Vinaya Piṭaka

KHUDDAKA NIKĀYA

Collection of Miscellaneous Treatises

PĀRĀJIKA PĀḶI

(TRANSGRESSION OF THE DISCIPLINARY RULES)

Translated by

THE VENERABLE THUMANA

Published by

Department for the Promotion and Propagation of the Sāsanā

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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened

* * * * * *

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Budddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

INTRODUCTION

Dhamma and Vinaya

When the Buddha was nearing his demise his bhikkhu disciples showed grave concern about the future of the Buddha's Teachings. The Buddha, wishing to allay their fears, said thus:

"Ānanda, do not think that the Tathāgata is no more, that there is no teacher for you. The dhammas that I have taught you and the Vinaya I have laid down for your disciplined living will remain as your teacher."

In the above words of the Buddha, the Vinaya means rules of conduct for bhikkhus and bhikkhunīs as well as procedural rules to be followed within the Saṁgha. The Dhamma consists of the sayings of the Buddha made to the various bhikkhus, bhikkhunīs and all the world at large, made up of men, devas and brahmas, on various occasions.

Compilation of the Vinaya as the first step

Three months after the passing away of the Buddha the Venerable Mahākassapa as the chief disciple of the five hundred surviving bhikkhu disciples, all arahants, gathered in Rājagaha and took up the great task of compiling the words of the Buddha so as to preserve them for posterity. They did so by reciting the Buddha's words in unison and thereby approving their authenticity.

On the day the recitals were to begin, the Venerable Mahākassapa addressed the congregation thus:

"Revered Ones, with what shall we begin our recitals: the Dhamma or the Vinaya?". And the congregation agreed to begin with the Vinaya. They said: "Venerable Mahākassapa, the Vinaya is the lifeblood of the Sāsana. If the Vinaya exists the Sāsana will exist. So we shall begin with the Vinaya.

Then the five hundred bhikkhu arahants selected the presiding bhikkhu for the recital of the Vinaya. They chose the

Venerable Upāli who was the foremost bhikkhu, even during the lifetime of the Buddha, in the learning and practice of the Vinaya.

At the first Great Synod, after the recitals of the Vinaya were finished, the congregation proceeded with the Dhamma. The remaining portions of the Buddha's sayings other than the Vinaya were classified into the Dhamma and the Abhidhamma. Those expositions made by the Buddha at the celestial realm of Tāvatiṁsa, on account of their profundity and uniqueness, were termed as the Abhidhamma while the rest of the expositions were called the Dhamma.

In the compilation of the Dhamma, the congregation chose the Venerable Ānanda to preside over the proceedings because he had heard the most of the Buddha's teachings.

The Procedure of Approving the Vinaya

The Council headed by the Venerable Mahākassapa grouped the Vinaya into three main divisions, as:

1. Ubhato Vibhaṅga
2. Khandhaka
3. Parivāra

Of those three divisions, Ubhato Vibaṅga refers to Bhikkhu Vibhaṅga and Bhikkhunī Vibhaṅga. The former consists of rules laid down for bhikkhus whereas the latter deals with matters related to bhikkhunīs. The former is more comprehensive than the latter, hence it also goes by the name of Mahāvibhaṅ ga.

The term 'Khandhaka' means chapter or section.

In the Vinaya Piṭaka-

- matters pertaining to novitiation, admission into the Order as full-fledged bhikkhus, etc, come under the chapter termed Mahākhandhaka;

- matters relating to fortnightly congregations come under the chapter termed Uposatha Khandhaka;

- matters concerning the annual invitations for mutual admonition come under the chapter on Pavāraṇā Khandhaka,

and so on, numbering 22 khandhakas in all. Of those 22, the first 10 of them were given the title of Mahāvagga, and the remaining 12 were called Cūḷavagga.

The term 'parivāra' means 'retinue'. In this context it connotes an annexure or appendix. It is found that those rules not mentioned in the Ubhato Vibhaṅga and Khandhaka are dealt with in the Parivāra. Hence Parivāra may be considered as an appendix to Vinaya Piṭaka.

The Five Books of Vinaya

Thus in compiling the Vinaya Piṭaka at the First Great Council it was classified into three divisions, as-

1. Bhikkhu Vibhaṅga
2. Bhikkunī Vibhaṅga
3. Khandhaka

When those three divisions were expanded they became five divisions, namely,

1. Bhikkhu Vibhaṅga
2. Bhikkhuni Vibhaṅga
3. Mahāvagga
4. Cūḷavagga
5. Parivāra

Therefore, with reference to the reciting bhikkhus at the First Great Synod, it can be said that the above-mentioned books comprised the Five Books of Vinaya.

However, at a later date, the five books of Vinaya came to be referred to as-

1. Pārājika Pāḷi
2. Pācittiya Pāḷi
3. Mahāvagga Paḷi
4. Cūḷavagga Pāḷi
5. Parivāra Pāḷi

This latter classification would seem to go by the size of each volume rather than the kindred nature of the texts.

Pārājika Pāḷi

The latter classification would need some clarification. The Bhikkhu Vibhaṅgā is the book containing the 227 items of rules of conduct prescribed for bhikkhus; the Bhikkhunī Vibhanga contains 311 items of rules of conduct prescribed for bhikkhunīs. Although the number of rules laid down for bhikkhunīs is greater than those laid down for bhikkhus, the Bhikkhu Vibhaṅga is bigger in size than its counterpart.

When we compare the chapters that make up the Bhikkhu vibhaṅga with those in the Bhikkhunī vibhaṅga, the former contains the following 8 chapters:

1. Pārājika Kaṇḍa
2. Saṁghadisesa Kaṇḍa
3. Aniyata Kaṇḍa
4. Nissaggiya pācittiya Kaṇḍa
5. Pācittiya Kaṇḍa
6. Pātidesanīya Kaṇḍa
7. Sekhiya Kaṇḍa
8. Adhikaraṇasamatha Kaṇḍa

In the Bhikkhunī Vibhaṅga, Aniyata Kaṇḍa is not found, and so it has only seven chapters. Accordingly, the four chapters from the Bhikkhu Vibhanga, namely, Pārājika Kaṇḍa to Nissaggiya pacittiya kaṇḍa, were incorporated into a separate book by the title of Pārājika Pāḷi.

The four remaining chapters from Bhikkhu Vibhaṅga-- i.e, from Pācittiya Kaṇḍa to Adhikaraṇasamatha Kaṇḍa-- were combined with the whole of Bhikkhunī Vibhaṅga to form a separate book called Pacittiya Pāḷi. Thus, the first book of Vinaya, Pārājika Pāḷi, comprises the following chapters from Bhikkhu Vibhaṅga:

(a) The four Pārājika Precepts dealing with offences that cause the fall of a bhikkhu;

(b) The thirteen Saṁghadisesa Precepts that require formal modes of penance to get expatiated from a transgression of the disciplinary rules;

(c) The two (Aniyata) offences that cannot be determined as to a specific class of the rules but may fall under two or three classes of the rules;

(d) The 30 kinds of precepts called Nissaggiya pācittiya rules that require formal confession and relinquishment of items of improper articles received by the offender in respect of bhikkhu utensils such as robes, alms-bowl, etc.

