Bhikkhunī Patimokkha
Fourth Edition
Gotamī, those qualities of which you would know:

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

You may definitely hold:

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

AN 8.53 Gotamī Sutta
Dedications

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

Friends of Early Buddhist Teachings offers gratitude to Ven. Bhikkhunī Tathālokā Therī and Ven. Bhikkhunī Nimmalā for providing this modern translation, making these training guidelines more accessible to all. And to all Awakened Beings for providing inspiration to the Fourfold Assembly.

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BHIKKHUNĪ PĀTIMOKKHA

Pāli text with English based on the translation by Ṣāṇīssaro Bhikkhu

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

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

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

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

Our main sources are as follows. For the Pātimokkha text, we used the Dvemātikāpāli from tipitaka.org; the English is based on Ven. Ṭhānissaro’s translation (available at accesstoinsight.org), supplemented by K. R. Norman’s translation for the Pāli Text Society, and Ven. Nāṇamoḷi’s translation. The verse translations are either
from Bhikkhu Bodhi’s *Connected Discourses of the Buddha*, or were prepared by Kester Ratcliff. We have consulted Thānissaro Bhikkhu’s *Buddhist Monastic Code*, and Ven. Ariyesako and Ven. Nirodho’s *A Bhikkhu Manual*. Pāli text for passages apart from the Pātimokkha itself have been sourced from various places, including the Buddha Jayanthi edition of the Pāli Canon on the Journal of Buddhist Ethics website. We have also used unpublished work on aspects of bhikkhuni Vinaya supplied by Bhante Guṇaratana, Ayyā Tathāloka, Ayyā Sudhammā, Ayyā Sudarshanā, Ute Huesken, and Kester Ratcliff.

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

**Notes to the Third and Fourth Editions**

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

We would like to thank the following people for their invaluable input on various aspects of these updated versions: Bhante Guṇaratana, Ajahn Brahmavariño, Venerable Nāṇatusita, Ajahn Brahmāli, Venerable Ānandajoti, Bhante Khemaratana, Venerable Cunda, Ayyā Sudhammā, Ayyā Medhānandī, Ayyā Adhimuttī, Ayyā Suviṇīnā, Ayyā Pasādā from Hong Kong, Ayyā Vimalā from Belgium, Linda Furrow, and Pamela Kirby.
The Third Edition included several requested additions. When the bhikkhunī rule is the same as a corresponding bhikkhu rule, the number of the bhikkhu rule was added in [brackets] at the end of the English translation. If the corresponding bhikkhu rule is similar but not exact, the word [See ...] was added before the rule number or Khandhaka reference (Mv for the Mahāvagga and Cv for the Cullavagga). When a rule is split between two pages, “→” was inserted at the end of the first page to cue the reciter. Also included was a Pāli formula for confessing light offences that a bhikkhunī remembers committing, using the name of the offence in the formula. The names for all offences were added at the beginning of each rule {name}. The Pāli names were added from the Dvemātikāpāli, which is the source of our Pātimokkha. To save space, the English names were abbreviated. In the appendices, there were updates to the Sīmā and Ovāda sections. New sections and formulae included Uposatha Preliminary Duties, Sāmaggī Uposatha, nissaggiya pācittiya forfeitures, requisite marking, determining, sharing ownership, entering the rains, taking a seven-day leave, asking for forgiveness, taking dependence, and offering invitation. Whenever possible Khandhaka references were included, either as intended for both Saṅghas or specifically for bhikkhunīs.

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

This booklet continues to be a work in progress based on our growing understanding of the Vinaya. The reader is invited to email bhikkhunivibhanga@gmail.com regarding any noticed errors or corrections.
Homage to the Blessed, Noble, and Perfectly Enlightened One

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

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

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

[Elder bhikkuni] Having completed what should be done beforehand and the preliminary duties, with the assent of the Bhikkhuī Saṅgha, one and all, with offences confessed, I invite the recitation of the Pātimokkha.
Namo Tassa Bhagavato Arahato Sammāsambuddhassa

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

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

Pattakalla-aṅgā
Uposatho, yāvatikā ca bhikkhunī kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjaniyā ca puggalā tasmiṁ na honti.
“Pattakalla”nti vuccati.

Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhunisaṅghassa anumatiyā pātimokkham uddisitm ārādhanaṁ karoma.
The Text of the Bhikkhunī Pātimokkha

The Recitation of the Introduction

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

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

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

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

The introduction is finished.
BHIKKHUNĪ—PĀTIMOKKHAPĀΛI

Nidānuddeso


Kim saṅghassa pubbakiccaṁ? Pārisuddhīṁ ayyāyo ārocetha, pātimokkhaṁ udisissāmi, taṁ sabbāva santā sādhukāṁ suñoma manasi karoma.


Uddīṭhaṁ kho, ayyāyo, nīdanaṁ. Tatthāyyāyo pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṁ dhārayāmīti.

Nīdanaṁ niṭṭhitam.
The Recitation of the Section on Defeat

Herein these eight matters entailing defeat come up for recitation.

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

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

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

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

Tatrime aṭṭha pārājikā dhammā uddesāṁ āgacchanti.

1. \{Methunadhammasikkhāpadama\} Yā pana bhikkhunī chandaso methunam dhammarī paṭīsiveyya, antamaso tiracchānagatenaṁ, pārājikā hoti asaṁvāsā.

2. \{Adinnādānasikkhāpadama\} Yā pana bhikkhunī gāmā vā araṇāṁ vā adinnāṁ theyyasaṁkhātarī ādiyeyya, yathārūpe adinnādāne rājāno coram gahetvā haneyyum vā bandheyyum vā pabbājeyyum vā coraśi bālāsi mūlhāsi thenāsīti, tathārūpaṁ bhikkhunī adinnāṁ ādiyamāṇā ayampi pārājikā hoti asaṁvāsā.

3. \{Manussaviggahasikkhāpadama\} Yā pana bhikkhunī saṅcicca manussavigghaṁ jīvitā voropeyya, satthahārakaṁ vāssa pariyeseyya, maraṇavaṇṇam vā saṁvaṇṇeyya, maraṇāya vā saṁdāpeyya “ambho purisa, kim tuyhiminā pāpakena dujjivitena, matam te jīvitā seyyo”ti, iti cittamanā cittasāṅkappā anekapariyāyena maraṇavaṇṇam vā saṁvaṇṇeyya, maraṇāya vā saṁdāpeyya, ayampi pārājikā hoti asaṁvāsā.

4. \{Uttarimanussadhammasikkhāpadama\} Yā pana bhikkhunī anabhijānaṁ uttarimansadhammaṁ attupanāyikam alamariyañāṇadassanāṁ samudācareyya “iti jānāmi, iti passāmi”ti, tato apareṇa samayena samanuggahīyamāṇā vā asamanuggahīyamāṇā vā āpannā visuddhāpekkhā evaṁ vaḍeyya “ajānamevaṁ, ayye, avacaṁ jānāmi, apassaṁ passāmi, tucchaṁ musā vilapī”ti, aṇṇatra adhimāṇā, ayampi pārājikā hoti asaṁvāsā.
5. {-touching above the circle of the knees} Should any bhikkhunī, lusting, consent to a lusting man’s rubbing, rubbing up against, taking hold of, touching, or fondling (her) below the collar-bone and above the circle of the knees, she also is defeated and no longer in communion for being “one above the circle of the knees.” [See Bhikkhus’ Saṅghādisesa 2]

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

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

And should that bhikkhunī, admonished thus by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then she also is defeated and no longer in communion for being “a follower of a suspended (bhikkhu).”
5. **{Ubbhajāṇunanḍalikāsikkhāpadām}** Yā pana bhikkhunī avassutā avassutassa purisapuggalassa, adhakkhakām ubbhajāṇunanḍalam āmasanam vā parāmasanam vā gahaṇam vā chupanam vā paṭipilanam vā sādiyeyya, ayampi pārājikā hoti asaṁvāsā ubbhajāṇunanḍalikā.

6. **{Vajjappāṭicchādikāsikkhāpadām}** Yā pana bhikkhunī jānam pārājikam dhammaṃ ajjhāpannam bhikkhunīṃ nevattanā paṭiccodeyya, na gaṇassa ārocceyya, yadā ca sa ṭhitā vā assa cutā vā nāsitā vā avassaṣṭā vā, sā pacchā evaṁ vadeyya “pubbevāham, ayye, aṁṇāsimaṃ etāṃ bhikkhunīṃ ‘evarūpā ca evarūpā ca sā bhaginī’ti, no ca kho attanā paṭicodessaṃ, na gaṇassa āroceṣā”nti, ayampi pārājikā hoti asaṁvāsā vajjappāṭicchādikā.

7. **{Ukkhittānuvattikāsikkhāpadām}** Yā pana bhikkhunī samaggena saṅghena ukkhittam bhikkhunī dhammena vinayena satthusāsanena anādaram appāṭikāram akatasahāyaṃ tamanuvatteyya, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “eso kho, ayye, bhikkhu samaggena saṅghena ukkhitto, dhammena vinayena satthusāsanena anādaro appāṭikāro akatasahāyo, māyye, etāṃ bhikkhunī anuvatti”nti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānaṇaṇaḥ tathēva pagganheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṃ samanubhāsītabbā tassa paṭinissaggāya, yāvatatiyaṃ ce samanubhāsiyamānaṃ tam paṭinissajjeyya, iccetaṃ kusalam, no ce paṭinissajjeyya, ayampi pārājikā hoti asaṁvāsā ukkhittānuvattikā.
8. {
-the doer of eight things} Should any bhikkhunī, lusting, consent to a lusting man’s taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him—for the purpose of that unrighteous act—then she also is defeated and no longer in communion for “eight grounds.”

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

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

The section on defeat is finished.
8. \(\text{Aṭṭhavatthukāsikkhāpadāṁ}\) Yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthaggahaṇāṁ vā sādiyeyya, saṅghātikaṇṇaggahaṇāṁ vā sādiyeyya, santiṭṭheyya vā, sallapeyya vā, saṅketaṁ vā gaccheyya, purisassa vā abbhāgaṇāṁ sādiyeyya, channaṁ vā anupaviseyya, kāyaṁ vā tadatthaṁ upasamhareyya etassa asaddhammassa paṭisevanatthāya, ayampi pāraṇikā hoti asāmvāsā aṭṭhavatthukā.

Uddiṭṭhā kho, ayyāyo, aṭṭha pāraṇikā dhammā. Yesaṁ bhikkhunī aññataraṁ vā aññataraṁ vā āpajjitvā na labhati bhikkhunīhi saddhiṁ saṁvāsam yathā pure, tathā pacchā, pāraṇikā hoti asāmvāsā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddheththāyyāyo, tasmā tuṇhī, evametaṁ dhārayāmīti.

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

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

1. \textit{The precept about making lawsuits} Should any bhikkhunī start a legal case against a householder, a householder’s son, a slave, or a worker, or even against a wandering contemplative: this bhikkhunī, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.

2. \textit{- ordaining a woman thief} Should any bhikkhunī knowingly ordain a woman thief sentenced to death, without having obtained permission from the king or the Bhikkhunī Saṅgha or the (governing) council or the (governing) committee or the (governing) guild—unless the woman is allowable (i.e., already ordained in another sect or with other bhikkhunīs)—this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [See Mv.I.43.1]

3. \textit{- going between villages alone} Should any bhikkhunī go between villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.

4. \textit{- restoring one suspended} Should any bhikkhunī—without having obtained permission from the Saṅgha who performed the act, without knowing the desire of the group—restore a bhikkhunī whom a Saṅgha acting in harmony, in line with the Dhamma, in line with →
Saṅghādisesesuddeso

Ime kho paññayāyo sattarasa saṅghādisesā dhammā uddesarāṁ āgacchanti.

1. {Ussayavādikāsikkhāpadāṁ} Yā pana bhikkhunī ussayavādikā vihareyya gahapatinā vā gahapatiputtena vā dāsena vā kammakārena vā antamaso samanāparībbājakenāpi, ayampi bhikkhunī paṭhamāpattikām dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesāṁ.

2. {Corīvuttāpikāsikkhāpadāṁ} Yā pana bhikkhunī jānaṁ corim vajjhaṁ viditaṁ anapaloketvā rājānam vā saṅghānam vā gaṇāṁ vā pūgāṁ vā senīṁ vā, aññatra kappā vuṭṭhāpeyya, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesāṁ.

3. {Ekagāmantaragamanasikkhāpadāṁ} Yā pana bhikkhunī ekā vā gāmantaram gaccheyya, ekā vā nadipāram gaccheyya, ekā vā rattiṁ vippavaseyya, ekā vā gaṇamhā ohiyeyya, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesāṁ.

4. {Ukkhittakaosāranasikkhāpadāṁ} Yā pana bhikkhunī samaggena saṅghena ukkhittam bhikkhunīṁ dhammema vinayena satthusāsanena anapaloketvā kārakasaṅghāṁ, anaṁnaṁga naṁsa chaṁḍaṁ osāreyya, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesāṁ.
the Vinaya, in line with the teacher’s instructions, has suspended: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.

5. {-1st about accepting food} Should any bhikkhunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.

6. {-2nd about accepting food} Should any bhikkhunī say, “What does it matter to you whether this man is lusting or not, when you are not lusting? Please, Venerable, take what the man is giving—staple or non-staple food— with your own hand and consume or chew it”: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.

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

8. {-being corrupted by malice} Should any bhikkhunī, malicious, angered, displeased, charge a (fellow) bhikkhunī with an unfounded case involving defeat, (thinking), “Surely with this I may bring about her fall from the monastic life,” then regardless of whether or not she is cross-examined on a later occasion, if the issue is unfounded and the bhikkhunī confesses her anger: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [8]
5. \{Bhojanapaṭiggahanapaññhamasikkhāpadam\} Yā pana bhikkhunī avassutā avassutassa purisapuggalassa hatthato khādaniyāṁ vā, bhojaniyāṁ vā sahatthā paṭigghahetvā khādeyya vā bhuñjęyya vā, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyāṁ saṅghādīsesāṁ.

6. \{Bhojanapaṭiggahanadutiyaasikkhāpadam\} Yā pana bhikkhunī evaṁ vadēyya “kiṁ te, ayye, eso purisapuggalo karissati avassuto vā anavassuto vā, yato tvam anavassutā, îṅgha, ayye, yamī te eso purisapuggalo deti khādaniyāṁ vā bhojaniyāṁ vā, tam tvam sahatthā paṭigghahetvā khāda vā bhuñja vā”tī, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyāṁ saṅghādīsesāṁ.

7. \{Saṅcarittasikkhāpadam\} Yā pana bhikkhunī saṅcarittam samāpajjeyya itthiyā vā purisamatim, purisassa vā itthimatiṁ, jāyattane vā jārattane vā antamaso taṅkhaṇiṅkāyāpi, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyāṁ saṅghādīsesāṁ.

8. \{Duṭṭhadosasikkhāpadam\} Yā pana bhikkhunī bhikkhunīṁ duṭṭhā dosā appatītā amūlakena pārājikena dhammena anuddhamseyya “appeva nāma naṁ imamhā brahmacariyā cāveyya”ntī, tato apareṇa samayena samanuggāhiyamāṁ vā asamanuggāhiyamāṁ vā amūlakaṁceva tam adhikaraṇāṁ hoti, bhikkhunī ca dosam patiṭṭhāti, ayampi bhikkhunī paṭhamāpattikāṁ dhammaṁ āpannā nissāraṇīyāṁ saṅghādīsesāṁ.
9. {-an issue that pertains otherwise} Should any bhikkhunī, malicious, angered, displeased, using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhunī with a case involving defeat, (thinking), “Surely with this I may bring about her fall from the monastic life,” then regardless of whether or not she is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhunī confesses her anger: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [9]

10. {-repudiating the training} Should any bhikkhunī, angry and displeased, say, “I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Saṅgha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the monastic life in their company,” the bhikkhunīs should admonish her thus: “Venerable, don’t—angry and displeased—say, ‘I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Saṅgha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the monastic life in their company.’ Take delight, Venerable. The Dhamma is well-expounded. Follow the monastic life for the right ending of suffering.”

And should that bhikkhunī, admonished thus by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.
9. {Aññabhāgiyasikkhāpadaṁ} Yā pana bhikkhunī bhikkhunīṁ duṭṭhā dosā appatītā aññabhāgiyassa adhikaraṇassa kiñcidesanā lesamattaṁ upādāya pārājikena dharmena anuddhamseyya “apeva nāma naṁ imamhā brahmacariyā cāveyya”nti, tato aparena samayena samanuggāhiyamāṇaṁ vā asamanuggāhiyamāṇaṁ vā aññabhāgiyaṁceva taṁ adhikaraṇaṁ hoti. Kocideso lesamatto upādinno, bhikkhunī ca dosarṁ patiṭṭhāti, ayampi bhikkhunī paṭhamāpattikaṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesāṁ.

10. {Sikkhaṁpaccācikkhānaṁsikkhāpadaṁ} Yā pana bhikkhunī kupitā anattamanā evam vadeyya “buddham paccācikkhāṁ, dhammaṁ paccācikkhāṁ, saṅghāṁ paccācikkhāṁ, sikkhaṁ paccācikkhāṁ, kinnumaṁvā samaṇiya yā samaṇiya sakyadhītaro, santaṅṅāpi samaṇiya lajjiniyo kukkuccikā sikkhākāṁ, tāsaṁsamantike brahmacariyāṁ carissāṁ”ti. Sā bhikkhunī bhikkhunīhi evamassa vacaniyā “māyye kupitā anattamanā evam avaca ‘buddham paccācikkhāmi, dhammaṁ paccācikkhāmi, saṅghāṁ paccācikkhāmi, sikkhaṁ paccācikkhāmi, kinnumaṁvā samaṇiya yā samaṇiya sakyadhītararo, santaṅṅāpi samaṇiya lajjiniyo kukkuccikā sikkhākāṁ, tāsaṁsamantike brahmacariyāṁ carissāṁ’ti, abhiramāyye, svākkhāto dhammo, cara brahmacariyāṁ sammā dukkhassa antakiriyāya”ti.

Evaṅca sā bhikkhunī bhikkhunīhi vuccamānaṁ tatheva paggaṅheyya, sā bhikkhunī bhikkhunīhi yāvatatiyāṁ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyaṁce samanubhāsiyamānaṁ taṁ paṭinissajjeyya, iccetaṁ kusalam, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakāṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesāṁ.
11. {-anger about a legal issue} Should any bhikkhunī, turned down in even a trifling issue, angry and displeased, say, “The bhikkhunīs are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear,” the bhikkhunīs should admonish her thus: “Venerable, don’t—turned down in even a trifling issue, angry and displeased—say, ‘The bhikkhunīs are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear.’ It may be that you, Venerable, are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear.”

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

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

And should those bhikkhunīs, thus admonished, persist as before, the bhikkhunīs are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhunīs they desist, that is good. If they do not desist, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha.
11. {Adhikaraṇaṇakupitasikkhāpadam} Yā pana bhikkhunī kismiṁcideva adhikarane paccākatā kupitā anattamanā evan vadeyya “chandagāminīya ca bhikkhuniyo, dosagāminīya ca bhikkhuniyo, mohagāminīya ca bhikkhuniyo, bhayagāminīya ca bhikkhuniyo”ti, sā bhikkhuni bhikkhunīhi evamassa vacanīyā “māyye, kismiṁcideva adhikarane paccākatā kupitā anattamanā evan avaca ‘chandagāminīya ca bhikkhuniyo, dosagāminīya ca bhikkhuniyo, mohagāminīya ca bhikkhuniyo, bhayagāminīya ca bhikkhuniyo’ti, ayyā kho chantāpi gaccheyya, dosāpi gaccheyya, mohāpi gaccheyya, bhayāpi gaccheyya”ti.
Evaṇca sā bhikkhunī bhikkhūnihi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhūnihi yāvatatiyaṁ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyaṁce samanubhāsyamānā tam paṭinissajjeyya, iccetaṁ kusalam, no ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakāṁ dhammam āpannā nissāraṇīyaṁ saṅghādisesam.

