

❖ ĀPATTI-
PATIKAMMAVIDHI
❖ eṣ' ĀPATTIDESANA
Teachings on
Caring for Vinaya
Transgressions
in the Canonical Pāli-text
Buddhist Monastic
Discipline

❖ *Confession/Acknowledgement*
❖ *Settlement eṣ' Restitution*



with Ācarinī Ven. Bhikkhunī Tathālokā Mahātherī
Founding Abbess & Preceptor, Dhammadharinī
UTBSI Coordinator of Bhikkhuni History & Heritage

BHIKKHUNI UPASAMPADĀ BODHGAYA
NOVEMBER 2022 - ORGANIZED BY:
MAHA BODHI SOCIETY OF INDIA &
UNITED THERAVADA BHIKKHUNI
SANGHA INTERNATIONAL



Namo Buddhāya

My best greetings to all Venerable Teachers and organizers of the Mahā Bodhi Society of India and United Theravāda Bhikkhunī Sangha International, and to all those who are dedicating their lives to the Blessed One the Buddha's Way of Life, Practice, Realization & Teaching.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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*Namo Tassa Bhagavato Arahato
Samma Sambuddhassa*

—

*Buddham Dhammam Sangham
Namassāmī*

*with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī*

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Today we will be studying Vinaya:

❖ **ĀPATTI-PATIKAMMAVIDHI**
❖ *eṣ* **ĀPATTIDESANA**

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We will be using these resources:

❖ Bhikkhunī Pātimokkha
Fourth Edition

@tinyurl.com/BiPat4-ITBOB-Dana

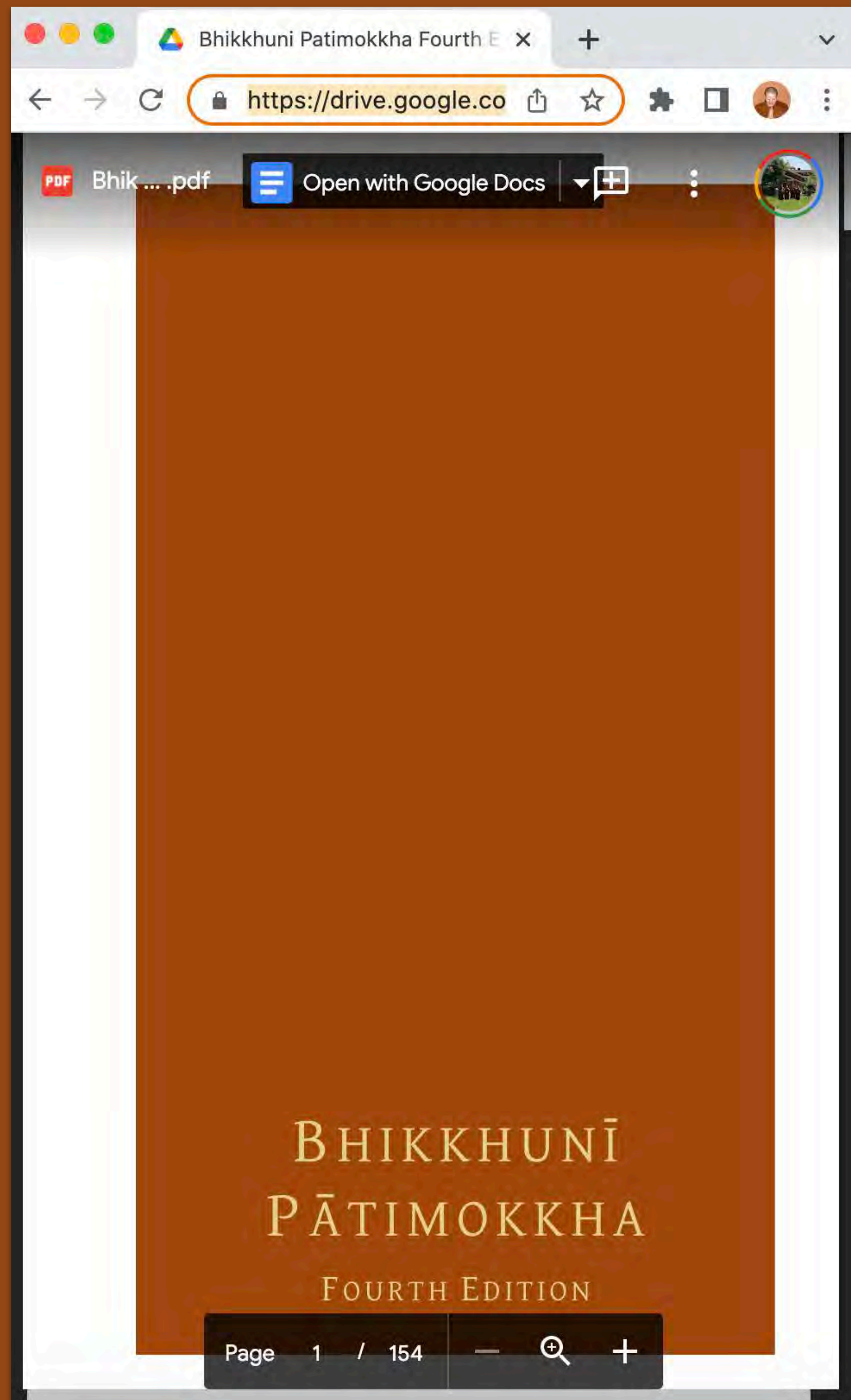
❖ suttacentral.net

❖ tipitaka.org

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Bhikkhunī Pātimokkha Fourth Edition

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Āpatti (Offences)

The Six Reasons for Āpatti

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

[Parivāra V.1.4]

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Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

Offences confessed to another bhikkhunī:

Thulla

Nissag

forfe

anot

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Pācittiya - offences of expiation.

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

Dukkaṭa - offences of wrongdoing

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

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Thullaccaya - grave offences.

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

Pācittiya - offences of expiation.

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SUTTACENTRAL

Early Buddhist texts, translations, and parallels

TIPITAKA — the THREE BASKETS of the BUDDHIST CANON

Basket of Discourses 8466 English

SUTTAPIṬAKA

The Buddha's teachings on meditation, morality, the nature of the world, and the path to freedom. These scriptures are our primary sources for the historical Buddha's life and practice. They depict the Buddha and his students in lively conversation with a diverse range of people.

Essay: Discourses: conversations with the Buddha

Basket of Monastic Law 925 English

VINAYAPIṬAKA

The texts on Monastic Law (vinaya) detail the lifestyle, rules, and procedures for Buddhist monks and nuns. They provide the guidelines for Buddhist monastics to this day, and in addition, paint a detailed and vivid picture of everyday life in ancient India.

Essay: Monastic Law: how monastic communities should live


Basket of Systematic Treatises 401 English

Abhidhamma texts are systematic summaries and analyses of the teachings drawn from the earlier discourses. The Abhidhamma (spelled abhidharma in Sanskrit) is intended for advanced students who have mastered the teachings of the discourses.

Essay: Abhidhamma: a systematic analysis of the doctrine

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Monastic Law of the Theravāda School

924 English

PLI THERAVĀDA VINAYAPIṬAKA

The Monastic Law for the Theravāda school in Pali. This collection is followed by mendicants of the Theravāda school. It is the only Vinaya for which we have a complete collection in the original Indic.

Monastic Law of the Mahāsaṅghika School

LZH MAHĀSAṅGHKA VINAYA

The Monastic Law for the Mahāsaṅghika school in Chinese. This school originally flourished in the area of Magadha in India and is now extinct. It was created during the first schism, and therefore its Vinaya has some unique features not found in oth...

Monastic Law of the Mahāsaṅghika School

SAN MAHĀSAṅGHKA VINAYA

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Monastic Law of the Lokuttaravāda School

SAN LOKUTTARAVĀDA VINAYA

The Monastic Law for the Lokuttaravāda school in Sanskrit. This is a sub-school of Mahāsaṅghika and is now extinct. It is not known where the adherents of this

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Theravāda Vinayapiṭaka

spacing

Monks' Rules and Their Analysis

403 English

PLI BHIKKHU VIBHAṄGA

The Bhikkhu-vibhaṅga or Mahā-vibhaṅga (“the analysis of the monks’ rules” or “the great analysis”), or simply the Vibhaṅga for short, contains the Monastic Code for monks, the Bhikkhu-pātimokkha, embedded in explanatory material. The Vibhaṅga i...