There are 49 precepts coming under the above four chapters.

The Way the Vinaya Precepts Came Into Being

The Buddha prescribed the graver rules such as Pārājika and Saṁghadisesa only after two vāsas of his Buddhahood. The lesser precepts and rules concerning admission into the Order were prescribed earlier.

The Buddha prescribed the rules only when occasion demanded, and not otherwise. There was never a rule laid down in anticipation.

Whenever an occasion arose that called for a new rule to be laid down, the Buddha held a meeting of the Saṁgha and made an examination of the offender before the congregation. When the offender admitted his wrong-doing, the Buddha censured him, making mention of the nature of the transgression. He also gave an admonition befitting the occasion.

Then he told his disciples the advantages that would result from laying down a new rule. Thereafter, he specified the rule in accordance with the nature of the offence.

Whenever the Buddha had prescribed a rule of conduct he explained to the bhikkhus the exact meanings of the words he used in those rules so as to leave no ambiguity about them. Moreover, he laid down the essential factors that amount to a transgression as well as the extenuating circumstances.

Generally speaking, those who got exemption from the rules were the ones that did the wrong deed prior to the laying down of the rules (Ādikammika bhikkhu), or a bhikkhu who is temporarily deranged in mind (Khittacitta bhikkhu), or lunatic bhikkhu (Ummattaka bhikkhu).

In this meticulous way the Buddha laid down the many Vinaya rules for the abidance of bhikkhus and bhikkhunīs in the community of his Order of disciples.

The Vinīta vatthus

In spite of the multifarious rules of conduct laid down by the Buddha, there arose naturally certain transgressions among the big community of bhikkhus. If the breach was a simple case identifiable by the prescribed rules, the transgressor was dealt with in accordance with the relevant rule. The Venerable Upāli or some other competent bhikkhus saw to the administration of the law, particularly as to the expatiation of the wrong deed. When a certain doubtful case arose that made it difficult to decide whether a transgression had indeed taken place or not, it was referred to the Buddha himself to decide. The Buddha then made the decision. There are five instances of such cases, called Vinīta vatthu told at the beginning of Pārājika Pāḷi, before the four Pārājika precepts and the chapter on Saṁghādisesa Kaṇḍa begin.

The Nidāna vatthus

In Vinaya Piṭaka the background stories of each rule form an important part. These Nidāna vatthus place on record the full particulars of a rule such as: where the rule came to be laid down by the Bhagavā; with reference to which particular bhikkhu; in respect of what nature of improper conduct; and what particular rule was laid down. It is interesting to note that in these background stories, the Buddha saw the need to lay down certain rules that sprang from incidents involving the improper conduct of a certain bhikkhu or bhikkhus that lay folks frowned upon. From such instances we can see that the purity of the Sāsana depends, to a considerable extent, on the laity as well.

In Nidāna vatthus we gain glimpses of life in the days of the Buddha- life of bhikkhus, their relationship with the laity, their religious faiths,customs and traditions, as well as the general panorama of the socio-economic conditions.

Verañja Kaṇḍa

A peculiar feature of Pārājika Pāḷi is the inclusion of the Verañja Kaṇḍa which is not directly related to the Vinaya rules. It tells us how, during the Buddha's sojourn for the rains-retreat at the market-town of Verañja, the Venerable Sāriputta pleaded with the Bhagavā to lay down disciplionary rules for bhikkhus with a view to the long life of the Sāsana. The bhikkhu elders who convened the Great Council mentioned this episode as the prelule to their proceedings, probably to highlight the significance of the Vinaya *vis-a-vis* the Sāsana.

The Meaning of Vinaya

This Introduction is an introduction to Pārājika Pāḷi as much as an introduction to the whole set of the five books of Vinaya. Hence it will be in order to explain the meaning of Vinaya here. The term 'Vinaya' means instruction. The expression 'to instruct' implies to admonish and to guide. One admonishes a person to keep away from doing what is not proper to do, as well as to arouse him to do what is beneficial to do.

In the Commentary 'Vinaya' connotes the taming of physical and verbal actions. It implies restraining from evil physical actions and from evil verbal actions.

The Publication of Pārājika Pāḷi in Translation

It has been said: "There is no transgression of Vinaya rules by mental action"-- 'Mano dvāre āpattināma natthi.' Mind works very rapidly so that it is almost impossible to guard it against evil. That was why the Buddha did not lay down disciplinary rules that pertain to mental actions. As stated at the beginning of this Introduction, Vinaya is the lifeblood of the Sāsana. Old teachers of yore had insisted that for so long as Vinaya exists the Sāsana exists. In this matter, the existence of Vinaya does not mean only the Vinaya literature to be extant, but, more importantly, there must be in existence bhikkhus who live by the Vinaya. In the present world where the Buddha's Teaching is widespread some knowledge of Vinaya should form a basic requisite for those interested in the Teaching- be

they persons of any colour or creed- and not the least the members of the Order of bhikkhus, so that they would be able to live a life of peace and goodwill.

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VINAYA PIṬAKA
PĀRĀJIKA

Namo tassa bhagavato arahato sammāsambuddhassa

The Story of Veranja

1. Once upon a time, the Exalted Buddha was staying together with five hundred Bhikkhus near the nimb tree (occupied by an agre called Naleru) near the town of Veranja. At that time, Veranja Brahmin heard the news as follows: "Friends, Bhikkhu Gotama, a Sakyan Prince, who has become a Bhikkhu from the Royal Sakyan Family, has been staying together with five hundred Bhikkhus near the nimb tree (occupied by an ogre called Naleru) in Veranja town. The good reputation of that Bhikkhu Gotama has spread far and wide" That Exalted Buddha is designated as 'Araham' because He is worthy of special veneration, "Sammā Sambuddho" because He truly comprehends all Dhammas by His own intellect and insight (Sayambhuñāṇa) in the light of the Four Noble Truths; "Vijjācarana Sampanno" because He is endowed with Vijjā (Supreme Knowledge) and Carana (perfect practice of morality); "Sugato" because He speaks only words that are true and beneficial to listeners; "Lokavidu" because He knows all the three lokas, "Anuttaropurisa dhamma sārathi "because He is incomparable in taming those who deserve to be tamed, "Satthādeva manussānam" because He is the leader of Devas and men; "Buddha" because He truly and clearly comprehends the Four Noble Truths and is capable of letting others know them to the extent of attaining supramundane Insight Path Knowledge; "Bhagavā" because he is the greatest and the most glorious. With his supernormal intellect, the Exalted Buddha knows the Okāsaloka together with its Deva, Māra and Brahma and also Sattaloka together with its Samanas (Bhikkhus)..Brāhmin, kings and men and preached the same.

"That Exalted Buddha preaches the Dhamma which is good in the beginning, in the middle and in the end and which

is complete in the meaning (spirit) as well as in the letter. He explains the noble practice of perfect purity. It is good to worship such a noble Arahat."

2. Then, Veranja Brāhmin approached the Buddha and exchanged happy greetings with the Buddha, after which he took his seat at a place and said to the Buddha: "Venerable Gotama, I have heard like this: 'There are Brāhmins who are getting old, who are ageing, who are decaying, who are ancient-looking and who are at the last stages of their lives; Bhikkhu Gotama would not worship them, would not welcome or greet them or would not give them place to sit;' Venerable Gotama, what I have heard is true. This is not good that the Venerable Gotama would not worship, welcome, greet or give place to the Brāhmins who are getting old, who are ageing, who are decaying, who are ancient-looking and who are at the last stages of their lives."

