

Dharmaguptaka Vinaya

Bhikṣuṇī Poṣadha and Rites to Establish the Territory



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

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to Establish the Territory**

**Compiled by
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Dharmaguptaka Bhikṣuṇī 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:*¹

Chant leader: Virtuous saṅgha, today is the saṅgha’s poṣadha of the 15th (14th). 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 bhikṣuṇī to be excused if she is doing work for the Three Jewels or is sick. The absentee first speaks to another bhikṣuṇī in the territory who is capable of presenting her situation to the saṅgha. She tells this bhikṣuṇī that she cannot attend the poṣadha because she is sick, taking care of sick bhikṣuṇīs, etc.”²

Bhikṣuṇī to be excused (*palms joined*): Virtuous one, please listen. I Bhikṣuṇī _____ 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.

Bhikṣuṇī to be excused: Yes.

¹ 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.

² The bhikṣuṇī to be excused confesses and declares her purity to another bhikṣuṇī. She gives her 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.³ The saṅgha members put on their seven-strip robe (uttarāsaṃga, 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 nun goes to the altar, offers incense, and returns to her place.

Chant leader: Face the Buddha. Sincerely bow to the Buddha three times.⁴

Chant leader: Face the central aisle.

4. Reciting the Verse to Overcome Māra⁵

Assembly:⁶ 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 bhikṣuṇīs 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 Mind⁷

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 she has committed an offense, confess it now.

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

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

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

⁵ 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.

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

⁷ 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 bhikṣuṇī. 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 Bhikṣuṇī _____ 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 Bhikṣuṇīs

The Buddha said that if all members of the saṅgha have committed a particular offense, they cannot conduct the poṣadha.⁸ A bhikṣuṇī may not confess a transgression to a bhikṣuṇī who has transgressed the same precept, and a bhikṣuṇī 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 bhikṣuṇī 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 bhikṣuṇīs and remembers her transgression, please confess.

Representative: Virtuous saṅgha, I Bhikṣuṇī _____ and other bhikṣuṇīs have committed _____. We now confess and repent our offenses. (3x)

⁸ 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 she is pure, she returns to the saṅgha and others confess to her. 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 bhikṣuṇīs can be present*)

Chant leader: Perform the preliminaries.

Upādhyāyā:⁹ Is the saṅgha assembled?

Chant leader: It is assembled.

Upādhyāyā: Is it in harmony?

Chant leader: It is in harmony.

Upādhyāyā: Have all those who are not fully ordained left?

Chant leader: Everyone here is fully ordained.

Upādhyāyā: Are there any absent bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ (*or from many bhikṣuṇīs*) who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma] and declares her purity.

Upādhyāyā: Good.

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

Upādhyāyā: What is the purpose of this harmonious saṅgha today?

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

⁹ The karman master could also do this. Assign someone who is capable of performing the karman, not on the basis of whether she is senior or junior, nor whether or not she 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

Upādhyāyā: Virtuous saṅgha, please listen. If the saṅgha is ready,¹⁰ may the saṅgha agree to confess and repent misdeeds. This is the motion.¹¹

Chant leader: Please call in those who are not fully ordained.

Śikṣamāṇās and śrāmaṇerīs enter the hall.

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

Upādhyāyā (*faces śikṣamāṇās and śrāmaṇerīs*): Śikṣamāṇās and śrāmaṇerīs, 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 upādhyāyā gives advice that fits the recipients.

Śikṣamāṇās and śrāmaṇerīs: Yes, I will do as directed.

Śikṣamāṇās and śrāmaṇerīs: Ārya saṅgha! Today the saṅgha of the ten directions recites the precepts. I Śikṣamāṇā/Śrāmaṇerī _____ am pure. May the saṅgha support my observance of the precepts. (3x)

Chant leader: Śikṣamāṇās and śrāmaṇerīs, bow to the Buddha once.

Chant leader: Everyone face the Buddha.

¹⁰ 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.

¹¹ 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 bhikṣuṇīs 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

Musical notation includes treble clef, 4/4, 5/4, and 4/4 time signatures, various rests, and ornaments (circles with 'O' or triangles with '△').

Chant leader: Face the central aisle.

10. Inviting the Prātimokṣa Reciter

Prior to the poṣadha, the saṅgha has assigned a bhikṣuṇī 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. Bhikṣuṇī _____ has been assigned to recite the bhikṣuṇī prātimokṣa for the assembly. May the virtuous one _____ take the high seat.

Prātimokṣa reciter (*walks to the bowing cushion*): The assembly has assigned me Bhikṣuṇī _____ 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. She 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
 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. _____

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 her. (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 Bhikṣuṇī _____ 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 Bhikṣuṇī 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 Bhikṣuṇī Prātimokṣa Sūtra*.¹²

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

All bhikṣuṇīs: 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.

¹² In Chinese *Si Fen Bi Qiu Ni Jie Ben*. In Tibetan *Chos srung pa'i dGe slong ma'i 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: Śikṣamānās and śrāmaṇerīs, bow to the Buddha three times. Then go to another room and recite your precepts.

13. Performing the Preliminaries (*only bhikṣuṇīs 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 bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ (*or from many bhikṣuṇīs*) who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma] and declares her purity.

Prātimokṣa reciter: Good.

Conveyor of consent: Yes. (*half-bow and returns to her 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,¹³ 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.

¹³ Say “15th” or “14th” depending on the number of days since the last poṣadha. When doing an Auspicious Poṣadha (*bkra shis gso sbyong*) or Reconciliation Poṣadha (*khon pa bsdom pa'i gso sbyong*), substitute “Auspicious Poṣadha” or “Reconciliation Poṣadha” for “15th (14th) 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 bhikṣuṇī in the assembly who remembers her 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 bhikṣuṇī remembers her transgression and wishes to seek purity, she 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

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

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

1. If a bhikṣuṇī engages in sexual intercourse, even with an animal, she commits a defeat and is no longer in communion.
2. Suppose a bhikṣuṇī, with the intention of taking what is not given, takes something in an inhabited place or a deserted area, such that she 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 bhikṣuṇī takes what is not given in this way, she commits a defeat and is no longer in communion.
3. If a bhikṣuṇī kills a human being herself, gives a weapon to someone [for that purpose], praises death, glorifies death, or encourages death, this bhikṣuṇī commits a defeat and is no longer in communion.
4. Suppose a bhikṣuṇī who lacks spiritual attainments praises herself, 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 herself, she says, whether questioned or of her own accord, “Venerables, I really do not know or see what I said I did.” Because she praised herself with the intention to deceive, not out

of pride in her superior attainments, this bhikṣuṇī commits a defeat and is no longer in communion.

5. If a bhikṣuṇī with a lustful mind has physical contact with a man with a lustful mind in the area between her armpits and knees, by touching, stroking, pulling, pushing, rubbing up or down, lifting or lowering her, grasping, or pressing, this bhikṣuṇī commits a defeat and is no longer in communion.
6. Suppose a bhikṣuṇī with a lustful mind knows a man has a lustful mind, yet allows him to hold her hand, grasp her clothes, and lead her to a secluded place, where they stand together, talk together, walk together, lean on each other, and make an appointment to meet [to have intercourse]. If a bhikṣuṇī engages in these eight transgressions, she commits a defeat and is no longer in communion.
7. Suppose a bhikṣuṇī, knowing that another bhikṣuṇī has committed a defeat and concealed it, does not point out the offense, report it to the saṅgha, or make it known to others. Later, after that bhikṣuṇī has died, been expelled by the saṅgha, disrobed, or joined a non-Buddhist sect, if she says, “I knew that she had previously committed such a transgression,” this bhikṣuṇī commits a defeat due to concealing another’s serious offense and is no longer in communion.
8. Suppose a bhikṣuṇī continues to associate with a bhikṣu whom she knows has been suspended by a saṅghakarman according to the Dharma, the Vinaya, and the Buddha’s teaching and has not yet been absolved through a karman because of his refusal to cooperate and repent. The other bhikṣuṇīs say to her, “Venerable, that bhikṣu has been suspended by a saṅghakarman according to the Dharma, the Vinaya, and the Buddha’s teaching and has not yet been absolved through a karman because of his refusal to cooperate and repent. Do not associate with him.” If she persists in her misconduct, the bhikṣuṇīs should admonish her up to three times so that she can repent. If she repents upon the third admonition, good. If not, this bhikṣuṇī commits a defeat due to associating with a bhikṣu suspended by a karman and is no longer in communion.

