

**A Translation into English
of the
Bhikkhu and Bhikkhuni
Patimokkhas**

*by U. Dhamminda
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GLOSSARY

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

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

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

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

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

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

brahmacariya: the term used to refer to the religious way of life as a bhikkhu or bhikkhuni. It literally means `the highest or best way of life.' It is also used sometimes to mean celibacy.

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

Dhamma: means the teaching of the Buddha.

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

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

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

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

kamsa: a kamsa was a monetary value equivalent to four kahapanas (see also kahapana)

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

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

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

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

khattiya: a member of the ruling warrior caste.

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

manatta: A bhikkhu or bhikkhuni who has committed a sanghadisesa offence undertakes certain duties in order to become pure again. The main duties for a bhikkhu are:

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

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

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

parajika: means 'that which causes one to lose' and here it refers to losing membership of the Sangha. It is the name of a class of offence which results in automatic expulsion from the Sangha. A person who has committed one of these offences can never become a bhikkhu or bhikkhuni again

in their present lifetime.

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

patidesaniya: means 'that which should be confessed.' It is the name of a class of offence.

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

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

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

samana: a monk of a non-buddhist religion.

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

1. To abstain from killing living beings.
2. To abstain from stealing.
3. To abstain from engaging in sexual activity.
4. To abstain from consciously lying.
5. To abstain from intoxicants.
6. To abstain from eating between noon and dawn.
7. To abstain from dancing, singing, or playing musical instruments, from causing another to do these things, and from going to see or hear shows for entertainment.
8. To abstain from wearing adornments or using perfumes and cosmetics.
9. To abstain from using high or luxurious seats or beds.
10. To abstain from accepting all money, gold, or silver.

samaneri: a female novice of a bhikkhuni who observes the ten precepts. (see samanera, sikkhamana).

Sangha: The Buddhist clergy consisting of the bhikkhu sangha and bhikkhuni sangha, or community of bhikkhus and bhikkhunis.

sanghadisesa: the name of a class of offences. So called because a sangha of bhikkhus or bhikkhunis is involved in all three stages of purification from these offences; at the beginning (parivasa), in the middle (manatta), and at the end (reinstatement).

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

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

sekhiya: the name of a class of rules. It means `that which should be practised or observed.'

sikkhamana: any woman who wishes to become a bhikkhuni must first become a novice and observe ten precepts for at least two years before ordination can be given. During this two year period of probation a novice is called a sikkhamana and must keep the first six precepts. If during that two year period she should break one of these six precepts the probation period must be started again. (see also samanera). There are three types of sikkhamana:

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

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

sugata: used in `Sugata' span, `Sugata' finger breadth. Sugata is actually a title of the Buddha. When used as a measure e.g. Sugata-span, it is believed to be a standard measure based on the Buddha's own hand span. The commentary says that a `Sugata' span is three times the span of an average man and in Burma (Myanmar) this is taken to be thirty inches in length. A `Sugata' finger breadth is one tenth of this being three inches. If however all the rules in which these terms are used are examined it can be seen that this length is too large to be reasonable. A more reasonable size would be somewhere between 12 to 15 inches.

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

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

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

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

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

Note: An asterix (*) at the beginning of a rule means that it is only found in either the Bhikkhu or Bhikkuni patimokkha and is not a rule observed by both Sanghas.

A Translation into English of The Bhikkhu Patimokkha

Namo tassa bhagavato arahato sammāsambuddhassa

Four Pubba Karana

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

Five Pubba Kicca

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

Four Pattakalla Anga

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

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

Nidana (Introduction)

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

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

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

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

Parajika

The recital of the four parajika rules comes next.

1. *Methunadhamma sikkhapada (Concerning sexual intercourse)*

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

2. *Adinnadana sikkhapada (Concerning theft)*

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

3. *Manussaviggaha sikkhapada (Concerning killing a human being)*

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

4. *Uttari manussadhamma sikkhapada (Concerning falsely claiming attainments)*

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

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

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

Parajikam nitthitam.

Sanghadisesa

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

1.* *Sukkavissatthi sikkhapada*

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

2.* *Kayasamsagga sikkhapada*

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

3.* *Dutthullavaca sikkhapada*

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

4.* *Attakamaparicariya sikkhapada*

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

5. *Sancaritta sikkhapada*

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

6.* *Kutikara sikkhapada*

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

7.* *Viharakara sikkhapada*

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

8. *Dutthadosa sikkhapada*

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

9. *Annabhagiya sikkhapada*

Whatever bhikkhu being angry, vengeful, and displeased should by using some point of likeness with another thing as the only basis accuse another bhikkhu of committing a parajika offence thinking, "Perhaps this will cause him to fall from the life of a bhikkhu," and if after that at another time

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

10. Sanghabedaka sikkhapada

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

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

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

11. Bhedanuvattaka sikkhapada

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

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

Then those bhikkhus should be spoken to by bhikkhus saying:

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

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

12. Dubbaca sikkhapada

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

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

Then that bhikkhu should be spoken to by bhikkhus saying:

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

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

13. Kuladusaka sikkhapada

If a bhikkhu living depending on a certain village or town is one who causes families to lose faith

and who is of bad behaviour and his bad behaviour is seen and heard about and families that have lost faith are seen and heard about then that bhikkhu should be spoken to by bhikkhus saying:

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

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

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

Then that bhikkhu should be spoken to by bhikkhus saying:

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

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

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

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

Sanghadiseso nitthito.

Aniyata

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

1. Pathama aniyata sikkhapada*

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

2. Dutiya aniyata sikkhapada*

A place may not be concealed or suitable for the practice of sexual intercourse but suitable for speaking lewd words to a woman, then whatever bhikkhu should sit together with a woman in such a secluded place and a laywoman whose words can be trusted having seen this should accuse that

bhikkhu of either of two offences: sanghadisesa or pacittiya, then according to whatever of these two offences: sanghadisesa or pacittiya, that he admits to having committed he should be caused to make amends for. For whatever offence that trustworthy laywoman should make accusations, only according to what that bhikkhu admits to should he be caused to make amends. This is an offence which is uncertain (aniyata).

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

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

Aniyato nitthito.

Nissaggiya Pacittiya

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

Kathinavagga

1. Kathina sikkhapada

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

2. Udosita sikkhapada

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

3. Akalacivara sikkhapada

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

4. Purana civara sikkhapada*

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

5. Civara patiggahana sikkhapada*

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

6. Annataka vinnatti sikkhapada

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

7. *Tatuttari sikkhapada*

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

8. *Pathama upakkhata sikkhapada*

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

9. *Dutiya upakkhata sikkhapada*

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

10. *Raja sikkhapada*

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

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

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

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

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

Kathinavaggo pathamo

Kosiyavagga*11.* Kosiya sikkhapada*

Whatever bhikkhu should cause a "santhata" rug to be made containing silk thread has committed a nissaggiya pacittiya offence.

