

Pacittiyas – Bhikkhunīs only

(96 rules)

1. Should any bhikkhunī eat garlic, it is to be confessed. [Cv.V.34.1]
2. Should any bhikkhunī have the hair in the "confining places" (armpits and pelvic areas) removed, it is to be confessed. (§•) [Cv.V.27.4] [4]
3. (Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed. [See [Bhikkhus' Saṅghādisesa 1](#)]
4. (The insertion of) a dildo is to be confessed. (§•) [See [Bhikkhus' Saṅghādisesa 1](#)]
5. When a bhikkhunī is giving herself an ablution, is to be given only to the depth of two finger joints (and using no more than two fingers). Beyond that, it is to be confessed. [See [Bhikkhus' Saṅghādisesa 1](#)] (§)
6. Should any bhikkhunī, when a bhikkhu is eating, attend on him with water or a fan, it is to be confessed.
7. Should any bhikkhunī, having requested raw grain or having had it requested, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, then eat it, it is to be confessed.
8. Should any 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. 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. Should any bhikkhunī go to see dancing or singing or instrument-playing, it is to be confessed. [Cv.V.2.6]
11. 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. Should any bhikkhunī stand or converse with a man, one on one, in a concealed place, it is to be confessed.
13. Should any bhikkhunī stand or converse with a man, one on one, in the open air, it is to be confessed.
14. 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. 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. 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. 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. Should any bhikkhunī, because of a misapprehension, because of a misunderstanding, malign another (bhikkhunī), it is to be confessed. (•)
19. Should any bhikkhunī curse herself or another (bhikkhunī) with regard to hell or the holy life, it is to be confessed.

20. Should any bhikkhunī weep, beating and beating herself, it is to be confessed.
21. Should any bhikkhunī bathe naked, it is to be confessed. [See Mv.VIII.28 & Cv.V.16.2]
22. When a bhikkhunī is making a bathing cloth, it is to be made to the standard measurement. Here the standard is this: four spans — using the sugata span — in length, two spans in width. In excess of that, it is to be cut down and confessed. [See [Bhikkhus' Pācittiya 91](#)]
23. Should any bhikkhunī, having unsewn (another) bhikkhunī's robe or having had it unsewn, and then later — when there are no obstructions — neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed. (§•)
24. Should any bhikkhunī exceed her five-day outer robe period, it is to be confessed. (§¶) [5]
25. Should any bhikkhunī wear a robe that should be given back (one that she has borrowed from another bhikkhunī without asking her permission), it is to be confessed.
26. Should any bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.
27. Should any bhikkhunī block a robe-cloth distribution that is in accordance with the rule, it is to be confessed.
28. Should any bhikkhunī give a contemplative robe (a robe that has been marked so as to be allowable for a bhikkhu or bhikkhunī) to a householder, a male wanderer, or female wanderer, it is to be confessed.
29. Should any bhikkhunī let the robe-season (the period for receiving kathina-donations) pass on the basis of a weak expectation for cloth, it is to be confessed.
30. Should any bhikkhunī block the dismantling of the kathina privileges in accordance with the rule, it is to be confessed.
31. Should two bhikkhunīs share a single bed, it is to be confessed. [Cv.V.19.2]
32. Should two bhikkhunīs share a single blanket or sleeping mat, it is to be confessed. [Cv.V.19.2]
33. Should any bhikkhunī intentionally cause annoyance to (another) bhikkhunī, it is to be confessed.
34. Should any bhikkhunī not attend to her ailing student nor make an effort to have her attended to, it is to be confessed. (§¶) [See Cv.VIII.12.2]
35. Should any bhikkhunī, having given living space to another bhikkhunī, then — angry and displeased — evict her or have her evicted, it is to be confessed.
36. Should any bhikkhunī live entangled with a householder or a householder's son, the bhikkhunīs are to admonish her thus: "Lady, don't live entangled with a householder or a householder's son. Live alone, lady. The Community recommends strict isolation for the lady."
- 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.
37. Should any bhikkhunī, without joining a caravan of merchants, set out within the local king's territory on a journey considered dubious and risky, it is to be confessed. (§¶)
38. Should any bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed. (§¶•)
39. Should any bhikkhunī set out on a journey during the Rains-residence, it is to be confessed. (§•) [Mv.III.3.2]
40. Should any bhikkhunī, having completed the Rains-residence, not depart on a journey of at least

five or six leagues, it is to be confessed.