12. {Pāpasamācārapaṭhamasikkhāpadam} Bhikkhuniyo paneva samsaṭṭhā viharantī pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aṅnamaṇīñissā vajjappaticchādikā, tā bhikkhuniyo bhikkhūnihi evamassu vacanīyā “bhaginīyo kho saṁsaṭṭhā viharantī pāpācārā pāpasaddā pāpasilokā bhikkhunisaṅghassa vihesikā aṅnamaṇīñissā vajjappaticchādikā, viviccathāyye, vivekaṅñevasa bhaginīnaṁ saṅgho vaṇṇetī”ti.
Evaṇca tā bhikkhuniyo bhikkhūnihi vuccamānā tatheva paggaṇheyyuṁ, tā bhikkhuniyo bhikkhūnihi yāvatatiyam samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyaṁce samanubhāsyamānā tam paṭinissajjeyyuṁ, iccetaṁ kusalam, no ce paṭinissajjeyyuṁ, imāpi bhikkhuniyo yāvatatiyakāṁ dhammam āpannā nissāraṇīyaṁ saṅghādisesamāṁ.
13. \(\text{-2nd about evil conduct}\) Should any bhikkhunī say (to the bhikkhunīs criticized in the preceding case), “Live entangled, Venerables. Don’t live separately. There are other bhikkhunīs in the Saṅgha with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Saṅgha, hiding one another’s faults, but the Saṅgha doesn’t say anything to them. It’s simply because of your weakness that the Saṅgha—with contempt, scorn, intolerance, and threats—says, ‘The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), Venerables. The Saṅgha recommends isolation for the sisters,’” the bhikkhunīs should admonish her thus: “Venerable, don’t say, ‘Live entangled, Venerables. Don’t live separately. There are other bhikkhunīs in the Saṅgha with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Saṅgha, hiding one another’s faults, but the Saṅgha doesn’t say anything to them. It’s simply because of your weakness that the Saṅgha—with contempt, scorn, intolerance, and threats—says, “The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), Venerables. The Saṅgha recommends isolation for the sisters.””

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

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

Evaṅca sā bhikkhuni bhikkhuniyo vuccamānā tathева paggaṁhēyya, sā bhikkhuni bhikkhuniyo yāvatatiyāṁ samanubhāsitabbā tassa paṭṭinissaggāya, yāvatatiyāṁce samanubhāsiyamānā tāṁ paṭṭinissajjeyya, iccaṁ kusalam, no ce paṭṭinissajjeyya, ayampi bhikkhuni yāvatatiyakaṁ dhammaṁ āpannaṁ nissāraṁyaṁ saṅghādisesam.

14. {Saṅghabhedakasikkhāpadam} Yā pana bhikkhuni samaggassa saṅghassa bhedāya parakkameyya, bhedanasamvattaniyaṁ vā adhikaraṇam samādāya paggayha tiṭṭheyya, sā bhikkhuni bhikkhuniyo evamassa vacanīya “māyyā, samaggassa saṅghassa bhedāya →
or persist in taking up an issue conducive to schism. Let the venerable be reconciled with the Saṅgha, for a Saṅgha in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace.”

And should that bhikkhunī, admonished thus by the bhikkhuṇīs, persist as before, the bhikkhuṇīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [10]

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

And should those bhikkhuṇīs, thus admonished, persist as before, the bhikkhuṇīs are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhuṇīs they desist, that is good. If they do not desist, then these bhikkhuṇīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [11]
parakkami, bhedanasarvattanikam vā adhikaranam samādāya paggayha aṭṭhāsi, sametāyyā, saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggañheyya, sā bhikkhunī bhikkhunīhi yāvatatiyaṁ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyaṁce samanubhāsiyamānā tam paṭinissajjeyya, iccetaṁ kusalaṁ. No ce paṭinissajjeyya, ayampi bhikkhunī yāvatatiyakaṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesam.

15. {Bhedānuvattakasikkhāpadaṁ} Tassāyeva kho pana bhikkhuniyā bhikkhuniyo honti anuvattikā vaggavādikā ekā vā dve vā tisso vā, tā evam vadeyyuṁ “māyyāyo, etam bhikkhuniṁ kiñci avacuttha dhammavādiniṁ cesā bhikkhunī, vinayavādinī cesā bhikkhunī, amhākañcesā bhikkhunī chandaṅca ruciṅca ādāya voharati, jānāti, no bhāsati, amhākampetaṁ khamatī”ti, tā bhikkhuniyo bhikkhunihi evamassu vacaniyā “māyyāyo, evam avacuttha, na cesā bhikkhunī dhammavādinī, na cesā bhikkhunī vinayavādinī, māyyānampi saṅghabhedo ruccittha, sametāyyānam saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti.

Evañca tā bhikkhuniyo bhikkhunīhi vuccamānā tatheva paggañheyyum, tā bhikkhuniyo bhikkhunīhi yāvatatiyaṁ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyaṁce samanubhāsiyamānā tam paṭinissajjeyyum. Iccetaṁ kusalaṁ. No ce paṭinissajjeyyum, imāpi bhikkhuniyo yāvatatiyakaṁ dhammaṁ āpannā nissāraṇīyaṁ saṅghādisesam.
16. \{-being difficult to admonish\} In case a bhikkhunī is by nature difficult to admonish—who, when being legitimately admonished by the bhikkhunīśī with reference to the training rules included in the (Pātimokkha) recitation, makes herself unadmonishable (saying), “Do not, Venerables, say anything to me, good or bad; and I will not say anything to the venerables, good or bad. Refrain, Venerables, from admonishing me”—the bhikkhunīśīs should admonish her thus: “Let the venerable not make herself unadmonishable. Let the venerable make herself admonishable. Let the venerable admonish the bhikkhunīśīs in accordance with what is right, and the bhikkhunīśīs will admonish the venerable in accordance with what is right; for it is thus that the Blessed One’s following is nurtured: through mutual admonition, through mutual rehabilitation.”

And should that bhikkhunī, thus admonished by the bhikkhunīśīs, persist as before, the bhikkhunīśīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [12]

17. \{-corrupter of families\} In case a bhikkhunī living in dependence on a certain village or town is a corrupter of families, a woman of depraved conduct—whose depraved conduct is both seen and heard about, and the families she has corrupted are both seen and heard about—the bhikkhunīśīs are to admonish her thus: “You, Venerable, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, Venerable. Enough of your staying here.”

And should that bhikkhunī, thus admonished by the bhikkhunīśīs, say about the bhikkhunīśīs,
16. \{Dubbacasikkhāpadam\} Bhikkhunī paneva dubbacajātikā hoti uddesaparīyāpannesu sikkhāpadusu bhikkhunihī sahadhammikām vuccamānaṃ attānam avacaniyaṁ karoti “mā maṁ ayyāyo kiñci avacuttha kalyānaṁ vā pāpakaṁ vā, ahampāyyāyo, na kiñci vakkhāmi kalyānaṁ vā pāpakaṁ vā, viramathāyyāyo, mama vacanāya”ti, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “māyā, attānam avacaniyām akāsi, vacaniyameva, ayyā, attānam karotu, ayyāpi bhikkhuniyo vadatu sahadhammena, bhikkhuniyopi ayyām vakkhanti sahadhammena, evam sarinvadhā hi tassa bhagavato parisā yadidam aṁnanaṁ avacanena aṁnamaṁavuṭṭhāpanenā”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamāna satheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyam samanubhāsitabbā tassa paṭinissaggaya, yāvatatiyame sa manubhāsiyamānaṃ tam paṭinissajjeyya, iccetaṃ kusalam. No ce paṭinissajjeyya, ayyampi bhikkhunī yāvatatiyakam dhammarā hi paṭinissajjeyya, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “māyā, kho paṭinissajjeyya, ayyāya kho paṭakā samācāra dissanti ceva suyyanti ca, kulāni ca tāya duṭṭhāni dissanti ceva suyyanti ca, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “māyā, kho kuladūsikā paṭamasamācārā, ayyāya kho paṭakā samācārā dissanti ceva suyyanti ca, kulāni cāyyāya, duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyyā imamhā āvāsā, alam te idha vāsenā”ti.

17. \{Kuladūsakasikkhāpadam\} Bhikkhunī paneva aṁnataram gāmarā vā nigamarā vā upanissaya viharati kuladūsikā paṭamasamācārā, tassā kho paṭakā samācāra dissanti ceva suyyanti ca, kulāni ca tāya duṭṭhāni dissanti ceva suyyanti ca, sā bhikkhunī bhikkhunīhi evamassa vacaniyā “māyā, kho paṭinissajjeyya, ayyāya kho paṭakā samācāra dissanti ceva suyyanti ca, kulāni cāyyāya, duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyyā imamhā āvāsā, alam te idha vāsenā”ti.

Evañca sā bhikkhunī bhikkhunīhi vuccamāna tā bhikkhuniyo evam vadeyya “chandagāminiyca...
“The bhikkhunīs are prejudiced by favoritism, by aversion, by delusion, by fear, in that for this sort of offence they banish some and do not banish others,” the bhikkhunīs are to admonish her thus: “Do not say that, Venerable. The bhikkhunīs are not prejudiced by favoritism, by aversion, by delusion, by fear. You, Venerable, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, Venerable. Enough of your staying here.”

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) excluded, and it entails initial and subsequent meetings of the Saṅgha. [13]

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

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

The section on initial and subsequent meetings of the Saṅgha is finished.
bhikkhuniyo, dosagāminiyo ca bhikkhuniyo,
mohagāminiyo ca bhikkhuniyo, bhayagāminiyo ca
bhikkhuniyo, tādisikāya āpattiyā ekaccam pabbājenti
ekaccam na pabbājenti”ti, sā bhikkhunī bhikkhunīhi
evamassa vacaniyā “māyyā, evām avaca, na ca
bhikkhuniyo chandagāminiyo, na ca bhikkhuniyo
dosagāminiyo, na ca bhikkhuniyo mohagāminiyo, na ca
bhikkhuniyo bhayagāminiyo, ayyā kho kuladūsikā
pāpasamācārā, ayyāya kho pāpakā samācārā dissanti
ceva suyyanti ca, kulāni cāyyāya duṭṭhāni dissanti ceva
suyyanti ca, pakkamatāyyā, imamhā āvāsā alāṁ te idha
vāsenā”ti.

Evaṅca sā bhikkhunī bhikkhunīhi vuccamānā
tatheva paggaṇheyya, sā bhikkhunī bhikkhunīhi yāvatatiyāṁ
samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyāne
samanubhāsiyamānā tam paṭinissajjeyya, iccetaṁ
kusalam. No ce paṭinissajjeyya, ayampi bhikkhunī
yāvatatiyakāṁ dhammaṁ āpannā nissāraṁyāṁ
saṅghādisesaṁ.

Uddiṭṭhā kho ayyāyo sattarasa saṅghādisesaṁ dhammā
nava paṭhamāpattikā, aṭṭha yāvatatiyakā, yesaṁ
bhikkhunī aññataram vā aññataram vā āpajjati, tāya
bhikkhuniyā ubhatosāṅge pakkhamānattām
caritabbāṁ. Ciṇṇamānattā bhikkhunī yattha siyā
vīsatīgo bhikkhunisaṅgho, tattha sā bhikkhunī
abbhetabbā. Ekāyapi ce ūno vīsatīgo bhikkhunisaṅgho
tam bhikkhuniṁ abbheyya, sā ca bhikkhunī anabbhitā, tā
cā bhikkhuniyo gārayhā, ayāṁ tattha sāmīci.

Tatthāyāyo pucchāmi, kaccittha parisuddhā,
dutiyampi, pucchāmi, kaccittha parisuddhā,
tatiyampi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyāyo, tasmā tuṁhī,
evametaṁ dhārayāmiti.

Saṅghādiseso niṭṭhito.
The Recitation of the Section on Confession with Forfeiture

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

1. \{The precept about -a bowl hoard\} Should any bhikkhunī make a bowl hoard (have more than one bowl in her possession), it is to be forfeited and confessed. [See Bhikkhus’ N.P. 21]

2. \{-distributing out-of-season robe-cloth\} Should any bhikkhunī, having determined an out-of-season robe-cloth to be an in-season robe-cloth, distribute it, it is to be forfeited and confessed.

3. \{-exchanging a robe\} Should any bhikkhunī, having exchanged robe-cloth with another bhikkhunī, later say to her, “Here, Venerable. This is your robe-cloth. Bring me that robe-cloth of mine. What was yours is still yours. What was mine is still mine. Bring me that one of mine. Take yours back,” and then snatch it back or have it snatched back, it is to be forfeited and confessed.

4. \{-asking for another\} Should any bhikkhunī, having had one thing asked for, (then send it back and) have another thing asked for, it is to be forfeited and confessed.

5. \{-getting another in exchange\} Should any bhikkhunī, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.

6. \{-1st about exchanging a Saṅgha belonging\} Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for the Saṅgha, have something else bought, it is to be forfeited and confessed.

7. \{-2nd Saṅgha belonging\} Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for the Saṅgha, use it to have something else bought, it is to be forfeited and confessed.
Nissaggiyā pācittiya

Ime kho panāyyāyo timsa nissaggiyā pācittiya dhhammā uddesāṁ āgacchanti.

1. {Pattasannicayasikkhāpadam} Yā pana bhikkhunī pattasannicayam kareyya, nissaggiyam pācittiyaṁ.

2. {Akālacīvarabhājanasikkhāpadam} Yā pana bhikkhunī akālācīvaraṁ “kālacīvara”nti adhiṭṭhahitvā bhājāpeyya, nissaggiyam pācittiyaṁ.

3. {Cīvaraparivattanasikkhāpadam} Yā pana bhikkhunī bhikkhuṇiyā saddhim cīvaram parivattetvā sā pacchā evaṁ vadeyya “handāyye, tuyham cīvaraṁ, āhara metaṁ cīvaram, yañc tuyham tuyhamevetam, yañc mayham mayhamevetam, āhara metaṁ cīvaram, sakam paccāharā”ti acchindeyya vā acchindāpeyya vā, nissaggiyam pācittiyaṁ.

4. {Aññaviññāpanasikkhāpadam} Yā pana bhikkhunī aññam viññāpetvā aññam viññāpeyya, nissaggiyam pācittiyaṁ.

5. {Aññacetāpanasikkhāpadam} Yā pana bhikkhunī aññam cetāpetvā aññam cetāpeyya, nissaggiyam pācittiyaṁ.

6. {Paṭhamasaṅghikacetāpanasikkhāpadam} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena aññam cetāpeyya, nissaggiyam pācittiyaṁ.

7. {Dutiya saṅghikacetāpanasikkhāpadam} Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena saṅghikena saññācikena aññam cetāpeyya, nissaggiyam pācittiyaṁ.
8. \{-1st about exchanging a group belonging\} Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed.

9. \{-2nd group belonging\} Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed.

10. \{-exchanging something belonging to an individual\} Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed.

Part One: The Bowl Chapter

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

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

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

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

15. \{-out-of-season robe-cloth\} When a bhikkhunī has finished her robe-making and the frame is destroyed: If out-of-season robe-cloth accrues to her, she may accept it if she so desires. Once she accepts it, she is to make it up immediately. If it should not be enough,
8. \{Paṭhamagāṇikacetāpanasikkhāpadaṁ\} Yā pana bhikkhunīaññadatthikena parikkhārena aññuddisikena mahājanikena aññam cetāpeyya, nissaggiyāṁ pācittiyāṁ.

9. \{Dutiyaγaṇikacetāpanasikkhāpadaṁ\} Yā pana bhikkhunīaññadatthikena parikkhārena aññuddisikena mahājanikena saññācikena aññāṁ cetāpeyya, nissaggiyāṁ pācittiyāṁ.

10. \{Puggalikacetāpanasikkhāpadaṁ\} Yā pana bhikkhunīaññadatthikena parikkhārena aññuddisikena puggalikena saññācikena aññāṁ cetāpeyya, nissaggiyāṁ pācittiyāṁ.

   Pattavaggo paṭhamo.

11. \{Garupāvuranasikkhāpadaṁ\} Garupāvurāṇaṁ pana bhikkhuniyā cetāpentiyā catukkaṁsaparamāṁ cetāpetabbaṁ. Tato ce uttari cetāpeyya, nissaggiyāṁ pācittiyāṁ.

12. \{Lahupāvuranasikkhāpadaṁ\} Lahupāvurāṇaṁ pana bhikkhuniyā cetāpentiyā aḍḍhateyyakaṁsaparamāṁ cetāpetabbaṁ. Tato ce uttari cetāpeyya, nissaggiyāṁ pācittiyāṁ.

13. \{Kathinasikkhāpadaṁ\} Niṭṭhitacīvarasmiṁ bhikkhuniyā ubbhasasmīṁ kathine dasāhaparamāṁ atirekacīvaram dhāretabbaṁ. Tāṁ atikkāmentiyāṁ, nissaggiyāṁ pācittiyāṁ.

14. \{Udositasikkhāpadaṁ\} Niṭṭhitacīvarasmiṁ bhikkhuniyā ubbhasasmīṁ kathine ekarattampi ce bhikkhunī ticīvaraṁ vippavaseyya, aññatra bhikkhunisammutiyāṁ nissaggiyāṁ pācittiyāṁ.

15. \{Akālacīvarasikkhāpadaṁ\} Niṭṭhitacīvarasmiṁ bhikkhuniyā ubbhasasmīṁ kathine bhikkhuniyā paneva akālacīvaram uppajjeyya, ākaṅkhhamāṇāya bhikkhuniyā paṭīgghahetabbaṁ, paṭīgghahetvā khippameva kāretabbaṁ, no cassa pāripūri, māsaparamāṁ tāya bhikkhuniyā →
she may lay it aside for a month at most if she has an expectation for filling the lack. Should she keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed. [3]

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

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

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

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

16. {Aññātakaviññattisikkhāpadam} Yā pana bhikkhunī aññātakaṁ gahapatiṁ vā gahapatāniṁ vā cīvaram viññāpeyya aññatra samayā, nissaggiyam pācittiyam. Tatthāyaṁ samayo acchinnacīvarā vā hoti bhikkhunī, naṭṭhacīvarā vā, ayaṁ tattha samayo.

17. {Tatuttarisikkhāpadam} Taṅce aññātako gahapati vā gahapatāni vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santaruttaraparamaṁ tāya bhikkhuniyā tato cīvaram sāditabbaṁ. Tato ce uttari sādiyeyya, nissaggiyam pācittiyam.

18. {Paṭhamaupakkhaṭasikkhāpadam} Bhikkhuniṁ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracīvarapannam upakkhātaṁ hoti “iminā cīvaracīvarapannena cīvaram cetāpetvā itthannāmam bhikkhuniṁ cīvarena acchādessāmi”ti. Tatra cesā bhikkhuni pubbe appavāritā upasāṅkamitvā cīvare vikappam āpajjeyya “sādhu vata, maṁ āyasmā iminā cīvaracīvarapannena evarūpaṁ vā evarūpaṁ vā cīvaram cetāpetvā acchādehi”ti kalyāṇakamyataṁ upādāya, nissaggiyam pācittiyam.

19. {Dutiyaupakkhaṭasikkhāpadam} Bhikkhuniṁ paneva uddissa ubhikkam aññātakānaṁ gahapatīnaṁ vā gahapatāniṁ vā paccekacīvaracīvarapannāni upakkhātāni honti “imehi mayam paccekacīvaracīvarāni cetāpetvā itthannāmam bhikkhuniṁ cīvarehi acchādessāmā”ti. Tatra cesā bhikkhuni pubbe appavāritā upasāṅkamitvā cīvare vikappam āpajjeyya “sādhu vata maṁ āyasmanto imehi paccekacīvaracīvarapannae evarūpaṁ vā evarūpaṁ vā cīvaram cetāpetvā acchādehi ubhova santā ekenā”ti kalyāṇakamyataṁ upādāya, nissaggiyam pācittiyam.
In case a king, a royal official, a brahmin or a householder sends a robe fund for a bhikkhunī via a messenger: “Purchase a robe with this robe fund and supply the bhikkhunī named so-and-so with a robe.” If the messenger approaches the bhikkhunī and says: “This robe fund is for the venerable. May the venerable accept this robe fund.” Then the bhikkhunī is to tell the messenger: “We do not accept robe funds, friend. We accept robes at the right time.” If the messenger says to the bhikkhunī: “Does the venerable have a steward?” Then, if the bhikkhunī desires a robe, she may indicate a steward, either a monastery attendant or a lay follower: “That, sir, is the bhikkhunīs’ steward.” If the messenger, having instructed the steward, goes to the bhikkhunī and says: “I have instructed the steward the venerable indicated. May the venerable go and she (the steward) will supply you with a robe in-season.” Then the bhikkhunī, desiring a robe and approaching the steward, may prompt and remind her 2 or 3 times: “I have need of a robe.” Should (the steward) produce the robe after being prompted and reminded 2 or 3 times, that is good. If she does not produce the robe, (the bhikkhunī) should stand in silence 4, 5, or 6 times at most for that purpose. Should (the steward) produce the robe after (the bhikkhunī) has stood in silence for the purpose 4, 5, or 6 times at most, that is good. If she should not produce the robe, but she produces the robe after (the bhikkhunī) has tried further, it is to be forfeited and confessed.