12. Suddhakalaka sikkhapada*

Whatever bhikkhu should cause a "santhata" rug to be made with only black wool has committed a nissaggiya pacittiya offence.

13. Dvebhaga sikkhapada*

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

14. Chabbassa sikkhapada*

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

15. Nisidanasanthata sikkhapada*

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

16. Elakaloma sikkhapada*

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

17. Elakaloma dhovapana sikkhapada*

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

18. Rupiya sikkhapada

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

19. Rupiya samvohara sikkhapada

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

20. Kayavikkaya sikkhapada

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

Kosiyavaggo dutiyo

Pattavagga

21.* *Patta sikkhapada*

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

22. *Unapancabandhana sikkhapada*

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

23. *Bhesajja sikkhapada*

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

24.* *Vassika satika sikkhapada*

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

25. *Civara acchindana sikkhapada*

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

26. *Suttavinnatti sikkhapada*

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

27. *Mahapesakara sikkhapada*

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

28. *Acceka civara sikkhapada*

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

29.* *Sasanka sikkhapada*

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

permission from the Sangha it is a nissaggiya pacittiya offence.

30. *Parinata sikkhapada*

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

Pattavaggo tatiyo

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

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

Nissaggiya Pacittiya nitthita.

Suddha Pacittiya

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

Musavadavagga

1. *Musavada sikkhapada*

Speaking a conscious lie is a pacittiya offence.

2. *Omasavada sikkhapada*

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

3. *Pesunna sikkhapada*

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

4. *Padaso dhamma sikkhapada*

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

5. *Pathama sahaseyya sikkhapada*

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

6. *Dutiya sahaseyya sikkhapada*

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

7. *Dhamma desana sikkhapada*

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

8. *Bhutarocana sikkhapada*

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

9. *Dutthullarocana sikkhapada*

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

10. Pathavi khanana sikkhapada

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

*Musavadavaggo Pathamo***Bhutagamavagga***11. Bhutagama sikkhapada*

Destroying living plants is a pacittiya offence.

12. Annavadaka sikkhapada

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

13. Ujjhapanaka sikkhapada

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

14. Pathama senasana sikkhapada

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

15. Dutiya senasana sikkhapada

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

16. Anupakhajja sikkhapada

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

17. Nikkaddhana sikkhapada

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

18. Vehasakuti sikkhapada

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

19. Mahallaka vihara sikkhapada

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

20. *Sappanaka sikkhapada*

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

Bhutaṅgamavaggo dutiyo

Ovadavagga

21.* *Ovada sikkhapada*

Whatever bhikkhu should exhort bhikkhunis without having been appointed to do so by the Sangha has committed a pacittiya offence.

22.* *Attangata sikkhapada*

Even if a bhikkhu has been appointed to do so if he should exhort bhikkhunis after sunset it is a pacittiya offence.

23.* *Bhikkhunupassaya sikkhapada*

Whatever bhikkhu having gone to the monastery of bhikkhunis should exhort them except if it is at the proper time has committed a pacittiya offence. Here the proper time is the time when a bhikkhuni is ill.

24.* *Amisa sikkhapada*

Whatever bhikkhu should say, "The Thera bhikkhus exhort bhikkhunis in order to be offered requisites," has committed a pacittiya offence.

25.* *Civara dana sikkhapada*

Whatever bhikkhu should give a robe to a bhikkhuni who is not related to him unless it is in exchange has committed a pacittiya offence.

26.* *Civara sabbana sikkhapada*

Whatever bhikkhu should sew a robe or cause it to be sewn for a bhikkhuni who is not related to him has committed a pacittiya offence.

27.* *Samvidhana sikkhapada*

Whatever bhikkhu, having appointed a time, should go on a long journey together with a bhikkhuni, even to go to the next village, except if it is at the proper time, has committed a pacittiya offence. Here the proper time is the time when the journey must be undertaken in convoy with merchants or is known to be risky or dangerous.

28.* *Navabhiruhana sikkhapada*

Whatever bhikkhu having appointed a time should travel on a boat together with a bhikkhuni either upstream or downstream, except if it is in order to cross to the other bank, has committed a pacittiya offence.

29.* *Paripacita sikkhapada*

Whatever bhikkhu should eat alms-food knowing that it was offered because a bhikkhuni had requested it has committed a pacittiya offence unless the householders had before that already made arrangements to offer it.

30.* *Raho nisajja sikkhapada*

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

Bhojanavagga*31. Avasatha pinda sikkhapada*

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

32. Gana bhojana sikkhapada

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

33. Parampara bhojana sikkhapada*

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

34. Kana matu sikkhapada

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

35. Pathama pavarana sikkhapada*

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

36. Dutiya pavarana sikkhapada*

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

37. Vikala bhojana sikkhapada

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

38. Sannidhikaraka sikkhapada

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

39. Panita bhojana sikkhapada*

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

40. Dantapona sikkhapada

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

Acelakavagga*41.* Acelaka sikkhapada*

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

42. Uyyojana sikkhapada

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

43. Sabhojana sikkhapada

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

44. Raho paticchana sikkhapada

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

45. Raho nisajja sikkhapada

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

46. Caritta sikkhapada

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

47. Mahanama sikkhapada

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

48. Uyyutta sena sikkhapada

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

49. Senavasa sikkhapada

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

50. Uyyodika sikkhapada

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

then it is a pacittiya offence.

Acelakavaggo pancamo

Surapanavagga

51. *Surapana sikkhapada*

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

52. *Angulipatodaka sikkhapada*

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

53. *Hasadhamma sikkhapada*

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

54. *Anadariya sikkhapada*

Being disrespectful (towards a bhikkhu or the Vinaya rules) is a pacittiya offence.

55. *Bhimsapana sikkhapada*

Whatever bhikkhu should frighten another bhikkhu has committed a pacittiya offence.

56. *Joti sikkhapada*

Whatever bhikkhu, who is not ill, should light a fire himself or cause another person to light one, desiring to warm himself and for no other allowable reason has committed a pacittiya offence.