"Brahmin!" said the Buddha, "in this Okāsaloka together with its Deva, Māra, and Brāhma and also in the Sattaloka together with its Samanas, Brāhmanas, kings and men, I have not seen any one whom I should worship, welcome, greet or invite to a place to sit. If there were any one whom I had to worship, welcome, greet or invite to a place to sit, his head would split asunder.

3. The Brahmin said: "It seems that the Venerable Gotama has no taste."

"Brahmin", said the Buddha,"By means of a strategy, it may be said of me: "Bhikkhu Gotama has no taste". There is such a kind of strategy; Brahmin, the Buddha has given up taste, delight in visible object, audible object, odorous object; sapid or savoury object and tangible object; Avijjā (ignorance) and Tanhā (craving desire) have been uprooted like a palm tree which has been uprooted; no new one will appear; it is not becoming in the future. Brahmin, by this means of strategy it may be said of me: "Bhikkhu Gotama has no taste". "But we have no strategy of the kind you have spoken of me".

4. "The Brahmin said:"The Venerable Gotama has no enjoyment".

"Brahmin", said the Buddha,"By means of a strategy, it may be said of me: "Bhikkhu Gotama has no enjoyment". There is such a kind of strategy; Brahmin, the Buddha has given up enjoyment of visible object, audible object, odorous object, sapid, savoury object and tangible object; Avijjā Ignorance) and Tanhā (craving desire) have been uprooted like a palm tree that has been uprooted; no new one will appear; it is not becoming in the future, Brahmin. By this means of strategy it may be said of me:" Bhikkhu Gotama has no enjoyment". "But we have no strategy of the kind you have spoken of me."

5. (The Brahmin said): "The Venerable Gotama holds the Akariyavāda (the view of no action).

"Brahmin, "said the Buddha, "by means of strategy, it may be said of me:" Bhikkhu Gotama holds Akiriyavāda (the view of no action). There is such a kind of strategy; Brahmin, I teach that one must refrain from wrong action of body, word and mind (Kayaducarita, Vaciducarita and Manoducarita); I teach that one must not do any of these evils (Akusala Dhmmas). Brahmin, by this means of strategy, it may be said of me: "Bhikkhu Gotama holds" Akariyavāda (the view of no action). But we have strategy of the kind you have spoken of me.

6. (The Brahmin said):"The Venerable Gotama holds the Ucchedavāda (Annihilationist view).

"Brahmin", said the Buddha, "by means of a strategy; it may be said of me: "Bhikkhu Gotama holds Ucchedavāda (Annihilationist view)". There is such a kind of strategy; Brahmin, I teach that Rāga (passion or lust), Dosa (Hate) and Moha (delusion) should be annihilated. I teach that many of these Akusala Dhamma (imoral evils) should be annihilated. Brahmin, by this means of strategy, it may be said of me: "Bhikkhu Gotama holds Ucchedavāda (Annihilationist view)". We have, however, no strategy of the kind of you have spoken of me.

7. (The Brahmin said): "The Venerable Gotama is contemptible".

"Brahmin, "said the Buddha, "by means of a strategy, it may be said of me:"Bhikkhu Gotama is contemptible." There is such a kind of strategy: wrong action of body, word or mind (Kayaducarita, Vaciducarita or Manoducarita) and many of the evils are all contemptible to me. Brahmin, by this means of strategy, it may be said of me:"Bhikkhu Gotama is contemptible. But we have no strategy of the kind you have spoken of me.

8. (The Brahmin said).: The Venerable Gotama is a destroyer of good old traditions)."

"Brahmin", said the Buddha, "by means of a strategy, it may be said of me: "Bhikkhu Gotama is a destroyer of (good old traditions). There is such a kind of strategy Brahmin. I teach Dhamma to destroy Rāga (Passion of lust), Dosa (Hate) and Moha (Delusion). By this means of stregy, it may be said of me:" Bhikkhu Gotama is a destroyer of (good old traditions). But we have no strategy of the kind of you have spoken of me."

9. (The Brahmin said): "The Venerable Gotama is one for burning."

"Brahmin," said the Buddha, "by means of strategy, it may be sid of me: "Bhikkhu Gotama is one for burning;"There is such a kind of strategy. Brahmin, I teach that wrong action by body, word or mind (Kayaducarita, Vaciducarita and Manoducarita) and many of these Akusala Dhammas (unwholesome actions) are burning. Brahmin, I teach that one who has dispelled burning evils. Akusala Dhammas, or one who has uprooted Avijjā and Tahnā (Ignorance and craving desire) or one who has done to become like an uprooted palm tree not to grow anew in the future, is a person of practice for burning, Brahmin, the Buddha has already eradicated the burning evils, Akusala Dhammas, cut off Avijjā and Tahnā by the roots like a palm tree uprooted so that there is nothing more for a new becoming in the future. Brahmin, by this means of strategy, it may be said of me: "Bhikkhu Gotama is one for burning. But, we have no strategy of the kind you have spoken of me.

10. (The Brahmin said): "The Venerable Gotama is not to attain to Devaloka (celestial world).

"Brahmin,", said the Buddha, "by means of a strategy, it may be said of me:"Bhikkhu Gotama is not to attain to Devaloka. There is such a kind of strategy. Brahmin, I teach that one who has given up rebirth, or one who has cut off the roots of Avijjjā and Tanhā to become like an uprooted palm tree so that there is nothing for new becoming in the future is free from rebirth. Brahmin, the Buddha has eradicated rebirth or new birth, cut off the roots of Avijja and Tahnā tobecome like an uprooted palm tree so that there is nothing for new becoming in the future. Brahmin, by this means of strategy, it may be said of me:"Bhikkhu Gotama is not to attain to Devaloka. But we have no strategy of the kind you have spoken of me."

11. For example, Brahmin, a hen has eight eggs or ten eggs or twelve eggs. She sat on these eggs quite all right by giving warmth all over, the surrounding area being filled with foul-smelling air. What shall we say of the small chicken that have come out of the eggs.safely after breaking the shells (of eggs) with the tips of their toes or their beaks? Shall we say that they are elder ones or younger ones? asked the Buddha.

"Venerable Gotama, we must say that they are elder ones. Of all the chickens, those that have come out first safely after breaking the shells are elder ones", said the Brahmin.

"Brahmin:", said the Buddha,"In the same way, of all the living beings conceived (in their mother's wombs) through the enviromental influences of Avijjā (Ignorance) which we call 'Shell' I am the only one who has broken open the 'Shell'. Avijjā (Ignorance or darkness of shell and realised the Sammasambodhiñāna, the only Supreme Insight Knowledge, unique and unparalleled in the histroy of the whole world through my self-experience and insight. Brahmin, I am greater than the world; I am superior (to it)"

"Brahmin, I have already made my ceaseless effort and developed Sati (mindfulness), never to forget again; my body has no more burning which has been extinguished; my mind is

calm and concentrated properly on a single object. I have thus realized and dwelt on the first jhāna which consists of Vitakka (thought on an object), detached from the pleasures of senses and Akusala Dhammas (or unwholesome phenomena), Vicāra (investigation of an object), Pīti (rapture) and Sukha (joy) all of which arise on the cessation of Vitakka and Vicāra and Pīti and Sukha.

