



# Pātimokkha Rules in Brief

Version 2023



# Pātimokkha rules in brief <sup>1</sup>

**Namo Tassa Bhagavāto Arahato Sammā-Sambuddhassa**  
**Homage to the Blessed One, the worthy one, the perfectly self-**  
**enlightened one**

The Vinaya was laid down by the Blessed One for 10 reasons

1. **Saṅgha sutthutāya** – for the excellence of the Saṅgha.
2. **Saṅgha phāsutāya** – for the well-being of the Saṅgha.
3. **Dummakunaṃ puggalānaṃ niggahāya** – to control ill-controlled monks.
4. **Pesalānaṃ bhikkhunaṃ phāsuvihāya** – for the comfort of well-behaved monks.
5. **Diṭṭhadhammānaṃ āsavānaṃ saṃvārāya** – to restrain present asavās.
6. **Samparāyikānaṃ āsavānaṃ paṭighātāya** – To protect from future asavās.
7. **Appasānaṃ vā pāsadāya** – to give faith to the people with no faith.
8. **Pasanānaṃ bhīyobhavāya** – to increase faith in the faithful.
9. **Sadhammaṃ ṭhitiyāya** – to establish true Dhamma.
10. **Vinayānuggāhāya** – the fostering of the discipline.

<b>Seven Classes of offenses:</b> <ol style="list-style-type: none"><li>1. Pārājika (4)</li><li>2. Saṅghādisesa (13)</li><li>3. Aniyata (2)</li><li>4. Nissaggiya Pācittiya. (30)</li><li>5. Pācittiya (92)</li><li>6. Pāṭidesanīya (4)</li><li>7. Sekhiya (75)</li></ol>	<b>Seven Types of offense:</b> <ol style="list-style-type: none"><li>1. Pārājika</li><li>2. Saṅghādisesa</li><li>3. Thullaccaya</li><li>4. Pācittiya</li><li>5. Pāṭidesanīya</li><li>6. Dukkaṭa</li><li>7. Dubbhāsita</li></ol>
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<sup>1</sup> The present text is not a literal translation of the bhikkhu pātimokkha, but a rendering of it, taken from various sources and meant to provide an easy to read yet accurate summary of the training rules for monks.

# Offenses

## 1. Pārājika

It is the offense that entails the defeat from the monk-hood, for the bhikkhu who commits any of these four offenses loses immediately the status of a monk. He is no longer recognized as a bhikkhu and is not permitted to become one again. Either he has to revert to layman or novice.

## 2. Saṅghādisesa

It is the offense that involves the Saṅgha at the beginning (parivāsa), the middle (mānatta) and the end (Abbhāna).

In order to purify this offense, the bhikkhu should:

- Approach a member of the Saṅgha and confess his offense. He has also to observe the penalty period for as many days as he knowingly concealed the offense (parivāsa).
- Undergo the penalty (mānatta) for six days in order to gain agreement from the Saṅgha. The main duties during *mānatta* are:
  1. To inform everyday all bhikkhus, who live in the monastery or are visiting it, about one is undertaking *mānatta*.
  2. Not to sleep under the same roof as another bhikkhu
  3. Not to stay at a place where there are no bhikkhus
  4. Not to stay at a place where there are less than four bhikkhus
- Request the Saṅgha to lift the penalty and reinstate him. For this procedure 20 bhikkhus are needed.

### **3. Aniyata**

It is an indeterminate offense, therefore there are not fixed penalties, but instead procedures are given in order to determine the kind of offense the bhikkhu has fallen into.

### **4. Nissaggiya Pācittiya**

It is the offense that involves an article that a bhikkhu has acquired or used wrongly and therefore has to be forfeited to another member of the Saṅgha; after that the offense has to be confessed.

### **5. Pācittiya**

The term pācittiya means “that which causes the mind to fall from purity” it is the kind of offense that requires simple confession in order to become pure again.

