

Dharmaguptaka Vinaya

Śikṣamānā Posadha and Other Rites



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Śikṣamāṇā Poṣadha and Other Rites

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

Dharmaguptaka Vinaya

Śikṣamāṇā Poṣadha and Other Rites

**Compiled by
Bhikṣu Hongchuan and Bhikṣu Hongzan**



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First Edition: December 2017

Reprinted with minor revisions: 07/14/2023

Printed in the United States of America

ISBN-13: 978-0-9858498-5-6

Published by
Sravasti Abbey
692 Country Lane
Newport, WA 99156
Contact: publications@sravastiabbey.org

Order copies of this book through

<https://thubtenchodron.org/genre/dharmaguptaka-vinaya-monastic-rites>

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Confession and Repentance before Reciting the Precepts

The Dharmaguptaka Vinaya (*Poṣadha Skandhaka*) says, “The World-honored One established the precepts. If you commit a misdeed, 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 śikṣamāṇā [who has committed a misdeed] 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 misdeeds.

The śikṣamāṇā bares her right arm, takes off her shoes, bows once, and kneels with palms joined. She states her misdeeds, requesting the amends-attester as follows:

Śikṣamāṇā: Virtuous one, please listen. I Śikṣamāṇā _____ have committed the misdeeds 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.

Śikṣamāṇā: Yes. (*one bow*)

The śikṣamāṇā kneels with palms joined and says:

Śikṣamāṇā: Virtuous one, please listen and support me. I Śikṣamāṇā _____ have committed the misdeeds 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 misdeeds, 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 towards such behavior.

Śikṣamāṇā: Yes. (*one bow*)

Excerpt from the Dharmaguptaka Bhikṣuṇī Poṣadha¹

When they hear the signal for bhikṣuṇīs to gather for poṣadha, śikṣamāṇās and śrāmaṇerīs put on their seven-strip robe (uttarāsaṅga, chogu) and go to a place where they can see but cannot hear the bhikṣuṇī saṅgha. They wait to be invited into the hall to participate in the poṣadha.

9. Karman of Confession and Repentance

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.² 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.

¹ This is the only part of the Bhikṣuṇī Poṣadha that śikṣamāṇās and śrāmaṇerīs can attend.

² Each set of bows ends with a half-bow. The chant leader rings the bell whenever anyone bows.

See page 4 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

6 I ha - - ve do - - -

10 - ne with my bo - dy, spee - - ch, an - d mi - - nd,

15 o - ver - whe - lmed by

19 a tta - ch - ment, an - - ge - - r,

23 an - d co - n - fu - - sio - - -

28 - n, a - - ll the - se I o - pen - ly lay

32 1.2. ba - re be - fo - re you

37 3. ba - re be - fore you

The musical score is written in a single system with ten staves. It begins in 4/4 time and features various time signature changes: 5/4, 4/4, 5/4, 4/4, 5/4, 4/4, 5/4, 4/4, 5/4, and 4/4. The melody is primarily composed of quarter and eighth notes, with frequent triplets. Performance markings include circles (O) above notes, triangles (△) above notes, and a bell stop symbol (∅) above a note. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The score concludes with a double bar line and repeat dots.

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 6-7 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

50

55

60

65

70

75

80

84

7

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 levels of a thousand world systems, the Buddhadharmā 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*.³

³ In Chinese *Si Fen Bi Qiu Ni Jie Ben*. In Tibetan *Chos sbas pa'i dGe slong ma'i So sor thar pa'i mdo*.

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.

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

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

Śikṣamāṇā Precept Text of the Dharmaguptaka Tradition

Compiled by Śramaṇa Hongzan⁴ with great bodhicitta in the fourth month of 1650 in the reign of Emperor Shunzhi.

Foreword

The World-honored One instructed: of all practices, decorum is paramount. Of all the regulations in the world, the precepts are supreme. Without the practice of proper decorum, you have no means to attain virtue and wisdom. Therefore, apply [yourself to] the precepts to attain awakening. The *Sukhāvatīvyūha Sūtra* (*Wu Liang Shou Jing*) says, “Precepts are the ladders and boats that [enable you to attain] all the fruits of the path, and they are also the root of all virtuous karma.” If you do not preserve and keep the precepts, how will you realize Buddha nature? Although all sentient beings have Buddha nature, to realize it you must begin by keeping the precepts. As a result of realizing Buddha nature, you will attain unsurpassed awakening.

Both the Fundamental Vehicle and the Mahāyāna share the foundation of *śīla* (ethical conduct), and the five groups of monastics all respect the guiding precepts. However, in this time when the Dharma is degenerating, people delight in receiving the precepts but increasingly neglect to keep them. They have turned [the precepts] into a torn sack floating in the ocean of cyclic existence. Others with unstable insight foolishly speculate about *prajñā* (wisdom) and demean and damage the Vinaya. They cause the ignorant to follow their ways and eventually enter a [wrong] path.

You should understand that the Tathāgata has perfectly prepared the framework [for awakening] by teaching and explaining the three vehicles and establishing the precepts for the five groups [of monastics]. For two years, [a śikṣamāṇā] should undertake studies of all the precepts and the comportment of bhikṣuṇīs. [In this way], you will gradually be prepared to receive the precept-body [of a bhikṣuṇī]. Until you are allowed to receive full ordination, rely upon [the śikṣamāṇā precepts]. You must take as your teacher a bhikṣuṇī who is knowledgeable about the Vinaya. However, the bhikṣuṇī must not relate the words of the five classes and seven categories [of bhikṣuṇī offenses] to you. She is only allowed to explain the precepts and rules of comportment that prevent sexual conduct, theft, and so forth.

Alas, of people in this degenerate age, few bhikṣuṇīs are to be found, and those who understand the Vinaya are truly rare! As such, do not be

⁴ 1611-1686. Vinaya master who compiled numerous Vinaya texts and is well-known for his commentary on *The Essentials of the Śramaṇerī/a Precepts and Rules of Comportment*.

indiscriminate when selecting a preceptor. Further, you are not allowed to read the text of the bhikṣuṇī precepts. [Without guidance from a wise bhikṣuṇī], you have no way to obtain knowledge of how to keep the precepts properly and what constitutes a misdeed. Even if you have the intention to improve, you still lack a firm footing. Therefore, pay homage to all Vinaya texts that compile all the practices you should learn and that cause you to develop integrity and consideration for others. Study the precepts eagerly, do so regularly, and put them into practice.

Śikṣamāṇā Precepts

In Sanskrit, *śikṣamāṇā* means a female practitioner who is learning the ways [of a bhikṣuṇī]. In two years, you are to learn the three [categories of] trainings in their entirety:

1. Learn the roots, i.e. the four serious misdeeds.
2. Learn the six trainings, i.e. [the śikṣamāṇā trainings] conferred by means of a karman procedure.⁵
3. Learn the [292] training rules, i.e. all the other precepts and rules of comportment of bhikṣuṇīs.

Now, based on the Vinaya text, I will enumerate in detail these three [categories of] trainings, so that those who have received the precepts can learn them.

1. The Four Roots

1. Do not commit impure conduct, i.e. engaging in sexual activities. If a śikṣamāṇā engages in sexual activities, even with an animal, she is not a śikṣamāṇā or a daughter of the Śākya clan because she has committed a serious misdeed.
2. Do not steal, even a blade of grass. If a śikṣamāṇā steals [something worth] five or more coins from others; if she takes it herself or has someone else take it; if she cuts something [of that value] herself or has someone else cut it; if she breaks something [of that value] herself or has someone else break it; if she burns, buries, or discolors something [of that value], she is not a śikṣamāṇā or a daughter of the Śākya clan because she has committed a serious misdeed.

⁵ 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.

“Cut” means to chop into two pieces. “Break” means to destroy by splitting apart. “Burn, bury, or discolor” also refer to causing the color and shape of money⁶ to be spoiled. “Five coins” refers to five large coins, where one large coin is worth 16 small coins. If she takes five coins or something worth more than five coins, it is considered a serious misdeed.

