committed the pārājika offence consisting of eight factors and is one who is no longer permitted to remain in the bhikkhunī saṅgha.

Ladies, the eight pārājika rules have now been recited. Whatever bhikkhunī who has committed any one of these offences is no longer permitted to remain in the bhikkhunī saṅgha. Just as she was a laywoman before being a bhikkhunī so too she becomes a laywoman after she has committed a pārājika offence and is no longer permitted to remain in the bhikkhunī saṅgha.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Pārājikaṃ niṭṭhitaṃ

Samghādisesuddeso

Ladies, the recital of the seventeen Saṅghādisesa rules comes next.

1.* Ussayavādikā sikkhāpada

Whatever bhikkhunī should instigate a legal suit against a householder, a householder’s son, a slave, a worker, or a monk or nun of another religion, then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

2.* Corivutthāpikā sikkhāpada

Whatever bhikkhunī knowing that a woman is a thief and is known to be condemned to be killed should act as her preceptor and ordain her without having first informed the bhikkhunī saṅgha, or the government of that area; be it by king, group, society, or assembly, then unless that woman had already become a nun in another religion or a sāmaṇeri then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out of the Saṅgha.

3.* Eka gāmantara gamana sikkhāpada

Whatever bhikkhunī should go to another village alone, cross to the other side of a river alone, spend a night alone without a companion, or separate (out of sight or hearing) from a group of bhikkhunīs in the forest and remain alone, then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

4.* Ukkhattaka osāraṇa sikkhāpada

Whatever bhikkhunī should reinstate a bhikkhunī who has been suspended by a united Saṅgha according to the Teaching and Rules of the Buddha without having first informed the Saṅgha who suspended her, or without knowing whether they consent or not, then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

5.* Bhojana paṭiggahaṇa paṭhama sikkhāpada

Whatever bhikkhunī being lustful should accept food from the hands of a lustful man with her own hands and eat that food then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

6.* Bhojana paṭiggahaṇa dutiya sikkhāpada

Whatever bhikkhunī should say, “Lady what can that man whether he is lustful or not do to you since you are not lustful? I urge you to accept with your own hands the food which that man gives and eat it,” then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

7. Sañcaritta sikkhāpada

Whatever bhikkhunī should engage in matchmaking by informing a woman that a man desires her to be his wife or informing a man that a woman desires him to be her husband or even arranging a temporary partnership with a prostitute, then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

8. Duṭṭhadosa sikkhāpada

Whatever bhikkhunī being angry, vengeful, and displeased should groundlessly accuse another bhikkhunī of committing a pārājika offence thinking, “Perhaps, this will cause her to fall from the life of a bhikkhunī,” and if after that, at another time, she is questioned or if she is not questioned that accusation is found to be groundless and she admits her fault then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

9. Aññabhāgiya sikkhāpada

Whatever bhikkhunī being angry, vengeful, and displeased should by using some point of likeness with another thing as the only basis accuse another bhikkhunī of committing a pārājika offence thinking, “Perhaps this will cause her to fall from the life of a bhikkhunī,” and if after that, at another time, she is questioned or if she is not questioned that accusation is found to be based only on some point of likeness with another thing and she admits her fault then that bhikkhunī at the time of completion of that action has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

10.* Sikkhāmpaccācikkhaṇa sikkhāpada

Whatever bhikkhunī being angry and displeased should say:

“I give up the Buddha, I give up the Dhamma, I give up the Saṅgha, I give up the training; Are these the only ones who are nuns these daughters of the Sakyans and can there be no other nuns who have shame are scrupulous and desire to train themselves? I will undertake the life of a bhikkhunī with those others.”

Then that bhikkhunī should be spoken to by bhikkhunīs saying:

Lady, do not being angry and displeased say, “I give up the Buddha, I give up the Dhamma, I give up the Saṅgha, I give up the training; Are these the only ones who are nuns these daughters of the Sakyans and can there be no other nuns who have shame are scrupulous and desire to train themselves? I will undertake the life of a bhikkhunī, with those others”. Lady, be pleased for well taught is this Dhamma, lead the life of a bhikkhunī rightly for it makes an end to all suffering (dukkha).

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that behaviour then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that behaviour. If while being admonished up to three times she gives up that behaviour then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a saṅghādiseṣa offence which causes her to be driven out from the Saṅgha.

11.* Adhikaraṇakupita sikkhāpada

Whatever bhikkhunī being angry and displeased because of losing a monastic dispute should say:

“The bhikkhunīs are acting because of desire, are acting because of anger, are acting because of delusion, are acting because of fear.”

Then that bhikkhunī should be spoken to by bhikkhunīs saying:

“Lady, do not being angry and displeased because of losing in a monastic dispute say, ‘The bhikkhunīs are acting because of desire, are acting because of anger, are acting because of delusion, are acting because of fear,’ Lady, it is really you who follows desire, follows anger, follows delusion, and follows fear.”

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that behaviour then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that behaviour. If while being admonished up to three times she gives up that behaviour then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a saṅghādiseṣa offence which causes her to be driven out from the Saṅgha.

12.* Pāpasamācārapaṭhama sikkhāpada

If a bhikkhunī lives in intimacy with householders, is of evil actions, of evil reputation, of wrong livelihood, causes frustration to the bhikkhunī saṅgha, and conceals various faults, then that bhikkhunī should be spoken to by bhikkhunīs saying:

“Sister, you are one who lives in intimacy with householders, are of evil actions, of evil reputation, of wrong livelihood, who causes frustration to the bhikkhunī saṅgha, and who conceals various faults. Lady, live secluded, a Sister who lives secluded is praised by the Saṅgha.”

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that behaviour then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that behaviour. If while being admonished up to three times she gives up that behaviour then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

13.* Pāpasamācāra dutiya sikkhāpada

Whatever bhikkhunī should say:

“Ladies live in intimacy with householders, do not live separately. There are some bhikkhunīs in the Saṅgha who are of such behaviour, such reputation, such livelihood, who cause frustration to the Saṅgha, and who conceal various faults yet the Saṅgha says nothing to them. Only to those whom you despise, have contempt for, are impatient with, and whom you desire to show fault with, to those who are weak you say, “Sister you are one who lives in intimacy with householders, are of evil actions, of evil reputation, of wrong livelihood, who causes frustration to the bhikkhunī saṅgha, and who conceals various faults. Lady, live secluded, a Sister who lives secluded is praised by the Saṅgha.”

Then that bhikkhunī should be spoken to by bhikkhunīs saying:

Lady, do not say, “Ladies live in intimacy with householders, do not live separately. There are some bhikkhunīs in the Saṅgha who are of such behaviour, such reputation, such livelihood, who cause frustration to the Saṅgha, and who conceal various faults yet the Saṅgha says nothing to them. Only to those whom you despise, have contempt for, are impatient with, and whom you desire to show fault with, to those who are weak you say, ‘Sister, you are one who lives in intimacy with householders, are of evil actions, of evil reputation, of wrong livelihood, who causes frustration to the bhikkhunī saṅgha, and who conceals various faults. Lady, live secluded, a Sister who lives secluded is praised by the Saṅgha.’ ”

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that accusation then she should be admonished up to three times in order to cause her to give up that accusation. If while being admonished up to three times she gives up that accusation then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

14. Saṅghabhedaka sikkhāpada

Whatever bhikkhunī who makes an effort to produce a schism of the Saṅgha when it is in unity and having taken up a view that would lead to schism in the Saṅgha should support and persist with it then that bhikkhunī should be spoken to by bhikkhunīs saying:

“Lady, do not make an effort to produce a schism of the Saṅgha when it is in unity, or take up, support or persist with a view that would lead to schism in the Saṅgha. Be united with the Saṅgha, Lady, because a Saṅgha that is united, in agreement, without disputes, and which recites the Pātimokkha together, lives happily.”

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that view then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that view. If while being admonished up to three times she gives up that view then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a saṅghādisesa offence which causes her to be driven out from the Saṅgha.

15. Bhedānuvattaka sikkhāpada

If that bhikkhunī has bhikkhunīs who are her followers and fellow schismatics, whether one or two or three and they should say:

“Ladies, do not say anything to that bhikkhunī for that bhikkhunī speaks in accordance with Dhamma and Vinaya, she expresses our desires and liking, she speaks knowing our desires and liking and we also approve of what she is doing.”

Then those bhikkhunīs should be spoken to by bhikkhunīs saying:

“Ladies, do not speak like that for that bhikkhunī does not speak Dhamma or Vinaya. Ladies, do not approve of making a schism of the Saṅgha. Ladies, be united with the Saṅgha because a Saṅgha that is united, in agreement, without disputes and which recites the Pātimokkha together, lives happily.”

If while being spoken to by bhikkhunīs thus those bhikkhunīs persist with that view then they should be admonished up to three times by bhikkhunīs in order to cause them to give up that view. If while being admonished up to three times they give up that view then that is good, but if they do not give it up then those bhikkhunīs after being admonished three times have committed a saṅghādiseṣa offence which causes them to be driven out from the Saṅgha.

