

Dharmaguptaka Vinaya

# Bhikṣu Poṣadha and Rites to Establish the Territory





# **Dharmaguptaka Vinaya**

## **Bhikṣu Poṣadha and Rites to Establish the Territory**

According to the Buddha's Vinaya,  
only fully ordained Buddhist monastics  
may read this text.



**Dharmaguptaka Vinaya**

**Bhikṣu Poṣadha and Rites  
to Establish the Territory**

**Compiled by  
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# Dharmaguptaka Bhikṣu Poṣadha

## 1. Announcement to the Saṅgha

*At breakfast on the day of the poṣadha, the chant leader announces to the assembly or posts on the announcement board:*<sup>1</sup>

**Chant leader:** Virtuous saṅgha, today is the saṅgha’s poṣadha of the 15<sup>th</sup> (14<sup>th</sup>). The time and place for the poṣadha are \_\_\_\_\_. This is the announcement.

## 2. Receiving Requests to Take Leave and Giving Consent

The Dharmaguptaka Vinaya says, “The Buddha allows a bhikṣu to be excused if he is doing work for the Three Jewels or is sick. The absentee first speaks to another bhikṣu in the territory who is capable of presenting his situation to the saṅgha. He tells this bhikṣu that he cannot attend the poṣadha because he is sick, taking care of sick bhikṣus, etc.”<sup>2</sup>

**Bhikṣu to be excused** (*palms joined*): Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ am ill (attending to saṅgha matters in accord with the Dharma). I give my consent [to all saṅgha matters done in accord with the Dharma] and declare my purity.

**Conveyor of consent:** Good.

**Bhikṣu to be excused:** Yes.

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<sup>1</sup> To set up the hall, on a table in front of the altar, put a large gong, wooden fish, hand bell, incense holder, and incense to offer. In front of that is a bowing cushion, and in front of that is the prātimokṣa reciter’s seat. The saṅgha sits in lines facing the central aisle. Another bowing cushion is in the central aisle. A small bell is on the chant leader’s table. A wooden block is on the prātimokṣa reciter’s table.

<sup>2</sup> The bhikṣu to be excused confesses and declares his purity to another bhikṣu. He gives his consent and will not oppose any saṅgha matters done in accord with the Dharma that the saṅgha will carry out during this saṅghakarman. A karman procedure is a formal action of the saṅgha in which those present decide a matter—for example, to ordain a candidate—through consensus. To indicate approval, participants remain silent.

### 3. Gathering the Saṅgha

*Make a signal.<sup>3</sup> The saṅgha members put on their seven-strip robe (uttarāsaṅga, chogu), take their sitting cloth, and go to the assembly hall. They stand in ordination order, facing the central aisle with palms joined. A senior monk goes to the altar, offers incense, and returns to his place.*

**Chant leader:** Face the Buddha. Sincerely bow to the Buddha three times.<sup>4</sup>

**Chant leader:** Face the central aisle.

### 4. Reciting the Verse to Overcome Māra<sup>5</sup>

**Assembly:**<sup>6</sup> To tame and eliminate Māra's power and to eliminate all defilements without a trace, the gong is rung in open space (*ring gong*). When hearing it, all bhikṣus gather here. Those who want to listen to the Dharma and cross the sea of life and death, when you hear the wondrous sound of the gong, please join the assembly just like clouds gathering together.

### 5. Blessing the Hall with Sincere Body, Speech, and Mind<sup>7</sup>

**Assembly:** Observing the precepts perfectly just like a full moon, both body and speech are crystal clear without any defect. Only when the saṅgha is in harmony is it allowed to perform the poṣadha.

### 6. Examination of Offenses and Repentance

*If no one has committed the first two types of offense and no one has any misdeed to confess, skip this section.*

**Chant leader:** If anyone is aware that he has committed an offense, confess it now.

*If anyone has committed the first two categories of offenses [pārājika (defeat) and saṅghāvaśesa (remainder)] requiring a karman or a declaration [of the*

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<sup>3</sup> This could be the sound of a bell, hitting a board, blowing a conch, and so forth.

<sup>4</sup> Each set of bows ends with a half-bow. The chant leader rings the bell whenever anyone bows.

<sup>5</sup> Māra is a desire realm god who disturbs practitioners' minds with desire. When referred to in the plural, the māras also include the afflictions, the five polluted aggregates, and death.

<sup>6</sup> In all chants that the assembly recites together, the chant leader begins and the assembly joins in.

<sup>7</sup> You visualize that the Buddha is present at the poṣadha. Your body, speech, and mind should be respectful and pure.

*offense], now is the time to step forward and confess. Other transgressions that require a karman may also be confessed now. In general, when you have committed an offense, confess it right away. Before the poṣadha, you may confess it to another bhikṣu. If you forgot about it after having committed it and now suddenly remember it, step forward to confess and repent. Bow to the Buddha once and kneel with palms joined.*

**Person making confession:** Virtuous saṅgha, I Bhikṣu \_\_\_\_\_ intentionally \_\_\_\_\_ (*the action*) and committed \_\_\_\_\_ (*type of offense*). I now confess to the saṅgha. I will later make amends accordingly.

## **7. Confessing Common Offenses Committed by All the Bhikṣus**

The Buddha said that if all members of the saṅgha have committed a particular offense, they cannot conduct the poṣadha.<sup>8</sup> A bhikṣu may not confess a transgression to a bhikṣu who has transgressed the same precept, and a bhikṣu who has committed a transgression may not hear another's confession. Therefore if all members of a saṅgha have committed a particular transgression, there is no way for them to confess the transgression. For this reason, the following procedure came to exist. One bhikṣu steps forward to confess and repent for all the saṅgha members. With the following statement, all the transgressions from infractions (*sthūlātyaya*) downward are purified (such as touching gold or silver, eating at improper times). If there are no common transgressions, everyone remains silent.

**Chant leader:** Whoever has committed the same offenses as other bhikṣus and remembers his transgression, please confess.

**Representative:** Virtuous saṅgha, I Bhikṣu \_\_\_\_\_ and other bhikṣus have committed \_\_\_\_\_. We now confess and repent our offenses. (3x)

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<sup>8</sup> There are two kinds of common offense: (1) the saṅgha members have transgressed the same precept, and (2) different members have committed different transgressions. In both cases, the entire saṅgha is not seen as pure and may not do the poṣadha. They first need to confess and repent. For example, everyone has eaten at improper times or handled money. A representative monastic should go to a neighboring monastery to confess. When he is pure, he returns to the saṅgha and others confess to him. Only if no monastery is nearby does the representative step forward before the poṣadha to confess on behalf of all saṅgha members. Since it is a degenerate age, it is difficult to be totally pure in our observation of precepts.

## 8. Performing the Preliminaries *(only bhikṣus can be present)*

**Chant leader:** Perform the preliminaries.

**Upādhyāya:**<sup>9</sup> Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Upādhyāya:** Is it in harmony?

**Chant leader:** It is in harmony.

**Upādhyāya:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Upādhyāya:** Are there any absent bhikṣus who cannot participate and have given their consent and declared their purity?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** (*stands, bows to the Buddha once, kneels with palms joined*): Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ (*or from many bhikṣus*) who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma] and declares his purity.

**Upādhyāya:** Good.

**Conveyor of consent:** Yes. (*half-bow and returns to his place*)

**Upādhyāya:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of confession and repentance.

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<sup>9</sup> The karman master could also do this. Assign someone who is capable of performing the karman, not on the basis of whether he is senior or junior, nor whether or not he is an expert in the Vinaya. *Further Explanations of the Commentary on the Dharmaguptaka Bhikṣu Prātimokṣa with Notes (Si Fen Lu Han Zhu Jie Ben Xing Zong Ji)* by Vinaya Master Lingzhi Yuanzhao explains, “There are four points listed regarding someone who can carry out a karman. The first two are regarding seniority in ordination, the latter two are regarding knowledge and ability. Someone who does not recite the precepts [by memory] but understands their meaning, and therefore knows how to carry out the karman according to correct procedure, and knows what is or is not in line with the Vinaya, is considered capable of carrying out a karman properly.”

## 9. Karman of Confession and Repentance

**Upādhyāya:** Virtuous saṅgha, please listen. If the saṅgha is ready,<sup>10</sup> may the saṅgha agree to confess and repent misdeeds. This is the motion.<sup>11</sup>

**Chant leader:** Please call in those who are not fully ordained.  
*Śrāmaṇeras enter the hall.*

**Chant leader:** Śrāmaṇeras, line up in ordination order and face the Buddha. Sincerely bow to the Buddha three times. Kneel with palms joined.

**Upādhyāya** (*faces śrāmaṇeras*): Śrāmaṇeras, listen attentively. It is hard to obtain a human body. It is hard to have the opportunity to listen to the teaching on the Vinaya. Time passes quickly and the holy path is hard to accomplish. Purify your body, speech, and mind diligently and study scriptures, Vinaya, and commentaries. Be cautious and do not be complacent. *The upādhyāya gives advice that fits the recipients.*

**Śrāmaṇeras:** Yes, I will do as directed.

**Śrāmaṇeras:** Ārya saṅgha! Today the saṅgha of the ten directions recites the precepts. I Śrāmaṇera \_\_\_\_\_ am pure. May the saṅgha support my observance of the precepts. (3x)

**Chant leader:** Śrāmaṇeras, bow to the Buddha once.

**Chant leader:** Everyone face the Buddha.

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<sup>10</sup> The Chinese literally says, “If the saṅgha and time have arrived.” VM Daoxuan explains that this phrase refers to how the saṅgha within the territory has gathered in one place in harmony and it is the designated time to carry out the karman.

<sup>11</sup> In a saṅghakarman, a motion is a statement of an issue and a suggestion for its resolution. A proclamation is a repetition of the motion and a request that those who disagree speak up. After each proclamation, there is a pause so that bhikṣus may state their disagreement. A resolution is achieved when the number of proclamations required for that issue is completed. There are three kinds of karman procedure in the Vinaya: (1) one motion, (2) one motion followed by one proclamation, and (3) one motion followed by three proclamations.

*See page 7 for the music score.*

**Assembly:** Every harmful action I have done  
With my body, speech, and mind,  
Overwhelmed by attachment, anger, and confusion,  
All these I openly lay bare before you. (*one bow*)

Every harmful action I have done  
With my body, speech, and mind,  
Overwhelmed by attachment, anger, and confusion,  
I now confess all my nonvirtuous actions. (*one bow*)

Every harmful action I have done  
With my body, speech, and mind,  
Overwhelmed by attachment, anger, and confusion,  
I now confess all these roots of nonvirtue. (*one bow*)

# Repentance Chant

O--Bell  
 △--Gong  
 ▲--Gong Stop  
 ∅--Bell Stop

▲ ∅

E - v'ry ha - rm - fu - l a - ction  
 I ha - - ve do - -  
 - ne with my bo- dy, spee - - ch, an- d mi - nd,  
 o - ver - whe - lmed by  
 a tta - ch-ment, an - - ge - r,  
 an - d co - n - fu - - sio - -  
 - n, a - ll the - se I o - pen-ly lay  
 ba - re be - fo - re you  
 ba - re be - fore you

Performance markings include:  $\circ$  (Bell),  $\triangle$  (Gong),  $\triangle$  (Gong Stop),  $\emptyset$  (Bell Stop), and triplets (3).

**Chant leader:** Face the central aisle.

## 10. Inviting the Prātimokṣa Reciter

*Prior to the poṣadha, the saṅgha has assigned a bhikṣu to recite the prātimokṣa.*

**Chant leader** (*palms joined*): Virtuous one, with compassion, please recite the prātimokṣa for the assembly.

**Prātimokṣa reciter:** It is my privilege to recite the prātimokṣa.

**Chant leader:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_ has been assigned to recite the bhikṣu prātimokṣa for the assembly. May the virtuous one \_\_\_\_\_ take the high seat.

**Prātimokṣa reciter** (*walks to the bowing cushion*): The assembly has assigned me Bhikṣu \_\_\_\_\_ to recite the prātimokṣa. I would first like to bow to the virtuous saṅgha. (*one bow*)

## 11. Offering Incense and Ascending the Seat

*See pages 9-10 for the music score.*

**Assembly:** When incense in the urn is heated, the universe is perfumed.  
The assembly of Buddhas vast as the ocean sense it from afar.  
Auspicious clouds form everywhere.  
Where sincere minds abound, the entire bodies of Buddhas all appear.  
Homage to Perfumed-Cloud-Canopy Bodhisattva Mahāsattva.  
(*last line 3x*)

*When the gong is rung at “heated,” the prātimokṣa reciter makes a half-bow, walks slowly to the altar, makes a half-bow, kneels, and offers three incense sticks to the Buddha. He stands, makes a half-bow, walks back to the bowing cushion, and bows to the Buddha three times.*



# Incense Offering Chant

O--Bell  
 X--Fish  
 △--Gong  
 ▴--Gong Stop

△ X

Whe - n in - ce - nse in the urn is hea - te -  
 6 - d, the u - ni - ve - rse is per  
 11 fu - - - - - med. The  
 16 a - ssem - bly of Bu - ddhas vast-as the o - ce - an se - nse it from a  
 21 fa - r. Ah Au -  
 26 - spi - cious clou - ds fo - rm e - very - whe -  
 30 - - re. Whe - re sin - cere  
 35 mi - - - - nds a - bou - - - -  
 40 - nd, the en - ti - re bo - dies of Bu - ddhas all a -

45 

50 

55 

60 

65 

70 

75 

80 

84

*The prātimokṣa reciter walks to the high seat in the front, makes a half-bow to the seat and a half-bow to the assembly, ascends the seat, and faces the assembly.*

**Chant leader:** Turn and face the Buddha.

**Chant leader:** Spread the sitting cloth (*niṣīdana*).

**Prātimokṣa reciter:** No need to spread the sitting cloth.

**Chant leader:** Bow to the prātimokṣa reciter.

**Prātimokṣa reciter:** No need to bow.

**Chant leader:** Half-bow and be seated.

**Assembly:** (*ring gong*) As the sound of the gong pervades the great universe of the three thousand worlds, the Buddhadharma spreads to tens of thousands and hundreds of millions of lands. May all the merit generated be dedicated for world peace. May the benefit bless all the supporters for their extensive kindness.

**Prātimokṣa reciter:** Homage to our root teacher, Śākyamuni Buddha. (*na mo ben shi shi jia mou ni fo*) *The assembly repeats after him. (3x)*

**Prātimokṣa reciter:** It is rare to hear the teaching of the *Prātimokṣa Sūtra*, and it may take countless great eons to encounter it. Studying and reciting it are also rare. Practicing it is the rarest of all.

**Prātimokṣa reciter** (*hits block*): I Bhikṣu \_\_\_\_\_ pay respect to the saṅgha with joined palms. The saṅgha has assigned me to recite the *Prātimokṣa Sūtra*. I am afraid I might make mistakes. May the virtuous saṅgha point them out to me with compassion.

## **12. Actual Poṣadha: Formal Recitation of the Bhikṣu Prātimokṣa**

**Prātimokṣa reciter:** The recognition of the Teacher, the Buddha, in the prātimokṣa; the recognition of diligence in your own training; and the recognition that the long abiding of the Victor's doctrine depends on this method—pray listen with these three set in your mind.

**Prātimokṣa reciter** (*palms joined*): In the language of India, *Dharmaguptaka Bhikṣu Prātimokṣa Sūtra*.<sup>12</sup>

*The bhikṣus hold the right tips of their robes between their joined palms, raise them to their forehead and say together:*

**All bhikṣus:** Homage to the Omniscient One!

**Prātimokṣa reciter** (*palms joined*): I bow and pay respect to all the Buddhas, Dharma, and Saṅgha. I will now proclaim the precepts of the Vinaya so the correct Dharma will last forever.

The precepts are as limitless as the ocean, like jewels that can be sought tirelessly. To protect the sacred treasure of the Dharma, the saṅgha is gathered to listen to me. To eliminate the eight defeats, to extirpate the 17 remainders, and to prevent the 30 forfeiture-lapses, you are assembled to listen to me.

Vipaśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni—all these World-honored Ones of great virtue taught this *Prātimokṣa Sūtra* to me. I now wish to proclaim it well. All you worthy ones listen together.

Just as a person whose leg is injured is unable to walk, similarly those who have broken the precepts cannot be born as a deva (celestial being) or a human being. Those who wish to be born in the celestial world or the human world should always protect all the precepts and not violate them in any way.

Just as a coachman driving on a treacherous road is worried because the wheel-bolts are gone and the axle is broken, so a person who has broken the precepts is afraid at the time of death.

Just as when looking in a mirror the beautiful are delighted while the ugly feel sad, similarly during the recitation of the prātimokṣa those who keep the precepts feel happy, while violators feel sad.

Just as in combat between two armies, the brave advance while the cowardly retreat, similarly during the recitation of the prātimokṣa the pure are tranquil, while the defiled are afraid.

A king is the greatest worldling, the ocean is the greatest body of water, the moon is the greatest star, and the Buddha is the greatest sage.

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<sup>12</sup> In Chinese *Si Fen Bi Qiu Jie Ben*. In Tibetan *Chos srung pa'i dGe slong gi So sor thar pa'i mdo*.

