

# **REVISED PRATIMOKSHA**

## **Recitation Ceremony of the Bhikshu Precepts**

**Revised by the Dharmacarya Council  
of the Plum Village Practice Center**  
With the support and guidance  
of many venerable monks who have practiced  
in Plum Village during the past twenty years.



## Introduction

The revised version of the Bhikshu Pratimoksha needs to be studied and practiced in consultation with the traditional version transmitted to us from the time of the Buddha Shakyamuni. This fact is underlined in the ninetieth of the Expression of Regret precepts (payantika precepts) which is as follows: *A bhikshu's teacher has allowed him to study the revised pratimoksha but after one year of being ordained as a bhikshu he has not yet begun to study the traditional pratimoksha as well. In this case he commits an offence for which he must express regret.* By studying the traditional Pratimoksha we understand and value the revised version and by studying the revised version we understand better and value more the original version. By ensuring the continuation of this practice we shall give future generations the chance to

study the traditional precepts from the time of the Buddha. Thus they will know about the social situation and organization of the Sangha under Shakyamuni Buddha.

The aim of the precepts is to protect the community of practice. It is to help the community to make progress in its practice and to prevent the sangha from going astray in corrupt practices. We feel the utmost gratitude to the Buddha and all the generations of noble teachers who have gone before us since they have given us enough insight and courage to offer this new version of the precepts. We are very happy to witness the birth of this new version which our spiritual forebears have long been waiting for. By the realization of this version their long-cherished hopes have been realized.

The Buddha always taught that his teachings should be studied and practiced with intelligence, just as someone who is catching a snake has to master the art of catching a snake. If not, he will be injured by the snake. If the teachings of the Buddha are to continue to be effective in liberating our world from suffering they have to be appropriate for the people to whom they are given. They should also be in the spirit of what Shakyamuni Buddha has taught. The Revised Pratimoksha has 250 precepts just as the original version. However it seeks to respond satisfactorily to the needs of monks practicing in our own time. When the bhikshu sangha seriously practices the

Revised Version this will reverse the backsliding which is evident in a significant number of cases of present-day bhikshus. We ask venerable monks of high standing to be compassionate and give us guidance. Please show us how we can make this version of the Pratimoksha more and more accessible and unshakable in its appropriateness to the situation of our times and to the spirit of the Buddha's teachings. It is our hope that once every twenty years the revised version will be updated.

If, as leaders of practice communities, you do not feel ready to allow your sanghas to begin reading, reciting and putting into practice this Revised Version, please do continue to read recite and practice the classical version. Those who recognize an urgent need to read, recite and practice this Revised Version please encourage your sangha to do so straightaway. After a few years the serious recitation and practice of this version will certainly bear fruit. The quality of the sangha's practice will be the most obvious and powerful proof of its effectiveness and appropriateness.

**The Dharmacarya Council of Plum Village**



## **Opening the Sutra**

**Namo Tassa Bhagavato Arahato Sammasambuddhassa**  
*(Three times) (Bell)*

The Vinaya is deep and lovely.  
We now have a chance to see, study  
and to practice it.  
We vow to realize its true meaning. (Bell)

## **Explanatory Words**

In the presence of the Buddhas, the precious Dharma and the Mahasangha we bow our heads. Today I have been asked by the sangha to recite the Pratimoksha so that the true Dharma can remain in the world for a very long time. The Precepts are like the great ocean. If we study and practice them for a whole lifetime, we still do not feel it is enough. The precepts are like a precious treasure in pursuit of which we never grow tired. Because

we want to preserve the sacred heritage of the true Dharma we have gathered as a sangha today to hear the recitation of the precepts. Because we do not want to transgress the Four Degradation Offences, the Twenty Six Sangha Restoration Offences, the Twenty Three Release and Expression of Regret Offences, the Ninety Expression of Regret Offences, the One Hundred Fine Manners Offences and the Seven Ways of Putting an End to Disputes we have gathered to hear the precepts being recited.

The Buddhas, Vipashyin, Shikhin, Vishvabhu, Krakucchanda, Kanakamuni, Kashyapa and Shakyamuni have devised these precepts for us to practice. Let us receive, study, protect and enrich them with the greatest respect, so that the Pratimoksha becomes more and more appropriate to our time always maintaining the lifeblood of the True Teachings. Please allow us now to recite the Pratimoksha for the sangha.

Someone who is lame is not able to walk very far. The same is true of someone who transgresses the precepts. He cannot be born in the world of the gods or of men. If you wish to be born in the world of gods or men so that spiritual practice can be easy, you should practice all the precepts, not allowing transgressions to occur. Someone who transgresses the precepts cannot avoid fear and anxiety. He is like a horse-driven cart



traveling on a rough road, which can easily lose its axle pin so that the axle is broken.

The precepts' recitation is like a clear mirror for us to look at ourselves. If the image is beautiful we are happy, if it is ugly we worry. If our precepts' body is clear we are happy. If it is damaged we worry. The recitation of the precepts is like joining battle. If we are courageous we advance, if we are afraid we retreat. When our precepts body is clear we are at peace, when it is damaged we are anxious. In a truly democratic society the people hold the highest position. On the earth the ocean is more vast than all lakes and rivers. Among the Holy Ones the Buddha has the highest awakening. With respect to all laws and regulations the Vinaya is the highest.

Buddha has devised the pratimoksha for us to recite twice a month.

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## **Sangha-karman Procedure**

*Sangha-karman master:* Has the whole community assembled?

*Sangha convener:* The whole community has assembled.

*Sangha-karman master:* Is there harmony in the community?

*Sangha convener:* Yes, there is harmony.

*Sangha-karman master:* Have those who have not yet received the Bhikshu ordination already left?

*Sangha convener:* Those who have not yet received the Bhikshu ordination have already left.

*Sangha-karman master:* Is there any one who is absent, has asked to be represented and has also sent word that he has kept the precepts?

*Sangha convener:* No, there is not. *(In the case that someone is absent we should say: Bhikshu \_\_\_\_\_ because of health reasons, or some other matter of great urgency, is not able to be present at the recitation. He has asked Bhikshu \_\_\_\_\_ to*

*represent him and sends word that he has kept the precepts.)*

*Sangha-karman master:* Has a representative of the Bhikshuni sangha been sent today to request the teachings?

*Sangha convener:* *(One can either reply: Yes, Bhikshuni \_\_\_\_\_ has been sent, or: No, no one has been sent.)*

*Sangha-karman master:* Why has the community assembled today?

*Sangha convener:* The community has assembled today to realize the sangha-karman procedure of reciting the Pratimoksha.

*Sangha-karman master:* Noble sangha of Bhikshus, please listen. Today, \_\_\_\_\_ in the year \_\_\_\_\_ has been declared to be the Precepts' Recitation day. The sangha has gathered at the appointed time and is ready to recite the precepts in a spirit of harmony. Thus the recitation is in accordance with the Vinaya. Is the announcement of the sangha procedure realized?