16. Dubbaca sikkhāpada

If a bhikkhunī is by nature difficult to admonish and if while being spoken to by bhikkhunīs concerning the rules in the Pātimokkha that she as a bhikkhunī should be observing and she makes herself unable to be spoken to by saying:

“Ladies, do not say anything to me whether good or bad and I also will not say anything to you whether good or bad. Ladies, refrain from speaking to me.”

Then that bhikkhunī should be spoken to by bhikkhunīs saying:

“Lady, do not make yourself unable to be spoken to but make yourself able to be spoken to. Speak to bhikkhunīs according to Dhamma and they will speak to you according to Dhamma and thus the following of the Buddha will increase by speaking to each other and raising each other (from offence).”

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that behaviour then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that behaviour. If while being admonished up to three times she gives up that behaviour then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a saṅghādiseṣa offence which causes her to be driven out from the Saṅgha.

17. Kuladūsaka sikkhāpada

If a bhikkhunī living depending on a certain village or town is one who causes families to lose faith and who is of bad behaviour and her bad behaviour is seen and heard about and families that have lost faith are seen and heard about then that bhikkhunī should be spoken to by bhikkhunīs saying:

“Lady, you are one who causes families to lose faith and who is of bad behaviour, your bad behaviour is seen and heard about and families that have lost faith are seen and heard about. Lady, leave this monastery as there can be no benefit in your living here.”

If while being spoken to by bhikkhunīs thus that bhikkhunī should say to them:

“The bhikkhunīs are acting because of desire, acting because of anger, acting be-

cause of delusion, acting because of fear; because of behaviour like this they banish some but do not banish others.”

Then that bhikkhunī should be spoken to by bhikkhunīs saying:

“Lady, do not speak like that for the bhikkhunīs are not acting because of desire, anger, delusion or fear, but you are one who causes families to lose faith and who is of bad behaviour and your bad behaviour is seen and heard about and families that have lost faith are seen and heard about. Lady, leave this monastery as there can be no benefit in your living here.”

If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that accusation then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that accusation. If while being admonished up to three times she gives up that accusation then that is good, but if she does not give it up then that bhikkhunī after being admonished three times has committed a Saṅghādisesa offence which causes her to be driven out from the Saṅgha.

Ladies, the seventeen saṅghādisesa offences, consisting of nine which are offences at the moment of committing them and eight which are offences after a bhikkhunī has been admonished (by kammavācā) three times, have been recited. A bhikkhunī who has committed any one of these offences should undertake mānatta for fifteen days with both bhikkhu and bhikkhunī saṅghas. A bhikkhunī who has completed undertaking mānatta should be reinstated by a bhikkhunī saṅgha consisting of at least twenty bhikkhunīs. If a bhikkhunī saṅgha of even one less than twenty reinstates that bhikkhunī then that bhikkhunī is not reinstated and those bhikkhunīs are blameworthy. This is the appropriate procedure here.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Saṅghādiseso nitthito

Nissaggiya Pācittayā

Ladies, the recital of the thirty nissaggiya pācittayā rules comes next.

Pattavagga

1.* Pattasannicaya sikkhāpada

Whatever bhikkhunī should store (for even one night) a bowl (which has not been determined or vikapped) has committed a nissaggiya pācittayā offence.

2.* Akāla cīvarabhājana sikkhāpada

Whatever bhikkhunī should determine an “akāla” cloth as a “kāla” cloth and distribute it has committed a nissaggiya pācittayā offence.

3.* Cīvara parivattana sikkhāpada

Whatever bhikkhunī having exchanged cloth with another bhikkhunī should after that say, “Lady, here is your cloth, bring my cloth, that cloth which was yours is still yours, that cloth which was mine is still mine, bring my cloth, take back what is yours,” and then should forcefully take back that cloth or cause it to be forcefully taken back than that bhikkhunī has committed a nissaggiya pācittayā offence.

4.* Añṇaviññana sikkhāpada

Whatever bhikkhunī having asked for one thing (such as butter) should later (when it is brought) ask for another thing (such as oil) has committed a nissaggiya pācittayā offence.

5.* Aññacetāpana sikkhāpada

Whatever bhikkhunī having caused one thing to be purchased (such as oil) should later (when it has been bought) cause another thing (such as butter) to be purchased has committed a nissaggiya pācittayā offence.

6.* Paṭhama saṅghikacetāpana sikkhāpada

Whatever bhikkhunī should use a fund intended for the purchase of a certain thing for the Saṅgha to purchase a different thing has committed a nissaggiya pācittayā offence.

7.* Dutiya saṅghikacetāpana sikkhāpada

Whatever bhikkhunī should use a fund intended for the purchase of a certain thing for the Saṅgha together with a fund of her own asking to purchase a different thing has committed a nissaggiya pācittayā offence.

8.* Paṭhamagaṇikacetāpana sikkhāpada

Whatever bhikkhunī should use a fund intended for the purchase of a certain thing for a group of many people to purchase a different thing has committed a nissaggiya pācittayā offence.

9.* Dutiya gaṇikacetāpana sikkhāpada

Whatever bhikkhunī should use a fund intended for the purchase of a certain thing for a group of many people together with a fund of her own asking to purchase a different thing has committed a nissaggiya pācittayā offence.

10.* Puggalika cetāpana sikkhāpada

Whatever bhikkhunī should use a fund intended for the purchase of a certain thing for a person to purchase a different thing has committed a nissaggiya pācittayā offence.

Pattavaggo paṭhamo

Cīvaravagga

11.* Garupāvuraṇa sikkhāpada

If a bhikkhunī should ask for a heavy winter robe she should ask for one of at most four “kaṁsas” (sixteen kahāpaṇas) in value. If she should ask for one worth more than that then she has committed a nissaggiya pācittayā offence.

12.* Lahupāvuraṇa sikkhāpada

If a bhikkhunī should ask for a light summer robe she should ask for one of at most two and half “kaṁsas” (ten kahāpaṇas) in value. If she should ask for one worth more than that then she has committed a nissaggiya pācittayā offence.

13. Kathina sikkhāpada

When the kathina cloth has been finished and the kathina privileges have been revoked a bhikkhunī may keep extra cloth for ten days at most, if she should keep it for longer than that then it is a nissaggiya pācittayā offence.

14. Udosita sikkhāpada

When a bhikkhunī’s kathina cloth has been finished and the kathina privileges have been revoked then if that bhikkhunī lives apart from her three robes for even one night, except if she has permission from the Saṅgha, it is a nissaggiya pācittayā offence.

15. Akālacīvara sikkhāpada

When a bhikkhunī’s kathina cloth has been finished and the kathina privileges have been revoked if an “akāla” cloth should become available to a bhikkhunī then if that bhikkhunī wishes she can accept it. Having accepted that cloth she should quickly make it into a robe (within ten days). If it is insufficient for a complete robe then that cloth can be

kept for one month at most by that bhikkhunī if she expects that she will obtain sufficient cloth later to complete that robe. If she keeps that cloth for longer than that even though she expects that she will obtain sufficient cloth later it is a nissaggiya pācittayā offence.

16. Aññātaka viññatti sikkhāpada

Whatever bhikkhunī should ask for cloth from a layman or laywoman who is not a relative except if it is at the right time has committed a nissaggiya pācittayā offence. The right time is when a bhikkhunī's robes have been stolen or destroyed.

17. Tatuttari sikkhāpada

If a layman or laywoman who is not a relative should invite that bhikkhunī to take a large amount of cloth then she should only accept enough cloth for a lower and upper robe, if she should accept more than that it is a nissaggiya pācittayā offence.

18. Pathama upakkhaṭa sikkhāpada

If a layman or laywoman who is not a relative should set aside money in order to buy a robe for a bhikkhunī thinking, "Having bought a robe with this money I will offer it to such and such a bhikkhunī," and if that bhikkhunī having approached that lay person should without having been previously invited make arrangements concerning that robe out of a desire to get a better robe saying, "It would be good if with this money you bought a robe like this or that and offered it to me," then it is a nissaggiya pācittayā offence.

19. Dutiya upakkhaṭa sikkhāpada

If two separate laymen or laywomen who are not relatives should separately set aside money in order to buy separate robes for a bhikkhunī thinking, "Having bought separate robes with this money we will offer them to such and such a bhikkhunī," and if that bhikkhunī having approached those lay people should without having been previously invited make arrangements concerning those robes out of a desire to get a better robe saying, "It would be good if you both joined together and with your money bought a robe like this or that and offered it to me," then it is a nissaggiya pācittayā offence.

20. Rāja sikkhāpada

If a king, a king's officer, a brahmin, or a lay person should send a messenger with money in order to buy a robe for a bhikkhunī saying, "Having bought a robe with this money offer it to such and such a bhikkhunī," and if that messenger should approach that bhikkhunī and say, "Lady, this money for buying a robe has been brought here for you. Lady, please accept this money for buying a robe." Then that bhikkhunī should say to that messenger, "We do not accept money for buying a robe, we accept robes if they are offered at an appropriate time and if they are allowable."