Detached from Pīti and having developed Sati and Sampajana (comprehension), I have dwelt on equanimity and enjoyed Kayasukha (peace of body), On account of this third Jhāna, Ariyās used to say that he is a man of equanimity and mindfulness leading a life of happiness. I have thus realised this third Jhāna.

Having given up pleasure and pain after cessation of joy and grief, I have realized and dwelt on the fourth jhāna which consists of purity of mindfulness resulting from equanimity devoid of pleasure and pain.

12. When this concentrating mind was thus pure, clean and undefiled with depravities, fine and facile, streadfast and unperturbable, I directed past Bhavas or past existences. I recall the varied lot of my past existences. What are these? I recall two Bhavas, ten Bhavas, twenty Bhavas, forty Bhavas, fifty Bhavas, one hundred Bhavas, one thousand Bhavas, ten thousand Bhavas, several Vivattathayi kappa, several vattathayi Kappa, several Vattavivattathayi Kappa. I recall that in my past Bhava of so and so, my name was so and so, my lineage was so and so, my colour was so and so, my food was so and so, my poverty or my richness was so and so, my life span was so and so; after my death in that existence I was reborn in so and so existence; in that new existence also my name was so and so, my poverty or richness was so and so, my food was so and so, my life span was so and so. After death in that existence, I was reborn in this existence. In this way, I have recalled several of my past existences together with the names, lineages and other references.

"Brahmin, I came to realise the first Vijjañāṇa (wisdom or knowledge) of the Noble Truths at the begining of the first

watch of the night. As Avijjā (Ignorance) disappears and Vijja (Knowledge of Noble Truths) appears for one whose mind has been liberated after a relentless effort, to me also Avijjā has disappeared and Vijja appeared, as darkness disappears and light appears to me.

"Brahmin, this is my first breakthrough out of Avijjā (egg-shell), just like the young chicken that has come out of its egg-shell after breaking it open.

13. When this concentrating mind was thus pure, clean and undefiled with depravities, fine and facile, steadfast and unpurturbed, I direct my mind to 'Cutupapātañāṇa which is the knowledge of death and birth or (rebirth) of beings.

"With my Dibbacakkhuñāṇa which is like the divine eye, most purified and superior to those of ordinary persons, I see beings at the moments of their dying and those at the moments of taking rebirth or new birth, those who are noble and those who are ignoble, those who are beautiful and those who are ugly, those who are destined to planes of happiness and those who are destined to planes of unhappiness; I know of beings born of Kamma; "these beings are of bad conduct, viz...Kayaducarita (wrong action by body), Vaciducarita (wrong action by word) Manoducarita (wrong action by mind), they hold wrong views; they carry out or perform Kamma through wrong views. On destruction of their bodies after death, they appear in hell, a woeful state of unhappiness and confusion. There are also those beings who are of Kayasucarita (right action by body), Vacisucarita (right action by word), Manosucarita (right action by mind); do not make false charges against Ariyas (Noble Pious Persons); they hold right views; they carry out Kamma through right views. On destruction of their bodies after death, they appear on the Sugatibhumi (happy planes of men, and Devas).

With the Dibbacakkhuñāṇa which is like the divine eye, most purified and superior to those of ordinary persons, I see beings at the moments of dying and those at the moments of taking rebirths or new births, those who are noble and those who are ignoble, those who are beautifual and those who are

ugly, those who are destined to planes of happiness and those who are destined to planes of unhappiness and those born of Kamma.

"Brahmin, I came to realise the second Vijjañāṇa (wisdom or knowledge of Noble Truths) at midnight, the second watch of the night. As Avijjā (Ignorance) disapppears and Vijjā (knowledge of Noble Truths) appears for one whose mind has been liberated after a relentless effort, to me also Avijjā has disappeared and Vijjā appeared, and darkness has disappeared and light appeared.

"Brahmin, this is my second breakthrough out of Avijjā (egg-shell), just like the young chicken that has come out of its egg-shell after breaking it open.

14. "When this concentrating mind was thus pure, clean and undefiled with depravities, fine and facile, steadfast and unperturbed I directed my mind to Asavakkhayañāṇa' which is the extinction of Asavas (biases).

I have known that this is Dukkha as it really is; I have knwon that this is Dukkha Samudaya, the cause of Dukkha, as it really is; I have known that this is Dukkha Nirodha, extinction of Dukkha (Nibbana), as it really is. I have known that this is Dukkha Nirodha Gaminīpatipadā, the path leading to extinction of Dukkha (Nibbāna), as it really is. I have known that these are Āsava Samudaya (cause of Asavas) as they really are. I have known that these are Asava-nirodha (extinction of Asava or Nibbana) as they really are; and I have known that these are Āsavas (or Nibbana), as they really are. When I know like this, when I see like this, my mind is liberated from Kāmasava, Bhavāsava and Avijjāsava. After liberation, I came to realise through insight knowledge that my mind has been liberated, rebirth has been terminated, the noble practice has been concluded, the business of Magga has been done and there is nothing more to do for the purpose of Maggañāṇa.

Brahmin, I came to realise the third Vijjañāṇa at dawn on the last watch of the night. As Avijjā disappears and Vijjā appears for one whose mind has been liberated after a relentless

effort, so for me Avijjā has disappeared and Vijjā appeared; darkness has disappeared and light has appeared.

Brahmin, this is my third breakthrough out of the (egg-shell) of Avijja as the young chicken has come out of its egg-shell after breaking it open.

15. In reply to the Buddha, Veranja Brahmin said:-

"The Venerable Gotama is really great; the Venerable Gotama is really a great Noble One; the Venerable Gotama (His teaching) is most delightful; Venerable Gotama (His Dhamma) is admirable; Venerable Gotama, for example, it is as if a thing kept upside down has been turned upright; it is as if a thing kept covered has been uncovered; it is as if a person going astry has been given a roadguide; it is like a fire-torch kept shining in the darkness for those who have good eyes to see. In the same way, the Venerable Gotama has expounded the Dhamma in various ways. I apprroach the Venerable Gotama as refuge. I approach the Noble Dhamma as refuge. I approch the Noble Saṃgha as refuge. Venerable Gotama, please accept me from this day till the end of my life as refuge-taking Upasakā. PLease also accept my request for the Venerable Gotama, together with the Bhikkhu Saṃgha, to spend the Vasa (rains period) at Veranja Town."

The Buddha kept silent signifying the acceptance of request by Veranja Brahmin, who then got up from his seat and departed after worshipping the Buddha respectfully.

16. At that time Veranja Town was short of food; it was difficult for means of livelihood; there were stark white bones; life subsisted essentially on lots tickets; alms collection with bowls on arms was hardly sufficient.

At that time, horse traders from Ottarapatha District were spending the rains period at Veranja Town together with their 500 horses. The horse traders used to offer a certain amount of barley rice to the Bhikkhu at their stables. In the morning Bhikkhus redressed themselves in their robes, took their bowls and entered Veranja Town on alms rounds. Those who had no alms-food in the town went to the stables and obtained barley rice which weighed about eight ounces for each Bhikkhu, who

brought it to his monastery compound, pounded it on a mortar before eating it as powder (rice barley powder).