If she should not produce (the robe), then the bhikkhunī herself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), “The robe fund that you, Venerable sirs, sent for the sake of the bhikkhunī has given no benefit to the bhikkhunī at all. May you be united with what is yours. May what is yours not be lost.” This is the proper course here. [10]
20. \{Rājasikkhāpada\} Bhikkhunīṁ paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṁ pahiṇeyya “iminā cīvaracetāpannaṁ cīvaram cetāpetvā itthannāmaṁ bhikkhunīṁ cīvarena acchādehi”ti. So ce dūto tam bhikkhunīṁ upasaṅkaṁitvā evam vadeyya “idaṁ kho, ayye, ayyaṁ uddissa cīvaracetāpannaṁ abhatam, paṭiggaṇḍhātāyā cīvaracetāpanna”nti. Tāya bhikkhunīya so dūto evamassa vacaniyo “na kho mayaṁ, āvuso, cīvaracetāpannaṁ paṭiggaṇḍhāma, cīvaraṁca kho mayaṁ paṭiggaṇḍhāma kāleṇa kappiya”nti. So ce dūto tam bhikkhunīṁ evam vadeyya “atthi panāyyāya, koci veyyāvaccakaro”ti, cīvaratthikāya, bhikkhave, bhikkhunīya veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā “eso kho, āvuso, bhikkhunīṁa veyyāvaccakaro”ti. So ce dūto taṁ veyyāvaccakaram saṅāpetvā taṁ bhikkhunīṁ upasaṅkamitvā evam vadeyya “yarṁ kho, ayye, ayyā veyyāvaccakaram niddiṁ, saṅānto so mayā, upasaṅkaṁmatāyāya kāleṇa, cīvaraṁ ca acchādesati”ti. Cīvaratthikāya, bhikkhave, bhikkhunīya veyyāvaccakaro upasaṅkamitvā dvattikkhattuṁ codetabbo sāretabbo “attho me, āvuso, cīvaraṁ”ti, dvattikkhattuṁ codayamānaṁ sārayamāṇā tam cīvaraṁ abhinippādeyya, iccetaṁ kusalam, no ce abhinippādeyya, catukkhattuṁ paṅcakkhattuṁ chakkhattuparamaṁ tuṇhībhūtāya uddissa ṭhātabbaṁ, catukkhattuṁ paṅcakkhattuṁ chakkhattuparamaṁ tuṇhībhūtā uddissa tīṭhamāṇā tam cī varaṁ abhinippādeyya, iccetaṁ kusalam. Tato ce uttari vāyamamāṇā tam cīvaraṁ abhinippādeyya, nissaggiyaṁ pācittiyaṁ.

No ce abhinippādeyya, yatassā cīvaracetāpannaṁ abhatam, tattha sāmaṁ vā gantabbaṁ, dūto vā pāhetabbo “yaṁ kho tumhe āyasmanto bhikkhunīṁ uddissa cīvaracetāpannaṁ pahiṇīttha, na tam tassā bhikkhuniya kiṁci atthaṁ anubhoti, yuñjantāyasamanto sakam, mā vo sakam vinassā”ti, ayaṁ tattha sāmīci.

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

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22. "Rūpiyasamvohārasikkhāpada" Yā pana bhikkhunī nānappakārakaṁ rūpiyasamvohāram samāpajjeyya, nissaggiyam pācittiyaṁ.

23. "Kayavikkayasikkhāpada" Yā pana bhikkhunī nānappakārakaṁ kayavikkayāṁ samāpajjeyya, nissaggiyam pācittiyaṁ.

24. "Ūnapaṇcabandhanasikkhāpada" Yā pana bhikkhunī ānapaṇcabandhanena pattenā aṇṇāṁ navāṁ pattāṁ cetāpeyya, nissaggiyam pācittiyaṁ. Tāya bhikkhuniyā so patto bhikkhuniparisāya nissajjītabbo, yo ca tassā bhikkhuniparisāya pattapariyanto, so tassā bhikkhuniyā padātabbo “ayaṁ te, bhikkhuni, patto yāvabhedanāya dhāretabbo”ti, ayaṁ tattha sāmīci.


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

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

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

Part Three: The Gold and Silver Chapter

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

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

The section on confession with forfeiture is finished.
28. {Mahāpesakārasikkhāpadaṁ} Bhikkhunīṁ paneva uddissa aṅnātako gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya, tatra cesā bhikkhunī pubbe appavārītā tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya "idaṁ kho āvuso cīvaram marṁ uddissa viyyati, āyataṅca karoṭha, vitthataṅca appitaṅca suvitaṅca suppavāyitaṅca suvilekhitaṅca suvitecchitaṅca karoṭha, appeva nāma mayampi āyasamanṭānam kiṅćimattām anupadajjeyyāmā”ti, evaṅca sā bhikkhunī vattvā kiṅćimattāṁ anupadajjeyyā antamaso piṇḍapātattampi, nissaggyāmā pācittiyaṁ.

29. {Accekačīvarasikkhāpadaṁ} Dasāhānāgataṁ kattikatemāsikapūṇṇamaṁ bhikkhunīyā paneva accekačīvaram uppaļjeyya, accekaṁ maṇñamānaṁ bhikkhunīyā paṭiggaḥettabbaṁ, paṭiggaḥetvā yāva cīvarakālasamayamā nikkhipitabbaṁ. Tato ce uttari nikkhippeyya, nissaggyaṁ pācittiyaṁ.

30. {Parinatasikkhāpadaṁ} Yā pana bhikkhunī jānaṁ saṅghikam lābham pariṇataṁ attano pariṇāmeyya, nissaggyaṁ pācittiyaṁ.

Jātarūparajatavaggo tatiyo.

Uddiṭṭhā kho, ayyāyo, timsa nissaggyaṁ pācittiyaṁ dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṁhī, evametaṁ dhārayāmīti.

Nissaggyapācittiyaṁ niṭṭhitā.
The Recitation of the Section on Confession

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

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

Ime kho panāyyāyo, chasaṭṭhisatā pācittiyā dhammā uddesamā ṣāgacchanti.

1. {Lasuṇasikkhāpadāṁ} Yā pana bhikkhunī lasuṇaṁ khādeyya pācittiyaṁ.
2. {Sambādhalomasikkhāpadāṁ} Yā pana bhikkhunī sambādhe lomam samharāpeyya, pācittiyaṁ.
3. {Talaghātakasikkhāpadāṁ} Talaghātake pācittiyaṁ.
4. {Jatumaṭṭhakasikkhāpadāṁ} Jatumaṭṭhake pācittiyaṁ.
5. {Udakasuddhikasikkhāpadāṁ} Udakasuddhikarī pana bhikkhunīyā ādiyamānāya dvaṅgulapabbaparamaṁ ādātabbaṁ. Tam atikkāmentiyā pācittiyaṁ.
6. {Upatiṭṭhanasikkhāpadāṁ} Yā pana bhikkhunī bhikkhussa bhunjantassa pāṇīyena vā vidhūpanena vā upatiṭṭheyya, pācittiyaṁ.
7. {Āmakadhaññasikkhāpadāṁ} Yā pana bhikkhunī āmakadhānaṁ viṇṇatvā vā viṇṇāpetvā vā bhajjitvā vā bhajjāpetvā vā koṭṭetvā vā koṭṭāpetvā vā pacitvā vā pacāpetvā vā bhunjeyya, pācittiyaṁ.
8. {Paṭhamauccārachāḍanasikkhāpadāṁ} Yā pana bhikkhunī uccāraṁ vā passāvaṁ vā saṅkāraṁ vā vighāsaṁ vā tirokuṭṭe vā tiropākāre vā chaḍdeyya vā chaḍḍāpeyya vā, pācittiyaṁ.
9. {Dutiyauccārachāḍanasikkhāpadāṁ} Yā pana bhikkhunī uccāraṁ vā passāvaṁ vā saṅkāraṁ vā vighāsaṁ vā harite chaḍdeyya vā chaḍḍāpeyya vā, pācittiyaṁ.
10. {Naccagītasikkhāpadāṁ} Yā pana bhikkhunī naccaṁ vā gītaṁ vā vāditaṁ vā dassanāya gaccheyya, pācittiyaṁ.

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

Part Two: The Darkness Chapter
11. \{Rattandhakārasikkhāpadaṁ\} Yā pana bhikkhunī rattandhakāre appadīpe purisena sādhisbīm ekenekā santiṭthheyya vā sallapeyya vā, pācittiyam.

12. \{Paṭicchannokāsasikkhāpadaṁ\} Yā pana bhikkhunī paṭicchanne okāse purisena sādhisbīm ekenekā santiṭthheyya vā sallapeyya vā, pācittiyam.

13. \{Ajjhokāsasallapanasikkhāpadaṁ\} Yā pana bhikkhunī ajjhokāse purisena sādhisbīm ekenekā santiṭthheyya vā sallapeyya vā, pācittiyam.

14. \{Dutiyikauyyojanasikkhāpadaṁ\} Yā pana bhikkhunī rathikāyā vā byūhe vā sinžeṭtake vā purisena sādhisbīm ekenekā santiṭthheyya vā sallapeyya vā nikanṭhikām vā jappeyya dutiyikām vā bhikkhunīm uyyojeyya, pācittiyam.

15. \{Anāpucchāpakkamanasikkhāpadaṁ\} Yā pana bhikkhunī purebhattaṁ kulāni upasāṅkamītvā āsane nisīditvā sāmīke anāpucchā pakkameyya, pācittiyam.

16. \{Anāpucchāabhinīsīdanasikkhāpadaṁ\} Yā pana bhikkhunī pāchābhattaṁ kulāni upasāṅkamītvā āsane anāpucchā āsane abhinisīdeyya vā abhinipajjeyya vā, pācittiyam.

17. \{Anāpucchāsantharāṇasikkhāpadaṁ\} Yā pana bhikkhunī vikāle kulāni upasāṅkamītvā sāmīke anāpucchā āsane abhinisīdeyya vā abhinipajjeyya vā, pācittiyam.

18. \{Paraujjhāpanakasikkhāpadaṁ\} Yā pana bhikkhunī duggahitena dūpadhāritena pāram ujjhāpeyya, pācittiyam.

19. \{Paraabhisapanasikkhāpadaṁ\} Yā pana bhikkhunī attānaṁ vā pāram vā nirayena vā brahmacariyena vā abhisapeyya, pācittiyam.

20. \{Rodanasikkhāpadaṁ\} Yā pana bhikkhunī attānaṁ vadhitvā vadhitvā rodeyya, pācittiyam.

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

Part Three: The Naked Chapter
21. \{Naggasikkhāpadām\} Yā pana bhikkhunī naggā
nahāyeyya, pācittiyaṃ.
22. \{Udakasātikasikkhāpadām\} Udakasāṭikamaṃ pana
bhikkhuniyā kārayamāṇāya pamāṇikā kāretabbā,
tatridāṃ pamāṇām, dīghaso catasso vidatthiyo
sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Tam
atikkāmentiyā chedanakaṃ pācittiyaṃ.

23. \{Cīvarasibbanasikkhāpadām\} Yā pana bhikkhunī
bhikkhuniyā cīvaraṃ visibbetvā vā visibbāpetvā vā sā
pacchā anantarāyikinī neva sibbeyya, na sibbāpanāya
ussukkaṃ kareyya aṅñatra catūhapāṇcāhā, pācittiyaṃ.

24. \{Saṅghāṭicārasikkhāpadām\} Yā pana bhikkhunī
paṇcāhikarī saṅghāṭicāraṃ atikkāmeyya, pācittiyaṃ.
25. \{Cīvarasaṅkamanīyasikkhāpadām\} Yā pana bhikkhunī
cīvarasaṅkamanīyaṃ dhāreyya, pācittiyaṃ.

26. \{Ganacīvarasikkhāpadām\} Yā pana bhikkhunī gaṇassa
cīvaralābham antarāyam kareyya, pācittiyaṃ.

27. \{Paṭibāhanasikkhāpadām\} Yā pana bhikkhunī
dhammikamī cīvaravibhaṅgam paṭibāheyya, pācittiyaṃ.

28. \{Cīvaradānasikkhāpadām\} Yā pana bhikkhunī
agārikassa vā paribbājakassa vā paribbājikāya vā
samaṇcīvaraṃ dadeyya, pācittiyaṃ.

29. \{Kālaatikkamanasikkhāpadām\} Yā pana bhikkhunī
dubbala-cīvarapaccāsāya cīvarakālasamayaṃ
atikkāmeyya, pācittiyaṃ.

30. \{Kathinuddhārasikkhāpadām\} Yā pana bhikkhunī
dhammikamī kathinuddhāraṃ paṭibāheyya, pācittiyaṃ.

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

Part Four: The Sharing Chapter
31. \{Ekamañcatuvaṭṭtananasikkhāpadam\} Yā pana bhikkhunīyo dve ekamañce tuvaṭṭeyyurī, pācittiyaṁ.
32. \{Ekattharanatuvaṭṭtananasikkhāpadam\} Yā pana bhikkhunīyo dve ekattharaṇapāvuraṇā tuvaṭṭeyyurī, pācittiyaṁ.
33. \{Aphāsukarananasikkhāpadam\} Yā pana bhikkhunī bhikkhuniyā sañcicca aphāsuṁ kareyya, pācittiyaṁ.
34. \{Naupaṭṭhāpananasikkhāpadam\} Yā pana bhikkhunī dukkhitam sahaǰivinim neva upaṭṭhaheyya, na upaṭṭhāpanāya ussukkām kareyya, pācittiyaṁ.
35. \{Nikkaḍḍhananasikkhāpadam\} Yā pana bhikkhunī bhikkhuniyā upassayarī datvā kūpitā anattamanā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṁ.
36. \{Saṁsaṭṭhasikkhāpadam\} Yā pana bhikkhunī samsaṭṭhā vihareyya gahapatinā vā gahapatiputtena vā, sā bhikkhunī bhikkhunihi evamassa vacaniyā “māyye, saṁsaṭṭhā vihari gahapatināpi gahapatiputenāpi, viviccāyye, vivekaññeva bhaginiyā saṅgho vaṇṇetī”ti.
Evānca sā bhikkhunī bhikkhunihi vuccamānā tatheva paggaṇheyya, sā bhikkhunī bhikkhunihi yāvatatiyāṁ samanubhāṣitabbā tassa paṭinissaggāya, yāvatatiyaṁce samanubhāṣiyamānā tam paṭinissajjeyya, iccetaṁ kusalam. No ce paṭinissajjeyya, pācittiyaṁ.
37. \{Antoraṭṭhasikkhāpadam\} Yā pana bhikkhunī antoraṭṭhe sāsaṅkasammatte sappāṭṭibhaye asatthikā cārikaṁ careyya, pācittiyaṁ.
38. \{Tiroraṭṭhasikkhāpadam\} Yā pana bhikkhunī tiroraṭṭhe sāsaṅkasammatte sappāṭṭibhaye asatthikā cārikaṁ careyya, pācittiyaṁ.
39. \{Antovassasikkhāpadam\} Yā pana bhikkhunī antovassam cārikaṁ careyya, pācittiyaṁ.
40. \{Cārikanapakkamananasikkhāpadam\} Yā pana bhikkhunī vassamvutṭhā cārikaṁ na pakkameyya antamaso chappañcayojanānīpi, pācittiyaṁ.

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

Part Five: The Picture Gallery Chapter

51. {-entering a monastery} Should any bhikkhunī, without asking permission, knowingly enter a monastery containing a bhikkhu, it is to be confessed. [See Bk’ Pāc. 23]
52. {-insulting a bhikkhu} Should any bhikkhunī revile or insult a bhikkhu, it is to be confessed.
53. {-insult group} Should any bhikkhunī, in a fit of temper, revile a group (of bhikkhunīs), it is to be confessed.
41. {Rājāgārasikkhāpadāṁ} Yā pana bhikkhunī rājāgāram vā cittāgāram vā ārāmarā nā vā uyyāranā nā vā pokkharaṇīnā vā dassanāya gaccheyya, pācittiyaṁ.

42. {Āsandiparibuñjanasikkhāpadāṁ} Yā pana bhikkhunī āsandim vā pallankaraṁ vā paribhuṅjeeyya, pācittiyaṁ.

43. {Suttakantanasikkhāpadāṁ} Yā pana bhikkhunī suttaṁ kanteyya, pācittiyaṁ.
44. {Gihiveyyāvaccasikkhāpadāṁ} Yā pana bhikkhunī gihiveyyāvaccam kareyya, pācittiyaṁ.
45. {Adhikaraṇasikkhāpadāṁ} Yā pana bhikkhunī bhikkhuniya “ehāye, imaṁ adhikaraṇam vūpasamehi”ti vuccamāna “sādhū”ti paṭissunītvenā sā pacchā anantarāyikini neva vūpasameyya, na vūpasamāya usukkaṁ kareyya, pācittiyaṁ.
46. {Bhojanadānasikkhāpadāṁ} Yā pana bhikkhunī agārikassa vā paribbājakassas vā paribbājikāyā vā sahaththā khādanīyam vā bhajaniyam vā dadeyya, pācittiyaṁ.
47. {Āvasathacīvarasikkhāpadāṁ} Yā pana bhikkhunī āvasathacīvaraṁ anissajjetvā paribhuṅjeeyya, pācittiyaṁ.

48. {Āvasathavīhārasikkhāpadāṁ} Yā pana bhikkhunī āvasathavīhāram anissajjitvā cārikaṁ pakkameyya, pācittiyaṁ.

49. {Tiracchānavijjāpariyāpānasikkhāpadāṁ} Yā pana bhikkhunī tiracchānavijjāpariyāpeyya, pācittiyaṁ.
50. {Tiracchānavijjāvācanasikkhāpadāṁ} Yā pana bhikkhunī tiracchānavijjāvāceyya, pācittiyaṁ.

Cittāgāra-vaggo pañcamo.

51. {Ārāmapavisanasikkhāpadāṁ} Yā pana bhikkhunī jānāṁ sabhikkhu-kāṁ ārāmam anāpucchā paviseyya, pācittiyaṁ.
52. {Bhikkhuakkosanasikkhāpadāṁ} Yā pana bhikkhunī bhikkhu-kāṁ akkoseyya vā paribhāseyya vā, pācittiyaṁ.
53. {Ganaparibhāsanasikkhāpadāṁ} Yā pana bhikkhunī caṇḍikatā gaṇam paribhāseyya, pācittiyaṁ.
54. \{-being invited\} Should any bhikkhunī, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food (elsewhere), it is to be confessed. [See Bhikkhus’ Pācittiya 35]

55. \{-being stingy with families\} Should any bhikkhunī be stingy with regard to families (of supporters), it is to be confessed.

56. \{-residence with no bhikkhu\} Should any bhikkhunī spend the rains retreat in a dwelling where there are no bhikkhus (nearby), it is to be confessed.

57. \{-not inviting\} Should any bhikkhunī, having completed the rains retreat, not invite (criticism) from both Communities with regard to three matters—what they have seen, heard, or suspected (her of doing)—it is to be confessed.

58. \{-ovāda\} Should any bhikkhunī not go for the ovāda or for the (meetings which define) communion (the uposatha and pavāraṇā), it is to be confessed.

59. \{-requesting the ovāda\} Every half-month a bhikkhunī should request two things from the Bhikkhu Saṅgha: the asking of the date of the uposatha and the approaching for the ovāda. In excess of that (half-month), it is to be confessed.

60. \{-lower part of body\} Should any bhikkhunī, without having informed a Saṅgha or a group (of bhikkhunīs), alone with a man have a boil or scar that has appeared on the lower part of her body (between the navel and the knees) burst or cut open or cleaned or smeared with a salve or bandaged or unbandaged, it is to be confessed.

Part Six: The Monastery Chapter

61. \{-pregnant women\} Should any bhikkhunī ordain a pregnant woman, it is to be confessed.

62. \{-nursing\} Should any bhikkhunī ordain a woman who is still nursing, it is to be confessed.

63. \{-1st on probationers\} Should any bhikkhunī ordain a probationer who has not trained for two years in the six precepts, it is to be confessed.
54. {Pavāritasikkhāpadāṁ} Yā pana bhikkhuni nimantitā vā pavāritā vā khādanīyam vā bhojanīyam vā khādeyya vā bhuṇjeyya vā, pācittiyam.

55. {Kulamaccharinīsikkhāpadāṁ} Yā pana bhikkhuni kulamaccharinī assa, pācittiyam.

56. {Abhikkhukāvāsasikkhāpadāṁ} Yā pana bhikkhuni abhikkhuke āvāse vassari vaseyya, pācittiyam.

57. {Apavāraṇāsikkhāpadāṁ} Yā pana bhikkhuni vassarimvuṭṭha ubhatosānghe tihi ṭhānehi na pavāreyya diṭṭhena vā sutena vā parisaṅkāya vā, pācittiyam.

58. {Ovādasikkhāpadāṁ} Yā pana bhikkhuni ovādāya vā samvāsāya vā na gaccheyya, pācittiyam.

59. {Ovādūpasaṅkamanasikkhāpadāṁ} Anvaddhamāsaṁ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsisitabbā uposathapucchakaṅca ovādūpasaṅkamanāṅca. Tam atikkāmentiyā pācittiyam.