If then that messenger should ask, "Lady, is there anyone who performs services for you?" Then if that bhikkhunī wants a robe she should point out someone who performs services for her be he a monastery attendant or a lay person saying, "Such and such performs services for bhikkhunīs."

If that messenger having instructed that person who performs services should then approach that bhikkhunī and say, "That person who you pointed out has been instructed by me. Lady, approach him at an appropriate time and he will offer you a robe."

Then a bhikkhunī who wants a robe having approached that person who performs services can ask or remind him two or three times saying, "I want a robe."

If having asked or reminded two or three times, she obtains that robe, then that is good. If she should not obtain it then she can stand silently for four, five, or six times in order to obtain that robe. If having stood silently for four, five, or six times she obtains that

robe then that is good. If she should make any more effort than this and she obtains that robe then it is a nissaggiya pācittayā offence.

If she does not obtain that robe then she should go herself or she should send a messenger to that person who sent that money for buying a robe and say,

“That money for buying a robe for a bhikkhunī that you sent has produced nothing at all for that bhikkhunī try to get your money returned to you lest your money be lost.” This is what should be done.

Cīvaravaggo dutiyo

Jātarūpavagga

21. Rūpiya sikkhāpada

Whatever bhikkhunī should herself accept money or cause another to accept it for her or consents to having it placed near her or kept for her has committed a nissaggiya pācittayā offence.

22. Rūpiyasamvohāra sikkhāpada

Whatever bhikkhunī should engage in the exchange of any of the various forms of gold, silver, or money has committed a nissaggiya pācittayā offence.

23. Kayavikkaya sikkhāpada

Whatever bhikkhunī should engage in the bartering of any type of allowable requisites has committed a nissaggiya pācittayā offence.

24. Ūnapañcabandhana sikkhāpada

Whatever bhikkhunī who has a bowl with less than five mends should ask for a new bowl has committed a nissaggiya pācittayā offence. That bhikkhunī should give away that bowl to a group of bhikkhunīs and the last bowl of that group of bhikkhunīs should be given to her and she should be told, “Bhikkhuni this bowl you should keep until it breaks.” This is what should be done.

25. Bhesajja sikkhāpada

There are these medicines which can be accepted and used by a bhikkhunī who is ill, namely: ghee, butter, oil, honey, and sugar. Having accepted any of these they can be stored and eaten for at most seven days, if they are stored for longer than that it is a nissaggiya pācittayā offence.

26. Cīvara acchindana sikkhāpada

Whatever bhikkhunī who having given her own cloth to another bhikkhunī should later when angry and displeased take it back or get another person to take it back for her has committed a nissaggiya pācittayā offence.

27. Suttaviññatti sikkhāpada

Whatever bhikkhunī having herself asked for thread should cause it to be woven into a robe by weavers has committed a nissaggiya pācittayā offence.

28. Mahāpesakāra sikkhāpada

If a layman or laywoman who is not a relative should get a weaver to weave a robe intending to offer it to a certain bhikkhunī and if that bhikkhunī without having previously been invited, should approach that weaver and give instructions saying, “Friend, this robe is being woven specifically for me, make it long, make it wide, make the weave close together, make it even, spread it evenly, stretch it well, and comb it well and maybe I will give you some small present,” and if after having spoken thus she should give a small present, even a little alms-food, it is a nissaggiya pācittayā offence.

29. Acceka cīvara sikkhāpada

If ten days before the end of the rains-retreat an “acceka” cloth should become available then a bhikkhunī knowing that it is an “acceka” cloth can accept it and having accepted it can keep it without determining or vikapping it until the end of the time for robes. If she should keep it for longer than that then it is a nissaggiya pācittayā offence.

30. Pariṇata sikkhāpada

Whatever bhikkhunī knowing that an offering is intended to be given to the Saṅgha should cause it to be given to herself instead has committed a nissaggiya pācittayā offence.

Jātarūpavagga tatiyo

Ladies, the thirty nissaggiya pācittayā rules have been recited.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Nissaggiya Pācittayā nitthita.

Suddha pācittayā

Ladies, the recital of the one hundred and sixty-six pācittayā rules comes next.

Lasuṇa vagga

1.* Lasuṇa sikkhāpada

Whatever bhikkhunī should eat raw garlic has committed a pācittayā offence.

2.* Sambādhaloma sikkhāpada

Whatever bhikkhunī should remove the hair from her armpits or her pubic hair has committed a pācittayā offence.

3.* Talaghātaka sikkhāpada

To slap the outside of the vagina is a pācittayā offence.

4.* Jatumaṭṭhaka sikkhāpada

To use a dildo is a pācittayā offence.

5.* Udaka suddhika sikkhāpada

A bhikkhunī who is cleaning her vagina with water should clean only the area reached by placing two fingers together and inserting them up to the second joint at most. If she should clean beyond that area it is a pācittayā offence.

6.* Upatiṭṭhana sikkhāpada

Whatever bhikkhunī should while a bhikkhu is eating serve him by offering him water or fanning him has committed a pācittayā offence.

7.* Āmaka dhañña sikkhāpada

Whatever bhikkhunī having asked for grain or having caused another to ask for it, or having dried it or caused another to dry it, or having milled it or caused another to mill it, or having cooked it or caused another to cook it, should eat it then she has committed a pācittayā offence.

8.* Paṭhama uccārachaḍḍana sikkhāpada

Whatever bhikkhunī should throw away or cause another to throw away faeces, urine, rubbish, or food scraps over an outer wall or over any other wall has committed a pācittayā offence.

9.* Dutiya uccārahaḍḍana sikkhāpada

Whatever bhikkhunī should throw away or cause another to throw away faeces, urine, rubbish, or food scraps onto a place where crops, vegetables, or fruit are being grown then she has committed a pācittayā offence.

10.* Nacca gīta sikkhāpada

Whatever bhikkhunī should go to see or listen to dancing, singing, or music has committed a pācittayā offence.

Lasuṇa vaggo pathamo

Rattandhakāra vagga

11.* Rattandhakāra sikkhāpada

Whatever bhikkhunī should stand or talk alone together with a man in a place where there is no lamp or light at night after sunset has committed a pācittayā offence.

12.* Paṭicchannokāsa sikkhāpada

Whatever bhikkhunī should stand or talk alone together with a man in a place which is concealed has committed a pācittayā offence.

13.* Ajjhokāse sallapana sikkhāpada

Whatever bhikkhunī should stand or talk alone together with a man in an open place has committed a pācittayā offence.

14.* Dutiyika uyyojana sikkhāpada

Whatever bhikkhunī should stand, talk, or whisper alone together with a man on a main road, a dead end street, or at cross roads, or should send away a bhikkhunī accompanying her has committed a pācittayā offence.

15.* Anāpucchā pakkamana sikkhāpada

Whatever bhikkhunī having gone to a family's house between dawn and noon and sat down there should leave that house without having informed a householder there has committed a pācittayā offence.

16.* Anāpucchā abhinisīdana sikkhāpada

Whatever bhikkhunī having gone to a family's house in the afternoon and without having asked a householder there should sit down or lie down there has committed a pācittayā offence.

17.* Anāpucchā santharaṇa sikkhāpada

Whatever bhikkhunī having gone to a family's house at night and without having asked a householder there having spread a place to sleep or having caused one to be spread should then sit down or lie down there has committed a pācittayā offence.

18.* Para ujjhāpanaka sikkhāpada

Whatever bhikkhunī because of hearing wrongly or misunderstanding should criticise and complain about another bhikkhunī has committed a pācittayā offence.

19.* Para abhisapana sikkhāpada

Whatever bhikkhunī should swear a curse upon herself or another bhikkhunī concerning hell or the Brahmācariya has committed a pācittayā offence.

20.* Rodana sikkhāpada

Whatever bhikkhunī should beat herself and cry has committed a pācittayā offence.

Rattandhakāra vaggo dutiyo

Nagga vagga

21.* Nagga sikkhāpada

Whatever bhikkhunī should bathe naked has committed a pācittayā offence.

22.* Udakasātika sikkhāpada

When a bathing-robe is being made by a bhikkhunī it should be made to the size limits. The size limits here using 'sugata' spans are four spans in length and two spans across. If these size limits are exceeded it is a pācittayā offence and that bathing robe must be cut down to size.

23.* Cīvara sibbana sikkhāpada

Whatever bhikkhunī having unstitched the seams of another bhikkhunī's robe or caused them to be unstitched should after that when there is no obstacle not sew it again within four or five days, then because of not sewing it herself or causing it to be sewn again within four or five days it is a pācittayā offence.

24.* Saṅghāticāra sikkhāpada

Whatever bhikkhunī should use a robe that belongs to her with an interval of more than five days between use has committed a pācittayā offence.

25.* Cīvarasaṅkamanīya sikkhāpada

Whatever bhikkhunī should wear a robe that was borrowed without asking the owner if she could borrow it has committed a pācittayā offence.