Virtuous ones, I have recited the eight defeats. A bhikṣuṇī who has committed any one of these defeats is no longer in communion with the other bhikṣuṇīs 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.

17 Remainders

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

Virtuous ones, the following 17 remainders come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣuṇī 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, she at once commits a remainder.
2. If a bhikṣuṇī, out of anger or resentment, slanders another bhikṣuṇī with an unfounded accusation of committing a defeat with the hope of spoiling her pure conduct and later, whether questioned or not, admits, “My accusation was unfounded. I made the accusation out of hatred,” she at once commits a remainder.
3. If a bhikṣuṇī, out of anger or resentment, cites irrelevant information and slanders another bhikṣuṇī with an unfounded accusation of committing a defeat in the hopes of spoiling her pure conduct and later, whether questioned or not, it becomes known that the bhikṣuṇī made the accusation out of anger and resentment and cited irrelevant information, she at once commits a remainder.
4. If a bhikṣuṇī, during the day or night, goes before a government official to file a suit against a layperson, a layperson’s child, a servant, or a short-term employee, even for the time of a thought, a snap of the fingers, or a single moment, she at once commits a remainder.
5. If a bhikṣuṇī, knowing that a woman is a thief and is known to have committed a crime punishable by death, without consulting the king or a high official and without inquiring about the woman’s family background, ordains her and allows her to receive full precepts, she at once commits a remainder.
6. Suppose a bhikṣuṇī knows that another bhikṣuṇī has been suspended by a saṅghakarman according to the Dharma, the Vinaya, and the Buddha’s teaching and has not yet been absolved through a karman because of her refusal to cooperate and repent.¹⁴ Still, out of partiality, this bhikṣuṇī, without asking the saṅgha and without the saṅgha’s consent, performs a

¹⁴ A monastic can be suspended through a one-motion three-proclamations karman for (1) not seeing an offense, (2) refusing to make amends, and (3) not giving up a wrong view. The suspended monastic loses 35 privileges that are organized in seven groups of five, namely suspension of (1) authority to have disciples, (2) the right to perform certain duties, (3) mobility, (4) committing grave transgressions, (5) receiving certain services, (6) being treated with respect, and (7) acting as a witness for others.

karman of absolution outside the territory, she at once commits a remainder.

7. If a bhikṣuṇī crosses water alone, goes to a village alone, sleeps alone at night [in a layman's house], or walks alone [behind others], she at once commits a remainder.
8. If a bhikṣuṇī with a lustful mind knows a man has a lustful mind, but still accepts food or other things from him, she at once commits a remainder.
9. If a bhikṣuṇī persuades another bhikṣuṇī, "Venerable, what does it have to do with you if he has a lustful mind or not? As long as you do not have lustful thoughts, you may accept food from him with purity," she at once commits a remainder.
10. If a bhikṣuṇī wishes to destroy the harmonious saṅgha, perseveres in such actions and adopts methods to create a schism in the saṅgha, persists in her misconduct and refuses to repent, another bhikṣuṇī should advise her, 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 Buddhadharma and abide in peace and happiness." If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.
11. Suppose a bhikṣuṇī gangs up with one, two, three, or even innumerable bhikṣuṇīs and says to a [virtuous] bhikṣuṇī, "Venerable, do not advise this bhikṣuṇī. This bhikṣuṇī speaks according to the Dharma and the Vinaya. We delight in what she says. We agree with what she says." The [virtuous] bhikṣuṇī replies, "Venerable, do not say, 'This bhikṣuṇī speaks according to the Dharma and the Vinaya. We delight in what she says. We agree with what she says.' Why? Because what this bhikṣuṇī 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 bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third

admonition, good. If not, she commits a remainder upon the third admonition.

12. Suppose a bhikṣuṇī, living in a city or village, misbehaves and corrupts the inhabitants' households. Her misbehavior is seen and heard, so is her corrupting of households. A [virtuous] bhikṣuṇī advises her, 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 bhikṣuṇī answers, "Venerable, the bhikṣuṇīs have partiality, hatred, fear, and ignorance. Some bhikṣuṇīs are just as guilty as I am, yet I am banished, while they are not," the [virtuous] bhikṣuṇī should say, "Venerable, do not say, 'The bhikṣuṇīs have partiality, hatred, fear, and ignorance. Some bhikṣuṇīs are just as guilty as I am, yet I am banished, while they are not.' Why? Because these bhikṣuṇīs are free from partiality, hatred, fear, and ignorance. [There is no reason for you to say] 'Some bhikṣuṇīs 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 bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.
13. Suppose a bhikṣuṇī, being disagreeable by nature, does not listen to advice. After the bhikṣuṇīs have advised her according to the Dharma and the Vinaya, she 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 bhikṣuṇīs should say to this bhikṣuṇī, "Venerable, do not refuse to accept advice. Venerable, accept advice. Venerable, you should advise other bhikṣuṇīs according to the Dharma. So should other bhikṣuṇīs 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 bhikṣuṇī persists in her misconduct and refuses to repent when advised by the bhikṣuṇīs, they should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.
14. If some bhikṣuṇīs live intimately together, engage in negative deeds together, and conceal each other's offenses when their bad reputation spreads, a [virtuous] bhikṣuṇī should advise them, saying, "Venerables, do not associate intimately with each other, engage in negative deeds together, and conceal each other's offenses when your bad reputation spreads. If you stop associating intimately with each other, you will

benefit by the Buddhadharma and abide in peace and happiness.” If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.

15. When bhikṣuṇīs are being advised by the bhikṣuṇī saṅgha, if another bhikṣuṇī gives them [bad] advice, saying, “You should live together and not separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other’s offenses when their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.” The [virtuous] bhikṣuṇī should advise this bhikṣuṇī saying, “Venerable, do not give [bad] advice to those bhikṣuṇīs by saying, ‘Do not live separately. I have seen other bhikṣuṇīs live together, engage in negative deeds together, and conceal each other’s offenses when their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.’ Now these two bhikṣuṇīs are the only ones living together, engaging in negative deeds together, and concealing each other’s offenses when their bad reputation spreads. There are no others like them. If they live separately, they will benefit by the Buddhadharma and live in peace and happiness.” If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.
16. If a bhikṣuṇī becomes angry and unhappy over a trivial matter and says, “I forsake the Buddha, Dharma, and Saṅgha. Buddhists are not the only renunciates (*śramaṇas*) who cultivate the holy life; we can cultivate the holy life with other renunciates and brahmins too,” a [virtuous] bhikṣuṇī should advise that bhikṣuṇī saying, “Venerable, you should not get angry and unhappy over a trivial matter and say, ‘I forsake the Buddha, Dharma, and Saṅgha. Buddhists are not the only renunciates who cultivate the holy life; we can cultivate the holy life with other renunciates and brahmins too.’” If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.
17. Suppose a bhikṣuṇī is disputatious but is not good at remembering what she argued about. After [being scolded by the assembly], she becomes resentful and says, “The saṅgha has partiality, hatred, fear, and ignorance.” A [virtuous] bhikṣuṇī should advise her, saying, “Venerable, do not be fond of arguing and not good at remembering what you have argued about, become resentful afterwards and say, ‘The saṅgha has partiality, hatred, fear, and ignorance,’ because the saṅgha is

free from partiality, hatred, fear, and ignorance.” If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a remainder upon the third admonition.

Virtuous ones, I have recited the 17 remainders. The first nine become offenses upon doing them; the latter eight become offenses upon the third admonition. If a bhikṣuṇī commits any of these offenses, she must practice penance (*mānatva*)¹⁵ for half a month in the midst of both the bhikṣu and bhikṣuṇī saṅghas. After the practice of penance, carry out the rehabilitation (*abhyāyana*). The bhikṣuṇī must be rehabilitated before both saṅghas, consisting of 20 people each. If there is even one less than 40 and the rehabilitation is performed, this bhikṣuṇī is not rehabilitated, and the bhikṣuṇīs 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.

30 Forfeiture-lapses

(S. *naiḥsargika 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 bhikṣuṇī already has the [five] robes and the *kāṭhina* period has ended,¹⁶ she may keep an extra robe for ten days without pure giving.¹⁷ If she keeps it longer, she commits a forfeiture-lapse.
2. If a bhikṣuṇī already has the [five] robes and the *kāṭhina* period has ended, and she stays apart from any of her five robes even for one night, she commits a forfeiture-lapse unless [permitted by a] saṅghakarman.¹⁸

¹⁵ During penance, she forfeits the 35 privileges of bhikṣuṇīs and confesses daily to four bhikṣus and four bhikṣuṇīs.

