

**The *Bhiksuni Pratimoksa Sutra*  
of the Mulasarvastivadin School**

*In the Indian language  
Bhiksuni Pratimoksa Sutra*

*In Tibetan  
dDge slong ma'l so sor thar pa'i mdo*

## SECTION ONE

I prostrate to the Omniscient One.  
I prostrated to the supreme precious ones;  
The one guide and protector Buddha, the excellent Dharma,  
And the Noble Assembly.  
The cause of complete liberation from suffering is the *Pratimoksa*.  
So listen attentively to this explanation.  
Melodious banner renowned in the three worlds.<sup>1</sup>

Whose excellent enunciation of the Dharma  
Sounds like the lion's roar.  
Omniscient One, you who possess  
The treasure of the Three Jewels:  
Brahma and Indra touch your feet  
With their crown jewels.

We prostrate, touching our foreheads,  
To the chief of all beings,  
Who has crossed the boundless depths  
Of the ocean of suffering.

The *Pratimoksa* is the basis for practicing  
The Omniscient One's three trainings,  
And is the vessel of the Three Jewels,  
So I shall explain in amidst the Noble Sangha.

The enlightened *Vinaya* is full like the great ocean,  
And the *Pratimoksa* is the heart and essence  
Of the abode of all boundless profound knowledge.

This is the supreme kind of all the Dharma,  
And the supreme leader of beings [out of samsara].  
This [*Pratimoksa*] is like a great store  
Of training in morality for the Sangha,  
With many things to be chosen or rejected.<sup>2</sup>

This is the medicine that clears away  
The poison of having broken the moral code.  
This is the iron hook [rescuing] young humanity  
From the errors of youth.

This is the method for crossing to liberation  
From cyclic existence deeper than the ocean.  
This is the definite bridge  
For beings traveling to higher states of rebirth.

This is the path conquering delusions,  
The excellent guide even for kings.  
This is the foundation supporting the stairway  
For entering the city of liberation

“When I pass away, beyond sorrow,  
This [*Pratimoksa*] will be your guide,” said the Buddha.  
He respected this *Pratimoksa* tremendously,  
And praised it amidst the Sangha community.

Even the sound of the world Buddha  
Is extremely rare in the world,  
To find a human birth is extremely rare.  
To become a renunciant is very rare.

Likewise, those who have become renunciants  
And maintain the morality perfectly are rare.  
Even should they keep the discipline thoroughly,  
They have great difficulty finding sincere companions.

For a Buddha to appear in the world,  
To be a human and a renunciant,  
To have excellent morality and noble friends –  
These are truly hard to find.

Having found them, the wise aspire to be good,  
Those who wish to achieve results thereby

And who wish to keep their precepts:  
Listen diligently to this *Pratimoksa*.

The Buddha appeared in the aspect of a human renunciant,  
The chief of all *bhiksus* with faculties subdued.  
Those who truly wish for liberation:  
Always keep to the *Pratimoksa*!

Even throughout 10 million eons,  
It is rare to find those who hear the *Pratimoksa*  
And adhere to it,  
Much less put it into practice.

For Buddhas to appear in excellent,  
The Dharma teachings are also excellent.  
The Sangha in harmony is excellent.  
The Sangha's austerities<sup>3</sup> are excellent.

Seeing Superior Beings<sup>4</sup> is excellent.  
Companionship with holy beings is excellent.  
Not seeing immature beings,<sup>5</sup>  
This is always excellent.

Seeing ethical beings is excellent.  
Seeing scholars is excellent.  
Seeing arhats who are free from further rebirth,  
This is also excellent.

The coursing stream of the spiritual path is excellent,  
A being who is acquainted with Dharma is excellent.  
Achieving wisdom is excellent.  
Extinguishing pride in the "I" is excellent.

Definitely subduing the senses,  
Growing old in the peace of the monastery,  
Hearing more and more [teachings] –  
How excellent to stay in the forest for a lifetime!<sup>6</sup>

Noble Sisters,  
The summer months have passed  
And only this [time] remains,<sup>7</sup>

Noble Sisters,  
Aging and dying will surely arrive,  
The Buddha's teachings will disintegrate,  
The Mt. Meru of Dharma will disintegrate,  
The wheel of Dharma will degenerate,  
The lamp of Dharma will die out,  
The ocean of Dharma will dry up,  
The darkness of ignorance will become more powerful,  
Accomplished beings will completely disappear.  
And if there are no accomplished practitioners,  
In a short time there will be no light in the world.  
For that reason, Noble Sisters,  
Practice attentively!

The enlightenment of the Buddhas,<sup>8</sup>  
The perfectly accomplished Awakened Ones,  
And the paths by which we attain that enlightenment,  
Are gained by those who practice attentively.  
The disciples of the Buddha  
Limit their involvement and activities.  
So, at the beginning of any procedure of the Sangha,  
We ask the Noble Sisters who are not able to be present  
Whether they are completely pure.  
This is the announcement. It is so acknowledged.

To him, the Lion of the Sakyas,<sup>9</sup>  
With hands pressed together,  
We recite the *Pratimoksa*,  
For the purpose of subduing [the delusions].  
Please listen as I recite.

Having heard [this *Pratimoksa*],

Act in accordance with the Great Sage's words.  
Engaging in diligent practice  
To deal with the subtle faults,  
Spending one's time in striving constantly,  
Still it is difficult to tame the wild horse of the mind.  
This bridle of the *Pratimoksa*  
Drives in the appropriate sharp spikes.

The *Pratimoksa* has many qualities.  
If a person avoids going beyond  
The bounds of this *Pratimoksa*,  
Such a person is known as good,  
And becomes completely victorious over the delusions.

Whoever does not have this bridle [of the *Pratimoksa*],  
And never wishes to practice it,  
Is a person agitated by the battle of delusions,  
Unable to control or stabilize the wandering mind.

Noble sisters of the Sangha, please listen to me. Today, the fourteenth/fifteenth of the month, is the day for the Sangha's *uposadha*. If the assembled Sangha is ready, let the Sangha assemble in harmony for the Sangha's *uposadha* and today's reading of the *Pratimoksa Sutra*. This is the supplication.

Noble Sisters, this is our *uposadha*. I shall now read the *Pratimoksa Sutra*. You should listen attentively and reflect well on it. I shall explain: Those who have committed a transgression should reveal it. Those who have not, should remain silent. If you are silent, I shall know that the Noble Sisters are completely pure. When someone questions you, you should respond in this way. The *bhiksunis* in the assembly will make the proclamation in this way three times. When the *bhiksunis* in the assembly make the proclamation in this way three times, should any *bhiksuni* who has committed a transgression recall it and not reveal it, she will be guilty of deliberate intentional lying. The Conqueror has said that intentionally lying is a hindrance [to the Dharma]. If a *bhiksuni* remembers her transgression and wishes to be absolved of having committed that transgression, she should admit it and reveal it. If she reveals it, she will achieve and abide in happiness. If she does not reveal and confess it, she will not.

Noble Sisters, I have read the prologue to the recitation of the *Pratimoksa Sutra*. Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you a second and a third time, are you completely pure in this regard? If the Noble Sisters are completely pure in this regard, I shall know it by your silence.

## The Eight *Parajika-dharma*

[Briefly state, these include] unchaste conduct, stealing, killing a human being, telling lies, touching the body of a male, making arrangements [to meet a man], [hiding] a friend[’s defeat], and following an expelled bhiksu.

Noble Sisters, these are the eight *parajika-dharma* from the *Pratimoksa Sutra*, which is to be recited twice a month.

1. If a *bhiksuni* who is dwelling in accordance with the training together with the *bhiksunis* contravenes the training, disregards the training, and unchastely engages in sexual activities, even with an animal, that *bhiksuni* commits a *parajika* and is expelled from the order.
2. If a *bhiksuni*, whether in a town or a secluded place, takes something that has not been given to her, stealing something of such a value that it is regarded as theft and censurable by a king or high official who would say, “Oh woman, you are a robber. You are a fool. You are an idiot. You are a thief,” and would have her executed, arrested, or banished or should she have someone else do so, that *bhiksuni* commits the *parajika* of taking what is not given and is expelled from the order.
3. If a *bhiksuni* intentionally takes the life of a human being or a fetus with her own hands, gives a weapon to someone, incites someone to take up a weapon, urges death, or praises death, saying, “Why live such a foul, dreadful, non-virtuous life? It would be easier to die than to live such life,” with such a wish and idea in mind, should she employ innumerable methods to cause death or praise death, then at the time it is done, that *bhiksuni* commits a *parajika* and is expelled from the order.
4. If a *bhiksuni* who is not clairvoyant, not all-knowing, says, “I have surpassed human capabilities. I have achieved the state of a Superior,” and so on. “I know this and perceive that,” and should she say that she knows things she does not, then later on, whether questioned at another time or not, wishing to be absolved of a transgression, should she say, “Noble Sisters, I said that I knew or perceived what I did not know or perceive,” not simply out of genuine pride but with the deliberate intention of telling a lie, then that *bhiksuni* commits a *parajika* and is expelled from the order.
5. If a *bhiksuni*, aroused by desire, comes into bodily contact with a man aroused by desire, such that they touch one another between the eyes and