### **6. Pāṭidesanīya**

It is the offense that has to be confessed using a special formula stating the nature of the fault.

### **7. Sekhiya**

These are training rules that do not impose a direct penalty; instead, they are trainings to be observed

## Pārājika

1. Sexual intercourse.
2. Stealing.
3. Killing (or causing to be killed) a human being.
4. Lying about the attainment of a “superior human state”.

## Saṅghādisesa

1. Intentional emission of semen.
2. Touching a woman with lustful intentions.
3. Speaking lewd words to a woman.
4. Proposing sexual intercourse to a woman.
5. Acting as a matchmaker.
6. Building a dwelling, without sponsor, destined for oneself, oversized or without Saṅgha's approval.
7. Building a dwelling, with sponsor, destined for oneself without Saṅgha's approval.
8. Accusing groundlessly another bhikkhu of a Pārājika.
9. Accusing using distorted evidences another bhikkhu of a Pārājika.
10. To persist, after being formally corrected, in trying to create a schism in the Saṅgha.
11. To persist, after being formally corrected, in supporting a schismatic bhikkhu.
12. To persist, after being formally corrected, in being difficult to admonish.
13. To persist, after being formally corrected, in refusing to stop criticizing an act of banishment (for corrupting families) performed against oneself.

## Aniyata

1. Sitting alone in a private, concealed place with women.
2. Sitting alone in a private, unconcealed place with a woman.

## Nissaggiya Pācittiya

### Robe Chapter

1. Keeping extra robe-cloth beyond ten days without determining it\*
2. Staying apart from one of the determined set of three robes at dawn\*
3. Keeping cloth-materials meant for tailoring a robe for more than 30 days\* *\*outside of the robe season*
4. Getting an unrelated bhikkhunī to wash, dye, or beat an used robe.
5. Accepting robes from an unrelated bhikkhunī (except by exchange).
6. Asking for and receiving robes from unrelated lay persons without valid reasons.
7. Upon asking, receiving excess robes (more than two robes) from unrelated lay people.
8. Asking donors for a finer robe than the one originally intended by them.
9. Asking two donors to combine their funds in order to get a finer robe.
10. Obtaining an allowable article from the *kappiya* as a result of having prompted him more than the allowable number of times.

### Silk Chapter

11. Making a felt (blanket/rug) with silk mixed in it for one's own use.
12. Making a felt (blanket/rug) entirely of black wool for one's own use.
13. Making a felt (blanket/rug) that is more than one-half black wool for one's own use.
14. Getting another new felt (blanket/rug) for one's own use while the former is not six years old yet.
15. Making a felt sitting rug (nisīdana) for one's own use without adding a part of the old one.
16. Carrying wool with oneself for more than three yojanas (50 km).
17. Getting an unrelated bhikkhunī to wash, dye, or comb wool.

18. Accepting gold or money.
19. Engaging in various types of monetary exchanges.
20. Engaging in bartering (except with other bhikkhus).

## **Bowl Chapter**

21. Keeping an alms bowl for more than ten days without determining it.
22. Asking for and receiving a new bowl when one's current bowl is not beyond repair.
23. Keeping any of the five tonics—ghee, fresh butter, oil, honey, or sugar/molasses—for more than seven days.
24. Seeking and receiving a bathing cloth before the last month of the hot season/ Using a bathing cloth before the last two weeks of the of the hot season.
25. Out of anger and displeasure, taking back a robe that has been given to a bhikkhu.
26. Asking for thread and getting weavers to weave cloth from it.
27. Asking weavers to improve a woven robe-cloth that unrelated donors have arranged to be woven.
28. Keeping robe-cloth offered in urgency past the end of the robe season.
29. Leaving any of the three robes more than six nights in a village after the end of the rainy season, while living in a dangerous area (only for a bhikkhu who has completed his vassa).
30. Diverting a donation intended to the Saṅgha to oneself.



