

The Bhikkhuni Patimokkha
The Bhikkhunis' Code of Discipline
Translated from the Pali by Thanissaro Bhikkhu
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Translator's Introduction

The Bhikkhuni Patimokkha, the basic code of discipline for bhikkhunis, contains 311 rules. Of these, 181 are shared with the Bhikkhu Patimokkha: four Parajikas, seven Sanghadisesas, 18 Nissaggiya Pacittiyas (NP), 70 Pacittiyas, all 75 Sekhiyas, and all seven Adhikarana-samatha rules. In addition, the Bhikkhuni Patimokkha contains 13 Pacittiya rules that are identical to rules for bhikkhus that are contained in the Khandhakas; one Parajika rule similar to a Bhikkhus' Sanghadisesa rule; one Parajika rule similar to a Bhikkhus' Pacittiya rule; two Sanghadisesa rules similar to Bhikkhus' Khandhaka rules; one NP rule similar to a Bhikkhus' NP; two Pacittiyas similar to a Bhikkhus' Sanghadisesa; five Pacittiyas similar to Bhikkhus' Pacittiyas; and eight Pacittiyas similar to rules for bhikkhus that are contained in the Khandhakas. Also, the eight Patidesaniya rules for the bhikkhunis are elaborations of a single Bhikkhus' Pacittiya rule.

Thus the Bhikkhuni Patimokkha contains 89 rules for which there are no direct correspondences in the rules for the bhikkhus. Some writers have interpreted these added rules as sign of an attempt to oppress the bhikkhunis unfairly, but it should be noted that:

(1) more than one third of these extra rules were formulated to protect bhikkhunis from being the direct victims of the abusive or careless behavior of other bhikkhunis;

(2) two of the extra rules (Pacittiyas 6 and 44) prevent bhikkhunis from putting themselves in a position of servitude to bhikkhus or lay people;

(3) according to the rules' origin stories, all but three of the extra rules (Pacittiyas 59 , 94 , and 95) were formulated only after bhikkhunis complained to the bhikkhus about an errant bhikkhuni's behavior.

Tellingly, these last three exceptions were formulated after complaints initiated by the bhikkhus, and they touch directly on the formal subordination of the Bhikkhuni Community to the Bhikkhu Community. However, they are counterbalanced by two rules exclusive to the Bhikkhu Patimokkha -- [NP 4](#) & [17](#) -- that were formulated at the request of bhikkhunis to prevent the bhikkhus from abusing their position in the hierarchy in a way that would interfere with the bhikkhunis' practice of the Dhamma. For a more detailed discussion of the checks and balances in the relationships between the two Communities, see [The Buddhist Monastic Code,](#)

[volume II, chapter 23](#)

In the following translation, I have marked the correspondences between the bhikkhus' and bhikkhunis' rules in brackets. Where the brackets follow the number of the bhikkhuni rule and simply contain a number, the corresponding bhikkhus' rule is in the same section in the Bhikkhu Patimokkha as in the Bhikkhuni Patimokkha. Thus, under the sanghadisesa rules, **7 [5]** means that the Bhikkhunis' Sanghadisesa 7 is identical with the Bhikkhus' Sanghadisesa 5. If the brackets follow the rule and simply contain a reference to a rule in the Mahavagga (Mv) or Cullavagga (Cv), the corresponding bhikkhus' rule is contained in the Khandhakas. If the brackets follow the rule and include the word "see" followed by a number, the corresponding bhikkhus' rule is similar rather than identical. Correspondences in the Sekhiya and Adhikarana-samatha sections are not marked, as these two sections are completely identical in the two Patimokkhas.

Rules marked with an asterisk (*) are identical with -- or directly related to -- vows included in the Eight Garudhammas, or Vows of Respect. On this topic, see [The Buddhist Monastic Code, volume II, chapter 23](#)

. Some writers have argued that, because the rules in question are all pacittiya rules, and because the Vows of Respect impose a more stringent penalty than a simple confession for overstepping the vows, we must assume that the vows and their more stringent punishment were added later to the canon, in an attempt to oppress the bhikkhunis. However, a standard principle throughout the Vinaya -- formulated in Adhikarana-samatha 4 in both Patimokkhas -- is that an offender cannot be penalized until he/she has confessed to an offense. In light of this principle, the confession required by the pacittiya rules would be a first, necessary step before imposing the half-month penance stipulated in the fifth vow.

The translation here is based on the complete Pali Bhikkhuni Patimokkha in Mohan Wijayaratna, *Buddhist Nuns: The Birth and Development of a Women's Monastic Order* (BN), although there were many spots where I had to rely on the Thai edition of the Pali Canon to correct mistakes in BN. I have also consulted I.B. Horner's partial English translation of the Bhikkhuni Patimokkha rules in

The Book of Discipline,

volume three (BD); the partial Thai translation included in Mahamakut's complete translation of the Pali Canon; and the complete English translation in BN. Where my translation differs from BD, I have marked it with a (§); where it differs from BN, a (?); where it differs from both, a (§?).

Parenthetical insertions in the rules, if otherwise unmarked, are based on the canonical

word-commentary from the Bhikkhuni Vibhanga, the part of the Vinaya Pitaka that contains the Bhikkhuni Patimokkha together with its explanatory material. If marked with the abbreviation "Comm," parenthetical insertions in the rules are drawn from the Commentary, Buddhaghosa's *Samantapasadika*.