3. Do not deliberately take a sentient being’s life, even that of an ant. If a śikṣamāṇā kills a human being herself, gives a weapon to someone [for that purpose], advises death, praises death, gives someone the wrong medicine, performs an abortion, or performs black magic [to kill someone]; if she does it herself or has someone else do it, she is not a śikṣamāṇā or a daughter of the Śākya clan because she has committed a serious misdeed.

“Praise” means to glorify and rejoice [in death] so as to cause someone to take a life. “Wrong medicine” refers to poison or giving medicine that is not suitable for someone’s illness in order to cause their death. “Black magic” refers to supplicating spirits and deities, and making evil incantations.

4. Do not lie, even in jest. If a śikṣamāṇā lacks [spiritual attainments] but falsely claims that she has attained superhuman faculties, meditative stabilization (*dhyāna*), liberation (*vimokṣa*), concentration (*samādhi*) or [other] attainments (*samāpatti*), or the result of stream-enterer (*srotāpanna*) up to arhat, or claims that devas, *nāgas*,⁷ ghosts, or spirits come to make offerings to her, she is not a śikṣamāṇā or a daughter of the Śākya clan because she has committed a serious misdeed.

“Liberation” refers to the eight meditative liberations. “Attainments” refer to right concentration, correct entrance, and all other synonyms for concentration.⁸ “Srotāpanna” means stream-enterer, or entering the stream of the wise ones. “Arhat” refers to one who is free from craving and will no longer take birth i.e. one who has become liberated from the three realms of cyclic existence.

If she transgresses any of these four serious precepts, [her status as a śikṣamāṇā] is ruined and she should immediately be expelled. She may not later receive the bhikṣuṇī precepts or again become a śikṣamāṇā, śrāmaṇerī or

⁶ Copper coins were in use in China since 260 BCE, and paper money existed by the time of the compilation of this text.

⁷ A serpent-like animal that lives near water or in trees.

⁸ Specifically, samāpatti refers to eight levels of attainment, which correlate with the eight meditative absorptions: the four absorptions of the realm of subtle material, and the four of the immaterial realm. A ninth attainment, called either the attainment of the cessation of discrimination and feeling or the absorption of cessation, may also be added.

upāsikā.⁹ If she compels her teacher to give her the precepts again, she is not able to receive the precept-[body] and commits a serious misdeed. If she then receives offerings from the faithful, it is considered stealing.

2. The Six Trainings

1. If a śikṣamāṇā has physical contact with a man with a lustful mind, she commits a misdeed and should retake the [śikṣamāṇā] training.

“Polluted mind” refers to having a lustful intention.

2. If a śikṣamāṇā with the intent to steal takes [something worth] less than five coins, she commits a misdeed and should retake the [śikṣamāṇā] training.

[An object worth] less than five coins [could be worth] one, two, three, or four coins.

3. If a śikṣamāṇā [deliberately] takes the life of an animal that is unable to change form, she commits a misdeed and should retake the [śikṣamāṇā] training.

“Unable to change form” means to not being able to change into the form of a human, deva, nāga, or spirit, etc. “Animal” includes even tiny insects and all beings encompassed by the term “creature.”

4. If a śikṣamāṇā deliberately speaks falsely to a group of people she commits a misdeed, and should retake the [śikṣamāṇā] training.

Here, false speech includes little white lies.

5. If a śikṣamāṇā eats at unsuitable times, she commits a misdeed and should retake the [śikṣamāṇā] training.

The period between midday and the dawn of the following day is termed “unsuitable times.”

6. If a śikṣamāṇā consumes intoxicants, she commits a misdeed and should retake the [śikṣamāṇā] training.

Transgressing any of these six special trainings is regarded as keeping incomplete precepts, and she should be given the two years of training again

⁹ Bhikṣuṇī Hengching has not seen other Vinaya texts mention that a śikṣamāṇā cannot become an upāsikā if she transgresses any of the four roots. This is likely to be the commentator’s view.

by a new karman procedure. She should then train from the beginning [of the two-year period] again. If she does not complete the two years of training, she cannot receive bhikṣuṇī ordination.

3. The 292 Training Rules

There are 292 training rules in total. The Buddha said, “Śikṣamāṇās should learn all the bhikṣuṇī precepts, except for taking food herself and giving food to others.” According to the Mahāsāṃghika Vinaya, she herself receives food from śrāmaṇerīs.

1. Do not, with a lustful mind, allow a man with a lustful mind, to hold your hand, grasp your clothes, and lead you to a secluded place, where you stand together, talk together, walk together, lean on each other, and make an appointment to meet [to have intercourse].

“Secluded place” refers to a place where others cannot see or hear what is happening.

2. Do not conceal another’s [serious] misdeed. Suppose, knowing that another śikṣamāṇā¹⁰ has committed a misdeed, you do not point out the misdeed, report it to the saṅgha, or make it known to others. Later, after that śikṣamāṇā has died, been expelled, or abandoned the path, if you say, “I knew that she had previously committed such a misdeed,” this is concealing another’s [serious] misdeed.
3. If you know a bhikṣu—even the monastery manager—or a śrāmaṇera has been suspended by a karman of the assembly in accordance with 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 you do so, when a bhikṣuṇī or another śikṣamāṇā advises you, repent. Do not persist in your misconduct.

“Associate” means to follow his instructions, receive teachings on the sūtras from him, or give him clothes and food.

4. Do not be a go-between, carrying messages from a man to a woman or from a woman to a man, and by doing so help to realize their marriage or liaison, even of a short duration.

¹⁰ In the bhikṣuṇī precepts, this applies to other bhikṣuṇīs, and junior monastics are subsumed by implication. Applying the same principle to the śikṣamāṇā precepts, this would apply to śikṣamāṇās and śrāmaṇerīs.

5. Do not, out of anger or resentment, slander another śikṣamāṇā with an unfounded accusation of committing a serious misdeed with the hope of spoiling her pure conduct.

“Unfounded” means deliberately slandering another śikṣamāṇā when you have not seen, heard, or suspected that she has committed a misdeed.

6. Do not, out of anger or resentment, cite irrelevant information and slander another śikṣamāṇā with an unfounded accusation of committing a serious misdeed in the hopes of spoiling her pure conduct.

“Information” refers to the [content of the] root downfalls. “Citing irrelevant information” means extracting a minor misdeed from [the content of] the root downfalls in order to slander another śikṣamāṇā of having committed a root misdeed.

7. Do not go before a government official to file a suit against a layperson, a layperson’s child, a servant, or a short-term employee, for even a single moment.

“Going before a government official” means bringing matters to the attention of a government official. If someone has treated you disrespectfully, tell their parents or relatives, a bhikṣu or bhikṣuṇī, or a man or woman who understands the matter, to advise that person. “Short-term employee” means someone who has been hired to work [temporarily].

8. If you know that a woman is a thief and is known to have committed a crime punishable by death, do not ordain her without consulting the king or a high official or inquiring about the woman’s family background.

Although śikṣamāṇās may not [ordain or] train disciples, they learn this precept in advance.

9. Do not cross water alone, go to a village alone, sleep alone at night [in a layman’s house], or walk alone behind others.

“Sleep alone at night” means to go to a lay household in a village and spend the night there alone.

10. If you know that a man has a lustful mind, do not accept food or other offerings from him.

11. Do not tell another śikṣamāṇā to accept food or other offerings from a man with a lustful mind.

12. Do not create a schism in a harmonious saṅgha. When advised, do not refuse to repent.
13. Do not be an abettor to someone who creates a schism in a saṅgha. When advised, do not refuse to repent.
14. If you live in a city or village and corrupt the inhabitants' households and misbehave, when the saṅgha advises you, do not persist in your misconduct.

“Corrupt inhabitants’ households” means giving gifts to laypeople [such that they only honor monastics who give them gifts]. “Misbehave” refers to growing and harvesting various kinds of fruit and giving them to others, sitting with a man or a boy on the same bed or sharing eating utensils [with him], singing, dancing, playing musical instruments, being employed, or fooling around, and so forth.