60. {Pasākhejātasikkhāpadāṁ} Yā pana bhikkhuni pasākhe jātarān gaṇḍarān vā rudhitam vā anapaloketvā saṅghāṁ vā gaṇāṁ vā purisena saddhiṁ ekenekā bhedāpeyya vā phāleppiya vā dhovāpeyya vā alimpāpeyya vā bandhāpeyya vā mocāpeyya vā, pācittiyam.

Ārāmavaggo chaṭṭho.

61. {Gabbhinīsikkhāpadāṁ} Yā pana bhikkhuni gabbhinīṁ vuṭṭhāpeyya, pācittiyam.
62. {Pāyantīsikkhāpadāṁ} Yā pana bhikkhuni pāyantīṁ vuṭṭhāpeyya, pācittiyam.
63. {Paṭhamasikkhāmanasikkhāpadāṁ} Yā pana bhikkhuni dve vassāni chasu dhammesu asikkhitasikkham sikkhamānaṁ vuṭṭhāpeyya, pācittiyam.
64. {-2nd on probationers} Should any bhikkhunī ordain a probationer who has trained for two years in the six precepts but who has not received authorization from the Saṅgha, it is to be confessed.

65. {-1st on married} Should any bhikkhunī ordain a married woman less than twelve years old, it is to be confessed.

66. {-2nd on married} Should any bhikkhunī ordain a married woman fully twelve years old but who has not trained for two years in the six precepts, it is to be confessed.

67. {-3rd on married} Should any bhikkhunī ordain a married woman fully twelve years old who has trained for two years in the six precepts but who has not received authorization from the Saṅgha, it is to be confessed.

68. {-1st on one living with} Should any bhikkhunī, having ordained her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed. [See Cv.VIII.12.2-11]

69. {-not attending to preceptor} Should any bhikkhunī not attend to her preceptor for two years, it is to be confessed. [See Cv.VIII.11.2-18]

70. {-2nd on one living with} Should any bhikkhunī, having ordained her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed.

Part Seven: The Pregnant Woman Chapter

71. {-1st about a maiden} Should any bhikkhunī ordain a maiden less than twenty years old, it is to be confessed. [See Bhikkhus’ Pācittiya 65]

72. {-2nd maiden} Should any bhikkhunī ordain a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.

73. {-3rd maiden} Should any bhikkhunī ordain a maiden fully twenty years old who has trained for two years in the six precepts but who has not received authorization from the Saṅgha, it is to be confessed.
64. **Dutiyasikkhamānasikkhāpadam** Yā pana bhikkhunī dve vassāni chasu dhammesu sikkhitasikkharī sikkhamānaṁ saṅghena asammatam vuṭṭhāpeyya, pācittiyaṁ.

65. **Paṭhamagihigatasikkhāpadam** Yā pana bhikkhunī ūnadavādasavassam gihigatāṁ vuṭṭhāpeyya, pācittiyaṁ.

66. **Dutiyaṇgihigatasikkhāpadam** Yā pana bhikkhunī paripuṇḍravādasavassam gihigatāṁ dve vassāni chasu dhammesu asikkhitasikkharī vuṭṭhāpeyya, pācittiyaṁ.

67. **Tatiyaṇgihigatasikkhāpadam** Yā pana bhikkhunī paripuṇḍravādasavassam gihigatāṁ dve vassāni chasu dhammesu sikkhitasikkharī saṅghena asammatam vuṭṭhāpeyya, pācittiyaṁ.

68. **Paṭhamasahajīvinīsikkhāpadam** Yā pana bhikkhunī sahaṭṭhineva na neva anuggaṭhaṁ, pācittiyaṁ.

69. **Paṭhamasahajīvinīsikkhāpadam** Yā pana bhikkhunī vuṭṭhāpetvā na neva anuggaṭhaṁ, pācittiyaṁ.

70. **Paṭhamasahajīvinīsikkhāpadam** Yā pana bhikkhunī sahaṭṭhinī na neva vūpakāseyya na vūpakāsaṁ, pācittiyaṁ.

Gabbhinivaggo sattamato.

71. **Paṭhamakumāribhūtasikkhāpadam** Yā pana bhikkhunī ūnavīsatvassam kumāribhūtaṁ vuṭṭhāpeyya, pācittiyaṁ.

72. **Dutiyaṇkumāribhūtasikkhāpadam** Yā pana bhikkhunī paripuṇḍravāsatvassam kumāribhūtaṁ dve vassāni chasu dhammesu asikkhitasikkharī vuṭṭhāpeyya, pācittiyaṁ.

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

Part Eight: The Maiden Chapter
74. { Unblockadasavassasikkhāpadam} Yā pana bhikkhunī ünadvādasavassā vuṭṭhāpeyya, pācittiyaṁ.

75. {Paripuṭṭadvādasavassasikkhāpadam} Yā pana bhikkhunī paripuṭṭadvādasavassā saṅghena asammatā vuṭṭhāpeyya, pācittiyaṁ.

76. {Khiyyanadhammasikkhāpadam} Yā pana bhikkhunī “alaṁ tāva te, ayye, vuṭṭhāpitenā”ti vuccamāna “sādhū”ti paṭissuṇītvā sā pacchā khiyyanadhammaṁ āpajjeyya, pācittiyaṁ.

77. {Pathamasikkhāpadam} Yā pana bhikkhunī sikkhamānaṁ “sace me tvam, ayye, cīvaram dassasi, evāham taṁ vuṭṭhāpessāmi” ti vatvā sā pacchā anantarāyikinī neva vuṭṭhāpeyya, na vuṭṭhāpanāya ussukkaṁ kareyya, pācittiyaṁ.

78. {Dutiyasikkhāpadam} Yā pana bhikkhunī sikkhamānaṁ “sace maṁ tvam, ayye, dve vassāni anubandhissasi, evāham taṁ vuṭṭhāpessāmi” ti vatvā sā pacchā anantarāyikinī neva vuṭṭhāpeyya, na vuṭṭhāpanāya ussukkaṁ kareyya, pācittiyaṁ.

79. {Sokāvasikkhāpadam} Yā pana bhikkhunī purisasaṁsaṭṭham kumārakasaṁsaṭṭham caṇḍiṁ sokāvasaṁ sikkhamānaṁ vuṭṭhāpeyya, pācittiyaṁ.

80. {Ananuññātasikkhāpadam} Yā pana bhikkhunī mātāpitūhi vā sāmikena vā ananuññātariṁ sikkhamānaṁ vuṭṭhāpeyya, pācittiyaṁ.

81. {Pārīvikātasikkhāpadam} Yā pana bhikkhunī pārīvikākhandadānena sikkhamānaṁ vuṭṭhāpeyya, pācittiyaṁ.

82. {Anuvassasikkhāpadam} Yā pana bhikkhunī anuvассaṁ vuṭṭhāpeyya, pācittiyaṁ.

83. {Ekavassasikkhāpadam} Yā pana bhikkhunī ekaṁ vassam dve vuṭṭhāpeyya, pācittiyaṁ.

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

Part Nine: The Sunshade and Leather Footwear Chapter

97. {-false speech} A deliberate lie is to be confessed. [1]
98. {-abusive speech} An insult is to be confessed. [2]
99. {-slander} Malicious tale-bearing among bhikkhunīs is to be confessed. [3]
84. {Chattupāhanasikkhāpadāṁ} Yā pana bhikkhunī agilānā chattupāhanam dhāreyya, pācittiyaṁ.

85. {Yānasikkhāpadāṁ} Yā pana bhikkhunī agilānā yānena yāyeyya, pācittiyaṁ.
86. {Saṅghānisikkhāpadāṁ} Yā pana bhikkhunī saṅghāniṁ dhāreyya, pācittiyaṁ.
87. {Itthālāṅkārasikkhāpadāṁ} Yā pana bhikkhunī itthālāṅkāram dhāreyya, pācittiyaṁ.
88. {Gandhavaṇṇasikkhāpadāṁ} Yā pana bhikkhunī gandhavaṇṇaṁ naḥayeyya, pācittiyaṁ.
89. {Vāsitakasikkhāpadāṁ} Yā pana bhikkhunī vāsitakena piṅṅākena naḥayeyya, pācittiyaṁ.
90. {Bhikkhunīummaddāpanasikkhāpadāṁ} Yā pana bhikkhunī bhikkhuṇiyanā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṁ.
91. {Sikkhamānaummaddāpanasikkhāpadāṁ} Yā pana bhikkhunī sikkhamānaṁ ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṁ.
92. {Sāmaṇerīummaddāpanasikkhāpadāṁ} Yā pana bhikkhunī sāmaṇerīyanā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṁ.
93. {Ghihnīummaddāpanasikkhāpadāṁ} Yā pana bhikkhunī gihiniyanā ummaddāpeyya vā parimaddāpeyya vā, pācittiyaṁ.
94. {Anāpucchāsikkhāpadāṁ} Yā pana bhikkhunī bhikkhuṁ purato anāpucchā āsane nisīdeyya, pācittiyaṁ.
95. {Pañhāpuchchasikkhāpadāṁ} Yā pana bhikkhunī anokāsakatam bhikkhum pañhaṁ puccheyya, pācittiyaṁ.
96. {Asaṅkaccikasikkhāpadāṁ} Yā pana bhikkhunī asaṅkaccikā gāmaṁ paviseyya, pācittiyaṁ.

Chattupāhanavaggo navamo.

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

Part Ten: The Lie Chapter

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


102. *Dutiyasahaseyyasikkhāpadaṁ* Yā pana bhikkhunī purisena sahaseyyaṁ kappeyya, pācittiyaṁ.

103. *Dhammadesanāsikkhāpadaṁ* Yā pana bhikkhunī purisassa uttarichappāñcavācāhi dhammaṁ deseyya aññatra viṁśṭunā itthivigaghena, pācittiyaṁ.

104. *Bhūtārocanasikkhāpadaṁ* Yā pana bhikkhunī anupasampannāya uttarimanussadhammaṁ āroceyya, bhūtasmiṁ pācittiyaṁ.

105. *Duṭṭhullārocanasikkhāpadaṁ* Yā pana bhikkhunī bhikkhuniyā duṭṭhullāṁ āpattiṁ anupasampannāya āroceyya aññatra bhikkhunisammutiyā, pācittiyaṁ.


107. *Bhūtagāmasikkhāpadaṁ* Bhūtagāmapātabyatāya pācittiyaṁ.

108. *Aññavādakasikkhāpadaṁ* Aññavādake, vihesake pācittiyaṁ.


110. *Paṭhamasanāsikkhāpadaṁ* Yā pana bhikkhunī saṅghikaṁ maṇcam vā pīṭham vā bhisiṁ vā koccharī vā ajjhokāse santharitvā vā santharāpetvā vā tam pākkamatī neva uddhareyya, na uddharāpeyya, anāpuccharī vā gaccheyya, pācittiyaṁ.

111. *Dutiyasenāsikkhāpadaṁ* Yā pana bhikkhunī saṅghike vihare seyyaṁ santharitvā vā santharāpetvā →
neither put it away nor have it put away, or should she
go without taking leave, it is to be confessed. [15]
112. {-intruding} Should any bhikkhunī knowingly lie
down in a lodging belonging to the Saṅgha so as to
intrude on a bhikkhunī who arrived there first, (thinking),
“Whoever feels crowded will go away”—doing it for this
reason and no other—it is to be confessed. [16]
113. {-evicting} Should any bhikkhunī, angry and dis-
pleased, evict a bhikkhunī from a dwelling belonging to
the Saṅgha, or have her evicted, it is to be confessed. [17]
114. {-hut with a loft} Should any bhikkhunī sit or lie
down on a bed or bench with detachable legs on an
(unplanked) loft in a dwelling belonging to the Saṅgha, it
is to be confessed. [18]
115. {-large dwelling} When a bhikkhunī is building a
large dwelling, she may apply two or three layers of
facing to plaster the area around the window frame and
reinforce the area around the door frame the width of
the door opening, while standing where there are no
crops to speak of. Should she apply more than that, even
if standing where there are no crops to speak of, it is to
be confessed. [19]
116. {-containing living beings} Should any bhikkhunī
knowingly pour water containing living beings—or have
it poured—on grass or on clay, it is to be confessed. [20]

Part Eleven: The Living Plant Chapter

117. {-public alms center} A bhikkhunī who is not ill may
eat one meal at a public alms center. Should she eat more
than that, it is to be confessed. [31]
118. {-group meal} A group meal, except on the proper
occasions, is to be confessed. Here the proper occasions
are these: a time of illness, a time of giving cloth, a time
of making robes, a time of going on a journey, a time of
embarking on a boat, an extraordinary occasion, a time
when the meal is supplied by contemplatives. These are
the proper occasions here. [32]
119. {-Kāṇa’s mother} In case a bhikkhunī arriving at a
family residence is invited to take cakes or travellers’ →
vā taṁ pakkamantī neva uddhareyya, na uddharāpeyya, anāpucchāṁ vā gaccheyya, pācittiyaṁ.

112. {Anupakhajjasikkhāpadāṁ} Yā pana bhikkhunī saṅghike vihāre jānaṁ pubbupagataṁ bhikkhunīṁ anupakhajja seyyaṁ kappeyya “yassā sambādho bhavissati, sā pakkamissati”ti etadeva paccayaṁ karitvā anaññāṁ, pācittiyaṁ.

113. {Nikkaḍḍhanasikkhāpadāṁ} Yā pana bhikkhunī bhikkhunīṁ kūpītā anattamanā saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṁ.

114. {Vehāsakutisikkhāpadāṁ} Yā pana bhikkhunī saṅghike vihāre uparivehāsakutiyyā āhaccapādakaṁ maṅcaṁ vā pīṭhaṁ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṁ.

115. {Mahallakavihārasikkhāpadāṁ} Mahallakaṁ pana bhikkhuniyā vihāram kārayamanāya yāva dvārakosā aggalaṭṭhapanaṇāya, ālokasandhiparikammāya dvatticchadanassa pariyaṁ appaharite ṭhitāya adhiṭṭhātabbam. Tato ce uttari appaharitepi ṭhitā adhiṭṭhaheyya, pācittiyaṁ.

116. {Sappāṇakasikkhāpadāṁ} Yā pana bhikkhunī jānaṁ sappāṇakaṁ udakaṁ tiṇaṁ vā mattikaṁ vā sīncēyya vā sīncāpeyya vā, pācittiyaṁ.

Bhūtagāmavaggo ekādasamo.

117. {Āvasathapiṇḍasikkhāpadāṁ} Agilāṇāya bhikkhuniyā eko āvasathapiṇḍo bhuṅjitabbo. Tato ce uttari bhuṅjeyya, pācittiyaṁ.

118. {Gaṇabhojanasikkhāpadāṁ} Gaṇabhojane aññatra samayā pācittiyaṁ. Tatthāyaṁ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo, mahāsamayo, samaṇabhattasamayo, ayam tattha samayo.

119. {Kāṇamātusikkhāpadāṁ} Bhikkhuniṁ paneva kularṁ upagataṁ pūvehi vā manthehi vā abhihaṭṭhum →
bread, she may accept two or three bowlfuls if she so desires. If she should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, she is to share them among the bhikkhuṇīs. This is the proper course here. [34]

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

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

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

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

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

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

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

Part Twelve: The Food Chapter

127. {-visiting} Should any bhikkhuṇī, being invited for a meal and without taking leave of an available bhikkhuṇī, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here. [46]
pavāreyya, ākanḵhamānāya bhikkhuniyā dvattipattapūrā paṭiggahetabbā. Tato ce uttari paṭigganheyya, pācittiyaṃ. Dwattipattapūre paṭiggahetvā tato niharitvā bhikkhunihi saddhim saṁvibhajitabbam, ayāṃ tattha sāṃcīci.

120. {Vikālabhojanasikkhāpadaṃ} Yā pana bhikkhunī vikāle khādaniyāṃ vā bhojaniyāṃ vā khādeyya vā bhuṅjeyya vā, pācittiyaṃ.

121. {Sannidhiṅkarakasikkhāpadaṃ} Yā pana bhikkhunī sannidhiṅkarakam khādaniyāṃ vā bhojaniyāṃ vā khādeyya vā bhuṅjeyya vā, pācittiyaṃ.

122. {Dantaponaṅkikkāpadaṃ} Yā pana bhikkhunī adinnanāṃ mukhadvāram āhāram āhareyya aṅnātra udakadantapōṇā, pācittiyaṃ.

123. {Uyyojanaṅkikkāpadaṃ} Yā pana bhikkhunī bhikkhunīṃ “ehāyye, gāmarē vā nigamarē vā pīṇḍāya pavisissāmā”ti tassā dāpetvā vā adāpetvā vā uyyojeyya “gacchāyye, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekikāya me kathā vā nisajjā vā phāsu hoti”ti etadeva paccayaṃ karitvā anaṅnaraṃ, pācittiyaṃ.

124. {Sabhojanasikkhāpadaṃ} Yā pana bhikkhunī sabhojane kule anupakhajja nisajjaraṃ kappeyya, pācittiyaṃ.

125. {Rahopatīcchaṅkikkāpadaṃ} Yā pana bhikkhunī purisena saddhiṃ raho paṭicchaṅne āsane nisajjarāṃ kappeyya, pācittiyaṃ.

126. {Rahoniṣajjaṅkikkāpadaṃ} Yā pana bhikkhunī purisena saddhiṃ ekenēkā raho nisajjarāṃ kappeyya, pācittiyaṃ.

Bhojanavaggo dvādasamo.

127. {Cārittasikkhāpadaṃ} Yā pana bhikkhunī nimantitē sabhattā samānā santirī bhikkhuniṃ anāpuccha purebhattaṃ vā paṭciḥbhattaṃ vā kulesu cārīttaṃ āpajjeyya aṅnātra samayaṃ, pācittiyaṃ. Tatthāyaṃ samayo, cīvaraḍanasaṃayo, cīvarakārasaṃayo, ayāṃ tattha samayo.
128. {“Mahānāma”} A bhikkhunī who is not ill may accept (and make use of) a four-month invitation to ask for requisites. If she should accept (and make use of) it for longer than that—unless the invitation is renewed or is permanent—it is to be confessed. [47]

129. {-army on active duty} Should any bhikkhunī go to see an army on active duty, unless there is a suitable reason, it is to be confessed. [48]

130. {-staying with an army} There being some reason or another for a bhikkhunī to go to an army, she may stay two or three (consecutive) nights with the army. If she should stay longer than that, it is to be confessed. [49]

131. {-battlefield} If a bhikkhunī staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed. [50]

132. {-drinking alcohol} The drinking of alcohol or fermented liquor is to be confessed. [51]

133. {-tickling with the fingers} Tickling with the fingers is to be confessed. [52]

134. {-playing} The act of playing in the water is to be confessed. [53]

135. {-disrespect} Disrespect is to be confessed. [54]

136. {-frightening} Should any bhikkhunī try to frighten another bhikkhunī, it is to be confessed. [55]

Part Thirteen: The Go-calling Chapter

137. {-fires} Should any bhikkhunī who is not ill, seeking to warm herself, kindle a fire or have one kindled—unless there is a suitable reason—it is to be confessed. [56]

138. {-bathing} Should any bhikkhunī bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here. [57]
128. {Mahānāmasikkhāpadaṁ} Agilānāya bhikkhuniyā catumāsappaccayapavāraṇā sāditabbā aṅṇatra punapavāraṇāya, aṅṇatra niccapavāraṇāya. Tato ce uttari sādiyeyya, pācittiyam.

129. {Uyyuttasenāsikkhāpadaṁ} Yā pana bhikkhunī uyyuttaṁ senaṁ dassanāya gaccheyya aṅṇatra tathārūpappaccayā, pācittiyam.

130. {Senāvāsasikkhāpadaṁ} Siyā ca tassā bhikkhuniyā kocideva paccayo senaṁ gamanāya, dirattatirattami tāya bhikkhuniyā senāya vasitabbar. Tato ce uttari vaseyya, pācittiyam.

131. {Uyyodhikasikkhāpadaṁ} Dvirattatirattami ce bhikkhunī senāya vasamānā uyyodhikaṁ vā balaggam vā senābyūhari vā anikadassanaṁ vā gaccheyya, pācittiyam.

132. {Surāpānasikkhāpadaṁ} Surāmerayapāne pācittiyam.

133. {Aṅgulipatodakasikkhāpadaṁ} Aṅgulipatodake pācittiyam.

134. {Hasadhammasikkhāpadaṁ} Udake hasadhamme pācittiyam.

135. {Anādariyasikkhāpadaṁ} Anādariye pācittiyam.

136. {Bhiṁsāpanasikkhāpadaṁ} Yā pana bhikkhunī bhikkhunīṁ bhiṁsāpeyya, pācittiyam.

Cārittavaggo terasamo.

137. {Jotisikkhāpadaṁ} Yā pana bhikkhunī agilānā visibbanāpekkhā jotim samādaheyya vā samādahāpeyya vā aṅṇatra tathārūpappaccayā, pācittiyam.