The Venerable Ānanda also pounded about eight ounces of barley rice on a stone slab and offered its powder to the Buddha who consumed it.

The Buddha heard the sound of the mortar

Buddhas are those who ask although they know; they do not ask although they do not know; they ask as they know the time. Buddhas are those who ask what is beneficial; they do not ask what is not beneficial. Buddhas are those who have given up what were not beneficial. Buddhas are those who have given up what were not beneficial to Magga; they preach Dhamma and they prescribe rules of disciplinary training for the disciples; for these two reasons the Exalted Buddhas asked the Bhikkhus.

At that time, the Buddha asked Venerable Ānanda: "What is this sound of a motor? "Then Ānanda replied what it was. Ānanda! That is good! That is good! You, good noble ones have done successfully over the questions of (shortage of food, covetousness, avariciousness etc). The new generations, however, will underestimate a meal of hill rice,"said the Buddha.

17. Then, Venerable Mahāmoggallāna approached the Buddha, sat at a place, and said to the Buddha after worshipping respectfully."Bhante, Veranja Town is short of food at present;

It is difficult for means of livelihood; there are stark white bones; (Bhikkhus) live on lots drawing; alms-collection with bowls on arms is hardly sufficient. Bhante, the outer layer below this earth is sweet and delicious like honey which is free from bees and bee-eggs. Bhante, I would like to turn round this earth so that our Bhikkhus should be able to eat soils and subsoils or earth scum.

"Moggallāna, what would you do about the creatures which live dependent on this earth?" asked the Buddha.

"Bhante," replied Moggallāna, "I am going to create (with supernormal power) one of my hands as earth and

remove the creatures living in the earth to my hand (which is created ás earth) and I would turn round the earth with my other hand."

"No good, Moggallāna," said the Buddha, "you should not like to turn the earth; beings (creatures) will have misunderstanding about this."

"Bhante", said Moggallāna, "I beg of the Exalted Buddha; please let all the Bhikkhu Samgha go to Uttarakuru to collect almsfood".

"Moggallāna", this is no good either; you would not like to send all the Bhikkhu Samgha to Uttarakura (North Continent) to collect almsfood", said the Buddha.

18. In the meantime it occoured to Venerable Sariputta while he was staying alone in a place of solitude:-

"Who were the Buddhas whose Sasanas lasted not long? and who were the Buddhas whose Sasanas lasted long?"

Then Venerable Sāriputta got up from his place of solitude where he was sitting alone in the evening, approached the Buddha, sat down at a place after worshipping the Buddha respectfully, and said:-

"Bhante, it occoured to me while staying in a place of solitude: "Who were the Exalted Buddhas whose Sāsanās lasted not long and who were the Exalted Buddhas whose Sasanas lasted long?"

"Sariputta", said the Buddha, " Sāsanā of Exalted Buddha 'Vipassi', that of Exalted Buddha Sikhi and also that of Exalted Buddha 'Vessabhu' did not last long. Sāriputta, Sāsanā of Exalted Buddha 'Kakusam', that of Exalted Buddha 'Konaguna', and also that of Exalted Buddha 'Kassapa' lasted long."

19. "Bhante, what is the reason for the Sāsana of Exalted Buddhas 'Vipassi'. 'Sikhi' and 'Vassabhu' not lasting long and what is the cause?" asked Sariputta.

"Sariputta", said the Buddha, "Exalted Buddha Vipassi, or Exalted Buddha 'Sikhi', or Exalted Buddha 'Vassabhu made no earnest effort to teach Dhamma in details to their disciples. Their (religious literatures) Sutta, Geya, Byakaron, Gātha, Udāna, Itivutta, Jātaka, Abbhutadhamma, Vedalla, etc. were very few.

They did not lay down Ānā-Patimokkha (relating to Sila or moral conduct). The new generations of disciples, who became Bhikkhus from families belonging to various names, various lineages, etc., on the demise (or after Parinibbāna) of these Exalted Buddhas or on the demise (or after Parinibbāna) of their disciples, who came to realize the Four Noble Truths by following the examples of those Exalted Buddha, made their Sāsanās disappear quickly. Sariputta, as a blowing wind has swept down with force destroying all kinds of flowers kept on a table without being properly threaded with cotton yarns, so, in the same way, on the demise (or after Parinibbāna) of those Exalted Buddhas, and on the demise (or ater Parinibbāna) of their disciples, who realized the Four Noble Truths by following the examples of those Exalted Buddha, the new generations of disciples who became Bhikkhus from the families belonging to various names, various lineage etc., made the Sasanas disappear quickly.

These (three) Exalted Buddhas, who knew the minds of their disciples with their own minds, made earnest efffort to teach the Dhamma to their disiciples.

"Sāriputta, once upon a time, Sammāsambodhi Buddha Vessabhu, who came to know the minds of His Bhikkhus with His own mind exhorted and taught the Dhamma to one thousand Bhikkhus in a fearful forest: 'Bhikkhus, think like this and don't think like that' Bhikkhus, contemplate like this and don't contemplate like that; Bhikkhus give up this Dhamma and abide by that Dhamma.' Sariputta, as the Sammasambodhi Vassabhu exhorted and taught them like that, the minds of one thousand. Bhikkhus were no longer attracted by objects of Tanha Ditthi (craving and wrong view), and became free from Āsavas (biases).

Sāriputta, by 'fearful forest' it means that if a person, not free from Rāga, enters that forest, his hair generally stand on end through fear of that dreaful forest. This standing "hair on end means the dread of that fearful forest,"

"Sāriputta, this is the reason why the Sāsana of Exalted Buddha Vipassi or that of Exalted Buddha Sikhi or that of

Vassabhu did not last long; this is the cause of the Sasana not lasting long", said the Buddha.

20. "Bhante, what is the reason for the Sāsanā of Exalted Buddha Kakusan or that of Exalted Buddha Kosaguna or that of Exalted Buddha Kassapa lasting long? What is the cause?" asked Venerable Sariputta.

"Sariputta", said the Buddha,"the Exalted Ones, Kakusan, Konaguna and Kassapa made earnest efforts to teach Dhamma to their disciples in details. Their (religious literatures) Sutta, Geya, Byakaron, Gāthā, Itivutta, Jātaka, Abbhutadhamma, Vedalla, etc. were many. They prescribed disciplinary training rules. They laid down Anā-Pātimokkha (relating to Sila or moral conduct). The new generations of disciples, who became Bhikkhus from families belonging to various names, various lineages, etc. on the demise (or after Parinibbāna) of these Exalted Buddhas or on the demise (or after the Parinibbāna) of their disciples, who came to realize the Four Noble Truths by following the example of those Exalted Buddhas, supported their Sāsanās to last long. Sāriputta, as a blowing wind is not able to sweep down with force and destroy all kinds of flowers kept on a table, being properly threaded with cotton yarn, so, in the same way, on the desmise (or after Parinibbāna) of those Exalted Buddhas and on the demise (or after Parinibbana) of their disciples, who realized the Four Noble Truths by following the examples of those Exalted Buddhas, the new generations of disciples, who became Bhikkhus from the families belonging to various names, various lineages, etc., supported the Sāsana to last long. Sariputta, this is the reason why the Sāsana of Exalted Buddha Kakusan or that of Exalted Buddha Konaguṇa or that of Exalted Buddha Kassapa lasted long; this is the cause of their Sāsana lasting long." said the Buddha.