15. If you are disagreeable by nature and do not listen to advice, when others advise you, repent.
16. Do not live intimately with other śikṣamāṇās, engage in negative deeds together, and conceal each other’s misdeeds when your bad reputation spreads. When advised, do not refuse to repent.

“Intimately” means frequently fooling around and flirting with each other. [i.e. engaging in homosexual activities]

17. When the saṅgha has advised these śikṣamāṇās and directed them to live separately, do not give them bad advice, saying, “You should live together and not separately. I have seen others live together, engage in negative deeds together, and conceal each other’s misdeeds when their bad reputation spreads. It is out of anger that the saṅgha tells you to live separately.” This is slandering the saṅgha. When advised, repent.
18. Do not become angry and unhappy over a trivial matter and say, “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.” When the saṅgha advises you, repent.
19. Do not be disputatious but not good at remembering what you have argued about, and when the saṅgha evaluates [your behavior], do not say, “The saṅgha has partiality, hatred, fear, and ignorance.” When advised, do not refuse to repent.

20. Do not keep an extra robe for more than ten days without pure giving.

There are two kinds of pure giving: (1) actual pure giving, which refers to actually giving [the extra robe] to someone else [who safekeeps it], and (2) indirect pure giving, which refers to performing a one-to-one transaction with someone [to give the robe in name to an indirect recipient], after which you can keep and use it.

21. Do not stay overnight in a place away from your robes, even for one night.

22. Do not ask for cloth from an unrelated layperson, unless your robes have been stolen, lost, burnt, or swept away by water.

23. If your robes have been stolen, lost, burnt, or swept away by water, and a layperson offers you more robes, you should be content with accepting only what you need, not more than that.

24. If a lay couple prepares money to buy you a robe and decides to give a certain sum for that purpose; without being invited to choose, do not go to their house, praise them, and ask for a good robe.

25. If two lay couples prepare money to buy you a robe and decide to give a certain sum for that purpose; without being invited to choose, do not go to their houses, praise them, and ask them to put their money together to buy you a good robe.

“Without being invited to choose” means that you are not allowed to approach [the couples] to seek out [a robe].

26. If a donor sends a messenger with money to buy you a robe, do not accept it because a śikṣamāṇā cannot handle money. The messenger should give the money to an assistant [who takes care of the saṅgha]. If you need a robe, go to the assistant two or three times and say, “I need a robe.” If you do not get the robe, go a fourth, fifth, or sixth time and stand silently before the assistant. If you get the robe, good. If not, do not try again to get it. Instead, explain the situation to the donor and ask them to retrieve the money so that it does not become lost. You yourself cannot receive it.

27. Do not personally accept gold, silver, or money, tell someone to accept it for you, or verbally accept it.

“Verbally accept” refers to using your speech to reply, “Yes,” to receive [the offering].

28. Do not engage in business activities of any kind.¹¹
29. If you have an alms bowl that is mended in less than five places but does not leak, do not seek and procure a new alms bowl simply because it is better.
30. Do not personally ask for [and procure] yarn and have an unrelated weaver make it into a robe for you.
31. If a donor has a weaver make a robe for you, without being invited to choose, do not go to the weaver's place and tell them to weave it wide, long, durable, and close-woven, and increase the payment for even as little as [the cost of] a meal, in order to get a good robe.
32. If you give a robe to another śikṣamāṇā, do not later become angry and personally take it back or tell someone to take it back.
33. If you are sick you may keep medicines such as ghee, [vegetable] oil, butter, honey, and crystallized sugar, and take the leftovers for seven days. Do not take the leftovers after the seventh day.

“Butter” refers to [products] made from the milk of cows, goats, etc. “Oil” refers to oil [from] plants, sesame [seeds], etc. “Honey” refers to honey made by bees. These, as well as crystallized sugar and sugar syrup, are considered medicines. The day you receive them from someone is considered the first day, and within the seven-day period, you can take them on your own. If there are leftovers, give them to others. Do not keep them until the 8th day.

34. Suppose you are urgently offered a robe ten days before the end of the three-month *varṣā* (rains retreat). You should accept it and keep it until the end of the regulated period for [accepting extra] robes, but not later.

*The saṅgha receives the robe of merit on the 16th day of the 7th month, and relinquishes it on the 15th day of the 12th month. This period of five months is the regulated period for [accepting extra] robes. If you do not receive the robe of merit, the regulated period for [accepting extra] robes is one month, from the 16th day of the 7th month until the 15th day of the 8th month. Although śikṣamāṇās do not receive the robe of merit, they have created merit from observing *varṣā*. Logically, it follows that they receive the privileges of the [kaṭhina] period like the rest of the saṅgha. Therefore, they do not commit a misdeed if they keep extra robes. After the [kaṭhina] period, they commit a misdeed if they [keep extra robes] without pure giving. All robe material must*

¹¹ Trading or bartering items with others, except other monastics.

be stored until the end of varṣā. In this instance, the robe is offered urgently, and an exception is made for this in the ten days before the end of varṣā. The causes of urgency are if [the donor] makes the offering because they are going to battle, or on behalf of a sick person, or because they are in financial difficulty.

35. If you know that an offering is for the saṅgha, do not redirect it in order to obtain it for yourself.
36. Do not ask for one thing after another.

This means going to a donor's house to request one item, and then requesting other items.

37. If you know the purpose of a donor's offering to the saṅgha, do not redirect it for another purpose.¹²

For instance, a donor gives an offering to construct a hall, but you redirect [the offering] to make robes. Or the offering is given to make robes, but you redirect it to construct a hall. Or the offering is given to a particular place, but you redirect it to be used by another place. If you ask the donor [how the offering is to be used], follow their instructions, unless the donor says, "Use it as you wish," when making the offering.

38. If you personally seek an offering for a particular saṅgha member, do not redirect it for another purpose.¹³

"[Redirecting] an offering for another purpose" refers to using offerings for food to make robes, or using offerings for robes to buy food. Or if it is meant for another place, it is to be used at that place. "Personally seek" means going from place to place to seek [offerings].

39. If a donor gives an offering to a particular saṅgha member, do not redirect it for another purpose.¹⁴

Suppose a donor has offered material to build a dwelling, but you trade it for material to make robes. This is not the same as the above precept [training rule 37]. In the above instance, the donor made an offering to the saṅgha to construct a hall. In this case, the offering is for one or two people to construct a dwelling, or for yourself.

¹² Origin story: a donor makes offerings to bhikṣuṇīs for the construction of a precept hall, but they use it to make robes instead.

¹³ 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.

¹⁴ Origin story: a donor makes an offering to a bhikṣuṇī to build a dwelling, but she uses it to make robes.

40. If you personally seek an offering for the saṅgha, do not redirect it for another purpose.¹⁵

The saṅgha goes from place to place to seek money and materials to build housing, but trades the money and materials to make robes that are distributed.

41. Do not keep more than one alms bowl.

On the day that you are offered an alms bowl, you formally receive it and keep only one alms bowl. If you have an extra alms bowl, do [the one-to-one transaction of] pure giving or give it away to someone.

42. Do not keep too many good utensils.

On the day that you are offered utensils, you formally receive them. You are allowed to keep 16 utensils out of necessity. Do [the one-to-one transaction of] pure giving with the extras or give them away to someone. The 16 utensils include: large kettle and lid, large jar and ladle; small kettle and lid, small jar and ladle; water bottle and cap, jar and ladle; bottle for washing and cap, jar¹⁶ and ladle.

43. If you promise another śikṣamāṇā a cloth for menses, you should give it.

“A cloth for menses” is worn inside the skirt to cover the body during menstruation. If you have promised to give the other śikṣamāṇā items that she needs [for menstruation], do so.