26.* Gaṇacīvara sikkhāpada

Whatever bhikkhunī should act so as to obstruct a group of bhikkhunīs from being offered cloth has committed a pācittayā offence.

27.* Paṭibāhana sikkhāpada

Whatever bhikkhunī should prohibit a legal distribution of cloth has committed a pācittayā offence.

28.* Cīvaradāna sikkhāpada

Whatever bhikkhunī should give robes to a lay person, or a monk or nun of another religion has committed a pācittayā offence.

29.* Kāla atikkamana sikkhāpada

Whatever bhikkhunī should cause the distribution of cloth to take place after the time for robes (civarakāla) because of having only an uncertain expectation of receiving more cloth has committed a pācittayā offence.

30.* Kathinanuddhāra sikkhāpada

Whatever bhikkhunī should prohibit the legal removal of the kathina privileges has committed a pācittayā offence.

Nagga vaggo tatiyo

Tuvattavagga

31.* Ekamañca tuvattana sikkhāpada

Whatever bhikkhunīs should lie down both together on the same bed have committed a pācittayā offence.

32.* Ekattaraṇatuvattana sikkhāpada

Whatever bhikkhunīs should lie down both together on the same rug and cover themselves with the same blanket have committed a pācittayā offence.

33.* Aphāsukaraṇa sikkhāpada

Whatever bhikkhunī should intentionally try to make another bhikkhunī uneasy and unhappy has committed a pācittayā offence.

34.* Na upatthāpana sikkhāpada

Whatever bhikkhunī does not herself care for or cause another to care for a bhikkhunī who is sick and who lives depending on her has committed a pācittayā offence.

35.* Nikkaḍḍhana sikkhāpada

Whatever bhikkhunī having given a place to stay to another bhikkhunī should later being angry and displeased drive her out or cause her to be driven out from that place has committed a pācittayā offence.

36.* Saṃsaṭṭha sikkhāpada

If a bhikkhunī lives in intimacy with householders or with householder's sons then that bhikkhunī should be spoken to by bhikkhunīs saying, "Lady, do not live in intimacy with householders or with householder's sons. Live secluded, Lady, a Sister who lives secluded is praised by the Saṅgha." If while being spoken to by bhikkhunīs thus that bhikkhunī persists with that behaviour then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that behaviour. If while being admonished up to three times she gives up that behaviour then that is good, but if she does not give it up then she has committed a pācittayā offence.

37.* Antoraṭṭha sikkhāpada

Whatever bhikkhunī should make a journey without the company of traders in her own country when it has been declared to be risky and dangerous has committed a pācittayā offence.

38.* Tioraṭṭha sikkhāpada

Whatever bhikkhunī should make a journey without the company of traders in a foreign country when it has been declared to be risky and dangerous has committed a pācittayā offence.

39.* Antovassa sikkhāpada

Whatever bhikkhunī should make a journey during the rains retreat has committed a pācittayā offence.

40.* Cārika na pakkamana sikkhāpada

Whatever bhikkhunī having completed the rains retreat should not make a journey of at least five or six 'yojanas' has committed a pācittayā offence.

Tuvaṭṭavaggo catuttho

Cittāgāra vagga

41.* Rājāgāra sikkhāpada

Whatever bhikkhunī should go to see a place built for the King's entertainment, or an exhibition hall of the people, or a park, garden, or lake where people amuse themselves has committed a pācittayā offence.

42.* Āsandiparibhuñjana sikkhāpada

Whatever bhikkhunī should use a couch with long legs (āsandi) or with animal carvings on the legs (pallaṅka) has committed a pācittayā offence.

43.* Suttakantana sikkhāpada

Whatever bhikkhunī should spin thread has committed a pācittayā offence.

44.* Gihiveyyāvacca sikkhāpada

Whatever bhikkhunī should perform work for householders has committed a pācittayā offence.

45.* Adhikaraṇa sikkhāpada

If a bhikkhunī is asked by another bhikkhunī to help settle a legal dispute saying, “Lady, come and settle this dispute,” and she agrees to do it saying, “Very well,” then if later when there is no obstacle present she should neither settle it herself or cause another to settle it then she has committed a pācittayā offence.

46.* Bhojanadāna sikkhāpada

Whatever bhikkhunī should give food with her own hands to lay people or monks and nuns of another religion has committed a pācittayā offence.

47.* Āvasatha cīvara sikkhāpada

Whatever bhikkhunī should continue to use a menstruation cloth (for more than three nights) without passing it on to another has committed a pācittayā offence.

48.* Āvasatha vihāra sikkhāpada

Whatever bhikkhunī should leave to go on a journey without giving up the lodging allotted to her has committed a pācittayā offence.

49.* Tiricchānavijjā pariyāpuṇana sikkhāpada

Whatever bhikkhunī should learn useless, unprofitable knowledge (tiricchānavijjā) has committed a pācittayā offence.

50.* Tiricchānavijjā vācana sikkhāpada

Whatever bhikkhunī should teach useless, unprofitable knowledge has committed a pācittayā offence.

Cittāgāra vaggo pañcama

Ārāma vagga

51.* Ārāma pavisana sikkhāpada

Whatever bhikkhunī knowing that a monastery is occupied by bhikkhus should enter into it without asking permission has committed a pācittayā offence.

52.* Bhikkhu akkosana sikkhāpada

Whatever bhikkhunī should abuse or threaten a bhikkhu has committed a pācittayā offence.

53.* Gaṇaparibhāsana sikkhāpada

Whatever bhikkhunī being angry should abuse a group of bhikkhunīs has committed a pācittayā offence.

54.* Pavārita sikkhāpada

Whatever bhikkhunī having been invited to eat more and having refused should then eat food (later on that morning) has committed a pācittayā offence.

55.* Kulamaccharinī sikkhāpada

Whatever bhikkhunī is selfish about lay supporters has committed a pācittayā offence.

56.* Abhikkhukāvāsa sikkhāpada

Whatever bhikkhunī should undertake the rains retreat in a place where there is no bhikkhu living (within half a yojana) has committed a pācittayā offence.

57.* Apavāraṇā sikkhāpada

Whatever bhikkhunī having completed the rains retreat should not give an invitation to point out faults to both bhikkhu and bhikkhunī Saṅghas with regards to three things namely what has been seen, heard, or suspected has committed a pācittayā offence.

58.* Ovāda sikkhāpada

Whatever bhikkhunī should not go to be admonished by bhikkhus or to take part in a legal act of the Saṅgha has committed a pācittayā offence.

59.* Ovādūpasaṅkamana sikkhāpada

Every half month a bhikkhunī should ask for two things from the bhikkhu Saṅgha namely to ask about the date of the Uposatha and to ask to be admonished. If she should exceed half a month then she has committed a pācittayā offence.

60.* Pasākhejāta sikkhāpada

Whatever bhikkhunī on whose body a sore or abscess has arisen below the navel and above the knees should without having informed a Saṅgha or a group of bhikkhunīs and being alone together with a man, let him cut that sore, or lance it, wash it, apply ointment to it, bandage it, or loosen a bandage on it, has committed a pācittayā offence.

Ārāma vaggo chaṭṭho

Gabbhinī vagga

61.* Gabbhinī sikkhāpada

Whatever bhikkhunī should ordain a pregnant woman has committed a pācittayā offence.

62.* Pāyantī sikkhāpada

Whatever bhikkhunī should ordain a woman who is still suckling a child has committed a pācittayā offence.

63.* Paṭhama sikkhamāna sikkhāpada

Whatever bhikkhunī should ordain a trainee (sikkhamāna) who has not kept the six precepts for two years has committed a pācittayā offence.

64.* Dutīya sikkhamāna sikkhāpada

Whatever bhikkhunī should ordain a sikkhamāna who has kept six precepts for two years but has not been given permission to be ordained by the Saṅgha has committed a pācittayā offence.

65.* Paṭhama gihigata sikkhāpada

Whatever bhikkhunī should ordain a girl who has been married but is less than twelve years old has committed a pācittayā offence.

66.* Dutīya gihigata sikkhāpada

Whatever bhikkhunī should ordain a girl who has been married and is twelve years old or more but who has not kept six precepts for two years has committed a pācittayā offence.

67.* Tatiya gihigata sikkhāpada

Whatever bhikkhunī should ordain a girl who has been married and is twelve years old or more and who has kept six precepts for two years but who has not been given permission to be ordained by the Saṅgha has committed a pācittayā offence.

68.* Paṭhamasahajīvinī sikkhāpada

Whatever bhikkhunī having acted as the preceptor and ordained another bhikkhunī does not then support and teach her or cause another to support and teach her for at least two years has committed a pācittayā offence.

69.* Pavattinīnānubandhana sikkhāpada

Whatever bhikkhunī should not spend at least two years attending to the preceptor who ordained her has committed a pācittayā offence.

70.* Dutiya sahaḷvini sikkhāpada

Whatever bhikkhunī having acted as the preceptor and ordained another bhikkhunī does not take her away or cause another to take her away to a place five or six “yojanas” away has committed a pācittayā offence.