138. {Nahānasikkhāpadaṁ} Yā pana bhikkhunī orenaddhamāsaṁ nahāyeyya aṅṇatra samayā, pācittiyam. Tatthāyaṁ samayo “diyaḍḍho māso seso gimhāna”nti “vassānassa paṭhamo māso” iccete aḍḍhateyyamāsa unhasamayo, parilāhasamayo, gilānasamayo, kammamasamayo, addhānagamanasamayo, vātavutṭhisamayo, ayam tattha samayo.
139. {-discoloring} When a bhikkhunī receives a new robe, any one of three means of discoloring it is to be applied: blue (green), brown, or black. If a bhikkhunī should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed. [58]

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

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

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

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

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

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

146. {-“Ariṭṭha”} Should any bhikkhunī say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions,” the bhikkhunīs should admonish her thus: “Do not say that, Venerable. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, Venerable, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.” →
139. \{Dubbaṇṇakaraṇasikkhāpadām\} Navāṁ pana bhikkhuniyā cīvaraṁ kāṁhiṁ ṭīṇṇam dubbaṇṇakaraṇanāṁ aṇṇataram dubbaṇṇakaraṇanāṁ ādātabbam nilam vā kaddamam vā kāḷasāmaṁ vā. Anādā ce bhikkhunī tiṇṇam dubbaṇṇakaraṇanāṁ aṇṇataram dubbaṇṇakaraṇanāṁ navāṁ cīvaram paribhuṇjeyya, pācittiyaṁ.

140. \{Vikappanasikkhāpadām\} Yā pana bhikkhunī bhikkhuṁsa vā bhikkhuniyā vā sikkhamānaṁ vā sāmanerassa vā sāmaneriyā vā sāmarī vēcīvarām vikappetvā apaccuddhāraṇaṁ paribhuṇjeyya, pācittiyaṁ.

141. \{Apanidhāpanasikkhāpadām\} Yā pana bhikkhunī bhikkhuniyā pattaṁ vā cīvaram vā niśidanaṁ vā sūcigharam vā kāḷyābandhanam vā apanidheyya vā apanidheyya vā antamaso hasāpekkhāpi, pācittiyaṁ.

142. \{Sancicasikkhāpadām\} Yā pana bhikkhunī saṃcicca pāṇam jīvitā paribhuñjeyya, pācittiyaṁ.

143. \{Sappāṇakasikkhāpadām\} Yā pana bhikkhunī jānaṁ sappāṇakaraṁ udakaṁ paribhuṇjeyya, pācittiyaṁ.

144. \{Ukkoṭanasikkhāpadām\} Yā pana bhikkhunī jānaṁ yathādhammaṁ niḥtatādhikaraṇaṁ punakammāya ukkoṭeyya, pācittiyaṁ.

145. \{Theyyasatthasikkhāpadām\} Yā pana bhikkhunī jānaṁ theyyasatthena saddhiṁ sarīvihāya ekaddhānaṁ maggam pāṭipajjeyya antamaso gāmantampi, pācittiyaṁ.

146. \{Ariṭṭhasikkhāpadām\} Yā pana bhikkhunī evaṁ vaḍeyya “tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā yame antarāyikā dhammā vuttā bhagavatā, te pāṭisevato nālam antarāyāyā”ti. Sā bhikkhunī bhikkhuniṁ evamassa vacaniyā “māyye evaṁ avaca, mā bhagavantarān abbhācikkhi, na hi sādhu bhagavato abbhakkhānāṁ, na hi bhagavā evam vaḍeyya, anekapariyāyenāyye antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te pāṭisevato antarāyāyā”ti.
And should the bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, it is to be confessed. [68]

Part Fourteen: The Fire Chapter

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

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

And should that female novice, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs should admonish her as follows: “From this day forth, Venerable Novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other female novices get—that of sharing lodgings two or three nights with the bhikkhunīs. Away with you! Out of our sight!”

Should any bhikkhunī knowingly support, receive services from, consort with, or lie down in the same lodging with a novice thus expelled, it is to be confessed. [70]

149. {"righteously} Should any bhikkhunī, admonished by the bhikkhunīs in accordance with a rule, say: “Venerables, I will not train myself under this training rule until I have put questions about it to another bhikkhunī, experienced and learned in the discipline,” →
Evañca sā bhikkhunī bhikkhunīhi vuccamānā tatheva paggañheyya, sā bhikkhunī bhikkhunīhi yāvatatiyam samanubhāsitabbā tassa paṭinissaggāya. Yāvatatiyañce samanubhāsiyamānā tām paṭinissajjeyya, iccetaṁ kusalam. No ce paṭinissajjeyya, pācittiyam.

Jotivaggo cuddasamo.

147. {Ukkhittasambhogasikkhāpadaṁ} Yā pana bhikkhunī jānaṁ tathāvādiniyā bhikkhuniyā akatānudhammāya taṁ diṭṭhim appaṭinissatṭhāya saddhiṁ sambhuñjeyya vā, saṁvaseyya vā, saha vā seyyam kappeyya, pācittiyam.

148. {Kaṇṭakasikkhāpadaṁ} Samaṇuḍdesāpi ce evāṁ vadeyya: “tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālam antarāyāyā”ti. Sā samaṇuḍdesā bhikkhunīhi evamassa vacaniyā: “māyye samaṇuḍdese, evāṁ avaca, mā bhagavantaṁ abhācikkhi, na hi sādhu bhagavato abbhakkhānāṁ, na hi bhagavā evāṁ vadeyya, anekapariyāyenāyye, samaṇuḍdese antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāyā”ti.

Evañca sā samaṇuḍdesā bhikkhunīhi vuccamānā tatheva paggañheyya, sā samaṇuḍdesā bhikkhuni evamassa vacaniyā: “ajjatagge te, ayye samaṇuḍdese, na ceva so bhagavā satthā apadisitabbo, yampī cañṇā samaṇuḍdesā labhanti bhikkhunihi saddhiṁ dirattatirattam sahaseyyam, sāpi te natthi, cara pire, vinassā”ti.

Yā pana bhikkhunī jānaṁ tathānāsitaṁ samaṇuḍdesam upalāpeyya vā, upaṭṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyam kappeyya, pācittiyam.

149. {Sahadhammikasikkhāpadaṁ} Yā pana bhikkhunī bhikkhunīhi sahadhammikaṁ vuccamānā evaṁ vadeyya: “na tāvāhaṁ, ayye, etasmīṁ sikkhāpe sikkhisāmi, yāva na aññāṁ bhikkhuniṁ byattāṁ vinayadharam paripucchāmi”ti, pācittiyam.
it is to be confessed. Bhikkhunīs, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here. [71]

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

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

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

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

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

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

150. {Vilekhanasikkhāpadam} Yā pana bhikkhunī pātimokkhe uddissamāne evam vadeyya: “kiṁ panimehi khuddānukhuddakehi sikkhāpadehi uddīṭṭhehi, yāvadeva kukkuccāya vihesāya vilekhaṁ samvattanti”ti, sikkhāpādavivanṇake pācittiyaṁ.


152. {Pahārasikkhāpadam} Yā pana bhikkhunī bhikkhuniyā kupitā anattamanā pahāraṁ dadeyya, pācittiyaṁ.

153. {Talasattikasikkhāpadam} Yā pana bhikkhunī bhikkhuniyā kupitā anattamanā talasattikaṁ uggireyya, pācittiyaṁ.

154. {Amūlakasikkhāpadam} Yā pana bhikkhunī bhikkhuniṁ amūlakena saṅghādisesena anuddhamīseyya, pācittiyaṁ.

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

Part Fifteen: The View Chapter

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

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

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

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

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

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

163. {-beds and benches} When a bhikkhunī is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long, using Sugata fingerbreadths,
156. \{Upassutisikkhāpadam\} Yā pana bhikkhunī bhikkhunīnaṁ bhanḍanajātānaṁ kalahajātānaṁ vivādāpannānaṁ upassutim tiṭṭheyya: “yamāṁ bhanissanti, tamāṁ sossāmi”ti. Etadeva paccayaṁ karitvā anaññaṁ, pācittiyaṁ.

Diṭṭhivaggo pannarasamo.

157. \{Kammappaṭibbhanasikkhāpadam\} Yā pana bhikkhunī dhammikānaṁ kammānaṁ chandāṁ datvā pacchā khīyanadhammāṁ āpajjeyya, pācittiyaṁ.

158. \{Chandāmadatvāgamanasikkhāpadam\} Yā pana bhikkhunī saṅgha vinicchayakathāya vattamānaṁ chandāṁ adatvā utṭhāyāsanā pakkameyya, pācittiyaṁ.

159. \{Dubbalasikkhāpadam\} Yā pana bhikkhunī samaggena saṅghena cīvaraṁ datvā pacchā khīyanadhammāṁ āpajjeyya “yathāsanthutam bhikkhuniyo saṅghikāṁ lābhamā pariṇāmenti”ti, pācittiyaṁ.

160. \{Pariṇāmanasikkhāpadam\} Yā pana bhikkhunī jānaṁ saṅghikāṁ lābhamā pariṇataṁ puggalassa pariṇāmeyya, pācittiyaṁ.

161. \{Ratanasikkhāpadam\} Yā pana bhikkhunī ratanaṁ vā ratanasammataṁ vā aṇnatra ajjhārāmā vā ajjhāvasathā vā ugganheyya vā ugganhapeyya vā, pācittiyaṁ. Ratanaṁ vā pana bhikkhuniyā ratanasammataṁ vā ajjhārāme vā ajjhāvasatthe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṁ “yassa bhavissati, so harissati”ti, ayaṁ tattha sāmīci.

162. \{Sūcigharasikkhāpadam\} Yā pana bhikkhunī aṭṭhimayāṁ vā dantamayāṁ vā visānamayāṁ vā sūcigharam kārāpeyya, bhedanakam pācittiyaṁ.

163. \{Mañcapithasikkhāpadam\} Navarā pana bhikkhuniyā maṅcāṁ vā pīṭhaṁ vā kārayamānaṁ aṭṭhaṅgulapādakam kāretabbaṁ sugataṅgulena →
not counting the lower edge of the frame. In excess of that it is to be cut down and confessed. \[87\]

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

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

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

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

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

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

The section on confession is finished.
aññatra heṭṭhimāya aṭaniyā. Tam atikkāmentiyā chedanakaṁ pācittiyaṁ.
164. {Tūlonaddhasikkhāpadāṁ} Yā pana bhikkhunī mañcaṁ vā pīṭhaṁ vā tūlonaddhaṁ kārāpeyya, uddālanakaṁ pācittiyaṁ.
165. {Kaṇḍuppaṭicchādisikkhāpadāṁ} Kaṇḍuppaṭicchādiṁ pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā, tatridaṁ pamāṇaṁ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṁ dve vidatthiyo. Tam atikkāmentiyā chedanakaṁ pācittiyaṁ.
166. {Nandasikkhāpadāṁ} Yā pana bhikkhunī sugatacīvarappamāṇaṁ cīvaraṁ kārāpeyya, atirekaṁ vā, chedanakaṁ pācittiyaṁ. Tatridaṁ sugatassa sugatacīvarappamāṇaṁ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṁ cha vidatthiyo, idaṁ sugatassa sugatacīvarappamāṇanti.

Dhammikavaggo soḷasamo.

Udditṭhā kho, ayyāyo, chasaṭṭhisatā pācittiyaṁ dhammad.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṁ dhārayāmiti.

Pācittiya niṭṭhitā.
The Recitation of the Section on Acknowledgement

Now, Venerables, these eight matters to be acknowledged come up for recitation
1. {The precept about asking for ghee} Should any bhikkhunī, not being ill, ask for ghee and consume it, she is to acknowledge it: “Venerable, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”
[See Bhikkhus’ Pācittiya 39]

2-8. {asking for oil ... honey ... sugar/molasses ... fish ... meat ... milk ... curds} Should any bhikkhunī, not being ill, ask for oil... honey... sugar/molasses... fish... meat... milk... curds and consume it, she is to acknowledge it: “Venerable, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”
[See Bhikkhus’ Pācittiya 39]

Recited, Venerables, are the eight matters to be acknowledged.
Herein I ask the venerables: Are you pure in this?
A second time I ask: Are you pure in this?
For the third time I ask: Are you pure in this?
The venerables are pure in this; therefore they are silent. So I remember it.

The section on acknowledgement is finished.
Pāṭidesanīyā

Ime kho paññāyāyo aṭṭha pāṭidesanīyā dhammā uddesāṁ āgacchanti.
1. \{Sappiviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā sappiṁ viññāpetvā bhuñjeyya, paṭidesetabbaṁ tāya bhikkhuniyā “gārayhar, ayye, dhammaṁ āpajjiṁ asappāyām pāṭidesaniyām, tam paṭidesemī”ti.
2. \{Telaviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā telāṁ viññāpetvā bhuñjeyya...
3. \{Madhuviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā madhum viññāpetvā bhuñjeyya...
4. \{Phāṇitaviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā phāṇitam viññāpetvā bhuñjeyya...
5. \{Macchaviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā macchaṁ viññāpetvā bhuñjeyya...
6. \{Mamsaviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā mamsaṁ viññāpetvā bhuñjeyya...
7. \{Khīraviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā khīram viññāpetvā bhuñjeyya...
8. \{Dadhiviññāpanasikkhāpadām\} Yā pana bhikkhunī agilānā dadhim viññāpetvā bhuñjeyya, paṭidesetabbaṁ tāya bhikkhuniyā “gārayhar, ayye, dhammaṁ āpajjiṁ asappāyām pāṭidesaniyām, tam paṭidesemī”ti.

Uddīṭṭhā kho, ayyāyo, aṭṭha pāṭidesanīyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇhī, evametaṁ dhārayāmiṁi.

Pāṭidesanīyā niṭṭhitā.
The Recitation of the Section on Training

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

1. {2} \textit{The precept on being even all around}\nI will wear the lower robe \{upper robe\} wrapped evenly all around (me): a training to be observed.

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

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

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

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

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

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

15. {16} \textit{swinging the body} I will not go \{sit\} swinging the body in inhabited areas: a training to be observed.
Ime kho panāyyāyo, sekhiyā dhammā uddesam āgacchanti.
1. \{Parimaṇḍalasikkhāpadām\} Parimaṇḍalām nivāsessaṁīti sikkhā karaṇiyā.
2. \{Parimaṇḍalasikkhāpadām\} Parimaṇḍalām pārupissāṁīti sikkhā karaṇiyā.
3. \{Suppaṭicchannasikkhāpadām\} Suppaṭicchannā antaraghare gamissāṁīti sikkhā karaṇiyā.
4. \{Suppaṭicchannasikkhāpadām\} Suppaṭicchannā antaraghare nisidissāṁīti sikkhā karaṇiyā.
5. \{Subasamvutasikkhāpadām\} Subasamvutā antaraghare gamissāṁīti sikkhā karaṇiyā.
6. \{Suppaṭicchannasikkhāpadām\} Suppaṭicchannā antaraghare nisidissāṁīti sikkhā karaṇiyā.
7. \{Okkhittacakkhusikkhāpadām\} Okkhittacakkhunī antaraghare gamissāṁīti sikkhā karaṇiyā.
8. \{Okkhittacakkhusikkhāpadām\} Okkhittacakkhunī antaraghare nisidissāṁīti sikkhā karaṇiyā.
9. \{Ukkhittakasikkhāpadām\} Na ukkhittakāya antaraghare gamissāṁīti sikkhā karaṇiyā.
10. \{Ukkhittakasikkhāpadām\} Na ukkhittakāya antaraghare nisidissāṁīti sikkhā karaṇiyā.
11. \{Ujjagghikasikkhāpadām\} Na ujjagghikāya antaraghare gamissāṁīti sikkhā karaṇiyā.
12. \{Ujjagghikasikkhāpadām\} Na ujjagghikāya antaraghare nisidissāṁīti sikkhā karaṇiyā.
13. \{Uccasaddasikkhāpadām\} Appasaddā antaraghare gamissāṁīti sikkhā karaṇiyā.
14. \{Uccasaddasikkhāpadām\} Appasaddā antaraghare nisidissāṁīti sikkhā karaṇiyā.
15. \{Kāyappacālasikkhāpadām\} Na kāyappacālakāṁ antaraghare gamissāṁīti sikkhā karaṇiyā.
16. \{Kāyappacālasikkhāpadām\} Na kāyappacālakāṁ antaraghare nisidissāṁīti sikkhā karaṇiyā.
17. {18}  {-swinging the arms} I will not go {sit} swinging the arms in inhabited areas: a training to be observed.

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

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

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

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

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

Part One: The 26 Dealing with Proper Behavior

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

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

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

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

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

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

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

34. {-proper proportion} I will eat alms food with curry in the proper proportion: a training to be observed.
17. {Bāhuppacālakasikkhāpadāṁ} Na bāhuppacālakaṁ antaraghare gamissāmīti sikkhā karaṇīyā.
18. {Bāhuppacālakasikkhāpadāṁ} Na bāhuppacālakaṁ antaraghare nisidissāmīti sikkhā karaṇīyā.
19. {Sisappacālakasikkhāpadāṁ} Na sīsappacālakaṁ antaraghare gamissāmīti sikkhā karaṇīyā.
20. {Sisappacālakasikkhāpadāṁ} Na sīsappacālakaṁ antaraghare nisidissāmīti sikkhā karaṇīyā.
21. {Kambhakatasikkhāpadāṁ} Na kambhakatā antaraghare gamissāmīti sikkhā karaṇīyā.
22. {Kambhakatasikkhāpadāṁ} Na kambhakatā antaraghare nisīdissāmīti sikkhā karaṇīyā.
23. {Oguṇṭhitasikkhāpadāṁ} Na oguṇṭhitā antaraghare gamissāmīti sikkhā karaṇīyā.
24. {Oguṇṭhitasikkhāpadāṁ} Na oguṇṭhitā antaraghare nisidissāmīti sikkhā karaṇīyā.
25. {Ukkuṭikasikkhāpadāṁ} Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.
26. {Pallatthikasikkhāpadāṁ} Na pallatthikāya antaraghare nisidissāmīti sikkhā karaṇīyā.
27. {Sakkaccapaṭiggaḥanasaikkhāpadāṁ} Sakkaccāṁ piṇḍapātaṁ paṭiggaḥhessāmīti sikkhā karaṇīyā.
28. {Pattasaṅñinipaṭiggaḥanasaikkhāpadāṁ} Pattasaṅñinī piṇḍapātaṁ paṭiggaḥhessāmīti sikkhā karaṇīyā.
29. {Samasūpakapaṭiggaḥanasaikkhāpadāṁ} Samasūpakāṁ piṇḍapātaṁ paṭiggaḥhessāmīti sikkhā karaṇīyā.
30. {Samatittikasikkhāpadāṁ} Samatittikāṁ piṇḍapātaṁ paṭiggaḥhessāmīti sikkhā karaṇīyā.
31. {Sakkaccabhuṇjanasaikkhāpadāṁ} Sakkaccāṁ piṇḍapātaṁ bhūṇjissāmīti sikkhā karaṇīyā.
32. {Pattasaṅñinibhūṇjanasaikkhāpadāṁ} Pattasaṅñinī piṇḍapātaṁ bhūṇjissāmīti sikkhā karaṇīyā.
33. {Sapadānasikkhāpadāṁ} Sapadānaṁ piṇḍapātaṁ bhūṇjissāmīti sikkhā karaṇīyā.
34. {Samasūpakasikkhāpadāṁ} Samasūpakāṁ piṇḍapātaṁ bhūṇjissāmīti sikkhā karaṇīyā.
35. {not made into a heap} I will not eat alms food taking mouthfuls from a heap: a training to be observed.
36. {hiding with rice} I will not hide curry and foods with rice out of a desire to get more: a training to be observed.
37. {requesting rice or curry} Not being ill, I will not eat rice or curry that I have requested for my own sake: a training to be observed.
38. {finding fault} I will not look at another’s bowl intent on finding fault: a training to be observed.
39. {extra-large mouthfuls} I will not take an extra-large mouthful: a training to be observed.
40. {rounded mouthfuls} I will make a rounded mouthful: a training to be observed.
41. {what has yet to be brought to the mouth} I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.
42. {eating} I will not put the whole hand into the mouth while eating: a training to be observed.
43. {mouthful of food} I will not speak with the mouth full of food: a training to be observed.
44. {tossing up pieces} I will not eat tossing up balls (or pieces) of food: a training to be observed.
45. {biting off pieces} I will not eat biting pieces off a mouthful of food: a training to be observed.
46. {stuffing out the cheeks} I will not eat stuffing out the cheeks: a training to be observed.
47. {shaking off the hand} I will not eat shaking (food off) the hand: a training to be observed.
48. {scattering rice} I will not eat scattering rice about: a training to be observed.
49. {sticking out the tongue} I will not eat sticking out the tongue: a training to be observed.
50. {smacking the lips} I will not eat smacking the lips: a training to be observed.
51. {making slurping sounds} I will not eat making a slurping noise: a training to be observed.
52. {licking the hands} I will not eat licking the hands: a training to be observed.
35. \{Na thūpakatasikkhāpadam\} Na thūpakato omadditvā piṅḍapātāṁ bhuñjissāṁti sikhā karaṇīyā.
36. \{Odanappaticechḍananasikkhāpadam\} Na süpaṁ vā byaṅjanaṁ vā odanena paṭicchādessaṁ bhiyyokamyatarṁ upādāyāti sikhā karaṇīyā.
37. \{Sūpodanaviṇṇattisikkhāpadam\} Na süpaṁ vā odanam vā agilānā attano athṭhaya viṁśāpetvā bhuñjissāṁti sikhā karaṇīyā.
38. \{Ujjhānasasaṅṅinisikkhāpadam\} Na ujjhānasasaṅṅini paresam pattam olokessāṁti sikhā karaṇīyā.
39. \{Kabalaśikkhāpadam\} Nātimahantaṁ kabalāṁ karissāṁti sikhā karaṇīyā.
40. \{Ālopasikkhāpadam\} Parimaṇḍalam āloparṁ karissāṁti sikhā karaṇīyā.
41. \{Anāhatasikkhāpadam\} Na anāhaṭe kabaḷe mukhadvārama vivarissāṁti sikhā karaṇīyā.
42. \{Bhuñjamānasikkhāpadam\} Na bhuñjamāna sabbahatthāṁ mukhe pakkhipissāṁti sikhā karaṇīyā.
43. \{Sakabalaśikkhāpadam\} Na sakabalaḷena mukhena byāharissāṁti sikhā karaṇīyā.
44. \{Piṅḍukkhepakasikkhāpadam\} Na piṅḍukkhepakam bhuñjissāṁti sikhā karaṇīyā.
45. \{Kabalaśvacchedakasikkhāpadam\} Na kabalaśvacchedakam bhuñjissāṁti sikhā karaṇīyā.
46. \{Avagaṇḍakārakasikkhāpadam\} Na avagaṇḍakāraṁ bhuñjissāṁti sikhā karaṇīyā.
47. \{Hatthaniddhunakasikkhāpadam\} Na hatthaniddhunakam bhuñjissāṁti sikhā karaṇīyā.
48. \{Sitthāvakārakasikkhāpadam\} Na sitthāvakāraṁ bhuñjissāṁti sikhā karaṇīyā.
49. \{Jivhānicchārakasikkhāpadam\} Na jivhānicchāraṁ bhuñjissāṁti sikhā karaṇīyā.
50. \{Capucapukārakasikkhāpadam\} Na capucapukāraṁ bhuñjissāṁti sikhā karaṇīyā.
51. \{Surusurukārakasikkhāpadam\} Na surusurukāraṁ bhuñjissāṁti sikhā karaṇīyā.
52. \{Hatthanillehakasikkhāpadam\} Na hatthanillehakam bhuñjissāṁti sikhā karaṇīyā.
53. \{-licking the bowl\} I will not eat licking the bowl: a training to be observed.
54. \{-licking the lips\} I will not eat licking the lips: a training to be observed.
55. \{-hand soiled with food\} I will not accept a water vessel with a hand soiled by food: a training to be observed.
56. \{-bowl-rinsing water with rice grains\} I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Two: The 30 Dealing with Food