***( The sangha replies: Realized)***

Venerable Bhikshus, I am about to recite the Bhikshu Pratimoksha. Please listen and examine yourself with care. If anyone knows that he has broken a precept he should express regret. If he has not broken a precept he should be silent. If a monk is silent it means that his precepts' body is clear. If anyone asks you at a later time, you should reply as you have replied today. During this recitation if you have broken a precept and, having been asked three times, you do not say so, you commit the offence of deliberately telling a lie. According to the teaching of the Buddha, deliberately lying is an obstacle to the realization of the practice. If you are aware that you have broken a precept and you wish your precepts' body to be clear again, you need to practice Expression of Regret. After Expression of Regret you will be at peace.

Venerable Bhikshus, I have finished reading the introduction to the Pratimoksha.

Now I am asking you: is your precepts' body clear?  
*(Three times)*

The venerable bhikshus have remained silent. Therefore we know that in the sangha everyone's precepts' body is clear. Let us be aware of this, make a note of it and give it our approval. (Bell)

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## **Recitation**

Venerable Bhikshus, these are the four major precepts, called Degradation Offences (Parajika), taken from the pratimoksha and to be recited twice a month.

### **The First Precept:**

A bhikshu who has sexual intercourse with another person, whether that person is male or female, or whether that person has given assent to the intercourse or not, breaks the first of the four Degradation Offences. He is no longer worthy to remain a bhikshu and cannot participate in the activities of the sangha.

### **The Second Precept:**

A bhikshu who steals or destroys the property of another, whether that property is privately owned or owned by the sangha. If the value of the property stolen or destroyed is significant enough to mean that bhikshu could, according to the law of the land, be taken to court, he breaks the second of the four Degradation Offences. He is no longer worthy to remain a bhikshu and cannot participate in the activities of the sangha.

### **The Third Precept:**

If a bhikshu takes the life of another person by deed, word or intention, he breaks the third of the four Degradation Offences. He is no longer worthy to remain a bhikshu and cannot participate in the activities of the sangha.

### **The Fourth Precept:**

If a bhikshu makes it known to others that he has attained realizations on the spiritual path, which he has not in fact realized, he breaks the fourth of the four Degradation Offences. He is no longer worthy to remain a bhikshu and cannot participate in the activities of the sangha.

Venerable Bhikshus, I have finished reciting the Four Degradation Offences. When a bhikshu transgresses any one of these four offences he has failed in his career as a Bhikshu and he can no longer remain in the Bhikshu sangha.

Now I am asking you: as far as these four precepts are concerned is your precepts' body clear?

*(The question is asked three times)*

The venerable bhikshus have remained silent. Therefore we know that in the sangha everyone's precepts' body is clear. Let us be aware of this, make a note of it and give it our approval. (Bell)

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Venerable Bhikshus, these are the twenty six Sangha Restoration Offences (Sanghavashesha) to be recited twice every month.

1. A bhikshu who, when motivated by sexual desire, touches the body of a woman or a man, commits a Sangha Restoration Offence.
2. A bhikshu who, when motivated by sexual desire, uses words which are designed to arouse a sexual feeling in the woman or man to whom he is talking, commits a Sangha Restoration Offence.
3. A bhikshu who, when motivated by sexual desire, tells a woman or a man that it would be a good thing for him or her to have sexual relations with him, commits a Sangha Restoration Offence.
4. A bhikshu who masturbates, except in seminal emission during sleep, commits a Sangha Restoration Offence.

5. A bhikshu who, in spoken words or writing, encourages a novice nun or bhikshuni to leave the monastic life along with him, commits a Sangha Restoration Offence.
6. A bhikshu who acts as a go-between or match-maker between a man and woman, commits a Sangha Restoration Offence.
7. A bhikshu who, out of anger or jealousy falsely accuses another bhikshu of a Degradation Offence, with the intention of destroying that bhikshu's reputation, commits a Sangha Restoration Offence.
8. A bhikshu who, out of anger or jealousy takes a small offence of another bhikshu and magnifies it so that it seems to be a Degradation Offence, with the intention of destroying that bhikshu's reputation, commits a Sangha Restoration Offence.
9. A bhikshu has only just heard about or read in brief concerning a method of practice belonging to another school of Buddhism or another tradition. He has not yet had a chance to study or put into practice this method of practice but he speaks or writes an article in criticism of it. In this way he commits a Sangha Restoration Offence.



10. A bhikshu who, without the permission of the sangha, leaves the sangha to set up a hermitage or monastery of his own, commits a Sangha Restoration Offence.
11. A bhikshu builds a hut or monastery for himself without asking the sangha about where or in what style he should build it. If he builds it larger than is necessary and in such a way that it causes inconvenience to others or obstructs a road or path that people use, he commits a Sangha Restoration Offence.
12. If a bhikshu when building a monastery or hut becomes involved in a land dispute and takes the matter to litigation, he commits a Sangha Restoration Offence.
13. A bhikshu turns the practice of chanting the sutra to give spiritual support into a way of making a living. If he quotes a price which should be paid to him for the chanting he commits a Sangha Restoration Offence.
14. If a bhikshu by word of mouth or writing denies that he owes any gratitude to parents, teachers, friends or benefactors, he commits a Sangha Restoration Offence.
15. A bhikshu who uses political power to oppress or threaten other members of the sangha commits a Sangha Restoration Offence.

16. A bhikshu who becomes a member of a political party or organization, whether it is secret or publicly recognized, commits a Sangha Restoration Offence.
17. A bhikshu who acts as a spy, taking information from the sangha and giving it to a political party or organization, commits a Sangha Restoration Offence.
18. A bhikshu who receives payment from the government, political party or organization commits a Sangha Restoration Offence.
19. A bhikshu causes dissension in the sangha, which leads to disharmony or division. If, as a result, the energy of the sangha in the practice is diminished, or there is a split in the sangha he commits a Sangha Restoration Offence.
20. A bhikshu who, out of discontent, becomes open to government influence and, in obedience to the government, without heeding the sangha's decision, persuades other members of the sangha to follow him and set up a new community, commits a Sangha Restoration Offence.
21. A bhikshu whose way of speaking and acting contributes to monks taking sides against each other, thus destroying the harmony of the sangha, commits a Sangha Restoration Offence when he has been warned three times without effect.

22. A bhikshu who does not heed the sangha when they have warned him three times not to contribute to monks taking sides against each other, thus destroying the harmony of the sangha, commits a Sangha Restoration Offence.
23. A bhikshu who obstinately refuses to listen to the advice and instruction of other bhikshus, which is in accord with the sutra and Vinaya, saying that they should not reprimand him but leave him in peace, commits a Sangha Restoration Offence when he has been warned three times without effect.
24. A bhikshu who does not heed the sangha when they have warned him three times not to teach or guide practitioners in spiritual practices which go against the spirit of Buddhism, commits a Sangha Restoration Offence.
25. A bhikshu who does not heed the sangha when they have warned him three times not to live in a careless and disorderly fashion, damaging and leaving dirty the living quarters of the monastery or wherever he happens to be living, commits a Sangha Restoration Offence.
26. A bhikshu who does not heed the sangha when they have warned him three times not to use all his time in organization and management, forgetting that the aim of a monk is to practice to

liberate oneself and all other beings from suffering,  
commits a Sangha Restoration Offence.