Gabbhini vaggio sattamo

Kumāribhūta vagga

71.* Paṭhama kumāribhūta sikkhāpada

Whatever bhikkhunī should ordain a virgin who is less than twenty years old has committed a pācittayā offence.

72.* Dutiya kumāribhūta sikkhāpada

Whatever bhikkhunī should ordain a virgin who is twenty years old or more but who has not kept the six precepts for two years has committed a pācittayā offence.

73.* Tatiya kumāribhūta sikkhāpada

Whatever bhikkhunī should ordain a virgin who is twenty years old or more and who has kept the six precepts for two years but who has not been given permission to be ordained by the Saṅgha has committed a pācittayā offence.

74.* Ūna dvādasavassa sikkhāpada

Whatever bhikkhunī who has not completed twelve rains retreats should ordain another has committed a pācittayā offence.

75.* Paripuṇṇa dvādasavassa sikkhāpada

Whatever bhikkhunī should give ordination who has completed twelve rains retreats but has not been given permission to give ordination by the Saṅgha has committed a pācittayā offence.

76.* Khiyyana dhamma sikkhāpada

If a bhikkhunī has been spoken to by the Saṅgha saying, “Lady, you are not suitable to give ordination to others,” and having agreed saying, “Very well,” should then later after that engage in disparaging that decision then she has committed a pācittayā offence.

77.* Paṭhama sikkhamāna na utṭhāpana sikkhāpada

Whatever bhikkhunī having said to a sikkhamāna, “If, Lady, you give me a robe then I will ordain you,” and then after that when there is no impediment should neither ordain her or cause another to ordain her then she has committed a pācittayā offence.

78.* Dutiya sikkhamāna na utṭhāpana sikkhāpada

Whatever bhikkhunī having said to a sikkhamāna, “If, Lady, you attend on me for two years then I will ordain you,” and then after that when there is no impediment should neither ordain her or cause another to ordain her then she has committed a pācittayā offence.

79.* Sokāvāsa sikkhāpada

Whatever bhikkhunī should ordain a sikkhamāna who lives in intimacy with men or youths, is violent, and who causes worry has committed a pācittayā offence.

80.* Ananuññāta sikkhāpada

Whatever bhikkhunī should give ordination as a bhikkhunī to a sikkhamāna without the permission of her parents or husband has committed a pācittayā offence.

81.* Pārivāsika sikkhāpada

Whatever bhikkhunī should use a consent that has expired to give ordination as a bhikkhunī to a sikkhamāna has committed a pācittayā offence.

82.* Anuvassa sikkhāpada

Whatever bhikkhunī should give ordination every year has committed a pācittayā offence.

83.* Ekavassa sikkhāpada

Whatever bhikkhunī should give ordination as a bhikkhunī to two sikkhamānas in one year has committed a pācittayā offence.

Kumāribhūta vaggo aṭṭhamo

Chatthupāhana vagga

84.* Chatthupāhana sikkhāpada

Whatever bhikkhunī who is not sick should use an umbrella and sandals has committed a pācittayā offence.

85.* Yāna sikkhāpada

Whatever bhikkhunī who is not sick should go by means of a vehicle (cart) has committed a pācittayā offence.

86.* Saṁghāṇi sikkhāpada

Whatever bhikkhunī should wear a waist ornament has committed a pācittayā offence.

87.* Itthālaṅkāra sikkhāpada

Whatever bhikkhunī should wear women's ornaments or jewellery has committed a pācittayā offence.

88.* Gandhavaṇṇaka sikkhāpada

Whatever bhikkhunī should bathe with perfumes or cosmetics has committed a pācittayā offence.

89.* Vāsitaka sikkhāpada

Whatever bhikkhunī should bathe using scented ground sesamum has committed a pācittayā offence.

90.* Bhikkhunī ummaddāpana sikkhāpada

Whatever bhikkhunī should cause another bhikkhunī to rub her or massage her has committed a pācittayā offence.

91.* Sikkhamāna ummaddāpana sikkhāpada

Whatever bhikkhunī should cause a sikkhamāna to rub her or massage her has committed a pācittayā offence.

92.* Sāmaṇerī ummaddāpana sikkhāpada

Whatever bhikkhunī should cause a sāmaṇeri to rub her or massage her has committed a pācittayā offence.

93.* Gihini ummaddāpana sikkhāpada

Whatever bhikkhunī should cause a laywoman to rub her or massage her has committed a pācittayā offence.

94.* Anāpucchā sikkhāpada

Whatever bhikkhunī should sit down at a place in front of a bhikkhu without asking his permission has committed a pācittayā offence.

95.* Pañhāpucchana sikkhāpada

Whatever bhikkhunī should ask a question to a bhikkhu who has not given permission to ask has committed a pācittayā offence.

96.* Asaṅkaccika sikkhāpada

Whatever bhikkhunī should enter into a village without wearing the cloth for covering her breasts has committed a pācittayā offence.

Chattupāhana vaggo navamo

Musāvāda vagga

97. Musāvāda sikkhāpada

Speaking a conscious lie is a pācittayā offence.

98. Omasavāda sikkhāpada

Speaking abuse (to a bhikkhunī) is a pācittayā offence.

99. Pesuṇṇa sikkhāpada

Tale bearing in order to cause division and quarrels amongst bhikkhunīs is a pācittayā offence.

100. Padaso dhamma sikkhāpada

Whatever bhikkhunī should teach Dhamma to anyone who is not a bhikkhunī by reciting together with them word by word has committed a pācittayā offence.

101. Paṭhama sahaseyya sikkhāpada

Whatever bhikkhunī should sleep under the same roof as a woman who is not a bhikkhunī for more than two or three nights has committed a pācittayā offence.

102. Duttiya sahaseyya sikkhāpada

Whatever bhikkhunī should sleep under the same roof as a man has committed a pācittayā offence.

103. Dhamma desanā sikkhāpada

Whatever bhikkhunī should teach more than five or six sentences of Dhamma to a man unless there is a woman present who can understand what is being said has committed a pācittayā offence.

104. Bhūtārocana sikkhāpada

Whatever bhikkhunī should announce to anyone who is not a bhikkhunī that she has attained jhāna, magga, or phala and this is in fact true then she has committed a pācittayā offence.

105. Duṭṭhullārocana sikkhāpada

Whatever bhikkhunī should announce to anyone who is not a bhikkhunī the gross offence of another bhikkhunī except if she has been appointed by the Saṅgha to do so has committed a pācittayā offence.

106. Pathavī khaṇana sikkhāpada

Whatever bhikkhunī should dig earth or cause it to be dug has committed a pācittayā offence.

Musāvāda vaggo Paṭhamo

Bhūtagāma vagga

107. Bhūtagāma sikkhāpada

Destroying living plants is a pācittayā offence.

108. Aññavādaka sikkhāpada

To reply evasively or frustrate by remaining silent when questioned about an offence is a pācittayā offence.

109. Ujjhāpanaka sikkhāpada

Defaming and slandering a bhikkhunī who has been appointed by the Saṅgha to perform a certain duty is a pācittayā offence.

110. Paṭhama senāsana sikkhāpada

Whatever bhikkhunī should having placed or caused to be placed a bed, bench, mattress or mat belonging to the Saṅgha in the open air and then leave to go somewhere else without putting it away herself, causing another to put it away or without informing another bhikkhunī, has committed a pācittayā offence.

111. Dutiya senāsana sikkhāpada

Whatever bhikkhunī should having placed or caused to be placed bedding in a dwelling belonging to the Saṅgha and then leave to go somewhere else without putting it away herself, causing another to put it away or without informing another bhikkhunī, has committed a pācittayā offence.

112. Anupakhajja sikkhāpada

Whatever bhikkhunī should intentionally sit or lie down close to a bhikkhunī who has arrived before her in a dwelling belonging to the Saṅgha thinking, “She will be cramped for room and leave from here,” doing that for this reason only and not for another reason has committed a pācittayā offence.

113. Nikkaḍḍhana sikkhāpada

Whatever bhikkhunī being angry and displeased with another bhikkhunī should drive her out or cause her to be driven out of a dwelling belonging to the Saṅgha has committed a pācittayā offence.

114. Vehāsakuṭi sikkhāpada

Whatever bhikkhunī should sit down or lie down on a bed or bench that has detachable legs which is on top of the open upper beams of a dwelling that belongs to the Saṅgha has committed a pācittayā offence.

115. Mahallaka vihāra sikkhāpada

When a large dwelling is being made by a bhikkhunī many layers can be smeared around the door frame and around the windows in order to steady them and make them last, the roof can be made of two or three layers and this should be supervised whilst standing in a place where there are no crops. If a bhikkhunī makes more layers of roofing than that whilst supervising from a place where there are crops it is a pācittayā offence.

116. Sappāṇaka sikkhāpada

Whatever bhikkhunī knowing that water contains living beings should pour it out or cause it to be poured out on to grass or the ground has committed a pācittayā offence.