57. \{-an umbrella in the hand\} I will not teach Dhamma to a person with an umbrella in their hand and who is not ill: a training to be observed.
58. \{-a staff in the hand\} I will not teach Dhamma to a person with a staff in their hand and who is not ill: a training to be observed.
59. \{-a knife in the hand\} I will not teach Dhamma to a person with a knife in their hand and who is not ill: a training to be observed.
60. \{-a weapon in the hand\} I will not teach Dhamma to a person with a weapon in their hand and who is not ill: a training to be observed.
61. \{-non-leather footwear\} I will not teach Dhamma to a person wearing non-leather footwear who is not ill: a training to be observed.
62. \{-leather footwear\} I will not teach Dhamma to a person wearing leather footwear who is not ill: a training to be observed.
63. \{-vehicles\} I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.
64. \{-lying down\} I will not teach Dhamma to a person lying down who is not ill: a training to be observed.
65. \{-knees clasped around\} I will not teach Dhamma to a person who sits holding up their knees and who is not ill: a training to be observed.
66. \{-wearing headgear\} I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.
53. \{Pattanillehakasikkhāpada\} Na pattanillehakam bhūñjissāmīti sikkhā karaniyā.
54. \{Oṭthanillehakasikkhāpada\} Na oṭthanillehakam bhūñjissāmīti sikkhā karaniyā.
55. \{Sāmisasikkhāpada\} Na sāmisena hatthena pāniyathālakam patiggahessāmīti sikkhā karaniyā.
56. \{Sasitthakasikkhāpada\} Na sasitthakam pattadhovanam antaraghare chaḍḍessāmīti sikkhā karaniyā.

Samatirīsa-bhojana-paṭisāmyuttā

57. \{Chattapāṇisikkhāpada\} Na chattapāṇissa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
58. \{Danḍapāṇisikkhāpada\} Na danḍapāṇissa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
59. \{Satthapāṇisikkhāpada\} Na satthapāṇissa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
60. \{Āvudhapāṇisikkhāpada\} Na āvudhapāṇissa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
61. \{Pādūkasikkhāpada\} Na pādūkāruḷhassa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
62. \{Upāhanasikkhāpada\} Na upāhanāruḷhassa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
63. \{Yānasikkhāpada\} Na yānagatassa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
64. \{Sayananasikkhāpada\} Na sayanagatassa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
65. \{Pallatthikasikkhāpada\} Na pallatthikāya nisinnassa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
66. \{Veṭhitasikkhāpada\} Na veṭhitasisassa agilānassa dhammaṁ desessāmīti sikkhā karaniyā.
67. \{-covered head\} I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.
68. \{-sitting on the ground\} Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.
69. \{-sitting on a low seat\} Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.
70. \{-standing\} Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.
71. \{-walking behind\} Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.
72. \{-walking beside the path\} Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

Part Three: The 16 Dealing with Teaching Dhamma

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

Part Four: The 3 Miscellaneous Rules

Recited, Venerables, are the rules of training.

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

The section on training is finished.
67. {Oguṇṭhitasikkhāpadam} Na oguṇṭhitasīsassa agilānassa dhammaṁ desessāmīti sikkhā karaṇīyā.

68. {Chamāsikkhāpadam} Na chamāyaṁ nisīditvā āsane nisinnassā agilānassa dhammaṁ desessāmīti sikkhā karaṇīyā.

69. {Nicāsanasikkhāpadam} Na nīce āsane nisīditvā ucce āsane nisinnassā agilānassa dhammaṁ desessāmīti sikkhā karaṇīyā.

70. {Ṭhitāsikkhāpadam} Na ṭhitā nisinnassā agilānassa dhammaṁ desessāmīti sikkhā karaṇīyā.

71. {Pacchatogacchantīsikkhāpadam} Na pacchato gacchantī purato gacchantassā agilānassa dhammaṁ desessāmīti sikkhā karaṇīyā.

72. {Uppathenagacchantīsikkhāpadam} Na uppathena gacchantī pathena gacchantassā agilānassa dhammaṁ desessāmīti sikkhā karaṇīyā.

Soḷasa-dhammadesana-paṭisasmyuttā

73. {Ṭhitāuccārasikkhāpadam} Na ṭhitā agilānā uccāraṁ vā passāvaṁ vā karissāmīti sikkhā karaṇīyā.

74. {Hariteuccārasikkhāpadam} Na harite agilānā uccāraṁ vā passāvaṁ vā kheḷam vā karissāmīti sikkhā karaṇīyā.

75. {Udakeuccārasikkhāpadam} Na udake agilānā uccāraṁ vā passāvaṁ vā kheḷam vā karissāmīti sikkhā karaṇīyā.

Tayo pakiṇṇakā

Uddīṭṭhā kho, ayyāyo, sekhīyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā, dutiyāmpī pucchāmi, kaccittha parisuddhā, tatthiyāmpī pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmi tuṇṭhi, evametam dhārayāmīti.

Sekhiyā niṭṭhitā.
Settlement of Issues

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

For the settling and pacification of issues that have arisen:

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

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

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

The settlement of issues is finished.
Adhikaraṇasamathā

Ime kho panāyyāyo, satta adhikaraṇasamathā dhammā uddesaṁ āgacchanti.

Uppannuppannānaṁ adhikaraṇānaṁ samathāya vūpasamāya:

Sammukhāvinayo dātabbo.
Sativinayo dātabbo.
Amūḷhavinayo dātabbo.
Paṭiṁñāya kāretabbaṁ.
Yebhuyyasikā.
Tassapāpiyasikā.

Tiṅavatthārakoti.

Uddīṭṭhā kho ayyāyo satta adhikaraṇasamathā dhammā.

Tatthāyyāyo pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, kaccittha parisuddhā, tatiyampi pucchāmi, kaccittha parisuddhā, parisuddhetthāyyāyo, tasmā tuṇṇhi, evametaṁ dhārayāmīti.

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

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

The recitation of the enumeration; the fourth.

de Bhikkhuni Pātimokkha is finished.

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

2 The Sinhalese Buddha Jayanthi edition and Bhikkhu Ēnānatsita’s critical edition of the Bhikkhuni Pātimokkha have “pañcahi cīvarehi” (five robes), while the Chaṭṭha Saṅgāyana (Sixth Council) Burmese edition contained in this handbook as well as the PTS English edition have “ticīvarena” (three robes) at NP 14. For the sake of consistency, all relevant Saṅghakammas herein follow our Pātimokkha text in containing ticīvarena, without intending to express a preference for either reading.
Uddiṭṭham kho ayyāyo nidānam,
uddiṭṭhā aṭṭha pārājikā dhammā,
uddiṭṭhā sattarasa saṅghādisesa dhammā,
uddiṭṭhā timṣa nissaggiyā pācittiya dhammā,
uddiṭṭhā chasaṭṭhisatā pācittiya dhammā,
uddiṭṭhā aṭṭha pāṭidesanīyā dhammā,
uddiṭṭhā sekhiyā dhammā,
uddiṭṭhā satta adhikaraṇasamathā dhammā.

Ettakaṁ tassa bhagavato suttāgatāṁ suttapariyāpannaṁ anvaddhamāsaṁ uddesaṁ āgaçcati.
Tattha sabbāheva samaggāhi sammodamānāhi avivadamānāhi sikkhitabbanti.

Vitthāruddeso catuttho.

*Bhikkhunipātimokkham niṭṭhitam.*
Now let us recite the Ovāda Pātimokkha verses:

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

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

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

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

Now let us recite the asseveration of truth verses:

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

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

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

Handa mayam ovāda-pātimokkha-gāthāyo bhaṇāmase:

Khanti-paramāṁ tapo tītikkhā
Nibbāna-paramāṁ vadanti buddhā,

Na hi pabbajjito parūpaghāti
Samaṇo hoti param viheṭhayanto.

Sabba-pāpassa akaraṇāṁ
Kusalassūpasampadā,
Sacitta-pariyodapanaṁ
Etaṁ buddhāna-sāsanāṁ.

Anūpavādo anūpaghāto
Pāṭimokkhe ca saṁvaro,
Mattaṅñutā ca bhattasmiṁ
Pantaṅca sayanāsanaṁ,
Adhicitte ca āyogo
Etaṁ buddhāna-sāsanāṁ.

Handa mayam saccakiriya-gāthāyo bhaṇāmase:

Natthi me saraṇaṁ aṁṇaṁ
Buddho me saraṇaṁ varaṁ,
Etena saccavajjena sotthi me hotu sabbadā.

Natthi me saraṇaṁ aṁṇaṁ
Dhammo me saraṇaṁ varaṁ,
Etena saccavajjena sotthi me hotu sabbadā.

Natthi me saraṇaṁ aṁṇaṁ
Saṅgho me saraṇaṁ varaṁ,
Etena saccavajjena sotthi me hotu sabbadā.
Now let us recite the summary of virtue passage:

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

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

Therefore we are to train ourselves thus:

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

Thus indeed we are to train ourselves.

Now let us recite the verses of Tāyana:

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

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

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

Just as kusa grass wrongly grasped
Cuts the hand,
So the life of a samāna wrongly grasped
Drags one down to hell.
Handa mayam siruddhesapatham bhanamase:

Bhāsitaṃ idaṃ tena bhagavatā janatā passatā arahatā sammāsambuddhena.
“Sampannasilā bhikkhave viharatha sampannapāṭimokkha, pātimokkha-samvara-saṅvutā viharatha ācāra-gocara-sampannā, anumattesu vajjesu bhayadassavi, samādāya sikkhatha sikkhāpadesuṭi.”
Tasmāti-h’ amhehi sikkhitabbaṁ.
“Sampannasilā viharissāma sampannapāṭimokkha, pātimokkha-samvara-saṅvutā viharatha ācāra-gocara-sampannā, anumattesu vajjesu bhayadassavi samādāya sikkhissāma sikkhāpadesuṭi.”
Evañhi no sikkhitabbaṁ.

Handa mayam tāyanagāthāyo bhaṇāmase:

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

Kayirā ce kayirath’ enam
Dalham-enāṁ parakkame.
Sithilo hi paribbājo
Bhiyyo ākirate rajāṁ.

Akatāṁ dukkaṭaṁ seyyo
Pacchā tappati dukkataṁ.
Kataṅca sukkataṁ seyyo
Yaṁ katvā nānutappati.

Kuso yathā duggāhito
Hattham-evānukantati,
Sāmaṇṇam duparamaṭṭhaṁ
Nirāyūpakaḍḍhati.
Any lax act
Or corrupted vow
Or a monastic life that arouses suspicion
Is of no great fruit.

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

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

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

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

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

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

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

Vinaya is for the purpose of restraint, restraint is for the purpose of freedom from remorse, freedom from remorse is for the purpose of gladness, gladness is for the purpose of joy, joy is for the purpose of tranquility, tranquility is for the purpose of bliss,
Yaṁ kiñci sīthilāṁ kammaṁ
Saṅkiliṭṭhaṁca yaṁ vataṁ,
Saṅkassaraṁ brahmacariyaṁ
Na taṁ hoti mahapphalan-ṁti.

_Handa mayam dasa-atthavase suttaṁ bhaṇāmase:_


“Kati nu kho, bhante, atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattaṁ, pātimokkhaṁ uddiṭṭhan”ti?

“Dasa kho, upāli, atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattaṁ, pātimokkhaṁ uddiṭṭhan. Katame dasa?”

“Saṅghasuttaṁ, saṅghaphāsuttaṁ, dummaṁkūnaṁ puggalānaṁ niggahāya, pesalāṇaṁ bhikkhūnaṁ phāsuvihāraya, diṭṭhadhammikānaṁ āsavānaṁ saṁvarāya, samparāyikānaṁ āsavānaṁ paṭighāṭaya, appasannānaṁ pasādāya, pasannānaṁ bhīyobhāvāya, saddhammaṭṭhitiyā, vinayānuggahāya.

“Ime kho, upāli, dasa atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁpaññattaṁ, pātimokkhaṁ uddiṭṭhan”ti.

_Handa mayam parivāra-vinayāttha-pāṭham bhaṇāmase:_

Vinayo samvar’atthāya,
samvaro avippaṭisār’atthāya,
avippaṭisāro pāmujuṭ’atthāya,
pāmujujjan pīṭ’atthāya,
pīti passaddh’atthāya,
passaddhi sukh’atthāya,
bliss is for the purpose of concentration, concentration is for the purpose of knowledge and vision according to conditions, knowledge and vision according to conditions is for the purpose of turning away, turning away is for the purpose of fading away, fading away is for the purpose of liberation, liberation is for the purpose of knowledge and vision of liberation, knowledge and vision of liberation is for the purpose of extinguishment without clinging.

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

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

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

These beautify the Saṅgha, They are the beautifiers of the Saṅgha.
sukham samādh’atthāya,
 samādhi yathābhūtaṅañadassan’atthāya,
yathābhūtaṅañadassanam nibbid’atthāya,
nibbidā virāg’atthāya,
virāgo vimutt’atthāya,
vimutti vimuttiṅañadassan’atthāya,
vimuttiṅañadassanam anupādāparinibbān’atthāya.

_Handa mayam saṅghasobhanagāthāyo bhaṇāmase:_

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

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

Ete kho saṅgham sobhenti,
Ete hi saṅghasobhanāti.
The Buddha allowed the Pātimokkha to be recited when a Saṅgha of four or more bhikkunīs [Mv.II.26.1] who are “samānasarivāsa,” of common affiliation or following the same Vinaya, are together. This is to be done on the uposatha day, once every half month, [Mv.II.4.2] and should include the complete Saṅgha (all samānasarivāsa bhikkunīs or their conveyed purity) in each living area or residence, “āvāsa.” [Mv.II.11.1, Mv.II.5.3]

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

i. Identify (at least three) sīmā markers. Allowed sīmā markers include: a mountain, a rock, a grove, a tree, a road, an anthill, a river, a body of water. [Mv.II.6.1]

ii. A sīmā should not be excessively large – 3 x 3 yojanas at most (the length of one yojana is estimated between 5 and 10 miles or 8 and 16 kilometers). [Mv.II.7.1]

iii. It should not be mixed or overlapping with another sīmā. [Mv.II.13.1]

iv. It should not be submerged within another sīmā; a buffer zone between sīmās should be authorized. [Mv.II.13.2]

v. It should not include the far side of a river unless it has a permanent boat or permanent bridge. [Mv.II.7.2]

vi. If there is an existing sīmā in an area, it should be abolished before setting up the new sīmā. [Mv.II.12.5]
If a baddhā sīmā has not been authorized, the boundaries of the village, town or city the bhikkhunīs live near or in, can be agreed upon as the default “abaddhā” or not tied-off sīmā.

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

**Ticīvarena Avippavāsa Sīmā**
**Not-separated-from-three-robes Sīmā**

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

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

The shared-communion boundary should be agreed on first:

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

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

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

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

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

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

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

Samānasamvāsa Sīmasammuti


“Suṇātu me, ayye, saṅgho. Yāvatā samantā nimittā kittitā. Saṅgho etehi nimittehi sīmāṁ sammannati samānasamvāsaṁ ekuposathāṁ. Yassā ayyāya khamati etehi nimittehi sīmāya sīmāti samānasamvāsaṁ ekuposathāya, sā tuṇhassa; yassā nakkhamati sā bhāseyya.

“Sammatā sīmā saṅghena etehi nimittehi samānasamvāsaṁ ekuposathā. Khamati saṅghassa, tasmā tuṇhī, evametaṁ dhārayāmi.”

Ticīvareṇa Avippavāsa Sīmasammuti

“Suṇātu me, ayye, saṅgho. Yā sā saṅghena sīmā sammatā samānasamvāsaṁ ekuposathā, yadi saṅghassa pattakallaṁ, saṅgho tam sīmāṁ ticīvareṇa avippavāsaṁ sammanneyya ṭhapetvā gāmaṁca gāmūpacāraṇaṁ. Esā ṇatti.

“Suṇātu me ayye saṅgho. Yā sā saṅghena sīmā sammatā samānasamvāsaṁ ekuposathā, saṅgho tam sīmāṁ ticīvareṇa avippavāsaṁ sammannati, ṭhapetvā gāmaṁca gāmūpacāraṇa. Yassā ayyāya khamati, etissā sīmāya ticīvareṇa avippavāsassa sammati, ṭhapetvā gāmaṁca gāmūpacāraṇa, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.

“Sammatā so sīmā saṅghena ticīvareṇa avippavāso, ṭhapetvā gāmaṁca gāmūpacāraṇa. Khamati saṅghassa, tasmā tuṇhī, evametaṁ dhārayāmi”
Abolition of a Previous Sīmā

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

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

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

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

Then the shared-communion boundary for a unified uposatha:

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

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

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

Ticīvareṇa Avippavāsa Sīmasamūhana

“Suṇātu me ayye saṅgho: yo so saṅghena ticīvareṇa avippavāso sammato, yadi saṅghassa pattakallāṁ, saṅgho taṁ ticīvareṇa avippavāsaṁ samūhaneyya. Esā ŋatti.

“Suṇātu me ayye saṅgho: yo so saṅghena ticīvareṇa avippavāso sammato, saṅgho taṁ ticīvareṇa avippavāsaṁ samūhanti. Yassā ayyāya khamati etassā ticīvareṇa avippavāsassa samugghāto, sā tuṇhassa; yassā nakkhamati sā bhāseyya.

“Samūhato so ticīvareṇa avippavāso. Khamati saṅghassa tasmā tuṇhī evametaṁ dhārayāmi.”