Technical issues are explained in the endnotes.

Parajika [Top](#)

1 [1]. Should any bhikkhuni willingly engage in the sexual act, even with a male animal, she is defeated and no longer in communion.

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

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

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

5 . Should any bhikkhuni, lusting, consent to a lusting man's rubbing, rubbing up against, taking hold of, touching, or fondling (her) below the collar-bone and above the circle of the knees, she also is defeated and no longer in communion for being "one above the circle of the knees." [See [Bhikkhus' Sanghadisesa 2](#)]

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

7 . Should any bhikkhuni follow a bhikkhu suspended by a Community (of bhikkhus) acting in harmony, in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, and he is disrespectful, has not made amends, has broken off his friendship (with the bhikkhus), the bhikkhunis should admonish her thus: "Lady, that bhikkhu has been suspended by a community acting in harmony in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions. He is disrespectful, he has not made amends, he has broken off his friendship. Do not follow him, lady."

And should that bhikkhuni, admonished thus by the bhikkhunis, persist as before, the bhikkhunis are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then she also is defeated and no longer in communion for being "a follower of a suspended (bhikkhu)." (§?)

8 . Should any bhikkhuni, lusting, consent to a lusting man's taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him -- (any of these) for the purpose of that unrighteous act (Comm: physical contact) -- then she also is defeated and no longer in communion for "(any of) eight grounds." (§)

Sanghadisesa [Top](#)

1 . Should any bhikkhuni start a legal case against a householder, a householder's son, a slave, or a worker, or even against a wandering contemplative: this bhikkhuni, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

- 2 .** Should any bhikkhuni knowingly ordain a woman thief sentenced to death, without having obtained permission from the king or the Community or the (governing) council or the (governing) committee or the (governing) guild -- unless the woman is allowable (i.e., already ordained in another sect or with other bhikkhunis) -- this bhikkhuni, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. [See Mv.I.43.1]
- 3 .** Should any bhikkhuni go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this bhikkhuni, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
- 4 .** Should any bhikkhuni -- without having obtained permission from the Community who performed the act, without knowing the desire of the group -- restore a bhikkhuni whom a Community acting harmony in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, has suspended: this bhikkhuni, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community. [See Cv.I.28-29]
- 5 .** Should any bhikkhuni, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this bhikkhuni, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
- 6 .** Should any bhikkhuni say, "What does it matter to you whether this man is lusting or not, when you are not lusting? Please, lady, take what the man is giving -- staple or non-staple food -- with your own hand and consume or chew it": this bhikkhuni, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
- 7 [5].** Should any bhikkhuni engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage -- even if only for a momentary liaison: this bhikkhuni, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

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

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

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

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

11 . Should any bhikkhuni, turned down in even a trifling issue, angry and displeased, say, "The bhikkhunis are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear," the bhikkhunis should admonish her thus: "Lady, don't -- turned down in even a trifling issue, angry and displeased -- say, 'The bhikkhunis are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear. It may be that you, lady, are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear.'"

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

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

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

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

And should that bhikkhuni, admonished thus by the bhikkhunis, persist as before, the bhikkhunis are to rebuke her up to three times so as to desist. If while being rebuked up to three

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

14 [10]. Should any bhikkhuni agitate for a schism in a Community in concord, or should she persist in taking up an issue conducive to schism, the bhikkhunis should admonish her thus: "Do not, lady, agitate for a schism in a Community in concord or persist in taking up an issue conducive to schism. Let the lady be reconciled with the Community, for a Community in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace."

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

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

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

16 [12]. In case a bhikkhuni is by nature difficult to admonish -- who, when being legitimately admonished by the bhikkhunis with reference to the training rules included in the (Patimokkha) recitation, makes herself unadmonishable (saying), "Do not, ladies, say anything to me, good or bad; and I will not say anything to the ladies, good or bad. Refrain, ladies, from admonishing

me" -- the bhikkhunis should admonish her thus: "Let the lady not make herself unadmonishable. Let the lady make herself admonishable. Let the lady admonish the bhikkhunis in accordance with what is right, and the bhikkhunis will admonish the lady in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

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

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

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

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

Nissaggiya Pacittiya [Top](#)

Part One: The Bowl Chapter [Top](#)

1 . Should any bhikkhuni make a bowl-hoard (have more than one bowl in her possession), it is to be forfeited and confessed. [See [Bhikkhus' NP 21](#)]

2 . Should any bhikkhuni, having determined an out-of-season cloth to be an in-season cloth, distribute it, it is to be forfeited and confessed. (§?) [Endnote 1]

3 . Should any bhikkhuni, having exchanged robe-cloth with another bhikkhuni, later say to her, "Here, lady. This is your robe-cloth. Bring me that robe-cloth of mine. What was yours is still yours. What was mine is still mine. Bring me that one of mine. Take yours back," and then snatch it back or have it snatched back, it is to be forfeited and confessed.

4 . Should any bhikkhuni, having had one thing asked for, (then send it back and) have another thing asked for, it is to be forfeited and confessed.

5 . Should any bhikkhuni, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.