Nuns' Rules and Their Analysis

337 English

PLI BHIKKHUNĪ VIBHAṄGA

The Bhikkhunī-vibhaṅga (“the analysis of the nuns’ rules”) contains the Monastic Code for nuns, the Bhikkhunī-pātimokkha, embedded in explanatory material. The Bhikkhunī-vibhaṅga is divided into seven chapters, each dealing with a separate...

Chapters on Legal Topics

66 English

PLI KHANDHAKA

The Khandhakas (“the Chapters”) comprise the rules and regulations of both Sanghas that fall outside of the Monastic Code, the Pātimokkha. There are 22 individual Khandhakas, most of which discuss a more or less unified topic. The Khandhakas...

The Compendium

118 English

PLI PARIVĀRA

The Parivāra, “the Compendium”, is a technical analysis of the content of the ... and the Khandhakas. It summarizes and distills the essence of the ...

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Expulsion 16 English

PLI PĀRĀJIKA

The rules in this category are known in Pali as *pārājika*. The exact meaning of the Pali word is disputed, but there is no doubt that it refers to expulsion from the monastic Sangha. There are eight such rules for the nuns, four of which are shared with the...

Suspension 30 English

PLI SAṄGHĀDISESA

The rules in this category are known in Pali as *saṅghādisesa*. The meaning of the word is disputed, but according to the commentary it means that the Sangha is required at the beginning (*ādi*) and for the rest (*sesa*) of the procedure. There are...

Relinquishment With Confession 34 English

PLI NISSAGGIYA PĀCITTIYA

The rules in this category are known in Pali as *nissaggiya pācittiya*, “entailing relinquishment and confession”. There are thirty such rules for the nuns, the same number as for the monks, although only eighteen are held in common. These rules,...

Confession 247 English

PLI PĀCITTIYA

The rules in this category are known in Pali as *pācittiya*, “entailing confession”. There are one hundred and sixty-six such rules for the nuns, seventy of which are shared with the monks.

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Manussaviggaha—Bhikkhu Brahmali

- ↑ ↓ Literary Chinese Sarvāstivāda Bhikkhu Vibhaṅga Pārājika 3
Lzh Sarv Bu Vb Pj 3
- ↑ ↓ Literary Chinese Upaliparipṛcchā Bhikkhu Pārājika 3
Lzh Upp Bu Pj 3
- ↑ ↓ Pāli Theravāda Bhikkhunī Pātimokkha Pārājika 3
Pli Tv Bi Pm Pj 3
- ↑ ↓ Pāli Theravāda Bhikkhu Pātimokkha Pārājika 3
Pli Tv Bu Pm Pj 3
- ↑ ↓ Pāli Theravāda Bhikkhu Vibhaṅga Pārājika 3
Pli Tv Bu Vb Pj 3
- ↑ ↓ Sanskrit Lokuttaravāda Bhikkhunī Vibhaṅga Pārājika 3
San Lo Bi Vb Pj 3
- ↑ ↓ Sanskrit Lokuttaravāda Bhikkhu Pātimokkha Pārājika 3
San Lo Bu Pm Pj 3
- ↑ ↓ Sanskrit Mahāsaṅghika Bhikkhu Pātimokkha Pārājika 3
San Mg Bu Pm Pj 3
- ↑ ↓ Sanskrit Mūlasarvāstivāda Bhikkhu Pātimokkha Gilgit Buddhist Manuscripts 2–
Pārāiika 3

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Bhikkhu Brahmalī English & Pāli
edition of the root text

Mahāsaṅgīti Tipiṭaka Buddhavasse 2500 Pāli

- ▶ **translations** in other modern languages (0)
- ▶ **parallels** in ancient texts (42)

Murder

MANUSSAVIGGAHA Bi Pj 3

A nun who kills a human being is expelled.

translation in your chosen language

Bhikkhu Brahmalī English & Pāli
edition of the root text

Mahāsaṅgīti Tipiṭaka Buddhavasse 2500 Pāli

- ▶ **translations** in other modern languages (0)
- ▶ **parallels** in ancient texts (41)

Laying False Claim to Superhuman Attainments

IANUSSADHAMMA Bi Pj 4

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Manussaviggaha—Bhikkhu Brahmali

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THERAVĀDA VINAYA
THE NUNS' RULES AND THEIR ANALYSIS
BHIKKHUNIVIBHAṄGA
THE CHAPTER ON OFFENSES ENTAILING EXPULSION
PĀRĀJIKAKAṄḌA

3. THE TRAINING RULE ON MURDER

~

This rule is omitted in all manuscripts. Tradition says it is similar to Pārājika 3 for monks.

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Manussaviggaha—Mahāsaṅgīti Tipiṭaka Buddhavasse 2500


info views parallels

Murder


MANUSSAVIGGAHA Bu Pj 3 PTS 3.68-3.86

A monk who kills a human being is expelled. The origin narrative to this rule includes an unusual and much debated story about a number of monks who meditate on the unattractiveness of the body. As a result they end up committing suicide and asking others to kill them. The Buddha then teaches the meditation on mindfulness of breathing.

translation in your chosen language

 **Bhikkhu Brahmali** English & Pāli

edition of the root text

 **Mahāsaṅgīti Tipiṭaka Buddhavasse 2500** Pāli

▶ translations in other modern languages (3)

▼ parallels in ancient texts (50)



↔ Bhikkhu Parivāra Pārājika 3

↔ Bhikkhunī Parivāra Pārājika 3

bhāsati, asubhabhāvanāya vaṇṇaṃ bhāsati, ādissa ādissa asubhasamāpattiyā vaṇṇaṃ bhāsati”ti, te anekākāravokāraṃ asubhabhāvanānuyogamanuyuttā viharanti. *Te sakena kāyena aṭṭiyanti harāyanti jigucchanti. Seyyathāpi nāma itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsāmnhāto ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya; evameva te bhikkhū sakena kāyena antā harāyantā jigucchantā attanāpi attānaṃ jīvitā voropenti, aññamaññampi jīvitā

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MAHĀVIBHAṄGA
THE CHAPTER ON OFFENSES ENTAILING EXPULSION
PĀRĀJIKAKAṄḌA

3. THE THIRD TRAINING RULE ON EXPULSION 3. TATIYAPĀRĀJIKASIKKHĀPADA

Origin story

First sub-story

At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī.

Tena samayena buddho bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

At that time the Buddha spoke to the monks in many ways about unattractiveness—he spoke in praise of unattractiveness, of developing the mind in unattractiveness, and of the attainment of unattractiveness.

Tena kho pana samayena bhagavā bhikkhūnaṃ anekapariyāyena asubhakathaṃ katheti, asubhāya vannaṃ bhāceti, asubhabhāvanāya vannaṃ bhāceti, ādisa ādisa asubhasamāpattivā

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Final ruling

'If a monk intentionally kills a human being or seeks an instrument of death for him or praises death or incites someone to die, saying, *

"Yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā voropeyya satthahāraṃ vāssa pariyeseyya maraṇavaṇṇaṃ vā samvaṇṇeyya maraṇāya vā samādapeyya—

"My friend, what's the point of this miserable and difficult life? Death is better for you than life!"—

'ambho purisa, kiṃ tuyhiminā pāpakena dujjīvitena, mataṃ te jīvitā seyyo'ti, *

thinking and intending thus, if he praises death in many ways or incites someone to die—

iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā samvaṇṇeyya, maraṇāya vā samādapeyya,

he too is expelled and excluded from the community."

ayampi pārājiko hoti asaṃvāso"ti.

Definitions

A:

Yo panāti

whoever ...

yo yādiso ...pe...

Monk:

bhikkhūti

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

...pe... ayam imasmim atthe adhippeto bhikkhūti.

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evameva bhikkhu sañcicca manussaviggaham jīvitā voropetvā assamaṇo hoti asakyaputtiyo.

Therefore it is said, “he is expelled.”