¹⁶ After *varṣā* (rains retreat), lay followers offer the saṅgha cloth that the saṅgha must make into a “robe of merit” (*kāṭhina* 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.

¹⁷ 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.

¹⁸ 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

3. If a bhikṣuṇī already has the [five] robes and the kaṭhina period has ended, and she is offered a piece of cloth outside the regulated time period, she may accept it in case of need and should quickly make it into a robe. If the material is sufficient, good; if not, she may keep it for up to a month, waiting for sufficient cloth to make a robe. If she keeps it longer, she commits a forfeiture-lapse.
4. If a bhikṣuṇī asks for cloth from an unrelated layperson, she commits a forfeiture-lapse except at special times—when her robes have been stolen, lost, burnt, or swept away by water. These are the special times.
5. If a bhikṣuṇī’s robes have been stolen, lost, burnt, or swept away by water and an unrelated layperson offers her more robes, she should be content with accepting only what she needs. If she accepts more, she commits a forfeiture-lapse.
6. Suppose a lay couple prepares money to buy a robe for a bhikṣuṇī and decides to give a certain sum for that purpose. Without having been asked to choose, the bhikṣuṇī 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 bhikṣuṇī obtains a robe in this way, she commits a forfeiture-lapse.
7. Suppose two lay couples prepare money to buy a robe for a bhikṣuṇī and decide to give a certain sum for that purpose. Without having been asked to choose, the bhikṣuṇī 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 bhikṣuṇī obtains a robe in this way, she commits a forfeiture-lapse.
8. Suppose a king, an official, or a layperson sends a messenger with money to buy a robe for a bhikṣuṇī. When the messenger arrives at the place where the bhikṣuṇī is, he says, “Venerable, I have brought money for you to buy a robe. Please accept it.” The bhikṣuṇī 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 bhikṣuṇī who needs a robe answers, “Yes, the saṅgha caretaker and the upāsikā are the assistants of the bhikṣuṇīs and always assist the bhikṣuṇīs.” After the messenger has gone to the assistant’s place and given her the money to buy a robe, he returns to the bhikṣuṇī 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 bhikṣuṇī needs a robe, she should go to the assistant two or three times and say, “I need a robe.” If she goes two

performs a one-motion one-proclamation karman to allow a monastic to spend the night without a robe.

or three times to remind the assistant and gets the robe, good. If not, she may go a fourth, fifth, or sixth time and stand silently before the assistant to remind her. If she goes a fourth, fifth, or sixth time, stands silently before her, and gets the robe, good. If she does not get the robe, but tries again to get it and gets it, she commits a forfeiture-lapse. If she fails to get it, she 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 bhikṣuṇī, but the bhikṣuṇī did not get it. Go and get the money back lest it be lost. This is the proper course.”

9. If a bhikṣuṇī personally accepts gold, silver, or money, tells someone to accept it for her, or verbally accepts it, she commits a forfeiture-lapse.
10. If a bhikṣuṇī buys or sells valuable things, she commits a forfeiture-lapse.
11. If a bhikṣuṇī engages in business activities¹⁹ of any kind, she commits a forfeiture-lapse.
12. If a bhikṣuṇī has an alms bowl that is mended in less than five places but does not leak, and she seeks and procures a new alms bowl simply because it is better, she commits a forfeiture-lapse. She should take this alms bowl and offer it to the bhikṣuṇīs in order of seniority down to the last one.²⁰ She then receives the bowl from the last bhikṣuṇī who says to her. “Keep this alms bowl, sister, until it breaks. This is the proper course.”
13. If a bhikṣuṇī personally asks for [and procures] yarn and has an unrelated weaver make it into a robe for her, she commits a forfeiture-lapse.
14. Suppose a lay couple has a weaver make a robe for a bhikṣuṇī. The bhikṣuṇī, 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 bhikṣuṇī pays him, even as little as [the cost of] a meal and obtains the robe, she commits a forfeiture-lapse.

¹⁹ Trading or bartering items with others, except other monastics.

²⁰ The most senior bhikṣuṇī selects between her present bowl and the new one, giving back the unwanted bowl. That bowl is then offered to the second bhikṣuṇī who selects between that bowl and her present one, returning the one she does not want. This continues to the last bhikṣuṇī in the line, who then gives the bowl she does not select to the bhikṣuṇī who committed this forfeiture-lapse.

15. If a bhikṣuṇī gives a robe to another bhikṣuṇī and later out of anger takes it back or tells someone to take it back, saying, “Return this robe to me. I do not want to give it to you,” the [second] bhikṣuṇī should give back the robe. If she [the first bhikṣuṇī] takes the robe, she commits a forfeiture-lapse.
16. A bhikṣuṇī who is sick may keep such medicines as ghee, [vegetable] oil, butter, honey, and crystallized sugar, and take the leftovers for seven days. If she takes the leftovers after the seventh day, she commits a forfeiture-lapse.
17. If a bhikṣuṇī is urgently offered a robe ten days before the end of the three-month varṣā, and she knows that it is a robe urgently offered, she should accept it and keep it until the end of the regulated period for [accepting extra] robes. If she keeps it longer, she commits a forfeiture-lapse.
18. If a bhikṣuṇī knows that an offering is for the saṅgha, yet asks for and obtains it for herself, she commits a forfeiture-lapse.
19. If a bhikṣuṇī asks for one thing after another, she commits a forfeiture-lapse.
20. If a bhikṣuṇī knows the purpose of a donor’s offering to the saṅgha, but uses it for another purpose, she commits a forfeiture-lapse.²¹
21. If a bhikṣuṇī seeks an offering for a particular bhikṣuṇī, but gives it to the saṅgha instead, and uses it for another purpose, she commits a forfeiture-lapse.²²
22. If a bhikṣuṇī uses a donor’s offering to a particular bhikṣuṇī for another purpose, she commits a forfeiture-lapse.²³
23. If a bhikṣuṇī [together with others] seeks an offering for the saṅgha and uses it for another purpose, she commits a forfeiture-lapse.²⁴

²¹ In the origin story for this precept, a donor makes offerings to bhikṣuṇīs for the construction of a precept hall, but they use it to make robes instead.

²² She changes the recipient of the offering *and* uses it for a purpose other than the donor specified. Origin story: bhikṣuṇīs seek offerings for food and drink for a visiting bhikṣuṇī, who arrives later than the appointed date. They use the offerings to make robes for themselves.

²³ She uses a gift given to one or two bhikṣuṇīs or to herself for a purpose different than the donor designated. Origin story: a donor makes an offering to a bhikṣuṇī to build a dwelling, but she uses it to make robes.

²⁴ Origin story: several bhikṣuṇīs ask for donations to construct a saṅgha dwelling, but use them to make robes. Forfeiture-lapses 20 to 23 are similar but have slight differences. In 20 and 22 the donor initiates the offering, whereas in 21 and 23 a bhikṣuṇī asks for donations. 20 and 22 refer to change of purpose, whereas 21 and 23 include changes in both purpose and recipient. The offering in 20 and 23 is for the entire saṅgha, while in 21 and 22 it is for one or only a few bhikṣuṇīs.

24. If a bhikṣuṇī keeps more than one alms bowl, she commits a forfeiture-lapse.
25. If a bhikṣuṇī keeps too many good utensils,²⁵ she commits a forfeiture-lapse.
26. If a bhikṣuṇī promises another bhikṣuṇī a cloth for menses but later refuses to give it to her, she commits a forfeiture-lapse.
27. If a bhikṣuṇī accepts an untimely²⁶ robe as a timely one, she commits a forfeiture-lapse.
28. If a bhikṣuṇī exchanges robes with another bhikṣuṇī and later out of anger takes it back or has someone take it for her, saying, “Sister, give back my robe. I will not give it to you. Your robe is yours. My robe is mine,” she commits a forfeiture-lapse.
29. If a bhikṣuṇī asks for a heavy robe, it must not be worth more than four *kārshāpaṇa* (unit of ancient Indian currency). If it is worth more, she commits a forfeiture-lapse.
30. If a bhikṣuṇī asks for a light robe, it must not be worth more than two and a half *kārshāpaṇa*. If it is worth more, she 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.