6 . Should any bhikkhuni, using a fund intended for one purpose, dedicated to one purpose for the Community, have something else bought, it is to be forfeited and confessed. (§)

7 . Should any bhikkhuni, having herself asked for a fund intended for one purpose, dedicated to one purpose for the Community, use it to have something else bought, it is to be forfeited and confessed. (§) [Endnote 2]

8 . Should any bhikkhuni, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed. (§)

9 . Should any bhikkhuni, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed. (§)

10 . Should any bhikkhuni, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed. (§)

Part Two: The Robe-cloth Chapter [Top](#)

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

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

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

14 [2]. When a bhikkhuni has finished her robe-making and the frame is destroyed (her kathina privileges are in abeyance): If she dwells apart from (any of) her five robes even for one night -- unless authorized by the bhikkhunis -- it is to be forfeited and confessed.

15 [3]. When a bhikkhuni has finished her robe-making and the frame is destroyed (her kathina privileges are in abeyance): If out-of-season robe-cloth accrues to her, she may accept it if she so desires. Once she accepts it, she is to make it up immediately (into a cloth requisite). If it should not be enough, she may lay it aside for a month at most if she has an expectation for filling the lack. Should she keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed.

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

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

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

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

20 [10]. In case a king, a royal official, a brahmin or a householder sends a robe fund for the sake of a bhikkhuni via a messenger (saying), "Having purchased a robe with this robe fund, supply the bhikkhuni named so-and-so with a robe": If the messenger, approaching the bhikkhuni, should say, "This is a robe fund being delivered for the sake of the lady. May the lady accept this robe fund," then the bhikkhuni is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the bhikkhuni, "Does the lady have a steward?" then, bhikkhunis, if the bhikkhuni desires a robe, she may indicate a steward -- either a monastery

attendant or a lay follower -- (saying), "That, sir, is the bhikkhunis' steward."

If the messenger, having instructed the steward and going to the bhikkhuni, should say, "I have instructed the steward the lady indicated. May the lady go (to her) and she will supply you with a robe in season," then the bhikkhuni, desiring a robe and approaching the steward, may prompt and remind her two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

If she does not produce the robe, (the bhikkhuni) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhuni) has stood in silence for the purpose four, five, six times at most, that is good.

If she should not produce the robe (at that point), should she then produce the robe after (the bhikkhuni) has endeavored further than that, it is to be forfeited and confessed.

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

Part Three: The Gold and Silver Chapter [Top](#)

21 [18]. Should any bhikkhuni take gold and silver, or have it taken, or consent to its being deposited (near her), it is to be forfeited and confessed.

22 [19]. Should any bhikkhuni engage in various types of monetary exchange, it (the income)

is to be forfeited and confessed.

23 [20]. Should any bhikkhuni engage in various types of trade, (the article obtained) is to be forfeited and confessed.

24 [22]. Should a bhikkhuni with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhuni to the company of bhikkhunis. That company of bhikkhunis' final bowl should be presented to the bhikkhuni, (saying,) "This, bhikkhuni, is your bowl. It is to be kept until broken." This is the proper procedure here.

25 [23]. There are these tonics to be taken by sick bhikkhunis: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

26 [25]. Should any bhikkhuni, having herself given a robe-cloth to (another) bhikkhuni, and then being angered and displeased, snatch it back or have it snatched back, it is to be forfeited and confessed.

27 [26]. Should any bhikkhuni, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed.

28 [27]. In case a man or woman householder unrelated to a bhikkhuni has weavers weave robe-cloth for her sake, and if the bhikkhuni, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something;" and should the bhikkhuni, having said that, reward them with a little something, even as much as alms food, it (the cloth) is to be forfeited and confessed.

29 [28]. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhuni, she is to accept it if she regards it as offered in urgency. Once

she has accepted it, she may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

30 [30]. Should any bhikkhuni knowingly divert to herself gains that had been intended for a Community, they are to be forfeited and confessed.

Pacittiya [Top](#)

Part One: The Garlic Chapter [Top](#)

- 1** . Should any bhikkhuni eat garlic, it is to be confessed. [Cv.V.34.1]

- 2** . Should any bhikkhuni have the hair in the "tight places" (armpits and pelvic areas) removed, it is to be confessed. [Cv.V.27.4]

- 3** . (Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed. [See [Bhikkhus' Sanghadisesa 1](#)]

- 4** . (The insertion of) a dildo is to be confessed. (§) [See [Bhikkhus' Sanghadisesa 1](#)]

- 5** . When a bhikkhuni is giving herself an ablution, is to be given only to the depth of two finger joints (and using no more than two fingers). Beyond that, it is to be confessed. (§)

- 6** . Should any bhikkhuni, when a bhikkhu is eating, attend on him with water or a fan, it is to be confessed.

- 7** . Should any bhikkhuni, having asked for raw grain or having had it asked for, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, then eat it, it is to be confessed.

- 8** . Should any bhikkhuni toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed.

9 . Should any bhikkhuni toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed.

10 . Should any bhikkhuni go to see dancing or singing or instrument-playing, it is to be confessed. [Cv.V.2.6]

Part Two: The Darkness Chapter [Top](#)

11 . Should any bhikkhuni stand or converse with a man, one on one, in the darkness of the night without a light, it is to be confessed.

12 . Should any bhikkhuni stand or converse with a man, one on one, in a concealed place, it is to be confessed.

13 . Should any bhikkhuni stand or converse with a man, one on one, in the open air, it is to be confessed.

14 . Should any bhikkhuni -- along a road, in a cul-de-sac, or at a crossroads -- stand or converse with a man one on one, or whisper in his ear, or dismiss the bhikkhuni who is her companion, it is to be confessed.