57. *Nahana sikkhapada*

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

58. *Dubbanna sikkhapada*

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

59. *Vikappana sikkhapada*

Whatever bhikkhu having "vikapped" his own piece of cloth with a bhikkhu, bhikkhuni, sikkhamana, samanera, or samaneri should then make use of that cloth without the other person having given permission (paccuddharana) has committed a pacittiya offence.

60. *Apanidhana sikkhapada*

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

Surapanavaggo chattho

Sappanakavagga

61. *Sanicca sikkhapada*

Whatever bhikkhu should intentionally take the life of a living being has committed a pacittiya offence.

62. *Sappanaka sikkhapada*

Whatever bhikkhu should use water knowing that it contains living beings has committed a pacittiya offence.

63. *Ukkotana sikkhapada*

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

64.* *Dutthulla sikkhapada*

Whatever bhikkhu should knowingly conceal the gross offence of another bhikkhu has committed a pacittiya offence.

65.* *Unavisativassa sikkhapada*

If a bhikkhu knowing that a person is less than twenty years of age should ordain him as a bhikkhu then that person's ordination is invalid, the other bhikkhus who took part are blameworthy, and whatever bhikkhu acted as the preceptor has committed a pacittiya offence.

66. *Theyyasattha sikkhapada*

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

67.* *Samvidhana sikkhapada*

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

68. *Arittha sikkhapada*

Whatever bhikkhu should say, "I understand the Buddha's teaching in this way that what has been taught by the Buddha to be an obstacle (to the attainment of jhana, magga and phala) is in fact not able to obstruct one who engages in it," then he should be spoken to by bhikkhus saying, "Venerable Sir, do not speak like that, do not impugn the Buddha, the Buddha does not teach that for in many ways has the Buddha shown that obstacles are really able to obstruct one who engages in them." If having been spoken to by bhikkhus thus that bhikkhu persists with that view then he should be admonished up to three times by bhikkhus in order to cause him to give up that view. If while being admonished up to three times he gives up that view then that is good, but if he does not give it up then it is a pacittiya offence.

69. *Ukkhitta sambhoga sikkhapada*

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

70. *Kantaka sikkhapada*

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

If having been spoken to by bhikkhus in this way that samanera still persists with that view then he should be told by bhikkhus, "Venerable Samanera from today onwards you should not claim the

Buddha as your teacher and you are no longer permitted to sleep under the same roof together with bhikkhus for two or three nights as are other samaneras. Go you foolish person and do not remain here."

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

Sappanaka vaggo sattamo

Sahadhammikavagga

71. *Sahadhammika sikkhapada*

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

72. *Vilekhana sikkhapada*

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

73. *Mohana sikkhapada*

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

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

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

74. *Pahara sikkhapada*

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

75. *Talasattika sikkhapada*

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

76. *Amulaka sikkhapada*

Whatever bhikkhu should groundlessly accuse another bhikkhu of having committed a sanghadisesa offence has committed a pacittiya offence.

77. *Sanicca sikkhapada*

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

78. *Upassuti sikkhapada*

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

79. *Kammapatibahana sikkhapada*

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

80. *Chandam adatvagamana sikkhapada*

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

81. *Dubbala sikkhapada*

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

82. *Parinamana sikkhapada*

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

Sahadhammikavaggo atthamo

Ratanavagga

83.* *Antepure sikkhapada*

Whatever bhikkhu should enter past the doorway of the bedroom of a head-anointed Khattiya King when both the King and Queen are both together in the bedroom has committed a pacittiya offence.

84. *Ratana sikkhapada*

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

85.* *Vikala gamappavesana sikkhapada*

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

86. *Sucighara sikkhapada*

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

87. *Mancapitha sikkhapada*

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

88. *Tulonaddha sikkhapada*

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

89.* *Nisidana sikkhapada*

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

90. *Kanduppatichadi sikkhapada*

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

91.* *Vassikasatika sikkhapada*

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

92. *Nanda sikkhapada*

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

Ratanavaggo navamo

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

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

*Pacittiya nitthita.***Patidesaniya**

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

1.* *Pathama patidesaniya sikkhapada*

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

2.* *Dutiya patidesaniya sikkhapada*

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

If even one bhikkhu does not speak to that bhikkhuni in order to stop her saying, "Sister, go away

from here while the bhikkhus are eating," then that should be confessed by those bhikkhus thus, "Venerable Sir, we have committed a patidesaniya offence which is blamable and improper, that we confess to you."

3. Tatiya patidesaniya sikkhapada*

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

4. Catuttha patidesaniya sikkhapada*

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

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

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

Patidesaniya nitthita.

Sekhiya

Parimandalavagga

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

Parimandala sikkhapada

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

Suppaticchanna sikkhapada

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

Susamvuta sikkhapada

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

Okkhittacakkhu sikkhapada

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

Ukkhittaka sikkhapada

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

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

*Parimandalavaggo pathamo***Ujjagghikavagga***Ujjagghika sikkhapada*

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

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

Uccasadda sikkhapada

13. "Speaking softly I will go in the village", is a practice that should be observed.

14. "Speaking softly I will sit in the village", is a practice that should be observed.

Kayappacalaka sikkhapada

15. "Not shaking the body will I go in the village", is a practice that should be observed.

16. "Not shaking the body will I sit in the village", is a practice that should be observed.

Bahuppacalaka sikkhapada

17. "Not shaking the arms will I go in the village", is a practice that should be observed.

18. "Not shaking the arms will I sit in the village", is a practice that should be observed.

Sisappacalaka sikkhapada

19. "Not shaking the head will I go in the village", is a practice that should be observed.

20. "Not shaking the head will I sit in the village", is a practice that should be observed.