178 Lapses Expiable by Confession

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

Virtuous ones, the following 178 lapses come from the *Prātimokṣa Sūtra*, which is recited every half month.

1. If a bhikṣuṇī deliberately lies, she commits a lapse.
2. If a bhikṣuṇī slanders others, she commits a lapse.
3. If a bhikṣuṇī sows dissension among others, she commits a lapse.
4. If a bhikṣuṇī sleeps overnight in the same room as a man, she commits a lapse.

²⁵ More than 16 utensils, such as pots and bottles.

²⁶ A timely robe is an extra robe obtained within five months after the *varṣā* ends during the *kāthina* period or within one month after the *varṣā* if there is no *kāthina* period. An untimely robe is an extra robe obtained outside of these times.

5. If a bhikṣuṇī sleeps overnight for more than three nights in the same room as a woman who has not received the full precepts, she commits a lapse.
6. If a bhikṣuṇī recites the [*Prātimokṣa*] *Sūtra* together with someone who has not received the full precepts, she commits a lapse.
7. If a bhikṣuṇī knows a bhikṣuṇī or bhikṣu has committed a serious offense²⁷ and discloses it to someone who is not fully ordained, she commits a lapse, unless the saṅgha has performed the rehabilitation karman.
8. If a bhikṣuṇī talks about her superhuman faculties to someone who is not fully ordained, saying, “I know this. I perceive that,” she commits a lapse, even if what she says is true.
9. If a bhikṣuṇī teaches more than five or six sentences of Dharma to a man without a knowledgeable woman present, she commits a lapse.
10. If a bhikṣuṇī digs the ground or tells others to dig it, she commits a lapse.
11. If a bhikṣuṇī damages a village of ghosts and spirits,²⁸ she commits a lapse.
12. If a bhikṣuṇī speaks evasively or annoys the saṅgha, she commits a lapse.
13. If a bhikṣuṇī complains and picks faults or abuses others, she commits a lapse.
14. If a bhikṣuṇī 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, she commits a lapse.
15. If a bhikṣuṇī 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, she commits a lapse.
16. Suppose a bhikṣuṇī knows another bhikṣuṇī has lodged in a certain place, and against the latter’s will, she lays her own bedding in the same place and sleeps there thinking, “If she dislikes being crowded, she will keep away from me and leave.” If a bhikṣuṇī comports herself without dignity just to crowd out the other bhikṣuṇī, not for anything else, she commits a lapse.
17. If a bhikṣuṇī drags another bhikṣuṇī whom she dislikes and hates out of a room in the monastery or tells others to do so, she commits a lapse.
18. If a bhikṣuṇī sits or lies on a string-bed or wooden bed with loose legs in an attic, she commits a lapse.
19. If a bhikṣuṇī knows there are insects in the water and personally uses it to pour onto earth or grass or tells others to do so, she commits a lapse.

²⁷ A defeat or remainder.

²⁸ 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 spirits and requesting them to depart.

20. If a bhikṣuṇī builds a large house with doors, windows, and decorations, she may cover the roof with two or three layers of straw. If she uses more, she commits a lapse.
21. If a healthy bhikṣuṇī stays in a place where only one meal is offered, she should take just one meal. If she takes more, she commits a lapse.
22. If a bhikṣuṇī eats apart from the assembly [with a group of four or more bhikṣuṇīs],²⁹ she commits a lapse except at special times such as when she 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.
23. Suppose a bhikṣuṇī goes to a patron’s house and is earnestly offered cakes or fried flour. If she needs them, she may accept two or three bowlfuls to bring back to the monastery and share with the other bhikṣuṇīs. If she is not sick and accepts more than three bowlfuls and does not share them with the other bhikṣuṇīs after bringing them back to the monastery, she commits a lapse.
24. If a bhikṣuṇī eats at unsuitable times, she commits a lapse.
25. If a bhikṣuṇī eats leftovers that were kept overnight, she commits a lapse.
26. If a bhikṣuṇī puts in her mouth food or medicine that was not given to her, she commits a lapse, unless it is water or a toothbrush.
27. If a bhikṣuṇī 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 bhikṣuṇī, she commits a lapse, except at special times such as when she is sick, sewing robes, or traveling. These are the [special] times.
28. If a bhikṣuṇī insists on staying in a donor’s house where there is a treasure,³⁰ she commits a lapse.
29. If a bhikṣuṇī sits in a secluded place in a donor’s house where there is a treasure, she commits a lapse.
30. If a bhikṣuṇī sits alone with a man in an open space, she commits a lapse.
31. Suppose a bhikṣuṇī says to another bhikṣuṇī, “Venerable, let us go together to the village. I will give you food.” Later this bhikṣuṇī does not give the other bhikṣuṇī 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 she sends the other bhikṣuṇī away for this reason and no other, she commits a lapse.

²⁹ 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.

³⁰ “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 bhikṣuṇī to be there.

32. If a healthy bhikṣuṇī is offered medicines during the four summer months, she may accept them. If she accepts them beyond that time, she 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.
33. If a bhikṣuṇī goes to see a military parade, she commits a lapse unless it is for an allowable reason.³¹
34. A bhikṣuṇī may stay two or three nights in a military camp if it is for an allowable reason. If she stays longer, she commits a lapse.
35. Suppose a bhikṣuṇī stays in the military barracks for two or three consecutive nights. During that period, if she watches the military parades and exercises or the display of powerful troops, elephants, and horses, she commits a lapse.
36. If a bhikṣuṇī takes intoxicants, she commits a lapse.
37. If a bhikṣuṇī plays in water, she commits a lapse.
38. If a bhikṣuṇī strikes another [bhikṣuṇī] with her fingers [or toes], she commits a lapse.
39. If a bhikṣuṇī does not accept advice, she commits a lapse.
40. If a bhikṣuṇī frightens another bhikṣuṇī, she commits a lapse.
41. A healthy bhikṣuṇī may take a bath once every half month. If she exceeds that, she commits a lapse except at special times such as when the weather is hot, she is sick, she engages in manual labor, there is a strong wind, it rains, or she has made a long journey. These are the special times.
42. If a healthy bhikṣuṇī builds a fire on bare ground to warm herself, or tells others to do so, she commits a lapse except at special times.
43. If a bhikṣuṇī personally hides another bhikṣuṇī's alms bowl, robes, sitting cloth, or needle container or tells someone to do so, she commits a lapse, even if she does it only for fun.
44. If a bhikṣuṇī 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, she commits a lapse.
45. When a bhikṣuṇī gets a new robe, she should mark it with one of three unattractive colors: murky green, black, or brown. If a bhikṣuṇī obtains a new robe but does not do this, she commits a lapse.
46. If a bhikṣuṇī deliberately kills an animal, she commits a lapse.
47. If a bhikṣuṇī drinks water knowing there are insects in it, she commits a lapse.
48. If a bhikṣuṇī deliberately annoys another bhikṣuṇī, she commits a lapse, even if the latter is made unhappy only for a moment.

³¹ For example, a matter involving the saṅgha.

49. If a bhikṣuṇī knows another bhikṣuṇī to have committed a serious transgression³² and conceals it, she commits a lapse.
50. If a bhikṣuṇī reopens a dispute in the assembly although she knows that it has been resolved according to the Dharma, she commits a lapse.
51. If a bhikṣuṇī goes to a city or village with someone whom she knows to be a thief, she commits a lapse.
52. If a bhikṣuṇī says, “I understand the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path,” another bhikṣuṇī should advise her, 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 bhikṣuṇī persists in her misconduct³³ and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a lapse upon the third admonition.
53. Suppose a bhikṣuṇī knows that another [bhikṣuṇī] has said such [absurd] things [as above], has not been rehabilitated with a proper karman, persists in her misconduct, and refuses to repent. If she provides for her, attends the same karman with her, or sleeps in the same room as her, she commits a lapse.
54. If a śrāmaṇerī says, “I know the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path,” a bhikṣuṇī should advise the śrāmaṇerī, saying, “Śrāmaṇerī, 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 śrāmaṇerī persists in her misconduct and refuses to repent when advised by the bhikṣuṇī, the bhikṣuṇī should admonish her thrice. If she repents by the third admonition, good. If not, this bhikṣuṇī should say to the śrāmaṇerī, “From now on, you are no longer a disciple of the Buddha. You cannot follow the practices of the bhikṣuṇīs. Unlike śrāmaṇerīs, you may not share lodgings with bhikṣuṇīs for two or three nights. Leave; be gone. You cannot stay here.” If a bhikṣuṇī knows a śrāmaṇerī to have been thus expelled and yet stays together with her, she commits a lapse.