Samānasaraṁvāsa Sīmasamūhana

“Suṇātu me, ayye, saṅgho. Yā sā saṅghena sīmā sammatā samānasaraṁvāsa ekuposathā, yadi saṅghassa pattakallāṁ, saṅgho taṁ sīmarṁ samūhaneyya samānasaraṁvāsaṁ ekuposathāṁ. Esā ŋatti.

“Suṇātu me, ayye, saṅgho. Yā sā saṅghena sīmā sammatā samānasaraṁvāsa ekuposathā, saṅgho taṁ sīmarṁ samūhanti samānasaraṁvāsaṁ ekuposathāṁ. Yassā ayyāya khamati etissā sīmāya samānasaraṁvāsāya ekuposathāya samugghāto, sā tuṇhassa; yassā nakkhamati sā bhāseyya.

“Samūhatā sā sīmā saṅghena samānasaraṁvāsa ekuposathā. Khamati saṅghassa tasmā tuṇhī evametaṁ dhārayāmi.”
Agreeing on an Uposatha Hall

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

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

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

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

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

Abolishing an Uposatha Hall

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

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

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

The Saṅgha is also permitted to authorize an “uposatha-pamukham” (the area “in front” of the uposatha hall) where a bhikkhunī can still hear the Pātimokkha although she is outside of the hall. [See Mv.II.9.2 for details.]
“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallam, saṅgho {itthannāmaṁ vihāram} uposathāgāram sammanneyya. Esā ŋatti.

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

“Sammato saṅghena {itthannāmo vihāro} uposathāgāraṁ. Khamati saṅghassa, tasmā tuṇhī, evametam dhārayāmi.”

**Uposathagharasamūhana**

“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallam, saṅgho {itthannāmaṁ} uposathāgāram samūhaneyya. Esā ŋatti.

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

“Samūhatam saṅghena {itthannāmaṁ} uposathāgāraṁ. Khamati saṅghassa, tasmā tuṇhī, evametam dhārayāmi.”
Sāmaggī Uposatha
(Harmony or Unity Observance)

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

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

“Observance should not be carried out on a non-Observance day except when it is for unity of the Saṅgha” [Mv II.36.4]  
“Venerables, let the Saṅgha listen to me. Today is the uposatha of the fifteenth (fourteenth) day” → “Venerables, let the Saṅgha listen to me. Today is the day for Harmony Uposatha.” [Samantapāsādikā 183]
Samkhittena Pātimokkhuddesāsi
(Reciting the Pātimokkha in Brief)

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

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

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

Note of discussion: The number of Pātimokkha rules was not static in the time of the Buddha, but grew as the Saṅgha grew. When asked why there was an increasing number of training
rules the Buddha replied, “When certain things that are the basis for taints become manifest here in the Saṅgha, then the Teacher makes known a training rule for disciples in order to ward off those things that are the basis for taints.” [MN 65]

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

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

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

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

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

"Bhikkhunīsaṅgho, ayya [*bhante], bhikkhusaṅghassa pāde vandati, ovādūpasaṅkamananāca yācati. Labhatu kira ayya [*bhante], bhikkhunīsaṅgho ovādūpasaṅkamanam."

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

If requesting for less than a Saṅgha of bhikkhunīs:
{bhikkhunīsaṅgho} → {bhikkhuniyo}; {vandati} → {vandanti}; {yācati} → {yācanti}; {labhatu} → {labhantu}.

For a single bhikkhunī: {bhikkhunīsaṅgho} → {ahāṁ}; {vandāmi}; {yācāmi}; {labhāmahāṁ}.

If making the request to less than a Saṅgha of bhikkhus:
{bhikkhusaṅghassa} → {ayyānaṁ/or *āyasmantarāṁ}; {labhatu} → {labhantu}. For one bhikkhu alone:
{ayyassa/or *āyasmato}; {labhatu} [Nidānavaṇṇana]

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

(or from Western Australia)

“Mayaṁ, bhante, uposatham pucchāma ovādaṁ yācāma. “Dutiyampi mayaṁ, bhante ... tatiyampi ....”

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

(or from Bhante Guṇaratana)

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

“Bhante, grant us this occasion to request the bhikkhunī ovāda. Out of compassion, Bhante, share the bhikkhunī ovāda with us. For a second time ... a third time....”
If there is a “competent” bhikkhu, [see Bhikkhus’ Pāc. 21 for criteria] he should be formally appointed by the Bhikkhu Saṅgha to offer the ovāda and/or if one is already appointed, he should be pointed out to the bhikkhunīs.

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

**Pubbakaraṇaṁ and Pubbakiccaṁ**
(Uposatha Preliminary Duties)

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

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

**Pubbakaraṇa (to be done beforehand)**

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

**Pubbakicca (preliminary duties)**

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

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

“Pārisuddhiṁ dammi; pārisuddhiṁ me {hara}; pārisuddhiṁ me {ārocehi}.”
“I give my purity; convey my purity; declare my purity.”

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

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

“{Itthannāmā}, ayye, bhikkhunī gilānā, pārisuddhāti paṭijāni, pārisuddhāti taṁ saṅgho dhāretu.”
“Venerables, {insert name} Bhikkhunī who is ill, states her purity. May the Saṅgha remember her as pure.”

If a sick bhikkhunī is unable to attend a meeting involving an “official act of the Saṅgha” (“Saṅghakamma”), another bhikkhunī should visit her and receive her consent by proxy: [Mv.II.23.1]

“Chandaṁ dammi; chandaṁ me {hara}; chandaṁ me {ārocehi}.”
“I give my consent; convey my consent; declare my consent.”

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

“{Itthannāmā}, ayye, bhikkhunī mayhaṁ chandaṁ adāsi. Tassā chando mayā āhaṭo. Sādhu, ayye, saṅgho dhāretu.”
“Venerables, {insert name} Bhikkhunī has given me her consent. I have conveyed her consent. It is well, Venerables, for the Saṅgha to remember it thus.”
Uposatha for Less than Four Bhikkunīs

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

Pārisuddhi Uposatha for Three Bhikkunīs

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

“Suṇantu me ayyāyo. Ajjuposatho paṇḍaraso (cātuddaso). Yadi ayyānaṁ pattakallaṁ, mayāṁ aṇñamaṇḍaññāṁ pārisuddhi uposatham kareyyāma.”

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

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

“Parisuddhā ahaṁ,* ayye. Parisuddhāti maṁ dhāretha.”

“Venerables, I am pure. Remember me as pure.” (∗3)

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

Pārisuddhi Uposatha for Two Bhikkunīs

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

“Pārisuddhā ahaṁ, * ayye. Pārisuddhāti maṁ {dhārehi}.”

“Venerable, I am pure. Remember me as pure.” (∗3)

For junior bhikkunī: {dhārehi} → {dhāretha}

Adhiṭṭhāna Uposatha for One Bhikkunī

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

“Ajja me uposatho.”

“Today is my uposatha.”
Āpatti (Offences)

The Six Reasons for Āpatti

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

[Parivāra V.1.4]

Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghadisesa

Offences confessed to another bhikkhunī:

Thullaccaya - grave offences.
Nissaggiya Pācittiya - offences of expiation with forfeiture; the article in question is forfeited to another bhikkhunī or to a Saṅgha.
Pācittiya - offences of expiation.
Pāṭidesanīya - offences to be acknowledged, see pg 78-79 for confession formulae.
Dukkaṭa - offences of wrongdoing
Dubbhāsita - offences of wrong speech; see Bhikkhus’ Pācittiya 2 (Bhikkhu’s Pācittiya 98) in the Suttavibhaṅga.

Procedure for Confessing Light Offences:

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

The confession formula may vary slightly from tradition to tradition [see A Bhikkhu Manual, pages 8-12]. The following is from Mv.II.27.1. in the Vinaya.
“Āhaṁ, ayye, {itthannāmaṁ} āpattīṁ āpattē, taṁ paṭidesemi.”

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatiṁ, ayye, saṁvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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

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

“Passasi, ayye” → “Passatha, ayye”

“Āyatiṁ, ayye, saṁvareyyāsi” →

“Āyatiṁ, ayye, saṁvareyyātha”

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

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

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

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

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

Examples of the formula for confessing more than one offence:

“Āhaṁ, ayye, bhūtagāme ca, sannidhikārake ca, pācittiyo āpattiyo āpannā, tā paṭidesemi.”

“Venerable, having fallen into the (damaging) vegetation and the storing up (food) pācittiya offences, I confess them.” – for pācittiyas 107 and 121
“Āhaṁ, ayye, ovāde pācittiyaṁ ca, rūpiye nissaggiyaṁ pācittiyaṁ ca, āpattiyo āpannā, tā paṭidesemi.”
“Venerable, having fallen into the ovāda pācittiya and the money nissagiya pācittiya offences, I confess them.”

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

“Āhaṁ, ayye, itthannāmaṁ āpattiṁ āpannā. Ito vuṭṭhatihitvā taṁ āpattiṁ paṭikarissāmi.”

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

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

**Shared and Doubtful Offences**

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

“Suṇātu me, ayye, saṅgho. Ayaṁ sabbo saṅgho sabhāgaṁ āpattim āpanno. Yadā aññāṁ bhikkhunimuddham anāpattikam passissati, tadā tassa santike taṁ āpattim paṭikarissati.”

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

_Or adapted for less than a Saṅgha (2 options):_

“Mayaṁ, ayye, sabhāgaṁ āpattim āpannā. Yadā suddhā anāpattikā bhavissati, tadā taṁ āpattim paṭikarissāma.”

“Venerables, we have a shared offence. When someone who is pure, without offence, comes to be, then we will make amends for that offence.”
“Mayāṁ, ayye, sambahulā sabhāgāyo āpattiyo āpannā. Yadā suddhā anāpattikā bhavissati, tadā tā āpattiyo paṭikarissāma.”

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

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

“Ahāṁ, ayye, {itthannāmāya} āpattiyā vematiṅ. Yadā nibbematikā bhavissām ti, tadā tam āpattim paṭikarissāmi.”

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

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

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

“Suṇātu me, ayye, saṅgho. Ayāṁ sabbo saṅgho sabhāgāya āpattiyā vematiṅko. Yadā nibbematikā bhavissati, tadā tam āpattim paṭikarissāmi.”

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

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

“Mayāṁ, ayye, sabhāgāya āpattiyā vematiṅ. Yadā nibbematikā bhavissāmā, tadā tam āpattim paṭikarissāma.”

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

“Mayāṁ, ayye, sambahulāsu āpattīsu vematiṅ. Yadā nibbematikā bhavissāma, tadā tā āpattiyo paṭikarissāma.”

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

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

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

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

“Ayam me, ayye, patto rattātikkanto nissaggiyo. Imāhaṁ ayyāya nissajjāmi.”

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

For more than one bowl:

“Imaṁ me, ayye, pattā rattātikkantā nissaggiyā. Imānāhaṁ ayyāya nissajjāmi.”

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

“Imaṁ pattāṁ ayyāya dammi.”

“I give this bowl back to the venerable.”

N.P. 2 Akālacīvarabhājana

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

“Idaṁ me, ayye, akālacīvaraṁ kālacīvara’nti adhiṭṭhahitvā bhājāpitaṁ nissaggiyāṁ. Imāhaṁ ayyāya nissajjāmi.”

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

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

“Imaṁ cīvaraṁ ayyāya dammi.”

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

For returning more than one robe:

“imaṁ” → “imāni”; “cībaraṁ” → “cīvarāni”
N.P. 3 Čīvaraparivattana (-exchanging a robe)

“Idāṁ me, ayye, cīvaram bhikkhuniyā saddhiṁ parivattetvā acchinnam nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

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

N.P. 4 Aṇñaviññāpana (-asking for another)

“Idāṁ me, ayye, aṇṇam viññāpetvā aṇṇam viññāpitam nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

To return the item:
“Imaṁ ayyāya dammi.”
“I give this back to the venerable.”

N.P. 5 Aṇñacetāpana (-getting another in exchange)

“Idāṁ me, ayye, aṇṇam cetāpetvā aṇṇam cetāpitam nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

To return the article, see N.P. 4

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

“Idāṁ me, ayye, aṇṇadatthikena parikkhārena aṇṇuddisikena saṅghikena aṇṇam cetāpitam nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

To return the article, see N.P. 4

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N.P. 7  Dutiyasaṅghikacetāpana
(-2nd about exchanging a Saṅgha belonging)
“Idaṁ me, ayye, aañṇadatthikena parikkhārena aañṇuddisikena saṅghikena saññācikena aññaṁ cetāpitaṁ nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, with funds I asked for, which were dedicated for a specific, needed requisite for the Saṅgha, I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”
To return the article, see N.P. 4

N.P. 8  Paṭhamagaṇikacetāpana
(-1st about exchanging a group belonging)
“Idaṁ me, ayye, aañṇadatthikena parikkhārena aañṇuddisikena mahājanikena aññaṁ cetāpitaṁ nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, with funds dedicated for a specific, needed requisite for a group (of 2-3 bhikkhunīs), I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”
To return the article, see N.P. 4

N.P. 9  Dutiyagaṇikacetāpana
(-2nd about exchanging a Saṅgha belonging)
“Idaṁ me, ayye, aañṇadatthikena parikkhārena aañṇuddisikena mahājanikena saññācikena aññaṁ cetāpitaṁ nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, with funds I asked for, which were dedicated for a specific, needed requisite for a group (of 2-3 bhikkhunīs), I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”
To return the article, see N.P. 4

N.P. 10  Puggalikacetāpana
(-exchanging something belonging to an individual)
“Idaṁ me, ayye, aañṇadatthikena parikkhārena aañṇuddisikena puggalikena saññācikena aññaṁ cetāpitaṁ nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, with funds I asked for, which were dedicated for a specific, needed requisite for myself, I had another requisite bought instead; it is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 11 Garupāvuraṇa (-heavy cloth)
“Idaṁ me, ayye, garupāvuraṇaṁ atirekacatuksaṁsaparamaṁ cetāpitaṁ nissaggaṁ. Imāhaṁ ayyāya nissajjāmi.”
“Venerable, this heavy cloth I requested, (worth) more than four bronzes, is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 12 Lahupāvuraṇa (-light cloth)
“Idaṁ me, ayye, lahupāvuraṇaṁ atirekāḍḍahateyyakamāsaparamaṁ cetāpitaṁ nissaggaṁ. Imāhaṁ ayyāya nissajjāmi.”
“Venerable, this light cloth I requested, (worth) more than two and a half bronzes, is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4

N.P. 13 Kathina (-kathina) [1]
“Idaṁ me, ayye, cīvaraṁ dasāhātikkantāṁ nissaggaṁ. Imāhaṁ ayyāya nissajjāmi.”
“Venerable, this extra robe-cloth which has passed beyond the ten-day (limit), is to be forfeited by me. I forfeit it to the venerable.”

For more than one robe/piece of cloth:
“Imāni me, ayye, cīvarānī dasāhātikkantānī nissaggīyāni. Imānāhaṁ ayyāya nissajjāmi.”

To return the robe-cloth see N.P. 2
**N.P. 14** Udosita (*-the “storehouse”*) [2]

“Idam me, ayye, cīvaram ratti-vippavutthamaṅañatra bhikkhuni-sammutiyā nissaggiyaṁ. Imāham ayyāya nissajjāmi.”

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

*For two or three robes:*
“cīvaram” → “dvicīvaram” or “ticīvaram”

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

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

“Idam me, ayye, akāla-cīvaram māsātikkantaṁ nissaggiyaṁ. Imāham ayyāya nissajjāmi.”

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

*For more than one piece of robe-cloth:*
“Imāni me ayye akāla-cīvarāni māsātikkantāni nissaggīyāni. Imānāham ayyāya nissajjāmi.”

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

**N.P. 16** Aṅṇatakaviṁṇatti (*-asking a non-relative*) [6]

“Idam me, ayye, cīvaram aṅṇatakaṁ gahapatikāṁ aṅṇatra samayā viṅṇāpitam nissaggīyaṁ. Imāham ayyāya nissajjāmi.”

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

*For more than one piece of robe-cloth:*
“Imāni me, ayye, cīvarāni aṅṇatakaṁ gahapatikāṁ aṅṇatra samayā viṅṇāpitāni nissaggīyāni. Imānāham ayyāya nissajjāmi.”

*To return the robe-cloth see N.P. 2*
N.P. 17 Tatuttari (-accepting more than that) [7]

“Idam me, ayye, cīvaram aṇṇātakaṁ gahapatikaṁ upasaṅgamitvā tatuttari viññāpitaṁ nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

For more than one piece of robe-cloth:

“Imāni me, ayye, cīvārāni aṇṇātakaṁ gahapatikaṁ tat’uttarāṁ viññāpitaṁ nissaggiyaṁ. Imānāhaṁ ayyāya nissajjāmi.”

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

N.P. 18 Paṭhamaupakkhaṭa
(-1stag on setting up a robe fund) [8]

“Idāṁ me, ayye, cīvaram pubbe appavārito aṇṇātakaṁ gahapatikaṁ upasamāṅgamitvā cīvāre vikappam āpannaṁ nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

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

N.P. 19 Dutiyaupakkhaṭa
(-2nd on setting up a robe fund) [9]

For robe-cloth received after making stipulations to two or more householders. Use formula of {NP 18} above but change:

“aṇṇātakaṁ gahapatikaṁ” → “aṇṇātake gahapatike”

N.P. 20 Rāja (-the king) [10]

“Idam me, ayye, cīvaram atireka-tikkhattuṁ codanāya atireka-chakkhattuṁ ṭhānena abhinipphāditaṁ nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”

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

To return the robe-cloth see N.P. 2
N.P. 21 Rūpiya (-money) [18]
“Aham, ayye, rūpiyam paṭiggahesīm. Idam me nissaggiyaṁ. Imāham saṅghassa nissajjāmi.”
“Venerables, I have accepted money. This (money) is to be forfeited by me. I forfeit it to the Saṅgha.”
* To be forfeited to a Saṅgha only.

N.P. 22 Rūpiyasamaṁvohāra (-monetary exchange) [19]
“Aham, ayye, nānappakārakaṁ rūpiyasamaṁvohāraṁ samāpajjiṁ. Idam me nissaggiyaṁ. Imāham saṅghassa nissajjāmi.”
“Venerables, I have engaged in various kinds of monetary exchange. This (valuable) is to be forfeited by me. I forfeit it to the Saṅgha.”
* To be forfeited to a Saṅgha only.

Management of Forfeited Funds N.P. 21-22

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

To authorize a money-disposer, one of the bhikkhunīs recites:
“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallam, saṅgho {itthannāmaṁ} bhikkhuniṁ rūpiya-chaḍḍakaṁ sammanneyya. Esā ŋatti.

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


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

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

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

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

Note of discussion: Should checks (cheques) be considered money? The following notes, adapted from Ṭhānissaro Bhikkhu’s “Buddhist Monastic Code”, Volume I, Bhikkhus’ N.P. 18, are offered for consideration.
In legal terms, a check is a notice to a bank to provide funds for the payee. As banks are legally considered corporate individuals, a check made out to a bhikkhunī (or monastery) can thus be considered equivalent to a notice from a donor to a steward to provide funds on the bhikkhunī’s (or monastery’s) behalf. As the funds in question do not change ownership until the check is cashed, this strengthens the similarity to funds placed with a steward: The funds still belong to the donor until they are used. Therefore, receiving a check, unless made out to cash, can reasonably be understood not as an act of receiving money but as an acknowledgement of the notice. In passing the notice to someone else, one is simply informing them of the donor’s arrangement. If, however, a bhikkhunī cashes a check, tells someone else to do so, or uses a check as means of a barter, she commit a N.P. offense. The most she is allowed to do when receiving a check is to hand it over to her steward and let the steward make whatever arrangements s/he sees fit.

N.P. 23 Kayavikkaya (-bartering) [20]
“Ahaṁ, ayye, nānapakkārakāṁ kayavikkayam samāpajjiṁ. Idam me nissaggiyaṁ. Imāhaṁ ayyāya nissajjāmi.”
“Venerable, I have engaged in various kinds of bartering and trading. This (gain) of mine is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see NP 4

N.P. 24 Ùnapañcabandhana (-less than five mends) [22]
“Ayaṁ me, ayye, patto Ùnapañcabandhanena pattenā cetāpito nissaggiyo. Imāhaṁ saṅghassa nissajjāmi.”
“Venerables, this bowl, asked for when my (previous) bowl had less than five mends, is to be forfeited by me. I forfeit it to the Saṅgha.”

*To be forfeited to a Saṅgha only. The Saṅgha should then present the bhikkhunī with their final bowl saying:
“Ayaṁ te, bhikkhuni, patto yāvabhedanāya dhāretabbo.”
“Bhikkhuni, this is your bowl. It is to be kept until broken.” [see Bhikkhus’ N.P. 22 for details]

N.P. 25 Bhesajja (−medicine) [23]
“Idam me, ayye, bhesajjam sattāhātikkantam nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, this medicine which has passed beyond the seven-day (limit), is to be forfeited by me. I forfeit it to the venerable.”