Bhūtagāma vaggo ekādasamo

Bhojana vagga

117. Āvasatha piṇḍa sikkhāpada

A bhikkhunī who is not ill may eat for one day at a place where food is being given away free to the public. If she should eat for more than one day there then it is a pācittayā offence.

118. Gaṇa bhojana sikkhāpada

Eating a meal in a group except at the proper time is a pācittayā offence. Here the proper time is the time when a bhikkhunī is ill, cloth is being offered, robes are being sewn, a bhikkhunī goes on a long journey, a bhikkhunī is travelling on a boat, there is a great gathering of bhikkhunīs, or if the meal is offered by “samaṇas”.

119. Kāṇamātu sikkhāpada

If a bhikkhunī goes to a family’s house and they should invite her to accept cakes, biscuits, or bread that have been prepared as gifts or are provisions for a journey then a bhikkhunī if she wishes may accept up to two or three bowlfuls. If she should accept more than that it is a pācittayā offence. Having accepted two or three bowlfuls and having carried them away from there she should distribute them amongst the bhikkhunīs. This is the proper thing to do here.

120. Vikāla bhojana sikkhāpada

Whatever bhikkhunī should eat food in the period between noon and the next dawn has committed a pācittayā offence.

121. Sannidhikāraka sikkhāpada

Whatever bhikkhunī should eat food that has been offered on a previous day and stored has committed a pācittayā offence.

122. Dantapona sikkhāpada

Whatever bhikkhunī should convey to her mouth food, drink, or medicine which has not been offered has committed a pācittayā offence except in the case of water or tooth-wood.

123. Uyyojana sikkhāpada

Whatever bhikkhunī should say to another bhikkhunī, “Come, Lady, let us go together for alms to the village or town,” and then whether she has caused food to be given to that other bhikkhunī or whether she has not should make her go away by saying, “Go, Lady, I will not be able to talk or sit comfortably with you present. Only if I am on my own will I be able to talk or sit comfortably,” and if she does this with only a desire to do what is improper as the reason and for no other reason then she has committed a pācittayā offence.

124. Sabhojana sikkhāpada

Whatever bhikkhunī should enter into a bedroom occupied by a married couple and sit down has committed a pācittayā offence.

125. Raho paṭicchana sikkhāpada

Whatever bhikkhunī should sit together with a man in a place which is concealed (where they cannot be seen) has committed a pācittayā offence.

126. Raho nisajja sikkhāpada

Whatever bhikkhunī should sit together with a man in a secluded place (where they can be seen but not heard) has committed a pācittayā offence.

Bhojana vaggo dvādasamo

Cāritta vaggo

127. Cāritta sikkhāpada

Whatever bhikkhunī having been invited to a meal should without having informed another bhikkhunī present go and visit other families’ houses before the meal or after the meal except if it is at the proper time has committed a pācittayā offence. Here the proper time is the time when cloth is offered or when robes are being sewn.

128. Mahānāma sikkhāpada

If a bhikkhunī is not ill and if an invitation to ask for medicine for four months has been accepted by a bhikkhunī then unless that invitation is repeated, or made into a permanent invitation and that bhikkhunī should accept medicine beyond the time specified or besides the medicine specified it is a pācittayā offence.

129. Uyyutta senā sikkhāpada

Whatever bhikkhunī should go to see an army marching unless it is for an appropriate reason has committed a pācittayā offence.

130. Senāvāsa sikkhāpada

If that bhikkhunī has an appropriate reason to visit an army then that bhikkhunī can stay with that army for two or three nights. If she should stay for longer than that it is a pācittayā offence.

131. Uyyodika sikkhāpada

If while staying with that army for two or three nights that bhikkhunī should go to see a battle, a review of troops, or the preparations for battle of the cavalry, war-elephants, chariots, or infantry then it is a pācittayā offence.

132. Surāpāna sikkhāpada

The drinking of alcohol and intoxicating drinks is a pācittayā offence.

133. Aṅgulipatodaka sikkhāpada

Tickling (another bhikkhunī) with the fingers is a pācittayā offence.

134. Hasadhamma sikkhāpada

Playing with water and amusing oneself in water is a pācittayā offence.

135. Anādariya sikkhāpada

Being disrespectful (towards a bhikkhunī or the Vinaya rules) is a pācittayā offence.

136. Bhimsāpana sikkhāpada

Whatever bhikkhunī should frighten another bhikkhunī has committed a pācittayā offence.

Cāritta vaggo terasamo

Joti vagga

137. Joti sikkhāpada

Whatever bhikkhunī who is not ill and desiring to warm herself and for no other allowable reason should light a fire herself or cause another person to light one has committed a pācittayā offence.

138. Nahāna sikkhāpada

Whatever bhikkhunī should bathe at an interval of less than fifteen days except if it is at the proper time has committed a pācittayā offence. Here the proper time is when it is the last month and a half of the hot season or the first month of the rainy season, these two and a half months that are times of heat and humidity, and also at a time when a bhikkhunī is ill, is doing physical work, is making a long journey, or when there is rain.

139. Dubbaṇṇa karaṇa sikkhāpada

When a new robe is obtained by a bhikkhunī it should be marked with a discolouration of any one of three colours - green, muddy, or black. If a bhikkhunī should wear a new robe without having marked it with a discolouration of any one of these three colours then she has committed a pācittayā offence.

140. Vikappana sikkhāpada

Whatever bhikkhunī having “vikapped” her own piece of cloth with a bhikkhu, bhikkhunī, sikkhamāna, sāmaṇera, or sāmaṇeri should then make use of that cloth without the other person having given permission (paccuddharana) has committed a pācittayā offence.

141. Apanidhāpana sikkhāpada

Whatever bhikkhunī should hide or cause to hide another bhikkhunī’s alms-bowl, robes, sitting cloth, needle case, or belt, even if it is only done for fun, has committed a pācittayā offence.

142. Sañcicca sikkhāpada

Whatever bhikkhunī should intentionally take the life of a living being has committed a pācittayā offence.

143. Sappāṇaka sikkhāpada

Whatever bhikkhunī should use water knowing that it contains living beings has committed a pācittayā offence.

144. Ukkoṭana sikkhāpada

Whatever bhikkhunī knowing that a dispute has been settled legally according to Dhamma should agitate for it to be performed again has committed a pācittayā offence.

145. Theyyasattha sikkhāpada

Whatever bhikkhunī having appointed a time should go on a long journey together with a person that she knows is a smuggler even if it is only to the next village has committed a pācittayā offence.

146. Aritṭha sikkhāpada

Whatever bhikkhunī should say, “I understand the Buddha’s teaching in this way that what has been taught by the Buddha to be an obstacle (to the attainment of jhāna, magga and phala) is in fact not able to obstruct one who engages in it,” then she should be spoken to by bhikkhunīs saying, “Lady, do not speak like that, do not impugn the Buddha, the Buddha does not teach that for in many ways has the Buddha shown that obstacles are really able to obstruct one who engages in them.”

If having been spoken to by bhikkhunīs thus that bhikkhunī persists with that view then she should be admonished up to three times by bhikkhunīs in order to cause her to give up that view. If while being admonished up to three times she gives up that view then that is good, but if she does not give it up then it is a pācittayā offence.

Joti vaggo cuddasamo

Diṭṭhi vagga

147. Ukkhitta sambhoga sikkhāpada

Whatever bhikkhunī knowing that a bhikkhunī holding such a wrong view has not made amends according to Dhamma and has not given up that view should eat, teach Dhamma, perform any legal act of the Saṅgha, or sleep under the same roof together with that bhikkhunī has committed a pācittayā offence.

148. Kaṇṭaka sikkhāpada

Whatever sāmaṇeri should say, “I understand the Buddha’s teaching in this way that what has been taught by the Buddha to be an obstacle (to the attainment of jhāna, magga and phala) is in fact not able to obstruct one who engages in it,” then she should be spoken to by bhikkhunīs saying, “Lady, do not speak like that, do not impugn the Buddha, the

Buddha does not teach that for in many ways has the Buddha shown that obstacles are really able to obstruct one who engages in them.”

If having been spoken to by bhikkhunīs in this way that sāmaṇeri still persists with that view then she should be told by bhikkhunīs, “Lady, from today onwards you should not claim the Buddha as your teacher and you are no longer permitted to sleep under the same roof together with bhikkhunīs for two or three nights as are other sāmaṇeris. Go you foolish person and do not remain here.”

Whatever bhikkhunī knowing that a sāmaṇeri has thus been expelled should persuade her to accompany or to attend on her or should eat together or sleep under the same roof together with her has committed a pācittayā offence.

149. Sahadhammika sikkhāpada

Whatever bhikkhunī while being spoken to about a rule of training by bhikkhunīs should say to them, “Ladies, I will not practise that rule until I have questioned another bhikkhunī who is a skilled Vinaya expert,” has committed a pācittayā offence. Bhikkhunīs, a bhikkhunī who desires to train herself should make an effort in order to know the rules, should ask questions and examine. This is the proper way here.