15 . Should any bhikkhuni, having gone to family residences before the meal (before noon), having sat down on a seat, depart without taking the owner's leave, it is to be confessed.

16 . Should any bhikkhuni, having gone to family residences after the meal (between noon and

sunset), sit or lie down on a seat without asking the owner's permission, it is to be confessed.

17 . Should any bhikkhuni, having gone to family residences in the wrong time (between sunset and dawn), having spread out bedding or having had it spread out, sit or lie down (there) without asking the owner's permission, it is to be confessed.

18 . Should any bhikkhuni, because of a misapprehension, because of a misunderstanding, malign another (bhikkhuni), it is to be confessed.

19 . Should any bhikkhuni curse herself or another (bhikkhuni) with regard to hell or the holy life, it is to be confessed.

20 . Should any bhikkhuni weep, beating and beating herself, it is to be confessed.

Part Three: The Naked Chapter [Top](#)

21 . Should any bhikkhuni bathe naked, it is to be confessed. [See Mv.VIII.28 & Cv.V.16.2]

22 . When a bhikkhuni is making a bathing cloth, it is to be made to the standard measurement. Here the standard is this: four spans -- using the Sugata span -- in length, two spans in width. In excess of that, it is to be cut down and confessed. [See [Bhikkhus' Pacittiya 91](#)]

23 . Should any bhikkhuni, having unsewn (another) bhikkhuni's robe or having had it unsewn, and then later -- when there are no obstructions -- neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed. (§)

24 . Should any bhikkhuni exceed her five-day outer robe period, it is to be confessed. (§?) [Endnote 3]

25 . Should any bhikkhuni wear a robe that should be given back (one that she has borrowed from another bhikkhuni without asking her permission), it is to be confessed.

26 . Should any bhikkhuni put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.

27 . Should any bhikkhuni block a robe-cloth distribution that is in accordance with the rule, it is to be confessed.

28 . Should any bhikkhuni give a contemplative robe (a robe that has been marked so as to be allowable for a bhikkhu or bhikkhuni) to a householder, a male wanderer, or female wanderer, it is to be confessed.

29 . Should any bhikkhuni let the robe-season (the period for receiving kathina-donations) pass on the basis of a weak expectation for cloth, it is to be confessed.

30 . Should any bhikkhuni block the dismantling of the kathina privileges in accordance with the rule, it is to be confessed.

31 . Should two bhikkhunis share a single bed, it is to be confessed. [Cv.V.19.2]

32 . Should two bhikkhunis share a single blanket or sleeping mat, it is to be confessed. [Cv.V.19.2]

33 . Should any bhikkhuni intentionally cause annoyance to (another) bhikkhuni, it is to be confessed.

34 . Should any bhikkhuni not attend to her ailing student nor make an effort to have her attended to, it is to be confessed. (§?) [See Cv.VIII.12.2]

35 . Should any bhikkhuni, having given living space to another bhikkhuni, then -- angry and displeased, evict her or have her evicted, it is to be confessed.

36 . Should any bhikkhuni live entangled with a householder or a householder's son, the bhikkhunis should admonish her thus: "Lady, don't live entangled with a householder or a householder's son. Live alone, lady. The Community recommends isolation for the lady."

And should that bhikkhuni, thus admonished, persist as before, the bhikkhunis are to rebuke her up to three times so as to desist. If while being rebuked up to three times by the bhikkhunis she desists, that is good. If she does not desist, it is to be confessed.

37 . Should any bhikkhuni, without joining a caravan of merchants, set out within the local king's territory on a journey considered dubious and risky, it is to be confessed. (§?)

38 . Should any bhikkhuni, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed. (§?)

39 . Should any bhikkhuni set out on a journey during the rains retreat, it is to be confessed. [Mv.III.3.2]

40 . Should any bhikkhuni, having completed the rains retreat, not depart on a journey of at least five or six leagues, it is to be confessed.

Part Five: The Picture Gallery Chapter [Top](#)

41 . Should any bhikkhuni go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.

42 . Should any bhikkhuni make use of a high chair or a couch stuffed with hair, it is to be confessed. [Cv.VI.8]

43 . Should any bhikkhuni spin yarn (thread), it is to be confessed.

44 . Should any bhikkhuni do a chore for a lay person, it is to be confessed. (§?) [Endnote 4]

45 . Should any bhikkhuni -- when told by a bhikkhuni, "Come, lady. Help settle this issue," and having answered, "Very well" -- then, when there are no obstructions, neither settle it nor make an effort to have it settled, it is to be confessed.

46 . Should any bhikkhuni give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed.

47 . Should any bhikkhuni use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed. (?)

48 . Should any bhikkhuni depart on a journey without having forfeited her dwelling space, it is to be confessed.

49 . Should any bhikkhuni study lowly arts (literally, bestial knowledge), it is to be confessed.

50 . Should any bhikkhuni teach lowly arts, it is to be confessed. [CvV.33.2]

Part Six: The Monastery Chapter [Top](#)

51 . Should any bhikkhuni, without asking permission, knowingly enter a monastery containing a bhikkhu, it is to be confessed. [See [Bhikkhus' Pacittiya 23](#)]

52 . Should any bhikkhuni revile or insult a bhikkhu, it is to be confessed.*

53 . Should any bhikkhuni, in a fit of temper, revile a group (the Bhikkhuni Community), it is to be confessed.