*Ujjagghika vaggo dutiyo***Khambhakatavagga***Khambhakata sikkhapada*

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

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

Ogundhito sikkhapada

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

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

Ukkutika sikkhapada

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

Pallatthika sikkhapada

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

Sakkacca patiggahana sikkhapada

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

Pattasanni patiggahana sikkhapada

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

Samasupaka patiggahana sikkhapada

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

Samatittakam sikkhapada

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

Khambhakatavaggo tatiyo

Sakkaccavagga

Sakkacca bhunjana sikkhapada

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

Pattasanni bhunjana sikkhapada

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

Sapadana sikkhapada

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

Samasupaka sikkhapada

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

Thupakata sikkhapada

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

Odanappaticchadana sikkhapada

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

Supodana vinnatti sikkhapada

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

Ujjhanasanni sikkhapada

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

Kabala sikkhapada

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

Alopa sikkhapada

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

Sakkaccavaggo catuttho

Kabalavagga

Anahata sikkhapada

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

Bhunjamana sikkhapada

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

Sakabala sikkhapada

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

Pindukkhepaka sikkhapada

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

Kabalavacchedaka sikkhapada

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

Avagandakaraka sikkhapada

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

Hattha niddhuka sikkhapada

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

Sitthavakaraka sikkhapada

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

Jivhaniccharaka sikkhapada

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

Capucapukaraka sikkhapada

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

Kabalavaggo pancamo

Surusuruvagga

Surusurukaraka sikkhapada

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

Hatthanillehaka sikkhapada

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

Pattanillehaka sikkhapada

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

Otthanillehaka sikkhapada

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

Samisa sikkhapada

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

Sasitthaka sikkhapada

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

Chattapani sikkhapada

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

Dandapani sikkhapada

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

Satthapani sikkhapada

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

Avudhapani sikkhapada

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

*Surusuruvaggo chattho***Padukavagga***Paduka sikkhapada*

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

Upahana sikkhapada

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

Yana sikkhapada

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

Sayana sikkhapada

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

Pallatthika sikkhapada

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

Vethika sikkhapada

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

Ogundhita sikkhapada

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

Chama sikkhapada

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

Nicasana sikkhapada

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

Thita sikkhapada

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

Pacchato gamana sikkhapada

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

Uppathena gamana sikkhapada

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

Thita uccara sikkhapada

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

Harite uccara sikkhapada

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

Udake uccara sikkhapada

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

Padukavaggo sattamo

Venerable Sirs, the Sekhiya rules have now been recited.

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

Sekhiya nitthita.

Adhikaranasamatha

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

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

1. "Settling in the presence of" can be used (sammukhavinayo).
2. "Settling according to mindfulness" can be used (sativinayo).

3. "Settling because of madness" can be used (amulhavinayo).
4. "Settling by confession" can be performed (patinnaya).
5. "Settling by the decision of the majority" can be used (yebhuyyasika).
6. "Settling by a legal act of the Sangha for dealing with evil bhikkhus" can be used (tassapapiyasika).
7. "Settling by covering with grass" can be used (tinavattharako).

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

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

Adhikaranasamatha nitthita.

Venerable Sirs, the introduction has been recited, the four parajika rules have been recited, the thirteen sanghadisesa rules have been recited, the two aniyata rules have been recited, the thirty nissaggiya pacittiya rules have been recited, the ninety-two pacittiya rules have been recited, the four patidesaniya rules have been recited, the sekhiya rules have been recited, the seven ways of settling disputes have been recited. This many rules are found contained in the patimokkha of the Buddha. These rules should be observed in unity, agreement and without dispute by all (bhikkhus).

Bhikkhupatimokkham nitthitam.

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

The following rules are not shared with the bhikkuni patimokkha:

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

A Translation into English of The Bhikkhuni Patimokkha

Namo tassa bhagavato arahato sammāsambuddhassa

Four Pubba Karana

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

Five Pubba Kicca

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

Four Pattakalla Anga

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

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

Nidana (Introduction)

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

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

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

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

Nidanam nitthitam.

Parajika

The recital of the eight parajika rules comes next.

1. *Methunadhamma sikkhapada*

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

2. *Adinnadana sikkhapada*

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

3. *Manussaviggaha sikkhapada*

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

4. *Uttarimanussadhamma sikkhapada*

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

5.* *Ubbhajanumandalika sikkhapada*

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

6.* *Vajjappaticchadika sikkhapada*

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

7.* *Ukkhattanuvattika sikkhapada*

Whatever bhikkhuni should become a follower of a bhikkhu who has been suspended by a united Sangha according to the Teaching and Rules of the Buddha and who is disrespectful, has not made amends, and should not be associated with, then that bhikkhuni should be spoken to by bhikkhunis

saying, "Lady, that bhikkhu has been suspended by a united Sangha according to the Teaching and Rules of the Buddha and he is disrespectful, has not made amends, and should not be associated with. Lady, do not be a follower of that bhikkhu".

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

8. Atthavatthuka sikkhapada*

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

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

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

Parajikam nitthitam.

Sanghadisesa

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

1. Ussayavadika sikkhapada*

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

2. Cori vutthapika sikkhapada*

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

3. Eka gamantara gamana sikkhapada*

Whatever bhikkhuni should go to another village alone, cross to the other side of a river alone, spend a night alone without a companion, or separate (out of sight or hearing) from a group of

bhikkhunis in the forest and remain alone, then that bhikkhuni at the time of completion of that action has committed a sanghadisesa offence which causes her to be driven out from the Sangha.

4.* *Ukkhattaka osarana sikkhapada*

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

5.* *Bhojana patiggahana pathama sikkhapada*

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

6.* *Bhojana patiggahana dutiya sikkhapada*

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

7. *Sancaritta sikkhapada*

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

8. *Dutthadosa sikkhapada*

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

9. *Annabhagiya sikkhapada*

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

10.* *Sikkham paccacikkhana sikkhapada*

Whatever bhikkhuni being angry and displeased should say:

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

Then that bhikkhuni should be spoken to by bhikkhunis saying:

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

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

11. Adhikarana kupita sikkhapada*

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

"The bhikkhunis are acting because of desire, are acting because of anger, are acting because of delusion, are acting because of fear."

Then that bhikkhuni should be spoken to by bhikkhunis saying:

"Lady, do not being angry and displeased because of losing in a monastic dispute say, 'The bhikkhunis are acting because of desire, are acting because of anger, are acting because of delusion, are acting because of fear,' Lady, it is really you who follows desire, follows anger, follows delusion, and follows fear."

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

12. Papasamacara pathama sikkhapada*

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

"Sister, you are one who lives in intimacy with householders, are of evil actions, of evil reputation, of wrong livelihood, who causes frustration to the bhikkhuni sangha, and who conceals various faults. Lady, live secluded, a Sister who lives secluded is praised by the Sangha."

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

13. Papasamacara dutiya sikkhapada*

Whatever bhikkhuni should say:

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

Then that bhikkhuni should be spoken to by bhikkhunis saying:

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

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

14. *Sanghabedaka sikkhapada*

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

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

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

15. *Bhedanuvattaka sikkhapada*

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

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

Then those bhikkhunis should be spoken to by bhikkhunis saying:

"Ladies, do not speak like that for that bhikkhuni does not speak Dhamma or Vinaya. Ladies, do not approve of making a schism of the Sangha. Ladies, be united with the Sangha because a Sangha that is united, in agreement, without disputes and which recites the Patimokkha together, lives happily."