Medicine can be returned, but not for consumption:
“Imām bhesajjam ayyāya dammi.”
“I give this medicine back to you.”

N.P. 26 Cīvaraacchindana (−snatching robes) [25]
“Idam me, ayye, cīvaram bhikkuniyā sāmām datvā acchinnam nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, this robe-cloth, which was snatched back after I, myself, gave it to a bhikkhunī, is to be forfeited by me. I forfeit it to the venerable.”

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

N.P. 29 Accekacīvara (−special robes) [28]
“Idam me, ayye, acceka-cīvaraṁ cīvara-kālasamayaṁ atikkāmitam nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, this robe-cloth offered in urgency, has passed beyond the robe-season; it is to be forfeited by me. I forfeit it to the venerable.”

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

N.P. 30 Pariṇata (−allocation) [30]
“Idam me, ayye, jānam saṅghikam lābham pariṇataṁ attano pariṇāmitam nissaggiyaṁ. Imāham ayyāya nissajjāmi.”
“Venerable, this gain of mine, which I diverted for myself, knowing it was intended for the Saṅgha, is to be forfeited by me. I forfeit it to the venerable.”

To return the article, see N.P. 4
Cīvara, Dussa Parikkhāra  
(Robes & other Cloth Requisites)

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

“Imaṁ bindukappāṁ karomi.” (this can be said 3 times)
“I make this properly marked.”

Adhiṭṭhāna - Determining
“Imaṁ {saṅghāṭim} adhiṭṭhāmi.”
“I determine this {outer robe}.”

i. {saṅghāṭim} can then be replaced with:
ii. {uttarāsaṅgāṁ} - upper robe
iii. {antaravāsakaṁ} - lower robe
iv. {saṅkaccikaṁ} - vest
v. {udakasāṭikaṁ} - bathing cloth
vi. {nisidanaṁ} - sitting-cloth
vii. {kāyabandhanaṁ} - waist-band/belt
viii. {āvasathacīvaraṁ} - menstrual cloth
ix. {kaṇḍuppaṭīcchādīṁ} - skin-eruption cloth
x. {paccattharaṇāṁ} - sleeping cloth/sheet
xi. {mukhapuññhana-colaṁ} - handkerchief
xii. {parikkhāra-colaṁ} - requisite-cloth

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

“Imāni {paccattharaṇāni} adhiṭṭhāmi.”
“I determine these {sheets}.”
Substitute {mukhapuñchna-colâni} - handkerchiefs, or {parikkhâra-colâni} – requisite-cloths, as appropriate.

**Paccuddharâṇa - Relinquishing**

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

“I maṁ {saṅghâtiṁ} paccuddharâmi.”
“I relinquish this {outer robe}.”

Substitute the appropriate item for {saṅghâtiṁ}.

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

**Vikappana - Sharing Ownership**

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

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

“I maṁ cīvâraṁ tuyhaṁ vikappemî.”
“I share this robe with you.”

“I maṁi cīvarâni tuyhaṁ vikappemî.”
“I share these robes with you.”

“I maṁ pattâṁ tuyhaṁ vikappemî.”
“I share this bowl with you.”

“I me patte tuyhaṁ vikappemî.”
“I share these bowls with you.”

When it is shared with more than one bhikkhûni:
“tuyhaṁ” → “tumhâkaṁ”

In the presence of a receiving bhikkhûni who is named, e.g. {Khemâ}, the one bhikkhûni says to the other:
“Imāṁ cīvaraṁ {khemāya} bhikkhuniyā vikappemi.”
“I share this robe with {Khemā} Bhikkhunī.”

If it is shared with a novice:
“khemāya bhikkhuniyā” → “khemāya sāmaṇeriyā”

To share a bowl: “cīvaraṁ” → “pattāṁ”

Vikappana-paccuddharaṇa
Relinquishing Shared Ownership

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

If the bhikkhunī who is relinquishing is senior, she may say:
“Imāṁ cīvaraṁ mayhaṁ santakaṁ {paribhuñja}
vā {visajjehi} vā yathāpaccayaṁ vā {karohi}.”
“This robe of mine: you may use it, give it away, or do as you wish with it.”

When the bhikkhunī who is relinquishing is junior:
{paribhuñja} → {paribhuñjatha}
{visajjehi} → {visajjetha}
{karohi} → {karotha}

When more than one robe is being relinquished:
“imāṁ cīvaraṁ” → “imāni cīvarāni”
“santakaṁ” → “santakāni”

Vassa (Rains)

Vassa Adhiṭṭhāna (Entering the Rains)

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

“Imasmiṁ {āvāse or vihare or ārāme or upassaye} imāṁ te-māsariṁ vassaṁ upema.” (×3)
“We enter the Rains in this {residence or temple or monastery or refuge} for three months.”

If each bhikkhunī says it individually: upema → upemi
Sattāha-karaṇīya (Seven-day leave):
For details of allowable reasons to leave one’s rains’ residence for up to seven days see Mv.III.5–8. Bhikkhunīs may take leave using their own language or in Pāli. Two common formulae:

“Mayāṁ, ayye, sattāha karaṇīyaṁ kiccaṁ no atthi tasmā amhehi gantabbāyo, imasmiṁ sattāhabbhantare nivattissāma.”

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

or

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

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

* The default for bhikkhunīs is plural, for singular replace:
  mayaṁ → aham;  no → me;  amhehi → mayā;
  (gantabb)-āyo → -aṁ;  (nivattissā)-ma → -mi

Khamāpana (Asking for Forgiveness)

Thai formula (standard)

Bhikkhunī: “Namo tassa bhagavato…. (×3)
“{Ayyāya} pamādena, dvārattayena kataṁ, sabbaṁ aparādhaṁ *khamat no {ayye}.”

Senior bhikkhunī:

“Ahaṁ khamāmi, tumhehi pi me khamitabbaṁ.”

Bhikkhunī: “Khamāma {ayye}.”

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

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

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

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

* Either khamatha or khamatu can be used for polite requests.
When one bhikkhunī asks for forgiveness:
“Namo tassa bhagavato.... (×3)
“{Ayyāya} pamādena, dvārattayena kataṁ, sabbaṁ aparādhami *khamatu me, {ayye}.”
“Aham khamāmi, tayā pi me khamitabbaṁ.”
“Khamāmi {ayye} ... Sādhu {ayye}.”

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

Sri Lankan formula (standard)
“Okāsa vandāma {ayye}, sabbaṁ aparādhami *khamatha no, {ayye}.”

“Khamāmi.”
“Amhehi kataṁ puññaṁ {sāminiyā} anumoditabbaṁ.”
“Anumodāmi.”
“{Sāminiyā} kataṁ puññaṁ amhākam dātabbaṁ.”
“Dadāmi.”
“Sādhu, sādhu, anumodāmal”

“{Ven.}, may we be given this opportunity to pay respects. Forgive us, {Ven.}, for all wrong-doings we have done.”
“I forgive you.”
“May the {venerable} rejoice in the merit made by us.”
“I rejoice (in your merit).”
“May the merit made by the {Ven.} be shared with us.”
“I share (it).”
“Good, good, we rejoice!”

When one bhikkhunī asks for forgiveness:
“Okāsa vandāma {ayye}, sabbaṁ aparādhami *khamatha me, {ayye}.”

“Khamāmi.”
“Mayā kataṁ puññaṁ {sāminiyā} anumoditabbaṁ.”
“Anumodāmi.”
“{Sāminiyā} kataṁ puññaṁ mayham dātabbaṁ.”
“Dadāmi.”
“Sādhu, sādhu, anumodāmi!”
Alternate Sri Lankan formula (offered by Bhante Guṇaratana)

“Okāsa vandāma {ayye}, dvārattayena amhehi kataṁ accayāṁ khamathā no {ayye}.”

“Khamāmi.”

“Amhehi kataṁ puññaṁ {sāminiyā} anumodītaṁbaṁ.”

“Anumodāmi.”

“{Sāminiyā} kataṁ puññaṁ amhākaṁ dātabbaṁ.”

“Dadāmi.”

“Sādhu, sādhu, anumodāma!”

“{Ven.,} may we be given this opportunity to pay respects. Forgive us, {Ven.,} for all faults done by way of the three doors.” (... the rest as per the standard Sri Lankan formula)

When one bhikkhuni asks for forgiveness:

“Okāsa vandāmi {ayye}, dvārattayena mayā kataṁ accayāṁ khamathā me {ayye}.”

(... the rest as per the standard Sri Lankan formula)

For all formulae when asking forgiveness from a bhikkhu:

{Ayyāya} → {Āyasmanте} or {There} or {Ācariye};
{ayye} → {bhante};  {sāminiyā} → {sāminā}

Nissaya (Dependence)

Thai formula

“Ācarinī me, ayye, hohi.
Ayyāya nissāya vacchāmi.” (×3)

“Sādhu; (and/or) lahu; (and/or) opāyikaṁ;(and/or) paṭirūpariṁ; (and/or) pāsādikena sampādehi”

“Sādhu, ayye. Ajjatagge dāni {therī} mayhaṁ bhāro.
Ahampi {theriyā} bhāro.” (×3)

“Venerable, may you be my teacher.
I shall stay dependent on the venerable one.”

“Very well; it is convenient; it is suitable;
it is proper; strive on with faith”
“It is good, Venerable. From this day onwards the Therī will be my burden and I shall be the burden of the Therī.”

If the ācarinī has less than 10 vassa:
{therī} → {ayyā}  {theriyā} → {ayyāya}

Sri Lankan formula
“Okāsa kāruṇṇaṁ katvā, nissayaṁ detha me, ayye.
“Ahaṁ, ayye, nissayaṁ yācāmi.
“Dutiyaṁpi ahaṁ, ayye, nissayaṁ yācāmi.
“Tatiyaṁpi ahaṁ, ayye, nissayaṁ yācāmi.
“Ācarinī me, ayye, hohi.” (∗3)

“Opāyikaṁ.”
“Paṭirūpaṁ.”
“Pāsādikena sampādehi.”

“Okāsa sampāṭicchāmi.”

“Sampāṭicchāmi.
“Ajjatagge dāni {therī} mayhaṁ bhāro, ahampi {theriyā} bhāro.” (∗3)

“On this occasion, Venerable, please grant me dependence. Venerable, I request dependence. For a second time ... a third time ....”
“Venerable, may you be my teacher.” (∗3)

“It is suitable.”

“Given the opportunity, I agree to undertake (this training).”

“It is proper.”

“With this opportunity, I agree to undertake (this training).”

“Strive on with faith.”

“I agree to undertake (this training).
“From this day onwards the therī will be my burden and I shall be the burden of the therī.” (∗3)
Pavāraṇā (Invitation)

At the end of the vassa, all the bhikkunīs who completed the vassa (rains retreat) together, are to offer pavāraṇā, instead of the regular uposatha observance. [Mv.IV.1.13, Cv.X.19.1]

All samānasaṅvāsa bhikkunīs in a sīmā should participate in the invitation. A sick bhikkhunī unable to attend, must convey her pavāraṇā by proxy through another bhikkhunī. [Mv.IV.3.3]

One should kneel while inviting, not sit. [Mv.IV.2.1]

The following day, invitation should be offered to the Bhikkhu Saṅgha. [Cv.X.19.1, see formula on page 140 herein]

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

For five or more bhikkunīs

According to the commentary, the preliminary duties chanted at the start of the Saṅgha’s Pavāraṇā are almost identical to those at the beginning of the Pātimokkha (page 5 herein) with the exception of these changes: [Pavāraṇakhandhakakathāvaṇṇanā 2635]

In the Pubbakaranaṁ and Pubbakiccām:

Uposathassa → Pavāraṇāya

In the Pattakalla-aṅgā: Uposatho → Pavāraṇā

After the preliminary duties, one bhikkhunī chants the motion: “Sunātu me, ayye, saṅgho. Ajja pavāraṇā (*pañnarasi/ cātuddasī or sāmaggī). Yadi saṅghassa pattakallam, saṅgho pavāreyya.” *Depending on day of recitation.

“Venerables, may the Saṅgha listen to me. Today is the pavāraṇā day (*of the 15th/14th or harmony). If the Saṅgha is ready, the Saṅgha should invite.”

After the motion (ñatti), each bhikkhunī, in order of seniority by “rains” or “vassa,” invites:


“Venerables, I invite (admonition from) the Saṅgha with regard to what has been seen, heard, or suspected. May the venerables instruct me out of compassion. Seeing it, I will make amends. For a second time ... a third time....”

**For three or four bhikkhunīs**

*Preliminary duties, then the motion (ñatti):*

“Sūnantu me ayyāyo. Ajja pavāraṇā. Yadi ayyānaṁ pattakallaṁ, mayaṁ aññamaññaṁ pavāreyyāma.”

“May the venerables listen to me. Today is the pavāraṇā day. If the venerables are ready, they should invite (admonition from) one another.”

*Then each bhikkhunī by seniority, in descending order of rains:*


“Dutiyampi ahaṁ, ayye, ayyāyo pavāremi....

“Tatiyampi ahaṁ, ayye, ayyāyo pavāremi....”

“I invite (admonition from) the venerables, with regard to what has been seen, heard, or suspected. May the venerables instruct me out of compassion. Seeing it, I will make amends. For a second time ... a third time....”

**For two bhikkhunīs**

*Preliminary duties, then each bhikkhunī by seniority of rains:*


“Dutiyampi ahaṁ, ayye ... tatiyampi ahaṁ, ayye ....”

**For one bhikkhunī**

*Preliminary duties, then:*

“Ajja me pavāraṇā.”

“Today is my pavāraṇā.”
Pavāraṇā by a sick bhikkhunī

“Pavāraṇāṁ dammi; pavāraṇāṁ me {hara}; mam’atthāya {pavārehi}.”
“I offer my invitation; may {you convey} invitation for me; may {you invite} on my behalf.”

If the sick bhikkhunī is junior:

{hara} → {haratha}; {pavārehi} → {pavāretha}

The proxy pavāraṇā of the sick bhikkhunī, e.g. {Khemā}, is conveyed in her place, in order of rains:

“{Khemā}, ayye, bhikkhunī gilāno saṅgham pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu tam ayyāyo anukampaṁ upādāya. Passantī paṭikkarissati. “Dutiyampi, ayye, {khemā} bhikkhunī ...tatiyampi ....”

“Venerables, {Khemā} Bhikkhunī, who is sick, invites (admonition from) the Saṅgha with regard to what has been seen, heard, or suspected. May the venerables instruct her out of compassion. Seeing it, she will make amends. For a second time ... a third time....”

Pavāraṇā to the Bhikkhu Saṅgha

A Bhikkhunī Saṅgha of five or more bhikkhunīs should agree upon an experienced, competent bhikkhunī to invite the Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha. First, that bhikkhunī should be asked. Then an experienced, competent bhikkhunī should inform the Bhikkhunī Saṅgha thus:

[Cv.X.19.2]

“Suṇātu me, ayye, saṅgho. Yadi saṅghassa pattakallam, saṅgho {itthannāmarī} bhikkhunim sammanneyya bhikkhunisaṅghassa atthāya bhikkhusaṅgham pavāretuṁ. Esā ēkanti.

“Suṇātu me, ayye, saṅgho. Saṅgho {itthannāmarī} bhikkhunim sammannati bhikkhunisaṅghassa atthāya bhikkhusaṅgham pavāretuṁ. Yassā ayyāya khamati {itthannāmāya} bhikkhuniyā sammuti bhikkhunisaṅghassa atthāya bhikkhusaṅgham pavāretuṁ, sā tuṇhassa; yassā nakkhamati, sā bhāseyya.
“Sammatā saṅghena {itthannāmā} bhikkhunī bhikkhunisaṅghassa atthāya bhikkhusaṅghaṁ pavāretum. Khamati saṅghassa, tasmā tuṅhī, evametaṁ dhārayāmi.”

“Venerables, let the Saṅgha listen to me. If the Saṅgha is ready, may the Saṅgha agree upon {insert name} Bhikkhunī to invite the Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha. This is the motion.

“Venerables, let the Saṅgha listen to me. The Saṅgha agrees upon {insert name} Bhikkhunī to invite the Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha. Whatever venerables accept the agreement of {insert name} Bhikkhunī to invite the Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha, they remain silent. Whoever does not accept, may they speak.

“{Insert name} Bhikkhunī has been agreed upon by the Saṅgha to invite the Bhikkhu Saṅgha on behalf of the Bhikkhunī Saṅgha. The Saṅgha accepts, therefore it is silent. Thus shall I remember it.”

*That bhikkhunī, taking the Bhikkhunī Saṅgha (with her), having approached a Bhikkhu Saṅgha—of four or more—having arranged her upper robe over one shoulder, having paid respects, kneeling, with hands in añjali, should say:  [Cv.X.19.3]*

“Bhikkhunīsaṅgho, ayya [*bhante], bhikkhusaṅghaṁ pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu, ayya [*bhante], bhikkhusaṅgho bhikkhunisaṅghaṁ anukampāṁ upādāya. Passanto paṭikarissati.

“Dutiyampi, ayya [*bhante], bhikkhunīsaṅgho ...

“Tatiyampi, ayya [*bhante] bhikkhunīsaṅgho ....”

“Venerables, the Bhikkhunī Saṅgha invites (admonition from) the Bhikkhu Saṅgha with regard to what has been seen, heard, or suspected. Venerables, let the Bhikkhu Saṅgha instruct the Bhikkhunī Saṅgha out of compassion. Seeing it, the Bhikkhunī Saṅgha will make amends. For a second time ... a third time....”
Pavāraṇā offered by 2-4 bhikkunīs:

“Bhikkuniyo, ayya [*bhante], bhikkhusaṅghaṁ pavārenti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu, ayya [*bhante], bhikkhusaṅgho bhikkuniyo anukampaṁ upādāya. Passantiyo paṭikarissanti.

“Dutiyampi, ayya [*bhante], bhikkuniyo... tatiyampi...”

“Venerables, the bhikkunīs invite the Bhikkhu Saṅgha with regard to what has been seen, heard, or suspected. Venerables, may the Bhikkhu Saṅgha instruct the bhikkunīs out of compassion. Seeing it, the bhikkunīs will make amends. For a 2nd time ... a 3rd time....”

Pavāraṇā offered by one bhikkunī:

“Ahaṁ, ayya [*bhante], bhikkhusaṅghaṁ pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu maṁ, ayya [*bhante], bhikkhusaṅgho anukampaṁ upādāya. Passantī paṭikarissāmi ... dutiyampi ... tatiyampi ....”

Pavāraṇā offered to 2-3 bhikkhus:

“Bhikkunīsaṅgho, ayyā [*bhante], ayye [*āyasmane] pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu ayyā [*āyasmanto] bhikkunīsaṅghaṁ anukampaṁ upādāya. Passanto paṭikarissati...dutiyampi...tatiyampi...”

Pavāraṇā offered to one bhikkhu:

“Bhikkunīsaṅgho, ayya [*bhante], ayyaṁ [*āyasmantaṁ] pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu ayyo [*āyasmā] bhikkunīsaṅghaṁ anukampaṁ upādāya. Passanto paṭikarissati ... dutiyampi ... tatiyampi ....”

Pavāraṇā offered by 2-4 bhikkunīs to 2-3 bhikkhus:

“Bhikkuniyo, ayyā [*bhante], ayye [*āyasmane] pavārenti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu ayyā [*āyasmanto] bhikkuniyo anukampaṁ upādāya. Passantiyo paṭikarissanti ... dutiyampi ... tatiyampi ....”
Pavāraṇā offered by 2-4 bhikkhunīs to one bhikkhu:
“Bhikkhuniyo, ayya [*bhante], ayyam [*āyasmantam] pavārenti, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu ayyo [*āyasma] bhikkhuniyo anukampaṁ upādāya. Passantiyo paṭikarissanti ... dutiyampi ... tatiyampi ....”

Pavāraṇā offered by one bhikkhunī to 2-3 bhikkhus:
“Ahaṁ, ayyā [*bhante], ayyē [*āyasmante] pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṁ ayyā [*āyasmanṭo] anukampaṁ upādāya. Passantī paṭikarissāmi ... dutiyampi ... tatiyampi ....”

Pavāraṇā offered by one bhikkhunī to one bhikkhu:
“Ahaṁ, ayya [*bhante], ayyam [*āyasmanṭam] pavāremi, diṭṭhena vā sutena vā parisaṅkāya vā. Vadatu maṁ ayyo [*āyasma] anukampaṁ upādāya. Passantī paṭikarissāmi ... dutiyampi ... tatiyampi ....”

[Samantapāsādikā]

* Historically “Ayya” (masculine nominative) translated here as “Venerable” and literally meaning “Noble One” or “Long Lived One,” is often found in its various declensions in the Canon when bhikkhunīs are addressing bhikkhu(s). In the present day, however, some bhikkhus may prefer bhikkhunīs to replace “Ayya” with the more contemporary “Bhante” for vocative and “Āyasmant” for other declensions.