

## The Patimokkha - DISCIPLINARY RULES FOR MONKS AND NUNS

*Discipline is for the sake of restraint,  
restraint for the sake of freedom from remorse,  
freedom from remorse for the sake of joy,  
joy for the sake of rapture,  
rapture for the sake of tranquillity,  
tranquillity for the sake of pleasure,  
pleasure for the sake of concentration,  
concentration for the sake of knowledge  
and vision of things as they are,  
knowledge and vision of things as they are  
for the sake of disenchantment,  
disenchantment for the sake of release,  
release for the sake of knowledge and vision of release,  
knowledge and vision of release  
for the sake of total unbinding without clinging.*

-- Parivaara.XII.2 (BMC p.1)

**The Bhikkhu Patimokkha**  
**The Bhikkhus' Code of Discipline**  
Translated from the Pali by Thanissaro Bhikkhu

For free distribution only.

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### Contents

- [Parajika](#) -- Rules entailing expulsion from the Sangha (Defeat)
- [Sanghadisesa](#) -- Rules entailing an initial and subsequent meeting of the Sangha
- [Aniyata](#) -- Indefinite rules
- [Nissaggiya Pacittiya](#) -- Rules entailing forfeiture and confession
- [Part One: The Robe-cloth Chapter](#)
- [Part Two: The Silk Chapter](#)
  
- [Pacittiya](#) -- Rules entailing confession
- [Part One: The Lie Chapter](#)
- [Part Two: The Living Plant Chapter](#)
- [Part Three: The Exhortation Chapter](#)

- [Part Four: The Food Chapter](#)
- [Part Five: The Naked Ascetic Chapter](#)
- [Part Six: The Alcoholic Drink Chapter](#)
- [Part Seven: The Animal Chapter](#)
- [Part Eight: The In-accordance-with-the-Rule Chapter](#)
- [Part Nine: The Treasure Chapter](#)
  
- [Patidesaniya](#) -- Rules entailing acknowledgement
- [Sekhiya](#) -- Rules of training
- [Part One: The 26 Dealing with Proper Behavior](#)
- [Part Two: The 30 Dealing with Food](#)
- [Part Three: The 16 Dealing with Teaching Dhamma](#)
- [Part Four: The 3 Miscellaneous Rules](#)
  
- [Adhikarana-Samatha](#) -- Rules for settling disputes

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### Parajika [Top](#)

1. Should any bhikkhu -- participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness -- engage in the sexual act, even with a female animal, he is defeated and no longer in communion.
  
2. Should any bhikkhu, in the manner of stealing, take what is not given from an inhabited area or from the wilderness -- just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, "You are a robber, you are a fool, you are benighted, you are a thief" -- a bhikkhu in the same way taking what is not given is defeated and no longer in communion.
  
3. Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (thus): "My good man, what use is this wretched, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in communion.
  
4. Should any bhikkhu, without direct knowledge, boast of a superior human state, a truly noble

knowledge and vision as present in himself, saying, "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he -- being remorseful and desirous of purification -- might say, "Friends, not knowing, I said I know; not seeing, I said I see -- vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in communion.

### **Sanghadisesa** [Top](#)

- 1.** Intentional discharge of semen, except while dreaming, entails initial and subsequent meetings of the Community.
- 2.** Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.
- 3.** Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.
- 4.** Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministrations, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" -- alluding to sexual intercourse -- it entails initial and subsequent meetings of the Community.
- 5.** Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage -- even if only for a momentary liaison -- it entails initial and subsequent meetings of the Community.
- 6.** When a bhikkhu is building a hut from (gains acquired by) his own begging -- having no sponsor, destined for himself -- he is to build it to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should build a hut from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should exceed the standard, it

entails initial and subsequent meetings of the Community.