Tena vuccati— “pārājiko hotī”ti.

Excluded from the community:

Asaṁvāsoti

Community: joint legal procedures, a joint recitation, the same training—this is called “community”.

saṁvāso nāma ekakammaṁ ekuddeso samasikkhatā— eso saṁvāso nāma.

He does not take part in this—therefore it is called “excluded from the community”.

So tena saddhim natthi, tena vuccati asaṁvāsoti.

Permutations

Summary

Oneself, having made a determination, by messenger, by a series of messengers

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Intentionally:

Sañciccāti

knowing, perceiving, having intended, having decided, he transgresses.

jānanto sañjānanto cecca abhivitaritvā vitikkamo.

A human being:

Manussaviggaho nāma

from the mind's first appearance in the mother's womb, from the first manifestation of consciousness, until the time of death: in between these—this is called “a human being”.

yaṃ mātukucchismiṃ paṭhamaṃ cittaṃ uppannaṃ paṭhamaṃ viññāṇaṃ pātubhūtaṃ, yāva maraṇakālā etthantare eso manussaviggaho nāma.

Kills:

Jivitā voropeyyāti

Cuts off the life faculty, brings it to an end, interrupts its continuation.

jīvitindriyaṃ upacchindati uparodheti santatiṃ vikopeti.

Or seeks an instrument of death for him:

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Manussaviggaha—Bhikkhu Brahmali

nimittam karoti— “akkhim vā nikhaṇissāmi bhamukam vā ukkhipissāmi sīsam vā ukkhipissāmi, tena nimittena tam jīvitā voropehī”ti, āpatti dukkaṭassa.

If, at that sign, the other person kills that person, there is an offense entailing expulsion for both.

Tena nimittena tam jīvitā voropeti, āpatti ubhinnaṃ pārājikassa.

If he kills him before or after the sign, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

Tam nimittam pure vā pacchā vā tam jīvitā voropeti, mūlaṭṭhassa anāpatti, vadhakassa āpatti pārājikassa.

Non-offenses

There is no offense:

Anāpatti—

if it is unintentional;

asañcicca

if he does not know;

ajānantassa *

if he is not aiming at death;

namaraṇādhippāyassa

if he is insane;

ummattakassa

if he is the first offender.

ādikammikassāti.

The first section for recitation on expulsion in relation to human beings is finished.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Case studies

3.2. Vinītavatthu

On one occasion a certain monk was sick.

Tena kho pana samayena aññataro bhikkhu gilāno hoti.

Out of compassion, the monks praised death to him.

Tassa bhikkhū kāruññaena maraṇavaṇṇaṃ saṃvaṇṇesum.

He died.

So bhikkhu kālamakāsi.

They became anxious and said, “The Buddha has laid down a training rule. Could it be that we’ve committed an offense entailing expulsion?”

Tesaṃ kukkuccaṃ ahosi “bhagavatā sikkhāpadaṃ paññattaṃ, kacci nu kho mayaṃ pārājikaṃ āpattiṃ āpannā”ti?

They told the Buddha.

Bhagavato etamatthaṃ ārocesum.

“You’ve committed an offense entailing expulsion.”

“Āpattiṃ tumhe, bhikkhave, āpannā pārājikaṃ”ti.

On one occasion an alms-collecting monk sat down on a bench, crushing a boy who was concealed by an old cloth. The boy died.

Tena kho pana samayena aññataro piṇḍacāriko bhikkhu piṭhake pilotikāya paṭicchannaṃ dāraṃ nisīdanto ottharivā māresi.

The monk became anxious and thought, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing expulsion?”

Tassa kukkuccaṃ ahosi “bhagavatā sikkhāpadaṃ paññattaṃ, kacci nu kho ahaṃ pārājikaṃ āpattiṃ āpanno”ti?

He told the Buddha.

Bhagavato etamatthaṃ ārocesi.

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On one occasion a monk sent a second monk to a wilderness inhabited by predatory animals, aiming to kill him.

Tena kho pana samayena aññataro bhikkhu marañādhippāyo aññataram bhikkhum vāḷakantāram pāhesi.

The predatory animals killed him. ...

Tam vāḷā jīvitā voropesum ...pe...

The predatory animals did not kill him.

tam vāḷā jīvitā na voropesum.

The first monk became anxious ...

Tassa kukkucam ahosi ...pe...

“There’s no offense entailing expulsion,

“anāpatti, bhikkhu, pārājikassa;

but there’s a serious offense.”

āpatti thullaccayassā”ti.

On one occasion a monk sent a second monk to a wilderness inhabited by criminals.

Tena kho pana samayena aññataro bhikkhu aññataram bhikkhum corakantāram pāhesi.

The criminals killed him.

Tam corā jīvitā voropesum.

The first monk became anxious ...

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Tena kho pana samayena aññataro bhikkhu marañādhippāyo aññataram bhikkhum vāḷakantāram pāhesi.

The predatory animals killed him. ...

Tam vāḷā jīvitā voropesum ...pe...

The predatory animals did not kill him.

tam vāḷā jīvitā na voropesum.

The first monk became anxious ...

Tassa kukkucam ahosi ...pe...

“There’s no offense entailing expulsion,

“anāpatti, bhikkhu, pārājikassa;

but there’s a serious offense.”

āpatti thullaccayassā”ti.

On one occasion a monk sent a second monk to a wilderness inhabited by criminals.

Tena kho pana samayena aññataro bhikkhu aññataram bhikkhum corakantāram pāhesi.

The criminals killed him.

Tam corā jīvitā voropesum.

The first monk became anxious ...

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Bhikkhunī Tathālokā Mahātherī

Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

Offences confessed to another bhikkhunī:

Thullaccaya - grave offences.

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

Pācittiya - offences of expiation.

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

Dukkaṭa - offences of wrongdoing

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

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Adinnādāna—Bhikkhu Brahmali

Being on the ground:

Thalaṭṭham nāma

the goods have been placed on the ground.

bhaṇḍam thale nikkhittam hoti.

If, intending to steal, he thinks, “I’ll steal the goods on the ground,” and he either searches for a companion or goes there, he commits an offense of wrong conduct.

Thalaṭṭham bhaṇḍam avaharissāmiti theyyacitto dutiyam vā pariyesati gacchati vā, āpatti dukkaṭassa.

If he touches them, he commits an offense of wrong conduct.

Āmasati, āpatti dukkaṭassa.

If he makes them stir, he commits a serious offense.

Phandāpeti, āpatti thullaccayassa.

If he moves them from their base, he commits an offense entailing expulsion.

Ṭhānā cāveti, āpatti pārājikassa.

Being in the air:

Ākāsaṭṭham nāma

the goods are in the air—

bhaṇḍam ākāśagataṃ hoti.

a peacock, a partridge, or a quail; or a wrap garment or a turban; or money or gold that falls after being cut loose.*

Moro vā kapiñjaro vā tittiro vā vaṭṭako vā, sāṭakam vā veṭhanam vā hiraññam vā suvaṇṇam vā chijjamānam patati.

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Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

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edition of the root text

- Mahāsaṅgīti Tipiṭaka Buddhavasse 2500 Pāli
- ▶ translation in other modern languages (1)
- ▶ parallels in ancient texts (17)

Eight Factors

AṬṬHAVATTHUKĀ Bi Pj 8 PTS 4.221-4.222

A nun who agrees to all of eight kinds of flirtatious behavior is expelled. This is the first among a large number of rules that features the notorious group of six nuns. These nuns were possibly affiliated with the group of six monks, or they are modelled on them.

translations in your chosen language

- Bhikkhu Brahmali English & Pāli
- I.B. Horner English 1942

edition of the root text

- Mahāsaṅgīti Tipiṭaka Buddhavasse 2500 Pāli
- ▶ translation in other modern languages (1)
- ▶ parallels in ancient texts (17)

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

Aṭṭhavatthukā—Bhikkhu Brahmali

THERAVĀDA COLLECTION ON MONASTIC LAW
THERAVĀDA VINAYA
THE NUNS' RULES AND THEIR ANALYSIS
BHIKKHUNIVIBHAṄGA
THE CHAPTER ON OFFENSES ENTAILING EXPULSION
PĀRĀJIKAKAṄḌA

8. THE TRAINING RULE HAVING EIGHT PARTS 8. AṬṬHAVATTHUKĀSIKKHĀPADA

Origin story

At one time the Buddha was staying at Sāvattī in the Jeta Grove, Anāthapiṇḍika's Monastery.