- the knees, and should she accept having had the experience of fully touching him, then that *bhiksuni* commits a *parajika* and is expelled from the order.
6. If a *bhiksuni*, aroused by desire, together with a man aroused by desire, flirts, charms, behaves immodestly, enters a place together with him, makes coquettish gestures or inviting signs, allows him to approach her or goes with him, or lies down extending her limbs in a place suitable for relations between a man and a woman, then when a *bhiksuni* engages in such actions as these eight, she commits a *parajika* and is expelled from the order.
  7. If a *bhiksuni*, knowing that another *bhiksuni* has committed a *parajika*, conceals it, then later, when that *bhiksuni's* life ebbs or she dies or leaves or goes to another area or to another [non-Buddhist] group, at that time if she says, "Noble Sisters, I knew that *bhiksuni* had committed a *parajika*," then that *bhiksuni* commits a *parajika* and is expelled from the order.
  8. Suppose a *bhiksuni*, knowing that a *bhiksu* has been expelled by a *karman* of the harmonious Bhiksu Sangha, knowing that the harmonious Bhiksu Sangha has decided that he is unworthy of respect, and that after persisting in his willful conduct, he has relented and submitted to the restraints of the Bhiksu Sangha and taught others to do likewise, staying within the boundaries and begging forgiveness, says to him, "Noble One, having persisted in your willful conduct, do not relent and submit to the restraints of the Bhiksu Sangha and teach others to do likewise. Stay within the boundaries, but do not repent. I will give you an alms bowl, upper robe, strainer, bowl, belt. As you read, recite or practice. I will please you and serve you with whatever you like." Then the *bhiksunis* admonish that *bhiksuni*, saying "Noble Sister, you are associating with a *bhiksu* who has been expelled by the harmonious Sangha. The harmonious *Bhiksuni Sangha* has decided that he is unworthy or respect. Having persisted in his willful conduct, he has relented and submitted to the restraints of the Bhiksu Sangha and taught others to do likewise, staying within the boundaries and begging forgiveness. Knowing this, you should not say to him, 'Noble One, having persisted in your willful conduct, do not relent and submit to the restraints of the Bhiksu Sangha and teach others to do likewise. Stay within the boundaries, but do not repent. I will give you an alms bowl, upper robe, strainer, bowl, belt. As you read, recite, or practice, I will please you and serve you with whatever you like.' Do not say that. Noble sister, give up

following one who has been expelled.” If that *bhiksuni*, when admonished thus by the *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives up her misconduct, good. If she does not, then that *bhiksuni* commits a *parajika* and is expelled from the order.

Noble Sisters, I have finished reciting the eight *parajika-dharma*. If a *bhiksuni* commits any of these transgressions, she is one who is defeated and reverts to what she was originally. She is not allowed to stay together with the *bhiksunis* and is not entitled to enjoy the benefits of staying with them.

Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you a second and a third time, are you are completely pure in this regard? If the noble sisters are completely pure in this regard, I shall know it by your silence.

## The Twenty *Sanghavesesa-dharma*

[These include] acting as a go-between, baseless accusation, accusing by implication, something, free of desire, by day, at night, going on the road, crossing a river, agreement, [and so on].

Noble Sisters, these are the twenty *sanghavesesa-dharma* that come from *Pratimoksa Sutra*, which is to be recited twice a month.

1. If a *bhiksuni* conveys a man's words to a woman or a woman's words to a man, herself acting as a go-between, she commits a *sanghavesesa* on the first offense.
2. If a *bhiksuni*, becoming angry and spiteful, unfoundedly accuses a pure *bhiksuni* who is without fault of having committed a *parajika* so as to spoil her pure conduct, and should she at another time, whether she is questioned or not, declare that her accusation was unfounded, that she was angry and made the accusation out of anger, then she commits a *sanghavesesa* on the first offense.
3. If a *bhiksuni*, becoming angry and spiteful, using some sort of irrelevant evidence, accuses a pure *bhiksuni* who is without fault of having committed a *parajika* so as to spoil her pure conduct, and at another time, whether she is questioned or not, should it be discovered that she just concocted the charge without any basis, using some sort of irrelevant evidence, speaking out of anger and hatred, then she commits a *sanghavesesa* on the first offense.
4. If a *bhiksuni* aroused by desire accepts something from a man aroused by desire, then she commits a *sanghavesesa* on the first offense.
5. If a *bhiksuni* says to another *bhiksuni*, "If you are not aroused by desire, free of desire you may receive something from a man who is aroused by desire," then she commits a *sanghavesesa* on the first offense.
6. If a *bhiksuni* leaves her dwelling [and goes out] alone at night, then she commits a *sanghavesesa* on the first offense.
7. If a *bhiksuni* leaves her dwelling [and goes out] alone in the daytime, then she commits a *sanghavesesa* on the first offense.
8. If a *bhiksuni* goes along a road alone, then she commits a *sanghavesesa* on the first offense.

9. If a *bhiksuni* crosses a river alone, then she commits a *sanghavesesa* on the first offense.
10. If a *bhiksuni* knowingly gives full precepts to a woman who has not been released by her family or guardian and who has not received permission from the king, then she commits a *sanghavesesa* on the first offense.

[The next set includes] obtaining the wealth or possessions of the deceased, reinstating a *bhiksuni*, repudiating, quarreling, digging up, associating, having others associate, alienating the Sangha, forming a faction, corrupting, and discontent.

11. If a *bhiksuni*, out of attachment, pursues the wealth or possessions of someone who has died, then she commits a *sanghavesesa* on the first offense.
12. If a *bhiksuni*, knowing that a *bhiksuni* has been expelled by a *karman* of the harmonious *Bhiksuni Sangha*, leads her outside the boundaries and performs a ritual of absolution for her, then she commits a *sanghavesesa* on the first offense.
13. If a *bhiksuni*, agitated by anger, becomes enraged and says, “I forsake the Buddha, I forsake the Dharma, I forsake the Sangha. The Buddhist renunciants are not the only ones who keep moral discipline, have qualities, are chaste and virtuous. The Brahmins and other renunciants also keep moral discipline, have qualities, are chaste and virtuous. I can practice celibacy among them.” Then the *bhiksuni* should say, “Noble Sister, you should not become agitated with anger, enraged and discontent, saying, ‘I forsake the Buddha, I forsake the Dharma, I forsake the Sangha. The Buddhist renunciants are not the only ones who keep moral discipline, have qualities, are chaste and virtuous. The Brahmins and other renunciants also keep moral discipline, have qualities, are chaste and virtuous. I can practice celibacy among them.’ Noble Sister, we admonish you to give up such a non-virtuous view.” If the *bhiksuni* gives up her misconduct when admonished thus by the *bhiksunis*, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives it up, good. If she does not, then that *bhiksuni* commits a *sanghavesesa* on the third declaration.

14. If a *bhiksuni* engages in quarrelsome behavior, the *bhiksunis* should admonish her saying, “Sister, do not be quarrelsome, digging up faults, disputing, and fighting.” If she counters this by saying, “The *bhiksunis* proceed by partiality, proceed by hatred, proceed by ignorance, proceed by fear. [Other] *bhiksunis* quarrel like this, but some are expelled whereas other are not,” the *bhiksunis* should say to her, “The *bhiksunis* do not quarrel, dig up faults, dispute, and fight. When you are admonished do not counter by saying, ‘Some *bhiksunis* proceed by partiality, proceed by hatred, proceed by ignorance, proceed by fear. The *bhiksunis* fight, yet some are expelled whereas others are not.’ Sister, we admonish you to give up saying such words as, ‘They proceed by partiality, proceed by hatred, proceed by ignorance, proceed by fear.’” If the *bhiksuni* repents when admonished thus by the *bhiksunis*, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives it up, good. If she does not, then that *bhiksuni* commits a *sanghavesa* on the third declaration.
15. If a *bhiksuni* flirts with women, charms them, and misbehaves, living and associating closely together with them, the *bhiksunis* should say to her, “Sister, do not live and associate closely together, and living and associating closely together, flirt, charm, and misbehave together. You should stay separately. If you stay separately, your virtuous deeds will increase and your wisdom will not decrease.” If that *bhiksuni*, when admonished this by those *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives it up, good. If she does not, then that *bhiksuni* commits a *sanghavesa* on the third declaration.
16. If a *bhiksuni*, knowing that *bhiksunis* are living separately because they have been admonished by the harmonious Sangha to live separately, approaches them and says, “Sisters, you two should not live separately. If you two live separately, your virtuous deeds will diminish and your knowledge will not increase. If you two associate together and live together, by associating together and living together, your virtuous deeds will increase and your knowledge will not diminish,” then the *bhiksunis* should admonish that *bhiksuni* saying, “Sister, you should not say to those *bhiksunis* who have been associating and living together: flirting, charming and misbehaving;

knowing that they are to live separately, 'Sisters, you two should not live separately. If you two live separately, your virtuous deeds will diminish and your knowledge will not increase. If you two associate together and live together, by associating together and living together, your virtuous deeds will increase and your knowledge will not diminish,' Sister, you should give up such a non-virtuous view." If that *bhiksuni*, when admonished thus by those *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives up, good. If she does not, then the *bhiksuni* commits a *sanghavasesa* on the third declaration.

17. If a *bhiksuni*, to cause dissension in the harmonious Sangha, contentiously reopens a dispute that has been settled, and persists at it, the *bhiksunis* should say to that *bhiksuni*, "Noble Sister, you should not create dissension in the harmonious Sangha and persist in creating disputes that cause dissension. Keep the Sangha harmonious. Do not disrupt the harmony of the Sangha. Do not disturb its happiness. Strive for the common good and mix together like milk and water. Stay together happily as explained in the Buddha's teachings. Noble Sister, we instruct you to refrain from disrupting the Sangha like this." If that *bhiksuni*, when admonished thus by those *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives up, good. If she does not, then the *bhiksuni* commits a *sanghavasesa* on the third declaration.
18. Suppose some *bhiksunis* form a faction, associating with a *bhiksuni* who speaks discordantly, whether it be one, two, or many factions who follow her, and if those *bhiksunis* say, "Noble Sister, do not say anything to this *bhiksuni* about what is virtuous and non-virtuous. Do not say anything to this *bhiksuni*. Why? Because, Noble Sister, this *bhiksuni* speaks the Dharma and the *Vinaya*. We concur and agree with her excellent explanation of the Dharma and the *Vinaya*. This *bhiksuni* speaks of what she understands and does not speak of what she does not understand. Whatever this *bhiksuni* likes and accepts, we also like and accepts," then the *bhiksunis* should admonish those *bhiksunis*, saying, "Noble sisters, do not accept it. Noble Sisters, do not wish to disrupt the harmonious Sangha. Noble Sisters, you should wish for harmony in the Sangha. Noble Sisters, create harmony in

the Sangha. Do not disrupt the harmonious Sangha. Do not disturb its happiness. Strive for the common good and mix together like milk and water. If you stay together happily as explained in the Buddha's teachings, you will live in happiness. Noble Sisters, we instruct you to give up speaking divisively and creating factions that disrupt the Sangha. If those *bhiksunis*, when admonished thus by the *bhiksunis*, gives up their misconduct, good. If they do not, they should be admonished and instructed properly two or even three times so that they may give up their misconduct. If, after being admonished and instructed properly two or even three times, they gives is up, good. If they do not, then those *bhiksunis* commit a *sanghavasesa* on the third declaration.