21. Then, Venerable Sariputta got up from his seat, put across the upper clock over his left shoulder, worshipped with his clasped hands towards the Buddha and said:

"May the Exalted Buddha prescribe a code of disciplinary training rules for the disciples to prolong the Sāsana and

point out Patimokkha. It is time that a code of disciplinary training rules was prescribed by the Blessed One; it is time that Patimokkha was pointed out by Sugato, who speaks only what is true and beneficial."

"Sāriputta", said the Buddha, "please wait! Sāriputta! Please wait! Only the Buddha knows the time to prescribe a code of disciplinary training rules and point out Pātimokkha. Sāriputta, in this (Sāsana) the Buddha does not prescribe a code of disciplinary training rules for the disciples or point out Ānā-Pātimokkha unless some of the offences (offensive dhammas) are proved to be those committed by Samgha, motivated by Āsavas.

"Sāriputta in this Sāsana when it is proved that some of the offences are committed by Samgha, motivated by Āsavas only, the Buddha will prescribe a code of disciplinary training rules and point out Pātimokkha only for the purpose of dispelling the offences motivated by Āsavas.

"Sāriputta, so long as there is not a large number of Samgha members who know several nights (of long standing) in this Sāsana, there will be no offences some of which are proved to be those committed by Samgha motivated only by Āsavas. When there is a large number of Samgha members who know several nights (of long standing) there will be offences some of which are proved to be those committed in this Sasana by Samgha, motivated only by Āsavas. Then only, for the sole purpose of dispelling the offences, the Buddha prescribes a code of disciplinary training rules and points out Āsava-Pātimokkha for the disciples.

"Sāriputta, unless and until the Samgha has grown large in membership there are no offences some of which are proved to be those committed in this Sāsanā by Samghā, motivated only by Āsava. Sāriputta, when this stage of growth in membership is reached, there will be offences some of which are proved to be those committed in this Sāsana by Samghā, motived only by Asava.

Then only, for the sole purpose of dispelling the offences, motivated only by Āsava, the Buddha prescribes a code of disciplinary training rules and points out Ānā-Pātimokkha for the disciples.

"Sāriputta, unless and until the Samghā gets plenty of gains (or profits or gifts) there are no offences some of which are proved to be those committed in this Sasana by Samghā, motivated only by Āsava. Sāriputta, when the Samghā gets plenty of gains (or gifts), there are offences some of which are proved to be those committed by Samgha, motivated only by Āsava. Then only, for the purpose of dispelling the offences, motivated only by Āsava, the Buddha prescribes a code of disciplinary training rules and points out Āna-pātimokkha, for the disciples.

"Sariputta, unless and until a higher stage of general knowledge is reached by the Samghā, there are no offences, some of which are proved to be those committed in this Sāsana by Samghā, motivated only by Āsava. Sariputta, when a higher stage of general knowledge is reached by the Samghā, there will be offences, some of which are proved to be those committed in this Sāsanā by Samghā, motivated only by Āsava. Then only, for the sole purpose of dispelling the offences, motivated only by Āsava, the Buddha prescribes a code of disciplinary training rules and points out Āna-Pātimokkha for the disciples.

"Sāriputta, (at present) Bhikkhu Samghā is free from Dussila (bad conduct) which is like an empty bubble, free from offences, free from black impurities: he is purified (with Sila) and filled with essense. Sariputta, the worst of the five hundred Bhikkhus has become Sotapanna (Ariya Puggala on the 1st path Nibbāna) who will never go to Apāya (plane of suffering and unhappiness); he is sure to go to that of higher Magga of peace and happiness.

22. Then the Buddha called for Venerable Ānanda and said, "Ānanda, it is the practice of all the Buddhas to inform their Dayakās, lay devotees) who invited Buddha to spend Vassa (or lent or rains-period) in their places before leaving on a tour in the countryside. Let us now go and tell Veranja Brahmin."

"Very well, Bhante" said Venerable Ānanda. Then the Buddha redressed Himself in His robe, took the bowl and left for Veranja Brahmin's house, accompanied by Venerable Ānanda and sat on a seat already put out before addressing Veranja Brahmin who also sat at a place after worshipping the Buddha.

"Brahmin," said the Buddha," on your invitation we have already spent the rains here. We now come to inform you that we are leaving on a tour."

"Venerable Gotama, that is right," said Veranja Brahmin."On my invitation You have spent the rains (here); but no offertories have been given. It is not that we have no offertories, nor is it that we are not willing to offer. Those of us living in the human world are very busy with multifarious household chores. Where shall are have the opportunity to donate? May the Venerable Gotama, together with the Bhikkhu Samghā, kindly accept my offer of meals tomorrow?"

The Buddha accepted the invitation by keeping silent. The Buddha then rose up from His seat and departed after giving a talk of Dhamma appropriate to the occasion for Veranja Brahmin to come to realize the advantages of Dhamma, to abide by the Dhamma and become cheerful and happy.

When that night was over, Veranja Brahmin had his sumptuous meal ready at his house and sent a message to the Buddha: "Venerable Gotama, the meal is now ready."

23. Then, in the following morning, the Buddha redressed Himself in his robe, took the bowl, approached the house of Veranja Brahmin, sat together with the Bhikkhu Samghā at the place already arranged.

Veranja Brahmin himself served the sumptuous meal personally till the Bhikkhu Samghā headed by the Buddha were quite satisfied and prevented further serving. At the end of the meal when the Buddha removed His hand from His bowl, Veranja Brahmin offered a set of three robes to the Buddha and a set of two robes to each of the other members of Samghā.

Then the Buddha gave a talk on Dhamma for Veranja Brahmin to come to realize the advantages of Dhamma, to abide by the Dhamma and to become cheerful and happy, and departed.

The Buddha resided at Veranja Town as long as He pleased and proceeded to the bank Payāga without calling in the towns of Soreya, Sankassa and Kannakujja on the way and from the bank of Payāga He went across the Ganges River to Benares and after staying in Benares as long as He pleased, he proceeded to Vesali Town and remained in the great monastery with a steeple attached to it in the forest of Mahavuna near the town of Vesali.

The End of the Story of Veranja.

I. THE FIRST PĀRĀJIKĀ

The Story of Sudin

24. At that time, there was a village called Kalanda near the town of Vesāli. There lived in that village (Kalanda) a man by the name of Sudin, who was the son of a rich man of Kalanda. At that time, Kalanda rich man's son Sudin and many of his friends were on a business visit to Vesāli and Exalted Buddha was seated giving a Lecture on Dhammma to a large gathering (of people). On seeing the Buddha the Kalanda rich man's son Sudin thought:" It would be well and good if I were to listen to the lecture," after which the Kalanda rich man's son Sudin approached the gathering (of people) and sat at a place when it occurred to him:" I have known to a reasonable extent the Dhamma preached by the Buddha. As I know, it is not easy for one living the life of a lay man to carry out the noble practice which is like a perfectly pure conch shell. It would be well and good if I were to remove my hair and beard and wear dyed clothes and leave the layman's life and join the Order of Bhikkhus."