Venerable monks, I have finished reciting the twenty six Sangha Restoration Offences. The first twenty precepts are broken as soon as they are committed. The last six precepts are broken when the sangha has warned the bhikshu three times without effect. A bhikshu who breaks one of these twenty six precepts and intentionally hides his offence will live in isolation from the sangha for as long as the time during which he hid the offence. After that he will practice six days of repentance to begin anew before he is released from the offence.

Now I am asking you: as far as these twenty six Sangha Restoration Offences are concerned, is your precepts' body clear?

*(Three times)*

The venerable bhikshus have remained silent. Therefore we know that in the sangha everyone's precepts' body is clear. Let us be aware of this, make a note of it and give it our approval. (Bell)

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Venerable Bhikshus, these are the twenty three Release and Expression of Regret Offences (naihargika-payantika) to be recited once every two weeks.

1. A bhikshu who keeps in his possession or smokes tobacco or any kind of drug which is considered to be a mind-altering substance, commits an offence which involves Release and Expression of Regret.
2. A bhikshu who keeps and or trades in worldly novels and horoscope and fortune telling material commits an offence which involves Release and Expression of Regret.
3. A bhikshu who rears animals or fowl for sale in order to make money commits an offence which involves Release and Expression of Regret.
4. A bhikshu who owns his own car commits an offence which involves Release and Expression of Regret.
5. A bhikshu who stores up a large amount of cloth and does not hand it over to the community or share it with someone who needs it commits an offence which involves Release and Expression of Regret.

6. A bhikshu has more than three formal robes (the antarvasa, the uttarasangha and the sanghati), more than three long robes worn in the monastery (the ao trang and ao nhat binh) and more than three suits (vat ho) worn under the long robe (not counting work clothes or warm underwear for those living in cold places). If he refuses to hand the excess over to the sangha for keeping for newly ordained members he commits an offence which involves Release and Expression of Regret.
7. A bhikshu who wears Dharma robes made of glossy or colorful material or any kind of material which catches the eye, which is sewn with golden thread or glittering beads, commits an offence which involves Release and Expression of Regret.
8. A bhikshu makes monastic robes according to a fashionable design or in imitation of robes worn by the rich and powerful. He does not preserve the traditional monastic way of dressing simply, which belongs to someone practicing to liberate himself from worldly attachment. In this way he commits an offence which involves Release and Expression of Regret.
9. A bhikshu who keeps and wears expensive and fashionable footwear commits an offence which involves Release and Expression of Regret.

10. A bhikshu who keeps and uses cologne, body lotion and other cosmetic items commits an offence which involves Release and Expression of Regret.
11. A bhikshu who stores up more shampoo, soap powder, toothpaste, towels, tooth brushes and so on, than he needs and refuses to share them with the sangha, commits an offence which involves Release and Expression of Regret.
12. A bhikshu who is admitted to hospital for treatment and stays in an expensive private room with unnecessary luxuries commits an offence which involves Release and Expression of Regret.
13. A bhikshu who buys and stores up expensive antiques and cherishes them as precious belongings commits an offence which involves Release and Expression of Regret.
14. A bhikshu who stores a significant amount of food or drink in his personal storage space and does not bring it out to share with the sangha, commits an offence which involves Release and Expression of Regret.
15. A bhikshu who keeps in his possession toxic cultural items such as worldly films, video tapes, music and electronic games commits an offence which involves Release and Expression of Regret.
16. A bhikshu who keeps a television, video player,

karaoke player, electronic games machine and any other kind of equipment used for showing worldly films, listening to worldly music and playing electronic games commits an offence which involves Release and Expression of Regret.

17. A bhikshu is not aware that the happiness of a monk is made of solidity and freedom. Therefore he continues to think that money can guarantee his security. He seeks ways to hoard money and possessions so that they become an obstacle to his practice. Thus he commits an offence which involves Release and Expression of Regret.
18. A bhikshu, who invests money, or buys stocks and shares, commits an offence which involves Release and Expression of Regret.
19. A bhikshu who has or opens a bank account on his own account, except when he has to go to study Buddhism abroad, commits an offence which involves Release and Expression of Regret.
20. A bhikshu who makes himself the sole signatory to a bank account or credit card, which gives access to funds for the running of the monastery or a charitable program, commits an offence which involves Release and Expression of Regret.
21. A bhikshu, who uses the monastery budget or the



budget of a charitable organization for his personal needs without the assent of other members of the sangha or the charitable organization, commits an offence which involves Release and Expression of Regret.

22. A bhikshu keeps in his possession too many books even if those books are sutras or connected to Buddhist studies. He is afraid to lend them to others and refuses to entrust them to the sangha library for communal use. Thus he commits an offence which involves Release and Expression of Regret.
23. A bhikshu who wastes the money, water, electricity, telephone and other charges of the monastery commits an offence which involves Release and Expression of Regret.

Venerable monks. I have finished reciting the twenty three Release and Expression of Regret Offences. A bhikshu who transgresses any one of these twenty three offences has to release and hand back to the sangha the money or materials which he has been keeping without the permission of the sangha. He must also make Expression of Regret before three other bhikshus or a bhikshu appointed to represent the sangha.

Now I am asking you: as far as these twenty three

Release and Expression of Regret Offences are concerned, is your precepts body clear? (*Three times*)

The venerable bhikshus have remained silent. Therefore we know that in the sangha everyone's precepts' body is clear. Let us be aware of this, make a note of it and give it our approval. (Bell)

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Venerable bhikshus, these are the ninety Expression of Regret Offences (payantika) to be recited every two weeks.

1. A bhikshu who drives in a car alone with someone of the opposite sex commits an offence for which he must express regret.
2. A bhikshu who makes an appointment to go on an outing alone with a nun or a lay woman, commits an offence for which he must express regret.
3. A bhikshu who sits alone with a bhikshuni, shikshamana, novice nun or lay woman in a deserted or concealed place commits an offence for which he must express regret.
4. A bhikshu who writes a letter or gives a souvenir

gift to a bhikshuni, shikshamana, novice nun or lay woman in order to show his special feeling for her or win her heart commits an offence for which he must express regret.

5. A bhikshu who allows a bhikshuni, shikshamana, novice nun or lay woman to look after him and bring him food when he is sick and refuses to allow his bhikshu or novice brothers to do this commits an offence for which he must express regret.
6. A bhikshu who does not practice to restore communication with his fellow practitioners but only complains to the lay people about the difficulties and conflicts in the sangha commits an offence for which he must express regret.
7. A bhikshu, when he has heard a bhikshu complaining about the problems and disputes he is having with another bhikshu, makes no effort to bring about reconciliation between them. Rather he allies himself with the bhikshu who has complained to him in order to oppose the other bhikshu. He commits an offence for which he must express regret.
8. A bhikshu who does not use loving speech and deep listening to resolve the difficulties and disputes that have arisen between him and another bhikshu, but instead only goes to complain to and seek an ally in a third, fourth, fifth ..... party,

commits an offence for which he must express regret.