³² A remainder or a forfeiture-lapse.

³³ Her misconduct is holding this wrong view. If she acts motivated by this view, the offense is more serious.

55. When advised according to the Dharma, if a bhikṣuṇī says, “I will not follow this precept until I have consulted a wise precept-holder. I will put my questions to them,” she commits a lapse. It is right for her to raise questions if she seeks an explanation.
56. At the time of reciting the precepts, if a bhikṣuṇī 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, she commits a lapse.
57. Suppose a bhikṣuṇī 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 bhikṣuṇīs know that she has attended the recitation of the precepts two or three times, or even more. Even if she is without knowledge and understanding, she should be properly dealt with if she commits an offense, and more so for the offense of not knowing. They say to her, “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, she commits a lapse.
58. After performing a karman with others, if a bhikṣuṇī says, “The bhikṣuṇīs give the possessions of the assembly to those they are close to,” she commits a lapse.
59. If a bhikṣuṇī gets up and leaves during a saṅghakarman, she commits a lapse.
60. If a bhikṣuṇī asks another bhikṣuṇī to explain her absence and convey her consent for a karman and later reprimands her, she commits a lapse.
61. After some bhikṣuṇīs have quarreled, if a bhikṣuṇī hears about it and talks to others about it, she commits a lapse.
62. If a bhikṣuṇī strikes another bhikṣuṇī with anger and resentment, she commits a lapse.
63. If a bhikṣuṇī seizes another bhikṣuṇī with her hands out of anger and resentment, she commits a lapse.
64. If a bhikṣuṇī out of anger and resentment and without evidence accuses someone of committing a remainder, she commits a lapse.
65. If a bhikṣuṇī enters the door of the palace of an anointed king before the king has come out and the treasure³⁴ has been hidden, she commits a lapse.
66. If a bhikṣuṇī keeps wealth or valuables or tells someone to do so, unless it is at a monastery (*saṃghārāma*) or temporary lodging, she commits a lapse. If she keeps wealth or valuables in the monastery or temporary lodging or tells someone to do so, she should return it after the owner has identified it.

³⁴ His wife.

67. If a bhikṣuṇī enters a city or village at an inappropriate time³⁵ without telling another bhikṣuṇī, she commits a lapse.
68. When a bhikṣuṇī 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.³⁶ If they are longer, she commits a lapse.
69. If a bhikṣuṇī uses tula floss to make a string-bed, a wooden bed, bedding, or a sitting cloth, she commits a lapse.
70. If a bhikṣuṇī eats onions or garlic, she commits a lapse.
71. If a bhikṣuṇī shaves the hair of three places [pubic area and two armpits], she commits a lapse.
72. When a bhikṣuṇī cleans her vagina with water, she should not use more than the first joint of two fingers. If she exceeds that [by using more fingers or going deeper], she commits a lapse.
73. If a bhikṣuṇī makes a male organ with glue [and uses it for masturbation], she commits a lapse.
74. If bhikṣuṇīs pat each other's sexual organs, they commit a lapse.
75. If a bhikṣuṇī gives water to a healthy bhikṣu or fans him, she commits a lapse.
76. If a bhikṣuṇī asks for raw grains, she commits a lapse.
77. If a bhikṣuṇī relieves herself on living grass, she commits a lapse.
78. If a bhikṣuṇī relieves herself in a chamber pot during the night and throws the urine and excrement over the wall during the day without checking first, she commits a lapse.
79. If a bhikṣuṇī goes to see entertainment, she commits a lapse.
80. If a bhikṣuṇī enters a village, stands, and talks with a man in a secluded place, she commits a lapse.
81. If a bhikṣuṇī enters a secluded place with a man, she commits a lapse.
82. If a bhikṣuṇī enters a village and in a street or a lane, sends her companions away and stands whispering with a man in a secluded place, she commits a lapse.
83. If a bhikṣuṇī sits in a layperson's house and departs without telling the householder, she commits a lapse.
84. If a bhikṣuṇī enters a layperson's house and sits on a couch without telling the householder, she commits a lapse.
85. If a bhikṣuṇī makes her bed and stays overnight in a layperson's house without telling the householder, she commits a lapse.
86. If a bhikṣuṇī enters a dark room together with a man, she commits a lapse.

³⁵ After noon.

³⁶ One Buddha finger is approximately two inches long.

87. If a bhikṣuṇī tells others what her master has said to her without trying to comprehend it herself, she commits a lapse.
88. If a bhikṣuṇī swears to fall into the three lower realms over a trivial matter and not be born where the Buddhadharmā exists, saying, “If I did such a thing, may I fall into the three lower realms and not be born where the Buddhadharmā exists,” or “If you did such a thing, may you fall into the three lower realms and not be born where the Buddhadharmā exists,” she commits a lapse.
89. If a bhikṣuṇī disputes with another bhikṣuṇī but is not good at remembering what she disputed about, and beats her breast and cries about this, she commits a lapse.
90. If two healthy bhikṣuṇīs lie together on one bed, they commit a lapse.
91. If bhikṣuṇīs lie together on one mattress and share the same quilt, they commit a lapse, unless it is an exceptional time.
92. If a bhikṣuṇī knows another bhikṣuṇī to lodge in a place before or after she does and to annoy her, she recites a sūtra in front of her, asks her to explain its meaning, or teaches her, she commits a lapse.
93. If a bhikṣuṇī does not care for a sick bhikṣuṇī she lives with, she commits a lapse.
94. During varṣā, if a bhikṣuṇī first permits another bhikṣuṇī to lay her bed in her room and then, becoming resentful, drives her out, she commits a lapse.
95. If a bhikṣuṇī travels around at all times during the spring, summer, and winter, she commits a lapse, unless she has a particular reason.
96. If a bhikṣuṇī does not leave after varṣā, she commits a lapse.
97. If a bhikṣuṇī travels around in a border area suspected to be dangerous, she commits a lapse.
98. If a bhikṣuṇī travels around in an inhabited area suspected to be dangerous, she commits a lapse.
99. If a bhikṣuṇī associates closely with a layperson and the layperson’s child, lives together with them, and engages in inappropriate conduct, another bhikṣuṇī should advise her, saying, “Venerable, do not associate closely with the layperson and the layperson’s child. This is not in accord with the Dharma or the precepts. Venerable, you should live elsewhere. If you do, you will benefit from the Buddhadharmā and live in peace and happiness.” If that bhikṣuṇī persists in her misconduct and refuses to repent when advised by the [virtuous] bhikṣuṇī, she should admonish her thrice. If she repents by the third admonition, good. If not, she commits a lapse upon the third admonition.
100. If a bhikṣuṇī goes to a palace, an elegantly decorated hall, a garden, or a bathing pool, she commits a lapse.

101. If a bhikṣuṇī bathes naked in a river, spring, stream, or pond, she commits a lapse.
102. If a bhikṣuṇī makes a bathing robe, she should make it according to a set size—six Buddha fingerspans³⁷ long and two and a half Buddha fingerspans wide. If she makes it larger, she commits a lapse.
103. If a bhikṣuṇī does not finish making a *saṃghāṭī* (outer robe/*namjar*) in five days, she commits a lapse unless difficulties arise.
104. If a bhikṣuṇī does not look over her *saṃghāṭī* once every five days, she commits a lapse.
105. If a bhikṣuṇī prevents a patron from offering robes to the assembly, she commits a lapse.
106. If a bhikṣuṇī wears another bhikṣuṇī’s robe without asking the owner’s permission, she commits a lapse.
107. If a bhikṣuṇī gives a monastic robe to a layperson or a non-Buddhist renunciate, she commits a lapse.
108. If a bhikṣuṇī thinks, “I will prevent the proper distribution of robes in the assembly lest my disciples fail to obtain them,” she commits a lapse.
109. If a bhikṣuṇī thinks, “I will cause the assembly to relinquish the kaṭhina robe later than the specified time so that we may enjoy the five privileges³⁸ longer,” she commits a lapse.
110. If a bhikṣuṇī thinks, “I will prevent the assembly of bhikṣuṇīs from relinquishing the kaṭhina robe so that we may enjoy the five privileges longer,” she commits a lapse.
111. Suppose a bhikṣuṇī says to another bhikṣuṇī, “Please settle this dispute for us.” If she does not use skillful means to settle it, she commits a lapse.
112. If a bhikṣuṇī hands food to a layperson, she commits a lapse.
113. If a bhikṣuṇī works as a servant for a layperson, she commits a lapse.
114. If a bhikṣuṇī spins thread with her own hands, she commits a lapse.
115. If a bhikṣuṇī sits or lies on a couch or bed in a layperson’s house, she commits a lapse.