Tena samayena buddho bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme.

At that time the nuns from the group of six, being lustful and aiming to indulge in inappropriate sexual conduct, consented to lustful men holding their hand and the edge of their robes, and they stood with them, chatted with them, went to appointments with them, consented to men coming to them, entered covered places with them, and disposed their body for that purpose.

Tena kho pana samayena chabbaggiyā bhikkhuniyo avassutā avassutassa purisapuggalassa batthagghanampi sādīyanti, saṅghātikannaggahanampi sādīyanti, santitthantini, sallanantini.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

Definitions

A:

Yā panāti

whoever, of such a kind, of such activity, of such caste, of such name, of such family, of such conduct, of such behavior, of such association, who is senior, who is junior, or who is of middle standing—this is called “a”.

yā yādisā yathāyuttā yathājaccā yathānāmā yathāgottā yathāsīlā yathāvihārinī yathāgocarā therā vā navā vā majjhimā vā, esā vuccati yā panāti.

Nun:

Bhikkhunī

she is a nun because she lives on alms;

bhikkhikāti bhikkhunī;

a nun because she has gone over to living on alms;

bhikkhācariyam ajjhupagatāti bhikkhunī;

a nun because she wears a patchwork cloth;

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bhadrā bhikkhunī;

a nun of substance;

sārā bhikkhunī;

a trainee nun;

sekhā bhikkhunī;

a fully trained nun;

asekhā bhikkhunī;

a nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand.

samaggena ubhatosaṅghena ñatticatutthena kammaṇa akuppena ṭhānārahena upasampannāti bhikkhunī.

The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Tatra yāyaṃ bhikkhunī samaggena ubhatosaṅghena ñatticatutthena kammaṇa akuppena ṭhānārahena upasampannā, ayaṃ imasmim atthe adhippetā bhikkhunīti.

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Lustful:

Avassutā nāma

having lust, longing for, in love with.
sārattā apekkhavatī paṭibaddhacittā.

Lustful:

Avassuto nāma

having lust, longing for, in love with.
sāratto apekkhavā paṭibaddhacitto.

Man:

Purisapuggalo nāma

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

manussapuriso, na yakkho na peto na tiracchānagato viññū paṭibalo kāyasamsaggam
samāpajjitum.

Consents to holding her hand:

Hatthaggaṇaṇam vā sādiyeyyāti

hand, from the elbow to the tip of the nails

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

Lustful:

Avassuto nāma

having lust, longing for, in love with.

sāratto apekkhavā paṭibaddhacitto.

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manussapuriso, na yakkho na peto na tiracchānagato viññū paṭibalo kāyasamsaggam
samāpajjitum.

Consents to holding her hand:

Hatthaggaṇam vā sādiyeyyāti

hand: from the elbow to the tip of the nails.

hattho nāma kapparam upādāya yāva agganakhā.

If, for the purpose of indulging in inappropriate sexual conduct, she consents to him

holding her above the collar bone or below the knees, she commits a serious of

Etassa asaddhammassa patisevanatthāya ubbhakkhakaṃ adhojānumandalam gah

with Venerable Ācarinī
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Purisapuggalo nāma

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manussapuriso, na yakkho na peto na tiracchānagato viññū paṭibalo kāyasamsaggam samāpajjitum.

Consents to holding her hand:

Hatthaggaṇam vā sādiyeyyāti

hand: from the elbow to the tip of the nails.

hattho nāma kapparam upādāya yāva agganakhā.

If, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her above the collar bone or below the knees, she commits a serious offense.

Etassa asaddhammassa paṭisevanatthāya ubbhakkham adhojāṇumaṇḍalam gahaṇam sādiyati, āpatti thullaccayassa.

And the edge of her robe:

Saṅghāṭikaṇṇaggahaṇam vā sādiyeyyāti

if, for the purpose of indulging in inappropriate sexual conduct, she consents holding her sarong or upper robe, she commits a serious offense.

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Purisapuggalo nāma

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

manussapuriso, na yakkho na peto na tiracchānagato viññū paṭibalo kāyasamsaggaṃ samāpajjitum.

Consents to holding her hand:

Hatthaggaṇaṃ vā sādiyeyyāti

hand: from the elbow to the tip of the nails.

hattho nāma kapparaṃ upādāya yāva agganakhā.

If, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her above the collar bone or below the knees, she commits a serious offense.

Etassa asaddhammassa paṭisevanatthāya ubbhakkhakaṃ adhojāṇumaṇḍalaṃ gahaṇaṃ sādiyati, āpatti thullaccayassa.

And the edge of her robe:

Saṅghāṭikaṇṇaggahaṇaṃ vā sādiyeyyāti

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And consents to him coming to her:

Purisassa vā abbhāgamanam sādīyeyyāti

if, for the purpose of indulging in inappropriate sexual conduct, she consents to a man coming to her, she commits an offense of wrong conduct.

etassa asaddhammassa paṭisevanatthāya purisassa abbhāgamanam sādīyati, āpatti dukkaṭassa.

When he enters within arm's reach, she commits a serious offense.

Hatthapāsam okkantamatte āpatti thullaccayassa.

And enters a covered place with him:

Channam vā anupaviseyyāti

if, for the purpose of indulging in inappropriate sexual conduct, she enters a concealed place with any man, she commits a serious offense.

etassa asaddhammassa paṭisevanatthāya yena kenaci paṭicchannam okāsam pavīṭṭhamatte āpatti thullaccayassa.

And disposes her body for him for that purpose:

Kāyam vā tadatthāya upasamhareyyāti

if, for the purpose of indulging in inappropriate sexual conduct, she disposes her body for a man while standing within arm's reach of him, she commits a serious offense.

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Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

Offences confessed to another bhikkhunī:

Thullaccaya - grave offences.

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

Pācittiya - offences of expiation.

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

Dukkaṭa - offences of wrongdoing

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

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Non-offenses

There is no offense:

Anāpatti—

if it is unintentional;

asañcicca,

if she is not mindful;

assatiyā,

if she does not know;

ajānantiyā,

if she does not consent;

asādiyantiyā,

if she is insane;

ummattikāya,

if she is deranged;

khittacittāya,

if she is overwhelmed by pain;

vedanāṭṭāya,

with Venerable Ācarinī
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II IT IS UNINTENTIONAL;
asañcicca,
if she is not mindful;
assatiyā,
if she does not know;
ajānantiyā,
if she does not consent;
asādiyantiyā,
if she is insane;
ummattikāya,
if she is deranged;
khittacittāya,
if she is overwhelmed by pain;
vedanāṭṭāya,
if she is the first offender.
ādikammikāyāti.

The eighth offense entailing expulsion is finished.
Catutthapārājikaṃ samattam.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

Kinds of Āpatti

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Those that can be remedied:

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Bhikkhus' Pācittiya 2 (Bhikkhunīs' Pācittiya 98)
in the Suttavibhaṅga.

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Bhikkhunī Vibhaṅga



Expulsion

16 English

PLI PĀRĀJIKA

The rules in this category are known in Pali as *pārājika*. The exact meaning of the Pali word is disputed, but there is no doubt that it refers to expulsion from the monastic Sangha. There are eight such rules for the nuns, four of which are shared with the...

Suspension

30 English

PLI SAṄGHĀDISESA

The rules in this category are known in Pali as *saṅghādisesa*. The meaning of the word is disputed, but according to the commentary it means that the Sangha is required at the beginning (*ādi*) and for the rest (*sesa*) of the procedure. There are...

Relinquishment With Confession

34 English

PLI NISSAGGIYA PĀCITTIYA

The rules in this category are known in Pali as *nissaggiya pācittiya*, "entailing relinquishment and confession". There are thirty such rules for the nuns, the same number as for the monks, although only eighteen are held in common. These rules,...