54 . Should any bhikkhuni, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food (elsewhere), it is to be confessed. [See [Bhikkhus' Pacittiya 35](#)]

55 . Should any bhikkhuni be stingy with regard to families (supporters), it is to be confessed. [Endnote 5]

56 . Should any bhikkhuni spend the rains retreat in a dwelling where there are no bhikkhus (nearby), it is to be confessed.*

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

58 . Should any bhikkhuni not go for the exhortation or for the (meeting that defines) communion (i.e., the Uposatha), it is to be confessed.*

59 . Every half-month a bhikkhuni should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed.*

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

Part Seven: The Pregnant Woman Chapter [Top](#)

61 . Should any bhikkhuni give Acceptance (upasampada) to a pregnant woman, it is to be

confessed.

62 . Should any bhikkhuni give Acceptance to a woman who is still nursing, it is to be confessed.

63 . Should any bhikkhuni give Acceptance to a probationer who has not trained for two years in the six precepts, it is to be confessed.* [Endnote 6]

64 . Should any bhikkhuni give Acceptance to a probationer who has not trained for two years in the six precepts and who has not received authorization from the Community, it is to be confessed.

65 . Should any bhikkhuni give Acceptance to a married woman less than twelve years old, it is to be confessed. (§) [See [Bhikkhus' Pacittiya 65](#)]

66 . Should any bhikkhuni give Acceptance to a married woman fully twelve years old but who has not trained for two years in the six precepts, it is to be confessed.* (§)

67 . Should any bhikkhuni give Acceptance to a married woman fully twelve years old but who has not trained for two years in the six precepts and who has not received authorization from the Community, it is to be confessed. (§)

68 . Should any bhikkhuni, having given Acceptance to her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed. [See Cv.VIII.12.2-11]

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

70 . Should any bhikkhuni, having given Acceptance to her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed. [Endnote 7]

Part Eight: The Maiden Chapter [Top](#)

71 . Should any bhikkhuni give Acceptance to a maiden (unmarried woman/female novice) less than twenty years old, it is to be confessed. [[Bhikkhus' Pacittiya 65](#)]

72 . Should any bhikkhuni give Acceptance to a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.

73 . Should any bhikkhuni give Acceptance to a maiden fully twenty years old but who has not trained for two years in the six precepts and who has not received authorization from the Community, it is to be confessed.

74 . Should any bhikkhuni give Acceptance when she has less than twelve years (seniority), it is to be confessed. [See Mv.I.25.6]

75 . Should any bhikkhuni, even if she has fully twelve years (seniority) give Acceptance when she has not been authorized by the Community (of Bhikkhunis), it is to be confessed.

76 . Should any bhikkhuni -- having been told, "Enough, lady, of your giving Acceptance for the time being," and having answered, "Very well" -- later complain, it is to be confessed.

77 . Should any bhikkhuni -- having said to a probationer, "If you give me a robe, I will give you

Acceptance," -- then, when there are no obstructions, neither give her Acceptance nor make an effort for her Acceptance, it is to be confessed.

78 . Should any bhikkhuni -- having said to a probationer, "If you attend to me for two years, I will give you Acceptance," -- then, when there are no obstructions, neither give her Acceptance nor make an effort for her Acceptance, it is to be confessed.

79 . Should any bhikkhuni give Acceptance to a probationer who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.

80 . Should any bhikkhuni give Acceptance to a probationer without getting permission from her parents or her husband, it is to be confessed. [See Mv.I.54.6]

81 . Should any bhikkhuni give Acceptance to a probationer by means of left-over giving of consent, it is to be confessed. (§?) [Endnote 8]

82 . Should any bhikkhuni give Acceptance (act as a preceptor) in consecutive years, it is to be confessed.

83 . Should any bhikkhuni give Acceptance (act as a preceptor) to two (probationers) in one year, it is to be confessed.

Part Nine: The Sunshade and Leather Footwear Chapter [Top](#)

84 . Should any bhikkhuni, not being ill, use a sunshade and leather footwear (outside a

monastery), it is to be confessed. [Sunshade: Cv.V.23.3; Footwear: See Mv.I.30, Mv.V.4.3, Mv.V.5.2]

85 . Should any bhikkhuni, not being ill, ride in a vehicle, it is to be confessed. [Mv.V.10.2]

86 . Should any bhikkhuni wear a hip ornament, it is to be confessed. (§) [Cv.V.2.1]

87 . Should any bhikkhuni wear a women's ornament, it is to be confessed. [See Cv.V.2.1]

88 . Should any bhikkhuni (not being ill) bathe with perfumes and scents, it is to be confessed. [See Mv.VI.9.2]

89 . Should any bhikkhuni (not being ill) bathe with scented sesame powder, it is to be confessed. [See Mv.VI.9.2]

90 . Should any bhikkhuni (not being ill) have another bhikkhuni rub or massage her, it is to be confessed.

91 . Should any bhikkhuni (not being ill) have a probationer rub or massage her, it is to be confessed.

92 . Should any bhikkhuni (not being ill) have a female novice rub or massage her, it is to be confessed.

93 . Should any bhikkhuni (not being ill) have a woman householder rub or massage her, it is to be confessed.

94 . Should any bhikkhuni sit down in front of a bhikkhu without asking permission, it is to be confessed.*

95 . Should any bhikkhuni ask a question (about the Suttas, Vinaya, or Abhidhamma) of a bhikkhu who has not given leave, it is to be confessed.* [Endnote 9]

96 . Should any bhikkhuni enter a village without her vest, it is to be confessed.