Then, the gathering (of people) got up form their place, worshipped the Buddha respectfully and departed at the end of the Buddha's (talk of Dhamma) which made them realise the advantages of the Dhamma and they became cheerful and happy to abide by the Dhamma.

25. Soon after departure of the gathering (of people) Kalanda rich man's son Sudin approached the Buddha. sat at a place after worshipping the Buddha and said.

"Bhante, I know to resonable extent the Dhamma the Buddha has preached. As I know it, it is not easy for one living the life of a layman to carry out this noble practice which is perfectly pure as a conch shell. Bhante, I want to remove my hair and beard and wear dyed clothes and join the Order of Bhikkhus after leaving my layman's life."

"Sudin, have you been given permission by your parents to leave layman's life and join the Order of Bhikkhu?" asked the Buddha.

"Bhante, my parents have not yet given their permission for me to leave my layman's life and join the Order of Bhikkhus", replied Sudin.

"Sudin, Buddhas would not ordain a son without the permission of his parents", said the Buddha.

"Bhante, I will try to get permission from my parents so that I can leave my layman's life and join the order of Bhikkhus.

26. Then, the Kalanda rich man's son, Sudin, went back to Kalanda village after doing his business at Vesali, approached his parents and said:

"Dear mother and father, I know to a resonable extent the Dhamma preached by the Buddha. (As I know it) it is not easy for one leading the life of a layman to carry out this noble practice which is perfectly pure as a conch shell. I want to remove my hair and beard and wear dyed clothes to leave the layman's life and join the Order of Bhikkhus. Please give your permission for me to leave the layman's life and join the Order of Bhikkhus."

In reply, the parents of Kalanda rich man's son Sudan said:

"Dear Sudin, you are our one and only son; we love you; we are fond of you; we wish you happiness and prosperity, we have you brought up well. Dear Sudin, you know nothing about poverty and wretchedness. If you die, however, we get separated from you against our wishes; while you are alive how shall we give you permission to leave the layman's life and join the Order of Bhikkhus?"

For the second time, Kalanda rich man's son, Sudin said to his parents: "Dear mother and father, I know to a resonable extent the Dhammma preached by the Buddha; (as I know it) it is not easy for one leading the life of a layman to carry out this noble practice which is perfectly pure as a conch shell. I want to remove my hair and beard and wear dyed clothes to leave the layman"s life and join the Order of Bhikkhus. Please give your permission for me to leave the layman's life and join the Order of Bhikkhus."

For the second time, the parents of Sudin, son of Kalanda rich man, replied:" Dear Sudan, you are our one and only son; we love you; we are fond of you; we wish you happiness and prosperity; we have you brought up well. Dear Sudin, you know nothing about poverty and wretchedness. If you die, however, we get separated from you against our wishes; while you are alive how shall we give you permission to leave the layman's life and join the Order of Bhikkhus?"

For the third time, Kalanda rich man's son Sudin said to his parents: "Dear mother and father, I know to a resonable extent the Dhamma preached by the Buddha; (as I know it) it is not easy for one leading the life of a layman to carry out this noble practice which is perfectly pure as a conch shell. I want to remove my hair and beard and wear dyed clothes to leave the layman's life and join the Order of Bhikkhus. Please give your permission for me to leave the layman's life and join the Order of Bhikkhus."

For the third time, the parents of Sudin, Kalanda riich man's son, replied: "Dear Sudin, you are our and only one son; we love you; we are fond of you; we wish you happiness and prosperity; we have you brought up well. Dear Sudin, you know nothing about poverty and wretchedness. If you die, however, we get separated from you against our wishes; while you are alive how shall we give you permission to leave the layman's life and join the Order of Bhikkhus?'

27. When Kalanda rich man's son, Sudin, came to know that his parents would not give him permission to leave his layman's life and join the Order of Bhikkhus, he went to sleep on the ground without a covering ground sheet, saying:

Then, Kalanda rich man's son Sudin "I will stay here until I either become a Bhikkhu or die." would not have his meal for the first time, for the second time, for the third, 4th, 5th, 6th snd 7th time."

28. Then, the parents of Sudin said to him: " Dear Sudin, you are our one and only son; we love you; we are fond of you; we wish you happiness and prosperity; we have you brought up well; Sudin, dear Sudin, you know nothing about poverty and wratchedness. If you die, however, we are

separated from you against our wishes; while you are alive, how shall we give you permission to leave the layman's life and join the Order of Bhikkhus? Dear Sudin, please get up, eat and drink, be happy; eat, drink, be happy and enjoy pleasures of life (sense pleasure) perform meritorious deeds and be happy. However, we cannot permit you to leave your layman's life and join the Order of Bhikkhus."

When his parents said so, Sudin kept quiet.

For the second time ...p... For the third time, the parents of Sudin said; "Dear Sudin, you are our only single son; we love you; we are fond of you; we have brought you up well; Dear Sudin, you know nothing about poverty and wratchedness. If you die, however, we are separated from you against our wishes; while you are alive how shall we give you permission to leave the layman's life and join the Order of Bhikkhus?" Dear Sudin, please get up, eat and drink, be happy and enjoy pleasures of life (sense pleasure) perform meritorious deeds and be happy. However we cannot permit you to leave your layman's life and join the Order of Bhikkhus."

When they (friends) said so, Sudin, the son of Kalanda rich man kept silent.

For the second time ...p... For the third time the friends of Sudin, the son of Kalanda rich man said like this...p... For the third time, Sudin, the son the Kalanda rich man kept silent.

29. Then the firends of Sudin, the son of Kalanda rich man, approached the parents of Sudin and said: "Mother and Father, this Sudin slept on the ground without a covering ground sheet, saying: "Only here will I lie till I either die or become a Bhikkhus." If you do not give Sudin permission to leave the layman's life and become a Bhikkhu, he will die here. If you give him permission to become a Bhikkhu you will see Sudin living as a Bhikkhu. If Sudin leaves his layman's life and becomes a Bhikkhu after which he is not happy (as a Bhikkhu), where will he go apart from his parents' home? He will have to come back to this (home) only. Please allow Sudin to leave his layman's life to become a Bhikkhu" (Then the parents of

Sudin) said: "Young men, we give permission for Sudin to leave his layman's life and become a Bhikkhu".

The friends of Sudin then approached Sudin and said: "Friend, Sudin, please get up: your parents have given you permission to leave your layman's life and become a Bhikkhu."

30. When his parents had given him permission to leave the layman's life and become a Bhikkhu, Sudan, the son of Kalanda rich man became cheerful and happy and rose up with his hand rubbing his body.

Then Kalanda rich man's son Sudin took a rest for one or two days for recreation and approached the Buddha, sat at a place after worshpping the Buddha and said: "Bhante, I have been given permission by my parents to leave the layman's life and become a Bhikkhu. May the Buddha please ordain me as a Bhikkhu."

Thus, Sudin, the son of Kalanda rich man, became a novice and a Bhikkhu, ordained by the Exalted Buddha.