9. A bhikshu is angry with a fellow practitioner who shares a room with him. Instead of finding a way to reconcile with that person he looks for ways to make that person suffer until that person out of self pride goes to stay in another room. The former bhikshu commits an offence for which he must express regret.
10. A bhikshu who, on observing that a fellow practitioner is not practicing the Fine Manners, does not use loving speech in reminding him, but reprimands him in a loud voice or shows irritation commits an offence for which he must express regret.
11. A bhikshu is told by a fellow practitioner of his shortcomings in the practice. He does not join his palms to express his gratitude, but only tries to find ways to defend himself, or he avoids the issue at hand by making comparisons. Thus he commits an offence for which he must express regret.
12. A bhikshu who is angrily arguing in a loud voice is gently reminded by another bhikshu that he should say no more but come back to his breathing or go outside and practice walking meditation in order to master his mind. If he refuses to obey and continues to argue in a loud voice he commits

an offence for which he must express regret.

13. A bhikshu's attitude is narrow and prejudiced and he maintains that the knowledge he presently has is incontrovertible truth. He refuses to be open to and receive the viewpoints and insights of others. After he has been warned by three other bhikshus if he refuses to alter his attitude he commits an offence for which he must express regret.
14. A bhikshu has already given his assent to a sangha karman resolution. However he is annoyed and displeased about the meeting and he tells another bhikshu that he opposes the resolution about which consensus had been reached. The former bhikshu commits an offence for which he must express regret.
15. A bhikshu has formally asked someone to represent him at a sangha assembly. After he hears about the result of the meeting he regrets the decision that has been taken and looks for ways to oppose the resolution that has formally been reached by consensus. He commits an offence for which he must express regret.
16. A bhikshu who does not put into practice himself, or persuades someone else not to put into practice, a resolution that has been taken under sangha karman procedure, commits an offence for which he must express regret.

17. A bhikshu who brings up from the past another bhikshu's offence, although the bhikshu has already begun anew and been cleared of that offence by the sangha under sangha-karman, commits an offence for which he must express regret.
18. A bhikshu who makes allusions in many places to mistakes made in the past by another bhikshu commits an offence for which he must express regret.
19. A bhikshu, who allows his anger to continue for seven days without beginning to practice reconciliation and beginning anew, commits an offence for which he must express regret.
20. A bhikshu who refuses to accept the apologies of another commits an offence for which he must express regret.
21. A bhikshu who sees that his fellow practitioner is about to commit an offence and says nothing to warn him against it or to let other bhikshus know so they can warn him against it, commits an offence for which he must express regret.
22. A bhikshu knows that another bhikshu is deliberately hiding his mistakes or his transgressions of the precepts and fine manners but is not willing to persuade that bhikshu to admit his faults and practice repentance before the

sangha. Neither does he report the matter to the sangha so that they can find ways to help the offending bhikshu recover the purity of his practice. He commits an offence for which he must express regret.

23. A bhikshu has an internal formation (resentment) with his fellow practitioners. He refuses to take refuge in the strength of the sangha in order to reconcile with them. Instead he leaves and goes to live in another monastery or he goes to stay with his family and then comes back again. He commits an offence for which he must express regret.
24. A bhikshu runs away from the reality of suffering, closes his eyes before suffering and loses awareness of the suffering in life. He finds comfort in the offerings which lay people make to him as a gesture of respect to the sangha, forgetting that the aim of the practice is to find ways to transform suffering into peace and joy. He commits an offence for which he must express regret.
25. A bhikshu uses authority, bribery, threat, propaganda and indoctrination to force others, including children to follow his view point. He does not respect the right of others to be different and their freedom to decide what to think and to believe. If he is warned against doing this by three

other bhikshus but he still refuses to give up this habit he commits an offence for which he must express regret.

26. A bhikshu, who is aware that a fellow practitioner is sick and does not ask about his condition and look after him or find someone else to look after him, commits an offence for which he must express regret.
27. A bhikshu is told by four or more fellow practitioners that he is emotionally attached to a nun or a monk. He refuses to listen, disclaims any responsibility, denies what they say or expresses anger and irritation. He commits an offence for which he must express regret.
28. A bhikshu who shares a room with the same person for more than eight months, commits an offence for which he must express regret.
29. A bhikshu lies for reasons of self interest or in order to win admiration. He speaks words which cause division and hatred. He spreads news that he does not know to be certain. He criticizes and condemns things of which he is not sure. In all these cases he commits an offence for which he must express regret.
30. A bhikshu is attached to his position or status in the congregation or to his seniority in the sangha. He becomes angry or annoyed when someone does



not address him according to his position or he tells that person that they should correct their way of addressing him. He commits an offence for which he must express regret.

31. A bhikshu out of anger and prejudice disputes in a polemical way with other schools of Buddhism, different ideologies or religious faiths and does not devote himself to his studies and practice. He commits an offence for which he must express regret.
32. A bhikshu breaks the promise he has made to a lay person. The lay person is angry and blames the monastic sangha. The bhikshu commits an offence for which he must express regret.
33. A bhikshu who talks about the faults of another bhikshu when that bhikshu is not present commits an offence for which he must express regret.
34. A bhikshu who speaks in an ill-mannered or abusive way, or uses words which cause division and hatred, commits an offence for which he must express regret.
35. A bhikshu, who uses threatening language towards another bhikshu and thereby makes that bhikshu afraid or discouraged, commits an offence for which he must express regret.

36. A bhikshu who in anger or irritation hits another person commits an offence for which he must express regret.
37. A bhikshu who speaks sugary words or words of self-pity to arouse sympathy for himself in others commits an offence for which he must express regret.
38. A bhikshu who in conversation recounts stories involving sex, which he has seen on films or heard about from others, commits an offence for which he must express regret.
39. A bhikshu who goes as a spectator to sporting events, worldly cinema or worldly concerts commits an offence for which he must express regret.
40. A bhikshu who rents and watches videos or video discs, or reads books and magazines whose content is toxic because they water the seeds of fear, violence, anger, hatred, killing or craving commits an offence for which he must express regret.
41. A bhikshu who watches television programs whose content is toxic because it waters the seeds of fear, violence, anger, hatred, killing and craving commits an offence for which he must express regret.

42. A bhikshu who uses the internet without another fellow-practitioner sitting beside him as a protection against losing himself in toxic programs, commits an offence for which he must express regret.
43. A bhikshu who makes use of or consumes images or sounds which excite sexual desire, from the internet or the telephone commits an offence for which he must express regret.
44. A bhikshu who has his private e-mail account with the result that he spends an inordinate amount of time in making unnecessary communications or communications which foster attachment commits an offence for which he must express regret.
45. A bhikshu who listens to or performs love songs or music which excites negative emotions, commits an offence for which he must express regret.
46. A bhikshu who plays electronic games including those on the computer, commits an offence for which he must express regret.
47. A bhikshu who gambles or bets on football matches, horse races or car races and so on, commits an offence for which he must express regret.