19. Suppose many *bhiksunis*, living in a village or a town, corrupt households and engage in non-virtuous behavior, such that their corrupting of households is seen, heard, and becomes notorious, and their non-virtuous behavior is also seen, heard, and becomes notorious. Then the *bhiksunis* should admonish those *bhiksunis* saying, "Noble Sisters, you have corrupted households and engaged in non-virtuous behavior. Because your corrupting of households has been seen, heard, and become notorious, and your non-virtuous behavior has also been seen, heard, and become notorious, Noble Sisters, you should stay somewhere else from now on." If the *bhiksunis* say to those *bhiksunis*, "Some *bhiksunis* proceed by partiality, hatred, ignorance, and fear. For such an offense, some *bhiksunis* are expelled, but others are not," then the *bhiksunis* should not say, 'Noble Sisters, some *bhiksunis* proceed by partiality, hatred, ignorance, and fear. For such an offense, some *bhiksunis* are expelled, but others are not.' Why? Because the *bhiksunis* do not proceed by partiality, do not proceed by hared, do not proceed by ignorance, do not proceed by fear. You *bhiksunis* have corrupted households and engaged in non-virtuous behavior. Your corrupting of households has been seen, heard, and become notorious and your non-virtuous behavior has also been seen, heard, and become notorious. You should give up saying such words as 'The noble sisters proceed by partiality, proceed by hatred, proceed by ignorance, and proceed by fear.'" If those *bhiksunis*, when admonished thus by the *bhiksunis*, gives up their misconduct, good. If they do not, they should be admonished and instructed properly two or even three times so that they may give up their misconduct. If, after being admonished and instructed

- properly two or even three times, they gives is up, good. If they do not, then those *bhiksunis* commit a *sanghavasesa* on the third declaration.
20. Suppose a *bhiksuni* is discontent by nature, and when the other *bhiksunis* speak to her about what is in accordance with the Dharma as contained in the Buddha's discourses and the fundamental training and speak to her in accordance with the *Vinaya*, she says "Noble Sisters, do not say anything to me about what is virtuous and what is non-virtuous, and I will not say anything to you about what is virtuous and non-virtuous either. Noble Sisters, stop speaking to me like that and I will not say anything to you either." Then the *bhiksunis* should say to that *bhiksuni*, "Noble Sisters, if the *bhiksunis* speak to you in accordance with the Dharma as contained in the Buddha's discourse and the fundamental training and speak to you in accordance with the *Vinaya*, do not make yourself a person who cannot be addressed. Be a person who can be addressed by the noble sisters." If the *bhiksunis* speak to you in accordance with the Dharma and the *Vinaya*, you, Noble Sister, should also speak to them in accordance with the Dharma and the *Vinaya*. Thus, you should speak to each other, exhort and teach each other, and examine each other's transgressions. In this way, the retinue of the fully enlightened Bhagavan Tathagata Arhat has flourished. Noble Sister, give up being a person who cannot be addressed." If that *bhiksuni*, when admonished thus by those *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives it up, good. If she does not, then that *bhiksuni* commits a *sanghavasesa* on the third declaration.

Noble Sisters, I have finished reciting the twenty *sanghavasesa-dharma*. Twelve of these constitute offenses at the first occurrence; eight become so upon the third declaration. A *bhiksuni* who has committed any of these offenses, even against her will, must live separately for as many days as she has intentionally concealed it. After she has lived separately, she must subsequently perform the *manatta* before both Sanghas for a half-month. Once the *bhiksuni* has performed the *manatta* and served out her period of living separately and after the Sangha is satisfied with the proper performance of the procedures, she may be absolved by both Sanghas, consisting of forty members altogether. If the two Sanghas



assemble with even one less than forty members and absolve that *bhiksuni*, not only is she not absolved, but both Sanghas are also at fault. This is the procedure.

Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you a second and a third time, are you completely pure in this regard? If the noble sisters are completely pure in this regard, I shall know it by your silence.

## The Thirty-three *Nihsargika-payantika-dharma*

[These include] keeping, being apart from, keeping, washing, taking, begging, upper and lower robes, value, separately, sending, [and so on.]

Noble Sisters, the [following] thirty-three *nihsargika-payantika-dharma* are from the *Pratimoksa Sutra*, which is to be recited every half-month.

1. After having obtained the [five] robes and having received the *kathina*, a *bhiksuni* may keep an extra unblessed robe for ten days beyond the time of the *kathina*. If she keeps it longer than that, she commits a *nihsargika-payantika*.
2. After having obtained the [five robes and having received the *kathina*, if a *bhiksuni* stays apart, beyond the limits, from any of the five robes for even one night, unless she has permission from the Sangha, she commits a *nihsargika-payantika*.
3. After a *bhiksuni* has obtained the [five] robes and has received the *kathina*, that *bhiksuni* may accept an untimely piece of cloth hoping to find [additional cloth to make a robe]. After accepting it, she may keep it only if she makes it up quickly [into a robe]. If it is not sufficient, she may keep that cloth for one month in hopes of making up the deficiency. If she keeps it longer than that, she commits a *nihsargika-payantika*.
4. If a *bhiksuni* washes old clothes, cooks, or soaks and beats [a mattress] for an unrelated *bhiksu*, she commits a *nihsargika-payantika*.
5. If a *bhiksuni* takes a robe from an unrelated *bhiksu*, except in exchange, she commits a *nihsargika-payantika*.
6. If a *bhiksuni* approaches an unrelated householder or the householder's wife and begs for a robe, unless it is at an allowable time, she commits a *nihsargika-payantika*. The [allowable] times are when the *bhiksuni's* robes have been stolen, lost, burned, swept away by wind, or carried away by water.
7. If a *bhiksuni's* robes have been stolen, lost, burned, swept away by wind, or carried away by water, she may approach an unrelated householder or his wife and beg for robes. If a Brahmin or a houseowner devotee offers her many, and a *bhiksuni* wishes, she may accept an upper robe and a lower robe at most. If she accepts more than that, she commits a *nihsargika-payantika*.

8. Suppose an unrelated householder or his wife sets aside the price of a robe for a *bhiksuni* saying, “With this amount I will buy a certain robe for a certain *bhiksuni*.” Then before the appropriate time comes for the robe to be offered, that *bhiksuni*, thinking to get more added to that because wants a fine one, approaches that unrelated householder or his wife and says, “It would be good if, instead of the amount you have set aside for my robe, you could set aside a certain amount in order to buy a certain robe for me.” If she obtains it, she commits a *nihsargika-payantika*.
9. Suppose two unrelated householders or their wives individually set aside a certain amount to buy a robe for a *bhiksuni* and the two of them individually think, “We will set aside a certain amount to buy a certain kind of robe for a certain *bhiksuni* when the appropriate time for offering robes comes.” Then if, before the appropriate time comes for the robe to be offered, that *bhiksuni* thinks of getting more added to that because she wants a fine one, and approaches the unrelated householders or their wives and says, “It would be good if you could take the amount you have individually set aside to buy a robe for me and combine it with the amount that this other person has individually set aside to buy a robe for me, so that when the time comes, the two amounts can be combined and the robe will be a good one.” If she obtains it, she commits a *nihsargika-payantika*.
10. Suppose a king, a high official, a Brahmin, a householder, a city dweller, a villager, a wealthy person, a merchant, or a ship captain sends by the hand of a messenger an amount for [buying] a robe, and the messenger carries the amount for the robe to a *bhiksuni*’s place and says to that *bhiksuni*, “Noble Sister, wise one, a certain person – a king, or a high official, a Brahmin, a householder, a city dweller, a villager, a wealthy person, a merchant, or a ship captain – has sent an amount for a robe. Noble Sister, out of compassion, please accept it.” Then the *bhiksuni* says to the messenger, “O messenger, it is not appropriate for a *bhiksuni* to accept an amount for a robe. We may accept it at a time appropriate for acquiring robes.” Then the messenger asks the *bhiksuni*, “Do the noble sisters have an attendant or someone who accepts things on their behalf?” and the *bhiksuni* who wishes to have a robe answers, “There is a monastery caretaker or *upasika* attendant who manages the *bhiksuni*’s affairs.” Thereupon the messenger goes to the attendant with the amount for a robe that he has brought and says, “Attendant, with this amount buy a certain robe and give it to this *bhiksuni*, so that she may have it at the

appropriate time.” Then, having instructed and explained things properly to the attendant, the messenger goes to that *bhiksuni* and says to her, “Noble Sister, I have properly instructed the attendant whom you indicated and said that you will approach that person to get the robe at the appropriate time.” Then the *bhiksuni* who wishes to have a robe approaches the attendant and says to her, “I wish to have a robe.” A second and a third time she should approach the attendant to inform and remind her saying, “I wish to have a robe.” If, when she informs and reminds her a second and third time, she obtains the robe, good. If she does not obtain it, she may go and silently stand there a fourth, fifth, or sixth time. If, when she goes and silently stands there a fourth, fifth, or sixth time, she obtains the robe, good. If she does not obtain it, and tries again and obtains the robe, she commits a *nihsargika-payantika*. If she does not obtain it, she should go to the place from which the messenger came with the amount for the robe or send a reliable messenger to explain, “The amount for a robe which you sent for a certain *bhiksuni* has not been obtained for that *bhiksuni*. I wish to inform you so that your property will not go to waste.” This is the proper way.