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

16. *Dubbaca sikkhapada*

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

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

Then that bhikkhuni should be spoken to by bhikkhunis saying:

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

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

17. Kuladusaka sikkhapada

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

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

If while being spoken to by bhikkhunis thus that bhikkhuni should say to them:

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

Then that bhikkhuni should be spoken to by bhikkhunis saying:

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

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

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

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

Sanghadiseso nitthito.

Nissaggiya Pacittiya

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

Pattavagga

1. Pattasannicaya sikkhapada*

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

2. Akala civarabhajana sikkhapada*

Whatever bhikkhuni should determine an "akala" cloth as a "kala" cloth and distribute it has committed a nissaggiya pacittiya offence.

3. Civara parivattana sikkhapada*

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

4. Annavinnana sikkhapada*

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

5. Annacetapana sikkhapada*

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

6. Pathama sanghika cetapana sikkhapada*

Whatever bhikkhuni should use a fund intended for the purchase of a certain thing for the Sangha to purchase a different thing has committed a nissaggiya pacittiya offence.

7. Dutiya sanghika cetapana sikkhapada*

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

8. Pathama ganika cetapana sikkhapada*

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

9. Dutiya ganika cetapana sikkhapada*

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

10. Puggalika cetapana sikkhapada*

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

Civaravagga

11.* *Garupavurana sikkhapada*

If a bhikkhuni should ask for a heavy winter robe she should ask for one of at most four "kamsas" (sixteen kahapanas) in value. If she should ask for one worth more than that then she has committed a nissaggiya pacittiya offence.

12.* *Lahupavurana sikkhapada*

If a bhikkhuni should ask for a light summer robe she should ask for one of at most two and half "kamsas" (ten kahapanas) in value. If she should ask for one worth more than that then she has committed a nissaggiya pacittiya offence.

13. *Kathina sikkhapada*

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

14. *Udosita sikkhapada*

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

15. *Akalacivara sikkhapada*

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

16. *Annataka vinnatti sikkhapada*

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

17. *Tatuttari sikkhapada*

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

18. *Pathama upakkhata sikkhapada*

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

19. *Dutiya upakkhata sikkhapada*

If two separate laymen or laywomen who are not relatives should separately set aside money in order to buy separate robes for a bhikkhuni thinking, "Having bought separate robes with this

money we will offer them to such and such a bhikkhuni," and if that bhikkhuni having approached those lay people should without having been previously invited make arrangements concerning those robes out of a desire to get a better robe saying, "It would be good if you both joined together and with your money bought a robe like this or that and offered it to me," then it is a nissaggiya pacittiya offence.

20. *Raja sikkhapada*

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

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

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

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

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

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

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

Civaravaggo dutiyo

Jatarupavagga

21. *Rupiya sikkhapada*

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

22. *Rupiya samvohara sikkhapada*

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

23. *Kayavikkaya sikkhapada*

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

24. *Unapancabandhana sikkhapada*

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

25. *Bhesajja sikkhapada*

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

26. *Civara acchindana sikkhapada*

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

27. *Suttavinnatti sikkhapada*

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

28. *Mahapesakara sikkhapada*

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

29. *Acceka civara sikkhapada*

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

30. *Parinata sikkhapada*

Whatever bhikkhuni knowing that an offering is intended to be given to the Sangha should cause it to be given to herself instead has committed a nissaggiya pacittiya offence.

Jatarupavaggo tatiyo

Ladies, the thirty nissaggiya pacittiya rules have been recited.

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

Nissaggiya Pacittiya nitthita.

Suddha pacittiya

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

1.* *Lasuna sikkhapada*

Whatever bhikkhuni should eat raw garlic has committed a pacittiya offence.

2.* *Sambadha loma sikkhapada*

Whatever bhikkhuni should remove the hair from her armpits or her pubic hair has committed a pacittiya offence.

3.* *Talaghataka sikkhapada*

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

4.* *Jatumatthaka sikkhapada*

To use a dildo is a pacittiya offence.

5.* *Udaka suddhika sikkhapada*

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

6.* *Upatitthana sikkhapada*

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

7.* *Amaka dhanna sikkhapada*

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

8.* *Pathama uccarachaddana sikkhapada*

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

9.* *Dutiya uccarachaddana sikkhapada*

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

10.* *Nacca gita sikkhapada*

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

Lasuna vaggo pathamo

Rattandhakara vagga

11.* *Rattandhakara sikkhapada*

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

12.* *Paticchannokasa sikkhapada*

Whatever bhikkhuni should stand or talk alone together with a man in a place which is concealed

has committed a pacittiya offence.

13. Ajjhokase sallapana sikkhapada*

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

14. Dutiyika uyojana sikkhapada*

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

15. Anapuccha pakkamana sikkhapada*

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

16. Anapuccha abhinisidana sikkhapada*

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

17. Anapuccha santharana sikkhapada*

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

18. Para ujjhapanaka sikkhapada*

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

19. Para abhisapana sikkhapada*

Whatever bhikkhuni should swear a curse upon herself or another bhikkhuni concerning hell or the Brahmachariya has committed a pacittiya offence.

20. Rodana sikkhapada*

Whatever bhikkhuni should beat herself and cry has committed a pacittiya offence.

Rattandhakara vaggo dutiyo

Nagga vagga

21. Nagga sikkhapada*

Whatever bhikkhuni should bathe naked has committed a pacittiya offence.

22. Udakasatika sikkhapada*

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

23. Civara sibbana sikkhapada*

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

pacittiya offence.

24.* *Sanghaticara sikkhapada*

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

25.* *Civarasankamaniya sikkhapada*

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

26.* *Ganacivara sikkhapada*

Whatever bhikkhuni should act so as to obstruct a group of bhikkhunis from being offered cloth has committed a pacittiya offence.

27.* *Patibahana sikkhapada*

Whatever bhikkhuni should prohibit a legal distribution of cloth has committed a pacittiya offence.

28.* *Civaradana sikkhapada*

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

29.* *Kala atikkamana sikkhapada*

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

30.* *Kathinanuddhara sikkhapada*

Whatever bhikkhuni should prohibit the legal removal of the kathina privileges has committed a pacittiya offence.

Nagga vaggo tatiyo

Tuvatta vagga

31.* *Ekamanca tuvattana sikkhapada*

Whatever bhikkhunis should lie down both together on the same bed have committed a pacittiya offence.

32.* *Ekattarana tuvattana sikkhapada*

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

33.* *Aphasukarana sikkhapada*

Whatever bhikkhuni should intentionally try to make another bhikkhuni uneasy and unhappy has committed a pacittiya offence.