48. A bhikshu, who plays the lottery commits an offence for which he must express regret.
49. A bhikshu, who drives in a careless and negligent manner, swerving on corners, shooting forward or racing with another car, commits an offence for which he must express regret.
50. A bhikshu who uses an expensive and flashy car which draws the attention of people, commits an offence for which he must express regret.
51. A bhikshu, who intentionally allows his hair or beard to grow long, commits an offence for which he must express regret.
52. A bhikshu, who has cosmetic surgery in order to improve his appearance, commits an offence for which he must express regret.
53. A bhikshu is not aware that the beauty of a monk is made of solidity and inner freedom. Thus he spends too much time in dressing himself in order to create a good appearance, which goes beyond the normal requirements of neatness. He commits an offence for which he must express regret.
54. A bhikshu, who shuns heavy work and requests light work, except in the case of ill health, commits an offence for which he must express regret.

55. A bhikshu who eats a non-vegetarian meal commits an offence for which he must express regret.
56. A bhikshu, who out of greed eats and drinks without moderation, commits an offence for which he must express regret.
57. A bhikshu who takes his food into his room and eats on his own, refusing to be with the sangha, except in the event of sickness, commits an offence for which he must express regret.
58. A bhikshu is absent from the practice activities of the sangha in order to have time to produce luxurious and fancy dishes with expensive ingredients. He is unaware that so many people in the world are suffering from hunger and forgets that he has committed himself to live the simple life of a monk. Thus he commits an offence for which he must express regret.
59. A bhikshu who drinks beer, wine or liquor of any kind, or any other substance that causes an altered state of mind or inebriation, commits an offence for which he must express regret.
60. A bhikshu who enters a wine or coffee bar where the lighting is dim in order to quench his thirst or to sit and watch people coming and going, commits an offence for which he must express regret.

61. A bhikshu who goes to a lay person's house or a restaurant to attend a birthday party or a wedding reception, commits an offence for which he must express regret.
62. A bhikshu, who celebrates his birthday in a lay person's house or a restaurant, commits an offence for which he must express regret.
63. A bhikshu who when going into a town, village or market puts on lay dress or wears a wig, commits an offence for which he must express regret.
64. A bhikshu, who leaves the sangha and rents his own lodgings, commits an offence for which he must express regret.
65. A bhikshu, who stays longer than one week in a lay person's house (except when he is visiting his family), commits an offence for which he must express regret.
66. A bhikshu sleeps overnight in a lay person's house. Whether or not he has been asked by the sangha to go there on a special mission, if at least one other fellow-practitioner does not accompany him, he commits an offence for which he must express regret.
67. A bhikshu who goes without another bhikshu or novice monk into a nunnery, whether or not he

- has been invited beforehand, commits an offence for which he must express regret.
68. A bhikshu, who commits himself to a special relationship with a lay person by asking that person to be his father, mother, brother, sister, son, daughter, or grandchild, commits an offence for which he must express regret.
  69. A bhikshu, who criticizes an offering made by a donor to the sangha, commits an offence for which he must express regret.
  70. A bhikshu, who accepts offerings from lay people but does not practice seriously to transform himself and says that it is the duty of lay people to bring him offerings, commits an offence for which he must express regret.
  71. A bhikshu who is discriminative and only agrees to meet people who are rich not showing concern for those who are poor, commits an offence for which he must express regret.
  72. A bhikshu, who misuses a charitable organization in order to seek material advantage for himself or his monastery, commits an offence for which he must express regret.
  73. A bhikshu, who enters a nunnery in order to pass the time in idle talk or to complain about his financial situation in the hope that people will

make him an offering, commits an offence for which he must express regret.

74. A bhikshu who tells people's fortunes by reading palms, astrology and so on or burns paper money for the relatives of the deceased, in order to make a living, commits an offence for which he must express regret.
75. A bhikshu undertakes a course of study in order to be awarded a degree in engineering, medicine, pharmacy, or other worldly subjects, or a master's degree or a doctorate. Except in the case that the course is in Buddhist studies, he commits an offence for which he must express regret.
76. A bhikshu, who industriously studies worldly subjects and ignores his spiritual practice and studies, commits an offence for which he must express regret.
77. A bhikshu does not practice great compassion in order to protect the lives of animals. He kills an animal himself or he recommends that an animal should be killed, or allows someone else to kill an animal without doing anything to intervene and try to stop the killing. In these cases he commits an offence for which he must express regret.
78. A bhikshu, who goes to watch people fighting each other or arguing with each other, worldly dancing



- or a magic show, commits an offence for which he must express regret.
79. A bhikshu who goes to watch the positioning of troops for battle or drill, commits an offence for which he must express regret.
  80. A bhikshu who goes to watch animals fighting or himself induces animals to fight with each other, commits an offence for which he must express regret.
  81. A bhikshu, who hits animals or takes their bones, horns or skin to make artifacts or to decorate his room, commits an offence for which he must express regret.
  82. A bhikshu, who pollutes the environment, burns or destroys forests, commits an offence for which he must express regret.
  83. A bhikshu, who takes what belongs to the sangha for his personal use or gives it to someone else without asking the permission of the sangha first, commits an offence for which he must express regret.
  84. A bhikshu who assesses the value of someone by the work they do and does not know that the quality of the practice of a monk is more important than the amount of work he accomplishes, commits an offence for which he must express regret.

85. A bhikshu looks for ways to forget what is happening by hiding himself in his work. He thereby fails to maintain a good relationship between himself and other members of the sangha. In this way he commits an offence for which he must express regret.
86. A bhikshu who leaves his mentor before he has passed his fifth rains' retreat, or even after this time if his practice is still weak, commits an offence for which he must express regret.
87. A bhikshu accepts disciples without the intention of nourishing them with spiritual teachings on the path of practice but so that his own reputation will grow. He commits an offence for which he must express regret.
88. A bhikshu who speaks in a disparaging way of the precepts and fine manners. He says that the articles presented in the precepts and fine manners are bothersome and too complicated, not truly necessary, they take away our freedom. In this case he commits an offence for which he must express regret.
89. A bhikshu, who does not recite the pratimoksha with the sangha at least once in three months, unless he is very seriously ill, commits an offence for which he must express regret.

90. A bhikshu's teacher has allowed him to study the revised pratimoksha but after one year of being ordained as a bhikshu he has not yet begun to study the traditional pratimoksha as well. In this case he commits an offence for which he must express regret.

Venerable bhikshus. I have finished reciting the ninety Expression of Regret Offences. A bhikshu who transgresses any one of these ninety precepts has to make Expression of Regret and repent before one, two or three bhikshus in order to make his precepts' body clear.

Now I am asking you As far as these ninety Expression of Regret Offences are concerned, is your precept's body clear? (*Three times*)

The venerable bhikshus have remained silent. Therefore we know that in the sangha everyone's precepts' body is clear. Let us be aware of this, make a note of it and give it our approval. (Bell)

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\* \*

Venerable Bhikshus, these are the 100 Fine Manners Offences (Shaiksha), to be recited twice every month.