[The next set of precepts includes] gold and silver, conspicuous, buying and selling, seeking, weaving, increasing, seizing what has been given, dedication, storing, keeping and blessing.

11. If a *bhiksuni* takes money, silver, or gold in her own hands or has someone else do so, she commits a *nihsargika-payantika*.
12. If a *bhiksuni* engages in conspicuous behavior [such as usury], she commits a *nihsargika-payantika*.
13. If a *bhiksuni* engages in buying and selling, she commits a *nihsargika-payantika*.
14. If a *bhiksuni* seeks a new alms bowl when she has one with less than five cracks, simply because she wishes to have a nice one, and if she obtains it, she commits a *nihsargika-payantika*. She should offer this alms bowl to the *bhiksunis* in turn and should give it to whichever *bhiksuni* it finally reaches saying. “Do not relinquish it. Do not entrust it. Do not give it to another, but use it carefully until it finally breaks.” This is the ritual.
15. If a *bhiksuni* herself begs for yarn and has an unrelated weaver make it into a robe for her, she commits a *nihsargika-payantika*.

16. If an unrelated householder or the householder's wife should have an unrelated person weave [a robe] for a *bhiksuni*, and that *bhiksuni*, before the offering has been made to her, should approach that unrelated weaver and say, "Oh, sir, know that this robe you are weaving is being woven for me. Weave it well – broad, long, soft, and fine. I shall give you something as remuneration, such as a meal, a utensil, or the price of a meal," and if the *bhiksuni* gives such remuneration as a meal, a utensil, or the price of a meal to obtain the robe, she commits a *nihsargika-payantika*.
17. Suppose a *bhiksuni* gives a robe to a *bhiksuni*, but later becomes angry, upset, or disgruntled, and takes it back or has someone else take it back, saying, "*Bhiksuni*, this robe was not given to you, so give it back." If that *bhiksuni* has an extra one, she should give it back; when she does, the [first *bhiksuni*] commits a *nihsargika-payantika*.
18. If a *bhiksuni* knows that someone has dedicated property to the Sangha, and has it diverted to an individual instead, she commits a *nihsargika-payantika*.
19. The Buddha permitted sick *bhiksunis* to take those medicines that are individually prescribed as beneficial, such as ghee, oil, butter, honey, and sugar. If a sick *bhiksuni* wishes, she may store and use for up to seven days those that have been blessed. If she uses them for longer than that, she commits a *nihsargika-payantika*.
20. Such a *bhiksuni* may keep leftovers in her alms bowl for one night. If she keeps them longer than that, she commits a *nihsargika-payantika*.
21. If a *bhiksuni* does not have her upper robe blessed on a new moon or a full-moon day, she commits a *nihsargika-payantika*.

[The next set of precepts includes] giving, not giving, begging, a robe, for a robe, for bedding, for a summer house, a person, the Sangha, unloosen, heavy, and light.

22. If a *bhiksuni* gives the *kathina* robe at the wrong time she commits a *nihsargika-payantika*.
23. If a *bhiksuni* does not give the robe at the proper time, she commits a *nihsargika-payantika*.
24. If a *bhiksuni* openly begs for herself, she commits a *nihsargika-payantika*.
25. If a *bhiksuni* keeps a robe or food that was acquired for someone else, she commits a *nihsargika-payantika*.

26. If a *bhiksuni* obtains [a donation] for a robe but decides that food is suitable and keeps it for food instead, she commits a *nihsargika-payantika*.
27. If a *bhiksuni* obtains [a donation] for bedding but decides that food is suitable and keeps it for food instead, she commits a *nihsargika-payantika*.
28. If a *bhiksuni* obtains [a donation] for a summer house but decides that food is suitable and keeps it for food instead, she commits a *nihsargika-payantika*.
29. If a *bhiksuni* obtains [a donation] for many *bhiksunis*, but uses it all for one person instead, she commits a *nihsargika-payantika*.
30. If a *bhiksuni* obtains [a donation] to be used by the *Bhiksuni Sangha*, but uses it for herself instead, she commits a *nihsargika-payantika*.
31. If a *bhiksuni*, out of desire, wraps up a bundle and then unloosens it, she commits a *nihsargika-payantika*.
32. If a *bhiksuni* touches a heavy and valuable robe, she commits a *nihsargika-payantika*.
33. If a *bhiksuni* touches a light and valuable [robe] she commits a *nihsargika-payantika*.

[The following *bhiksu* precepts:] cotton, only, two parts, six, fingerspan, road, washing, keeping, horse, retreat, and big cloth are excluded [from the *bhiksunis'* precepts, and others are included with] the *sanghavasesa*.

Noble Sisters, I have recited the thirty-three *nihsargika-payantika-dharma*. Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you a second and a third time, are you completely pure in this regard? If the noble sisters are completely pure in this regard, I shall know it by your silence.

This concludes the first section of the *Bhiksuni Pratimoksa Sutra*.

Lies, seeds, residence, collecting, living creatures' welfare, animals, stealing, and food are the precepts held in common [by *bhiksus* and *bhiksunis*]. Lies, faults, slandering a *bhiksu*, reviving old disputes, teaching, reciting, faults, quality, blaming, and belittling [are the precepts held exclusively by *bhiksus*].

## SECTION TWO

### The 180 *Payantika-dharma*

[The first set of *payantika-dharma* includes] lies, faults, slander of a *bhiksu*[ni], reviving old disputes, teaching, reciting, and belittling.

Noble Sisters, these are the 180 *payantika-dharma* from the *Bhiksuni Pratimoksa Sutra*, which is to be recited every half-month.

1. [If a *bhiksuni*] intentionally tells a lie, she commits a *payantika*.
2. [If a *bhiksuni*] speaks ill of a human being, she commits a *payantika*.
3. [If a *bhiksuni*] slanders a *bhiksuni*, she commits a *payantika*.
4. If a *bhiksuni* intentionally revives a dispute that has been resolved by a procedure of the harmonious Sangha, she commits a *payantika*.
5. If a *bhiksuni* teaches more than five or six lines of Dharma to a man, unless a knowledgeable woman [is present], she commits a *payantika*.
6. If a *bhiksuni* recites the Dharma together with a person who is not fully ordained, she commits a *payantika*.
7. If a *bhiksuni* speaks of a serious transgression to a person who is not fully ordained, unless the Sangha has performed [an absolution], she commits a *payantika*.
8. If a *bhiksuni* truthfully speaks of her superhuman qualities, she commits a *payantika*.
9. If a *bhiksuni* who has previously behaved properly later says, “The Noble Sisters, out of friendship, dedicate to individuals property that has been dedicated to the Sangha,” she commits a *payantika*.
10. If a *bhiksuni*, at the bimonthly recitation of the *Pratimoksa Sutra*, belittles the precepts saying, “*Bhiksunis*, what is the use of our reciting these very trivial, petty precepts of the *Pratimoksa Sutra* every half-month, when it just causes remorse, weighs on our minds, and makes us negative,” she commits a *payantika*.

[The next set of *payantika* includes] seeds, abusing, advice, bed, mat, encroaching, going through, disregarding, and building two layers.

11. If a *bhiksuni* destroys a heap of seeds or the abode of living creatures or has someone else do so, she commits a *payantika*.
12. If a *bhiksuni* abuses [others directly] or indirectly, she commits a *payantika*.
13. If a *bhiksuni* does not listen to advice, she commits a *payantika*.
14. If a *bhiksuni* places on the ground in an uncovered place a bed, chair, mattress, blanket, pillow, or round cushion of the Sangha, or has someone else do so, and goes away without taking it up and putting it away or instructing someone else to do so or entrusting it to the care of another *bhiksuni*, unless there is cause [for such behavior], she commits a *payantika*.
15. If a *bhiksuni* places a grass mat or a leaf mat in the monastery, or has someone else do so, and goes away without taking it up and putting it away, or having someone else do so, unless there is cause [for such behavior], she commits a *payantika*.
16. If a *bhiksuni*, knowing that another *bhiksuni* was staying at the monastery before her, comes in later and encroaches, thinking, “Whoever was here will be inconvenienced and go away,” intentionally sitting or lying down at that place, she commits a *payantika*.
17. If a *bhiksuni* sits or lies down heavily on the roof atop a monastery building on a bed or chair, knowing that the legs might go through, she commits a *payantika*.
18. If a *bhiksuni*, knowing that there are living creatures in it, pours water on grass, clay, or earth or has someone else do so, she commits a *payantika*.
19. If a *bhiksuni* builds a big summer residence or has one built, after determining how to place the door frames, bolts, and windows, she may build the walls with two or three layers. If she builds it with more than that, she commits a *payantika*.

[The next set includes] residence, starches, soft food, force, accumulating, untimely, storing, from mouth to throat.

20. If a *bhiksuni* who is not sick seeks lodging in a residence, she should eat alms once. If she eats more than that, she commits a *payantika*.
21. If many *bhiksunis* go [for alms] to households, and if those Brahmins or faithful householders offer a *bhiksuni* starches and pastries at the proper time, a *bhiksuni* may accept two or three bowlsful if she wishes. If she accepts more than that, she commits a *payantika*. Having accepted two or



- three bowlsful, she may take them back to the monastery to share with the other *bhiksunis* there and may also eat them herself. This is the procedure.
22. If a *bhiksuni* who has finished eating again eats solid or soft food, even when it is not prohibited by other rules, she commits a *payantika*.
  23. If a *bhiksuni* knows that a *bhiksuni* has already finished her meal but looks for an opportunity to have her create a transgression and, with this intention, encourages her to eat more at a time when it would be a fault, saying, “Noble Sister, eat and drink this,” she commits a *payantika*.
  24. If *bhiksunis* assemble to eat, except at allowable times, they commit a *payantika*. The allowable times are when they are sick, when they are working, when they are on the road, when they are on a boat, when there is a great assembly, and when there is a [lunch] invitation to the Sangha. These are the times.
  25. If a *bhiksuni* takes solid or soft food at an unallowable time, she commits a *payantika*.
  26. If a *bhiksuni* eats solid or soft food that has been stored up, she commits a *payantika*.
  27. If a *bhiksuni* puts in her mouth food that has not been given to her, except for water or a tooth[brush] stick, she commits a *payantika*.