44. Do not accept an untimely robe as a timely one.

“Timely” means the five months [after varṣā ends] during the kaṭhina period, or within one month [after varṣā] if there is no kaṭhina period. “Untimely” means any time outside these two periods. If you receive an extra robe outside of these times, it is called an untimely robe. Timely robes are to be distributed to the monastics who have observed varṣā. Untimely robes are to be distributed to the monastics present [at the monastery when the offering is received].

¹⁵ Origin story: several bhikṣuṇīs ask for donations to construct a saṅgha dwelling, but use them to make robes. Precepts 37 to 40 are similar but have slight differences. In 37 and 39 the donor initiates the offering, whereas in 38 and 40 a bhikṣuṇī asks for donations. 37 and 39 refer to change of purpose, whereas 38 and 40 involve changes in both purpose and recipient. The offering in 37 and 40 is for the entire saṅgha, while in 38 and 39 it is for one or only a few bhikṣuṇīs.

¹⁶ The original text says “plug” (壅) instead of “jar” (甕), which is likely to be a typographical error.

45. If you exchange robes with another śikṣamāṇā, do not later out of anger take it back or have someone take it back for you.

“Exchange robes” refers to exchanging a robe for another robe, exchanging other items for a robe, or exchanging a robe for other items.

46. If you ask for a heavy robe, it must not be worth more than four kārshāpaṇa (unit of ancient Indian currency).

A heavy robe is one that is worn during the winter.

47. If you ask for a light robe, it should not be worth more than two and a half kārshāpaṇa.

A light robe is one that is worn when it is hot.

48. Do not deliberately lie.

In the six trainings, [the precept] is against deliberately speaking falsely to a group of people. In this case, when you speak falsely to even one person, you have committed a misdeed.

49. Do not slander others.

This means humiliating someone and making them feel ashamed.

50. Do not sow dissension among others.

This means telling someone what another has said about them in order to create conflict and chaos.

51. Do not sleep overnight in the same room as a man.

52. Do not sleep overnight for more than three nights in the same room as a woman who has not received the precepts.

The Mahāsāṃghika Vinaya says, “A bhikṣuṇī can sleep overnight for three nights [in the same room] as a śikṣamāṇā. A śikṣamāṇā can sleep overnight for three nights [in the same room] as a śrāmaṇerī.

53. Do not recite the śikṣamāṇā precepts together with someone who has not received the full precepts.

According to the Dharmaguptaka Vinaya, you are not allowed to recite the [Prātimokṣa] Sūtra together with someone who has not received the full

precepts. In other Vinayas you are not allowed to explain the bhikṣuṇī precepts to someone who has not received the full precepts. In this case, śikṣamāṇās are not allowed to explain their precepts to śrāmaṇerīs and laypeople.

54. If you know another [monastic] has committed a serious misdeed,¹⁷ do not disclose it to someone who is not fully ordained.

If the saṅgha has performed the [rehabilitation] karman, send a messenger to inform people that the monastic has not committed a misdeed.

55. Do not talk about your superhuman faculties to someone who is not fully ordained.

This means it has been certified that you have attained meditative stabilization, liberation, concentration or [other] attainments, or the result of stream-enterer up to arhat. You must not disclose this to someone who is not fully ordained.

56. Do not teach more than five or six sentences on the five [aggregates] or six [sense sources] to a man.

“Five” refers to the five aggregates and “six” refers to the six internal and external sense sources, or any teaching related to these topics. If a knowledgeable woman is present, teaching more than five or six sentences is not a misdeed.

57. Do not dig the ground or tell others to dig it.

58. Do not damage a village of ghosts and spirits.¹⁸

Ghosts and spirits inhabit places with greenery. Like villages inhabited by humans, these are not to be damaged; likewise for [the abodes of] all sentient beings.

59. Do not speak evasively or annoy the saṅgha.

This means that when other monastics question you [about a misdeed you have committed] in accordance with the Dharma, you become upset and respond absurdly by talking about other matters, causing them to become annoyed.

¹⁷ A defeat or remainder.

¹⁸ 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.

60. Do not complain and pick faults or abuse others.

Either to their face or behind their back.

61. If you take the assembly's string-bed, wooden bed, bedding, or cushion, lay it on the bare ground or tell others to do so, do not go away without picking it up or asking others to do so.

62. If you take the assembly's bedding, lay it in a room of the nunnery or tell others to do so, do not go away without picking it up or asking others to do so.

63. If you know another śikṣamāṇā has lodged in a certain place, do not, against her will, lay your own bedding in the same place and sleep there with the wish to crowd her out. You should keep away from her and leave.

64. Do not drag another [śikṣamāṇā] whom you dislike and hate out of a room in the nunnery or tell others to do so.

65. Do not sit or lie on a string-bed or wooden bed with loose legs in an attic.

“Loose legs” means that the legs [of the bed are] are slanted or uneven, and the base of the bed is not well-supported, such that it might collapse and harm someone.

66. If you know there are insects in the water, do not personally use it to pour onto earth or grass or tell others to do so.

In addition, all washing, cleaning, etc. are termed “use.”

67. If you build a large house with doors, windows, and decorations, you may cover the roof with two or three layers of straw, not more.

“Two or three layers” refers to the weight and thickness of two or three [layers of straw].

68. If you are healthy and stay in a place where only one meal is offered, you should take just one meal, not more.

[In this case] the donor has erected a lodging and offered food but cannot offer more because of their simple means. They have restricted their offering to one meal or to one night's lodging.

69. Do not eat apart from the assembly [with a group of four or more śikṣamāṇās].¹⁹

If you are sick, making robes, being offered robes, traveling on the road, traveling by boat, if there is a large congregation, or you are offered food by renunciates, there is no misdeed.

70. Suppose you go to a donor's house and are offered food. If you are healthy, you may not accept more than two or three bowlfuls and return to the nunnery without sharing it with other nuns.

71. Do not eat leftovers that have been kept overnight.

This refers to food that you receive today, which you keep until the next day to eat.

72. Do not put into your mouth food or medicine that has not been given to you.

Except for water or a toothbrush—there is no misdeed if these items have not been given. According to the Dharmaguptaka Vinaya, a śikṣamāṇā is allowed to take food herself and give it to bhikṣuṇīs. According to the Mahāsāṃghika Vinaya, she is allowed to give food to bhikṣuṇīs, except [when it involves] cooking, farming, or handling money. She herself receives food from śrāmaṇerīs.

73. If you have already accepted an invitation for the main meal, do not go to another house between dawn and the time of the meal or between the time of the meal to noon without informing another nun.

If you are sick, making robes, or traveling, there is no misdeed.

74. Do not impudently stay in a donor's house where there is a treasure.²⁰

“Donor's house” refers to a household where a husband and wife have desire [for each other] and want to be intimate. Desire is impure, hence do not impudently stay or visit them.

75. Do not sit in a screened area in a donor's house where there is a treasure.

¹⁹ 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.

²⁰ “Treasure” refers to the donor's spouse.

76. Do not sit alone with a man in an open space.
77. Do not promise to give another śikṣamāṇā food, go to a village with her, and not give her food, saying, “Go away! I do not like to sit and talk with you.” This is a misdeed.
78. If a donor offers medicines during the four summer months, you may accept them even if you are healthy. Do not accept them beyond that time.

This is unless the donor expresses a wish to offer medicines continuously, offers them again, offers them individually to you, or expresses a wish to offer medicines throughout their life. In the first, second, or third summer months, you may receive [medicines] whenever [a donor] makes an offering. Do not exceed the time period and accept additional [medicines].

79. Do not go to see a military parade.

If you have been invited to attend, there is no misdeed.

80. You may stay two or three nights in a military camp if it is for an allowable reason, but not longer.

If you have to stay in a military camp for matters related to the Three Jewels, and if the matter is resolved within one night, return immediately. You can stay for up to three nights but not longer.

81. Suppose you stay in the military barracks for two or three consecutive nights. During that period, do not watch military parades and exercises, or the display of powerful troops, elephants, or horses.