Part Ten: The Lie Chapter [Top](#)

97 [1]. A deliberate lie is to be confessed.

98 [2]. An insult is to be confessed.

99 [3]. Malicious tale-bearing among bhikkhunis is to be confessed.

100 [4]. Should any bhikkhuni have an unordained person recite Dhamma line by line (with her), it is to be confessed.

101 [5]. Should any bhikkhuni lie down in the same lodging with an unordained woman for more than two or three consecutive nights, it is to be confessed.

102 [6]. Should any bhikkhuni lie down in the same lodging with a man, it is to be confessed.

103 [7]. Should any bhikkhuni teach more than five or six sentences of Dhamma to a man, unless a knowledgeable woman is present, it is to be confessed.

104 [8]. Should any bhikkhuni report (her own) factual superior human state to an unordained person, it is to be confessed. [Endnote 10]

105 [9]. Should any bhikkhuni report (another) bhikkhuni's gross offense to an unordained person -- unless authorized by the bhikkhunis -- it is to be confessed. [Endnote 11]

106 [10]. Should any bhikkhuni dig soil or have it dug, it is to be confessed.

Part Eleven: The Living Plant Chapter [Top](#)

107 [11]. The damaging of a living plant is to be confessed.

108 [12]. Evasive speech and uncooperativeness are to be confessed.

109 [13]. Maligning or complaining (about a Community official) is to be confessed.

110 [14]. Should any bhikkhuni set a bed, bench, mattress, or stool belonging to the Community out in the open -- or have it set out -- and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.

111 [15]. Should any bhikkhuni, having set out bedding in a lodging belonging to the Community -- or having had it set out -- and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.

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

113 [17]. Should any bhikkhuni, angry and displeased, evict a bhikkhuni from a dwelling belonging to the Community -- or have her evicted -- it is to be confessed.

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

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

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

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

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

119 [34]. In case a bhikkhuni arriving at a family residence is presented with cakes or cooked grain-meal, she may accept two or three bowlfuls if she so desires. If she should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, she is to share them among the bhikkhunis. This is the proper course here.

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

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

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

123 [42]. Should any bhikkhuni say to a bhikkhuni, "Come, lady, let's enter the village or town for alms," and then -- whether or not she has had (food) given to her -- dismiss her, saying, "Go away, lady. I don't like sitting or talking with you. I prefer sitting or talking alone," if doing it for that reason and no other, it is to be confessed.

124 [43]. Should a bhikkhuni sit intruding on a family "with its meal," it is to be confessed.

125 [44]. Should any bhikkhuni sit in private on a secluded seat with a man, it is to be

confessed.

126 [45]. Should any bhikkhuni sit in private, alone with a man, it is to be confessed.

Part Thirteen: The Go-calling Chapter [Top](#)

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

128 [47]. A bhikkhuni who is not ill may accept (make use of) a four-month invitation to ask for requisites. If she should accept (make use of) it for longer than that -- unless the invitation is renewed or is permanent -- it is to be confessed.

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

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

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

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

133 [52]. Tickling with the fingers is to be confessed.

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

135 [54]. Disrespect is to be confessed.

136 [55]. Should any bhikkhuni try to frighten another bhikkhuni, it is to be confessed.

Part Fourteen: The Fire Chapter [Top](#)

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

138 [57]. Should any bhikkhuni bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

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

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

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

142 [61]. Should any bhikkhuni knowingly deprive an animal of life, it is to be confessed.

143 [62]. Should any bhikkhuni knowingly make use of water with living beings in it, it is to be confessed.

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

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

146 [68]. Should any bhikkhuni say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me, when indulged in, are not genuine obstructions," the bhikkhunis should admonish her thus: "Do not say that, lady. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should the bhikkhuni, thus admonished by the bhikkhunis, persist as before, the bhikkhunis are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, it is to be confessed.

Part Fifteen: The View Chapter [Top](#)

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

148 [70]. And if a female novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me when indulged in, are not genuine obstructions," the bhikkhunis should admonish her thus: "Do not say that, lady novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should that novice, thus admonished by the bhikkhunis, persist as before, the bhikkhunis should admonish her as follows: "From this day forth, lady novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other female novices get -- that of sharing lodgings two or three nights with the bhikkhunis. Away with you! Out of our sight! (literally, 'Get lost!')"

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

149 [71]. Should any bhikkhuni, admonished by the bhikkhunis in accordance with a rule, say, "Ladies, I will not train myself under this training rule until I have put questions about it to another bhikkhuni, experienced and learned in the discipline," it is to be confessed. Bhikkhus, [the Buddha is apparently addressing the bhikkhus who will inform the bhikkhunis of this training rule] (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

150 [72]. Should any bhikkhuni, when the Patimokkha is being repeated, say, "Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?" the criticism of the training rules is to be confessed.

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

152 [74]. Should any bhikkhuni, angered and displeased, give a blow to (another) bhikkhuni, it is to be confessed.

153 [75]. Should any bhikkhuni, angered and displeased, raise her hand against (another) bhikkhuni, it is to be confessed.

154 [76]. Should any bhikkhuni charge a bhikkhuni with an unfounded sanghadisesa (offense), it is to be confessed.

155 [77]. Should any bhikkhuni purposefully provoke anxiety in (another) bhikkhuni, (thinking,) "This way, even for just a moment, she will have no peace" -- if doing it for just this reason and no other -- it is to be confessed.