Among all the regulations, the highest is the *Prātimokṣa Sūtra*. The Tathāgata set forth these precepts that are recited every half month.

**Chant leader:** Śrāmaṇeras, bow to the Buddha three times. Then go to another room and recite your precepts.

### **13. Performing the Preliminaries** (*only bhikṣus can be present*)

**Prātimokṣa reciter:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Prātimokṣa reciter:** Is it in harmony?

**Chant leader:** It is in harmony.

**Prātimokṣa reciter:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Prātimokṣa reciter:** Are there any absent bhikṣus who cannot participate and have given their consent and declared their purity?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** (*stands, bows to the Buddha once, kneels with palms joined*): Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ (*or from many bhikṣus*) who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma] and declares his purity.

**Prātimokṣa reciter:** Good.

**Conveyor of consent:** Yes. (*half-bow and returns to his place*)

**Prātimokṣa reciter:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To recite the prātimokṣa.

### **14. One-Motion Karman to Recite the Prātimokṣa**

**Prātimokṣa reciter:** Virtuous saṅgha, please listen. Today is the 15th (14th) of the month,<sup>13</sup> the day the saṅgha recites the prātimokṣa. If the saṅgha is ready, may the saṅgha agree to recite the prātimokṣa in harmony. This is the motion.

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<sup>13</sup> Say “15<sup>th</sup>” or “14<sup>th</sup>” depending on the number of days since the last poṣadha. When doing an Auspicious Poṣadha (*bkra shis gso sbyong*) or Reconciliation Poṣadha (*khon pa bsdum pa'i gso sbyong*), substitute “Auspicious Poṣadha” or “Reconciliation Poṣadha” for “15<sup>th</sup> (14<sup>th</sup>) of the month.”

## 15. Recitation of the Introduction

**Prātimokṣa reciter:** Virtuous ones, I shall now recite the prātimokṣa precepts. Listen attentively and reflect on them well. Those who have not violated them should remain silent. By your silence we shall know that you are pure. If someone else asks you, respond in the same way. Any bhikṣu in the assembly who remembers his transgression but does not confess and repent after three inquiries commits the offense of deliberate lying. The Buddha said that deliberate lying is a hindrance to the path. If a bhikṣu remembers his transgression and wishes to seek purity, he should confess and repent. Confession and repentance will bring peace and happiness.

Virtuous ones, I have recited the introduction to the *Prātimokṣa Sūtra*. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

## 16. Recitation of the Body of the Sūtra

**Four Defeats** (*S. pārājika, P. pārājika, T. pham par 'gyur ba'i chos*)

Virtuous ones, the following four defeats come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣu, who shares the same training with the other bhikṣus, who has not given up the training, who has not declared his weakness, engages in sexual intercourse, even with an animal, he commits a defeat and is no longer in communion.
2. Suppose a bhikṣu, with the intention of taking what is not given, takes something in an inhabited place or a deserted area, such that he could be arrested by the king or a high official, tied up, executed, or deported [with these words], “You are a thief, you are a fool, you are ignorant.” If a bhikṣu takes what is not given in this way, he commits a defeat and is no longer in communion.
3. If a bhikṣu kills a human being himself, gives a weapon to someone [for that purpose], praises death, glorifies death, or encourages death, this bhikṣu commits a defeat and is no longer in communion.
4. Suppose a bhikṣu who lacks spiritual attainments praises himself, saying, “I have achieved superhuman faculties,” “I have penetrated the āryas’ wisdom and the supreme Dharma,” “I know this. I see that.” Later on, wishing to purify himself, he says, whether questioned or of his own

accord, “Venerables, I really do not know or see what I said I did.” Because he praised himself with the intention to deceive, not out of pride in his superior attainments, this bhikṣu commits a defeat and is no longer in communion.

Virtuous ones, I have recited the four defeats. A bhikṣu who has committed any one of these defeats is no longer in communion with the other bhikṣus as before. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

### **13 Remainders** (*S. saṃghāvaśeṣa, P. saṅghādisesa, T. dge 'dun lhag ma 'i chos*)

Virtuous ones, the following 13 remainders come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣu intentionally masturbates and emits semen, except during a dream, he commits a remainder.
2. If a bhikṣu with a lustful mind has physical contact with a woman by holding her hand, grasping her hair, or touching any part of her body, he commits a remainder.
3. If a bhikṣu with a lustful mind speaks lewd words alluding to sexual intercourse to a woman, he commits a remainder.
4. If a bhikṣu with a lustful mind praises his body in the presence of a woman, saying, “Sister, I practice the holy life and uphold the precepts. I put joyous effort into practicing virtuous deeds. You can offer sexual intercourse to me. Such an offering is the highest of all offerings,” a bhikṣu who speaks in this way commits a remainder.
5. If a bhikṣu acts as a go-between, carrying messages from a man to a woman or from a woman to a man, and by doing so helps to realize their marriage or liaison, even of a short duration, he commits a remainder.
6. If a bhikṣu without a sponsor builds a hut for his own use with alms he has procured, the hut should be built according to a set size—12 Buddha fingerspans long and seven Buddha fingerspans wide.<sup>14</sup> He should bring other bhikṣus to inspect the site, and those bhikṣus should attest that the site is free from obstacles and danger. If a bhikṣu without a sponsor builds a hut for his own use with alms he has procured at a site with

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<sup>14</sup> A Buddha fingerspan is the distance between the tip of the Buddha’s thumb and the tip of his middle finger when the hand is spread out; different Vinaya sources cite lengths ranging from 16 to 22 inches.

obstacles and danger, without bringing other bhikṣus to inspect the site, or exceeding the set size, he commits a remainder.

7. If a bhikṣu with a sponsor wishes to build a large dwelling for his own use, he should bring other bhikṣus to inspect the site, and those bhikṣus should discern that the site is free from obstacles and danger. If a bhikṣu with a sponsor builds a large dwelling for his own use at a place with obstacles and danger, without bringing other bhikṣus to inspect the site, he commits a remainder.
8. If a bhikṣu, out of anger or resentment, slanders another bhikṣu with an unfounded accusation of committing a defeat with the hope of spoiling his pure conduct and later, whether questioned or not, admits, “My accusation was unfounded. I made the accusation out of hatred,” he commits a remainder.
9. If a bhikṣu, out of anger or resentment, cites irrelevant information and slanders another bhikṣu with an unfounded accusation of committing a defeat in the hopes of spoiling his pure conduct and later, whether questioned or not, it becomes known that the bhikṣu made the accusation out of anger and resentment and cited irrelevant information, he commits a remainder.
10. If a bhikṣu wishes to destroy the harmonious saṅgha, perseveres in such actions and adopts methods to create a schism in the saṅgha, persists in his misconduct and refuses to repent, another bhikṣu should advise him, saying, “Venerable, do not destroy the harmonious saṅgha. Do not act to destroy the harmonious saṅgha or adopt methods to create a schism in the saṅgha, persist in your misconduct and refuse to repent. Venerable, be in harmony with the saṅgha. By being in harmony with the saṅgha, you will be happy and not argumentative. You will study with others under the same teacher and mix well with them, like milk and water. Thus you will benefit by the Buddhadharmā and abide in peace and happiness.” If that bhikṣu persists in his misconduct and refuses to repent when advised by the [virtuous] bhikṣu, he should admonish him thrice. If he repents by the third admonition, good. If not, he commits a remainder upon the third admonition.
11. Suppose a bhikṣu gangs up with one, two, three, or even innumerable bhikṣus and says to a [virtuous] bhikṣu, “Venerable, do not advise this bhikṣu. This bhikṣu speaks according to the Dharma and the Vinaya. We delight in what he says. We agree with what he says.” The [virtuous] bhikṣu replies, “Venerable, do not say, ‘This bhikṣu speaks according to the Dharma and the Vinaya. We delight in what he says. We agree with what he says.’ Why? Because what this bhikṣu says is contrary to the Dharma and the Vinaya. Venerable, do not wish to create a schism and destroy the harmonious saṅgha. You should delight in and wish to have a



harmonious saṅgha. Venerable, by being in harmony with the saṅgha, you will be happy and not argumentative. You will study with others under the same teacher and mix well with them, like milk and water. Thus you will benefit by the Buddhadharma and abide in peace and happiness.” If that bhikṣu persists in his misconduct and refuses to repent when advised by the [virtuous] bhikṣu, he should admonish him thrice. If he repents by the third admonition, good. If not, he commits a remainder upon the third admonition.

12. Suppose a bhikṣu, living in a city or village, misbehaves and corrupts the inhabitants’ households. His misbehavior is seen and heard, so is his corrupting of households. A [virtuous] bhikṣu advises him, saying, “Venerable, you misbehaved and corrupted households. Your misbehavior was seen and heard, so was your corrupting of households. Venerable, since you misbehaved and corrupted households, leave this village now and do not stay here any longer.” If that bhikṣu answers, “Venerable, the bhikṣus have partiality, hatred, fear, and ignorance. Some bhikṣus are just as guilty as I am, yet I am banished, while they are not,” the [virtuous] bhikṣu should say, “Venerable, do not say, ‘The bhikṣus have partiality, hatred, fear, and ignorance. Some bhikṣus are just as guilty as I am, yet I am banished, while they are not.’ Why? Because these bhikṣus are free from partiality, hatred, fear, and ignorance. [There is no reason for you to say] ‘Some bhikṣus are just as guilty as I am, yet I am banished, while they are not.’ Venerable, you misbehaved and corrupted households. Your misbehavior was seen and heard, so was your corrupting of households.” If that bhikṣu persists in his misconduct and refuses to repent when advised by the [virtuous] bhikṣu, he should admonish him thrice. If he repents by the third admonition, good. If not, he commits a remainder upon the third admonition.
13. Suppose a bhikṣu, being disagreeable by nature, does not listen to advice. After the bhikṣus have advised him according to the Dharma and the Vinaya, he refuses to accept the advice, saying, “Venerables, do not tell me what is good or bad, and I will not tell you what is good or bad either. Venerables, stop advising me!” The bhikṣus should say to this bhikṣu, “Venerable, do not refuse to accept advice. Venerable, accept advice. Venerable, you should advise other bhikṣus according to the Dharma. So should other bhikṣus advise you according to the Dharma. Thus the disciples of the Buddha will benefit by advising, teaching, confessing, and repenting to one another.” If that bhikṣu persists in his misconduct and refuses to repent when advised by the bhikṣus, they should admonish him thrice. If he repents by the third admonition, good. If not, he commits a remainder upon the third admonition.

Virtuous ones, I have recited the 13 remainders. The first nine become offenses upon doing them; the latter four become offenses upon the third admonition. If a bhikṣu commits any of these offenses and knowingly conceals it, he must be placed on probation (*parivāsa*).<sup>15</sup> After the probation is complete, he must practice penance (*mānatva*)<sup>16</sup> for six nights in the saṅgha. After the practice of penance, carry out the rehabilitation (*abhyāyana*). The bhikṣu must be rehabilitated before 20 bhikṣus. If there is even one less than 20 and the rehabilitation is performed, this bhikṣu is not rehabilitated, and the bhikṣus are at fault. This is the procedure [for making amends]. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

### **Two Undetermined Precepts** (S. and P. *aniyata*, T. *ma nges pa'i chos*)

Virtuous ones, the following two undetermined precepts come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. Suppose a bhikṣu sits alone with a woman in a secluded and screened place where they could have sexual intercourse, and speaks about matters contrary to the Dharma. A trustworthy upāsikā reports the situation, which could be one of the three types of offenses—a defeat, remainder, or lapse (*pāyattika*). [If] the bhikṣu himself admits, “I have committed such an offense,” then deal with him according to which of the three types of offense it is—a defeat, remainder, or lapse. [If he does not fully admit his offense, deal with him] according to what the trustworthy upāsikā has reported. This bhikṣu should be dealt with according to the rules. This is called an undetermined precept.
2. Suppose a bhikṣu sits with a woman in a place that is not screened, where they could not have sexual intercourse, and speaks lewd words alluding to sexual intercourse. A trustworthy upāsikā reports the situation, which could be one of the two types of offenses—a remainder or a lapse. [If] the bhikṣu himself admits, “I have committed such an offense,” then deal with him according to which of the two types of offense it is—a remainder, or a lapse. [If he does not fully admit his offense, deal with him] according to what the trustworthy upāsikā has reported. This bhikṣu should be dealt with according to the rules. This is called an undetermined precept.

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<sup>15</sup> During the probation, which lasts for the number of days that the bhikṣu concealed the offense, the bhikṣu lives separately apart from the saṅgha and his movement is often confined to a certain area.

<sup>16</sup> During penance, the bhikṣu forfeits the 35 privileges of bhikṣus and confesses daily to four bhikṣus.

Virtuous ones, I have recited the two undetermined precepts. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

### 30 Forfeiture-lapses

(S. *naihsargika pāyattika*; P. *nissaggiya pācittiya*. T. *spang ba'i ltung byed kyi chos*)

Virtuous ones, the following 30 forfeiture-lapses come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣu already has the [three] robes and the *kaṭhina* period has ended,<sup>17</sup> he may keep an extra robe for ten days without pure giving.<sup>18</sup> If he keeps it longer, he commits a forfeiture-lapse.
2. If a bhikṣu already has the [three] robes and the *kaṭhina* period has ended, and he stays apart from any of his three robes even for one night, he commits a forfeiture-lapse unless [permitted by a] saṅghakarman.<sup>19</sup>
3. If a bhikṣu already has the [three] robes and the *kaṭhina* period has ended, and he is offered a piece of cloth outside the regulated time period, he may accept it in case of need and should quickly make it into a robe. If the material is sufficient, good; if not, he may keep it for up to a month, waiting for sufficient cloth to make a robe. If he keeps it longer, he commits a forfeiture-lapse.
4. If a bhikṣu obtains a robe from an unrelated bhikṣuṇī, except in exchange for one of his robes, he commits a forfeiture-lapse.
5. If a bhikṣu has an unrelated bhikṣuṇī wash his robe, dye it, or beat it, he commits a forfeiture-lapse.

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<sup>17</sup> After *varṣā* (rains retreat), lay followers offer the saṅgha cloth that the saṅgha must make into a “robe of merit” (*kaṭhina* robe) before dawn of the next day and give to one of their members. The monastics who have completed *varṣā* and “spread the robe of merit” then receive five privileges for a period of time.

<sup>18</sup> There are two kinds of pure giving: (1) actual pure giving, and (2) indirect pure giving. Both involve a one-to-one transaction to give an extra robe, alms bowl, or leftover medicine to a recipient in name. For (1), the recipient safekeeps the item and you have to ask them for permission to use it. For (2), you can keep and use the item without asking their permission.

<sup>19</sup> If your robe—especially the *saṃghāṭī* (outer robe)—is too heavy and you are weak because of age or sickness, you may ask the saṅgha to allow for an exception. The saṅgha performs a one-motion one-proclamation karman to allow a monastic to spend the night without a robe.

6. If a bhikṣu asks for cloth from an unrelated layperson, he commits a forfeiture-lapse except at special times—when his robes have been stolen, lost, burnt, or swept away by water. These are the special times.
7. If a bhikṣu’s robes have been stolen, lost, burnt, or swept away by water and an unrelated layperson offers him more robes, he should be content with accepting only what he needs. If he accepts more, he commits a forfeiture-lapse.
8. Suppose a lay couple prepares money to buy a robe for a bhikṣu and decides to give a certain sum for that purpose. Without having been asked to choose, the bhikṣu goes to the lay couple’s house and says, “It would be good, householders, if you prepare such and such an amount to buy a robe for me so that it will be a good one.” If the bhikṣu obtains a robe in this way, he commits a forfeiture-lapse.
9. Suppose two lay couples prepare money to buy a robe for a bhikṣu and decide to give a certain sum for that purpose. Without having been asked to choose, the bhikṣu goes to the houses of the two couples and says, “It would be good, householders, if you prepare such and such an amount to buy a robe for me so that it will be a good one.” If the bhikṣu obtains a robe in this way, he commits a forfeiture-lapse.
10. Suppose a king, an official, or a layperson sends a messenger with money to buy a robe for a bhikṣu. When the messenger arrives at the place where the bhikṣu is, he says, “Venerable, I have brought money for you to buy a robe. Please accept it.” The bhikṣu replies, “I should not accept this money to buy a robe. If I need a robe, I should accept it purely in the right manner and at the right time.” The messenger says, “Venerable, do you have an assistant?” The bhikṣu who needs a robe answers, “Yes, the saṅgha caretaker and the upāsaka are the assistants of the bhikṣus and always assist the bhikṣus.” After the messenger has gone to the assistant’s place and given him the money to buy a robe, he returns to the bhikṣu and says, “Venerable, I have given the money to buy a robe to the assistant you indicated. Venerable, in due time you can go there and get the robe.” If the bhikṣu needs a robe, he should go to the assistant two or three times and say, “I need a robe.” If he goes two or three times to remind the assistant and gets the robe, good. If not, he may go a fourth, fifth, or sixth time and stand silently before the assistant to remind him. If he goes a fourth, fifth, or sixth time, stands silently before him, and gets the robe, good. If he does not get the robe, but tries again to get it and gets it, he commits a forfeiture-lapse. If he fails to get it, he should send someone to the place from which the messenger came and say [to the donor], “You sent someone to give money to buy a robe for the bhikṣu, but the bhikṣu did not get it. Go and get the money back lest it be lost. This is the proper course.”