³⁷ 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.

³⁸ The privileges of (1) having extra robes, (2) spending the night separated from any one of the five robes, (3) eating in one place and then again in another, (4) eating separately from the community, and (5) going to others’ homes before and after mealtime without informing other bhikṣuṇīs. In lapse 109, she seeks to temporarily stop the assembly from relinquishing the kaṭhina robe, while in lapse 110 she seeks to completely prevent the relinquishing of the kaṭhina robe.

116. If a bhikṣuṇī enters a layperson's house, asks the owner to prepare bedding for her to stay overnight, and then leaves the next day without informing the owner, she commits a lapse.
117. If a bhikṣuṇī recites and learns secular spells, she commits a lapse.
118. If a bhikṣuṇī teaches others to recite and learn secular spells, she commits a lapse.
119. If a bhikṣuṇī knows a woman is pregnant and gives her the full precepts, she commits a lapse.
120. If a bhikṣuṇī knows a woman is nursing a child and gives her the full precepts, she commits a lapse.
121. If a bhikṣuṇī knows someone is under 20 years old and gives her the full precepts, she commits a lapse.
122. If a bhikṣuṇī does not give two years of training in the śikṣamāṇā precepts³⁹ to an 18-year-old unmarried woman but gives her the full precepts when she is 20, she commits a lapse.
123. If a bhikṣuṇī gives two years of training in the śikṣamāṇā precepts to an 18-year-old unmarried woman without giving her instruction in the six trainings,⁴⁰ and gives her the full precepts when she is 20, she commits a lapse.
124. If a bhikṣuṇī gives two years of training in the śikṣamāṇā precepts to an 18-year-old unmarried woman together with instruction in the six trainings, and gives her the full precepts when she is 20 despite the saṅgha's disapproval, she commits a lapse.
125. If a bhikṣuṇī gives the going-forth to a ten-year-old girl who has been married and gives her two years of training in the śikṣamāṇā precepts, she may give her the full precepts when she is 12. If [the girl is] younger than 12, she commits a lapse.
126. If a bhikṣuṇī gives the going-forth to a young girl who has been married, gives her two years of training in the śikṣamāṇā precepts, and gives her the full precepts when she is 12 without the saṅgha's agreement, she commits a lapse.⁴¹
127. If a bhikṣuṇī gives the full precepts to someone she knows is a prostitute, she commits a lapse.

³⁹ The śikṣamāṇā precepts are given through a one-motion three-proclamations saṅghakarman. The śikṣamāṇā trains for two years in the bhikṣuṇī precepts by observing the four roots, six trainings, and 292 training rules.

⁴⁰ The six trainings are to avoid (1) sexual activity, (2) stealing, (3) deliberately taking the life of a sentient being, (4) lying, (5) eating at unsuitable times, and (6) consuming intoxicants.

⁴¹ In lapses 124 and 126, the saṅgha does not approve because the bhikṣuṇī preceptor ordained the candidate without questioning her about the 13 grave hindrances and 16 minor hindrances.

128. If a bhikṣuṇī ordains many disciples, yet does not teach them the śikṣamāṇā precepts for two years, nor provide them with two things [Dharma and requisites], she commits a lapse.
129. If a bhikṣuṇī does not follow her bhikṣuṇī preceptor (*upādhyāyā*) for two years after ordination, she commits a lapse.
130. If a bhikṣuṇī gives the full precepts to someone despite the saṅgha’s disapproval, she commits a lapse.
131. If a bhikṣuṇī has not yet been ordained 12 years⁴² and gives the full precepts, she commits a lapse.
132. If a bhikṣuṇī has been ordained 12 years and gives the full precepts despite the saṅgha’s disapproval, she commits a lapse.⁴³
133. If a bhikṣuṇī has been prohibited by the saṅgha from giving the full precepts and says, “The saṅgha has partiality, hatred, fear, and ignorance. If they like something, they approve it; if they do not like it, they do not,” she commits a lapse.
134. If a bhikṣuṇī gives the full precepts to a woman despite the disapproval of the woman’s parents, husband, or guardian, she commits a lapse.
135. If a bhikṣuṇī knows a woman is in love with a boy or man and prone to depression or resentment, yet allows her to leave the household life and gives her the full precepts, she commits a lapse.
136. If a bhikṣuṇī says to a śikṣamāṇā, “Younger one, renounce this and study that,⁴⁴ and I will give you the full precepts,” and then does not use expedient means to give her the full precepts, she commits a lapse.
137. If a bhikṣuṇī says to a śikṣamāṇā, “Bring a robe and give it to me and I will give you the full precepts,” and then does not use expedient means to give her the full precepts, she commits a lapse.
138. If a bhikṣuṇī gives the full precepts to someone less than a year after ordaining someone else, she commits a lapse.
139. If a bhikṣuṇī gives someone the full precepts but waits until the next day to bring her to the bhikṣu saṅgha, she commits a lapse.
140. If a healthy bhikṣuṇī does not go to receive instruction from the bhikṣu saṅgha, she commits a lapse.
141. A bhikṣuṇī should go to the bhikṣu saṅgha every half month to request instruction. If she does not, she commits a lapse.

⁴² Years of ordination are usually measured by the number of varṣas a monastic has completed after receiving the full ordination.

⁴³ In lapses 130 and 132, the saṅgha has not given the bhikṣuṇī permission to be a preceptor through a one-motion one-proclamation karman.

⁴⁴ It’s not clear what “this” and “that” refer to. According to the origin story, the purpose of the precept is to prevent a bhikṣuṇī from delaying giving the full precepts to a qualified śikṣamāṇā in order for her to serve and make offerings to the mentor longer.

142. At the end of varṣā, the bhikṣuṇī saṅgha should go to the bhikṣu saṅgha to give the pravāraṇā by asking them to point out offenses they have seen, heard, or suspected. If they do not, they commit a lapse.
143. If a bhikṣuṇī observes varṣā in a place where there is no bhikṣu [who is a Vinaya master she can rely on],⁴⁵ she commits a lapse.
144. If a bhikṣuṇī knows that bhikṣus are in a monastery and enters without making an announcement, she commits a lapse.
145. If a bhikṣuṇī scolds a bhikṣu, she commits a lapse.
146. If a bhikṣuṇī is disputatious but not good at remembering what she disputed about, and after a dispute becomes unhappy and out of resentment abuses the assembly of bhikṣuṇīs, she commits a lapse.
147. If a bhikṣuṇī has an abscess or boil and lets a man open and bandage it without informing the assembly or another bhikṣuṇī, she commits a lapse.
148. If a bhikṣuṇī, despite a previous engagement for lunch, eats her fill first and then [at the lunch] eats cooked grains, roasted flour, mixed grains, fish, or meat, she commits a lapse.
149. If a bhikṣuṇī envies another over a patron, she commits a lapse.
150. If a bhikṣuṇī applies perfume and rubs it on her body, she commits a lapse.
151. If a bhikṣuṇī applies sesame paste and rubs it on her body, she commits a lapse.
152. If a bhikṣuṇī has a bhikṣuṇī rub her body, she commits a lapse.
153. If a bhikṣuṇī has a śikṣamāṇā rub her body, she commits a lapse.
154. If a bhikṣuṇī has a śrāmaṇerī rub her body, she commits a lapse.
155. If a bhikṣuṇī has a laywoman rub her body, she commits a lapse.
156. If a bhikṣuṇī wears padding to enlarge her hips, she commits a lapse.
157. If a bhikṣuṇī keeps feminine ornaments, she commits a lapse unless there is occasion for this.
158. If a bhikṣuṇī wears leather shoes and carries an umbrella while walking, she commits a lapse unless there is occasion for this.
159. If a healthy bhikṣuṇī travels by a vehicle, she commits a lapse unless there is occasion for this.
160. If a bhikṣuṇī enters a village without wearing an undershirt, she commits a lapse.
161. If a bhikṣuṇī enters a layperson's house toward evening without having been invited, she commits a lapse.