Confession

247 English

PLI PĀCITTIYA

The rules in this category are known in Pali as *pācittiya*, "entailing confession". There are one hundred and sixty-six such rules for the nuns, seventy of which are shared with the monks. This is the largest class of rules in the Monastic Code. These rules,...

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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The thirteenth offense entailing suspension is finished.

Dasamaṅghādisesasikkhāpadaṃ niṭṭhitam.

Kuladūsakasikkhāpada *

“Venerables, the seventeen rules on suspension have been recited, *

Uddiṭṭhā kho, ayyāyo, sattarasa saṅghādisesā dhammā—
nine being immediate offenses, eight after the third announcement.

nava paṭhamāpattikā, aṭṭha yāvatatīyakā.

If a nun commits any one of them, she must undertake a trial period for a half-month toward both Sanghas.

Yesam bhikkhunī aññataram vā aññataram vā āpajjati, tāya bhikkhuniyā ubhatoṅghe pakkhamānattam caritabbam.

When this is completed, she is to be rehabilitated wherever there is a sangha of at least twenty nuns.

Ciṅṇamānattā bhikkhunī yattha siyā vīsatiṅgaṇo bhikkhunisaṅgho tattha sā bhikkhunī abbhettabbā. *

If that nun is rehabilitated by a sangha of nuns of even one less than twenty,

Ekāyapī ce ūno vīsatiṅgaṇo bhikkhunisaṅgho tam bhikkhunim abbheyya.

then that nun is not rehabilitated and those nuns are at fault. This is proper procedure.

Sā ca bhikkhunī anabbhitā, tā ca bhikkhuniyo gārayhā, ayam tattha sāmīci.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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

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

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

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

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

So I remember it.

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

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

The thirteenth offense entailing suspension is finished.

Dasamaṅghādisesasikkhāpadaṃ niṭṭhitam.

Kuladūsakasikkhāpada *

“Venerables, the seventeen rules on suspension have been recited, *

Uddiṭṭhā kho, ayyāyo, sattarasa saṅghādisesā dhammā—

nine being immediate offenses, eight after the third announcement.

nava paṭhamāpattikā, aṭṭha yāvatatīyakā.

If a nun commits any one of them, she must undertake a trial period for a half-month toward both Sanghas.

Yesam bhikkhunī aññataram vā aññataram vā āpajjati, tāya bhikkhuniyā ubhatoṅghe pakkhamānattam caritabbam.

When this is completed, she is to be rehabilitated wherever there is a sangha of at least twenty nuns.

Ciṇṇamānattā bhikkhunī yattha siyā vīsatiṅgaṇo bhikkhunisaṅgho tattha sā bhikkhunī abbhettabbā. *

If that nun is rehabilitated by a sangha of nuns of even one less than twenty,

Ekāyapi ce ūno vīsatiṅgaṇo bhikkhunisaṅgho tam bhikkhunim abbheyya.

then that nun is not rehabilitated and those nuns are at fault. This is proper procedure.

Sā ca bhikkhunī anabbhitā, tā ca bhikkhuniyo gārayhā, ayam tattha sāmīci.

with Venerable Ācarinī
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“Venerables, the seventeen rules on suspension have been recited, *

Uddiṭṭhā kho, ayyāyo, sattarasa saṅghādisesā dhammā—

nine being immediate offenses, eight after the third announcement.

nava paṭhamāpattikā, aṭṭha yāvatatīyakā.

If a nun commits any one of them, she must undertake a trial period for a half-month toward both Sanghas.

Yesam bhikkhunī aññataram vā aññataram vā āpajjati, tāya bhikkhuniyā ubhato saṅghe pakkhamānattam caritabbam.

When this is completed, she is to be rehabilitated wherever there is a sangha of at least twenty nuns.

Ciṅṇamānattā bhikkhunī yattha siyā vīsati gaṇo bhikkhunisaṅgho tattha sā bhikkhunī abbhetabbā. *

If that nun is rehabilitated by a sangha of nuns of even one less than twenty,

Ekāyapi ce ūno vīsati gaṇo bhikkhunisaṅgho tam bhikkhunim abbheyya.

then that nun is not rehabilitated and those nuns are at fault. This is proper procedure.

Sā ca bhikkhunī anabbhitā, tā ca bhikkhuniyo gārayhā, ayam tattha sāmīci.

In regard to this I ask you

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

Offences confessed to another bhikkhunī:

Thullaccaya - grave offences.

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

Pācittiya - offences of expiation.

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

Dukkaṭa - offences of wrongdoing

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

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Nissaggiya (Forfeiture)

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

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

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

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

“Venerable, this bowl forfeited by me, a night

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

Kinds of Āpatti

Those that cannot be remedied: Pārājika

Those that can be remedied:

Offences confessed to a Saṅgha: Saṅghādisesa

Offences confessed to another bhikkhunī:

Thullaccaya - grave offences.

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

Pācittiya - offences of expiation.

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

Dukkaṭa - offences of wrongdoing

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

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

Procedure for Confessing Light Offences:

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

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

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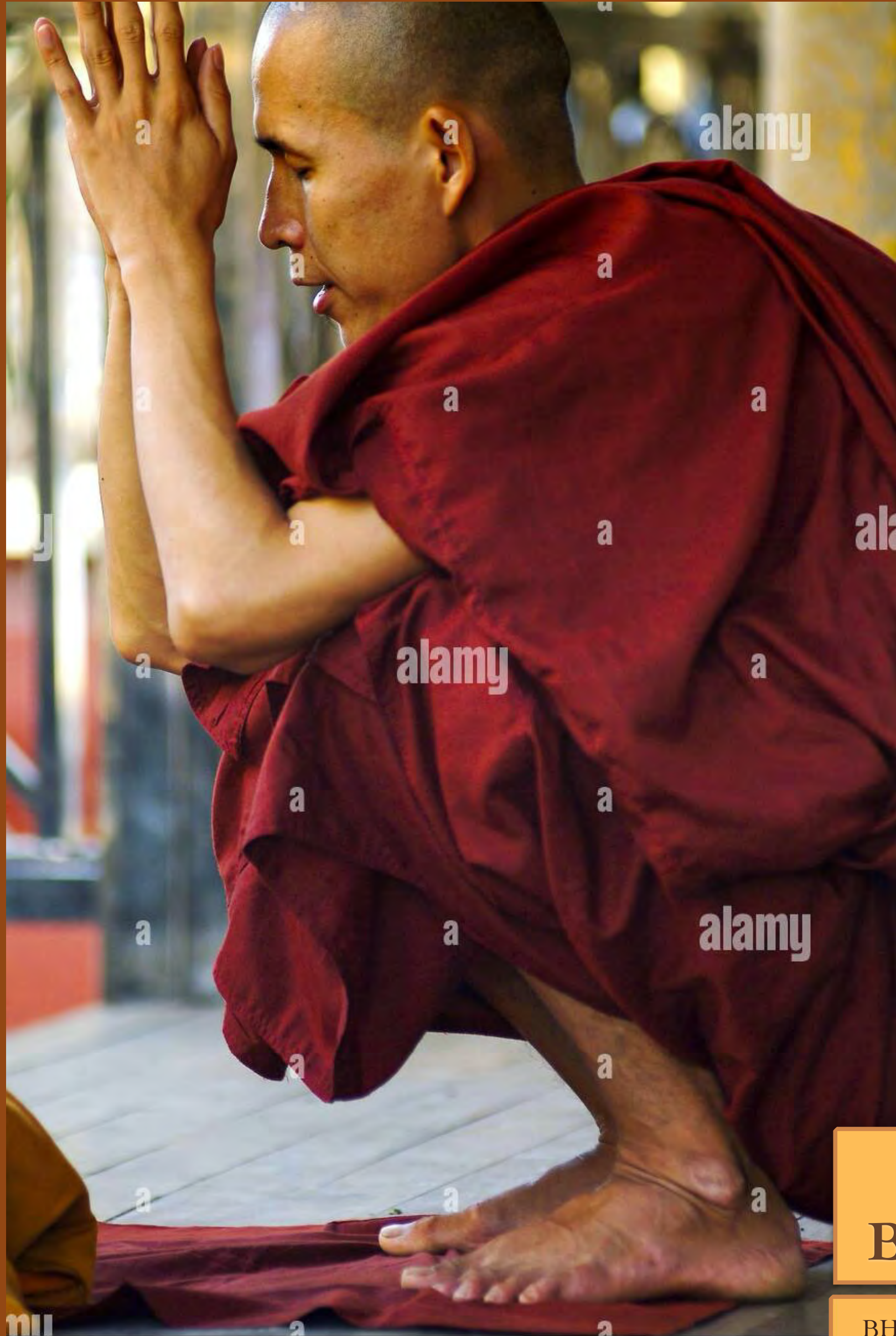