# Pācittiya

## Lie chapter

1. Lying.
2. Insulting another bhikkhu.
3. Slandering among bhikkhus.
4. To teach Dhamma In Pāli by reciting line by line together with a person who is not fully ordained.
5. Lying down in the same dwelling for more than three nights with a novice or layman.
6. Lying down in the same dwelling after sunset with a woman.
7. Teaching in Pāli more than six sentences of Dhamma to a woman.
8. Telling a person who is not fully ordained of an actual superior human achievement.
9. Telling a person who is not fully ordained of another bhikkhu's serious offense without prior approval by the Saṅgha.
10. Digging soil or causing it to be dug.

## Living plant chapter

11. Destroying vegetation.
12. Evasive speech and uncooperativeness.
13. Denigrating or maligning about a Saṅgha official.
14. Putting a bed, bench, mattress, or stool belonging to the Saṅgha out in the open and then departing without arranging it back suitably.
15. Spreading bedding in a dwelling belonging to the Saṅgha and then departing without arranging it back suitably.
16. Intruding on another bhikkhu's sleeping or sitting place and forcing him to leave
17. Causing a bhikkhu to be thrown out from a dwelling belonging to the Saṅgha out of anger.
18. Sitting or lying down on a bed or bench with detachable legs in the upper storey of a kuti.

19. Using more than three layers of building material to reinforce the door or windows when a kuti is being built.
20. Pouring on the ground water that contains living beings.

## **Exhortation chapter**

21. Exhorting bhikkhunis without Saṅgha's permission.
22. Exhorting bhikkhunis after sunset.
23. Exhorting bhikkhunis who are not sick at their dwelling place.
24. Accusing that bhikkhus exhort the bhikkhunis for the sake of worldly gain.
25. Giving a robe to an unrelated bhikkhunī (except in exchange).
26. Sewing a robe—or having it sewn—for an unrelated bhikkhunī.
27. Traveling by arrangement with a bhikkhunī from one village to another without valid reasons.
28. Traveling by arrangement with a bhikkhunī along a river in the same boat.
29. Eating uninvited food that has been arranged by a bhikkhini's prompting.
30. Sitting down alone in private with a bhikkhunī.

## **Food chapter**

31. Eating more than one meal at a public alms center.
32. Eating a group meal (four or more bhikkhus) after being improperly invited.
33. Eating at another place after having already been invited somewhere else.
34. Accepting more than three bowlfuls of cakes from a single family without prior invitation.
35. Eating food after having already refused food offered earlier.
36. Deliberately tricking another bhikkhu into breaking the preceding rule (Pācittiya 35).
37. Eating at the wrong time (from noon until next dawn)

38. Eating stored-up food.
39. Eating finer foods (five tonics, fish, meat, milk, and curds) after having asked for them.
40. Eating food that has not been properly offered.

## **Naked ascetic chapter**

41. Handing food to a mendicant ordained in another religion.
42. Sending another bhikkhu away during almsround so that he won't witness any misconduct one is planning to do.
43. Sitting down intruding on a couple at romantic time.
44. Sitting down in a concealed place in private with a woman.
45. Sitting down alone in private with a woman.
46. Visiting families before or after a meal without informing another bhikkhu.
47. Asking donors for medicine outside the terms of their invitation.
48. Going to see an army in action.
49. Staying more than three nights with an army.
50. Witnessing military activities while staying with army.

## **Alcoholic drink chapter**

51. Drinking alcoholic drinks.
52. Tickling another bhikkhu.
53. Playing in water.
54. Being disrespectful towards bhikkhus or the Dhamma.
55. Attempting to frighten another bhikkhu.
56. Lighting a fire to warm oneself.
57. Bathing more frequently than once a fortnight when residing in the Middle Land
58. Wearing an unmarked robe.
59. Using cloth or a bowl shared under Vikappana without prior consent from the other party one has shared it with.