82. Do not play in water.

83. Do not strike another śikṣamāṇā with your fingers or toes.

This refers to using your fingers to hit another’s flesh, in order to cause soreness or itchiness that is difficult to bear, and then making fun of them.

84. Do not refuse to accept advice.

85. Do not frighten another śikṣamāṇā.

86. If you are healthy, you may take a bath once every half month, not more.

If the weather is hot, you are sick, you engage in manual labor, there is a strong wind, it rains, or you have made a long journey, there is no misdeed.

87. If you are healthy, do not build a fire on bare ground [to warm yourself], or tell others to do so.

If you are sick and ask others to help you to cook, smoke out your alms bowl, dye your robes, light lamps or burn incense, and so forth, there is no misdeed.

88. Do not hide another śikṣamāṇā's robes, alms bowl, sitting cloth, or needle container, or tell someone to do so, even if you do it only for fun.

All other belongings are not to be hidden as well, unless they are at risk of being damaged. [You may] move them temporarily and return them as soon as possible.

89. If you give a robe to someone through pure giving, do not later take it back and wear it without asking the recipient's permission.

"Pure giving" means actually giving the robe to someone [for safekeeping]. If you do the transaction of indirect pure giving, you may use the robe as you wish without asking the recipient's permission.

90. If you get a new robe, mark it with one of the three unattractive colors: murky green, black, or brown. If you do not mark it, do not use the robe.

Use any one of the three colors. If you receive a new robe that is a color that is in accordance with the rules, mark it clearly. Likewise for a bag, hat, socks or towel, all these must also be marked.

91. Do not drink water if you know there are insects in it.

You must filter the water and inspect it closely. If there are no insects you may use it.

92. Do not deliberately annoy another śikṣamāṇā, even if she is made unhappy only for a moment.

93. If you know another śikṣamāṇā has committed a misdeed, do not conceal it.

The precept above [training rule 2] refers to concealing a serious misdeed. This precept refers to concealing a light misdeed.

94. If you know that a dispute in the assembly has been resolved according to the Dharma, do not reopen it.

95. Do not go to a city or village with someone you know is a thief.

96. Suppose you generate a wrong view and say, “I understand the Dharma taught by the Buddha. To indulge in sexual desire is not a hindrance to the path.” When advised by others, repent.

97. Suppose you know that another śikṣamāṇā has said such [absurd] things [as above], has not been rehabilitated with a proper karman, persists in her misconduct, and refuses to repent. Do not sleep with her in the same room.

98. Suppose you know that a śrāmaṇerī holds such a wrong view and has been expelled. Do not provide for her or sleep in the same room with her.

99. When advised according to the Dharma, do not say, “I will not learn this precept until I have consulted a wise precept-holder. I will put my questions to them.”

100. At the time of reciting precepts, do not slight and denigrate them by saying, “What is the use of these trivial precepts? Reciting them only makes one annoyed, ashamed, and suspicious.”

101. During the recitation of the precepts, listen with undivided attention.

102. Suppose the saṅgha has agreed to give something to another śikṣamāṇā. Do not later say, “The saṅgha gives the possessions of the assembly to those they are close to.”

103. When the assembly is making a decision, do not stand up and leave without conveying your consent.

104. After conveying your consent, do not later object [to the decision the saṅgha made at that time].

105. After some nuns have quarreled, if you hear about it, do not talk about it to others.

106. Do not strike another śikṣamāṇā out of anger and resentment.

107. Do not seize another śikṣamāṇā with your hands out of anger and resentment.

Seize means to extend the palms towards another śikṣamāṇā [and grab her].

108. Do not accuse someone of committing a misdeed out of anger and resentment, and without evidence.

The precepts above [training rules 5 and 6] refer to accusing someone of a serious misdeed. This precept refers to accusing someone of a light misdeed.

109. Do not enter the door of the palace before the king has come out and the treasure [his wife] has been hidden.

110. Do not keep wealth or valuables or tell someone to do so.

If you are at a monastery or temporary lodging, store [the valuables] so they don't get lost. Make a record of this, so that [the valuables] can be returned to their owner.

111. Do not enter a city or village at an inappropriate time²¹ without informing others.

Inform a bhikṣuṇī. If no bhikṣuṇī is present, tell another person who is practicing the holy life, even if she is a śrāmaṇerī.

112. When you make a string-bed or wooden bed, the legs of the bed should be no longer than eight Buddha fingers.

One Buddha finger is two cun. [about two inches]

113. Do not use tula floss to make a string-bed, a wooden bed, bedding, or a sitting cloth.

“Tula floss” generally refers to poplar, willow, and cotton flowers.

114. Do not eat onions, [scallions, leeks,] or garlic.

²¹ After noon.

115. Do not shave the hair of the three places.

This refers to the private part and the armpits.

116. If you clean your vagina with water, do not use more than the first joint of two fingers.

If there is an insect or grass [inside your vagina], pulling it out is not a misdeed.

117. Do not make a male organ with glue [and use it for masturbation].

118. Do not pat another nun's sexual organs.

Using the hands, feet, or the female sexual organ to pat another's sexual organs are all misdeeds.

119. Do not give water to a healthy bhikṣu or stand in front of him to fan him.

120. Do not ask for raw grains or wheat.

You are not allowed to ask for even small or large beans or sesame seeds. There is no misdeed if you ask for [these] from relatives, together with other monastics, for another śikṣamāṇā, if another śikṣamāṇā asks for them on your behalf, if you are not asking for them for yourself.

121. Do not relieve yourself, blow your nose, or spit on living grass.

If you are sick, there is no misdeed.

122. Do not throw urine and excrement [from a chamber pot] over the wall during the day without checking first.

Check to see that there is nobody outside the wall before throwing it. Whenever you discard any material, cough or snap your fingers first.

123. Do not go to see entertainment.

124. Do not enter a village, stand, and talk with a man in a secluded place.

125. Do not enter a secluded place with a man.

The precept above [training rule 1] refers to standing and talking to a man in a secluded place with the intention to have intercourse. The three precepts

here refer to standing and talking to a man without sexual desire.

126. Do not enter a village and in a street or a lane, send your companions away, and stand whispering with a man in a secluded place.

127. If you sit in a layperson's house, do not depart without telling the householder.

128. If you enter a layperson's house, do not sit on a couch without telling the householder.

There is no misdeed if it is a commonly used sitting area, or [you are in] the house of a close relative, or [you sit] on a stone, log, earth, or grass mat, or you are sick.

129. Do not make your bed and stay overnight in a layperson's house without telling the householder.

130. Do not enter a dark room together with a man.

131. Do not tell others what your master has said to you without trying to comprehend it yourself.

132. Do not swear over some trivial matter that you and others will fall into the three lower realms and not be born where the Buddhadharma exists.

This means not to curse or swear. Practice fortitude when experiencing difficulties. Instead say, "If I did such a thing, [may I] pay homage to the Buddha. If you did such a thing, [may you] also pay homage to the Buddha."

133. Do not dispute with another śikṣamāṇā, but not be good at remembering what you disputed about, and then beat your breast and cry about it.

134. If you are healthy, do not lie together on a bed with another śikṣamāṇā.

135. Do not lie together on one mattress and share the same quilt with another śikṣamāṇā.

If you each lie on a separate mattress, or if it is cold and there is only one blanket, you are allowed to lie together with your bodies clothed.

136. Do not, in order to annoy another śikṣamāṇā, recite a sūtra in front of her, ask her to explain its meaning, or teach her.

137. If you live together with a śikṣamāṇā who is sick, take care of her.

“Live together” means sharing communal offerings and support.

138. During varṣā, if you first permit another śikṣamāṇā to lay her bed in your room, do not later become resentful and drive her out.

If the other śikṣamāṇā has broken a [root] precept and should be expelled, there is no misdeed.

139. Do not travel around at all times during the spring, summer, and winter.²²

[During varṣā], if you travel for matters related to the Three Jewels or because of illness, you are allowed to receive a seven-day-leave from the territory. Once the seven-day period is reached, return immediately.