FIGURE 12. IMAGE PEDESTAL (?) DEPICTING SAPTARANTA, SEVEN JEWELS OF A CAKRAVARTIN (UNIVERSAL MONARCH), AND A RITUAL SCENE WITH TWO NUNS. NĀLANDĀ MONASTERY. CA. NINTH-TENTH CENTURY. BASALT STONE. NALANDA ASI SITE MUSEUM, 00002.A. PHOTO BY AUTHOR.

that women in medieval India were not quarantined in their homes as is often assumed. They had the resources to make substantial contributions and to commission skilled artisans. They were active participants in Buddhist religious practices and supporters of Buddhist institutions, perhaps just not as visibly as their male counterparts.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī





with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Dukkata...
Dubbhāsita - offences of wrong speech; see

*Bhikkhus' Pācittiya 2 (Bhikkhunīs' Pācittiya 98)
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Bhikkhunī Tathālokā Mahātherī

At that time the nuns did not make amends for their offenses.

Tena kho pana samayena bhikkhuniyo āpattiṃ na paṭikaronti.

They told the Buddha.

Bhagavato etamattham ārocesum.

“A nun should make amends for her offenses.

“Na, bhikkhave, bhikkhuniyā āpatti na paṭikātabbā.

If she doesn’t, she commits an offense of wrong conduct.”

Yā na paṭikareyya, āpatti dukkaṭassā”ti.

The nuns did not know

Bhikkhuniyo na jānanti—

how to make amends.

“evam āpatti paṭikātabbā”ti.

They told the Buddha.

Bhagavato etamattham ārocesum.

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They told the Buddha.

Bhagavato etamattham ārocesum.

“The monks should tell the nuns

“Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnam ācikkhitum—
how to make amends for an offense.”

‘evam āpattim paṭikareyyāthā’”ti.

The monks thought,

Atha kho bhikkhūnam etadahosi—

“Who should receive confessions from the nuns?”

“kena nu kho bhikkhunīnam āpatti paṭiggahetabbā”ti?

They told the Buddha.

Bhagavato etamattham ārocesum.

“The monks should receive the confession of offenses from the nuns.”

“Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnam āpattim paṭiggahetabbā”ti.

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Bhikkhunikkhandhaka—Bhikkhu Brahmali

☰ contents ⓘ info 👁 views ↔ parallels

Soon afterwards, when the nuns saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowl, put their upper robe over one shoulder, squat on their heels, raise their joined palms, and make amends for their offenses.

Tena kho pana samayena bhikkhuniyo rathikāyapi byūhepi siṅhāṭakepi bhikkhum passitvā pattam̐ bhūmiyam̐ nikkhipitvā ekaṃsam̐ uttarāsaṅgam̐ karitvā ukkuṭikam̐ nisīditvā añjalim̐ paggahetvā āpattim̐ paṭikaronti.

People complained and criticized them,

Manussā ujjhāyanti khiyyanti vipācenti—

“They are their wives! They are their mistresses! Having offended them at night, they now ask for forgiveness.”

“jāyāyo imā imesam̐, jāriyo imā imesam̐, rattim̐ vimānetvā idāni khamāpentī”ti.

They told the Buddha.

Bhagavato etamattham̐ ārocesum̐.

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“Monks, you should not receive confessions from the nuns.

“Na, bhikkhave, bhikkhūhi bhikkhunīnaṃ āpatti paṭiggahetabbā.

If you do, you commit an offense of wrong conduct.

Yo paṭiggaṇheyya, āpatti dukkaṭassa.

The nuns should receive the confession of offenses from the nuns.”

Anujānāmi, bhikkhave, bhikkhunīhi bhikkhunīnaṃ āpattiṃ paṭiggahetun”ti.

The nuns did not know

Bhikkhuniyo na jānanti—

how to receive confessions.

“evam āpatti paṭiggahetabbā”ti.

They told the Buddha.

Bhagavato etamattham ārocesum.

“The monks should tell the nuns

“Anujānāmi, bhikkhave, bhikkhūhi bhikkhunīnaṃ ācikkhitum—

how to receive offenses.”

‘evam āpattiṃ paṭiggaṇheyyāthā”ti.

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*Dukkata - offences of wrongdoing
Dubbhāsita - offences of wrong speech; see
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The confession formula may vary slightly from tradition to tradition [see A Bhikkhu Manual, pages 8-12]. The following is from Mv.II.27.1. in the Vinaya.

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Theravāda Vinayaṭṭaka



Monks' Rules and Their Analysis

403 English

PLI BHIKKHU VIBHAṄGA

The Bhikkhu-vibhaṅga or Mahā-vibhaṅga (“the analysis of the monks’ rules” or “the great analysis”), or simply the Vibhaṅga for short, contains the Monastic Code for monks, the Bhikkhu-pātimokkha, embedded in explanatory material. The Vibhaṅga i...

Nuns' Rules and Their Analysis

337 English

PLI BHIKKHUNĪ VIBHAṄGA

The Bhikkhunī-vibhaṅga (“the analysis of the nuns’ rules”) contains the Monastic Code for nuns, the Bhikkhunī-pātimokkha, embedded in explanatory material. The Bhikkhunī-vibhaṅga is divided into seven chapters, each dealing with a separate...

Chapters on Legal Topics

66 English

PLI KHANDHAKA

The Khandhakas (“the Chapters”) comprise the rules and regulations of both Sanghas that fall outside of the Monastic Code, the Pātimokkha. There are 22 individual Khandhakas, most of which discuss a more or less unified topic. The Khandhakas...

The Compendium

118 English

PLI PARIVĀRA

The Parivāra, “the Compendium”, is a technical analysis of the content of the Suttavibhaṅga and the Khandhakas. It summarizes and distils the essence of the Vinaya, leaving out all narratives and stories. The Parivāra is unique to the Therava...

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Browser tabs: Bhikkhuni Patimokkha Fourth E, Khandhaka—Suttas and Paralli, The Pali Tipitaka, CSCD Tipitaka (Roman)

Address bar: suttacentral.net/pli-tv-kd?view=normal

translations in your chosen language

-  Bhikkhu Brahmali English & Pāli
-  I.B. Horner, Bhikkhu Brahmali English 1951

edition of the root text

-  Mahāsaṅgīti Tipiṭaka Buddhavasse 2500 Pāli

▶ **translations in other modern languages (2)**



▶ **parallels in ancient texts (243)**

Sabbath


UPOSATHAKKHANDHAKA Kd 2 PTS 1.101-1.136

The Uposathakkhandhaka, “the Chapter on the observance day”, lays down the rules concerning the twice-monthly observance day, the *uposatha*, which is kept on the day of the full moon and the new moon. It is on these days that the main rules binding on all monastics, the Monastic Code or the Pātimokkha, is recited. The chapter also gives the rules regarding the boundary, the *simā*, that defines the extent of a single monastic community. Rules on making amends for offenses are also found here.

translations in your chosen language

-  Bhikkhu Brahmali English & Pāli
-  I.B. Horner, Bhikkhu Brahmali English 1951

edition of the root text



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▶ **translations in other modern languages (2)**

<https://suttacentral.net/pli-tv-kd2/en/brahmali>

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25. The process for making amends for an offense

25. Āpattipaṭikammavidhi

On one occasion on the observance day, a certain monk committed an offense.

Tena kho pana samayena aññataro bhikkhu tadahuposathe āpattiṃ āpanno hoti.

He thought,

Atha kho tassa bhikkhuno etadahosi—

“The Buddha has laid down a rule

“bhagavatā paññattam—

that one shouldn't do the observance-day ceremony if one has an offense.