60. Hiding another bhikkhu's bowl, robe, sitting cloth, needle box, or belt.

## **Living beings chapter**

61. Intentional killing living beings.

62. Using water, knowing that it contains living beings.

63. Agitating to re-open a vinaya issue knowing that it was properly settled.

64. Concealing another bhikkhu's serious offense.

65. Acting as the preceptor of a person known to be less than 20 years old.

66. Traveling by arrangement with a group of thieves from one village to another.

67. Traveling by arrangement with a woman from one village to another.

68. Refusing (after being formally admonished) to give up the wrong view that those things declared by the Buddha as obstructions are not actually obstructive.

69. Communing, living together, or lying down under the same roof with a bhikkhu who holds such views (Pācittiya 68).

70. Supporting, receiving services from, communing, or lying down under the same roof with an expelled novice.

## **Co-religionists chapter**

71. Refusing to train in one rule after being corrected about it.

72. Disparaging about the training rules.

73. Saying that one does not know about a training rule after having heard the Pāṭimokkha for at least three times.

74. Striking another bhikkhu out of anger.

75. Making a threatening gesture against another bhikkhu out of anger.

76. Accusing falsely another bhikkhu of a Saṅghādisesa.

77. Intentionally provoking anxiety in another bhikkhu that he may have broken a rule.
78. Eavesdropping on bhikkhus who are disputing.
79. Complaining about a Saṅgha transaction to which one has given one's consent
80. Getting up and leaving in the midst of a Saṅgha meeting without first giving consent.
81. Complaining that the Saṅgha acted out of favoritism after giving robe-cloth to a bhikkhu.
82. Diverting to an individual an offering that was intended for the Saṅgha.

## **Valuables chapter**

83. Entering a king's sleeping chamber unannounced.
84. Picking up a valuable with the intention of safeguarding it for the owner (except in a monastery).
85. Entering an inhabited area after noon without having asked for approval from another bhikkhu.
86. Making a needle box out of bone, ivory, or horn.
87. Making a bed or bench with legs longer than 24 inches.
88. Making a bed or bench stuffed with cotton.
89. Making an oversized sitting cloth.
90. Making an oversized skin-eruption covering cloth.
91. Making an oversized rains-bathing cloth.
92. Making an oversized robe.

## **Pāṭidesanīya**

1. Consuming food after having accepted it from the hand of an unrelated bhikkhunī.
2. Eating in a meal where a bhikkhunī has given directions based on favoritism to a certain bhikkhu and none of the bhikkhus dismiss her.
3. Eating at the residence of a family formally designated as “in training”.
4. Eating an unannounced gift of food after accepting it in a dangerous wilderness dwelling.

## **Sekhiya**

### **Even all around chapter**

1. To wear the lower robe even all around.
2. To wear the upper robe even all around.
3. To go well-covered in inhabited areas.
4. To sit well-covered in inhabited areas.
5. To go well-restrained in inhabited areas.
6. To sit well-restrained in inhabited areas.
7. To go with eyes lowered in inhabited areas.
8. To sit with eyes lowered in inhabited areas.
9. Not to go with robes hitched up in inhabited areas.
10. Not to sit with robes hitched up in inhabited areas.

### **Laughing loudly chapter**

11. Not to go laughing loudly in inhabited areas.
12. Not to sit laughing loudly in inhabited areas.
13. To go (speaking) with a lowered voice in inhabited areas.
14. To sit (speaking) with a lowered voice in inhabited areas.
15. Not to go swinging the body in inhabited areas.
16. Not to sit swinging the body in inhabited areas.

17. Not to go swinging the arms in inhabited areas.
18. Not to sit swinging the arms in inhabited areas.
19. Not to go swinging the head in inhabited areas.
20. Not to sit swinging the head in inhabited areas.