The [next set of] precepts includes living creatures, naked, army, looking, two nights, array, fighting, beating, preparing, and serious transgression.

28. If a *bhiksuni* knowingly uses water that contains living creatures, she commits a *payantika*.
29. If a *bhiksuni* gives food or drink with her own hand to a naked ascetic or to a male or female wandering ascetic, she commits a *payantika*.
30. If a *bhiksuni* goes to see an army drawn up for battle, she commits a *payantika*.
31. If there is reason for a *bhiksuni* to go to an army camp, that *bhiksuni* may stay for two nights. If she stays longer than that, she commits a *payantika*.
32. If a *bhiksuni*, while staying in an army camp for two nights, should go to see the battle array, the fighting, the great flags, the troops assembled, or a military review and enjoys the experience, she commits a *payantika*.
33. If a *bhiksuni*, becoming angry, upset, or disgruntled, beats a *bhiksuni*, she commits a *payantika*.

34. If a *bhiksuni*, becoming angry, upset, or disgruntled, prepares to strike a *bhiksuni* and even raises her fist, she commits a *payantika*.
35. If a *bhiksuni* knows about another *bhiksuni's* serious transgression but conceals it, she commits a *payantika*.

The [next set of] precepts includes pleasant, fire, Sangha, not fully ordained, Dharma, speaking, *sramanerika*, changing the color, precious substances, and hot season.

36. If a *bhiksuni*, looking for an argument, thinks “Let me look for an argument with this *bhiksuni*,” and says to that *bhiksuni*, “Noble Sister, come here. Go with me to some households and I will have them give you food, drink, or whatever you wish,” but does not get her anything, and later says, “It is not pleasant to sit and talk with you. It is pleasant for me to sit alone by myself. Go away.” If she says this, she commits a *payantika*.
37. If a *bhiksuni* who is not sick kindles a fire for her own benefit or has someone else do so, she commits a *payantika*.
38. If a *bhiksuni* gives to a *bhiksuni* something wished for this is in accordance with the rules of the Sangha but later, becoming angry, upset, and disgruntled, charges her with an offense involving forfeiture and says, “*Bhiksuni*, I gave this to the Sangha and not to you,” she commits a *payantika*.
39. If a *bhiksuni* stays in one place for more than two nights with a person who is not fully ordained, she commits a *payantika*.
40. If a *bhiksuni* says, “I have understood the Dharma about [desires being an] obstacle that was taught by the Buddha, but although he taught thus, [desires] are not an obstacle,” the *bhiksunis* should admonish that *bhiksuni*, saying, “Noble Sister, do not say, ‘I have understood the Dharma about [desires being an] obstacle that was taught by the Buddha, but although he taught thus, [desires] are not an obstacle,’ Do not disparage the Buddha. That is not what the Buddha said. Noble Sister, the Buddha has given many teachings that obstacles are obstacles. If you rely on that, you will see that [desires] are obstacles. Give up you non-virtuous view.” If that *bhiksuni*, when admonished thus by the *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being

- admonished and instructed properly two or even three times, she gives it up, good. If she does not, then that *bhiksuni* commits a *payantika*.
41. If a *bhiksuni*, knowing that a person has said such things that are not in accordance with the Dharma and has not given up such non-virtuous views but engages in such confused talk, yet invites her to come along, always stays with her, always uses things together with her, and sleep in one place together with her, she commits a *payantika*.
  42. If a *sramanerika* says, “I know the Dharma taught by the Buddha, The Buddha has taught that desires are obstacles, but they are not obstacles,” then the *bhiksunis* should admonish that *sramanerika*, saying, “*Sramanerika*, you should not say, ‘I know the Dharma taught by the Buddha, The Buddha has taught that desires are obstacles, but they are not obstacles.’ Do not denigrate the Buddha. No good will come of denigrating the Buddha. The Buddha did not say such a thing. *Sramanerika*, desires are an obstacle, and the Buddha has given many teachings that desires are an obstacle, and if he has taught that, then desires are an obstacle. *Sramanerika*, you should give up your non-virtuous views.” If that *sramanerika*, when admonished thus by the *bhiksunis*, gives up her misconduct, good. If she does not, she should be admonished and instructed properly two or even three times so that she may give up her misconduct. If, after being admonished and instructed properly two or even three times, she gives it up, good. If she does not, then those *bhiksunis* should say to the *sramanerika*: “Henceforth, *sramanerika*, do not say that the Fully enlightened Tathagata Buddha is my teacher. Do not follow after the superior adepts in chaste conduct. A *sramanerika* is [ordinarily] allowed to stay for up to two nights in the same place with the *bhiksunis*, but now you are not allowed to do so. You, stupid woman, are cast out. Go someplace else.” If a *bhiksuni* knowingly stays close to a *sramanerika* who has thus been cast out, instructs her, always uses things together with her, performs monastic functions with her, and sleeps together in the same place with her, she commits a *payantika*.
  43. If a *bhiksuni* obtains a new robe, she should disfigure it with one of the three suitable colors – blue, red, or orange. If a *bhiksuni* keeps and uses a new robe without disfiguring it with one of the three suitable colors – blue, red, or orange – she commits a *payantika*.
  44. If a *bhiksuni* touches with her own hand or has someone else touch a precious substance or something regarded as a precious substance except

within the monastery grounds [arama] or the Sangha's residence [vihara], she commits a *payantika*. When dealing with a substance regarded as precious within the monastery grounds, she should handle it thinking, "Whoever owns it may take it." This is the procedure.

45. The Buddha said that a bath may be taken every half month. One who does so at other times, except at allowable times, commits a *payantika*. The allowable times are during the two and a half months of the summer season or the three and a half months of the hot season beginning in summer. The special times are when she is sick, when working, when on the road, when it is windy, when it is raining, and when there is a rainstorm. These are the times.

The [next set of] precepts includes animals, remorse, tickling, playing, together, frightening, hiding, baseless, and going on the road without a woman.

46. If a *bhiksuni* intentionally takes the life of a creature belonging to the animal kingdom, she commits a *payantika*.
47. If a *bhiksuni* intentionally, thinking to deprive a *bhiksuni* of happiness even for a moment, for that reason causes remorse to arise in that *bhiksuni*, she commits a *payantika*.
48. If a *bhiksuni* tickles someone with her finger, she commits a *payantika*.
49. If [a *bhiksuni*] plays in water, she commits a *payantika*.
50. If a *bhiksuni* sleeps in the same place together with a man, she commits a *payantika*.
51. If a *bhiksuni* frightens a *bhiksuni* or has someone else do so, even in jest, she commits a *payantika*.
52. If a *bhiksuni* hides, or has someone else hide, the alms bowl, upper robe, strainer, cup, belt, or other requisite of Sangha life of a *bhiksuni*, *siksamana*, or *sramanerika*, only for the reason [i.e., in jest], she commits a *payantika*.
53. If a *bhiksuni*, becoming angry and spiteful, unfoundedly accuses a pure *bhiksuni* who is without fault of having committed a *parajika*, she commits a *payantika*.
54. If a *bhiksuni* goes along a road even up to the next village with a man, unaccompanied by a woman, she commits a *payantika*.

The [next set of] precepts includes thief, digging the earth, inviting, advice, quarreling, going without telling, disrespect, drinking alcohol, and inappropriate time.

55. If a *bhiksuni* goes along a road even up to the next village together with a thief, without a common purpose, she commits a *payantika*.
56. If a *bhiksuni* digs the earth with her own hands or has someone else do so, she commits a *payantika*.
57. A *bhiksuni* may promise to accept an invitation [for alms] for up to four months. If she promises for longer than that, she commits a *payantika*. Exceptions are allowed when she is invited individually, when she is invited repeatedly, when she is invited on a particular occasion, and when she is invited perpetually. These are the times.
58. If the *bhiksunis* say to a *bhiksuni*, “Noble Sister, you should train according to this advice,” and if, when instructed thus, that *bhiksuni* says, “Until I have made inquiries of sutra masters, *Vinaya* masters, and Abhidharma masters, I shall not train in the words of advice of you who are childish, foolish, unclear, and unlearned,” she commits a *payantika*. A *bhiksuni* who wishes to achieve omniscience should train according to the advice. A *bhiksuni* should also make inquiries of sutra masters, *Vinaya* masters, and Abhidharma masters. This is the procedure.
59. If a *bhiksuni* quarrels with other *bhiksunis*, provokes them, causing dissension and arguments, thinking she will be able to say, “I heard the *bhiksunis* say such things,” and stands silently by just so she can report their disputes, she commits a *payantika*.
60. If a *bhiksuni*, when the Sangha is conducting a discussion in accordance with the Dharma, rises from her seat and leaves without saying anything and not speaking to the *bhiksunis* who are there, unless there is reason to do so, she commits a *payantika*.
61. If a *bhiksuni* does not show respect, she commits a *payantika*.
62. If a *bhiksuni* drinks alcohol, made from grain or distilled, to become intoxicated, she commits a *payantika*.
63. If a *bhiksuni* goes to a village at an inappropriate time without telling the other *bhiksunis*, unless there is reason to do so, she commits a *payantika*.

The [next set of] precepts includes food, dawn, still more, needle case, bed legs, spreading, sitting cloth, sores, and Tathagata’s upper robe.