‘na sāpattikena uposatho kātabbo’ti.

And I've committed an offense.

Ahañcamhi āpattiṃ āpanno.

So what should I do?”

Katham nu kho mayā paṭipajjitabban”ti?

They told the Buddha.

Bhagavato etamattham ārocesum.

“On the observance day, a monk may have committed an offense.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

So what should I do?”

Katham nu kho mayā paṭipajjitabban”ti?

They told the Buddha.

Bhagavato etamattham ārocesum.

“On the observance day, a monk may have committed an offense.

“Idha pana, bhikkhave, bhikkhu tadahuposathe āpattim āpanno hoti.

He should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say,

Tena, bhikkhave, bhikkhunā ekam bhikkhum upasaṅkamtivā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacaniyo—

‘I’ve committed such-and-such an offense. I confess it.’

‘aham, āvuso, itthannāmam āpattim āpanno, tam paṭidesemi’ti.

The other should say,

Tena vattabbo—

‘Do you recognize the offense?’ —

‘passasī’ti.

‘Yes, I recognize it.’ —

‘Āma passāmī’ti.

‘You should restrain yourself in the future.’

‘Āyatim samvareyyāsī’ti.

On the observance day, a monk may be unsure if he’s committed an offense.

Idha pana, bhikkhave, bhikkhu tadahuposathe āpattiyā vematiko hoti.

He should approach a monk, put his upper robe over one shoulder, squat on his heels

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So what should I do?”

Katham nu kho mayā paṭipajjitabban”ti?

They told the Buddha.

Bhagavato etamattham ārocesum.

“On the observance day, a monk may have committed an offense.

“Idha pana, bhikkhave, bhikkhu tadahuposathe āpattim āpanno hoti.

He should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say,

Tena, bhikkhave, bhikkhunā ekam bhikkhum upasaṅkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacaniyo—

‘I’ve committed such-and-such an offense. I confess it.’

‘aham, āvuso, itthannāmam āpattim āpanno, tam paṭidesemi’ti.

The other should say,

Tena vattabbo—

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‘Āma passāmī’ti.

‘You should restrain yourself in the future.’

‘Āyatim samvareyyāsī’ti.

On the observance day, a monk may be unsure if he’s committed an offense.

Idha pana, bhikkhave, bhikkhu tadahuposathe āpattiyā vematiko hoti.

He should approach a monk, put his upper robe over one shoulder, squat on his heels,

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

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, saṃvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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

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

“Passasi, ayye” → “Passatha, ayye”

“Āyatim, ayye, saṃvareyyāsi” →

“Āyatim, ayye, saṃvareyyātha”

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, saṃvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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

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

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tradition [see A Bhikkhu Manual, pages 8-12]. The following is from Mv.II.27.1. in the Vinaya.

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

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, samvareyyāsi”

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

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

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“Yes, Venerable, I see.”

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

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

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

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

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

Examples of the formula for confessing more than one offence:

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

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

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Keynote



with Venerable Ācarinī
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them.” – for pācittiyas 107 and 121

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

The Recitation of the Section on Confession

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

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

Pācittiya

Ime kho panāyyāyo, chasaṭṭhisatā pācittiyā dhammā uddesaṃ āgacchanti.

1. {Lasuṇasikkhāpadam} Yā pana bhikkhunī lasuṇaṃ khādeyya pācittiyāṃ.
2. {Sambādhalomasikkhāpadam} Yā pana bhikkhunī sambādhe lomāṃ saṃharāpeyya, pācittiyāṃ.
3. {Talaghātakasikkhāpadam} Talaghātake pācittiyāṃ.
4. {Jatumaṭṭhakasikkhāpadam} Jatumaṭṭhake pācittiyāṃ.
5. {Udakasuddhikasikkhāpadam} Udakasuddhikaṃ pana bhikkhuniyā ādiyamānāya dvaṅgulapabbaparamaṃ ādātabbāṃ. Taṃ atikkāmentiyā pācittiyāṃ.
6. {Upatitṭhanasikkhāpadam} Yā pana bhikkhunī bhikkhussa bhuñjantassa pāṇiyena vā vidhūpanena vā upatiṭṭheyya, pācittiyāṃ.
7. {Āmakadhañṇasikkhāpadam} Yā pana bhikkhunī āmakadhañṇaṃ viññatvā vā viññāpetvā vā bhajjivā vā bhajjāpetvā vā koṭṭetvā vā koṭṭāpetvā vā pacitvā pacāpetvā vā bhuñjeyya, pācittiyāṃ.
8. {Paṭhamauccārachaddānasikkhāpadam} Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tirokuṭṭe vā tiropākāre vā chaddēyya chaddāpeyya vā, pācittiyāṃ.
9. {Dutiyauccārachaddānasikkhāpadam} Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā harite chaddevva vā chaddāpeyya vā,

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Pācittiyā

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4. {Jatumaṭṭhakasikkhāpadam} Jatumaṭṭhake pācittiyaṃ.
5. {Udakasuddhikasikkhāpadam} Udakasuddhikaṃ pana bhikkhuniyā ādiyamānāya dvaṅgulapabbaparamaṃ ādātappaṃ. Tam atikkāmentiyā pācittiyaṃ.

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Note that the last letter of the rule name changes from “a” to “e”
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Examples of the formula for confessing more than one offence:

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

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

Procedure for Confessing Light Offences:

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

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

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*with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī*

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

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, saṃvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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

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

“Passasi, ayye” → “Passatha, ayye”

“Āyatim, ayye, saṃvareyyāsi” →

“Āyatim, ayye, saṃvareyyātha”

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“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, samvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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

“Passasi, ayye” → “Passatha, ayye”

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

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Bhikkhunī Tathālokā Mahātherī

“Ahaṃ, ayye, {itthannāman} apattim
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“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, saṃvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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“Āyatim, ayye, saṃvareyyātha”

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

“Passasi, ayye?”

“Āma, ayye, passāmi.”

“Āyatim, ayye, saṃvareyyāsi”

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

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

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

“Yes, Venerable, I see.”

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

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Shared and Doubtful Offences

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

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

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

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

“Mayaṃ, ayye, sabhāgaṃ āpattiṃ āpannā. Yadā suddhā

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

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

“Mayaṃ, ayye, sabhāgaṃ āpattiṃ āpannā. Yadā suddhā

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Bhikkhunī Tathālokā Mahātherī

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

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

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

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

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

Shared and Doubtful Offences

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

“Suṇātu me, ayye, saṅgho. Ayam sabbo saṅgho sabhāgaṃ āpattim āpanno. Yadā aññaṃ bhikkhunim suddham anāpattikaṃ passissati, tadā tassa santike taṃ āpattim paṭikarissati.”

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

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

“Mayaṃ, ayye, sabhāgaṃ āpattim āpannā. Yadā suddhā

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

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

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

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

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

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

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

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

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Bhikkhunī Tathālokā Mahātherī

The Recitation of the Introduction

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

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

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Nidānuddeso

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

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

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

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Yassā siyā āpatti, sā āvikareyya, asantiyā āpattiyā tuṅhī bhavitabbaṃ, tuṅhībhāvena kho panāyyāyo, “parisuddhā”ti vedissāmi. Yathā kho pana paccekapuṭṭhassā veyyākaraṇaṃ hoti, evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ hoti. Yā pana bhikkhunī yāvatatiyaṃ anusāviyamāne saramānā santiṃ āpattiṃ nāvikareyya, sampajānamusāvādassā hoti. Sampajānamusāvādo kho panāyyāyo, antarāyiko dhammo vutto bhagavatā, tasmā saramānāya bhikkhuniyā āpannāya visuddhāpekkhāya santī āpatti āvikātabbā, āvikatā hissā phāsu hoti.

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Recited, Venerables, is the introduction.

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

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

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

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

So I remember it.

The introduction is finished.

6

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Uddiṭṭham kho, ayyāyo, nidānam.
Tatthāyyāyo pucchāmi, kaccittha parisuddhā,
dutiyaṃpi pucchāmi, kaccittha parisuddhā,
tatiyaṃpi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyyāyo, tasmā tuṅhī,
evametam dhārayāmīti.

Nidānam niṭṭhitam.