150. Vilekhana sikkhāpada

Whatever bhikkhunī while the Pātimokkha is being learned or recited should say, “What benefit is there in learning or reciting those lesser and minor rules? It only leads to doubts, worry, weariness of mind and confusion,” then she by disparaging the training rules has committed a pācittayā offence.

151. Mohana sikkhāpada

Whatever bhikkhunī while the half-monthly recitation of the Pātimokkha is taking place should say, “Only now do I know that this rule comes in the Pātimokkha, is included in the Pātimokkha and is recited every half-month.”

But if another bhikkhunī should know of that bhikkhunī, “The recitation of the Pātimokkha has been made at least two or three times before while this bhikkhunī has been sitting present, not to mention more than that,” then that bhikkhunī by pretending not to know is not freed from offence but should make amends according to Dhamma for whatever offence she has committed and also she should be admonished for her delusion thus, “Lady, because you did not pay attention properly or respectfully, when the Pātimokkha was recited for you there was no benefit or gain.”

If she has been admonished in this way and yet still pretends not to know then it is a pācittayā offence.

152. Pahāra sikkhāpada

Whatever bhikkhunī being angry and displeased should give a blow to another bhikkhunī has committed a pācittayā offence.

153. Talasattika sikkhāpada

Whatever bhikkhunī being angry and displeased should raise her hand or a weapon and threaten another bhikkhunī has committed a pācittayā offence.

154. Amūlaka sikkhāpada

Whatever bhikkhunī should groundlessly accuse another bhikkhunī of having committed a saṅghādisesa offence has committed a pācittayā offence.

155. Sañcicca sikkhāpada

Whatever bhikkhunī should intentionally cause another bhikkhunī to have doubts or worry thinking, “This will make her unhappy for at least a short time,” has committed a pācittayā offence if it is for this reason only and for no other reason.

156. Upassuti sikkhāpada

Whatever bhikkhunī should stand eavesdropping nearby bhikkhunīs who are arguing or quarrelling thinking, “Whatever they say I will hear,” has committed a pācittayā offence if it is only for this reason and for no other reason.

Diṭṭhi vaggo pannarasamo

Dhammika vagga

157. Kammapaṭibāhana sikkhāpada

Whatever bhikkhunī who has given her consent to a lawful legal action of the Saṅgha should later engage in decrying that action has committed a pācittayā offence.

158. Chandariṇ adavāgamana sikkhāpada

Whatever bhikkhunī while an investigation or legal action is taking place should, without having given her consent, get up from her seat and leave, has committed a pācittayā offence.

159. Dubbala sikkhāpada

Whatever bhikkhunī who was part of a Saṅgha that agreed to give a piece of cloth to a bhikkhunī should later engage in decrying that action saying, “The bhikkhunīs cause the gains of the Saṅgha to be directed to whomever they are familiar with,” has committed a pācittayā offence.

160. Pariṇāmana sikkhāpada

Whatever bhikkhunī knowing that an offering is intended to be given to the Saṅgha should cause it to be given to an individual has committed a pācittayā offence.

161. Ratana sikkhāpada

Whatever bhikkhunī should pick up or cause to pick up money or valuables has committed a pācittayā offence except if it be inside the monastery grounds or inside the grounds of a house in which she is staying. If the money or valuables have been picked up or caused to be picked up by a bhikkhunī inside the monastery grounds or inside the grounds of a house in which she is staying it should be kept thinking, “Whoever it belongs to will come and collect it.” This is the appropriate procedure in this case.

162. Sūciḡhara sikkhāpada

Whatever bhikkhunī should cause a needle-case to be made out of bone, ivory, or horn has committed a pācittayā offence and that case must also be broken up.

163. Mañcapīṭha sikkhāpada

When a new bed or bench is being made by a bhikkhunī the legs can be made eight “sugata” finger breadths in length measuring from the bottom of the frame. If the legs should exceed that length it is a pācittayā offence and the legs must be shortened.

164. Tūlonaddha sikkhāpada

Whatever bhikkhunī should cause a bed or bench to be upholstered or cushioned using a stuffing of cotton or kapok has committed a pācittayā offence and that stuffing must be removed.

165. Kaṇḍuppaṭicchādi sikkhāpada

When a bandage for covering wounds (kaṇḍuppaṭicchādi) is being made by a bhikkhunī it should be made to the size limits. The size limits here using “sugata” spans are four spans in length and two spans across. If these size limits are exceeded it is a pācittayā offence and that bandage must be cut down to size.

166. Nanda sikkhāpada

Whatever bhikkhunī should cause a robe to be made equal to or larger than the size limits of the Buddha’s robe has committed a pācittayā offence and that robe should be cut down to size. The size limits of the Buddha’s robe using “sugata” spans are nine spans in length and six spans across.

Dhammika vaggo soḷasamo

Ladies, the one hundred and sixty-six pācittayā rules have been recited.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Pācittayā nitthitā

Pāṭidesanīyā

Ladies, the recital of the eight pāṭidesanīyā rules comes next.

1.* Sappiviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for ghee and eat it then that should be confessed by that bhikkhunī thus, “Lady, I have committed a pāṭidesanīyā offence which is blamable and improper, that I confess to you.”

2.* Telaviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for oil and eat it then that should be confessed by that bhikkhunī thus, “Lady, I have committed a pāṭidesanīyā offence which is blamable and improper, that I confess to you.”

3.* Madhaviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for honey and eat it ..., that I confess to you.”

4.* Phāṇitaviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for sugar and eat it ..., that I confess to you.”

5.* Macchaviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for fish and eat it ..., that I confess to you.”

6.* Maṁsaviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for meat and eat it ..., that I confess to you.”

7.* Khiraviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for milk and drink it..., that I confess to you.”

8.* Dadhiviññāpana sikkhāpada

Whatever bhikkhunī who is not ill should ask for curd and eat it then that should be confessed by that bhikkhunī thus, “Lady, I have committed a pāṭidesanīyā offence which is blamable and improper, that I confess to you.”

Ladies, the eight pāṭidesanīyā rules have been recited.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Pāṭidesanīyā niṭṭhitā

Sekhiyā

Parimaṇḍala vagga

Ladies, the recital of the Sekhiyā rules comes next.

Parimaṇḍala sikkhāpada

1. “I will wear the lower robe evenly”, is a practice that should be observed.
2. “I will wear the upper robe evenly”, is a practice that should be observed.

Suppaṭicchanna sikkhāpada

3. “Well covered I will go in the village”, is a practice that should be observed.
4. “Well covered I will sit in the village”, is a practice that should be observed.

Susaṁvuta sikkhāpada

5. “Well restrained I will go in the village”, is a practice that should be observed.
6. “Well restrained I will sit in the village”, is a practice that should be observed.

Okkhittacakkhu sikkhāpada

7. “With eyes cast down I will go in the village”, is a practice that should be observed.
8. “With eyes cast down I will sit in the village”, is a practice that should be observed.

Ukkhittaka sikkhāpada

9. “Not with the robe lifted up will I go in the village”, is a practice that should be observed.
10. “Not with the robe lifted up will I sit in the village”, is a practice that should be observed.

Parimaṇḍalavaggo paṭhamo

Ujjagghikavagga

Ujjagghika sikkhāpada

11. “Not with loud laughter will I go in the village”, is a practice that should be observed.
12. “Not with loud laughter will I sit in the village”, is a practice that should be observed.

Uccasadda sikkhāpada

13. “Speaking softly I will go in the village”, is a practice that should be observed.
14. “Speaking softly I will sit in the village”, is a practice that should be observed.

Kāyappacālaka sikkhāpada

15. “Not shaking the body will I go in the village”, is a practice that should be observed.
16. “Not shaking the body will I sit in the village”, is a practice that should be observed.

Bāhuppacālaka sikkhāpada

17. “Not shaking the arms will I go in the village”, is a practice that should be observed.
18. “Not shaking the arms will I sit in the village”, is a practice that should be observed.

Sīsappacālaka sikkhāpada

19. “Not shaking the head will I go in the village”, is a practice that should be observed.
20. “Not shaking the head will I sit in the village”, is a practice that should be observed.

Ujjagghika vaggo dutiyo

Khambhakatavagga

Khambhakata sikkhāpada

21. “Not with arms akimbo will I go in the village”, is a practice that should be observed.
22. “Not with arms akimbo will I sit in the village”, is a practice that should be observed.

Oguṇṭhita sikkhāpada

23. “Not with the head covered will I go in the village”, is a practice that should be observed.
24. “Not with the head covered will I sit in the village”, is a practice that should be observed.

Ukkuṭṭika sikkhāpada

25. “Not walking on tip-toes or only on heels will I go in the village”, is a practice that should be observed.

Pallatthika sikkhāpada

26. “Not clasping the knees will I sit in the village”, is a practice that should be observed.

Sakkacca paṭiggahaṇa sikkhāpada

27. “Respectfully I will accept alms-food”, is a practice that should be observed.