⁴⁵ The bhikṣu Vinaya master should have observed at least 20 varṣās and be well-versed in the entire Vinaya. In modern times, bhikṣuṇīs can rely on a bhikṣu Vinaya master by telephone or video conference. It is not necessary that they are nearby.

162. If a bhikṣuṇī opens the gate of the monastery towards evening and goes out without telling another bhikṣuṇī, she commits a lapse.
163. If a bhikṣuṇī opens the gate of the monastery after sunset and goes out without telling another bhikṣuṇī, she commits a lapse.
164. If a bhikṣuṇī observes neither early nor later varṣā, she commits a lapse.
165. If a bhikṣuṇī gives the full precepts to a woman whom she knows often loses control of discharge of urine, feces, mucus [from the nose], or saliva, she commits a lapse.
166. If a bhikṣuṇī gives the full precepts to someone with both male and female organs, she commits a lapse.
167. If a bhikṣuṇī gives the full precepts to someone she knows discharges urine and excrement from one orifice, she commits a lapse.
168. If a bhikṣuṇī gives the full precepts to someone who is in difficulties due to sickness or debt, she commits a lapse.
169. If a bhikṣuṇī learns worldly skills to make a living, she commits a lapse.
170. If a bhikṣuṇī teaches worldly skills to a layperson, she commits a lapse.
171. If a bhikṣuṇī refuses to leave after being expelled from the order, she commits a lapse.
172. If a bhikṣuṇī asks a bhikṣu to explain the meaning of something without asking his permission first, she commits a lapse.
173. If a bhikṣuṇī knows another bhikṣuṇī to lodge in a place before or after she does and to annoy her, she walks, stands, sits, or lies in front of her, she commits a lapse.
174. If a bhikṣuṇī builds a stūpa in a monastery where she knows there are bhikṣus, she commits a lapse.
175. When a bhikṣuṇī sees a newly ordained bhikṣu, she should rise, pay respect to him, greet him, and ask him to sit down. If she does not, she commits a lapse unless she has a special reason for acting this way.
176. If a bhikṣuṇī swings her body while walking for the sake of good looks, she commits a lapse.
177. If a bhikṣuṇī adorns herself like a laywoman and puts perfume on her body, she commits a lapse.
178. If a bhikṣuṇī has a non-Buddhist woman put perfume on her body, she commits a lapse.

Virtuous ones, I have recited the 178 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.

Eight Confessable Offenses

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

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

1. If a healthy bhikṣuṇī asks for butter to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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. If a healthy bhikṣuṇī asks for oil to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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.
3. If a healthy bhikṣuṇī asks for honey to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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 healthy bhikṣuṇī asks for crystallized sugar to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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.
5. If a healthy bhikṣuṇī asks for milk to drink, she commits a confessable offense. She should say to another bhikṣuṇī, “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.
6. If a healthy bhikṣuṇī asks for cheese to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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.
7. If a healthy bhikṣuṇī asks for fish to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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.
8. If a healthy bhikṣuṇī asks for meat to eat, she commits a confessable offense. She should say to another bhikṣuṇī, “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 eight 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 five 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.
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 soup⁴⁶ 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 bhikṣuṇī must not try to get soup or rice for herself.
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.

⁴⁶ Soup refers to thick vegetable soup similar to curry.

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 bhikṣuṇīs, they should resolve it.

1. If the case can be resolved with the presence of the parties, may the parties be present.⁴⁷
2. If the case can be resolved by remembering events, may they be remembered.⁴⁸
3. If the case can be resolved by sanity, may there be sanity.⁴⁹
4. If the case can be resolved by someone's own admission, may the admission be made.⁵⁰
5. If the case can be resolved by the majority, may the majority resolve it.⁵¹
6. If the case can be resolved by finding where the responsibility lies, may it be found.⁵²

⁴⁷ The parties to be present are the saṅgha, the individuals involved, the transactions for resolving the dispute, the Vinaya, and the territory.

⁴⁸ The accused monastic is trustworthy and fully remembers not having done the serious offense she has been accused of doing and is thus considered innocent.

⁴⁹ The accused was insane when the action was done and is thus considered innocent.

⁵⁰ This is the normal admission and repentance of a transgression. The community imposes a penalty in line with what she has admitted doing.

⁵¹ 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.

⁵² 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 she sees the error in her ways.

7. If the case can be resolved by assigning a representative from each side, may representatives be assigned.⁵³

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 17 remainders, 30 forfeiture-lapses, 178 lapses expiable by confession, eight 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 eight defeats, 17 remainders, 30 forfeiture-lapses, 178 lapses expiable by confession, eight 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.

Chant leader: Please call in those who are not fully ordained.
Śikṣamāṇās and śrāmaṇerīs enter the hall.

Chant leader: Śikṣamāṇās and śrāmaṇerīs, 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.

⁵³ 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 her group.

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 bhikṣuṇī entering a city or village is mindful only of her 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 bhikṣuṇī 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, she 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 Bhikṣuṇī _____ 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,⁵⁴ the Protector Saṃghārāma,⁵⁵ 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,⁵⁶ supporters in the ten directions, and all sentient beings in the universe cross the ocean of saṃsāra and reach the other shore.

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 47 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.

⁵⁴ 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*).

⁵⁵ 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.

⁵⁶ This refers to spiritual guides who benefit our practice and those who harm it.

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 bhikṣuṇīs, śikṣamāṇās, or śrāmaṇerīs 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.⁵⁷

⁵⁷ 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 bhikṣuṇī 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.

Prātimokṣa reciter: Since the saṅgha has shown its silent approval, this bhikṣuṇī 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 bhikṣuṇī [who has transgressed the precepts] goes to a place where there is a pure bhikṣuṇī. First, she requests [the pure bhikṣuṇī] to be the amends-attester for her confession and repentance, and then she confesses her offenses.

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

Person wishing to confess: Virtuous one, please listen. I Bhikṣuṇī _____ 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 for 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 Bhikṣuṇī _____ 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 Bhikṣuṇī _____ 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 Poṣadha (if there are two or three bhikṣuṇīs)

The Dharmaguptaka Vinaya (*Poṣadha Skandhaka*) says, “If there are four bhikṣuṇīs, do the poṣadha according to the Vinaya. If there are only four bhikṣuṇīs, no one is allowed to convey their consent. If there are two or three bhikṣuṇīs, 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 15th (14th) day of the new (full) moon, the saṅgha recites the precepts. I Bhikṣuṇī _____ am pure. (3x)

After mutually declaring their purity to each other, one bhikṣuṇī 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.

Establishing and Dissolving the Large Territory and Food Storage Places

The Vinaya states that in general, a territory must be established wherever bhikṣuṇīs 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. Bhikṣuṇīs 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,⁵⁸ 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 territory⁵⁹ 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 bhikṣuṇīs 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 bound⁶⁰ within it to leave, like inmates released from prison. After that, the

⁵⁸ 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.

⁵⁹ The middle territory is a buffer area between the subsidiary territory and the large territory.

⁶⁰ 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.

territory is established again.” If the saṅgha wants to establish and dissolve 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.⁶¹

1. Gathering the Saṅgha and Paying Homage to the Buddha

*Make a signal.*⁶² *The saṅgha members put on their seven-strip robe (uttarāsamṅga, 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 abbess.*

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

See pages 56-57 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 abbess makes a half-bow, walks slowly to the altar, makes a half-bow, kneels, and offers three incense sticks to the Buddha. She stands, makes a half-bow, walks back to the bowing cushion, and bows to the Buddha three times.*⁶³

⁶¹ 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.

⁶² This could be the sound of a bell, hitting a board, blowing a conch, and so forth.

⁶³ 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

50

55

60

65

70

75

80

84

Chant leader: Face the Buddha. Sincerely bow to the Buddha three times.
The abbess does not bow because she has bowed earlier.

Chant leader: Bow to the abbess three times.

Abbess: Bow to the Buddha once. (*walks to her place*)

Abbess: Virtuous saṅgha, please sit down.

The abbess 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 bhikṣuṇī or a bhikṣuṇī 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 bhikṣuṇīs 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 bhikṣuṇī, or if there is none, (2) a bhikṣuṇī who is able to recognize the markers.