11. If a bhikṣu makes a new robe with a mixture of raw silk, he commits a forfeiture-lapse.
12. If a bhikṣu makes a new robe with pure black lamb's wool, he commits a forfeiture-lapse.
13. If a bhikṣu makes a new [woolen] robe, he should use two parts of pure black sheep's wool, three parts of white [wool], and four parts of mixed [wool]. If a bhikṣu makes a new [woolen] robe without using two parts of pure black sheep's wool, three parts of white [wool], and four parts of mixed [wool], he commits a forfeiture-lapse.<sup>20</sup>
14. If a bhikṣu makes a new robe, he should use it for at least six years. If he uses it for less than six years and makes a new robe without relinquishing [his old robe], he commits a forfeiture-lapse unless [permitted by a] saṅghakarman.<sup>21</sup>
15. If a bhikṣu makes a new sitting cloth, he should take [a piece] one Buddha fingerspan in length and width from the old one and affix it to the new one in order to spoil its color. If a bhikṣu makes a new sitting cloth and does not take [a piece] one Buddha fingerspan in length and width from the old one and affix it to the new one in order to spoil its color, he commits a forfeiture-lapse.
16. If a bhikṣu receives sheep's wool while traveling, he may accept it if he needs it. If there is no one to carry it, he may carry it himself for up to three *yojanas*.<sup>22</sup> If there is no one to carry it and he carries it himself further, he commits a forfeiture-lapse.
17. If a bhikṣu has an unrelated bhikṣuṇī wash, dye, or card sheep's wool, he commits a forfeiture-lapse.
18. If a bhikṣu takes money, gold, or silver with his own hands, tells someone to take it for him, or receives it after it has been put on the ground, he commits a forfeiture-lapse.
19. If a bhikṣu buys or sells valuable things, he commits a forfeiture-lapse.
20. If a bhikṣu engages in business activities<sup>23</sup> of any kind, he commits a forfeiture-lapse.

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<sup>20</sup> Origin story: the group of six bhikṣus made robes from pure white wool and were criticized by the laity as only the nobility and high officials wore clothes made from pure white wool to indicate their status.

<sup>21</sup> The saṅgha does a one-motion one-proclamation karman to allow a bhikṣu to make a new robe within less than six years of making his old robe.

<sup>22</sup> In Sanskrit, a *yojana* is a standard measure of distance. It is said to be the distance a yoked team of oxen can travel in one day. Modern estimates of this distance vary widely, with the figure of eight miles often provided as an approximation, although estimates of from four to ten miles (six to 16 kilometers) are also found.

<sup>23</sup> Trading or bartering items with others, except other monastics.

21. A bhikṣu may keep an extra alms bowl for ten days without pure giving. If he keeps it longer, he commits a forfeiture-lapse.
22. If a bhikṣu has an alms bowl that is mended in less than five places but does not leak, and he seeks and procures a new alms bowl simply because it is better, he commits a forfeiture-lapse. He should take this alms bowl and offer it to the bhikṣus in order of seniority down to the last one.<sup>24</sup> He then receives the bowl from the last bhikṣu who says to him. “Keep this alms bowl, brother, until it breaks. This is the proper course.”
23. If a bhikṣu personally asks for [and procures] yarn and has an unrelated weaver make it into a robe for him, he commits a forfeiture-lapse.
24. Suppose a lay couple has a weaver make a robe for a bhikṣu. The bhikṣu, without being asked to choose, goes to the weaver’s place and says, “This robe is to be woven for me. Weave it well—wide, long, durable, and close-woven. If this is done, I will pay you such and such an amount.” If the bhikṣu pays him, even as little as [the cost of] a meal and obtains the robe, he commits a forfeiture-lapse.
25. Suppose a bhikṣu first gives a robe to another bhikṣu. Later out of anger, he takes it back or tells someone to take it back: “Return this robe to me. I do not want to give it to you.” The [second] bhikṣu gives back the robe. If he [the first bhikṣu] takes the robe, he commits a forfeiture-lapse.
26. A bhikṣu who is sick may keep such medicines as ghee, [vegetable] oil, butter, honey, and crystallized sugar, and take the leftovers for seven days. If he takes the leftovers after the seventh day, he commits a forfeiture-lapse.
27. When there is one month left in the spring,<sup>25</sup> a bhikṣu may request a robe for bathing in the rain and use it to bathe half a month [before spring ends]. If a bhikṣu requests a robe for bathing in the rain before the final month of spring and uses it to bathe more than half a month [before spring ends], he commits a forfeiture-lapse.
28. If a bhikṣu is urgently offered a robe ten days before the end of the three-month varṣā, and he knows that it is a robe urgently offered, he should accept it and keep it until the end of the regulated period for [accepting extra] robes. If he keeps it longer, he commits a forfeiture-lapse.

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<sup>24</sup> The most senior bhikṣu selects between his present bowl and the new one, giving back the unwanted bowl. That bowl is then offered to the second bhikṣu who selects between that bowl and his present one, returning the one he does not want. This continues to the last bhikṣu in the line, who then gives the bowl he does not select to the bhikṣu who committed this forfeiture-lapse.

<sup>25</sup> The Indian calendar has three seasons lasting four months each: spring (the hot season), summer (the rainy season), and winter (the cold season).

29. Suppose a bhikṣu has observed three months of summer varṣā and the kāṭhina month has ended. Subsequently, if he goes to reside in a distant, remote place that he suspects could be dangerous, he may leave one of his three robes in a village dwelling and stay apart from his robe for up to six nights. If [he stays apart from his robe] longer, he commits a forfeiture-lapse.
30. If a bhikṣu knows that an offering is for the saṅgha, yet asks for and obtains it for himself, he commits a forfeiture-lapse.

Virtuous ones, I have recited the 30 forfeiture-lapses. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

### **90 Lapses Expiable by Confession**

(S. *pāyattika*, P. *pācittiya*, T. *ltung byed 'ba' zhig pa'i chos*)

Virtuous ones, the following 90 lapses come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣu deliberately lies, he commits a lapse.
2. If a bhikṣu slanders others, he commits a lapse.
3. If a bhikṣu sows dissension among others, he commits a lapse.
4. If a bhikṣu sleeps overnight in the same room as a woman, he commits a lapse.
5. If a bhikṣu sleeps overnight for more than three nights in the same room as someone who has not received the full precepts, he commits a lapse.
6. If a bhikṣu recites the [*Prātimokṣa*] *Sūtra* together with someone who has not received the full precepts, he commits a lapse.
7. If a bhikṣu knows a bhikṣu has committed a serious offense<sup>26</sup> and discloses it to someone who is not fully ordained, he commits a lapse, unless the saṅgha has performed the rehabilitation karman.
8. If a bhikṣu talks about his superhuman faculties to someone who is not fully ordained, saying, “I know this. I perceive that,” he commits a lapse, even if what he says is true.
9. If a bhikṣu teaches more than five or six sentences of Dharma to a woman without a knowledgeable man present, he commits a lapse.
10. If a bhikṣu digs the ground or tells others to dig it, he commits a lapse.
11. If a bhikṣu damages a village of ghosts and spirits,<sup>27</sup> he commits a lapse.

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<sup>26</sup> A defeat or remainder.

<sup>27</sup> E.g. by cutting down a tree they inhabit. An exception is made for the construction of monasteries. Before breaking ground the saṅgha performs a ritual making offerings to the

12. If a bhikṣu speaks evasively or annoys the saṅgha, he commits a lapse.
13. If a bhikṣu complains and picks faults or abuses others, he commits a lapse.
14. If a bhikṣu takes the assembly's string-bed, wooden bed, bedding, or cushion, lays it on the bare ground or tells others to do so, and goes away without picking it up or asking others to do so, he commits a lapse.
15. If a bhikṣu takes the assembly's bedding and lays it in a room of the monastery or tells others to do so, sits or lies down there and then goes away without picking it up or asking others to do so, he commits a lapse.
16. Suppose a bhikṣu knows another bhikṣu has lodged in a certain place, and against the latter's will, he lays his own bedding in the same place and sleeps there thinking, "If he dislikes being crowded, he will keep away from me and leave." If a bhikṣu comports himself without dignity just to crowd out the other bhikṣu, not for anything else, he commits a lapse.
17. If a bhikṣu drags another bhikṣu whom he dislikes and hates out of a room in the monastery or tells others to do so, he commits a lapse.
18. If a bhikṣu sits or lies on a string-bed or wooden bed with loose legs in an attic, he commits a lapse.
19. If a bhikṣu knows there are insects in the water and personally uses it to pour onto earth or grass or tells others to do so, he commits a lapse.
20. If a bhikṣu builds a large house with doors, windows, and decorations, he may cover the roof with two or three layers of straw. If he uses more, he commits a lapse.
21. If a bhikṣu instructs bhikṣuṇīs without being assigned by the saṅgha,<sup>28</sup> he commits a lapse.
22. If a bhikṣu, having been assigned by the saṅgha, instructs bhikṣuṇīs after sunset, he commits a lapse.
23. If a bhikṣu says to other bhikṣus, "The bhikṣus instruct the bhikṣuṇīs for the sake of food," he commits a lapse.
24. If a bhikṣu gives a robe to an unrelated bhikṣuṇī, except in exchange for one of his robes, he commits a lapse.
25. If a bhikṣu makes a robe for an unrelated bhikṣuṇī, he commits a lapse.
26. If a bhikṣu sits in a secluded place with a bhikṣuṇī, he commits a lapse.
27. If a bhikṣu arranges to travel together with a bhikṣuṇī, even from one village to another, he commits a lapse except at special times. The special

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spirits and requesting them to depart.

<sup>28</sup> If requested by the bhikṣuṇī saṅgha, the bhikṣu saṅgha does a one-motion one-proclamation karman to assign a bhikṣu to give a fortnightly instruction to the bhikṣuṇī saṅgha.



times are if travel companions [are necessary] in places that could be dangerous. These are the [special] times.

28. If a bhikṣu arranges to ride in a boat upstream or downstream together with a bhikṣuṇī, he commits a lapse unless it is to cross directly [to the other bank].
29. If a bhikṣu eats alms food that he knows was offered because he was praised by a bhikṣuṇī, he commits a lapse unless the donor had originally intended [to offer it to him].
30. If a bhikṣu arranges to travel together with a woman, even from one village to another, he commits a lapse.
31. If a healthy bhikṣu stays in a place where only one meal is offered, he should take just one meal. If he takes more, he commits a lapse.
32. If a bhikṣu eats in one place and then again in another, he commits a lapse, except at special times. The special times are when he is sick and during kāṭhina period. These are the [special] times.
33. If a bhikṣu eats apart from the assembly [with a group of four or more bhikṣus],<sup>29</sup> he commits a lapse except at special times such as when he is sick, making robes, offered robes, traveling on the road, traveling by boat, offered food by renunciates, or there is a large congregation. These are the [special] times.
34. Suppose a bhikṣu goes to a patron's house and is earnestly offered cakes or fried flour. If he needs them, he may accept two or three bowlfuls to bring back to the monastery and share with the other bhikṣus. If he is not sick and accepts more than three bowlfuls and does not share them with the other bhikṣus after bringing them back to the monastery, he commits a lapse.
35. If a bhikṣu who has finished his meal should receive an invitation and eat more food that is not leftover, he commits a lapse.<sup>30</sup>
36. Suppose a bhikṣu knows that another bhikṣu has finished his meal and may only eat food that is leftover. When the other bhikṣu receives an invitation, the first bhikṣu encourages him to eat, saying, "Venerable, take this food." As a result, the other bhikṣu eats food that is not

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<sup>29</sup> In the origin story of this precept, Devadatta, who had a bad reputation, went for alms with a few other bhikṣus apart from the assembly. They spread their bad reputation and the bhikṣus were not honored anymore, hence the Buddha established this precept that bhikṣus may not go for alms and eat separately in a group of four or more.

<sup>30</sup> A bhikṣu who has already finished his meal—meaning he has eaten one of the five staple foods and gotten up from his seat—is not allowed to eat more food on that day. However, to prevent waste and discarded leftovers drawing animals that cause disturbances, the Buddha made exceptions for bhikṣus to consume leftovers of sick bhikṣus, or to do a transaction with another bhikṣu to formally declare that the food he is consuming is leftover.

leftover. If the first bhikṣu intentionally caused the other bhikṣu to commit a transgression, he commits a lapse.

37. If a bhikṣu eats at unsuitable times, he commits a lapse.
38. If a bhikṣu eats leftovers that were kept overnight, he commits a lapse.
39. If a bhikṣu puts in his mouth food or medicine that was not given to him, he commits a lapse, unless it is water or a toothbrush.
40. If a bhikṣu who is not sick asks for good food such as milk, cheese, fish, or meat for himself, he commits a lapse.
41. If a bhikṣu hands food to a non-Buddhist man or a non-Buddhist woman, he commits a lapse.
42. If a bhikṣu has already accepted an invitation for the main meal, yet goes to another house between dawn and the time of the meal or between the time of the meal to noon without informing another bhikṣu, he commits a lapse, except at special times such as when he is sick, sewing robes, or traveling. These are the [special] times.
43. If a bhikṣu insists on staying in a donor's house where there is a treasure,<sup>31</sup> he commits a lapse.
44. If a bhikṣu sits in a secluded place in a donor's house where there is a treasure, he commits a lapse.
45. If a bhikṣu sits alone with a woman in an open space, he commits a lapse.
46. Suppose a bhikṣu says to another bhikṣu, "Venerable, let us go together to the village. I will give you food." Later this bhikṣu does not give the other bhikṣu food but says, "Venerable, go away! I do not like to sit and talk with you. I like to sit alone and talk to myself." If he sends the other bhikṣu away for this reason and no other, he commits a lapse.
47. If a healthy bhikṣu is offered medicines during the four summer months, he may accept them. If he accepts them beyond that time, he commits a lapse unless the donor expresses their wish to offer medicines regularly, offers them again, offers them for distribution to the saṅgha, or offers medicines throughout their life.
48. If a bhikṣu goes to see a military parade, he commits a lapse unless it is for an allowable reason.<sup>32</sup>
49. A bhikṣu may stay two or three nights in a military camp if it is for an allowable reason. If he stays longer, he commits a lapse.
50. Suppose a bhikṣu stays in the military barracks for two or three consecutive nights. During that period, if he watches the military

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<sup>31</sup> "Treasure" means the donor's spouse. Since the donor and spouse are attracted to each other and want to be intimate, it is inappropriate for a bhikṣu to be there.

<sup>32</sup> For example, a matter involving the saṅgha.

parades and exercises or the display of powerful troops, elephants, and horses, he commits a lapse.

51. If a bhikṣu takes intoxicants, he commits a lapse.
52. If a bhikṣu plays in water, he commits a lapse.
53. If a bhikṣu strikes another bhikṣu with his fingers or toes, he commits a lapse.
54. If a bhikṣu does not accept advice, he commits a lapse.
55. If a bhikṣu frightens another bhikṣu, he commits a lapse.
56. A healthy bhikṣu may take a bath once every half month. If he exceeds that, he commits a lapse except at special times such as when the weather is hot, he is sick, he engages in manual labor, there is a strong wind, it rains, or he has made a long journey. These are the special times.
57. If a healthy bhikṣu builds a fire on bare ground to warm himself, or tells others to do so, he commits a lapse except at special times.
58. If a bhikṣu personally hides another bhikṣu's alms bowl, robes, sitting cloth, or needle container or tells someone to do so, he commits a lapse, even if he does it only for fun.
59. If a bhikṣu gives a robe through [actual] pure giving to a bhikṣu, bhikṣuṇī, śikṣamāṇā, śrāmaṇera, or śrāmaṇerī, and later takes it back and wears it without asking the recipient's permission, he commits a lapse.
60. When a bhikṣu gets a new robe, he should mark it with one of three unattractive colors: murky green, black, or brown. If a bhikṣu obtains a new robe but does not do this, he commits a lapse.
61. If a bhikṣu deliberately kills an animal, he commits a lapse.
62. If a bhikṣu drinks water, knowing there are insects in it, he commits a lapse.
63. If a bhikṣu deliberately annoys another bhikṣu, he commits a lapse, even if the latter is made unhappy only for a moment.
64. If a bhikṣu knows another bhikṣu to have committed a serious transgression<sup>33</sup> and conceals it, he commits a lapse.
65. If a bhikṣu knows someone is under 20 years old and gives him the full precepts, that person does not receive the full precepts. The bhikṣus are reproachable due to their ignorance, and they commit a lapse.
66. If a bhikṣu reopens a dispute in the assembly although he knows that it has been resolved according to the Dharma, he commits a lapse.
67. If a bhikṣu goes to a city or village with someone whom he knows to be a thief, he commits a lapse.

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<sup>33</sup> A remainder or a forfeiture-lapse.