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

42. Should any bhikkhunī make use of a dais or a throne, it is to be confessed. [Cv.VI.8] (§¶•) [6]

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

44. Should any bhikkhunī do a chore for a lay person, it is to be confessed. (§¶•) [7]

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

46. Should any bhikkhunī give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed. [See [Bhikkhus' Pācittiya 41](#)]

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

48. Should any bhikkhunī depart on a journey without having forfeited her dwelling space, it is to be confessed. [See [Bhikkhus' Pācittiya 15](#)]

49. Should any bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed. [Cv.V.33.2 — for a list of lowly arts, see [DN 2](#)]

50. Should any bhikkhunī teach lowly arts, it is to be confessed. [Cv.V.33.2]

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

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

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

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

55. Should any bhikkhunī be stingy with regard to families (supporters), it is to be confessed. (•) [8]

56. Should any bhikkhunī spend the Rains-residence in a dwelling where there are no bhikkhus (nearby), it is to be confessed.*

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

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

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

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

61. Should any bhikkhunī sponsor (the Acceptance (*upasampada*) of) a pregnant woman, it is to be confessed.

62. Should any bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be

confessed.

- 63.** Should any bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed.* [\[9\]](#)
- 64.** Should any bhikkhunī sponsor (the Acceptance of) a trainee who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.
- 65.** Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) less than twelve years, it is to be confessed. (¶•) [See Bhikkhus' Pācittiya 65] [\[10\]](#)
- 66.** Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years but who has not trained for two years in the six precepts, it is to be confessed. (¶•) *
- 67.** Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years and who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed. (¶•)
- 68.** Should any bhikkhunī, having sponsored (the Acceptance of) her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed. [See Cv.VIII.12.2-11]
- 69.** Should any bhikkhunī not attend to her preceptor for two years, it is to be confessed. [See Cv.VIII.11.2-18]
- 70.** Should any bhikkhunī, having sponsored (the Acceptance of) her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed. [\[11\]](#)
- 71.** Should any bhikkhunī sponsor (the Acceptance of) a maiden (unmarried woman/female novice) less than twenty years old, it is to be confessed. [[Bhikkhus' Pācittiya 65](#)]
- 72.** Should any bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.
- 73.** Should any bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.
- 74.** Should any bhikkhunī sponsor (an Acceptance) when she has less than twelve years (seniority), it is to be confessed. [See Mv.I.25.6]
- 75.** Should any bhikkhunī, even if she has fully twelve years (seniority) sponsor (an Acceptance) when she has not been authorized by a Community (of bhikkhunīs), it is to be confessed.
- 76.** Should any bhikkhunī — having been told, "Enough, lady, of your sponsoring (Acceptance) for the time being," and having answered, "Very well" — later complain, it is to be confessed.
- 77.** Should any bhikkhunī — having said to a trainee, "If you give me a robe, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.
- 78.** Should any bhikkhunī — having said to a trainee, "If you attend to me for two years, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.
- 79.** Should any bhikkhunī sponsor (the Acceptance of) a trainee who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.
- 80.** Should any bhikkhunī sponsor (the Acceptance of) a trainee without getting permission from her parents or her husband, it is to be confessed. [See Mv.I.54.6]
- 81.** Should any bhikkhunī sponsor (the Acceptance of) a trainee by means of stale giving of consent,

it is to be confessed. (§¶•) [\[12\]](#)

82. Should any bhikkhunī sponsor (Acceptances — act as a preceptor) in consecutive years, it is to be confessed.

83. Should any bhikkhunī sponsor (Acceptances — act as a preceptor for) two (trainees) in one year, it is to be confessed.

84. Should any bhikkhunī, not being ill, use a sunshade and leather footwear (outside a monastery), it is to be confessed. [Sunshade: Cv.V.23.3; Footwear: See Mv.I.30, Mv.V.4.3, Mv.V.5.2]

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

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

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

88. Should any bhikkhunī (not being ill) bathe with perfumes and paint, it is to be confessed. [See Mv.VI.9.2 and Cv.V.2.5]

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

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

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

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

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

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

95. Should any bhikkhunī ask a question (about the Suttas, Vinaya, or Abhidhamma) of a bhikkhu who has not given leave, it is to be confessed.* [\[13\]](#)

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