

Pacittiyas – Shared rules

(70 rules)

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

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

99 [3]. Divisive tale-bearing among bhikkhunīs is to be confessed.

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

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

102 [6]. Should any bhikkhunī lie down together (in the same dwelling) with a man, it is to be confessed.

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

104 [8]. Should any bhikkhunī report (her own) superior human state to an unordained person, when it is factual, it is to be confessed. [14]

105 [9]. Should any bhikkhunī report (another) bhikkhunī's serious offense to an unordained person — unless authorized by the bhikkhunīs — it is to be confessed. [15]

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

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

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

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

110 [14]. Should any bhikkhunī 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 bhikkhunī set out bedding in a dwelling belonging to the Community — 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.

112 [16]. Should any bhikkhunī knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhunī who arrived there first, (thinking), "Whoever finds it confining will go away" — doing it for just that reason and no other — it is to be confessed.

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

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

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

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

117 [31]. A bhikkhunī who is not ill may eat one meal at a public alms center. Should she eat more

than that, it is to be confessed.

118 [32]. A group meal, except at 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, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

119 [34]. In case a bhikkhunī 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 bhikkhunīs. This is the proper course here.

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

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

122 [40]. Should any bhikkhunī 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 bhikkhunī say to a bhikkhunī, "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" — doing it for just that reason and no other — it is to be confessed.

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

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

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

127 [46]. Should any bhikkhunī, being invited for a meal and without taking leave of an available bhikkhunī, 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: a time of giving cloth, a time of making robes. These are the proper times here.

128 [47]. A bhikkhunī 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 beyond that — unless the invitation is renewed or is permanent — it is to be confessed.

129 [48]. Should any bhikkhunī 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 bhikkhunī to go to an army, she may stay two or three (consecutive) nights with the army. If she should stay beyond that, it is to be confessed.

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

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 bhikkhunī try to frighten another bhikkhunī, it is to be confessed.

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

138 [57]. Should any bhikkhunī bathe at intervals of less than half a month, except at the proper

occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

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

140 [59]. Should any bhikkhunī, having herself placed robe-cloth under shared ownership (*vikappana*) with a bhikkhu, a bhikkhunī, a female trainee, 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 bhikkhunī hide (another) bhikkhunī's bowl, robe, sitting cloth, needle box, or belt — or have it hidden — even as a joke, it is to be confessed.

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

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

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

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

146 [68]. Should any bhikkhunī say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhunīs are to 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 engaged in they are genuine obstructions."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, it is to be confessed.

147 [69]. Should any bhikkhunī knowingly commune, affiliate, or lie down in the same dwelling with a bhikkhunī professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

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, when engaged in are not genuine obstructions," the bhikkhunīs are to 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 engaged in they are genuine obstructions."

And should that female novice, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to admonish her thus: "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 dwellings two or three nights with the bhikkhunīs. Away with you! Get lost!"

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

149 [71]. Should any bhikkhunī, admonished by the bhikkhunīs 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 bhikkhunī, experienced and learned in the discipline," it is to be confessed. Bhikkhus, [the Buddha

is apparently addressing the bhikkhus who will inform the bhikkhunīs of this training rule] a bhikkhunī in training should understand, should ask, should ponder. This is the proper course here.

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

151 [73]. Should any bhikkhunī, when the Pāṭimokkha is being recited every half-month, say, "Just now have I learned that this case, too, is handed down in the Pāṭimokkha, is included in the Pāṭimokkha, and comes up for recitation every half-month"; and if the bhikkhunīs should know, "That bhikkhunī has already sat through two or three recitations of the Pāṭimokkha, if not more," the bhikkhunī 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 deceit is to be exposed: "It is no gain for you, lady, it is ill-done, that when the Pāṭimokkha is being recited, you do not pay attention, properly taking it to heart." As for the deception (§), it is to be confessed.

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

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

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

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

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

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

158 [80]. Should any bhikkhunī, 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 bhikkhunī, (acting as part of) a united Community, give robe-cloth (to an individual bhikkhunī) and later complain, "The bhikkhunīs apportion the Community's gains according to friendship," it is to be confessed.

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

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

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

163 [87]. When a bhikkhunī is having a new bed or bench made, 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 bhikkhunī have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

165 [90]. When a bhikkhunī is having a skin-eruption covering cloth made, 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 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.