## **With arms akimbo chapter**

21. Not to go with arms akimbo in inhabited areas.
22. Not to sit with arms akimbo in inhabited areas.
23. Not to go with the head covered in inhabited areas.
24. Not to sit with the head covered in inhabited areas.
25. Not to go tiptoeing or walking just on the heels in inhabited areas.
26. Not to sit clasping the knees in inhabited areas.
27. To receive alms food appreciatively.
28. To receive alms food with attention focused on the bowl.
29. To receive alms food with bean curry in proper proportion.
30. To receive alms food level with the edge (of the bowl).

## **Eating appreciatively chapter**

31. To eat alms food appreciatively.
32. To eat alms food with attention focused on the bowl.
33. To eat alms food methodically.
34. To eat alms food with bean curry in proper proportion.
35. Not to eat alms food taking mouthfuls from a heap.
36. Not to hide bean curry and meat curries with rice out of a desire to get more.
37. Not to eat rice or bean curry that has been requested for one's own sake (unless sick).
38. Not to look at another's bowl intent on finding fault.
39. Not to take an extra-large mouthful.
40. To make mouthfuls of suitable proportions.

## **Not brought to (the mouth) chapter**

41. Not to open the mouth when the mouthful has yet to be brought to it.
42. Not to insert the fingers into the mouth while eating.
43. Not to speak with the mouth full of food.
44. Not to eat tossing bits of food into the mouth.
45. Not to eat biting at mouthfuls of food.
46. Not to eat stuffing out the cheeks.
47. Not to eat shaking (food off) the hand.
48. Not to eat scattering lumps of rice.
49. Not to eat sticking out the tongue.
50. Not to eat smacking the lips.

## **Making slurping sound chapter**

51. Not to eat making a slurping noise.
52. Not to eat licking the hands.
53. Not to eat licking or scraping the bowl.
54. Not to eat licking the lips.
55. Not to take hold of a water vessel with a hand soiled by food.
56. Not to throw away, in an inhabited area, bowl-rinsing water that has grains of rice in it.
57. Not to teach Dhamma to a person (who is not ill) with an umbrella in his hand.
58. Not to teach Dhamma to a person (who is not ill) with a staff in his hand.
59. Not to teach Dhamma to a person (who is not ill) with a knife in his hand.
60. Not to teach Dhamma to a person (who is not ill) with a weapon in his hand.



## Sandals chapter

61. Not to teach Dhamma to a person (who is not ill) wearing wooden-soled footwear.
62. Not to teach Dhamma to a person (who is not ill) wearing footwear.
63. Not to teach Dhamma to a person (who is not ill) in a vehicle.
64. Not to teach Dhamma to a person (who is not ill) lying down.
65. Not to teach Dhamma to a person (who is not ill) who sits clasping his knees.
66. Not to teach Dhamma to a person (who is not ill) wearing headgear.
67. Not to teach Dhamma to a person (who is not ill) whose head is covered.
68. While sitting on the ground, not to teach Dhamma to a person (who is not ill) sitting on a seat.
69. While sitting on a low seat, not to teach Dhamma to a person (who is not ill) sitting on high a seat.
70. While standing, not to teach Dhamma to a person (who is not ill) sitting down
71. While walking behind, not to teach Dhamma to a person (who is not ill) walking ahead.
72. While walking beside a path, not to teach Dhamma to a person (who is not ill) walking on the path.
73. Not being ill, not to defecate or urinate while standing.
74. Not being ill, not to defecate, urinate, or spit on vegetation.
75. Not being ill, not to defecate, urinate, or spit on clean water.

## **Adhikaraṇa-samatha** *(The settling of disputes)*

1. A face-to-face verdict should be given (Sammukhāvinayo dātabbo).
2. A verdict of mindfulness may be given (Sativinayo dātabbo).
3. A verdict of past insanity may be given (Amūḷhavinayo dātabbo).
4. Acting in accordance with what is admitted (Paṭiññāya kāretabbaṃ).
5. Acting in accordance with the majority (Yebhuyyasikā).
6. Acting for his further punishment (Tassapāpiyasikā).
7. Covering over as with grass (Tiṇavatthārakoti).