140. Do not refuse to leave at the end of varṣā.

This refers to donors requesting to make offerings [to monastics who have] observed varṣā. The time they may do this is restricted to the end of varṣā. The saṅgha goes out to receive offerings, even [spending] one night [outside the territory]. If you are asked to remain behind, if you are ill, if you receive numerous invitations, or if you observe varṣā in a place where you do not receive invitations, there is no misdeed if you do not leave.

141. Do not travel around in a border area suspected to be dangerous.

“Border area” means a place far away from the city. If you have been invited there, or arrive at the place before anyone suspects that it is dangerous there, there is no misdeed.

142. Do not travel around in an inhabited area suspected to be dangerous.

“Inhabited area” means the area within the four walls around a city.

143. Do not associate closely with a layperson and the layperson’s child, live together with them, and engage in inappropriate conduct. When advised, do not refuse to repent.

144. Do not go to a palace, an elegantly decorated hall, a garden, or a bathing pool.

²² This refers to the requirement to stay in one place to observe varṣā for three months.

145. Do not bathe naked in a river, spring, stream, or pond.

146. If you make a bathing robe, do not make it longer than six Buddha fingerspans long and two and a half Buddha fingerspans wide, not larger.

“Bathing robe” is a robe used to cover the body while bathing. One Buddha fingerspan is equivalent to three fingerspans of an ordinary person. According to the measurement units of the Zho Dynasty it is roughly one chi and eight cun.²³

147. Do not take more than five days to finish making a *saṃghāṭī* (outer robe/*namjar*).

If you do not have a knife, needle, or thread, or if the cloth is not enough, or if obstacles arise, there is no misdeed.

148. Do not go more than five days without looking over your *saṃghāṭī*.

Also look over all your necessary belongings once every five days to ensure that they have not been lost, rotted by insects, or spoiled. If they are stored in a well-protected place, or you have assigned someone to look over them for you, there is no misdeed.

149. Do not prevent a patron from offering robes to the assembly.

This refers to advising a patron who wishes to offer robes to the assembly to offer food and not robes, and to not to give [the robes] to others. This also includes preventing a patron from offering other items.

150. Do not wear another *śikṣamāṇā*'s robe without asking the owner's permission.

*Except if the *śikṣamāṇā* is a close friend.*

151. Do not give a monastic robe to a layperson or a non-Buddhist renunciate.

A layperson is a householder. Exceptions are made when giving [the robe] to parents or to repay a debt. If someone requests a piece of robe-cloth to ward off a calamity, ask an assistant to give it to them.

²³ One chi and eight cun is about 16 inches. The Mahīśāsaka Vinaya gives a measurement of 18 inches while the Mahāsāṃghika Vinaya states 22 inches for one Buddha fingerspan.

152. Do not prevent the proper distribution of robes in the assembly lest your disciples fail to obtain them.

Śikṣamāṇās do not have disciples, but they also should not prevent [the distribution of robes] for the sake of close friends or spiritual mentors.

153. Do not think, “I will cause the assembly to relinquish the robe of merit later than the specified time, so that we may enjoy the five privileges longer.”

After the bhikṣu and bhikṣuṇī saṅgha have completed varṣā, the assembly can receive the robe of merit on the 16th. After receiving the robe, within the next five months, [the saṅgha] receives five privileges: (1) having extra robes, (2) spending the night separated from any one of the five robes, (3) eating separately from the community, (4) eating at one place and then again in another, and (5) going to others’ homes before or after mealtime without telling other bhikṣuṇīs. Although śikṣamāṇās do not receive the robe of merit, because they observe varṣā alongside the bhikṣuṇīs, they also have the merit to receive the five privileges. On the 15th day of the 12th month, the saṅgha performs a karman to relinquish the robe.

154. Do not think, “I will prevent the assembly of bhikṣuṇīs from relinquishing the robe of merit, so that we may enjoy the five privileges longer.”

155. If a fellow śikṣamāṇā says to you, “Please settle this dispute for me,” use skillful means to settle it.

If you are sick, or others say that the fellow śikṣamāṇā is not trustworthy, or she has broken a precept, there is no misdeed.

156. Do not take food with your own hands and give it to a layperson or a non-Buddhist renunciate.

Send someone to give the food, or place the food on something else when giving it.

157. Do not work as a servant for a layperson.

This means organizing a layperson’s household affairs; pounding, grinding, or cooking food; escorting them to their seat, fetching water, sweeping, etc. If you do this for your parents or a faithful upāsikā who is ill or bedridden, there is no misdeed.

158. Do not spin thread with your own hands.

If you request thread for yourself and connect the pieces of thread together, there is no misdeed.

159. Do not sit or lie on a couch or bed in a layperson's house.

160. If you enter a layperson's house and stay overnight, inform the owner when you leave the next day.

If you request a close friend to inform [the layperson], or if there is a thief, snake, or harmful creature, there is no misdeed if you leave.

161. Do not recite and learn secular spells or ask others to recite and learn them.

162. If you know someone is a prostitute, do not allow her to ordain.

"Such a person" refers to a prostitute. If she has great faith and wishes to give up her bad behavior, send her [to a place] five or six yojanas²⁴ away, and ask a bhikṣuṇī to teach her in a safe and hidden place. Although śikṣamāṇās may not [ordain or] train disciples, they learn this precept in advance.

163. Follow your preceptor (*upādhyāyā*) for two years after ordination.

After receiving full ordination, you are still required to follow a teacher for two years. If your teacher leaves after breaking a [root] precept, there is no misdeed.

164. At the end of varṣā, the bhikṣuṇī saṅgha should go to the bhikṣu saṅgha to give the *pravāraṇā* (invitation) by asking them to point out misdeeds they have seen, heard, or suspected. You cannot refuse to go.

This [precept] is to be learned in advance. According to the Mūlasarvāstivāda Vinaya, śikṣamāṇās also follow the bhikṣuṇī saṅgha to go to the bhikṣu saṅgha's monastery for the pravāraṇā.

²⁴ In Sanskrit, a yojana is a standard measure of distance. It is said to be the distance a yoked team of oxen can travel in one day. Modern estimates of this distance vary widely, with the figure of eight miles often provided as an approximation, although estimates of from four to ten miles (six to 16 kilometers) are also found.

165. Do not observe varṣā in a place where there is no bhikṣu [who is a Vinaya master you can rely on].²⁵

This is to prevent a situation where you are unable to receive teachings, clarify doubts, or ask questions.

166. If you know that bhikṣus are in a monastery, announce that you are there before entering.

The Sanskrit term saṃghārāma is here translated as a “park for the assembly,” i.e. a place where monastics live. Make an announcement first before entering.

167. Do not scold a bhikṣu.

168. Do not be disputatious but not good at remembering what you disputed about, and after a dispute, become unhappy and out of resentment abuse the assembly of bhikṣuṇīs.

169. If you have an abscess or boil, do not let a man open and bandage it without informing the assembly or another nun.

If you wish to receive medical treatment from a man, you should make a signal for the bhikṣuṇī saṅgha to gather where you are. Cover your body with cloth except for the area that requires treatment and receive treatment.

170. Despite a previous engagement for lunch, do not eat your fill first and then [at the lunch] eat another main meal.

“Main meal” means cooked rice, fried rice, fried flour, etc. If you have been invited to a meal that is not the main meal, or you have not eaten your fill before the invitation, or you [ate your fill] without having a previous engagement, there is no misdeed.

171. Do not envy another over a patron.

This means becoming unhappy and envious when you know that a donor has given an offering to another śikṣamānā.

172. Do not rub perfume on your body.

²⁵ The bhikṣu Vinaya master should have observed at least 20 varṣās and be well-versed in the entire Vinaya. In modern times, the bhikṣuṇī saṅgha can rely on a bhikṣu Vinaya master by telephone or skype. It is not necessary that they are nearby.

173. Do not rub flax or sesame paste on your body.

“Flax paste” includes sesame paste.