64. If a *bhiksuni* who has been invited to a household for a meal goes to other households before or after [the meal] without informing the householder [who invited her], unless there is some reason to do so, she commits a *payantika*.
65. If a *bhiksuni* goes beyond the bolted door or the vicinity of a bolted door of an anointed Kshatriya king where valuables or what are regarded as valuables have not been concealed, between nightfall and dawn, unless there is reason to do so, she commits a *payantika*.
66. If a *bhiksuni*, at the time of the bimonthly recitation of the *Pratimoksa Sutra*, says, “Noble Sisters, such things are included in the sutra. It is the first time I realize that they are contained in the sutra. “If the *bhiksunis* know that this *bhiksuni* has previously been present at the *uposadha karman* two, three, or even more times, even if that *bhiksuni* is not learned or has not been taught, whatever offense she commits should be dealt with in accordance with the Dharma. When they say to her, “You have been present at the bimonthly recitation of the *Pratimoksa Sutra* but you, *Bhiksuni*, have not benefitted, have offended, have not profited, because you did not revere it, did not honor it, did not keep your mind on it, did not concentrate single pointedly on it, did not listen to it, did not listen with complete attention. You should regret that what you have not found out, you have not found out, and what you have found out, you have not found out well.” Even if the *bhiksuni* feel regret, she commits a *payantika*.
67. If a *bhiksuni* has a needle case made of tooth, bone, or horn and holds it in her hand, she commits a *payantika*.
68. If a *bhiksuni* has a bed or a seat made for the Sangha, it should be made to measure no higher than eight fingers [breadths] of the Tathagata, excluding the part inserted in the openings of the frame. If she has it made higher than that, she commits a *payantika*.
69. If a *bhiksuni* spreads kapok on a bed or seat of the Sangha or has someone else do so, once it is assembled, she commits a *payantika*.
70. If a *bhiksuni* has a sitting cloth made, it should be made in accordance with the [prescribed] measurement. The measurement of a sitting cloth is the extent of a Tathagata’s fingerspan. She should make it half a fingerspan in width and one fingerspan in length. If she has it made larger than that, she commits a *payantika*.

71. If a *bhiksuni* has a bandage for sores made, it should be made in accordance with the [prescribed] measurement. The measurement of a bandage for sores is four of the Tathagata's fingerspans in length and one in width. If she has it made larger than that, she commits a *payantika*.
72. If a *bhiksuni* has [an upper robe] made the size of the Tathagata's upper robe or larger than the Tathagata's robe, she commits a *payantika*. The size of the Tathagata's upper robe is ten of a Tathagata's fingerspans in length and six of a Tathagata's fingerspans in width. That is the size of a Tathagata's upper robe.

These are the seventy-two [*payantika-dharma*] that are held in common with the *bhiksus*. The [additional] 106 for the *bhiksunis* follow. The general precepts are having not reached, deceit, nurse, listen, throne, alone, glass, shoes, garlic, Dharma, wish, not going, and inferior.

The [next set of] precepts includes not reached, attendants, many attendants, twelve, twenty, married, two, not training, training, and selling the Dharma.

73. If a *bhiksuni* who is herself fully ordained allows a girl who has not reached the age of twelve to enter the renunciant's life and fully ordains her, she commits a *payantika*.
74. If a *bhiksuni* has an attendant to wait on her, unless permitted by the Sangha, she commits a *payantika*.
75. If a *bhiksuni* has many attendants to wait on her, unless permitted by the Sangha, she commits a *payantika*.
76. If a *bhiksuni* knowingly fully ordains a woman who has not reached the age of twelve, she commits a *payantika*.
77. If a *bhiksuni* knowingly fully ordains an unmarried woman who has not reached the age of twelve, she commits a *payantika*.
78. If a *bhiksuni* fully ordains a married woman who has reached the age of twelve without giving her the six root and six accompanying *siksamana* precepts for two years, she commits a *payantika*.
79. If a *bhiksuni* fully ordains an unmarried woman who has reached the age of twenty, without giving her the six root and six accompanying *siksamana* precepts for two years, she commits a *payantika*.

80. If a *bhiksuni* fully ordains a woman without training her for two years in the six root and six accompanying *siksamana* precepts, she commits a *payantika*.
81. If a *bhiksuni* trains [a woman] for two years in the six root and six accompanying *siksamana* precepts, but does not fully ordain her, she commits a *payantika*.
82. If a *bhiksuni* says to a woman wishing to become fully ordained. “Give me a robe and then I will fully ordain you,” in saying that, she commits a *payantika*.
83. If a *bhiksuni* says to a female householder, “Give up the household life and later it will not be difficult to become ordained,” but afterward does not ordain her, she commits a *payantika*.
84. If a *bhiksuni* gives ordination every year, she commits a *payantika*.
85. If a *bhiksuni* knowingly ordains a woman without the permission of her guardian, she commits a *payantika*.
86. If a *bhiksuni* knowingly ordains an emotionally disturbed woman, she commits a *payantika*.
87. If a *bhiksuni* knowingly ordains a pregnant woman, she commits a *payantika*.
88. If a *bhiksuni* knowingly ordains a woman tormented with misery, she commits a *payantika*.
89. If a *bhiksuni* knowingly ordains an agitated woman, she commits a *payantika*.
90. If a *bhiksuni* ordains or gives full precepts to a woman but does not help her, she commits a *payantika*.
91. If a *bhiksuni* sees hindrances to ordaining or giving full precepts to a woman but does not say anything, she commits a *payantika*.
92. If a *bhiksuni* ordains or gives full precepts to a woman but does not train her in the precepts, she commits a *payantika*.

The [next set of] precepts includes nurse, resin, fingers, palms, two of isolated, two of unsheltered, and whispering in the ear.

93. If a *bhiksuni* lives close together with someone but does not nurse her when she is sick, she commits a *payantika*.
94. If a *bhiksuni* inserts a wax model [of a male organ] into her private parts, she commits a *payantika*.



95. If a *bhiksuni* washes her private parts with more than two joints of the fingers, she commits a *payantika*.
96. If a *bhiksuni* pats her private parts with the palm of her hands, she commits a *payantika*.
97. If a *bhiksuni* plucks out her pubic hair, she commits a *payantika*.
98. If a *bhiksuni* sits in a secluded, sheltered place together with a [male] householder, she commits a *payantika*.
99. If a *bhiksuni* sits in a secluded, sheltered place together with a *bhiksu*, she commits a *payantika*.
100. If a *bhiksuni* stands in an unsheltered place together with a [male] householder, she commits a *payantika*.
101. If a *bhiksuni* stands in an unsheltered place together with a *bhiksu*, she commits a *payantika*.
102. If a *bhiksuni* whispers in a [male] householder's ear, she commits a *payantika*.

The [next set of] precepts includes listening, two of *bhiksu*, two of knowledge, unbandaging a wound, child, house, not investigating, and sleeping the night alone.

103. If a *bhiksuni* listens to a [male] householder whispering in her ear, she commits a *payantika*.
104. If a *bhiksuni* whispers in a *bhiksu's* ear, she commits a *payantika*.
105. If a *bhiksuni* listens to a *bhiksu* whispering in her ear, she commits a *payantika*.
106. If a *bhiksuni* gains worldly knowledge from a householder, she commits a *payantika*.
107. If a *bhiksuni* studies worldly knowledge from a householder, she commits a *payantika*.
108. If a *bhiksuni* bandages a wound by magic and then, having bandaged it, has it unbandaged, she commits a *payantika*.
109. If a *bhiksuni* raises a child, she commits a *payantika*.
110. If a *bhiksuni* goes to sleep the night at another household without asking the householder [with whom she is staying], she commits a *payantika*.
111. If a *bhiksuni* goes to sleep in a protected place at night without investigating it, she commits a *payantika*.

112. If a *bhiksuni* goes to sleep in a residence without another *bhiksuni*, she commits a *payantika*.

The [next set of] precepts includes sleeping on one bed, five of rubbing, washing, fragrance sesame, and washing in the river.

113. If a *bhiksuni* sleeps with a *bhiksuni* on one bed, she commits a *payantika*.

114. If a *bhiksuni* has a *bhiksuni* rub her body, she commits a *payantika*.

115. If a *bhiksuni* has a *siksamana* rub her body, she commits a *payantika*.

116. If a *bhiksuni* has a female householder rub her body, she commits a *payantika*.

117. If a *bhiksuni* has a female ascetic rub her body, she commits a *payantika*.

118. If a *bhiksuni* has a woman wash her body, she commits a *payantika*.

119. If a *bhiksuni* has fragrant substances applied to her body, she commits a *payantika*.

120. If a *bhiksuni* has sesame residue applied to her body, she commits a *payantika*.

121. If a *bhiksuni* holds hands with someone and bathes her in the river, she commits a *payantika*.

The [next set of] precepts includes jewelry, dancing, singing, musical instruments, and umbrella.

122. If a *bhiksuni* brushes her hair with a brush, she commits a *payantika*.

123. If a *bhiksuni* combs her hair with a comb, she commits a *payantika*.

124. If a *bhiksuni* combs her hair with an eyebrow comb, she commits a *payantika*.

125. If a *bhiksuni* combs her hair with all three, she commits a *payantika*.

126. If a *bhiksuni* wears hair ornaments, she commits a *payantika*.

127. If a *bhiksuni* wears a laywoman's ornaments, she commits a *payantika*.

128. If a *bhiksuni* dances, she commits a *payantika*.

129. If a *bhiksuni* sings, she commits a *payantika*.

130. If a *bhiksuni* touches musical instruments, she commits a *payantika*.

131. If a *bhiksuni* holds an umbrella, she commits a *payantika*.

The [next set of] precepts includes shoes, throne, imperiously, teaching, spinning, household work, raw foods, robe, selling food, and her fill.

132. If a *bhiksuni* wears shoes, she commits a *payantika*.
133. If a *bhiksuni* receives respect from others while sitting on a throne, she commits a *payantika*.
134. If a *bhiksuni* sits imperiously instructing many households, she commits a *payantika*.
135. If a *bhiksuni* goes to teach Dharma without being urged to take a seat in the household, she commits a *payantika*.
136. If a *bhiksuni* spins yarn, she commits a *payantika*.
137. If a *bhiksuni* does household work, she commits a *payantika*.
138. If a *bhiksuni* cooks raw foods, she commits a *payantika*.
139. If a *bhiksuni* keeps for herself a robe of the *bhiksuni* community, she commits a *payantika*.
140. If a *bhiksuni* sells food, she commits a *payantika*.
141. If a *bhiksuni*, after eating her fill, rises from her seat and eats again, she commits a *payantika*.