68. If a bhikṣu says, “I understand the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path,” another bhikṣu should advise him, saying, “Venerable, do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One taught that sexual desire is a hindrance to the path and that to commit sexual offenses is a hindrance to the path.” If that bhikṣu persists in his misconduct<sup>34</sup> and refuses to repent when advised by the [virtuous] bhikṣu, he should admonish him thrice. If he repents by the third admonition, good. If not, he commits a lapse upon the third admonition.
69. Suppose a bhikṣu knows that another [bhikṣu] has said such [absurd] things [as above], has not been rehabilitated with a proper karman, persists in his misconduct, and refuses to repent. If he provides for him, attends the same karman with him, or sleeps in the same room as him, he commits a lapse.
70. If a śrāmaṇera says, “I know the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path,” a bhikṣu should advise the śrāmaṇera, saying, “Śrāmaṇera, do not say such a thing. Do not slander the World-honored One. It is not good to slander the World-honored One. The World-honored One never said such a thing. With innumerable skillful means the World-honored One teaches that sexual desire is a hindrance to the path, and that sexual activity is a hindrance to the path.” If the śrāmaṇera persists in his misconduct and refuses to repent when advised by the bhikṣu, the bhikṣu should admonish him thrice. If he repents by the third admonition, good. If not, this bhikṣu should say to the śrāmaṇera, “From now on, you are no longer a disciple of the Buddha. You cannot follow the practices of the bhikṣus. Unlike śrāmaṇeras, you may not share lodgings with bhikṣus for two or three nights. Leave; be gone. You cannot stay here.” If a bhikṣu knows a śrāmaṇera to have been thus expelled and yet stays together with him, he commits a lapse.
71. When advised according to the Dharma, if a bhikṣu says, “I will not follow this precept until I have consulted a wise precept-holder, I will put my questions to them,” he commits a lapse.
72. At the time of reciting the precepts, if a bhikṣu says, “Venerables, what is the use of these trivial precepts? Reciting them only makes one annoyed, ashamed, and suspicious,” due to slighting and denigrating the precepts, he commits a lapse.

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<sup>34</sup> His misconduct is holding this wrong view. If he acts motivated by this view, the offense is more serious.

73. Suppose a bhikṣu at the time of reciting the precepts says, “Venerables, I have just now come to know these precepts from the *Prātimokṣa Sūtra*, which is recited every half month.” Other bhikṣus know that he has attended the recitation of the precepts two or three times, or even more. Even if he is without knowledge and understanding, he should be properly dealt with if he commits an offense, and more so for the offense of not knowing. They say to him, “Venerable, you do not receive benefits and you accumulate nonvirtue because you were not mindful during the recitation of the precepts and did not listen with undivided attention.” Due to not knowing the precepts, he commits a lapse.
74. After performing a karman with others, if a bhikṣu says, “The bhikṣus give the possessions of the assembly to those they are close to,” he commits a lapse.
75. If a bhikṣu gets up and leaves during a saṅghakarman, he commits a lapse.
76. If a bhikṣu asks another bhikṣu to explain his absence and convey his consent for a karman and later reprimands him, he commits a lapse.
77. After some bhikṣus have quarreled, if a bhikṣu hears about it and talks to others about it, he commits a lapse.
78. If a bhikṣu strikes another bhikṣu with anger and resentment, he commits a lapse.
79. If a bhikṣu seizes another bhikṣu with his hands out of anger and resentment, he commits a lapse.
80. If a bhikṣu out of anger and resentment and without evidence accuses someone of committing a remainder, he commits a lapse.
81. If a bhikṣu enters the door of the palace of an anointed king before the king has come out and the treasure<sup>35</sup> has been hidden, he commits a lapse.
82. If a bhikṣu keeps wealth or valuables or tells someone to do so, unless it is at a monastery (*saṃghārāma*) or temporary lodging, he commits a lapse. If he keeps wealth or valuables in the monastery or temporary lodging or tells someone to do so, he should return it after the owner has identified it.
83. If a bhikṣu enters a city or village at an inappropriate time<sup>36</sup> without telling another bhikṣu, he commits a lapse.
84. When a bhikṣu makes a string-bed or wooden bed, the legs of the bed less the parts inserted in the mortises should be no longer than eight Buddha fingers.<sup>37</sup> If they are longer, he commits a lapse.

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<sup>35</sup> His wife.

<sup>36</sup> After noon.

<sup>37</sup> One Buddha finger is approximately two inches long.

85. If a bhikṣu uses tula floss to make a string-bed, a wooden bed, bedding, or a cushion, he commits a lapse.
86. If a bhikṣu uses bone, ivory, or horn to make a needle case, he commits a lapse when it is completed.
87. If a bhikṣu makes a sitting cloth, he should make it according to a set size—two Buddha fingerspans long and one and a half fingerspans wide, with a border added on all sides that is half a fingerspan [wide]. If it is larger, he commits a lapse.
88. If a bhikṣu makes a cloth to cover a wound, he should make it according to a set size—four Buddha fingerspans long and two fingerspans wide. If he makes it larger, he commits a lapse.
89. If a bhikṣu makes a robe for bathing in the rain, he should make it according to a set size—six Buddha fingerspans long and two and a half fingerspans wide. If he makes it larger, he commits a lapse.
90. If a bhikṣu makes a robe it should be equal to the Buddha’s robe in size—ten Buddha fingerspans long and six fingerspans wide. This is the size of the Buddha’s robe. If he makes it larger, he commits a lapse.

Virtuous ones, I have recited the 90 lapses. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

#### **Four Confessable Offenses**

(S. *pratideśanīya*, P. *pāṭidesanīya*, T. *so sor bshag par bya ba'i chos*)

Virtuous ones, the following four confessable offenses come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣu who is not sick enters a village, receives food with his own hands from an unrelated bhikṣuṇī, and consumes it, this bhikṣu should repent by saying to another bhikṣu, “Virtuous one, I have committed a reproachable offense; I should not have done so. I now confess to the virtuous one.” This is called an offense to repent.
2. Suppose some bhikṣus are having a meal in a layperson’s house. [Out of partiality] a bhikṣuṇī gives directions [to the donor], saying, “Give so-and-so soup,<sup>38</sup> give so-and-so rice.” The bhikṣus should say to this bhikṣuṇī, “Venerable, stop. All the bhikṣus should receive [equal] food.” If none of the bhikṣus says to the bhikṣuṇī, “Venerable, stop. All the bhikṣus should receive [equal] food,” these bhikṣus should repent by saying to another bhikṣu, “Virtuous one, I have committed a

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<sup>38</sup> Soup refers to thick vegetable soup similar to curry.

reproachable offense; I should not have done so. I now confess to the virtuous one.” This is called an offense to repent.

3. There are learner householders [with high attainments] for whom the saṅgha has done a saṅghakarman.<sup>39</sup> If a bhikṣu who is not sick knows a learner householder, and without being invited beforehand, receives food [from the householder] with his own hands and consumes it, this bhikṣu should repent by saying to another bhikṣu, “Virtuous one, I have committed a reproachable offense; I should not have done so. I now confess to the virtuous one.” This is called an offense to repent.
4. If a bhikṣu who resides in a forest dwelling (*araṇya*) in a distant, remote place that could be dangerous does not tell donors beforehand [about the danger in the area], does not leave the dwelling to accept food [in a safe place], and accepts food with his own hands and consumes it in the forest dwelling when he is not sick, this bhikṣu should repent by saying to another bhikṣu, “Virtuous one, I have committed a reproachable offense; I should not have done so. I now confess to the virtuous one.” This is called an offense to repent.

Virtuous ones, I have recited the four confessable offenses. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

### **100 Training Rules**

(S: *śaikṣadharmā*, P. *sekhiyadhammā*, T. *bslab par bya ba'i chos mang po*)

Virtuous ones, the following 100 training rules come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. Learn this: Wear the lower robe (*antarvāsas*) neatly.
2. Learn this: Wear the three robes neatly.
3. Learn this: Do not enter a layperson’s house wearing a robe inside out.
4. Learn this: Do not enter and sit in a layperson’s house wearing a robe inside out.
5. Learn this: Do not enter a layperson’s house with a scarf around the neck.

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<sup>39</sup> A one-motion one-proclamation karman forbidding the saṅgha to go on alms round to the house of a layperson who has attained the state of stream-enterer, once-returner, or non-returner. Origin story: a lay couple who had both attained stream-entry offered whatever they had to the saṅgha as they were no longer attached to material possessions or even their bodies. As a result, they had barely enough food and clothing for themselves. Other laypeople criticized the saṅgha, prompting the Buddha to establish this precept. Later when the lay couple became wealthy, the saṅgha revoked the saṅghakarman.

6. Learn this: Do not enter and sit in a layperson's house with a scarf around the neck.
7. Learn this: Do not enter a layperson's house with the head covered.
8. Learn this: Do not enter and sit in a layperson's house with the head covered.
9. Learn this: Do not enter a layperson's house jumping.
10. Learn this: Do not enter a layperson's house jumping and sit there.
11. Learn this: Do not squat in a layperson's house.
12. Learn this: Do not enter a layperson's house with your hands on your hips.
13. Learn this: Do not enter and sit in a layperson's house with your hands on your hips.
14. Learn this: Do not enter a layperson's house swinging the body.
15. Learn this: Do not enter and sit in a layperson's house swinging the body.
16. Learn this: Do not enter a layperson's house with arms hanging down.
17. Learn this: Do not enter and sit in a layperson's house with arms hanging down.
18. Learn this: Enter a layperson's house with the body well covered.
19. Learn this: Enter and sit in a layperson's house with the body well covered.
20. Learn this: Do not enter a layperson's house looking all around.
21. Learn this: Do not enter and sit in a layperson's house looking all around.
22. Learn this: Enter a layperson's house quietly.
23. Learn this: Enter and sit in a layperson's house quietly.
24. Learn this: Do not enter a layperson's house joking and laughing.
25. Learn this: Do not enter and sit in a layperson's house joking and laughing.
26. Learn this: Accept food with care.
27. Learn this: Accept food within the capacity of the alms bowl.
28. Learn this: Accept soup within the capacity of the alms bowl.
29. Learn this: Wait to eat until both rice and soup are served.
30. Learn this: Eat in an orderly manner.
31. Learn this: Do not eat only what is in the center of the alms bowl.
32. Learn this: A healthy bhikṣu must not try to get soup or rice for himself.
33. Learn this: Do not cover soup with rice in the hope of getting more soup.
34. Learn this: Do not look at and compare food in the alms bowl of someone sitting nearby.
35. Learn this: Pay undivided attention to the alms bowl while eating.
36. Learn this: Do not take too much food into the mouth while eating.
37. Learn this: Do not open the mouth wide waiting for food.



38. Learn this: Do not speak with food in the mouth.
39. Learn this: Do not knead food into a lump and throw it into the mouth.
40. Learn this: Do not drop food from the mouth while eating.
41. Learn this: Do not fill the mouth with food so that the cheeks puff out while eating.
42. Learn this: Do not chew food noisily.
43. Learn this: Do not suck food in with the mouth wide open while eating.
44. Learn this: Do not lap up food with the tongue while eating.
45. Learn this: Do not shake one's hands while eating.
46. Learn this: Do not eat scattering food around.
47. Learn this: Do not carry an alms bowl with dirty hands.
48. Learn this: Do not dump water used to wash the alms bowl in a layperson's house.
49. Learn this: Do not relieve yourself, blow your nose, or spit on living grass, unless you are sick.
50. Learn this: Do not relieve yourself, blow your nose, or spit in clean water, unless you are sick.
51. Learn this: Do not relieve yourself while standing.
52. Learn this: Do not expound the Dharma to a disrespectful person wearing a robe inside out unless that person is sick.
53. Learn this: Do not expound the Dharma to a person with a scarf around the neck unless that person is sick.
54. Learn this: Do not expound the Dharma to a person whose head is covered unless that person is sick.
55. Learn this: Do not expound the Dharma to a person who is wearing a hat unless that person is sick.
56. Learn this: Do not expound the Dharma to a person standing with hands on their hips unless that person is sick.
57. Learn this: Do not expound the Dharma to a person wearing leather shoes unless that person is sick.
58. Learn this: Do not expound the Dharma to a person wearing wooden slippers unless that person is sick.
59. Learn this: Do not expound the Dharma to a person riding on an animal or in a vehicle unless that person is sick.
60. Learn this: Do not lodge in a stūpa unless as its guard.
61. Learn this: Do not store belongings in a stūpa, unless for safekeeping [valuable objects].
62. Learn this: Do not enter a stūpa wearing leather shoes.
63. Learn this: Do not enter a stūpa carrying leather shoes in your hand.

64. Learn this: Do not circumambulate a stūpa wearing leather shoes.
65. Learn this: Do not enter a stūpa wearing short ornamented boots.
66. Learn this: Do not enter a stūpa carrying short ornamented boots in your hand.
67. Learn this: Do not sit at the foot of a stūpa to eat and leave grass or food behind to soil the ground.
68. Learn this: Do not pass the foot of a stūpa carrying a corpse.
69. Learn this: Do not bury a corpse at the foot of a stūpa.
70. Learn this: Do not cremate a corpse at the foot of a stūpa.
71. Learn this: Do not cremate a corpse facing a stūpa.
72. Learn this: Do not cremate a corpse on any side of a stūpa so that it makes a foul smell.
73. Learn this: Do not pass the foot of a stūpa carrying the robes and bed of the deceased unless they have been washed, dyed, and fumigated with an aromatic substance.
74. Learn this: Do not relieve yourself at the foot of a stūpa.
75. Learn this: Do not relieve yourself facing a stūpa.
76. Learn this: Do not relieve yourself on any side of a stūpa so that it makes a bad smell.
77. Learn this: Do not carry the Buddha's image to the toilet.
78. Learn this: Do not brush your teeth at the foot of a stūpa.
79. Learn this: Do not brush your teeth facing a stūpa.
80. Learn this: Do not brush your teeth on any side of a stūpa.
81. Learn this: Do not blow the nose or spit at the foot of a stūpa.
82. Learn this: Do not blow the nose or spit facing a stūpa.
83. Learn this: Do not blow the nose or spit on any side of a stūpa.
84. Learn this: Do not sit with the feet extended towards a stūpa.
85. Learn this: Do not live in the main room while having a stūpa placed in an inferior room.
86. Learn this: Do not stand expounding the Dharma to a seated person unless that person is sick.
87. Learn this: Do not sit expounding the Dharma to a person lying down unless that person is sick.
88. Learn this: Do not sit in an improper place expounding Dharma to a person seated in a proper place unless that person is sick.
89. Learn this: Do not sit in a lower position expounding the Dharma to a person seated in a higher position unless that person is sick.

90. Learn this: Do not expound the Dharma to a person walking in front of you unless that person is sick.
91. Learn this: Do not expound the Dharma to a person walking in a higher place while you walk in a lower place unless that person is sick.
92. Learn this: Do not expound the Dharma to a person walking on the path while you walk by the path, unless that person is sick.
93. Learn this: Do not walk hand in hand on the road.
94. Learn this: Do not climb a tree to a position higher than a human being unless there is occasion for such behavior.
95. Learn this: Do not put the alms bowl in a net bag, hang it on the end of a stick, and carry the stick on your shoulder while walking.
96. Learn this: Do not expound the Dharma to a disrespectful person holding a stick unless that person is sick.
97. Learn this: Do not expound the Dharma to a person holding a sword unless that person is sick.
98. Learn this: Do not expound the Dharma to a person holding a spear unless that person is sick.
99. Learn this: Do not expound the Dharma to a person holding a knife unless that person is sick.
100. Learn this: Do not expound the Dharma to a person holding an umbrella unless that person is sick.

Virtuous ones, I have recited the 100 training rules. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

### **Seven Methods to Resolve Disputes**

(*S. adhikaraṇaśamatha*, *P. adhikaraṇasamatha*, *T. rtsod pa nye bar zhi bar bya ba'i chos*)

Virtuous ones, the following seven methods to resolve disputes come from the *Prātimokṣa Sūtra*, which is recited every half month. When a dispute arises among bhikṣus, they should resolve it.

1. If the case can be resolved with the presence of the parties, may the parties be present.<sup>40</sup>
2. If the case can be resolved by remembering events, may they be remembered.<sup>41</sup>

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<sup>40</sup> The parties to be present are the saṅgha, the individuals involved, the transactions for resolving the dispute, the Vinaya, and the territory.

3. If the case can be resolved by sanity, may there be sanity.<sup>42</sup>
4. If the case can be resolved by someone's own admission, may the admission be made.<sup>43</sup>
5. If the case can be resolved by the majority, may the majority resolve it.<sup>44</sup>
6. If the case can be resolved by finding where the responsibility lies, may it be found.<sup>45</sup>
7. If the case can be resolved by assigning a representative from each side, may representatives be assigned.<sup>46</sup>

Virtuous ones, I have recited the seven rules for resolving disputes. Now I ask you, virtuous ones, are you pure? (*ask question 3x; hit the table with the block each time*)

Virtuous ones, since you are silent, you must be pure. It is so acknowledged.

(*If the poṣadha is abbreviated, say whatever applies*) The 13 remainders, two undetermined precepts, 30 forfeiture-lapses, 90 lapses expiable by confession, four confessable offenses, 100 training rules, and the seven methods to resolve disputes come in the recitation of the *Prātimokṣa Sūtra* every half month, so you have heard them before or will hear them later.