34.* *Na upatthapana sikkhapada*

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

35.* *Nikkaddana sikkhapada*

Whatever bhikkhuni having given a place to stay to another bhikkhuni should later being angry and

displeased drive her out or cause her to be driven out from that place has committed a pacittiya offence.

36. Samsattha sikkhapada*

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

37. Antorattha sikkhapada*

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

38. Tirorattha sikkhapada*

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

39. Antovassa sikkhapada*

Whatever bhikkhuni should make a journey during the rains retreat has committed a pacittiya offence.

40. Carika na pakkamana sikkhapada*

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

Tuvatta vaggo catuttho

Cittagara vagga

41. Rajagara sikkhapada*

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

42. Asandiparibhunjana sikkhapada*

Whatever bhikkhuni should use a couch with long legs (asandi) or with animal carvings on the legs (pallanka) has committed a pacittiya offence.

43. Suttakantana sikkhapada*

Whatever bhikkhuni should spin thread has committed a pacittiya offence.

44. Gihiveyyavacca sikkhapada*

Whatever bhikkhuni should perform work for householders has committed a pacittiya offence.

45. Adhikarana sikkhapada*

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

46.* *Bhojanadana sikkhapada*

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

47.* *Avasatha civara sikkhapada*

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

48.* *Avasatha vihara sikkhapada*

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

49.* *Tiricchanavijja pariyapunana sikkhapada*

Whatever bhikkhuni should learn useless, unprofitable knowledge (tiricchanavijja) has committed a pacittiya offence.

50.* *Tiricchanavijja vacana sikkhapada*

Whatever bhikkhuni should teach useless, unprofitable knowledge has committed a pacittiya offence.

Cittagara vaggo pancamo

Arama vagga

51.* *Arama pavisana sikkhapada*

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

52.* *Bhikkhu akkosana sikkhapada*

Whatever bhikkhuni should abuse or threaten a bhikkhu has committed a pacittiya offence.

53.* *Ganaparibhasana sikkhapada*

Whatever bhikkhuni being angry should abuse a group of bhikkhunis has committed a pacittiya offence.

54.* *Pavarita sikkhapada*

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

55.* *Kulamaccharini sikkhapada*

Whatever bhikkhuni is selfish about lay supporters has committed a pacittiya offence.

56.* *Abhikkhukavasa sikkhapada*

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

57.* *Apavarana sikkhapada*

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

58.* *Ovada sikkhapada*

Whatever bhikkhuni should not go to be admonished by bhikkhus or to take part in a legal act of the Sangha has committed a pacittiya offence.

59.* *Ovadadupasankamana sikkhapada*

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

60.* *Pasakhe jata sikkhapada*

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

Arama vaggio chattho

Gabbhini vagga

61.* *Gabbhini sikkhapada*

Whatever bhikkhuni should ordain a pregnant woman has committed a pacittiya offence.

62.* *Payanti sikkhapada*

Whatever bhikkhuni should ordain a woman who is still suckling a child has committed a pacittiya offence.

63.* *Pathama sikkhamana sikkhapada*

Whatever bhikkhuni should ordain a trainee (sikkhamana) who has not kept the six precepts for two years has committed a pacittiya offence.

64.* *Dutiya sikkhamana sikkhapada*

Whatever bhikkhuni should ordain a sikkhamana who has kept six precepts for two years but has not been given permission to be ordained by the Sangha has committed a pacittiya offence.

65.* *Pathama gihigata sikkhapada*

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

66.* *Dutiya gihigata sikkhapada*

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

67.* *Tatiya gihigata sikkhapada*

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

68.* *Pathama sahajivini sikkhapada*

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

69.* *Pavattini nanubandhana sikkhapada*

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

70.* *Dutiya sahajivini sikkhapada*

Whatever bhikkhuni having acted as the preceptor and ordained another bhikkhuni does not take her away or cause another to take her away to a place five or six "yojanas" away has committed a pacittiya offence.

Gabbhini vaggo sattamo

Kumaribhuta vagga

71.* *Pathama kumaribhuta sikkhapada*

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

72.* *Dutiya kumaribhuta sikkhapada*

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

73.* *Tatiya kumaribhuta sikkhapada*

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

74.* *Una dvadasavassa sikkhapada*

Whatever bhikkhuni who has not completed twelve rains retreats should ordain another has committed a pacittiya offence.

75.* *Paripunna dvadasavassa sikkhapada*

Whatever bhikkhuni should give ordination who has completed twelve rains retreats but has not been given permission to give ordination by the Sangha has committed a pacittiya offence.

76.* *Khiyyana dhamma sikkhapada*

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

77.* *Pathama sikkhamana na utthapana sikkhapada*

Whatever bhikkhuni having said to a sikkhamana, "If, Lady, you give me a robe then I will ordain you," and then after that when there is no impediment should neither ordain her or cause another to ordain her then she has committed a pacittiya offence.

78.* *Dutiya sikkhamana na utthapana sikkhapada*

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

79.* *Sokavasa sikkhapada*

Whatever bhikkhuni should ordain a sikkhamana who lives in intimacy with men or youths, is violent, and who causes worry has committed a pacittiya offence.

80.* *Ananunnata sikkhapada*

Whatever bhikkhuni should give ordination as a bhikkhuni to a sikkhamana without the permission of her parents or husband has committed a pacittiya offence.

81.* *Parivasika sikkhapada*

Whatever bhikkhuni should use a consent that has expired to give ordination as a bhikkhuni to a sikkhamana has committed a pacittiya offence.

82.* *Anuvassa sikkhapada*

Whatever bhikkhuni should give ordination every year has committed a pacittiya offence.

83.* *Ekavassa sikkhapada*

Whatever bhikkhuni should give ordination as a bhikkhuni to two sikkhamanas in one year has committed a pacittiya offence.

Kumaribhuta vaggo atthamo

Chatthupahana vagga

84.* *Chatthupahana sikkhapada*

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

85.* *Yana sikkhapada*

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

86.* *Sanghani sikkhapada*

Whatever bhikkhuni should wear a waist ornament has committed a pacittiya offence.

87.* *Itthalankara sikkhapada*

Whatever bhikkhuni should wear women's ornaments or jewellery has committed a pacittiya offence.

88.* *Gandhavannaka sikkhapada*

Whatever bhikkhuni should bathe with perfumes or cosmetics has committed a pacittiya offence.

89.* *Vasitaka sikkhapada*

Whatever bhikkhuni should bathe using scented ground sesamum has committed a pacittiya offence.