**7.** When a bhikkhu is building a large dwelling -- having a sponsor and destined for himself -- he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should build a large dwelling on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

**8.** Should any bhikkhu, malicious, angered, displeased, charge a (fellow) bhikkhu with an unfounded case involving defeat, (thinking), "Surely with this I may bring about his fall from the celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

**9.** Should any bhikkhu, malicious, angered, displeased, using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case involving defeat, (thinking), "Surely with this I may bring about his fall from the celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

**10.** Should any bhikkhu agitate for a schism in a Community in concord, or should he persist in taking up an issue conducive to schism, the bhikkhus should admonish him thus: "Do not, Ven. sir, agitate for a schism in a Community in concord or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a Community in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace."

And should that bhikkhu, admonished thus by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

**11.** Should bhikkhus -- one, two, or three -- who are followers and partisans of that bhikkhu, say, "Do not, Ven. sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma, an

exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," other bhikkhus are to admonish them thus: "Do not say that, Ven. sirs. That bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, Ven. sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a Community in concord, on complimentary terms, without dispute, with a common recitation, dwells in peace."

And should those bhikkhus, thus admonished, persist as before, the bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhus they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

**12.** In case a bhikkhu is by nature difficult to admonish -- who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Patimokkha) recitation, makes himself unadmonishable (saying), "Do not, venerable ones, say anything to me, good or bad; and I will not say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me" -- the bhikkhus should admonish him thus: "Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

**13.** In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct -- whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about -- the bhikkhus are to admonish him thus: "You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, "The

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

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

### **Aniyata [Top](#)**

1. Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases -- involving either defeat, communal meetings, or confession -- then the bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases -- involving defeat, communal meetings, or confession -- or he may be dealt with for whichever case the female lay follower described. This case is undetermined.

2. In case a seat is not sufficiently secluded to lend itself (to the sexual act) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman in such a seat, so that a female lay follower whose word can be trusted, having seen them, would describe it as constituting either of two cases -- involving communal meetings or confession -- then the bhikkhu, acknowledging having sat (there), is to be dealt with for either of the two cases -- involving communal meetings or confession -- or he is to be dealt with for whichever case the female lay follower described. This case too is undetermined.

### **Nissaggiya Pacittiya [Top](#)**

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

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

**2.** When a bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance): If he dwells apart from (any of) his three robes even for one night -- unless authorized by the bhikkhus -- it is to be forfeited and confessed.

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

**4.** Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

**5.** Should any bhikkhu accept robe-cloth from a bhikkhuni unrelated to him -- unless it is in exchange -- it is to be forfeited and confessed.

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

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

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

**9.** In case two householders -- men or women -- prepare separate robe funds for the sake of a

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

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

If the messenger should say to the bhikkhu, "Does the venerable one have a steward?" then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward -- either a monastery attendant or a lay follower -- (saying), "That, my friend, is the bhikkhus' steward."

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

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

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

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May



the you be united with what is yours. May what is yours not be lost." This is the proper course here.

**Part Two: The Silk Chapter** [Top](#)

**11.** Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

**12.** Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

**13.** When a bhikkhu is making a new felt (blanket/rug), two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

**14.** When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then -- unless he has been authorized by the bhikkhus -- it is to be forfeited and confessed.

**15.** When a felt sitting rug is being made by a bhikkhu, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, he should have a new felt sitting rug made, it is to be forfeited and confessed.

**16.** If wool accrues to a bhikkhu as he is going on a journey, he may accept it if he so desires. Once he accepts it, he may carry it by hand -- there being no one else to carry it -- three leagues (48 km.=30 miles) at most. Should he carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

**17.** Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

**18.** Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed.

**19.** Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

**20.** Should any bhikkhu engage in various types of trade, (the article obtained) is to be forfeited and confessed.

**21.** An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

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

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

**24.** When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

**25.** Should any bhikkhu, having himself given a robe-cloth to (another) bhikkhu, and then being angered and displeased, snatch it back or have it snatched back, it is to be forfeited and confessed.