Virtuous ones, I have recited the introduction to the *Prātimokṣa Sūtra*, the four defeats, 13 remainders, two undetermined precepts, 30 forfeiture-lapses, 90 lapses expiable by confession, four confessable offenses, 100 training rules, and the seven methods to resolve disputes. All these were taught by the Buddha and come from the *Prātimokṣa Sūtra*, which is recited every half month. If there are any other Dharmas of the Buddha that are in harmony with these, practice them too.

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<sup>41</sup> The accused monastic is trustworthy and fully remembers not having done the serious offense he has been accused of doing and is thus considered innocent.

<sup>42</sup> The accused was insane when the action was done and is thus considered innocent.

<sup>43</sup> This is the normal admission and repentance of a transgression. The community imposes a penalty in line with what he has admitted doing.

<sup>44</sup> If the saṅgha cannot resolve the dispute, they go where there are more monastics to settle it. If it still cannot be settled, they do so by majority vote.

<sup>45</sup> The accused monastic refuses to admit an offense, is argumentative, tries to wiggle out of it, and only admits it when pressed in a meeting. The community gives a further penalty until he sees the error in his ways.

<sup>46</sup> This is called "covering over with grass." When both sides to a conflict see that they have said many harmful things, the community meets and a representative from each side admits the faults (and apologizes) on behalf of his group.

**Chant leader:** Please call in those who are not fully ordained. *Śrāmaṇeras enter the hall.*

**Chant leader:** Śrāmaṇeras, line up in ordination order and face the Buddha. Sincerely bow to the Buddha three times. Please be seated.

## 17. Summary and Dedication

**Prātimokṣa reciter:** Fortitude is the first and foremost path. The Buddha regards this as supreme in his teachings. One who has left the household life yet annoys others is not called a renunciate. This is the Vinaya of Tathāgata Vipāśyin, the Arhat, the Fully Awakened One.

Just as a person with clear eyesight can avoid a treacherous road, so a wise person in the world can avoid all negativities. This is the Vinaya of Tathāgata Śikhin, the Arhat, the Fully Awakened One.

Do not slander or envy others. Always keep the precepts. Be content with food and drink. Always enjoy living in a hermitage. Concentrate the mind and take delight in joyous effort. This is the Vinaya of Tathāgata Viśvabhū, the Arhat, the Fully Awakened One.

Just as a bee feeding on flowers extracts only their nectar without spoiling their color or fragrance, so a bhikṣu entering a city or village is mindful only of his own behavior to see if it is correct and does not interfere in others' affairs or inspect what they do or do not do. This is the Vinaya of Tathāgata Krakucchanda, the Arhat, the Fully Awakened One.

Do not lose control of the mind and diligently study the sacred Dharma. Thus freed from anxiety and sorrow, concentrate the mind and enter nirvāṇa. This is the Vinaya of Tathāgata Kanakamuni, the Arhat, the Fully Awakened One. To avoid all wrong; to bring all good to perfection; to fully discipline your mind; this is the Buddha's teaching. This is the Vinaya of Tathāgata Kāśyapa, the Arhat, the Fully Awakened One.

Guard your speech well, purify your mind, and avoid all negativities of the body so that the actions of your three doors are pure. Being able to do all this is the path of the Great Sage. This is the Vinaya of Tathāgata Śākyamuni, the Arhat, the Fully Awakened One, taught to the undefiled saṅgha during [the first] 12 years. Only after that did he elaborate on it.

If a bhikṣu takes delight in the Dharma and in the renunciate life, has a sense of personal integrity and consideration for others, and takes delight in learning the precepts, he should study these [seven Vinayas].

A wise person who is able to keep the precepts can enjoy these three: (1) good reputation and material gain [in this life]; (2) birth in the celestial realms in the future life. (3) You should contemplate like this: Wise ones diligently keep the precepts. Pure precepts give rise to wisdom, and the supreme path is attained.

The past and future Buddhas and the present World-honored Ones who have transcended all sorrow all respect the precepts. This is the Dharma of all the Buddhas.

Those who seek the Buddha's path should, for their own benefit, always respect the true Dharma. This is the teaching of all the Buddhas.

The seven Buddhas, World-honored Ones, taught the seven Vinaya Sūtras to cut through all defilements and eliminate all sophistry forever so that sentient beings may be free from all fetters and enter nirvāṇa.

To follow the words of the Great Sage and the precepts honored by the worthy ones—this is the practice of the disciples.

When the World-honored One was about to enter parinirvāṇa, great compassion arose in him and he gathered the assembly of monastics together and gave these instructions:

“Do not say after my parinirvāṇa that pure practitioners have no protector. Now that I have taught the *Prātimokṣa Sūtra* and the excellent Vinaya well, regard these as the World-honored One after my parinirvāṇa.

“If this sūtra remains long in the world, the Buddhadharma will be widespread, and because it is widespread, nirvāṇa can be attained.

“Failure to keep the *Prātimokṣa Sūtra* and to conduct the poṣadha as it should be is like the setting of the sun, when darkness shrouds the entire world.

“Always protect and keep the precepts, just as a yak protects its tail. Always stay together in harmony according to the Buddha's words.”

I have recited the *Prātimokṣa Sūtra* and the assembly's poṣadha is complete. I now dedicate all the merit of reciting the *Prātimokṣa Sūtra* so that all sentient beings may attain Buddhahood.

## 18. Closing Statement

*The prātimokṣa reciter stands.*

**Prātimokṣa reciter:** I Bhikṣu \_\_\_\_\_ want to thank the virtuous ones. I was assigned to recite the prātimokṣa. Due to my physical, verbal, and mental laziness, the recitation was not smooth and took a long time, which may have annoyed the virtuous ones. May the virtuous ones with compassion rejoice and share their happiness with all.

*(half-bow and steps down)*

**Chant leader:** Everyone stand and face the Buddha.

*The prātimokṣa reciter walks to the bowing cushion in the central aisle.*

**Chant leader:** Venerable, thank you. Everyone make a half-bow to the Buddha.

**Chant leader:** Everyone face the central aisle.

**Prātimokṣa reciter:** Through the merit generated from our practice, we respectfully request Brahmā, Śakra, the four guardian kings, devas, *nāgas*, and the rest of the eight groups of beings,<sup>47</sup> the Protector Saṃghārāma,<sup>48</sup> as well as guardians who protect the land, to use your majesty and divine power to protect the country and the Dharma.

May \_\_\_\_\_ (*name of the temple*) spread the Dharma forever without interruption. May the head of state lead the citizens well. May the government work for the benefit of all people.

By this merit, may all spiritual teachers, fellow practitioners, parents, good and bad friends,<sup>49</sup> supporters in the ten directions, and all sentient beings in the universe cross the ocean of saṃsāra and reach the other shore.

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<sup>47</sup> These are celestial beings (devas), serpents (nāgas), demons (*yakṣas*), demigods (*asuras*), divine musicians (*gandharvas*), mythical birds (*garuḍas*), half-horse half-humans (*kiṃnaras*), great snakes (*mahorāgas*).

<sup>48</sup> In Chinese Buddhism, Saṃghārāma Bodhisattva refers to the general Guan Yu (160-220 CE), deified and revered as a heavenly Dharma protector. The term “saṃghārāma” can also refer to a group of devas who guard the Dharma and Buddhist monasteries.

<sup>49</sup> This refers to spiritual guides who benefit our practice and those who harm it.

## 19. Dedication of Merit

**Assembly:** The Buddha's appearance in the world is to be widely celebrated. Listening to the Dharma and practicing it accordingly is the surest cause for peace. The harmony of the assembly is the surest factor for nirvāṇa. Liberating sentient beings from suffering is the utmost happiness.

*See page 41 for the music score.*

**Assembly:** Poṣadha is a virtuous wonderful deed.  
We dedicate the boundless, magnificent merit.  
May all sentient beings submerged in suffering  
Quickly go to the Land of the Buddha of Infinite Light.  
Homage to all Buddhas in ten directions and three times,  
To all bodhisattvas mahāsattvas,  
And to the great Prajñāpāramitā.

*The prātimokṣa reciter bows once while the assembly recites the first two lines; once while reciting lines 3 and 4; once while reciting lines 5 and 6; and makes a half-bow during line 7.*



# Posadha Dedication

O--Bell  
 X--Fish  
 △--Gong  
 △--Gong Stop

△ X

Po - sa - dha is a vir - tuous  
 won - der - ful\_ dee - - d. We\_ de - di - cate the\_  
 bound - le - ss, mag - ni - fi - ce - nt me -  
 rit. May\_ a - ll sen - tien - t beings su - b - merge - d i - n  
 su - - ffe - ri - - ng qui - ckly  
 go to the Land of the\_ Bu - ddha\_ of\_ In - fi - nite\_  
 Li - - - ght. Ho - ma - age to a - ll Bu - ddhas in  
 te - n di - rec - tions a - nd three\_ ti - mes, to\_ all bo - dhi -  
 - sa - ttva - s ma - ha - sa - ttva - s an - d to\_ the\_  
 grea - - t Pra - jna - pa - ra - mi - ta.

## 20. Refuge and Dedication

**Chant leader:** Everyone face the Buddha.

**Assembly:** I take refuge in the Buddha.  
 May each and every sentient being  
 Understand the Great Way profoundly  
 And bring forth the bodhi mind. (*one bow*)

I take refuge in the Dharma.  
 May each and every sentient being  
 Deeply enter the sūtra treasury  
 And have wisdom vast as the sea. (*one bow*)

I take refuge in the Saṅgha.  
 May each and every sentient being  
 Form together a great assembly,  
 One and all in harmony. (*one bow*)

O--Bell  
 ∅--Bell Stop

### Three Refuges

∅

I \_\_\_\_\_ take re- fuge in the Bu- ddha. May each and ev' ry  
 I \_\_\_\_\_ take re fuge in the Dhar- ma. May each and ev' ry  
 I \_\_\_\_\_ take re- fuge in the San- gha. May each and ev' ry

10  
 sen - tie - nt be - - ing un der - stand the Great Way pro -  
 sen - tie - nt be - - ing deep - ly en - ter the su -  
 sen - tie - nt be - - ing form to - ge - ther a grea - t a -

16  
 fou - nd - ly and bring forth the bo - dhi mind.  
 tra trea - su - ry and have wis - do - m vast as the sea.  
 ssem - bly one and all in har - mo - ny.

**Chant leader:** Half-bow to thank the reciter.

**Prātimokṣa reciter:** No need for extra formality.

**Chant leader:** The poṣadha is now complete. You may leave the hall.

*Everyone leaves the hall in ordination order. The monastic on duty assigns junior bhikṣus or śrāmaṇeras to put away the implements.*

# Abbreviated Poṣadha

The Buddha said, “If the eight obstacles or other [valid] causes arise, I allow you to do the abbreviated poṣadha. The eight obstacles are: obstacles from kings, thieves, fire, flood, illness, humans, non-humans, and poisonous insects. Other causes are: there are not enough seats for the entire assembly, many saṅgha members are ill, the assembly is gathered but there is not sufficient awning to cover their seats, it is raining, or there are disputes. In these cases, I allow you to do the abbreviated poṣadha.”

If the assembly in the large territory is not in harmony and some saṅgha members are not willing to attend the poṣadha (or if the large territory has not been established), there is a hindrance to performing the poṣadha. In these circumstances, it is permitted to establish a small territory for poṣadha. Once the poṣadha is finished, dissolve the territory immediately, before anyone leaves. Most of the usual preliminaries are not required; only a one-motion one-proclamation karman is needed to dissolve the small territory.<sup>50</sup>

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<sup>50</sup> Establishing a small territory inside a large territory often indicates that the assembly is not in harmony and one or more monastics object to performing the poṣadha. This circumstance may be called a state of emergency. In this case, only those who agree to do the poṣadha gather in a place where they are within arm’s reach of one another, and perform a one-motion one-proclamation karman to establish a small territory. There is no need to mark the perimeter of the territory to prevent the poṣadha from being obstructed by those objecting to the event.

During an emergency poṣadha, recite the “Verse to Overcome Māra” (4) and “Blessing the Hall with Sincere Body, Speech, and Mind” (5). Invite the prātimokṣa reciter (10), and offer incense and ascend the seat (11). When everyone is seated, set up the small territory and then recite the prātimokṣa (12 onwards).

If obstacles are near and it is not possible to continue the recitation, perform a one-motion karman as follows: Prātimokṣa reciter: Virtuous saṅgha, please listen. Today matters have arisen, thus the recitation of precepts is complete. As for the remainder [of the precepts], the saṅgha has heard them often. (*Ix*)

When the recitation is finished, dedicate the merit (17, 18) and immediately dissolve the small territory. Only then can the assembly leave the premise.

If the small territory is set up outdoors or in an inconvenient place, the verses that are usually chanted slowly can be read instead.

Monastics who are not fully ordained stay together either inside or outside the large territory and recite their own precepts. Since they cannot participate in the karman, they do not face the same danger of being prevented from doing the poṣadha.

If there is no large territory where the monastics intend to have poṣadha (e.g. when traveling), a small territory may be established immediately before the poṣadha and dissolved immediately after it.

## 1. Karman to Establish the Small Territory for Poṣadha

**Prātimokṣa reciter:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Prātimokṣa reciter:** Is it in harmony?

**Chant leader:** It is in harmony.

**Prātimokṣa reciter:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Prātimokṣa reciter:** What is the purpose of this harmonious saṅgha?

**Chant leader:** To establish a small territory for poṣadha.

**Prātimokṣa reciter:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to establish the small territory. This is the motion.

**Prātimokṣa reciter:** Virtuous saṅgha, please listen. The saṅgha is now going to establish the small territory. Those who agree that the saṅgha establishes the small territory remain silent. Those who do not agree speak up.

**Prātimokṣa reciter:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed establishing the small territory. This matter will proceed as decided.

## 2. Dissolving the Small Territory for Poṣadha

*There is no need to perform the preliminaries. Once the poṣadha is finished, do the one-motion one-proclamation karman to dissolve the territory and leave.*

**Prātimokṣa reciter:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to dissolve the small territory. This is the motion.

**Prātimokṣa reciter:** Virtuous saṅgha, please listen. The saṅgha is now going to dissolve the small territory. Those who agree that the saṅgha dissolves the small territory remain silent. Those who do not agree speak up. This is the proclamation.

**Prātimokṣa reciter:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed dissolving the small territory. This matter will proceed as decided.

# Miscellaneous Rites Concerning Poṣadha

## 1. Confession and Repentance Before Reciting the Precepts

The Dharmaguptaka Vinaya (*Poṣadha Skandhaka*) says, “The World-honored One established the precepts. If you transgress the precepts, you are not allowed to recite or listen to the precepts [without first repenting]. Do not confess and repent to someone who has transgressed the precepts [and not yet repented]. Someone who has transgressed the precepts also should not receive another’s confession and repentance.” A bhikṣu [who has transgressed the precepts] goes to a place where there is a pure bhikṣu. First, he requests [the pure bhikṣu] to be the amends-attester for his confession and repentance, and then he confesses his offenses.

*The offender bares his right arm, takes off his shoes, and kneels with palms joined. If the offender is senior in ordination age, he remains standing. [The offender] states the name of his offenses, requesting the amends-attester as follows:*

**Person wishing to confess:** Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ have committed the offenses that I have told you. I now request the virtuous one to be the amends-attester for my confession and repentance. With compassion, may the virtuous one be the amends-attester to my confession and repentance.  
(3x)

**Amends-attester:** Good.

**Person wishing to confess:** Yes. (*one bow*)

*The person wishing to confess kneels with palms joined and says:*

**Person wishing to confess:** Virtuous one, please listen and support me. I Bhikṣu \_\_\_\_\_ have committed the offenses that I have told you. I now confess and repent them before the virtuous one. I will not conceal them. Confession and repentance bring peace and happiness; concealment brings sorrow. Remembering my offenses, I reveal them. Knowing that I have committed them, I will not conceal them. May the virtuous one affirm that I am pure, that my precept-body is complete, and that I can perform the poṣadha with purity.  
(3x)

**Amends-attester:** Be responsible for the state of your mind. Cultivate antipathy toward such behavior.

**Person wishing to confess:** Yes. (*one bow*)

## 2. Individual Transaction of Self-censure

For [wrongdoings (*duṣkṛta*)] committed unintentionally, there is no need to confess to a counterpart. With a mind of self-censure, resolve not to repeat the offense, then the offense is expiated.

*The offender (should go before a holy image) with good comportment, a heart filled with regret, and speak as follows:*

**Person wishing to confess:** I Bhikṣu \_\_\_\_\_ having unintentionally \_\_\_\_\_ (*state the offense*), have committed a wrongdoing. I now make amends by self-censure. (1x)

Note: If you conceal an offense that was committed unintentionally, according to *Sang Shi 902*, “If you deliberately conceal the offense, then you should confess this to a counterpart.” *Guidelines for Practicing Vinaya and its Commentary (Si Fen Lu Xing Shi Chao Zi Chi Ji)* 29.35 says, “First generate regret [for the offense of concealment] that arose subsequently, then confess the original offense that you committed unintentionally [to the Buddha].” According to these texts you can purify the offense [of concealment] by doing the one-to-one transaction for confessing and repenting a wrongdoing offense committed intentionally.