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

Announcing master: Virtuous saṅgha, please listen. I Bhikṣuṇī _____ 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)

She bows to the Buddha once and returns to her place. If the landscape has slopes or curves, she indicates them accordingly. While she is speaking, she 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. Bhikṣuṇī _____, 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. Bhikṣuṇī _____, 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 bhikṣuṇī 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 abbess walks to the bowing cushion.

See page 61 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 abbess 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_ dec - _ _ 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 abbess three times.

Abbess: Bow to the Buddha once.

Chant leader: Face the central aisle. Wait respectfully as the abbess 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 bhikṣuṇīs 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 bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ (*or from many bhikṣuṇīs*) who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma].

Karman master: Good.

Conveyor of consent: Yes. (*half-bow and returns to her 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 bhikṣuṇī saṅgha has completed dissolving the large territory. This matter will proceed as decided.

4. Establishing the Food Storage Places⁶⁴

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 she is senior or junior, nor whether or not she is an expert in the Vinaya, to carry it out as follows.

⁶⁴ The food storage places are established after the large territory, usually at the same time the saṅgha gathers to establish the large territory. These are places where food is stored overnight.

A. Performing the Preliminaries *(only bhikṣuṇīs 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 bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ *(or from many bhikṣuṇīs)* who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma].

Karman master: Good.

Conveyor of consent: Yes. *(half-bow and returns to her 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 afar⁶⁵ that food storage places are being established.

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

⁶⁵ “Afar” means she 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 bhikṣuṇī 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], they say, ‘This area is designated for the saṅgha to use as a food storage place.’⁶⁶ (2) The monastery has been constructed, but has yet to be offered to the saṅgha.⁶⁷ (3) An area that is partially partitioned, or generally without a partition, or completely without a partition, [dividing] wall, or moat.⁶⁸ (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, bhikṣuṇīs are not allowed to keep food with them overnight, thus food storage places have to be established. Within the territory of a monastery, if bhikṣuṇīs 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 bhikṣuṇīs.

5. Dissolving the Food Storage Places

The Vinaya does not contain any text for dissolving [the food storage places].

⁶⁶ 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.

⁶⁷ The monastery still belongs to the laypeople, so food can be stored there.

⁶⁸ This is an open space where anyone can come and take the food, hence monastics would not have a sense of possession towards it.

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 bhikṣuṇīs 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 bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ (*or from many bhikṣuṇīs*) who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma].

Karman master: Good.

Conveyor of consent: Yes. (*half-bow and returns to her 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 bhikṣuṇī 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;⁶⁹ 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.

⁶⁹ For example, a saṅgha of 20 in addition to the offender is needed to make amends for a remainder.

1. Gathering the Saṅgha and Paying Homage to the Buddha

Make a signal.⁷⁰ 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 abbess.

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

See pages 69-70 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 abbess makes a half-bow, walks slowly to the altar, makes a half-bow, kneels, and offers three incense sticks to the Buddha. She stands, makes a half-bow, walks back to the bowing cushion, and bows to the Buddha three times.⁷¹

⁷⁰ This could be the sound of a bell, hitting a board, blowing a conch, and so forth.

⁷¹ 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

6
 11
 16
 21
 26
 30
 35
 40

Whe - n in - ce - nse in the urn is__ hea - te -
 - d, the__ u - ni - ve - rse is__ per
 fu - - - - - med. The__
 a - ssem - bly of Bu - ddhas vast-as the o - ce - an se - nse it from a
 fa - r. Ah _____ Au -
 - spi - cious clou - ds fo - rm e - very - whe -
 - - re. Whe - - re sin - cere__
 mi - - - nds a - bou - - - -
 - nd, the__ en - ti - re bo - dies of Bu - ddhas all__ a -

45

50

55

60

65

70

75

80

84

70

Chant leader: Face the Buddha. Sincerely bow to the Buddha three times.
The abbess does not bow because she has bowed earlier.

Chant leader: Bow to the abbess three times.

Abbess: Bow to the Buddha once. (*walks to her place*)

Abbess: Virtuous saṅgha, please sit down.

The abbess 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 bhikṣuṇīs 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 bhikṣuṇī, or if there is none, (2) a bhikṣuṇī who is able to recognize the markers. This bhikṣuṇī steps out of the assembly, bows to the Buddha once, and says with palms joined:

Announcing master: Virtuous saṅgha, please listen. I Bhikṣuṇī _____ 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)

She bows to the Buddha once and returns to her place. If the landscape has slopes or curves, she indicates them accordingly. While she is speaking, she 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. Bhikṣuṇī _____, 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. Bhikṣuṇī _____, 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 bhikṣuṇī 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 bhikṣuṇī, (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 bhikṣuṇī, or if there is none, (2) a bhikṣuṇī 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 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 bhikṣuṇīs 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 bhikṣuṇī steps out of the assembly, bows to the Buddha once, and says with palms joined:

Announcing master: Virtuous saṅgha, please listen. I Bhikṣuṇī ____ 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)

She bows to the Buddha once and returns to her place. If the landscape has slopes or curves, she indicates them accordingly. While she is speaking, she 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 Bhikṣuṇī 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. Bhikṣuṇī _____, 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. Bhikṣuṇī _____, 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 bhikṣuṇī 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 abbess walks to the bowing cushion.

See page 77 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 abbess 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 abbess three times.

Abbess: Bow to the Buddha once.

Chant leader: Face the central aisle. Wait respectfully as the abbess 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 bhikṣuṇīs 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 bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ *(or from many bhikṣuṇīs)* who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma].

Karman master: Good.

Conveyor of consent: Yes. *(half-bow and returns to her 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 bhikṣuṇī 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 bhikṣuṇīs 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 bhikṣuṇīs 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 Bhikṣuṇī _____ have received consent from Bhikṣuṇī _____ (*or from many bhikṣuṇīs*) who is ill (attending to saṅgha matters in accord with the Dharma). She gives her consent [to all saṅgha matters done in accord with the Dharma].

Karman master: Good.

Conveyor of consent: Yes. (*half-bow and returns to her 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 bhikṣuṇī 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 her other two robes (uttarāsaṅga, saṅghāṭī) to a place where there is a bhikṣuṇī knowledgeable in Vinaya. She hands the robe to her counterpart. They stand facing each other with palms joined, and she says:

Person determining the robe: Virtuous one, please listen. I Bhikṣuṇī _____ determine this antarvāsas, a robe cut and sewn from 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. She 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 can do the individual transaction of relinquishing the

robe and then determine it with a counterpart when they return to the monastery. Bhikṣuṇīs relinquish the robe with a companion bhikṣuṇī traveling with them and then determine their robes with a counterpart when they return to the monastery. This is because bhikṣuṇīs should not travel or spend the night outside the monastery alone.

The person relinquishing the robe brings it to a place where there is a bhikṣuṇī knowledgeable in Vinaya. She 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 Bhikṣuṇī _____ have this antarvāsas (uttarāsamṅga, samṅhāṭī) as one of my three robes. I have determined it as such before, and now I relinquish it. (Ix)

Counterpart: Good.

Person determining the robe: Yes.

Having relinquished the robe, she 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 permissible⁷² [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 bhikṣuṇī. If the recipient of indirect pure giving dies or leaves for a foreign country, request a new recipient of indirect pure giving.”

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

Person giving the robe: Virtuous one, please listen. I Bhikṣuṇī _____ 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 bhikṣuṇī knowledgeable in Vinaya. She bows once, carries the robe with both hands, and stands facing her counterpart.

Person giving the robe: Virtuous one, please listen. I Bhikṣuṇī _____ 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 Bhikṣuṇī _____. (*Say the name of the recipient of indirect pure giving.*)

⁷² The Chinese term “*zuo jing*” literally means “to make pure.”

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 Bhikṣuṇī _____. Bhikṣuṇī _____ already has such a robe. You may safekeep it well for Bhikṣuṇī _____ 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 bhikṣuṇī knowledgeable in Vinaya. She bows once, carries the robe with both hands, and stands facing her counterpart.

Person giving the robe: Virtuous one, please listen. I Bhikṣuṇī _____ 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 saṅgha⁷³ 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

⁷³ When a monastic dies, their property goes to the saṅgha and is distributed through a karman.

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.”

Legend and Instructions for Instruments

O = bell

∅ = 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 Bhikṣuṇī Poṣadha (Si Fen Bi Qiu Ni 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. 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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