**26.** Should any bhikkhu, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed.

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

**28.** Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

**29.** There are wilderness abodes that are considered dubious and risky. A bhikkhu living in such abodes after the (fourth-month) Kattika full moon has passed may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it longer than that -- unless authorized by the bhikkhus -- it is to be forfeited and confessed.

**30.** Should any bhikkhu knowingly divert to himself gains that had been intended for a Community, they are to be forfeited and confessed.

**Pacittiya** [Top](#)

**Part One: The Lie Chapter** [Top](#)

**1.** A deliberate lie is to be confessed.

**2.** An insult is to be confessed.

3. Malicious tale-bearing among bhikkhus is to be confessed.
  
4. Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.
  
5. Should any bhikkhu lie down in the same lodging with an unordained person for more than two or three consecutive nights, it is to be confessed.
  
6. Should any bhikkhu lie down in the same lodging with a woman, it is to be confessed.
  
7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.
  
8. Should any bhikkhu report (his own) factual superior human state to an unordained person, it is to be confessed.
  
9. Should any bhikkhu report (another) bhikkhu's gross offense to an unordained person -- unless authorized by the bhikkhus -- it is to be confessed.
  
10. Should any bhikkhu dig soil or have it dug, it is to be confessed.

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

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

**12.** Evasive speech and uncooperativeness are to be confessed.

**13.** Maligning or complaining (about a Community official) is to be confessed.

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

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

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

**17.** Should any bhikkhu, angry and displeased, evict a bhikkhu from a dwelling belonging to the Community -- or have him evicted -- it is to be confessed.

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

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

**20.** Should any bhikkhu knowingly pour water containing living beings -- or have it poured -- on grass or on clay, it is to be confessed.

**Part Three: The Exhortation Chapter** [Top](#)

- 21.** Should any bhikkhu, unauthorized, exhort the bhikkhunis, it is to be confessed.
- 22.** Should any bhikkhu, even if authorized, exhort the bhikkhunis after sunset, it is to be confessed.
- 23.** Should any bhikkhu, having gone to the bhikkhunis' quarters, exhort the bhikkhunis -- except at the proper occasion -- it is to be confessed. Here the proper occasion is this: A bhikkhuni is ill. This is the proper occasion here.
- 24.** Should any bhikkhu say that the bhikkhus exhort the bhikkhunis for the sake of personal gain, it is to be confessed.
- 25.** Should any bhikkhu give robe-cloth to a bhikkhuni unrelated to him, except in exchange, it is to be confessed.
- 26.** Should any bhikkhu sew a robe or have it sewn for a bhikkhuni unrelated to him, it is to be confessed.
- 27.** Should any bhikkhu, by arrangement, travel together with a bhikkhuni even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan, and is considered dubious and risky. This is the proper occasion here.
- 28.** Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream -- except to cross over to the other bank -- it is to be confessed.
- 29.** Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhuni,

except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

**30.** Should any bhikkhu sit in private, alone with a bhikkhuni, it is to be confessed.

**Part Four: The Food Chapter** [Top](#)

**31.** A bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

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

**33.** An out-of-turn meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth (the robe season), a time of making robes. These are the proper occasions here.

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

**35.** Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not left over, it is to be confessed.

**36.** Should any bhikkhu, knowingly and wishing to find fault, present staple or non-staple food to a bhikkhu who has eaten and turned down an offer (for further food), saying, "Here, bhikkhu, chew or consume this" -- when it has been eaten, it is to be confessed.

**37.** Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

**38.** Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

**39.** There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is to be confessed.

**40.** Should any bhikkhu take into his mouth an edible that has not been given -- except for water and tooth-cleaning sticks -- it is to be confessed.