Pattasaññī paṭiggahaṇa sikkhāpada

28. “Paying attention to the bowl I will accept alms-food”, is a practice that should be observed.

Samasūpaka paṭiggahaṇa sikkhāpada

29. “With a proportionate amount of bean curry I will accept alms-food”, is a practice that should be observed.

Samatittaka sikkhāpada

30. “Only up to the rim of the bowl will I accept alms-food”, is a practice that should be observed.

Khambhakatavaggo tatiyo

Sakkaccavagga

Sakkaccabhuñjana sikkhāpada

31. “Respectfully I will eat alms-food”, is a practice that should be observed.

Pattasaññī bhuñjana sikkhāpada

32. “Paying attention to the bowl I will eat alms-food”, is a practice that should be observed.

Sapadāna sikkhāpada

33. “Systematically I will eat alms-food”, is a practice that should be observed.

Samasūpaka sikkhāpada

34. “With a proportionate amount of bean curry will I eat alms-food”, is a practice that should be observed.

Thūpakata sikkhāpada

35. “I will not eat alms-food taking it from the top of the heap”, is a practice that should be observed.

Odanappaṭicchādāna sikkhāpada

36. “I will not hide bean, meat, or fish curries with rice out of desire to get more”, is a practice that should be observed.

Sūpodana viññatti sikkhāpada

37. “I will not eat curries or rice which I have asked for, for my own benefit, unless I am sick”, is a practice that should be observed.

Ujjhānasaññī sikkhāpada

38. “I will not look at another’s bowl in order to find faults”, is a practice that should be observed.

Kabaḷa sikkhāpada

39. “I will not make excessively large mouthfuls”, is a practice that should be observed.

Ālopa sikkhāpada

40. “I will make round mouthfuls”, is a practice that should be observed.

Sakkaccavaggo catuttho

Kabaḷavagga

Anāhaṭṭa sikkhāpada

41. “I will not open my mouth before the mouthful is brought to it”, is a practice that should be observed.

Bhuñjamāna sikkhāpada

42. “I will not put my fingers into my mouth when eating”, is a practice that should be observed.

Sakabaḷa sikkhāpada

43. “I will not speak with my mouth full”, is a practice that should be observed.

Piṇḍukkhepaka sikkhāpada

44. “I will not eat tossing up food (into the mouth)”, is a practice that should be observed.

Kabaḷāvachedaka sikkhāpada

45. “I will not eat biting off lumps of rice”, is a practice that should be observed.

Avagaṇḍakārasikkhāpada

46. “I will not eat stuffing out my cheeks”, is a practice that should be observed.

Hattha niddhuka sikkhāpada

47. “I will not eat shaking my hand”, is a practice that should be observed.

Sitthāvakāraka sikkhāpada

48. “I will not eat dropping rice grains here and there”, is a practice that should be observed.

Jivhānicchāraka sikkhāpada

49. “I will not eat sticking my tongue out”, is a practice that should be observed.

Capucapukāraka sikkhāpada

50. “I will not eat smacking my lips loudly”, is a practice that should be observed.

Kabaḷavaggo pañcavo

Surusuruvagga

Surusurukāraka sikkhāpada

51. “I will not eat making a slurping sound”, is a practice that should be observed.

Hatthanillehaka sikkhāpada

52. “I will not eat licking my hand”, is a practice that should be observed.

Pattanillehaka sikkhāpada

53. “I will not eat scraping the bowl with my hand”, is a practice that should be observed.

Oṭṭhanillehaka sikkhāpada

54. “I will not eat licking my lips”, is a practice that should be observed.

Sāmisa sikkhāpada

55. “I will not take hold of a drinking-water vessel with a hand soiled by food”, is a practice that should be observed.

Sasitthaka sikkhāpada

56. “I will not throw away bowl washing water containing rice grains whilst in the village”, is a practice that should be observed.

Chattapāṇi sikkhāpada

57. “I will not teach Dhamma to one who has an umbrella in his hand who is not sick”, is a practice that should be observed.

Daṇḍapāṇi sikkhāpada

58. “I will not teach Dhamma to one who has a staff in his hand who is not sick”, is a practice that should be observed.

Satthapāṇi sikkhāpada

59. “I will not teach Dhamma to one who has a knife or sword in his hand who is not sick”, is a practice that should be observed.

Āvudhapāṇi sikkhāpada

60. “I will not teach Dhamma to one who has a weapon in his hand who is not sick”, is a practice that should be observed.

Surusuruvaggo chaṭṭho

Pādukavagga

Pāduka sikkhāpada

61. “I will not teach Dhamma to one who is wearing sandals who is not sick”, is a practice that should be observed.

Upāhana sikkhāpada

62. “I will not teach Dhamma to one who is wearing shoes who is not sick”, is a practice that should be observed.

Yāna sikkhāpada

63. “I will not teach Dhamma to one on a vehicle who is not sick”, is a practice that should be observed.

Sayana sikkhāpada

64. “I will not teach Dhamma to one on a bed who is not sick”, is a practice that should be observed.

Pallatthika sikkhāpada

65. “I will not teach Dhamma to one who is clasping his knees who is not sick”, is a practice that should be observed.

Veṭhita sikkhāpada

66. “I will not teach Dhamma to one wearing a head-wrapping who is not sick”, is a practice that should be observed.

Oguṇṭhita sikkhāpada

67. “I will not teach Dhamma to one whose head is covered who is not sick”, is a practice that should be observed.

Chamā sikkhāpada

68. “I will not teach Dhamma while sitting on the ground to one who is sitting on a seat who is not sick”, is a practice that should be observed.

Nicāsana sikkhāpada

69. “I will not teach Dhamma while sitting on a low seat to one who is sitting on a high seat who is not sick”, is a practice that should be observed.

Ṭhita sikkhāpada

70. “I will not teach Dhamma while standing to one who is sitting who is not sick”, is a practice that should be observed.

Pacchato gamana sikkhāpada

71. “I will not teach Dhamma while walking behind to one who is walking in front who is not sick”, is a practice that should be observed.

Uppathena gamana sikkhāpada

72. “I will not teach Dhamma while walking beside the path to one walking on the path who is not sick”, is a practice that should be observed.

Ṭhita uccara sikkhāpada

73. “I will not urinate or defecate while standing if not sick”, is a practice that should be observed.

Harite uccāra sikkhāpada

74. “I will not urinate or defecate, or spit on green grass or plants if not sick”, is a practice that should be observed.

Udake uccāra sikkhāpada

75. “I will not urinate, defecate, or spit into water suitable for drinking or bathing if not sick”, is a practice that should be observed.

Pādukavaggo sattamo

Venerable Sirs, the Sekhiyā rules have now been recited.

Venerable Sirs, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Venerable Sirs, because you are silent I understand that you are pure.

Sekhiyā nitthita.

Ladies, the Sekhiyā rules have been recited.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Sekhiyā nitthitā

Adhikaraṇasamathā

Ladies, the recital of the seven ways for settling disputes comes next.

For the settling and ending of (the four kinds of) disputes whenever they arise:

1. “Settling in the presence of” can be used (sammukhāvinayo).
2. “Settling according to mindfulness” can be used (sativinayo).
3. “Settling because of madness” can be used (amūḷhavinayo).
4. “Settling by confession” can be performed (paṭiññāya).
5. “Settling by the decision of the majority” can be used (yebhuyyasika).
6. “Settling by a legal act of the Saṅgha for dealing with evil bhikkhus” can be used (tassapāpiyasika).

7. “Settling by covering with grass” can be used (tinavatthārako).

Ladies, the seven ways for settling disputes have now been recited.

Ladies, with regards to these rules, I ask you, “Are you pure?” For a second time I ask

you, “Are you pure?” For a third time I ask you, “Are you pure?” Ladies, because you are silent I understand that you are pure.

Adhikaraṇasamathā niṭṭhitā

Ladies, the introduction has been recited, the eight pārājika rules have been recited, the seventeen saṅghādisesa rules have been recited, the thirty nissaggiya pācittayā rules have been recited, the one hundred and sixty-six pācittayā rules have been recited, the eight patidesaniya rules have been recited, the sekhiyā rules have been recited, the seven ways of settling disputes have been recited. These many rules are found contained in the pātimokkha of the Buddha. These rules should be observed in unity, agreement and without dispute by all (bhikkhunīs).

vithāruddeso catuttho

Bhikkhunīpātimokkhaṃ niṭṭhitaṃ

There are a total of 311 rules in the Bhikkhuni Pātimokkha of which 130 are unique and 181 are shared with the Bhikkhu Pātimokkha. The following 130 rules of the Bhikkhuni Pātimokkha are not shared with the Bhikkhu Pātimokkha:

Pārājika No.	:	5-8
Saṅghādisesa No.	:	1-6, 10-13
Nis. Pācittayā No.	:	1-12
Sud. Pācittayā No.	:	1-96
Patidesaniya No.	:	1-8

They are marked in the text with an asterix (*).