## 3. One-to-one Transaction for Poṣadha (*if there are two or three bhikṣus*)

The Dharmaguptaka Vinaya (*Poṣadha Skandhaka*) says, “If there are four bhikṣus, do the poṣadha according to the Vinaya. If there are only four bhikṣus, no one is allowed to convey their consent. If there are two or three bhikṣus, they declare their purity to each other individually. They do not perform the preliminaries or the one-motion karman to recite the prātimokṣa.” *Guidelines for Practicing Vinaya and its Commentary 1.1.4.5* says that [the monastics] say:

**Person doing the poṣadha:** Two virtuous ones, please listen. Today being the 15<sup>th</sup> (14<sup>th</sup>) day of the new (full) moon, the saṅgha recites the precepts. I Bhikṣu \_\_\_\_\_ am pure. (3x)

*After mutually declaring their purity to each other, one bhikṣu recites the precepts from beginning to end, while the rest listen. After the recitation is complete, dedicate the merit and bow to the Buddha three times.*

## 4. Individual Transaction for Poṣadha

The Dharmaguptaka Vinaya *Poṣadha Skandhaka* says, “If a bhikṣu lives alone, on the day of poṣadha he should go to the hall for reciting precepts, sweep, sprinkle water, and clean it, lay out sitting cloths, prepare vessels for bathing, vessels for washing the feet, light lamps, and prepare sticks (*śalākā*) [for counting the number of bhikṣus].” If visiting bhikṣus come, they should do the poṣadha together.

*If no visiting bhikṣus come, the bhikṣu should make this determination in his mind and say aloud:*

**Person living alone:** Today being the 15<sup>th</sup> (14<sup>th</sup>) day of the new (full) moon, the saṅgha recites the precepts. I Bhikṣu \_\_\_\_\_ am pure. (3x)

*After saying this, recite the precepts from the first category until the end. Dedicate the merit and recite the three refuges, then bow to the Buddha three times.*

Note: If a bhikṣu [living alone] has committed an offense, he can make amends for a minor offense through self-censure. For other offenses, he can say that he will confess and repent them, or that he is waiting for another bhikṣu [to make amends with].

*Guidelines for Practicing Vinaya and its Commentary 11.46* says, “The commentary on the Dharmaguptaka Vinaya quotes in summary from the Mahāsāṃghika Vinaya, that if there are no visiting bhikṣus, think: ‘(Today the saṅgha recites the precepts, I have committed \_\_\_\_\_ offense.) If I have the [opportunity to meet] a pure bhikṣu, I will make amends for the offense in accordance with the Dharma.’ You should make this determination in your mind and say it aloud, [saying it] three times [is the] poṣadha.” Also, the *Sūtra of 500 Questions by Mahāmaudgalyāyana on Vinaya Matters (Wu Bai Wen Shi)* says, “For a solitary bhikṣu who has committed an offense, when it is poṣadha day, first confess and repent to the saṅgha of the four directions. After declaring your confession and repentance three times, sit alone and recite the precepts in full.”



# Establishing and Dissolving the Large Territory and Food Storage Places

The Vinaya states that in general, a territory must be established wherever bhikṣus reside; they should not dwell without a territory. For those who do not comply with this instruction, all saṅghakarmans are invalidated, and the saṅgha assembly commits an offense. This is why the perimeter of the territory needs to be clarified first. Bhikṣus living in monasteries in cities, villages, etc. who wish to perform saṅghakarmans should create and establish a large territory. The head of the monastery needs to measure the territory first and have the monastic in charge of this matter erect markers to mark the four corners of the territory (southeast, southwest, northwest, and northeast).

When a territory has a subsidiary territory,<sup>51</sup> there are three types of territories. The innermost territory (the subsidiary territory) is defined by the markers of the outer perimeter of the subsidiary territory. The middle territory<sup>52</sup> is defined by the markers of the inner perimeter of the large territory. The outermost territory is defined by the markers of the outer perimeter of the large territory. For a territory without a subsidiary territory, there is only the territory defined by the markers of the outer perimeter of the large territory.

Having erected the markers, all bhikṣus living within the territory arrange a time to view the markers together. The person-in-charge points out the markers to them and says, “This is the \_\_\_\_\_ corner of the outer perimeter of the large territory, which is marked by this sign. Each one of you needs to know and remember this clearly so that when you hear the motion at the saṅghakarman to establish the large territory, you can recall and picture the marked places in your mind.”

The sequence of establishing the large territory where a territory has never been established before is (1) establish, (2) dissolve, (3) establish. *Important Karmans (Ye Shu)* 8.2 says, “At the time of the very first establishment of a territory, dissolving the territory enables the spirits bound<sup>53</sup> within it to leave, like inmates released from prison. After that, the territory is established again.” If the saṅgha wants to establish and dissolve

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<sup>51</sup> A subsidiary territory is a smaller territory within a large territory. It is used for certain saṅghakarmans that not all monastics in the large territory are required to attend. For example, if a hundred saṅgha members dwell in the large territory, not all of them are required to attend an ordination. From the beginning, if there is no intention or necessity to establish a subsidiary territory, the rite to establish the large territory is done. If later a subsidiary territory is needed, the saṅgha dissolves the large territory, establishes the subsidiary territory, and then reestablishes the large territory.

<sup>52</sup> The middle territory is a buffer area between the subsidiary territory and the large territory.

<sup>53</sup> When the territory is first established, there may be spirits inside who do not want to be there. Dissolving the territory and then reestablishing it allows them the opportunity to leave.

the territory again later in the same place where this very first act of establishing the territory has been done, the three-part sequence is not necessary.<sup>54</sup>

## 1. Gathering the Saṅgha and Paying Homage to the Buddha

*Make a signal.*<sup>55</sup> *The saṅgha members put on their seven-strip robe (uttarāsaṅga, chogu), take their sitting cloth, and go to the assembly hall. They stand in ordination order, facing the central aisle with palms joined. No one is allowed to convey consent (i.e. everyone must be present). When everyone has arrived, the monastic on duty in the hall goes to invite the abbot.*

**Chant leader:** Let us respectfully invite the abbot to enter.  
*The abbot walks to the bowing cushion in the central aisle.*

*See pages 51-52 for the music score.*

**Assembly:** When incense in the urn is heated, the universe is perfumed.  
The assembly of Buddhas vast as the ocean sense it from afar.  
Auspicious clouds form everywhere.  
Where sincere minds abound, the entire bodies of Buddhas all appear.  
Homage to Perfumed-Cloud-Canopy Bodhisattva Mahāsattva.  
*(last line 3x)*

*When the gong is rung at “heated,” the abbot makes a half-bow, walks slowly to the altar, makes a half-bow, kneels, and offers three incense sticks to the Buddha. He stands, makes a half-bow, walks back to the bowing cushion, and bows to the Buddha three times.*<sup>56</sup>

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<sup>54</sup> When dissolving and reestablishing the large territory and food storage places again, the order is as follows: (1) dissolve the food storage places, (2) dissolve the large territory, (3) reestablish the large territory, (4) reestablish the food storage places.

<sup>55</sup> This could be the sound of a bell, hitting a board, blowing a conch, and so forth.

<sup>56</sup> Each set of bows ends with a half-bow. The chant leader rings the bell whenever anyone bows.

# Incense Offering Chant

O--Bell  
 X--Fish  
 △--Gong  
 ▴--Gong Stop

△ X

Whe - n in - ce - nse in the urn is hea - te -  
 6 - d, the u - ni - ve - rse is per  
 11 fu - - - - - med. The  
 16 a - ssem - bly of Bu - ddhas vast-as the o - ce - an se - nse it from a  
 21 fa - r. Ah Au -  
 26 - spi - cious clou - ds fo - rm e - very - whe -  
 30 - - re. Whe - - re sin - cere  
 35 mi - - - - nds a - bou - - - -  
 40 - nd, the en - ti - re bo - dies of Bu - ddhas all a -

45 ppea - r. Ho - ma - ge to Per - fu med

50 Clou - d Ca-no-py Bo - dhi - sa

55 ttva Ma - ha - sa ttva Ho - mage

60 to Per - fu - med Clou - d

65 Ca-no-py Bo - dhi - sa ttva

70 Ma - ha - sa ttva Ho - mage to

75 Per - fu - med Clou - d Ca-no-py

80 Bo - dhi - sa ttva

84 Ma - ha - sa ttva

**Chant leader:** Face the Buddha. Sincerely bow to the Buddha three times.  
*The abbot does not bow because he has bowed earlier.*

**Chant leader:** Bow to the abbot three times.

**Abbot:** Bow to the Buddha once. (*walks to his place*)

**Abbot:** Virtuous saṅgha, please sit down.

*The abbot gives a discourse on the reason for establishing the territory on that particular occasion. Then the saṅgha proceeds to perform the karman.*

## **2. Establishing the Large Territory without a Subsidiary Territory Inside**

The Vinaya says, “It was exhausting for the saṅgha of the four directions to gather, so the Buddha said, ‘I allow you to establish a territory at your place of residence. The saṅgha gathers in one place within the limits of the territory. No one is allowed to convey consent.’” Within the assembly, the person announcing the markers of the large territory in the four directions should be a long-time resident bhikṣu or a bhikṣu who is able to recognize the markers. If there is a mountain, valley, forest, riverbank, pond, village, etc. state it as such. At the appointed time, the saṅgha gathers to perform the karman.

### **A. Performing the Preliminaries** (*only bhikṣus can be present*)

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of establishing the large territory.

## B. Announcing the Markers of the Large Territory in the Four Directions

*Within the assembly, the person announcing the markers of the large territory in the four directions is: (1) a long-time resident bhikṣu, or if there is none, (2) a bhikṣu who is able to recognize the markers.*

*This bhikṣu steps out of the assembly, bows to the Buddha once, and says with palms joined:*

**Announcing master:** Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ am a long-time resident of this place (*or one who knows the perimeter of the territory*), and will now announce to the saṅgha the perimeter of the large territory in the four directions. From the southeast corner of this place, having \_\_\_\_\_ as the marker turn west, follow \_\_\_\_\_ and reach the southwest corner, having \_\_\_\_\_ as the marker. From here turn north, follow \_\_\_\_\_ and reach the northwest corner, having \_\_\_\_\_ as the marker. From here turn east, follow \_\_\_\_\_ and reach the northeast corner, having \_\_\_\_\_ as the marker. From here turn south, follow \_\_\_\_\_ and return to the southeast corner, having \_\_\_\_\_ as the marker. This completes the first (second, third) circuit of the large territory's outer perimeter. (3x)

*He bows to the Buddha once and returns to his place. If the landscape has slopes or curves, he indicates them accordingly. While he is speaking, he turns and points in each direction. The assembly follows, turning and pointing to the indicated direction while concentrating on recalling the marker in that direction as if it were in front of their eyes.*

*The assembly assigns someone who is capable of performing a karman to carry out a one-motion one-proclamation karman as follows.*

**Chant leader:** Face the central aisle.

## C. Karman to Establish the Large Territory

**Karman master:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_, a long-time resident of this place (*or who knows the perimeter of the territory*), has announced the markers of the large territory in the four directions. If the saṅgha is ready, may the saṅgha agree to establish the large territory within the area of these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_, a long-time resident of this place (*or who knows the perimeter of the territory*), has

announced the markers of the large territory in the four directions. The saṅgha is now going to establish the large territory within these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together. Those who agree that the saṅgha now establishes the large territory within these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed establishing the large territory within these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together. This matter will proceed as decided.

*The saṅgha now establishes the food storage places. If necessary, the saṅgha then dissolves the food storage places, dissolves the large territory, then reestablishes the large territory, and reestablishes the food storage places. When that is complete, conclude as follows:*

#### **D. Dedication of Merit**

**Chant leader:** Everyone please dedicate the merit with palms joined.  
*The abbot walks to the bowing cushion.*

*See page 56 for the music score.*

**Assembly:** Establishing the territory is a virtuous wonderful deed.  
We dedicate the boundless, magnificent merit.  
May all sentient beings submerged in suffering  
Quickly go to the Land of the Buddha of Infinite Light.  
Homage to all Buddhas in ten directions and three times,  
To all bodhisattvas mahāsattvas,  
And to the great Prajñāpāramitā.

*The abbot bows once while the assembly recites the first two lines; once while reciting lines 3 and 4; once while reciting lines 5 and 6; and makes a half-bow during line 7.*

## Establishing the Territory Dedication

O--Bell  
 X--Fish  
 △--Gong  
 △--Gong Stop

△ x

Es - tab - li - shing the ter - ri - to - ry is a vir - tuous  
 won - der - ful\_ dee - - d. We\_ de - di - cate the\_  
 bound - le - ss, mag - ni - fi - ce - nt me -  
 rit. May\_ a - ll sen - tien - t beings su - b - merge - d i - n  
 su - - ffe - - ri - - ng qui - ckly  
 go to the Land of the\_ Bu - ddha\_ of\_ In - fi - nite\_  
 Li - - ght. Ho - ma - age to a - ll Bu - ddhas in  
 te - n di - rec - tions a - nd three\_ ti - mes, to\_ all\_ bo - dhi -  
 - sa - ttva - s ma - ha - sa - ttva - s - an - d to\_ the\_  
 grea - - t Pra - jna - pa - ra - mi - ta.



**Chant leader:** Face the Buddha. Bow to the Buddha three times.

**Chant leader:** In gratitude, bow to the abbot three times.

**Abbot:** Bow to the Buddha once.

**Chant leader:** Face the central aisle. Wait respectfully as the abbot leaves the hall.

### 3. Dissolving the Large Territory

There are differences in the karman text to establish the large territory according to the Dharmaguptaka Vinaya and the Mahīśāsaka Vinaya, but the karman text to dissolve the large territory is the same. The karman text to establish the large territory laid out by Ming Dynasty Master Ouyi is similar to that in the Mahīśāsaka Vinaya; the karman text laid out by Tang Dynasty Vinaya Master Daoxuan is divided into two sections. The *Collection* also divides the procedure of establishing the large territory into two sections, and the procedure to dissolve the large territory has one section.

The Vinaya says, “At one time, the bhikṣus wished to expand [the perimeter of] the territory or to make it smaller. The Buddha said, ‘If you wish to change [the perimeter of] the territory, first dissolve the existing territory, and then reestablish the territory according to whether you wish it to be bigger or smaller.’”

*Perform a one-motion one-proclamation karman to dissolve the large territory. The assembly assigns someone who is capable of performing a karman to carry it out as follows.*

#### A. Performing the Preliminaries *(only bhikṣus can be present)*

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** Are there any absent bhikṣus who cannot participate and have given their consent?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** (*stands, bows to the Buddha once, kneels with palms joined*): Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ (*or from many bhikṣus*) who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma].

**Karman master:** Good.

**Conveyor of consent:** Yes. (*half-bow and returns to his place*)

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of dissolving the large territory.

## **B. Karman to Dissolve the Large Territory**

**Karman master:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to dissolve the large territory. This is the motion.

**Chant leader:** Yes.

**Karman master:** Virtuous saṅgha, please listen. The saṅgha is now going to dissolve the large territory. Those who agree that the saṅgha dissolves the large territory remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed dissolving the large territory. This matter will proceed as decided.

## **4. Establishing the Food Storage Places<sup>57</sup>**

The third part [of the Dharmaguptaka Vinaya] says, “At one time, there was a sick bhikṣu who was vomiting, and the people of Śrāvastī were cooking porridge for him. One day the city gate was opened late. The bhikṣu did not receive porridge in time and passed away. The Buddha said, ‘I allow you to establish food storage places (pure places) within the monastery (*saṃghārāma*).’”

*Perform a one-motion one-proclamation karman, announcing the food storage places such as the kitchen, refectory, and pantry. The assembly should assign someone who is capable of performing the karman, not on the basis of whether he is senior or junior, nor whether or not he is an expert in the Vinaya, to carry it out as follows.*

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<sup>57</sup> The food storage places are established after the large territory, usually at the same time the saṅgha gathers to establish the large territory. They are places where food is stored overnight.

## A. Performing the Preliminaries *(only bhikṣus can be present)*

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** Are there any absent bhikṣus who cannot participate and have given their consent?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** *(stands, bows to the Buddha once, kneels with palms joined):*

Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ *(or from many bhikṣus)* who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma].

**Karman master:** Good.

**Conveyor of consent:** Yes. *(half-bow and returns to his place)*

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of establishing the food storage places.

## B. Announcing the Food Storage Places

*While performing this karman, the saṅgha stays outside the food storage places while the chant leader announces from afar<sup>58</sup> that food storage places are being established.*

**Chant leader:** Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ am declaring the food storage places to you. In this monastery \_\_\_\_\_ function as the food storage places. (3x)

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<sup>58</sup> “Afar” means he is outside the food storage places. This ceremony is usually done in the Buddha Hall.

## C. Karman to Establish the Food Storage Places

**Karman master:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to establish \_\_\_\_\_ as the food storage places. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. The saṅgha is now going to establish \_\_\_\_\_ as the food storage places. Those who agree that the saṅgha establishes \_\_\_\_\_ as the food storage places remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed establishing \_\_\_\_\_ as the food storage places. This matter will proceed as decided.