**Part Five: The Naked Ascetic Chapter** [Top](#)

**41.** Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

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

**43.** Should a bhikkhu sit intruding on a family "with its meal," it is to be confessed.

**44.** Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

**45.** Should any bhikkhu sit in private, alone with a woman, it is to be confessed.



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

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

**48.** Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

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

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

### **Part Six: The Alcoholic Drink Chapter [Top](#)**

**51.** The drinking of alcohol or fermented liquor is to be confessed.

**52.** Tickling with the fingers is to be confessed.

**53.** The act of playing in the water is to be confessed.

**54.** Disrespect is to be confessed.

**55.** Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.

**56.** Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled -- unless there is a suitable reason -- it is to be confessed.

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

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

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

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

### **Part Seven: The Animal Chapter [Top](#)**

**61.** Should any bhikkhu knowingly deprive an animal of life, it is to be confessed.

**62.** Should any bhikkhu knowingly make use of water with living beings in it, it is to be confessed.

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

**64.** Should any bhikkhu knowingly conceal another bhikkhu's serious offense, it is to be confessed.

**65.** Should any bhikkhu knowingly give full ordination to an individual less than twenty years of age, the individual is not ordained and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

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

**67.** Should any bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

**68.** Should any bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me, when indulged in, are not genuine obstructions," the bhikkhus should admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

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

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

**70.** And if a novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me when indulged in, are not

genuine obstructions," the bhikkhus should admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

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

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

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

**71.** Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, experienced and learned in the discipline," it is to be confessed. Bhikkhus, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

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

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

**74.** Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be

confessed.

**75.** Should any bhikkhu, angered and displeased, raise his hand against (another) bhikkhu, it is to be confessed.

**76.** Should any bhikkhu charge a bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.

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

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

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

**80.** Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

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

**82.** Should any bhikkhu knowingly divert to an individual gains that had been allocated for the Community, it is to be confessed.

**Part Nine: The Treasure Chapter** [Top](#)

**83.** Should any bhikkhu, without being previously announced, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the treasure (the queen) has not withdrawn, it is to be confessed.

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

**85.** Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time -- unless there is a suitable emergency -- it is to be confessed.

**86.** Should any bhikkhu have a needle case made of bone, ivory, or horn, it is to be broken and confessed.

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

**88.** Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

**89.** When a bhikkhu is making a sitting cloth, it is to be made to the standard measurement. Here the standard is this: two spans -- using the Sugata span -- in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.

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

**91.** When a bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement. Here the standard is this: six spans -- using the Sugata span -- in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.

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

### **Patidesaniya [Top](#)**

**1.** Should any bhikkhu chew or consume staple or non-staple food, having received it himself from the hand of an unrelated bhikkhuni in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

**2.** In case bhikkhus, being invited, are eating in family homes, and if a bhikkhuni is standing there as though giving directions, (saying,) "Give curry here, give rice here," then the bhikkhus are to dismiss her: "Go away, sister, while the bhikkhus are eating." If not one of the bhikkhus should speak to dismiss her, "Go away, sister, while the bhikkhus are eating," the bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it."

**3.** There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the homes of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

**4.** There are wilderness abodes that are dubious and risky. Should any bhikkhu, not being ill, living in such abodes, chew or consume unannounced (gifts of) staple or non-staple food, having received them himself in the abode, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

### **Sekhiya [Top](#)**

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

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

**3.[4].** I will go [sit] well-covered in inhabited areas: a training to be observed.

**5.[6].** I will go [sit] well-restrained in inhabited areas: a training to be observed.

**7.[8].** I will go [sit] with eyes lowered in inhabited areas: a training to be observed.

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

**11.[12].** I will not go [sit] laughing loudly in inhabited areas: a training to be observed.

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

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

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

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

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

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



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

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

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

**27.** I will receive almsfood appreciatively: a training to be observed.

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

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

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

**31.** I will eat almsfood appreciatively: a training to be observed.

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

**33.** I will eat almsfood methodically: a training to be observed.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **Adhikarana-Samatha [Top](#)**

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

**2.** *A verdict of mindfulness may be given.* This is the verdict of innocence given in an accusation,

based on the fact that the accused remembers fully that he did not commit the offense in question.

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

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

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

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

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

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