156 [78]. Should any bhikkhuni stand eavesdropping on bhikkhunis when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" -- if doing it for just this reason and no other -- it is to be confessed.

Part Sixteen: The In-accordance -with-the-Rule Chapter [Top](#)

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

158 [80]. Should any bhikkhuni, when deliberation is being carried on in the Community, get up from her seat and leave without having given consent, it is to be confessed.

159 [81]. Should any bhikkhuni, (acting as part of) a Community in concord, give robe-cloth (to an individual bhikkhuni) and later complain, "The bhikkhunis apportion the Community's gains according to friendship," it is to be confessed.

160 [82]. Should any bhikkhuni knowingly divert to an individual gains that had been allocated for the Community, it is to be confessed.

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

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

163 [87]. When a bhikkhuni is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long -- using Sugata fingerbreadths -- not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

164 [88]. Should any bhikkhuni have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

165 [90]. When a bhikkhuni is making a skin-eruption covering cloth, it is to be made to the standard measurement. Here the standard is this: four spans -- using the Sugata span -- in length, two spans in width. In excess of that, it is to be cut down and confessed.

166 [92]. Should any bhikkhuni have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans -- using the Sugata span -- in length, six spans in width. This is the size of the Sugata's Sugata robe.

Patidesaniya [Top](#)

1 . Should any bhikkhuni, not being ill, ask for ghee and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it." [[Bhikkhus' Pacittiya 39](#)]

2-8 . Should any bhikkhuni, not being ill, ask for oil... honey... sugar/molasses... fish... meat... milk... curds and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it." [[Bhikkhus' Pacittiya 39](#)]

Sekhiya [Top](#)

Part One: The 26 Dealing with Proper Behavior [Top](#)

1 . {2} I will wear the lower robe {upper robe} wrapped around (me): a training to be observed.

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

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

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

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

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

13 . {14} I will go {sit} (speaking) with a lowered voice in inhabited areas: a training to be observed.

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

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

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

21 . {22} I will not go {sit} with arms akimbo in inhabited areas: a training to be observed.

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

25 . I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26 . I will not sit holding up the knees in inhabited areas: a training to be observed.

Two: The 30 Dealing with Food [Top](#)

27 . I will receive alms food appreciatively: a training to be observed.

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

29 . I will receive alms food with bean curry in proper proportion: a training to be observed.

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

31 . I will eat alms food appreciatively: a training to be observed.

32 . I will eat alms food with attention focused on the bowl: a training to be observed.

33 . I will eat alms food methodically: a training to be observed.

34 . I will eat alms food with bean curry in proper proportion: a training to be observed.

35 . I will not eat alms food taking mouthfuls from a heap: a training to be observed.

36 . I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37 . Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38 . I will not look at another's bowl intent on finding fault: a training to be observed.

39 . I will not take an extra-large mouthful: a training to be observed.

40 . I will make a rounded mouthful: a training to be observed.

41 . I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42 . I will not put the whole hand into the mouth while eating: a training to be observed.

43 . I will not speak with the mouth full of food: a training to be observed.

44 . I will not eat from lifted balls of food: a training to be observed.

45 . I will not eat nibbling at mouthfuls of food: a training to be observed.

46 . I will not eat stuffing out the cheeks: a training to be observed.

47 . I will not eat shaking (food off) the hand: a training to be observed.

48 . I will not eat scattering rice about: a training to be observed.

49 . I will not eat sticking out the tongue: a training to be observed.

50 . I will not eat smacking the lips: a training to be observed.

51 . I will not eat making a slurping noise: a training to be observed.

52 . I will not eat licking the hands: a training to be observed.

53 . I will not eat licking the bowl: a training to be observed.

54 . I will not eat licking the lips: a training to be observed.

55 . I will not accept a water vessel with a hand soiled by food: a training to be observed.

56 . I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Three: The 16 Dealing with Teaching Dhamma [Top](#)

57 . I will not teach Dhamma to a person with an umbrella in her hand and who is not ill: a training to be observed.

58 . I will not teach Dhamma to a person with a staff in her hand and who is not ill: a training to be observed.

59 . I will not teach Dhamma to a person with a knife in her hand and who is not ill: a training to be observed.

60 . I will not teach Dhamma to a person with a weapon in her hand and who is not ill: a training to be observed.

61 . **{62}** I will not teach Dhamma to a person wearing non-leather {leather} footwear who is not ill: a training to be observed.

63 . I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.

64 . I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65 . I will not teach Dhamma to a person who sits holding up her knees and who is not ill: a training to be observed.

66 . I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67 . I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68 . Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69 . Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70 . Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71 . Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72 . Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

Four: The 3 Miscellaneous Rules [Top](#)

73 . Not being ill, I will not defecate or urinate while standing: a training to be observed.

74 . Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75 . Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikarana-Samatha [Top](#)

1 . *A verdict "in the presence of" should be given.* This means that the formal act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2 . *A verdict of mindfulness may be given.* This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that she did not commit the offense in question.

3 . *A verdict of past insanity may be given.* This is another verdict of innocence given in an accusation, based on the fact that the accused was out of her mind when she committed the offense in question and so is absolved of any responsibility for it.

4 . *Acting in accordance with what is admitted .* This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhuni actually commits a pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If she were to confess it as a dukkata or a sanghadisesa, that would be invalid.