The [next set of] precepts includes garlic, undergarment, bathing cloth, having someone wash, robes of a renunciants, exchanging, praise, householders, residence, and something found.

142. If a *bhiksuni* eats garlic, she commits a *payantika*.
143. If a *bhiksuni* does not keep an undergarment for menses, she commits a *payantika*.
144. If a *bhiksuni* does not keep a bathing cloth, she commits a *payantika*.
145. If a *bhiksuni* gives her clothes to someone else to wash, she commits a *payantika*.
146. If a *bhiksuni* gives the robes of a renunciant to a householder to wear, she commits a *payantika*.
147. If a *bhiksuni* exchanges her upper robe or outer robe, she commits a *payantika*.
148. If a *bhiksuni* is envious of praise, she commits a *payantika*.
149. If a *bhiksuni* is envious of householders, she commits a *payantika*.
150. If a *bhiksuni* is envious of a residence, she commits a *payantika*.
151. If a *bhiksuni* is envious of something found, she commits a *payantika*.

The [next set of] precepts includes Dharma, two of driving out, discussing, swearing an oath, striking, abusing, scolding, splashing, and neglecting to resolve a dispute.

152. [Missing from the book]

153. If a *bhiksuni* is envious of the Dharma, she commits a *payantika*.
154. If a *bhiksuni* becomes angry, upset, or disgruntled and drives a *bhiksuni* out of the *vihara*, she commits a *payantika*.
155. If a *bhiksuni*, knowing that a *bhiksuni* was staying there before [her], later drives her out, she commits a *payantika*.
156. If a *bhiksuni* discusses a *bhiksuni*'s transgression that she has neither seen, heard, nor suspected, she commits a *payantika*.
157. If a *bhiksuni* swears an oath, she commits a *payantika*.
158. If a *bhiksuni* becomes upset, quarrelsome, or unhappy, and strikes herself, she commits a *payantika*.
159. If a *bhiksuni* abuses [others] in the *bhiksuni* community, she commits a *payantika*.
160. If a *bhiksuni* scolds [others] in the *bhiksuni* community, she commits a *payantika*.
161. If a *bhiksuni* splashes water on her main attendant, she commits a *payantika*.
162. If a *bhiksuni*, while having the power to do so, neglects to resolve a dispute that has arisen among the *bhiksunis*, she commits a *payantika*.

The [next set of] precepts includes request, instructions, rainy season retreat, *pravarana*, *uposadha*, *kathina*, given, donated cloth, *vihara*, and going a long way in summer.

163. If a *bhiksuni* requests permission after already having spent the night, she commits a *payantika*.
164. If a *bhiksuni* does not listen to the instructions and teachings that a *bhiksu* gives every half-month, she commits a *payantika*.
165. If a *bhiksuni* undertakes the rainy season retreat in a place where there is no *bhiksu*, she commits a *payantika*.
166. If a *bhiksuni* does not perform the *pravarana* ritual [at the conclusion of the rainy season retreat] proclaiming before both Sanghas what has been seen, heard, or suspected, she commits a *payantika*.

167. If a *bhiksuni* performs the *uposadha* without a *bhiksu*, she commits a *payantika*.
168. If a *bhiksuni* approaches the poor for a *kathina* robe, she commits a *payantika*.
169. If a *bhiksuni* does not distribute carefully to the assembly the *kathina* cloth that has been given, she commits a *payantika*.
170. If a *bhiksuni*, hoping to get more donated cloth, does not distribute to the assembly that which has already been donated, she commits a *payantika*.
171. If a *bhiksuni* goes to another place without handing over her place in the *vihara*, she commits a *payantika*.
172. If a *bhiksuni* goes a long way during the rainy season retreat, she commits a *payantika*.

The [next set of] precepts – not going, suspected, in conflict, quarreling, asking questions, alone, living, and without looking – concludes this section.

173. If a *bhiksuni* does not go to a distance of 500 armspans after the rainy season retreat, she commits a *payantika*.
174. If a *bhiksuni* goes to a district whose territory is suspected [to be dangerous], she commits a *payantika*.
175. If a *bhiksuni* goes to a district whose territory is in conflict, she commits a *payantika*.
176. If a *bhiksuni* quarrels in another residence, she commits a *payantika*.
177. If a *bhiksuni* asks questions at an inopportune time, she commits a *payantika*.
178. If a *bhiksuni* goes to the lavatory alone, she commits a *payantika*.
179. If a *bhiksuni* defecates or urinates on living grass, she commits a *payantika*.
180. If a *bhiksuni* dumps excrement or urine over a wall without looking, she commits a *payantika*.

Of these 180 *bhiksuni payantika-dharma*, 108 precepts are exclusive to the *bhiksunis* and 72 are held in common with the *bhiksus*.

Expelling, non-appointing, sunset, food, two of supper robe, boat with common purpose, boat, and two of isolation, having someone prepare, again and again, alms, sitting at a sleeping place, standing, without sanction, not yet twenty, and

big cloth – these eighteen transgressions are the remaining exhortations [exclusive to the *bhiksus*].

Noble Sisters, I have finished reciting the 180 *payantika-dharma*. Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you a second and a third time, are you completely pure in this regard? If the noble sisters are completely pure in this regard, I shall know it by your silence.

## The Eleven *Pratidesaniya-dharma*

These include milk, yogurt, butter, ghee, oil, honey, sugar, fish, meat, dried meat, and a learner's house.

Noble Sisters, the following eleven *pratidesaniya-dharma* are from the *Pratimoksa Sutra*, which is to be recited every half-month.

1. If a *bhiksuni* who is not sick commits the offense of begging milk from another's home for herself and drinks it, she should go to the outer *vihara* and say to the *bhiksunis*, "Noble Sisters, I confess this *pratidesaniya* offense that is blameworthy and makes it unsuitable for me to stay. I confess this offense.
2. If a *bhiksuni* who is not sick commits the offense of begging yogurt from another's home...
3. ... butter...
4. ... ghee...
5. ... oil...
6. ...honey...
7. ... sugar...
8. ... fish...
9. ... meat...
10. ... begging dried meat from another's home for herself and drinks or eats it, she should go to the outer *vihara* and say to the *bhiksunis*, "Noble Sisters, I confess this *pratidesaniya* offense that is blameworthy and makes it unsuitable for me to stay. I confess this offense."
11. She should also confess this offense: In the home of a learner, one is bound by the rules of training of the Sangha. If a *bhiksuni* who is bound by the rules of training of the Sangha goes to a household when she has not been invited and takes soft or hard food in her own hands and drinks or eats it, that *bhiksuni* should go to the outer *vihara* and say to the *bhiksunis*, "Noble Sisters, I confess this *pratidesaniya* offense that is blameworthy and makes it unsuitable for me to stay. I confess this offense."

Noble Sister, I have finished reciting the eleven *pratidesaniya*. Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you a second and a

third time, are you completely pure in this regard? If the noble sisters are completely pure in this regard, I shall know it by your silence.



## The 113 *Saiksa-dharma*

These precepts include eight of lower robe, three of upper robe, three of upper robe, six of well-restrained, five of covering the head and so on, five of jumping and so on, another group of five, eight of sitting, and eight of accepting offerings.

Noble Sisters, these are the many *saiksa-dharma* from the *Pratimoksa Sutra*, which is to be recited every half-month.

1. Train in wearing the lower robe wrapped around.
2. [Train in] not wearing it tucked up too far.
3. [Train in] not wearing it hanging down too far.
4. [Train in] not wearing it like an elephant's tusk.
5. [Train in] not wearing it [folded up] like a palm leaf.
6. [Train in] not wearing it like wrapped grain.
7. [Train in] not wearing it like a snake's head.
8. Train in not wearing the lower robe without showing one's waist.
9. [Train in] not wearing the upper robe wrapped around.
10. [Train in] not wearing it tucked up too far.
11. Train in not wearing it hanging down too far.
12. [Train in] keeping [the mind] well-restrained.
13. [Train in] wearing the robes properly.
14. [Train in] not making noise.
15. [Train in] not looking around distractedly.
16. [Train in going] looking just one yoke ahead.
17. Train in not going to other households out of attachment.
18. [Train in going] without covering the head.
19. [Train in going] without wearing [the upper robe] tucked up too far.
20. [Train in going] without draping the upper robe [around the shoulders].
21. [Train in going] without clasping the hands behind the neck.
22. Train in going to other households without clasping the hands behind the head.
23. [Train in going] without jumping.
24. [Train in going] without stretching [the limbs].
25. [Train in going] without squatting.
26. [Train in not going] on the balls of one's feet.
27. Train in going to other households without keeping [hands on hips].
28. [Train in going] without twisting the body.

29. [Train in going] without swinging the arms.
30. [Train in going] without twisting the head.
31. [Train in going] without touching the shoulders.
32. Train in not holding hands when going to other households.
33. [Train in not sitting down] without examining the seat.
34. [Train in] not sitting down [heavily] with the full body weight.
35. [Train in] not crossing the legs.
36. [Train in] not crossing the thighs.
37. [Train in] not placing one ankle over the other.
38. [Train in] not bending the legs.
39. [Train in] not stretching the legs apart.
40. Train in not exposing the private parts while sitting on a seat in other households.
41. [Train in] accepting food properly.
42. [Train in] not filling [the bowl] to the brim.
43. [Train in accepting] vegetables [and rice] equally.
44. [Train in] going to households in sequence.
45. [Train in] looking [mindfully] at the alms bowl.
46. [Train in] not holding out the alms bowl before the food arrives.
47. [Train in] not covering the vegetables with rice, and not covering the rice with vegetables, out of desire.
48. Train in not holding the alms bowl out over the food.

Next are six on eating in an orderly fashion, five on chewing and so forth, five on separating the grains and so forth, and five on licking the hands and so forth.