174. Do not tell others to rub your body.

Do not tell a śikṣamāṇā, śrāmaṇerī, or laywoman to apply a substance and rub your body. Also, do not ask a śikṣamāṇā to rub (massage) your body.

175. Do not wear padding to enlarge your hips.

“Enlarge your hips” means to wear pants that are stuffed or lined with cotton or animal fur.

176. Do not keep feminine ornaments.

This refers to bracelets, anklets, rings, earrings, garlands, etc.

177. Do not wear leather shoes and carry an umbrella while walking.

“Leather shoes” include leather slippers. “Umbrella” includes a canopy. When it is raining, you are allowed to carry an umbrella within the monastery. You are also allowed to wear shoes within the monastery.

178. Do not travel by a vehicle if you are healthy.

“Vehicle” refers to elephants, horses, carts, or being carried [by someone] who is walking. If you are old or sick, you are allowed to have someone who is walking carry you or pull [you in a wagon or rickshaw], or [you can] be carried by a woman. If there are difficulties, you are allowed to ride a vehicle in order to leave.

179. Do not enter a village without wearing an undershirt.

“Undershirt” means a shirt that covers the armpits. If it is not worn, then the chest, breasts, and waist become exposed. If you do not have one, have lost it, or intend to have one made, there is no misdeed.

180. Do not go to a layperson’s house towards evening.

If you do so for matters related to the Three Jewels, to care for someone who is ill, or by invitation from a donor, you are allowed to go.

181. Do not open the gate of the nunnery towards evening and go out without telling other nuns.

182. Unless you are busy, observe early varṣā. If you are busy, observe later varṣā. Do not refuse to observe varṣā.

The 16th day of the 4th month is the day of early varṣā. The 16th day of the 5th month is the day of later varṣā. If you have matters related to the Three Jewels, or are caring for someone who is ill, and are unable to make it in time to observe early varṣā, you are allowed to observe later varṣā. Observe early varṣā until the 15th day of the 7th month. Observe later varṣā until the 15th day of the 8th month.

183. Do not learn worldly skills to make a living.

184. Do not teach worldly skills to a layperson.²⁶

This means not teaching householders, “Do not relieve yourself in the direction of the sun and moon or a shrine; do not remove excrement or dirty water from a vessel in the direction of the sun and moon or a shrine; do not extend your legs in the direction of the sun and moon or a shrine.” Also, do not teach them, “Today is an auspicious day according to the constellations for planting crops, building houses, hiring workers, shaving the heads of children, letting the hair grow, moving belongings, traveling, etc.”

185. Do not refuse to leave after being expelled from the order.

Follow instructions and resolve to repent. Request [the saṅgha to help you] to understand why you are being expelled.

186. Do not ask a bhikṣu to explain the meaning of a sūtra without asking his permission first.

If you listen [to the bhikṣu’s teachings] regularly before asking [for an explanation], or if he is a close spiritual mentor, there is no misdeed for not asking [for permission first].

187. If you know another śikṣamāṇā to lodge in a place before or after you do, do not annoy her by walking, standing, sitting, or lying in front of her.

188. Do not build a stūpa in a monastery where you know there are bhikṣus.

This refers to building a stūpa for a bhikṣuṇī. If the monastery is old and ruined, or if you build the stūpa before building the monastery, there is no misdeed.

²⁶ This means not teaching laypeople to pay respect to worldly deities or to read astrological signs so as not to promote non-buddhist beliefs and folk superstitions.

189. If you see a newly ordained bhikṣu, rise, pay respect to him, greet him, and ask him to sit down.

If you practice eating only what can be eaten in one sitting,²⁷ or if you are sick, say, “Venerable, I regret that I have such-and-such a reason for not rising and greeting you.”

190. Do not swing your body while walking for the sake of good looks.

191. Do not adorn yourself like a laywoman or rub your body with perfume.

192. Do not have a non-Buddhist woman rub your body with perfume.

193. If you are healthy, do not ask for butter, oil, honey, crystallized sugar, milk, cheese, fish, or meat to eat.

The 193 training rules above belong to the precepts. The 99 training rules below belong to comportment.

194. Wear the lower robe (*antarvāsas*) neatly.

195. Wear the five robes neatly.

196. Do not enter a layperson’s house wearing a robe inside out.

197. Do not enter and sit in a layperson’s house wearing a robe inside out.

198. Do not enter a layperson’s house with a scarf around your neck.

199. Do not enter and sit in a layperson’s house with a scarf around your neck.

200. Do not enter a layperson’s house with the head covered.

201. Do not enter and sit in a layperson’s house with the head covered.

202. Do not enter a layperson’s house jumping.

203. Do not enter a layperson’s house jumping and sit there.

204. Do not squat in a layperson’s house.

205. Do not enter a layperson’s house with your hands on your hips.

206. Do not enter and sit in a layperson’s house with your hands on your hips.

207. Do not enter a layperson’s house swinging the body.

208. Do not enter and sit in a layperson’s house swinging the body.

209. Do not enter a layperson’s house with arms hanging down.

210. Do not enter and sit in a layperson’s house with arms hanging down.

211. Enter a layperson’s house with the body well-covered.

²⁷ This is one of the *dhūta* practices. In this practice, once a monastic is seated, they cannot stand until the meal is finished. Once they leave their seat, they may not eat anything else.

212. Enter and sit in a layperson's house with the body well-covered.
213. Do not enter a layperson's house looking all around.
214. Do not enter and sit in a layperson's house looking all around.
215. Enter a layperson's house quietly.
216. Enter and sit in a layperson's house quietly.
217. Do not enter a layperson's house joking and laughing.
218. Do not enter and sit in a layperson's house joking and laughing.
219. Accept food with care.
220. Accept food within the capacity of the alms bowl.
221. Accept soup²⁸ within the capacity of the alms bowl.
222. Wait to eat until both rice and soup are served.
223. Eat in an orderly manner.
224. Do not eat only what is in the center of the alms bowl.
225. If you are healthy, do not try to get soup or rice for yourself.
226. Do not cover soup with rice in the hope of getting more [soup].
227. Do not look at and compare the food in the bowl of someone sitting nearby.
228. Pay undivided attention to the alms bowl while eating.
229. Do not take too much food into the mouth while eating.
230. Do not open your mouth wide waiting for food.
231. Do not speak with food in the mouth. [*Other items are also not allowed.*]
232. Do not knead food into a lump and throw it into the mouth.
233. Do not drop food from the mouth while eating.
234. Do not fill the mouth with food so that the cheeks puff out while eating.
235. Do not chew food noisily.
236. Do not suck food in with the mouth wide open while eating.
237. Do not lap up food with the tongue while eating.
238. Do not shake one's hands while eating.
239. Do not eat scattering food around.
240. Do not take a drinking vessel with a dirty hand.
241. Do not dump water used to wash the alms bowl in a layperson's house.
[*Carry your alms bowl outside to dump the water.*]
242. Do not relieve yourself, blow your nose, or spit into water. [*If you are sick, there is no misdeed.*]
243. Do not relieve yourself while standing. [*Unless you are sick.*]

²⁸ "Soup" refers to thick vegetable soup similar to curry.