5 . *Acting in accordance with the majority.* This refers to cases in which bhikkhunis are unable to settle a dispute unanimously, even after all the proper procedures are followed, and -- in the words of the Canon -- are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

6 . *Acting in accordance with the accused's further misconduct.* This refers to cases where a bhikkhuni admits to having committed the offense in question only after being formally interrogated about it. She is then to be reproved for her actions, made to remember the offense and to confess it, after which the Community carries out a formal act of "further misconduct" against her as an added punishment for being so uncooperative as to require the formal interrogation in the first place.

7 . *Covering over as with grass.* This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhunis gather in one place. (According to the Commentary, this means that all bhikkhunis in the *sima* must attend. No one should send her consent, and even sick bhikkhunis must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of her faction that she will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (*natti-dutiya-kamma*).

Endnotes [Top](#)

1 . When a Community's kathina privileges are in effect, all cloth presented to the their residence is in-season cloth, and it is to be distributed only among the residents who spent the rains retreat in that residence and participated in the spreading of the kathina (see Mv.VII.1.3). Other bhikkhunis have no share in it. However, if donors wish to give cloth to those other bhikkhunis, they can declare their intention, in which the cloth -- even though given "in-season" -- counts as out-of-season cloth. In this case, the later arrivals have a right to a share. In the origin story to this rule, donors make such a gift. The offending bhikkhuni, not wanting to share the gift with the later arrivals for whom it was intended, declares it to be in-season cloth, and shares it only with the bhikkhunis who spent the rains retreat in that residence. [[Go back](#)]

2 . The origin story here shows that lay donors, of their own initiative, set the fund aside with a storekeeper for one purpose, and then the bhikkhuni asks for it to be transferred -- apparently to another store -- and buys something else with it. This condition also applies to [NP 9](#) & [NP 10](#) . [[Go back](#)]

3 . This rule was formulated after bhikkhunis went off on a journey without their outer robes, thus inconveniencing the bhikkhunis who stayed behind, who had to sun the robes to keep them from going moldy. The Word-commentary states that a bhikkhuni, at least once every five days, must put on or dry in the sun all five of her robes: this is the five-day outer robe period. [[Go back](#)]

4 . BD misinterprets not only the rule here, but also its explanatory material in the Bhikkhuni Vibhanga. The Pali of the rule is: *Ya pana bhikkhuni gihi-veyyavaccam kareyya, pacittiyanti.* BD translates it as: "Whatever nun should do household work, there is an offence of expiation."

Gihi,

however, means lay person or, more literally, "house-person," not household. This is confirmed by the word-commentary's definition of

gihi-veyyavaccam:

"She cooks conjei or a meal or a non-staple food, or washes a piece of clothing or a head-wrap for a person living in a house

(agarika)."

In the non-offense clauses, BD translates *attano veyyavaccakarassa* as "in doing household work for herself . " This

omits the

-kara-

in the second term, thus changing

veyyavaccakara

(chore-doer) to

veyyavacca

(chore). The correct translation is, "for her own chore-doer."

Thus the non-offense clauses, as a set, read: "There is no offense in conjei-drink, in a community meal, in homage to a chedi, or if she cooks conjei or a meal or a non-staple food, or washes a piece of clothing or a head-wrap for her own chore-doer." The Commentary explains:

"In conjei-drink, etc.:

When people are making a community meal or a conjei-drink for the purpose of the Community, there is no offense in her doing any cooking at all in the position of being a friend of theirs.

In homage to a chedi:

It is all right if, being a friend, she does homage with scents, etc.

For her own chore-doer:

Even if (her) mother and father come and are making/doing something (such as) a fan or a broom handle and so stand in the position of a chore-doer, it is all right to cook anything (for them)." [

[Go back](#)

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5 . In the origin story, a bhikkhuni spreads lies about the road to a particular family's house,

saying that it is infested with fierce dogs and a wild bull, in order to discourage other bhikkhunis from going there and receiving a share of the family's donations. [[Go back](#)]

6 . The six precepts are the first six of the eight precepts . [[Go back](#)]

7 . In the origin story, the new bhikkhuni's husband seizes her right after her ordination. [[Go back](#)]

8 . "Left-over giving of consent" (*parivasika-chanda-dana*) means that consent has been given by the Community of bhikkhus in that territory for a particular group to conduct Community business, but then the group gets up and leaves before dealing with the issue in question (on this point, see Mv.II.36.4). In the origin story for this rule, the offending bhikkhuni dismisses the group that had received consent to carry out the Acceptance transaction and then -- under the ruse of the consent given to that group -- convenes another group of bhikkhus less likely to pay attention to the deficiencies in the candidate she is proposing. [

[Go back](#)

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9 . Asking a question related to the Vinaya can be the first step in admonishment and making accusations (see Mv.II.15.6-8), which is why this rule is related to the eighth of the eight vows of respect (against a bhikkhuni admonishing a bhikkhu). As Horner notes in BD, the word-commentary to this rule is one of the few places in the Vinaya that apparently refers to the Abhidhamma as a text -- thus indicating that either the rule or its word-commentary is a later formulation. [[Go back](#)]

10 . "An unordained person": The Pali here has the feminine form -- unordained female person -- but none of the commentaries explain why. [[Go back](#)]

11 . "An unordained person": Again, the Pali here has the feminine form -- unordained female person -- but none of the commentaries explain why. [[Go back](#)]