1. A bhikshu should not talk, laugh, joke, whistle, sing or shout to someone far off as he walks.
2. A bhikshu should not eat or talk on the telephone as he is walking.
3. A bhikshu should not join his palms in greeting, snap his fingers, swing his arms, sway his body, move his arms and legs as if he were dancing, skip or turn his face up to the sky as he is walking.
4. A bhikshu should not walk in haste. As he is walking his bearing should emanate solidity and freedom.
5. A bhikshu should not drag his feet, take very long strides or walk on his heels.
6. A bhikshu should not interrupt someone who is speaking.
7. A bhikshu should not speak so loudly that his voice drowns the voices of others.
8. A bhikshu should not talk too fast and swallow his words. He should practice to speak softly and slowly.
9. A bhikshu should not break off what he is saying in the middle of a sentence.

10. A bhikshu should not speak uncivilly or in disconnected phrases.
11. A bhikshu should not turn his eyes to look around him while he is talking.
12. A bhikshu should not parody someone else's way of speaking in order to make that person feel uncomfortable.
13. A bhikshu should not laugh too loudly or open his mouth wide.
14. A bhikshu should not go beyond the limits in laughter and joking.
15. A bhikshu should not yawn or pick his teeth without covering his mouth.
16. A bhikshu should not sit on his haunches.
17. While seated a bhikshu should not jiggle his thighs, swing or tap his feet on the ground. He should sit with his back straight, solid and relaxed.
18. A bhikshu should not sit in a place where many people are drinking alcohol, eating meat, gambling, using abusive language, talking about trifles and reviling others.
19. A bhikshu should avoid lying on his back or his front. He should practice to lie on his right hand side because this is the most peaceful and wholesome position.

20. A bhikshu should not read or recite the sutra when lying down.
21. A bhikshu should not lie down in a place where people come and go.
22. A bhikshu should not lean on a wall when he is waiting in a queue to buy goods or a ticket for travel. He should always stand up with his back straight.
23. A bhikshu should not just choose the best food for himself.
24. A bhikshu should not chew and swallow the food in a rush. He should chew each mouthful at least thirty times before swallowing.
25. A bhikshu should chew and drink with as little noise as possible.
26. A bhikshu should not lick his bowl or plate with his tongue.
27. A bhikshu should not open his mouth too wide when putting food into it.
28. A bhikshu should not place his empty bowl in front of him when those who have been ordained longer than him are still eating.
29. A bhikshu should not stand up in the middle of a formal meal, or stand up as soon as he has finished eating before everyone else.

30. A bhikshu should eat lightly in the evening so that he feels light in body and people do not have to spend a long time cooking.
31. A bhikshu should not greet someone with one palm as he is drinking.
32. A bhikshu should keep in his possession, care for and use only the alms bowl that is presented to him by his community.
33. A bhikshu should not dress untidily or wear dirty robes.
34. A bhikshu should bathe regularly enough so that his body does not have odors.
35. A bhikshu should take regular exercise so that he remains strong and healthy.
36. A bhikshu should carefully practice to conserve the three energies (sexual, breath, and spirit).
37. A bhikshu should clean his teeth after every meal.
38. A bhikshu should not walk around or talk while he is cleaning his teeth.
39. A bhikshu should not sleep in the same room with a layman, except under special circumstances.
40. A bhikshu should not sleep on the same bed as a fellow-practitioner. In the case that there are not enough beds for everyone, he could temporarily sleep on the same bed but not under the same

blanket. In cases where there are not enough blankets they could sleep under the same blanket but both monks must be fully dressed.

41. A bhikshu should not sleep naked or in shorts.
42. If a bhikshu has a nightmare, he should not allow himself to go back to sleep immediately. He should sit up and massage so that the blood circulates evenly or he should practice walking meditation outside for ten minutes before going to sleep again.
43. If a bhikshu has a seminal emission while sleeping, he should rise early to bathe and change his clothes so that he is on time for the early morning sitting and chanting.
44. A bhikshu should not join his palms in a mechanical way. He should always join his palms in greeting with mindfulness.
45. A bhikshu should always join his palms when receiving something offered by someone.
46. A bhikshu should not look from side to side. He should practice looking straight ahead.
47. When a bhikshu touches the earth he should practice looking deeply while in the prostrate position. He should not prostrate mechanically so that it is only an outer form.
48. A bhikshu should not hold his palms joined behind his back.



49. A bhikshu should not urinate or defecate near a stupa or temple, in an exposed place which is not shielded from view, in a vegetable plot or in a river, stream, lake and so on.
50. A bhikshu should knock slowly three times before entering someone else's room.
51. A bhikshu should not leave his shoes in an untidy fashion in front of the door. He should leave them in an orderly line where they will not be in anyone's way.
52. A bhikshu should not reserve a seat for himself in advance in the Dharma Hall before the teaching.
53. A bhikshu should rearrange his cushion and mat tidily when he stands up after the sitting meditation session. He should lean down and do this with his hands and not use his feet to straighten the cushion and mat.
54. Before a bhikshu invites the sound of any bell, he should breathe in and out deeply three times and recite the gatha for reciting the bell.
55. When a bhikshu hears the sound of the bell, he stops all thinking and speech, as he practices mindful breathing.
56. A bhikshu must respect the timetable of the sangha. He should be present at all activities and arrive on time so that he may be a model for the novices and lay practitioners.

57. A bhikshu should not arrive in the Dharma Hall after the teacher has arrived and he should not leave before the teaching is completed.
58. When listening to a recording of a Dharma talk a bhikshu must sit up straight and listen with all his attention and respect as he would in the Dharma Hall.
59. When a bhikshu hears the telephone ring he should give rise to mindfulness and breathe in and out mindfully at least three times before picking up the receiver.
60. When talking on the telephone a bhikshu should sit in a correct posture and only say what it is really necessary to say, always using loving speech.
61. A bhikshu should not use the telephone for unnecessary conversations or to laugh and joke.
62. When a bhikshu hears the person on the other end of the line making unnecessary conversation, he should find a way to excuse himself politely before putting down the receiver.
63. When a bhikshu is cooking or working he should practice mindfulness just as seriously as he does during sitting meditation or other Dharma practices. Mindfulness should be maintained constantly and the bhikshu should move slowly and never be in a rush.

64. When a bhikshu is assigned a special task by the sangha, he should not see it as giving him power, or making him more important than those who are doing other work. The bhikshu should know that any work which is able to serve the sangha is equally valuable.
65. A bhikshu who is given a special task should not make it an excuse to miss activities of the sangha.
66. However important the work is, a bhikshu should always do it in a spirit of inner freedom.
67. A bhikshu has to know when to say “no” if he sees that his capability or his state of health are not sufficient to take on more work. He should not take on more work because he does not want to inconvenience others, when he knows that the work will make him anxious, tired and weary of life.
68. If a bhikshu is studying sutras of a mystical and transcendent nature, he should constantly ask himself how he is going to apply these teachings in his daily life in order to be able to transform his suffering and realize liberation.
69. A bhikshu should not read books and sutras without practicing the basic and essential teachings of Buddhism.