244. Do not expound the Dharma to a disrespectful person wearing a robe inside out. [*Unless that person is sick.*]
245. Do not expound the Dharma to a person with a scarf around the neck. [*Unless that person is sick.*]
246. Do not expound the Dharma to a person whose head is covered. [*Unless that person is sick.*]
247. Do not expound the Dharma to a person who is wearing a hat. [*Unless that person is sick.*]
248. Do not expound the Dharma to a person standing with hands on their hips. [*Unless that person is sick.*]
249. Do not expound the Dharma to a person wearing leather shoes. [*Unless that person is sick.*]
250. Do not expound the Dharma to a person wearing wooden slippers. [*Unless that person is sick.*]
251. Do not expound the Dharma to a person riding on an animal or in a vehicle. [*Unless that person is sick.*]
252. Do not lodge in a stūpa unless as its guard.
253. Do not store belongings in a stupa, unless for safekeeping [*valuable objects*].
254. Do not enter a stūpa wearing leather shoes.
255. Do not enter a stūpa carrying leather shoes in your hand.
256. Do not circumambulate a stūpa wearing leather shoes.
257. Do not enter a stūpa wearing short ornamented boots. [*The Buddha allowed these (to be worn) in cold places.*]
258. Do not enter a stūpa carrying short ornamented boots in your hand.
259. Do not sit at the foot of a stūpa to eat and leave grass or food behind to soil the ground.
260. Do not pass the foot of a stūpa carrying a corpse.
261. Do not bury a corpse at the foot of a stūpa.
262. Do not cremate a corpse at the foot of a stūpa.
263. Do not cremate a corpse facing a stūpa.
264. Do not cremate a corpse on any side of a stūpa so that it makes a foul smell.
265. 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.
266. Do not relieve yourself at the foot of a stūpa.
267. Do not relieve yourself facing a stūpa.

268. Do not relieve yourself on any side of a stūpa so that it makes a bad smell.
269. Do not carry the Buddha's image to the toilet.
270. Do not brush your teeth at the foot of a stūpa.
271. Do not brush your teeth facing a stūpa.
272. Do not brush your teeth on any side of a stūpa.
273. Do not blow the nose or spit at the foot of a stūpa.
274. Do not blow the nose or spit facing a stūpa.
275. Do not blow the nose or spit on any side of a stūpa.
276. Do not sit with your legs extended towards a stūpa.
277. Do not live in the main room while having a stūpa placed in an inferior room.
278. Do not stand expounding the Dharma to a seated person. [*Unless that person is sick.*]
279. Do not sit expounding the Dharma to a person lying down. [*Unless that person is sick.*]
280. Do not sit in an improper place expounding the Dharma to a person seated in a proper place. [*Unless that person is sick.*]
281. Do not sit in a lower position expounding the Dharma to a person seated in a higher position. [*Unless that person is sick.*]
282. Do not expound the Dharma to a person walking in front of you. [*Unless that person is sick.*]
283. 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.*]
284. Do not expound the Dharma to a person walking on the path while you walk by the path. [*Unless that person is sick.*]
285. Do not walk hand in hand on the road.
286. Do not climb a tree to a position higher than a human being. [*Unless you experience obstacles.*]
287. 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.
288. Do not expound the Dharma to a disrespectful person holding a stick unless that person is sick.
289. Do not expound the Dharma to a person holding a sword unless that person is sick.
290. Do not expound the Dharma to a person holding a spear unless that person is sick.
291. Do not expound the Dharma to a person holding a knife unless that person is sick.

292. Do not expound the Dharma to a person holding an umbrella unless that person is sick.

The Mahāsāṃghika Vinaya says, “Śikṣamāṇās are junior to all bhikṣuṇīs, and senior to all śrāmaṇerīs. On the *poṣadha* (recitation of precepts) and pravāraṇā day, they should go into the assembly, kneel with palms joined and say, “Ārya²⁹ saṅgha! Today the saṅgha of the ten directions recites the precepts. I _____ am pure. May the saṅgha support my observance of the precepts.” (3x, then leave)

²⁹ “Ārya” here means “noble.”

Dedication from the Dharmaguptaka Bhikṣuṇī Poṣadha

When they hear a signal, śikṣamāṇās return to the hall to participate in the poṣadha dedication.

17. Summary and Dedication

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

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

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

Just as a bee feeding on flowers extracts only their nectar without spoiling their color or fragrance, so a 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,³⁰ the Protector Saṃghārāma,³¹ 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,³² 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.

³⁰ 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*).

³¹ 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.

³² This refers to spiritual guides who benefit our practice and those who harm it.

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.

Posadha Dedication

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

△x

Po - sa - dha is a vir - tuous
 won - der - ful - - - - - 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.

Rites to Determine and Relinquish Robes

1. Śikṣamāṇā Determination of Robes

The Dharmaguptaka Vinaya says, “Śikṣamāṇās, śrāmaṇeras and śrāmaṇerīs commit a wrongdoing (*duṣkṛta*) if they are separated from their robes overnight.” The *Sarvāstivāda Vinaya Vibhāṣā* (*Sa Po Duo Lun*) says, “The lower and upper robes—the *antarvāsas* (*shamdup*) and the *uttarāsaṃga* (*chogu*) respectively—should be determined.” The Dharmaguptaka Vinaya does not have a rite for determining the robes. The following rite is from the Sarvāstivāda Vinaya and the Mahīśāsaka Vinaya.

The person determining the robe brings it to a place where there is a bhikṣuṇī knowledgeable in Vinaya. She hands the robe to the bhikṣuṇī, bows once, kneels with palms joined, and says:

Śikṣamāṇā determining the robe: Virtuous one, please listen. I Śikṣamāṇā _____ determine this antarvāsas (uttarāsaṃga). (3x)

Bhikṣuṇī: Good.

Śikṣamāṇā determining the robe: Yes.

The senior raises the robe 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 senior.

2. Śikṣamāṇā Relinquishing the Robe

If there is a valid reason requiring the relinquishing of robes, [the person relinquishing the robe] brings it to a place where there is a bhikṣuṇī knowledgeable in Vinaya, bows once, holds the robe with both hands, kneels with palms joined, and says:

Śikṣamāṇā relinquishing the robe: Virtuous one, please listen. I Śikṣamāṇā _____ have this antarvāsas (uttarāsaṃga) as one of my two robes. I have determined it as such before, and now I relinquish it. (1x)

Bhikṣuṇī: Good.

Śikṣamāṇā relinquishing the robe: Yes.

Having relinquished the robe, she hands it to the senior, bows once, and leaves carrying the robe.

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 permissible³³ [so you can use it without committing a wrongdoing] 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 a bhikṣu/ṇī. 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 bhikṣu/ṇī and bow once. Stand facing each other with palms joined.

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

Recipient of indirect pure giving: Good.

Person giving the robe: Yes.

B. Formal Declaration of Indirect Pure Giving

The person who wishes to make an extra robe permissible brings it to a place where there is a bhikṣu/ṇī knowledgeable in Vinaya. They bow once, carry the robe with both hands, and stand facing their counterpart.

³³ The Chinese term “*zuo jing*” literally means “to make pure.”

Person giving the robe: Virtuous one, please listen. I Śikṣamāṇā _____ 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]. (*They take the robe and hold it.*) Who do you offer this robe to?

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

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

Person giving the robe: Yes.

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

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

4. Actual Pure Giving of an Extra Robe

The person who wishes to make an extra robe permissible brings it to a place where there is a bhikṣu/ṇī knowledgeable in Vinaya. They bow once, carry the robe with both hands, and stand facing their counterpart.

Person giving the robe: Virtuous one, please listen. I Śikṣamāṇā _____ 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 saṅgha³⁴ as it belongs to someone else. It has only been given in name. The *Samantapāsādikā* says, ‘If something has been purely given and for your own convenience you hide and refuse to return it, this is considered a direct transgression of the precepts. (Because you know it belongs to its original owner.)’”

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

³⁴ When a monastic dies, their property goes to the saṅgha and is distributed through a karman.

Credits

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

Confession and Repentance Before Reciting the Precepts
Rites to Determine and Relinquish Robes

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

Excerpt and Dedication from *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.

Śikṣamāṇā Precepts (Shi Cha Mo Na Ni Jie Ben)

Compiled by Bhikṣu Hongzan in 1650

Source: *Wan Zi Xin Zuan Xu Zang Jing* Vol. 40, no. 725

Translated from Chinese to English by Bhikṣuṇī Joli based on *Sisters in Solitude*. Revised with compiler's foreword translated from Chinese to English by Bhikṣuṇī Thubten Damcho. English editing by Bhikṣuṇī Thubten Chodron.

Cover photo by Libby Kamrowski. Cover design by Traci Thrasher. Production by Traci Thrasher and Cynthia Laurrell.

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.



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