The Vinaya says, “There are four types of food storage places: (1) When a donor or manager is constructing the monastery and dividing up areas [of usage], he says, ‘This area is designated for the saṅgha to use as a food storage place.’<sup>59</sup> (2) The monastery has been constructed, but has yet to be offered to the saṅgha.<sup>60</sup> (3) An area that is partially partitioned, or generally without a partition, or completely without a partition, [dividing] wall, or moat.<sup>61</sup> (4) The saṅgha has carried out a one-motion one-proclamation karman to establish the food storage place. The Buddha said, ‘If there is doubt as to whether food storage places have already been established [in a monastery], dissolve them first before reestablishing them.’”

According to the precepts, bhikṣus are not allowed to keep food with them overnight, thus food storage places have to be established. Within the territory of a monastery, if bhikṣus keep food with them overnight, the food is then called “unclean” food. Once the food storage places have been established, this fault can be avoided. The Mahāsāṃghika Vinaya says, “It is forbidden to ‘stay overnight inside’ (place edibles in one’s living quarters), ‘cook inside’ (cook food inside one’s living quarters), and ‘cook personally’ (cook food for themselves).” These are important guidelines for bhikṣus.

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<sup>59</sup> This is done the day the construction of the monastery is completed. After dawn of the next day, the saṅgha establishes the food storage places with a one-motion one-proclamation karman.

<sup>60</sup> The monastery still belongs to the laypeople, so food can be stored there.

<sup>61</sup> This is an open space where anyone can come and take the food, hence monastics would not have a sense of possession towards it.

## 5. Dissolving the Food Storage Places

The Vinaya does not contain any text for dissolving [the food storage places]. The text that follows is based on the karman for establishing [the food storage places], changing “establish” [to “dissolve”] where it is logical and fitting in the text.

### A. Performing the Preliminaries *(only bhikṣus can be present)*

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** Are there any absent bhikṣus who cannot participate and have given their consent?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** *(stands, bows to the Buddha once, kneels with palms joined)*: Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ *(or from many bhikṣus)* who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma].

**Karman master:** Good.

**Conveyor of consent:** Yes. *(half-bow and returns to his place)*

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of dissolving the food storage places.

### B. Karman to Dissolve the Food Storage Places

**Karman master:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to dissolve the food storage places. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. The saṅgha is now going to dissolve the food storage places. Those who agree that the saṅgha dissolves the food storage places remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed dissolving the food storage places. This matter will proceed as decided.



# Establishing and Dissolving the Subsidiary and Large Territories

The Mahīśāsaka Vinaya says, “First establish the subsidiary territory, then establish the large territory. When establishing the large territory, announce the markers of the [outermost] perimeter and also of the innermost perimeter in the four directions.” The *Mūlasarvāstivāda Vinaya Saṃgraha* (*Gen Ben Sa Po Do Bu Lu She*) says, “When establishing territories, the subsidiary territory is established first. When dissolving territories, the subsidiary territory is dissolved last.” This is followed at present too: first establishing the subsidiary territory, then establishing the large territory.

The second part [of the Dharmaguptaka Vinaya] says, “When matters arose that required an assembly of four, five, ten, or 20 bhikṣus to [carry out] a saṅghakarman, it was exhausting for the entire assembly to gather. The Buddha said, ‘I allow you to establish a subsidiary territory by announcing the markers of the four directions of the territory. For markers place wooden stakes or stones, or use a riverbank, for example, as the perimeter. To establish the middle territory (buffer area), first designate three types of markers. The innermost are the markers of the outer perimeter of the subsidiary territory. In the middle are the markers of the inner perimeter of the large territory, which are distinguished from the markers of the subsidiary territory by leaving a small space between them. The outermost are the markers of the large territory.’”

Note: The *Samantapāsādikā* (*Shan Jian Lu Pi Po Sha*) says, “The area of the subsidiary [territory] should accommodate at least 21 people;<sup>62</sup> any fewer is not allowed. Do not have saṅgha housing within the innermost territory. The saṅgha assembles and enters the subsidiary territory to perform the karman to establish the subsidiary territory.” After designating the markers of the territory, assemble the saṅgha at the appointed time to perform the karman.

## 1. Gathering the Saṅgha and Paying Homage to the Buddha

*Make a signal.*<sup>63</sup> *The saṅgha members put on their seven-strip robe (uttarāsaṅga, chogu), take their sitting cloth, and go to the assembly hall. They stand in ordination order, facing the central aisle with palms joined. No one is allowed to convey consent (i.e. everyone must be present). When everyone has arrived, the monastic on duty in the hall goes to invite the abbot.*

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<sup>62</sup> For example, a saṅgha of 20 in addition to the offender is needed to make amends for a remainder.

<sup>63</sup> This could be the sound of a bell, hitting a board, blowing a conch, and so forth.

**Chant leader:** Let us respectfully invite the abbot to enter.  
*The abbot walks to the bowing cushion in the central aisle.*

*See pages 65-66 for the music score.*

**Assembly:** When incense in the urn is heated, the universe is perfumed.  
The assembly of Buddhas vast as the ocean sense it from afar.  
Auspicious clouds form everywhere.  
Where sincere minds abound, the entire bodies of Buddhas all appear.  
Homage to Perfumed-Cloud-Canopy Bodhisattva Mahāsattva.  
*(last line 3x)*

*When the gong is rung at “heated,” the abbot makes a half-bow, walks slowly to the altar, makes a half-bow, kneels, and offers three incense sticks to the Buddha. He stands, makes a half-bow, walks back to the bowing cushion, and bows to the Buddha three times.<sup>64</sup>*

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<sup>64</sup> Each set of bows ends with a half-bow. The chant leader rings the bell whenever anyone bows.



# Incense Offering Chant

O--Bell  
 X--Fish  
 △--Gong  
 ♬--Gong Stop

♬ X

Whe - n in - ce - nse in the urn is\_\_ hea - te -  
 6 - d, the\_\_ u - ni - ve - rse is\_\_ per  
 11 fu - - - - - med. The\_\_  
 16 a - ssem - bly of Bu - ddhas vast-as the o - ce - an se - nse it from a  
 21 fa - r. Ah\_\_ Au -  
 26 - spi - cious clou - ds fo - rm e - very - whe -  
 30 - - re. Whe - - re sin - cere\_\_  
 35 mi - - - nds a - bou - - -  
 40 - nd, the\_\_ en - ti - re bo - dies of Bu - ddhas all\_\_ a -

45   
 ppea - r. Ho - ma - ge to \_\_\_\_\_ Per - fu med

50   
 Clou - d Ca-no-py Bo - dhi - sa - - -

55   
 ttva \_\_\_\_\_ Ma - ha - sa - ttva \_\_\_\_\_ Ho - mage

60   
 to \_\_\_\_\_ Per - - fu - med Clou - - - d

65   
 Ca-no-py Bo - dhi - sa - - - - - ttva \_\_\_\_\_

70   
 Ma - ha - sa - ttva \_\_\_\_\_ Ho - mage to \_\_\_\_\_

75   
 Per - - fu - med Clou - - - d Ca-no-py

80   
 Bo - dhi - sa - - - - - ttva \_\_\_\_\_

84   
 Ma - ha - sa - - - - - ttva. \_\_\_\_\_

**Chant leader:** Face the Buddha. Sincerely bow to the Buddha three times.  
*The abbot does not bow because he has bowed earlier.*

**Chant leader:** Bow to the abbot three times.

**Abbot:** Bow to the Buddha once. (*walks to his place*)

**Abbot:** Virtuous saṅgha, please sit down.

*The abbot gives a discourse on the reason for establishing the territories on that particular occasion. Then the saṅgha proceeds to perform the karman.*

## **2. Establishing the Subsidiary Territory**

### **A. Performing the Preliminaries** (*only bhikṣus can be present*)

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of establishing the subsidiary territory.

### **B. Announcing the Markers of the Subsidiary Territory in the Four Directions**

*Within the assembly, the person announcing the markers of the subsidiary territory in the four directions is: (1) a long-time resident bhikṣu, or if there is none, (2) a bhikṣu who is able to recognize the markers. This bhikṣu steps out of the assembly, bows to the Buddha once, and says with palms joined:*

**Announcing master:** Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ am a long-time resident of this place (*or one who knows the perimeter of the territory*), and will now announce to the saṅgha the perimeter of the subsidiary territory in the four directions. From the southeast corner of this place, having \_\_\_\_\_ as the marker turn west, follow \_\_\_\_\_ and reach the southwest corner, having \_\_\_\_\_ as the marker. From here turn north, follow \_\_\_\_\_ and reach the northwest corner, having \_\_\_\_\_ as the marker. From here turn east, follow \_\_\_\_\_ and reach the northeast corner, having \_\_\_\_\_ as the marker. From here turn south, follow \_\_\_\_\_ and return to the southeast corner, having \_\_\_\_\_ as the marker. This completes the first (second, third) circuit of the subsidiary territory's perimeter. (3x)

*He bows to the Buddha once and returns to his place. If the landscape has slopes or curves, he indicates them accordingly. While he is speaking, he turns and points to each direction. The assembly follows, turning and pointing to the indicated direction, while concentrating on recalling the marker in that direction as if it were in front of their eyes. The Guidelines for Practicing Vinaya and its Commentary (Si Fen Lu Xing Shi Chao Zi Chi Ji) 6.3.3 says, “The announcement of markers should not include people’s names.” The assembly assigns someone who is capable of performing a karman to carry out the one-motion one-proclamation karman.*

**Chant leader:** Face the central aisle.

### **C. Karman to Establish the Subsidiary Territory**

**Karman master:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_, a long-time resident of this place (*or* who knows the perimeter of the territory), has announced the markers of the subsidiary territory in the four directions. If the saṅgha is ready, may the saṅgha agree to establish the subsidiary territory within the area of these markers in the four directions. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_, a long-time resident of this place (*or* who knows the perimeter of the territory), has announced the markers of the subsidiary territory in the four directions. The saṅgha is now going to establish the subsidiary territory within these markers in the four directions. Those who agree that the saṅgha now establishes the subsidiary territory within these markers in the four directions remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed establishing the subsidiary territory within these markers in the four directions. This matter will proceed as decided.

Note: The subsidiary territory [literally “ordination area” in Chinese] is not used only for giving of ordination, but can be used to perform other karmans. However, there are particular karmans that are not carried out in the subsidiary territory. *Important Karmans (Ye Shu) 8.1.2* says, “There are 15 karmans that must be performed in the large territory: the karmans to (1) receive days of leave, (2) receive the robe of merit, (3) relinquish the robe of merit, (4) dissolve the large territory, (5) establish the robe territory, (6) dissolve the robe territory, (7) establish the food storage places, (8) dissolve the food storage places. The four karmans to forfeit and repent procuring a new alms bowl (forfeiture-lapse 12): (9) requesting an amends-attester, (10) the saṅgha returning the bowl to the offender, (11) offering the bowl to a five-virtue bhikṣu, (12) exhortation to protect the bowl. These 12 karmans

must be performed in the large territory, not in the subsidiary territory. Additionally, the karmans of (13) poṣadha, (14) pravāraṇā, and (15) distribution of the clothes and belongings of a deceased monastic to the five groups of monastics are typically performed in the large territory, but can be performed in the subsidiary territory in times of difficulty.” The other 134 saṅghakarmans can be performed in the subsidiary territory.

### 3. Establishing the Large Territory with a Subsidiary Territory Inside

The second part [of the Dharmaguptaka Vinaya] says, “A senior monastic announces that a karman will be performed and then makes a signal to gather the saṅgha in a single place. No one is allowed to convey consent. Within the assembly, the person announcing the markers of the four directions of the large territory is: (1) a long-time resident bhikṣu, or if there is none, (2) a bhikṣu who is able to recognize the markers. If there is a mountain in the east, state there is a mountain. It is similar if there is a moat, village, city, riverbank, park, forest, pond, tree, rock, fence, place of worship, etc. The same applies to the markers in the other directions.” Assemble the saṅgha at the appointed time to perform the karman.

Note: The saṅgha leaves the subsidiary territory and buffer area, and goes inside the inner perimeter of the large territory to perform the karman to establish the large territory. It is only for the karman of establishing the large territory that conveying consent is not allowed. *Important Karmans 7.1.6* says, “Establishing the large territory is the foundation of common ground for the saṅgha assembly. Hence no one is allowed to convey their consent. Using rationale that is logical and harmonious, identify the perimeter of the territory and then assemble the saṅgha.” For other karmans such as dissolving the territory etc., conveying consent is allowed according to the *Guidelines for Practicing Vinaya and its Commentary 3.3*.

#### A. Performing the Preliminaries (*only bhikṣus can be present*)

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of establishing the large territory.

## B. Announcing the Markers of the Large Territory in the Four Directions

*The announcing bhikṣu steps out of the assembly, bows to the Buddha once, and says with palms joined:*

**Announcing master:** Virtuous saṅgha, please listen. I Bhikṣu\_\_\_\_\_ am a long-time resident of this place (*or* one who knows the perimeter of the territory), and will now announce to the saṅgha the inner and outer perimeters of the large territory in the four directions.

First I will announce the markers of the inner perimeter: from the southeast corner of this place, having \_\_\_\_\_ as the marker turn west, follow \_\_\_\_\_ and reach the southwest corner, having \_\_\_\_\_ as the marker. From here turn north, follow \_\_\_\_\_ and reach the northwest corner, having \_\_\_\_\_ as the marker. From here turn east, follow \_\_\_\_\_ and reach the northeast corner, having \_\_\_\_\_ as the marker. From here turn south, follow \_\_\_\_\_ and return to the southeast corner, having \_\_\_\_\_ as the marker. This completes the first (second, third) circuit of the large territory’s inner perimeter.

Next I will announce the markers of the outer perimeter: from the southeast corner of this place, having \_\_\_\_\_ as the marker turn west, follow \_\_\_\_\_ and reach the southwest corner, having \_\_\_\_\_ as the marker. From here turn north, follow \_\_\_\_\_ and reach the northwest corner, having \_\_\_\_\_ as the marker. From here turn east, follow \_\_\_\_\_ and reach the northeast corner, having \_\_\_\_\_ as the marker. From here turn south, follow \_\_\_\_\_ and return to the southeast corner, having \_\_\_\_\_ as the marker. This completes the first (second, third) circuit of the large territory’s outer perimeter. (3x)

*He bows to the Buddha once and returns to his place. If the landscape has slopes or curves, he indicates them accordingly. While he is speaking, he turns and points in each direction. The assembly follows, turning and pointing to the indicated direction, while concentrating on recalling the marker in that direction as if it were in front of their eyes.*

This procedure is known as “announcing the markers in general,” in which the markers of the inner and outer perimeter are laid out once, and then repeated in the same way. This is similar to the text in *Guidelines for Practicing Vinaya and its Commentary* 6.3.3. The other method of announcing the markers is to first announce the markers of the inner perimeter thrice, next announce the markers of the outer perimeter thrice, and then establish them together by saying, “This completes the three circuits of the inner and outer perimeters of the large territory.” See *Notes on Bhikṣuṅī Vinaya (Si Fen Lu Bi Qiu Ni Chao)* 1.2.8.

*The assembly assigns someone who is capable of performing a karman to carry out the one-motion one-proclamation karman.*

**Chant leader:** Face the central aisle.

### **C. Karman to Establish the Large Territory**

**Karman master:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_, a long-time resident of this place (*or* who knows the perimeter of the territory), has announced the markers of the large territory in the four directions. If the saṅgha is ready, may the saṅgha agree to establish the large territory within the area of these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. Bhikṣu \_\_\_\_\_, a long-time resident of this place (*or* who knows the perimeter of the territory), has announced the markers of the large territory in the four directions. The saṅgha is now going to establish the large territory within these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together. Those who agree that the saṅgha now establishes the large territory within these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed establishing the large territory within these markers in the four directions in which the saṅgha lives in common affiliation and does the poṣadha together. This matter will proceed as decided.

*If necessary, the saṅgha dissolves the large territory, enters the subsidiary territory and dissolves it, then reestablishes the subsidiary territory, and goes inside the inner perimeter of the large territory and reestablishes it. When that is complete, conclude as follows:*

## D. Dedication of Merit

**Chant leader:** Everyone please dedicate the merit with palms joined.  
*The abbot walks to the bowing cushion.*

*See page 73 for the music score.*

**Assembly:** Establishing the territory is a virtuous wonderful deed.  
We dedicate the boundless, magnificent merit.  
May all sentient beings submerged in suffering  
Quickly go to the Land of the Buddha of Infinite Light.  
Homage to all Buddhas in ten directions and three times,  
To all bodhisattvas mahāsattvas,  
And to the great Prajñāpāramitā.

*The abbot bows once while the assembly recites the first two lines; once while reciting lines 3 and 4; once while reciting lines 5 and 6; and makes a half-bow during line 7.*



# Establishing the Territory Dedication

O--Bell  
 X--Fish  
 △--Gong  
 △--Gong Stop

△ X

Es - tab - li - shing the ter - ri - to - ry is a vir - tuous  
 won - der - ful\_ dee - - d. We\_ de - di - cate the\_  
 bound - le - ss, mag - ni - fi - ce - nt me -  
 rit. May\_ a - ll sen - tien - t beings su - b - merge - d i - n  
 su - - ffe - - ri - - ng qui - ckly  
 go to the Land of the\_ Bu - ddha\_ of\_ In - fi - nite\_  
 Li - - - ght. Ho - ma - age to a - ll Bu - ddhas in  
 te - n di - rec - tions a - nd three\_ ti - mes, to\_ all\_ bo - dhi -  
 - sa - ttva - s ma - ha - sa - ttva - s - an - d to\_ the\_  
 grea - - t Pra - jna - pa - ra - mi - ta.