70. A bhikshu should also read books on the history of civilizations of the world, outlines of the history and teachings of other religious faiths. He should read outlines of applied psychology and of the most recent scientific discoveries, because this knowledge can help him understand and present the teachings to people in a way which is appropriate to their situation.
71. A bhikshu should only ask to go and practice elsewhere when he sees that his present conditions for practice are not helpful for his progress. He should choose a monastery to go to where there is harmony and happiness in the sangha.
72. When a bhikshu sees anger in himself begin to arise, he should not say or do anything except come back to his breathing. He should not continue to listen and give attention to the person whom he thinks is the cause of his anger. He may go outside and practice walking meditation in order to look deeply and see that the person who has made him angry is also suffering and has not yet found a way out of his predicament.
73. Every day a bhikshu should practice looking deeply in order to transform the roots of anger in himself.

74. A bhikshu should make a deep and whole-hearted aspiration to take refuge in the sangha. He should have confidence that the insight of the sangha is able to take the right decision and find the right solution. He should be aware that the insight of the sangha is greater than that of any individual in the sangha.
75. If a bhikshu encounters difficulties in his practice or his work, he should share them with fellow-practitioners and not try to hide them in his heart. In this way he will be supported and embraced by the love of the sangha.
76. A bhikshu should have a fellow practitioner as a second body to look after and support, just as he himself is the second body of another bhikshu who supports and looks after him.
77. A bhikshu should not go outside the monastery at night except in an emergency. If he does have to go outside he should let the sangha know and a fellow-practitioner should accompany him.
78. A bhikshu should not converse, laugh, joke or talk on the telephone as he is driving.
79. A bhikshu should not read the map as he is driving.
80. A bhikshu should take his driving license and the official papers of the car he is driving, with him when he drives.

81. A bhikshu should not drive his vehicle alongside another vehicle in order to hold a conversation with the driver of the other vehicle.
82. A bhikshu should not drive faster than the official speed limit.
83. A bhikshu should not blow the horn in irritation at another vehicle.
84. If a bhikshu begins to feel sleepy or tired while driving he should ask someone else to drive. If there is no one to replace him he should stop the car and rest until he feels refreshed and awake. He should remember that the lives of the passengers in the car he is driving are his concern.
85. When going shopping a bhikshu should not purse his lips in criticism of the merchandise. He should not criticize the price for being too high and return goods once he has bought them.
86. A bhikshu should not buy goods on credit or indulge in hard bargaining.
87. If a bhikshu has promised he will buy goods from one vendor, he cannot fail to keep his promise because he sees the same goods being sold at a cheaper price elsewhere.
88. A bhikshu should not laugh and joke with a female vendor.

89. A bhikshu should wear the long robe when he goes to town. It is not enough to wear the short inner robe.
90. A bhikshu should not glance from side to side when he is in the town.
91. If when in the town a bhikshu meets a high monk of his acquaintance he should stand still with his palms joined and exchange courtesies with that monk. If he meets a monk or nun of a different tradition he should do the same.
92. A bhikshu should not seek to visit his family more frequently than the sangha's guidelines allow. He may write home to his family on a regular basis in order to share his happiness and spiritual practice with them. Thus his family's faith and happiness will increase.
93. A bhikshu should not talk to his family about the difficulties he encounters in his life as a monk lest they become concerned and anxious about him.
94. A bhikshu should always be aware of his aim to help his family be liberated from their suffering. He practices so that his family can organize their lives in accord with the spiritual path.
95. In order to contribute to solving problems in his family a bhikshu should use his spiritual strength

and the practices of listening deeply and loving speech.

96. When a bhikshu visits his family he should be careful not to keep asking for things. If his family gives him something he should share it with the rest of the sangha.
97. When a bhikshu meets lay people in the temple and talks to them he should refuse to take part in conversations about worldly rights and wrongs. Rather he should listen deeply to the lay practitioner's suffering and basing on his practice he should offer the kind of practice which will help him transform himself as well as the situation in his family and society.
98. When a bhikshu comes into contact with lay people he should not discriminate in favor of the rich as opposed to the poor or the intellectual as opposed to those of little learning.
99. When a bhikshu comes into contact with lay practitioners in the monastery he should be determined not to listen to tales about the shortcomings of other monks and other practice centers.
100. A bhikshu should not try to be intimate with people who are powerful, rich or famous.



Venerable bhikshus, I have finished reciting the one hundred Fine Manners Offences (Shaiksha) A bhikshu who transgresses any one of these offences should know that his practice is still weak. He should give rise to a feeling of shame and promise to his mentor that he will practice more solidly.

Now I am asking you: as far as these one hundred Fine Manners Offences are concerned, have you practiced with stability? (*Three times*)

The venerable bhikshus have remained silent. Therefore we know that in the sangha everyone's precepts' body is clear. Let us be aware of this, make a note of it and give it our approval. (Bell)

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Venerable Bhikshus, these are the Seven Ways of Putting an End to Disputes (Shapta Adhikarana-shamatha-dharma), to be recited twice every month.

1. A meeting of the sangha is needed with the presence of those who are involved in the dispute so that they can talk about the injustice and suffering they have experienced. During this meeting the sangha can practice deep and compassionate listening in order to relieve the suffering of both sides. In this case let the sangha call such a meeting to resolve the dispute.
2. If a meeting of the sangha is needed to encourage both parties involved to remember and tell what they have seen, heard and thought about the dispute in the spirit of deep listening and loving speech then let the sangha call such a meeting to resolve the dispute.
3. A meeting of the sangha is needed to affirm that a party involved in the dispute was going through a mental crisis or illness at the time of the dispute and did not know how he was making others suffer. If now the crisis is over but he still cannot remember what happened, let the sangha call a meeting to make the affirmation in order to resolve the dispute.

4. A meeting of the sangha is needed to give both parties to the dispute an opportunity to awaken to their own unskillfulness and lack of mindfulness. In such a meeting after one party has admitted his unskillfulness and lack of mindfulness, the other party will be encouraged to do the same so that de-escalation is realized. In this case let the sangha call such a meeting to resolve the dispute.
5. A meeting of the sangha is needed to appoint a special committee of investigation and inquiry into the causes, outcome and nature of the dispute. This committee is needed to present a report to the sangha. In this case let the sangha call such a meeting to resolve the dispute.
6. A meeting of the sangha is needed to resolve the dispute by means of a majority vote, since the dispute has gone on so long unresolved. In this case let the sangha call a meeting in which the decision of the majority is used to resolve the dispute. After the decision has been made no one can bring the matter up again.
7. A meeting of the sangha in the presence of the most respected elders of the community is needed. In this meeting the elders will declare a general amnesty. They will encourage everyone to feel compassion and lay aside resentment, like laying straw on the mud. In this case let the sangha call such a meeting to resolve the dispute.

Venerable bhikshus, I have finished reciting the Seven Ways of Putting an End to Disputes.

Now I am asking you: has everyone in the sangha studied, practiced and observed these Seven Ways? (*Three times*)

The venerable bhikshus are silent. Therefore we know that in the sangha everyone has studied, practiced and observed these Seven Ways. Let us be aware of this fact, make a note of it and give it our approval. (Bell)

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## **Conclusion**

Venerable bhikshus. I have finished reciting the 250 bhikshu precepts; including the Four Degradation Offences, the twenty six Sangha Restoration Offences, the twenty three Release and Expression of Regret Offences, the ninety Expression of Regret Offences, the one hundred Fine Manners Offences and the Seven Ways of Putting an End to Disputes. These precepts are taken from the Vinaya and are to be recited twice every month. I wish to thank the venerable bhikshus for helping me to recite the precepts serenely.