90.* *Bhikkhuni ummaddapana sikkhapada*

Whatever bhikkhuni should cause another bhikkhuni to rub her or massage her has committed a pacittiya offence.

91.* *Sikkhamana ummaddapana sikkhapada*

Whatever bhikkhuni should cause a sikkhamana to rub her or massage her has committed a pacittiya offence.

92.* *Samaneri ummaddapana sikkhapada*

Whatever bhikkhuni should cause a samaneri to rub her or massage her has committed a pacittiya

offence.

93.* *Gihini ummaddapana sikkhapada*

Whatever bhikkhuni should cause a laywoman to rub her or massage her has committed a pacittiya offence.

94.* *Anapuccha sikkhapada*

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

95.* *Panha pucchana sikkhapada*

Whatever bhikkhuni should ask a question to a bhikkhu who has not given permission to ask has committed a pacittiya offence.

96.* *Asamkaccikam sikkhapada*

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

Chattupahana vaggo navamo

Musavada vagga

97. *Musavada sikkhapada*

Speaking a conscious lie is a pacittiya offence.

98. *Omasavada sikkhapada*

Speaking abuse (to a bhikkhuni) is a pacittiya offence.

99. *Pesunna sikkhapada*

Tale bearing in order to cause division and quarrels amongst bhikkhunis is a pacittiya offence.

100. *Padaso dhamma sikkhapada*

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

101. *Pathama sahaseyya sikkhapada*

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

102. *Dutiya sahaseyya sikkhapada*

Whatever bhikkhuni should sleep under the same roof as a man has committed a pacittiya offence.

103. *Dhamma desana sikkhapada*

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

104. *Bhutarocana sikkhapada*

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

105. *Dutthullarocana sikkhapada*

Whatever bhikkhuni should announce to anyone who is not a bhikkhuni the gross offence of an-

other bhikkhuni except if she has been appointed by the Sangha to do so has committed a pacittiya offence.

106. Pathavi khanana sikkhapada

Whatever bhikkhuni should dig earth or cause it to be dug has committed a pacittiya offence.

Musavada vaggo Pathamo

Bhutagama vagga

107. Bhutagama sikkhapada

Destroying living plants is a pacittiya offence.

108. Annavadaka sikkhapada

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

109. Ujjhapanaka sikkhapada

Defaming and slandering a bhikkhuni who has been appointed by the Sangha to perform a certain duty is a pacittiya offence.

110. Pathama senasana sikkhapada

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

111. Dutiya senasana sikkhapada

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

112. Anupakhajja sikkhapada

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

113. Nikkaddhana sikkhapada

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

114. Vahasakuti sikkhapada

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

115. Mahallaka vihara sikkhapada

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

there are crops it is a pacittiya offence.

116. Sappanaka sikkhapada

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

Bhutagama vaggo ekadasamo

Bhojana vagga

117. Avasatha pinda sikkhapada

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

118. Gana bhojana sikkhapada

Eating a meal in a group except at the proper time is a pacittiya offence. Here the proper time is the time when a bhikkhuni is ill, cloth is being offered, robes are being sewn, a bhikkhuni goes on a long journey, a bhikkhuni is travelling on a boat, there is a great gathering of bhikkhunis, or if the meal is offered by "samanas".

119. Kanamatu sikkhapada

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

120. Vikala bhojana sikkhapada

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

121. Sannidhikaraka sikkhapada

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

122. Dantapona sikkhapada

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

123. Uyyojana sikkhapada

Whatever bhikkhuni should say to another bhikkhuni,

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

124. Sabhojana sikkhapada

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

125. Raho paticchana sikkhapada

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

126. Raho nisajja sikkhapada

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

Bhojana vaggo dvadasamo

Caritta vaggo

127. Caritta sikkhapada

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

128. Mahanama sikkhapada

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

129. Uyyutta sena sikkhapada

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

130. Senavasa sikkhapada

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

131. Uyyodika sikkhapada

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

132. Surapana sikkhapada

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

133. Angulipatodaka sikkhapada

Tickling (another bhikkhuni) with the fingers is a pacittiya offence.

134. Hasadhamma sikkhapada

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

135. Anadariya sikkhapada

Being disrespectful (towards a bhikkhuni or the Vinaya rules) is a pacittiya offence.

136. Bhimsapana sikkhapada

Whatever bhikkhuni should frighten another bhikkhuni has committed a pacittiya offence.

Caritta vaggo terasamo

Joti vagga

137. *Joti sikkhapada*

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

138. *Nahana sikkhapada*

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

139. *Dubbanna karana sikkhapada*

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

140. *Vikappana sikkhapada*

Whatever bhikkhuni having "vikapped" her own piece of cloth with a bhikkhu, bhikkhuni, sikkhamana, samanera, or samaneri should then make use of that cloth without the other person having given permission (paccuddharana) has committed a pacittiya offence.

141. *Apanidhana sikkhapada*

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

142. *Sancicca sikkhapada*

Whatever bhikkhuni should intentionally take the life of a living being has committed a pacittiya offence.

143. *Sappanaka sikkhapada*

Whatever bhikkhuni should use water knowing that it contains living beings has committed a pacittiya offence.

144. *Ukkotana sikkhapada*

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

145. *Theyyasattha sikkhapada*

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

146. *Arittha sikkhapada*

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

If having been spoken to by bhikkhunis thus that bhikkhuni persists with that view then she should

be admonished up to three times by bhikkhunis in order to cause her to give up that view. If while being admonished up to three times she gives up that view then that is good, but if she does not give it up then it is a pacittiya offence.

Joti vaggo cuddasamo

Ditthi vagga

147. Ukkhitta sambhoga sikkhapada

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

148. Kantaka sikkhapada

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

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

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

149. Sahadhammika sikkhapada

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

150. Vilekhana sikkhapada

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

151. Mohana sikkhapada

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

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

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

offence.

152. Pahara sikkhapada

Whatever bhikkhuni being angry and displeased should give a blow to another bhikkhuni has committed a pacittiya offence.

153. Talasattika sikkhapada

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

154. Amulaka sikkhapada

Whatever bhikkhuni should groundlessly accuse another bhikkhuni of having committed a sanghadisesa offence has committed a pacittiya offence.

155. Sancicca sikkhapada

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

156. Upassuti sikkhapada

Whatever bhikkhuni should stand eavesdropping nearby bhikkhunis who are arguing or quarrelling thinking, "Whatever they say I will hear," has committed a pacittiya offence if it is only for this reason and for no other reason.