**“samppannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasaṃpannā aṇumattesu vajjesu bhayadassāvino samādāya sikkhatha sikkhāpadesu”ti.**

“Bhikkhus, dwell perfect in moral conduct.

Dwell perfect in the Pātimokkha.

Dwell restrained in accordance with the restraint of the Pātimokkha.

Dwell perfect in conduct and resort, seeing danger in even the slightest faults.

Train yourselves by rightly undertaking the rules of training.”

MN 6

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7. Dvemātikapāli

## Āpatti-desanā *(Confession of offences)*

Junior Bhikkhu (JB): **Ahaṃ bhante, sabbā āpattiyo āvikaromi.**  
I, venerable sir, declare all offences.

SB: **Sādhu āvuso, sādhu sādhu.**  
It is good friend, It is good, It is good.

► JB: **Ahaṃ bhante, sambahulā nānā-vutthukā sabbā āpattiyo āpajim, tā tumha-mūle paṭidesemi.**  
I venerable sir, having many times fallen into many different offences with different bases, these I confess.

SB: **Pasasi, āvuso, tā āpattiyo?**  
Do you see, friend, those offences? JB: **Āma bhante, passāmi.**  
Yes venerable sir, I see.

SB: **Āyatim, āvuso, saṃvareyyāsi.**  
In the future, friend, you should be restrained.

JB: **Sādhu suṭṭhu, bhante, saṃvarissāmi.**  
It is well indeed, venerable sir, in future I shall be restrained.

SB: **Sādhu āvuso, sādhu sādhu.**  
It is good friend, It is good, It is good.

Senior Bhikkhu (SB): **Ahaṃ āvuso, sabbā āpattiyo āvikaromi.**

I friend, declare all offences.

JB: **Sādhu bhante, sādhu, sādhu.**

It is good venerable sir, It is good, It is good.

SB: **Ahaṃ āvuso, sambahulā nānā-vutthukā sabbā āpattiyo āpajim,  
tā tuyha-mūle paṭidesemi.**

I friend, having many times fallen into many different offences with different bases, these I confess.

JB: **Passatha bhante tā āpattiyo?**

Do you see, venerable sir, those offences?

SB: **Āma āvuso, passāmi.**

Yes friend, I see.

JB: **Āyatim bhante samvareyyātha.**

In the future, venerable sir, you should be restrained.

SB: **Sādhu suṭṭhu, āvuso, samvarissāmi.**

It is well indeed, friend, in future I shall be restrained.

JB: **Sādhu bhante, sādhu, sādhu.**

It is good venerable sir, It is good, It is good.

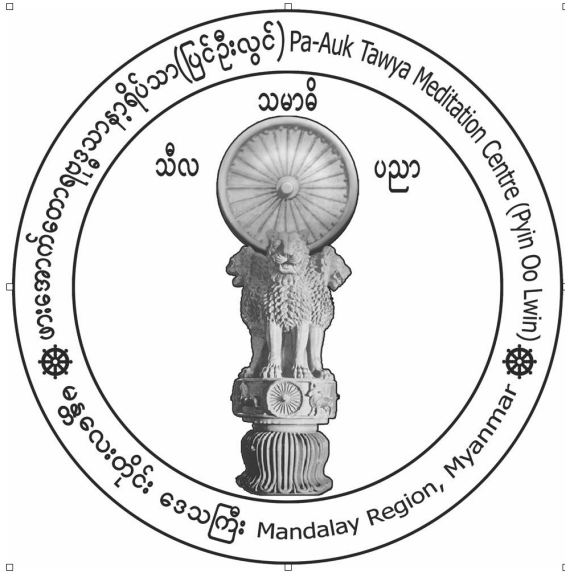
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The Junior Bhikkhu (JB) then goes up to the “►” in the JB formula and starts again from there.

Once he reaches the end of his formula, both monks have finished the Apatti process.







2023 - December

Pa-Auk Tawya Meditation Centre (Pyin Oo Lwin)