**Chant leader:** Face the Buddha. Bow to the Buddha three times.

**Chant leader:** In gratitude, bow to the abbot three times.

**Abbot:** Bow to the Buddha once.

**Chant leader:** Face the central aisle. Wait respectfully as the abbot leaves the hall.

#### **4. Dissolving the Large Territory**

*If there is a subsidiary territory within the large territory, dissolve the large territory first, then enter the subsidiary territory to dissolve it. Standing within the large territory, perform a one-motion one-proclamation karman to dissolve the large territory.*

##### **A. Performing the Preliminaries** *(only bhikṣus can be present)*

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** Are there any absent bhikṣus who cannot participate and have given their consent?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** *(stands, bows to the Buddha once, kneels with palms joined):* Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ *(or from many bhikṣus)* who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma].

**Karman master:** Good.

**Conveyor of consent:** Yes. *(half-bow and returns to his place)*

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of dissolving the large territory.

## B. Karman to Dissolve the Large Territory

**Karman master:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to dissolve the large territory. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. The saṅgha is now going to dissolve the large territory. Those who agree that the saṅgha dissolves the large territory remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed dissolving the large territory. This matter will proceed as decided.

## 5. Dissolving the Subsidiary Territory

The Vinaya does not contain any text for dissolving the subsidiary territory. The text that follows is based on the karman for establishing the subsidiary territory, changing “establish” to “dissolve” where it is logical and fitting in the text.

*Enter the subsidiary territory and carry out the one-motion one-proclamation karman as follows.*

### A. Performing the Preliminaries *(only bhikṣus can be present)*

**Karman master:** Is the saṅgha assembled?

**Chant leader:** It is assembled.

**Karman master:** Is it in harmony?

**Chant leader:** It is in harmony.

**Karman master:** Have all those who are not fully ordained left?

**Chant leader:** Everyone here is fully ordained.

**Karman master:** Are there any absent bhikṣus who cannot participate and have given their consent?

**Chant leader:** No, there are not.

*Or*

**Conveyor of consent** *(stands, bows to the Buddha once, kneels with palms joined):* Virtuous saṅgha, please listen. I Bhikṣu \_\_\_\_\_ have received consent from Bhikṣu \_\_\_\_\_ *(or from many bhikṣus)* who is ill (attending to saṅgha matters in accord with the Dharma). He gives his consent [to all saṅgha matters done in accord with the Dharma].

**Karman master:** Good.

**Conveyor of consent:** Yes. (*half-bow and returns to his place*)

**Karman master:** What is the purpose of this harmonious saṅgha today?

**Chant leader:** To perform the karman of dissolving the subsidiary territory.

## **B. Karman to Dissolve the Subsidiary Territory**

**Karman master:** Virtuous saṅgha, please listen. If the saṅgha is ready, may the saṅgha agree to dissolve the subsidiary territory. This is the motion.

**Karman master:** Virtuous saṅgha, please listen. The saṅgha is now going to dissolve the subsidiary territory. Those who agree that the saṅgha dissolves the subsidiary territory remain silent. Those who do not agree speak up.

**Karman master:** Since the saṅgha has shown its silent approval, this bhikṣu saṅgha has completed dissolving the subsidiary territory. This matter will proceed as decided.

# Rites to Determine and Relinquish Robes

## 1. Properly Determining the Three Robes

“Properly” refers to having the authorized right to keep and use the robes. The Buddha said, “The three robes should be determined. If there is any doubt over the validity of ownership, relinquish the robes and determine them again.” If you possess an undetermined robe, you commit a wrongdoing (*duṣkṛta*). There is no rite for determining and relinquishing the robes in the Dharmaguptaka Vinaya. The following rite is from the Sarvāstivāda Vinaya.

*The person determining the robe brings the five-strip robe (antarvāsas) or his other two robes (uttarāsaṅga, saṅghāṭī) to a place where there is a bhikṣu knowledgeable in Vinaya. He hands the robe to his counterpart. They stand facing each other with palms joined, and he says:*

**Person determining the robe:** Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ determine this antarvāsas, a robe of five strips, each made of one long and one short piece of cloth; uttarāsaṅga, a robe of seven strips, each made of two long pieces and one short piece of cloth; saṅghāṭī, a robe of nine (*or more*) strips, each made of two (*or more*) long pieces and one short piece of cloth. (3x)

**Counterpart:** Good.

**Person determining the robe:** Yes.

*The counterpart raises the robe up once towards the person determining the robe, who receives it with both hands and puts it on. He bows to the Buddha three times, and then thanks the counterpart.*

## 2. Properly Relinquishing the Three Robes

The Dharmaguptaka Vinaya says, “If you doubt the validity of ownership of a robe, you are allowed to relinquish and determine it again.” However, the Dharmaguptaka Vinaya does not have a rite for relinquishing a robe. The following rite is from the Mahāsāṃghika Vinaya. A monastic who has a valid reason to relinquish a robe is someone who has damaged robes and needs a new robe, or someone who is outside [the territory] while the robe is in the monastery and does not want to be separated from the robe overnight and commit a forfeiture-lapse because of being unable to return to the monastery [before dawn]. Bhikṣus may do the individual transaction of relinquishing the robe and then determine it with a counterpart when they return to the monastery.

*The person relinquishing the robe brings it to a place where there is a bhikṣu knowledgeable in Vinaya. He bows to the Buddha once, holds the robe with both hands, faces the counterpart and says:*

**Person relinquishing the robe:** Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ have this antarvāsas (uttarāsamga, samghāṭī) as one of my three robes. I have determined it as such before, and now I relinquish it. (1x)

**Counterpart:** Good.

**Person determining the robe:** Yes.

*Having relinquished the robe, he hands it to the counterpart, bows once, and leaves carrying the robe.*

Question: Why is the determination of the robe said three times, but the relinquishing of the robe only once?

Answer: When determining the robe, you should do so with a strong sense of respect, thus the determination is said three times. When relinquishing the robe, you should hold the intention to relinquish the robe lightly, thus it is said only once.

### 3. Indirect Pure Giving of an Extra Robe

The *Skandhaka on Robes* says, “There are two kinds of pure giving: (1) actual pure giving and (2) indirect pure giving. Actual pure giving refers to purely giving an item to someone else; indirect pure giving is performed as a skillful means.” The *Sarvāstivāda Vinaya Vibhāṣā* (*Sa Po Duo Lun*) says, “The 96 types of non-Buddhists do not have the method of pure giving. The Buddha, out of great love, compassion, and the power of his skillful means, taught how to carry out the action of pure giving, which is giving through skillful means and not actual giving. This enables all his disciples to keep extra property without breaking their precepts.”

#### A. Requesting a Recipient of Indirect Pure Giving

The *Sarvāstivāda Vinaya Vibhāṣā* says, “Except for money and precious objects, all extra property can be made permissible<sup>65</sup> [so you can use it without committing a forfeiture-lapse] by any member of the five monastic assemblies. You should request a virtuous precept-holder who has heard many teachings to be the recipient of indirect pure giving. Then, organize the items you have received and say the name of the recipient of indirect pure giving to another bhikṣu. If the recipient of indirect pure giving dies or leaves for a foreign country, request a new recipient of indirect pure giving.”

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<sup>65</sup> The Chinese term “*zuo jing*” literally means “to make pure.”

*To request a recipient of indirect pure giving, go with proper comportment to a place where there is a bhikṣu and bow once. Stand facing each other with palms joined.*

**Person giving the robe:** Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ now request the virtuous one to be the recipient of indirect pure giving for my extra robes, medicine, and alms bowl. Please accept my request with compassion. (3x)

**Recipient of indirect pure giving:** Good.

**Person giving the robe:** Yes.

## **B. Formal Declaration of Indirect Pure Giving**

*The person who wishes to make an extra robe permissible brings it to a place where there is a bhikṣu knowledgeable in Vinaya. He bows once, carries the robe with both hands, and stands facing his counterpart.*

**Person giving the robe:** Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ have this extra robe (*or* robe-cloth) that has yet to be made so I can use it. To make it so I can use it, I offer it to the virtuous one as an act of indirect pure giving.

**Witness:** Virtuous one, please listen. You have this extra robe that has yet to be made so you can use it. To make it so you can use it, you give it to me, and I now receive it [on behalf of the recipient of indirect pure giving]. (*She takes the robe and holds it.*) Who do you offer this robe to?

**Person giving the robe:** I offer it to Bhikṣu \_\_\_\_\_. (*Say the name of the recipient of indirect pure giving.*)

**Witness:** Virtuous one, please listen. Your extra robe has yet to be made so you can use it. To make it so you can use it, you give it to me, and I now receive it. I have received the robe that you give to Bhikṣu \_\_\_\_\_. Bhikṣu \_\_\_\_\_ already has such a robe. You may safekeep it well for Bhikṣu \_\_\_\_\_ and use it according to the circumstances.

**Person giving the robe:** Yes.

*The person giving the robe bows once. The counterpart raises the robe up once towards the person doing the action, who receives it with both hands and also raises it up once before leaving with the robe.*

With indirect pure giving, regardless of whether you ask the recipient, you may use the robe as you wish. The same applies to an extra alms bowl and leftover medicine once these have been made permissible. Only further extra robes are referred to as the other person's.

## 4. Actual Pure Giving of an Extra Robe

*The person who wishes to make an extra robe permissible brings it to a place where there is a bhikṣu knowledgeable in Vinaya. He bows once, carries the robe with both hands, and stands facing his counterpart.*

**Person giving the robe:** Virtuous one, please listen. I Bhikṣu \_\_\_\_\_ have this extra robe that has yet to be made so I can use it. To make it so I can use it, I now relinquish and give it to the virtuous one as actual pure giving. (1x)

**Recipient:** Good.

**Person giving the robe:** Yes.

*The person giving the robe hands it to the recipient, bows once, and leaves. The extra robe has been relinquished and the recipient keeps it.*

The *Skandhaka on Robes* says, “With actual pure giving, you should ask the recipient for permission, then you may use the robe.” The same applies to an extra alms bowl and leftover medicine once these have been made permissible. Only further extra robes are referred to as the other person’s.

Note: *Guidelines for Practicing Vinaya and its Commentary (Chao Ji) 31.31* says, “According to the Sarvāstivāda Vinaya, if the recipient of actual pure giving dies, the item is not returned to the saṅgha<sup>66</sup> as it belongs to someone else. It has only been given in name. The *Samantapāsādikā* says, ‘If something has been purely given and for your own convenience you hide and refuse to return it, this is considered a direct transgression of the precepts. (Because you know it belongs to its original owner.)’”

*Guidelines for Practicing Vinaya and its Commentary* explains, “Since the Sarvāstivāda Vinaya says that when the recipient of actual pure giving dies, the item is not returned to the saṅgha, it can be seen that for both types of pure giving, the item belongs to you, there is no alternative assessment. [...] The further commentary in the *Samantapāsādikā* proves the same point, demonstrating that the purely given object does not belong to another.”

## 5. Individual Transactions for Determining and Relinquishing Robes

According to the Mahīśāsaka Vinaya, a bhikṣu who lives alone is allowed to perform individual transactions to determine and relinquish his robes. The World-honored One established precepts that do not allow bhikṣuṇīs to live or travel alone, therefore nuns do not have these transactions.

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<sup>66</sup> When a monastic dies, their property goes to the saṅgha and is distributed through a karman.



*If you need to exchange any of your three robes, bring the robe before the Buddha, first bow to the Buddha three times, make a half-bow, and kneel. Hold the robe with both hands and determine it by saying:*

**Person living alone:** I Bhikṣu \_\_\_\_\_ determine this saṃghāṭī (antarvāsa, uttarāsaṅga), a cut and sewn robe of \_\_\_\_\_ strips, each made from \_\_\_\_\_ long piece(s) and one short piece of cloth. (3x)

*After saying this, stand and put on the robe. Bow to the Buddha three times and make a half-bow.*

When relinquishing a robe, the rite is the same as above.

*Hold the robe with both hands and say:*

**Person living alone:** I Bhikṣu \_\_\_\_\_ have this saṃghāṭī (antarvāsa, uttarāsaṅga) as one of my three robes. I have determined it as such before, and now I relinquish it. (1x)

*After saying this, stand and place the robe on a table. Bow to the Buddha three times again and make a half-bow.*

The rite to determine and relinquish the other two robes is the same. Just change the name of the robe and perform the transactions as above.

## **6. Individual Transaction for Pure Giving of an Extra Robe**

The individual transaction to make [an extra robe] permissible can only be performed by a bhikṣu who lives alone, without other monastics in the same residence, and far away from a monastery. He may go to a bhikṣu or śrāmaṇera—only one who has a close relationship with him and knows his intention—and appoint him as the person whose name he states as the recipient [of the robe]. For a bhikṣu who does not live alone, he must make [an extra robe] permissible by performing a one-to-one transaction with a counterpart in accord with the Dharma. According to the Mahīśāsaka Vinaya, an exception is made for a bhikṣu who lives alone to allow him to do the transaction for pure giving from afar.

*The person doing the pure giving should, with good comportment, bring the robe before the Buddha, bow to the Buddha three times, make a half-bow, and kneel. Hold the robe with both hands and say:*

**Person living alone:** I Bhikṣu \_\_\_\_\_ have this extra robe. I give it purely to \_\_\_\_\_ who may take and use it as he wishes. (1x)

The transaction for pure giving for a person living alone is valid for 11 days, after which the person should follow the directions in the rite above, then generate his intention and say:

**Person living alone:** I Bhikṣu \_\_\_\_\_ have this extra robe. I take it back from \_\_\_\_\_. (*1x*)

*After saying this, stand and place the robe on a table. Bow to the Buddha three times again and make a half-bow.*

The Mahīśāsaka Vinaya says, then repeat the above rite to receive and keep a robe that has been purely given. It is said that the mind that is afraid to relinquish [possessions] is difficult to eliminate, therefore it is necessary to regularly reverse and make [an extra robe] permissible, as in the transactions above. Perform them once every 11 days. Later, if you meet a fellow monastic, you should do the one-to-one transaction of pure giving to [make an extra robe permissible] conclusively, so that you no longer have to perform the individual transaction to make [an extra robe] permissible once every 11 days. The above is the individual transaction to make one [extra] robe permissible.

# Legend and Instructions for Instruments

O = bell

Ø = bell stop

△ = gong

△ = gong stop

X = wooden fish

- To perform a gong stop: tap the rim of the gong with the mallet and let it rest on the rim.
- To perform a bell stop: push the striker against the side of the bell and leave it resting on the side of the bell.

## **When to bow and strike the hand bell during the Repentance Chant and the Three Refuges Chant**

- The Repentance Chant begins with a gong stop followed by the wooden fish sounding one beat. After each verse the assembly bows. After the first verse, the bell is struck three times followed by a bell-stop (the assembly bows). The bell is struck once to stand up. The bell is struck once after the second verse (the assembly bows) and once more to stand up. It is struck twice after the third verse (the assembly bows) and once more to stand up. A half-bow follows the third bow. The bell is rung to begin the half-bow and then immediately to signal the return to upright.
- The Three Refuges Chant begins with a bell stop. Then bow and strike the bell after each verse as described above for the Repentance Chant.

# Credits

The Dharmaguptaka Vinaya was translated from Sanskrit to Chinese by Buddhayaśas and Zhu Fonian between 410-412 CE.

*Dharmaguptaka Bhikṣu Poṣadha (Si Fen Bi Qiu Jie Ben)*

Source: Taishō Vol. 22, no. 1431. Compiled by Bhikṣu Huaisu (634-707).

Based on the translation of the *Dharmaguptaka Bhikṣuṇī Prātimokṣa* from Chinese into English by Miao Shu-Lien, revised and published in *Sisters in Solitude* by Bhikṣuṇī Hengching and Bhikṣuṇī Karma Lekshe Tsomo. Further additions of rites and revisions to precepts made by Bhikṣuṇī Jendy, Bhikṣuṇī Tianchang, and Bhikṣuṇī Thubten Damcho, with reference to the *Bhikṣu Prātimokṣa* translated by Miao Fa Chan Temple and Fo Guang Shan. English editing by Bhikṣuṇī Thubten Chodron.

*Establishing and Dissolving the Large Territory and Food Storage Places*

Translated from Chinese to English by Bhikṣuṇī Chanlu and Bhikṣuṇī Cixin. Additional commentary from the *Collection* translated from Chinese to English by Bhikṣuṇī Thubten Damcho. English editing by Bhikṣuṇī Thubten Chodron.

*Establishing and Dissolving the Subsidiary and Large Territories*

*Rites to Determine and Relinquish Robes*

Translated from Chinese to English by Bhikṣuṇī Thubten Damcho. English editing by Bhikṣuṇī Thubten Chodron.

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## Principal reference for the rites

Hongchuan (Bhikṣu). *New Edition of the Essential Collection of Rites Used by the Saṅgha (Xin Bian Seng Qie Zuo Chi Yao Ji)*. Taizhong, Taiwan: Nanputuo Monastery, 2011. Abbreviated as *Collection*.





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