Ditthi vaggo pannarasamo

Dhammika vagga

157. Kammapatibahana sikkhapada

Whatever bhikkhuni who has given her consent to a lawful legal action of the Sangha should later engage in decrying that action has committed a pacittiya offence.

158. Chandam adatvagamana sikkhapada

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

159. Dubbala sikkhapada

Whatever bhikkhuni who was part of a Sangha that agreed to give a piece of cloth to a bhikkhuni should later engage in decrying that action saying, "The bhikkhunis cause the gains of the Sangha to be directed to whomever they are familiar with," has committed a pacittiya offence.

160. Parinamana sikkhapada

Whatever bhikkhuni knowing that an offering is intended to be given to the Sangha should cause it to be given to an individual has committed a pacittiya offence.

161. Ratana sikkhapada

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

162. Suciḡhara sikkhapada

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

163. Mancaḡpitha sikkhapada

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

164. Tulongaddha sikkhapada

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

165. Kanduppaticchadi sikkhapada

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

166. Nanda sikkhapada

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

Dhammika vaggio solasamo

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

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

Pacittiya nitthita.

Patidesaniya

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

1. Sappivinnapana sikkhapada*

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

2. Telavinnapana sikkhapada*

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

3. Madhuvinnapana sikkhapada*

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

4.* *Phanitavinnapana sikkhapada*

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

5.* *Macchavinnapana sikkhapada*

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

6.* *Mamsavinnapana sikkhapada*

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

7.* *Khiravinnapana sikkhapada*

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

8.* *Dadhivinnapana sikkhapada*

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

Ladies, the eight patidesaniya rules have been recited.

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

Patidesaniya nitthita.

Sekhiya

Parimandala vagga

Ladies, the recital of the Sekhiya rules comes next.

Parimandala sikkhapada

1. "I will wear the lower robe evenly", is a practice that should be observed.

2. "I will wear the upper robe evenly", is a practice that should be observed.

Suppaticchanna sikkhapada

3. "Well covered I will go in the village", is a practice that should be observed.

4. "Well covered I will sit in the village", is a practice that should be observed.

Susamvuta sikkhapada

5. "Well restrained I will go in the village", is a practice that should be observed.

6. "Well restrained I will sit in the village", is a practice that should be observed.

Okkhittacakkhu sikkhapada

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

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

Ukkhittaka sikkhapada

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

Parimandala vaggo pathamo

Ujjagghika vagga

Ujjagghika sikkhapada

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

Uccasadda sikkhapada

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

Kayappacalaka sikkhapada

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

Bahuppacalaka sikkhapada

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

Sisappacalaka sikkhapada

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

Ujjagghika vaggo dutiyo

Khambhakata vagga

Khambhakata sikkhapada

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

Ogundhito sikkhapada

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

Ukkutika sikkhapada

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

Pallatthika sikkhapada

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

Sakkacca patiggahana sikkhapada

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

Pattasanni patiggahana sikkhapada

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

Samasupaka patiggahana sikkhapada

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

Samatittakam sikkhapada

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

Khambhakata vaggo tatiyo

Sakkacca vagga

Sakkacca bhunjana sikkhapada

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

Pattasanni bhunjana sikkhapada

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

Sapadana sikkhapada

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

Samasupaka sikkhapada

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

Thupakata sikkhapada

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

Odanappaticchadana sikkhapada

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

Supodana vinnatti sikkhapada

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

Ujjhanasanni sikkhapada

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

Kabala sikkhapada

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

Alopa sikkhapada

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

*Sakkacca vaggo catuttho***Kabala vagga***Anahata sikkhapada*

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

Bhunjamana sikkhapada

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

Sakabala sikkhapada

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

Pindukkhepaka sikkhapada

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

Kabalavacchedaka sikkhapada

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

Avagandakaraka sikkhapada

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

Hattha niddhuka sikkhapada

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

Sitthavakaraka sikkhapada

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

Jivhaniccharaka sikkhapada

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

Capucapukaraka sikkhapada

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

*Kabala vaggo pancamo***Surusuru vagga***Surusurukaraka sikkhapada*

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

Hatthanillehaka sikkhapada

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

Pattanillehaka sikkhapada

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

Otthanillehaka sikkhapada

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

Samisa sikkhapada

55. "I will not take hold of a drinking-water vessel with a hand soiled by food", is a practice that

should be observed.

Sasitthaka sikkhapada

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

Chattapani sikkhapada

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

Dandapani sikkhapada

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

Satthapani sikkhapada

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

Avudhapani sikkhapada

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

Surusuru vaggo chattho

Paduka vagga

Paduka sikkhapada

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

Upahana sikkhapada

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

Yana sikkhapada

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

Sayana sikkhapada

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

Pallatthika sikkhapada

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

Vethika sikkhapada

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

Ogundhita sikkhapada

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

Chama sikkhapada

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

Nicasana sikkhapada

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

Thita sikkhapada

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

Pacchato gamana sikkhapada

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

Uppathena gamana sikkhapada

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

Thita uccara sikkhapada

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

Harite uccara sikkhapada

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

Udake uccara sikkhapada

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

Paduka vaggo sattamo

Ladies, the Sekhiya rules have been recited.

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

*Sekhiya nitthita.***Adhikaranasamatha**

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

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

1. "Settling in the presence of" can be used (sammukhavinayo).
2. "Settling according to mindfulness" can be used (sativinayo).
3. "Settling because of madness" can be used (amulhavinayo).
4. "Settling by confession" can be performed (patinnaya).

5. "Settling by the decision of the majority" can be used (yebhuyyasika).
6. "Settling by a legal act of the Sangha for dealing with evil bhikkhus" can be used (tassapapiyasika).
7. "Settling by covering with grass" can be used (tinavattharako).

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

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

Adhikaranasamatha nitthita.

Ladies, the introduction has been recited, the eight parajika rules have been recited, the seventeen sanghadisesa rules have been recited, the thirty nissaggiya pacittiya rules have been recited, the one hundred and sixty-six pacittiya rules have been recited, the eight patidesaniya rules have been recited, the sekhiya rules have been recited, the seven ways of settling disputes have been recited. These many rules are found contained in the patimokkha of the Buddha. These rules should be observed in unity, agreement and without dispute by all (bhikkhunis).

Bhikkhuni patimokkham nitthitam.

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

Parajika No.	:	5-8
Sanghadisesa No.	:	1-6, 10-13
Nis. Pacittiya No.	:	1-12
Sud. Pacittiya No.	:	1-96
Patidesaniya No.	:	1-8

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