Buddha Vipashyin has taught:

Inclusiveness is the first practice  
Nirvana is the final aim  
To make others suffer  
Is not the practice of a monk.

Buddha Shikhin has taught:

Someone whose eyes are good  
Avoids perilous paths.  
The holy ones in the world  
Do not fall into the unfortunate destinies.

Buddha Vishvabhu has taught:

Not denigrating or envious of others,  
Practicing and observing the precepts,  
Eating and drinking with moderation  
Diligently dwelling in peace.  
This is what the Buddha teaches.

Buddha Krakucchanda has taught:

Just as the bee when it visits the flower,  
Does not destroy its fragrance and beauty,  
It only removes the sweet nectar.  
A bhikshu when living in the world  
Practices just like that.  
He does not fall into worldly attachment.  
He looks straight ahead, walks mindfully.

Buddha Kanakamuni has taught:

Someone who is diligent in the practice,  
Making steady progress on the holy path,  
Has nothing to feel sad about,  
Since he dwells always in mindfulness.

Buddha Kashyapa has taught:

Someone who does not cause others to suffer,  
Who is diligent in goodness,  
Purifies his mind.  
This the Buddha teaches.

Buddha Shakyamuni has taught:

By guarding our actions of body and speech,  
We purify our minds.  
If you are able to do this,  
You realize the unborn and undying. (Bell)

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## **Sharing the Merit**

Venerable Bhikshus, please join your palms so that  
we can offer up the merit of our recitation together.

To respect and put into practice  
The wonderful Pratimoksha,  
To go beyond the world of birth and death  
And be able to realize Nirvana,  
Is to realize the highest happiness.

For as long as the precepts endure,  
The teachings of the Buddha endure,  
To recite and protect the precepts  
Means that the Buddha is always present,  
Forever in the world. (Bell)

Reciting the Vinaya,  
practicing the way of awareness,  
Gives rise to benefits without limit,  
We vow to share the fruits with all beings,  
We vow to offer tribute to parents, teachers,  
Friends and numerous beings who give guidance  
and support along the path.(Bell, Bell, Bell)



## **Methods of Practice**



## **Sangha Restoration**

### **How to Practice Dwelling Apart, Beginning Anew and Purifying the Offence.**

If a bhikshu transgresses a Sangha Restoration Offence and confesses it on the same day, he only needs to practice six days of Beginning Anew called Manatva. After that the offence can be formally declared purified. If he hides his offence then after he has confessed he has to practice Dwelling Apart for as many days as he concealed the offence. After that he practices six days of Beginning Anew and then asks for the Sangha to declare the offence purified. For example, if he has concealed his offence for forty days he has to practice Dwelling Apart for forty days before he begins to practice six days of Beginning Anew. During the time he practices Dwelling Apart, he should live more simply than usual, deprived of certain comforts and he should practice manual work, in order to be reminded that he is practicing Dwelling Apart. During this time he cannot receive the prostration of others, he cannot have an attendant, he cannot teach the Dharma, he cannot attend Dharma Discussion. He cannot fulfill offices such as Guest Master, Work Coordinator and so on.

## **Text of Expression of Regret**

Noble Sangha, please listen: I am Bhikshu \_\_\_\_\_  
I have transgressed the precept \_\_\_\_\_ I have hidden  
the offence for \_\_\_\_\_ days before confessing. Now I  
confess and ask to receive a period of Dwelling Apart  
for \_\_\_\_\_ days before I accept a further six-day  
practice of Beginning Anew. Venerable Bhikshus, please  
be compassionate and bear witness to my request.

## **Announcement to be made Everyday while Practicing Dwelling Apart**

Noble Sangha, please listen: I am Bhikshu \_\_\_\_\_  
I have transgressed the precept \_\_\_\_\_ I hid the offence  
for \_\_\_\_\_ days before confessing. The Sangha is  
allowing me to practice a period of Dwelling Apart for  
\_\_\_\_\_ days, and I am now practicing my \_\_\_\_\_ th  
day and I have \_\_\_\_\_ more days to practice. I am fully  
aware that I am practicing Dwelling Apart. Venerable  
Bhikshus please be compassionate and bear witness to  
my announcement.

## **Request to Practice Six Days of Beginning Anew**

Noble Sangha, please listen: I am Bhikshu \_\_\_\_\_ I have transgressed the precept \_\_\_\_\_ I hid the offence for \_\_\_\_\_ days before confessing. The Sangha allowed me to practice a period of Dwelling Apart for \_\_\_\_\_ days, and I have completed that period of practice. Now I request the Sangha to allow me to begin the practice of Beginning Anew lasting six days. Venerable Bhikshus please be compassionate and bear witness to my request.

## **Announcement to be made Everyday while Practicing Beginning Anew**

Noble Sangha, please listen: I am Bhikshu \_\_\_\_\_ I have transgressed the precept \_\_\_\_\_ I hid the offence for \_\_\_\_\_ days before confessing. The Sangha allowed me to practice a period of Dwelling Apart for \_\_\_\_\_ days, and I have completed that period of Dwelling Apart. I have also been allowed to practice six days of Beginning Anew, and I am now practicing my \_\_\_\_\_ th day and I have \_\_\_\_\_ more days to practice. I am fully aware that I am practicing six days of Beginning Anew before the formal absolution of my offence. Venerable Bhikshus please be compassionate and bear witness to my announcement.

## **Absolution**

Noble Sangha, please listen: I am Bhikshu \_\_\_\_\_  
I have transgressed the precept \_\_\_\_\_ I hid the offence  
for \_\_\_\_\_ days before confessing. The Sangha allowed  
me to practice a period of Dwelling Apart for  
\_\_\_\_\_ days, and I have completed six days of  
Beginning Anew. Now I am requesting you, Venerable  
Bhikshus, to formally absolve my offence. Please be  
compassionate and bear witness to my request.

## **Release and Expression of Regret Offence**

**Expression of Regret and intention to begin anew to be made before the whole sangha, or three, two or one bhikshu representing the whole sangha.**

The bhikshu presents the object or money that he needs to release and handing it to the sangha, he says:

Noble Sangha, please listen. I am Bhikshu \_\_\_\_\_  
I transgressed the precepts in holding and using this object, money or possession. Now I wish to release it and hand it over to the Sangha.

The Bhikshu hands the object to a Bhikshu who is representing the sangha and says:

Noble Sangha, please listen. I am Bhikshu \_\_\_\_\_ I transgressed the precepts in holding and using this object, money or possession. Now I have released it and handed it over to the Sangha so that the sangha can, as it sees fit, distribute it for the sangha's use or, if necessary, destroy it. I wish to admit my transgression and repent. I promise I shall not do this again. Venerable Bhikshus please be compassionate and bear witness to this Expression of Regret of my fault.

Bhikshu \_\_\_\_\_ you have been able to admit your offence, repent and begin anew. Your precepts' body is again clear.

*The Revised Pratimoksha*