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“Āhaṃ, ayye, ovāda, rūpiye nissaggiya
pācittiyaṃ ca, āpattiyo āpannā, tā paṭidesemi.”

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

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

“Āhaṃ, ayye, {itthannāmaṃ} āpattiṃ āpannā. Ito
vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmi.”

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

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

Shared and Doubtful Offences

*An offence cannot be confessed to a bhikkhunī who has the
same offence. If a whole Saṅgha has the same offence and a
bhikkhunī without that offence is not available before the
uposatha, the following announcement should be made so the*

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

“Āhaṃ, ayye, {itthannāmaṃ} āpattiṃ āpannā. Ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmi.”

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

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

*with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī*

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“Āhaṃ, ayye, ovāda, rūpiye nissaggiya
pācittiyaṃ ca, āpattiyo āpannā, tā paṭidesemi.”

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

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“Āhaṃ, ayye, {itthannāmaṃ} āpattiṃ āpannā. Ito
vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmi.”

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

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The Recitation of the Section on Confession

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

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

Part One: The Garlic Chapter

Pācittiyā

Ime kho panāyyāyo, chasaṭṭhisatā pācittiyā dhammā uddesaṃ āgacchanti.

1. {Lasuṇasikkhāpadam} Yā pana bhikkhunī lasuṇaṃ khādeyya pācittiyaṃ.
2. {Sambādhalomasikkhāpadam} Yā pana bhikkhunī sambādhe lomaṃ saṃharapeyya, pācittiyaṃ.
3. {Talaghātakasikkhāpadam} Talaghātake pācittiyaṃ.
4. {Jatumaṭṭhakasikkhāpadam} Jatumaṭṭhake pācittiyaṃ.
5. {Udakasuddhikasikkhāpadam} Udakasuddhikaṃ pana bhikkhuniyā ādiyamānāya dvaṅgulapabbaparamaṃ ādātabbaṃ. Taṃ atikkāmentiyā pācittiyaṃ.
6. {Upatiṭṭhanasikkhāpadam} Yā pana bhikkhunī bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyya, pācittiyaṃ.
7. {Āmakadhañṇasikkhāpadam} Yā pana bhikkhunī āmakadhañṇaṃ viññatvā vā viññāpetvā vā bhajjitvā vā bhajjāpetvā vā koṭṭetvā vā koṭṭāpetvā vā pacitvā vā pacāpetvā vā bhuñjeyya, pācittiyaṃ.
8. {Paṭhamauccāraḍḍanasikkhāpadam} Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tirokuṭṭe vā tiropākāre vā chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ.
9. {Dutiyauccāraḍḍanasikkhāpadam} Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā harite chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyaṃ.
10. {Naccagītasikkhāpadam} Yā pana bhikkhunī naccam vā gītaṃ vā vāditaṃ vā dassanāya gaccheyya, pācittiyaṃ.

Lasuṇavaggo paṭhamo.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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

Part Two: The Darkness Chapter

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

Rattandhakāravaggo dutiyo.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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

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

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

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

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

The section on confession is finished.

165. {Kaṇḍuppaṭṭicchādisikkhāpadam} Kaṇḍuppaṭṭicchādim pana bhikkhuniyā kārayamānāya pamāṇikā kāretabbā, tatridam pamāṇam, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Tam atikkāmentiyā chedanakaṃ pācittiyam.

166. {Nandasikkhāpadam} Yā pana bhikkhunī sugatacīvarappamāṇam cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyam. Tatridam sugatassa sugatacīvarappamāṇam, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idam sugatassa sugatacīvarappamāṇanti.

Dhammikavaggo soḷasamo.

Uddiṭṭhā kho, ayyāyo, chasaṭṭhisatā pācittiyā dhammā.

Tatthāyyāyo, pucchāmi, kaccittha parisuddhā,
dutiyaṃ pi pucchāmi, kaccittha parisuddhā,
tatiyaṃ pi pucchāmi, kaccittha parisuddhā,
parisuddhetthāyyāyo, tasmā tuṇhī,
evametam dhārayāmi.

Pācittiyā niṭṭhitā.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

nī have a robe made
it is to be cut down
ugata robe is this:
- in length, six
Sugata's Sugata

h-the-Rule Chapter

and sixty-six

pure in this?

this?

in this?

efore they are silent.

s finished.

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

Dhammikavaggo soḷasamo.

Uddiṭṭhā kho, ayyāyo, chasaṭṭhisatā pācittiyā dhan

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

Pācittiyā niṭṭhitā.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

have a robe made
is to be cut down
gata robe is this:
n length, six
ugata's Sugata

-the-Rule Chapter

nd sixty-six

re in this?
is?
n this?
ore they are silent.

finished.

166. {*Nandasikkhapadam*} Ya pana bhikkhuni
sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atireka
chedanakam pācittiyam. Tatrīdam sugatassa
sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo
sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugata
sugatacīvarappamāṇanti.

Dhammikavaggo soḷasamo.

Uddiṭṭhā kho, ayyāyo, chasaṭṭhisatā pācittiyā dhamm

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

Pācittiyā niṭṭhitā.

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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

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

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

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

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

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

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

So I remember it.

The section on confession is finished.

166. {No
sugataci
chedana
sugataci
sugatav
sugataci

Uddiṭṭh

Tatthāy
dutiya
tatiya
pariyud

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

The End



ĀPATTI-PATIKAMMAVIDHI & ĀPATTIDESANA

Teachings on
Caring for Vinaya Transgressions
in the Canonical Pāli-text
Buddhist Monastic Discipline
Confession/Acknowledgement
Settlement & Restitution

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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*Handa mayam
Saṅghasobhana Gāthāyo
bhaṇāmaṣe:*

Now let us recite
the Verses on the
“Beautifiers of the Sangha”

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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Bhikkhu ca sīlasampanno,

A Bhikkhus who is consummate in virtue,

Bhikkhunī ca bahussutā,

A Bhikkhunīs who is highly learned,

Upāsako ca yo saddho,

A male lay disciple who has faith,

Yā ca saddhā upāsikā;

And a confident female lay disciple —

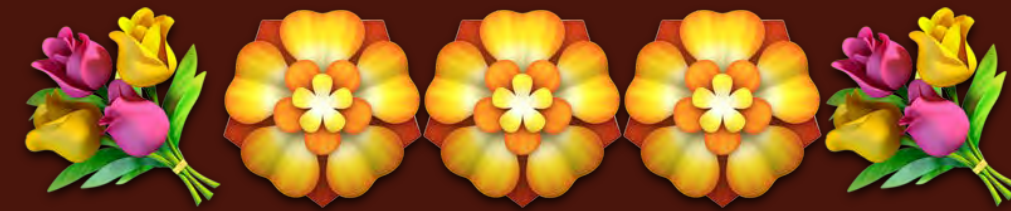
with Venerable Ācarinī
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Ete kho Saṅgham̐ sobhenti
These illuminate the Saṅgha.

Ete hi Saṅghasobhanānti.
These are the beautifiers of the Saṅgha.



Sāḍhu! Sāḍhu! Sāḍhu!

with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

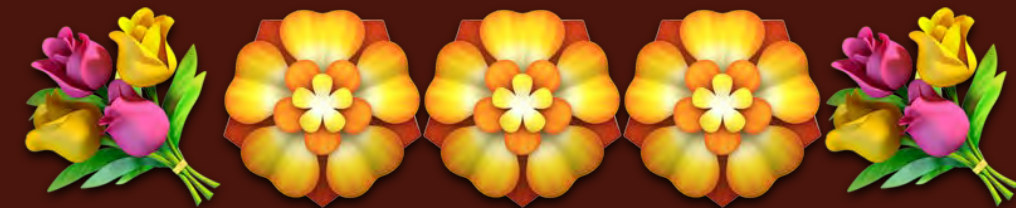
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Dedicated to the Long Endurance of the
Buddha's Teachings, the Path of Practice, and
it's most excellent fruits.

May the radiant wishes of the teachers,
students and benefactors be fulfilled.

Ciram Tittthatu Buddha Sāsanam



with Venerable Ācarinī
Bhikkhunī Tathālokā Mahātherī

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