49. [Train in] eating in an orderly fashion.
50. [Train in] not eating extremely small mouthfuls.
51. [Train in] not eating extremely large mouthfuls.
52. [Train in] eating appropriate amounts of food.
53. [Train in] not opening the mouth wide before the food arrives.
54. Train in not talking with the mouth full of food.
55. [Train in] not making a chewing sound.
56. [Train in] not making a chomping sound.
57. [Train in] not making a slurping sound.
58. [Train in] not making a blowing sound.
59. Train in not eating food with the tongue extended.

60. [Train in] not eating one grain at a time.
61. [Train in] not disparaging [the food].
62. [Train in] not shifting [the food] from cheek to cheek.
63. [Train in] not making a clucking sound on the palate.
64. Train in not leaving any remainder of uneaten food.
65. [Train in] not licking the hands.
66. [Train in] not licking the alms bowl.
67. [Train in] not shaking [off food stuck to] the hands.
68. [Train in] not sloshing the alms bowl.
69. Train in not eating food arranged to resemble a stupa.

There are four on ridiculing and so on, ten more concerning the alms bowl, five on standing and so on, five on head coverings, five on having topknots and so on, five on riding elephants and so on, six on a stick in the hand, and three on sickness.

[The four on ridiculing and so on are]

70. Train in not disparaging the alms bowl of a *bhiksuni* standing in front of one.
71. Train in not holding a water container with hands soiled with food.
72. Train in not throwing water soiled with food on a *bhiksuni* standing in front of one.
73. Train in not throwing away in another household dirty water and food without asking the householder.

[The ten concerning the alms bowl are]

74. Train in not throwing away leftover food that has been put in the alms bowl.
75. Train in not setting the alms bowl down in a place without support.
76. [Train in] not [setting the alms bowl] on a ledge.
77. [Train in] not [setting the alms bowl] on a precipice.
78. [Train in] not [setting the alms bowl] on a steep slope.
79. Train in not washing the alms bowl while standing.
80. [Train in] not [washing the alms bowl] on a ledge.
81. [Train in] not [washing the alms bowl] on a precipice.
82. [Train in] not [washing the alms bowl] on a steep slope.

83. Train in not taking water with the alms bowl from a stream against the current.

[The five on standing and so on are]

84. Train in not giving teachings while standing to one who is sitting, unless the person is sick.
85. Train in not giving teachings while sitting to one who is lying down, unless the person is sick.
86. Train in not giving teachings while sitting on a low seat to one who is sitting on a high seat, unless the person is sick.
87. Train in not giving teachings from behind to one who is going ahead, unless the person is sick.
88. Train in not giving teachings while going along the side of the road to one who is going on the road, unless the person is sick.

[The five on head coverings are]

89. [Train in not giving teachings] to one whose head is covered, unless the person is sick.
90. [Train in not giving teachings to one with clothes] tucked up, [unless the person is sick].
91. [Train in not giving teachings to one with clothes] draped, [unless the person is sick].
92. [Train in not giving teachings to one whose two hands are] clasped behind the neck, [unless the person is sick].
93. Train in not giving teachings [to one whose two hands are] clasped behind the head, [unless the person is sick].

[The five on having topknots and so on are]

94. [Train in not giving teachings] to one whose hair is in a topknot, [unless the person is sick].
95. [Train in not giving teachings] to one wearing a hat, [unless the person is sick].
96. [Train in not giving teachings] to one wearing a crown, [unless the person is sick].

97. [Train in not giving teachings] to one wearing a garland on his or her head, [unless the person is sick].
98. Train in not giving teachings to one whose head is wrapped up, [unless the person is sick].

[The five on riding elephants and so on are]

99. [Train in not giving teachings] to one riding an elephant, unless the person is sick.
100. [Train in not giving teachings] to one riding a horse, [unless the person is sick].
101. [Train in not giving teachings] to one riding in a palanquin, [unless the person is sick].
102. [Train in not giving teachings] to one riding in a carriage, [unless the person is sick].
103. Train in not giving teachings to one wearing boots, [unless the person is sick].

[The six on a stick in the hand are]

104. [Train in not giving teachings] to one holding a stick in the hand, unless the person is sick.
105. [Train in not giving teachings] to one holding an umbrella in the hand, [unless the person is sick].
106. [Train in not giving teachings] to one holding a weapon in the hand, [unless the person is sick].
107. [Train in not giving teachings] to one holding a sword in the hand, [unless the person is sick].
108. [Train in not giving teachings] to one holding a battle implement in the hand, [unless the person is sick].
109. [Train in not giving teachings] to one wearing armor, [unless the person is sick].

[The three on sickness are]

110. [Train in] not defecating or urinating while standing, unless one is sick.
111. [Train in] not defecating or urinating in water, unless one is sick.

112. Train in not emitting spittle, mucus from the nose, vomit, or other excretions, [unless one is sick].

[The remaining one is]

113. Train in not climbing trees higher than the height of a human being, unless in danger of harm.

Noble Sisters, I have finished reciting the many *saiksa-dharma*. Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you twice and three times whether you are completely pure in this regard. If the noble sisters are completely pure in this regard, I shall know this by your silence. It is so acknowledged.

## **The Seven *Adhikarana-samatha-dharma***

[Briefly state, the methods for resolving a dispute include resolving it] directly, through recollection, when not deranged, by the majority, by its nature, by spreading grass, and by acceptance.

Noble Sisters, these are the seven *adhikarana-samatha-dharma* from the *Pratimoksa Sutra*, which is to be recited every half-month. When it is appropriate to settle matters directly, they should be settled directly. When it is appropriate to settle matter through recollection, they should be settled through recollection. When it is appropriate to settle matters when not deranged, they should be settled when not deranged. When it is appropriate [for a decision] to be given by the majority, it should be given by the majority. When it is appropriate [for a decision] to be sought in the nature of the matter itself, it should be sought in the nature of the matter itself. When it is appropriate to settle matters through spreading grass, then should be settled through spreading grass. When it is appropriate to settle matters through acceptance, they should be settled through acceptance. If disputes arise, they may be resolved by these seven methods of resolving disputes, which are in accordance with the Dharma, the *Vinaya*, and the Buddha's teachings. Thereby may they be resolved – perfectly resolved.

Noble Sisters, I have finished reciting the seven *adhikarana-samatha-dharma*. Now I ask you, Noble Sisters, are you completely pure in this regard? I ask you twice and three times whether you are completely pure in this regard. If the noble sisters are completely pure in this regard, I shall know this by your silence.

Noble Sisters, I have finished reciting the prologue to the *Pratimoksa Sutra*, the 8 *parajika-dharma*, the 20 *sanghavesesa-dharma*, the 33 *nihsargika-payantika-dharma*, the 180 *payantika-dharma*, the 11 *pratidesaniya-dharma*, the many *saiksa-dharma*, and the seven *adhikarana-samatha-dharma*. The perfectly accomplished Awakened One has condensed them and included them in this sutra. Whatever further practices accord, are harmonious, agree, and are not discordant with them are to be maintained with full awareness and practiced mindfully and attentively.

The Buddha has said that  
Patience is the most excellent authority

And the highest liberation.  
A renunciant who harms or injures others  
Is not a *sramana*.

Just as a traveler with keen eyes  
Avoids all dangers,  
So the wise living in the world,  
Abandon all non-virtues.

Do not harm or disparage,  
But restrain yourself by the *Pratimoksa*.  
Be moderate in eating  
Dwell on the outskirts of town,  
And observe the highest thoughts:  
This is the teachings of the Buddha.

Just as a bee does not harm  
The color or the scent of the flowers.  
But takes the nectar and flies away,  
So the sages when going to a town,  
Examine only the correctness of their own deeds  
And not the inconsistencies of others.

Attentive to the highest thoughts,  
Training in the conduct of the Buddha, Keeping the instructions always in  
mind,  
Their sorrows come to an end.

Through generosity, their merits greatly increase.  
Well-restrained, they have no enemies,  
Replete with virtue, bereft of vice,  
Defilements are exhausted,  
All vices and sorrows dispelled.

Avoiding all non-virtues,  
Amassing excellent virtues,  
Subduing one's own mind completely:



This is the Buddha's teaching.

Restrained the body is excellent.  
Restraining the speech is excellent.  
Restraining the mind is excellent.  
Restraining them all is excellent.

A thoroughly restrained *bhiksu[ni]*  
Is completely freed from all sufferings.  
With speech well-guarded and mind well-restrained.  
She does no negative physical deeds.  
If well-trained in the path of the ten [virtues],  
The path taught by the Savant is attained.

These seven valiant Buddhas –  
Vipasyin, Sikhin, Visvabhu,  
Krukucchanda, Kanakamuni, Kasyapa,  
And Gautama, god of gods –  
These peerless charioteers of the untamed,  
Supreme protector lords of the world,  
Have extensively and eloquently  
Taught the celebrated *Pratimoksa*.

Showing reverence to this  
Revered by all Buddhas and *sravakas*,  
Through achieving the unconditioned,  
One enters into the Buddha's teachings,  
Commences and actualizes them.

Like an elephant in a house of reeds,  
One vanquishes [the lord of death]  
And, perfectly attentive,  
Practices this calming Dharma.

Relinquishing the cycle of becoming,  
One puts an end to misery.  
Mutually safeguarding morality

And enhancing the teachings,  
Reciting the *Pratimoksa*,  
The Sangha performs the *uposadha*.

Those for whom this has been recited,  
Those for whom this *uposadha* has been performed,  
Should safeguard this morality,  
As a yak protects its tail.

Through whatever merit has been achieved  
By this recitation of the *Pratimoksa*,  
May all beings without exception  
Achieve the state of a Buddha.

This concludes the *Bhiksuni Pratimoksa Sutra*.

As requested by the powerfully noble mNga' bdag dpel hla btsan po, this text has been translated [from Sanskrit to Tibetan] by Jinamitra, a *Vinaya* master of the Arya Mulasarvastivada school and Acarya of the Kashmiri Vaibhasika school, and the great [Tibetan] editor and translator Cog ro klu'i rgyal mtsan. [Translated into English by Karma Lekshe Tsomo in 1992.]