Soon after his ordination Venerable Sudin took up the ascetic practice of Dhutinga to shake off kilesa (defilements) which consisted of the vows of arannikanga (living in the forest, Pindapati kanga (wearing patched-up rag-robes), Sapadānacarikanga (not omitting any house while on alms-rounds). He lived dependant upon a village for his alms-round in Vajjī country.

At that time, the Vajjī country was short of food; it was difficult for livelihood, there were bones stark white; livelihood was by drawing lots; alms-collection with a bowl alone was hardly sufficient. Then it occured to Ven: Sudin:" At present, Vajjī country is short of food; livelihood is difficult, there are bones stark white; livelihood is by drawing lot; alms-collection with a bowl alone is hardly sufficient. I have plenty of relatives in Vesālī town. They are wealthy and rich with burried treasures, a lot of money, gold and silver and other property including paddy and consumer commodities. It would be well and good if I were to live depending on my relatives who will make various kinds of gifts and perform meritorious deeds.

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Other Bhikkhus also will have gains and there will be no difficulty for me about food."

Then, Ven: Sudin kept aside his bed rolls and left for Vesāli town after taking his bowl and robes. He arrived at Vesālī town in due course and lived in a great monastery having a steeple in the Mahāvunna forest of Vesālī town.

On hearing that Ven: Sudin, the son of Kalanda rich man had arrived at Vesālī town in due course and lived in a great monastery having a steeple in the Mahāvunna forest of Vesālī town, Ven. Sudin's relatives sent him sixty pots of alms-food.

Ven. Sudin donated the sixty pots of alms-food to other Bhikkhus while he himself entered Kalanda village for collection of alms. On his alms-round according to the serial order of the houses in the Kalanda village, he approached his father's house.

31. Then, the slave woman of Ven: Sudin's relatives wanted to throw away a piece of barley cake which had gone stale over the night, when Ven. Sudin said to her (slave woman): "Sister, put cake in my bowl instead of throwing it away."

While the slave woman was putting the stale piece of cake into Ven. Sudan's bowl, she took note of Ven. Sudin's hands and feet. She then went and reported to Ven. Sudin's mother; "Mistress, your son, Sudin, has come." (Oh! slave woman, said Ven. Sudin's mother," if it is correct, I will set you free from slavery".

32. In the meantime, Ven. Sudin ate the stale barley cake while leaning against the base of a wall. The father of Ven. Sudin, who came back from his work, saw Ven. Sudin eating the stale cake while leaning against the base of a wall. He approached Ven. Sudin and said: "Dear Son, Sudin, why do you eat a stale cake? Why could you not go to my house?"

"Dayaka," replied Ven. Sudin, "I have been to your house. This stale barley cake which has been over one night, is from your house."

Then, the father of Ven. Sudin took hold of his son's (Sudin's) arm and said: "Dear son, Sudin, please come; let us

go home. On arrival at his father's house Ven. Sudin took his seat already kept ready, when his father said: Dear Son, Sudin, please eat". "Dayaka," replied Ven. Sudin, "it is enough; the business of alms-food is finished for me today." When his father said again: Dear Son, Sudin, please accept my arms-food tomorrow," Ven. Sudin kept silent, accepting (his father's request), and departed.

33. When that night was over, Ven. Sudin's mother had the ground smeared with wet cow-dung and made two piles of gold and silver thereron. The piles were very large. A man standing on one side of a pile was not able to see another man standing on the other side. She had the two piles covered up with mats and spread a mattress in the middle with a screen around it. She then said to the ex-wife of Sudin:"Dear Daughter-in-law, I urge you to please put on the dress my son, Sudin, is fond of. "Very well, mistress," replied the ex-wife of Sudin in assent to the mother of Sudin.

34. Then, taking his bowl and robes redressing himself in his robe in the morning, Ven: Sudin approached his father's house and sat on a seat. The father of Ven: Sudin came to Ven: Sudin and said after taking off the covers from the piles (of gold and silver):-

"Dear Son, Sudin, these gold and silver (piles) are your maternal property brought from your mother's side, feminine property for the use of woman (as expenses for powder flowers). There is also patennal property separately brought from your father's side, and still there is separately ancestral property handed down from your forefathers. Dear Son, Sudin, you can leave the Order of Bhikkhus, enjoy these wealth and property and perform meritorious deeds."

"Father, I cannot leave the Order of Bhikkhus; I dare not leave the Order of Bhikkhus; I am carrying out the noble practice very happily, "replied Ven. Sudin. For the second time ...p... For the third time, the father of Ven. Sudin said to Ven. Sudin:-

"Dear Soin, Sudin, these (gold and silver) are your maternal property, brought from your mother's side, feminine property

for the use of woman(as expenses for powder, flowers etc.,). There is also paternal property separately, brought from your father's side and still there is separately ancestral property handed down from your forefathers. Dear Son, Sudin, you can leave the Order of Bhikkhus, enjoy these wealth and property and perform meritorious deeds."

"Dayaka, if it does not offend you I would like to tell you,"said Ven. Sudin, When his father replied: "Dear Sudin please tell me."

"If so, Dayaka, you had better get some large jute bags, fill them with gold and silver to the full, carry them in carts to the Ganges river and throw them in the middle of the river water. If you ask me why you should do like this, I say that if you have property you are bound to have fear, or trembling, or bristiling of the hair of body, and keep guard. If you have no property, you will have no fear, no trembling, etc."

When Ven. Sudin said like that, his father was not pleased.

35. Then, Ven: Sudin's father called Sudin's ex-wife and said: "Dear daughter-in-law, my son Sudin loves you; he is fond of you; he will probably listen to your word."

Then, the ex-wife of Sudin got hold of Ven: Sudin's feet and said: "Master's son, you have taken up the noble practice because you want to have (angles); What is the nature of these angle?

"Sister, I have taken up the noble practice not for the sake of angles," replied Ven. Sudin.

It occured to the ex-wife of Ven: Sudin: "Since this day, master's son Sudin has been calling me "Sister". She was in a state of grief and despair, when she fell down in a swoon on the spot.

Ven. Sudin then said to his father: "Dayaka, if you are going to offer alms-food, please do so now. Don't harass us any longer by showing woman, wealth, etc."

"Dear Sudin, Please have it," replied the father.

The parents of Sudin personally served him with the sumptuous meais, solid and soft, till he was quite satisfied and prevented them from serving more.

At the end of the meal when he removed his hand from his bowl the mother of Ven. Sudin said: "Dear son, Sudin, this (our) clan is wealthy (economically); rich with hidden treasures, plenty of money, and luxuries for daily use, gold and silver and rice and other commodities for trade exchange. Dear Sudin, you can leave the Order of Bhikkhus, enjoy our wealth and property and perfrom meritorious deeds.

"Mother, I cannot leave the Order of Bhikkhus, I dare not leave the Order of Bhikkhus. I am carrying out noble practice very happliy." replied Ven: Sudin for the second time ...p... For the third time, the mother of Ven. Sudin said to her son, Sudin: "Dear son Sudin, this (our) clan is wealthy (economically) rich with hiddn treasures, plenty of money and luxuries for daily use and silver, rice other commodities for trade exchange. Dear son, Sudin, give at least the seed of child-birth (bijam kamma-genetive cell). Please don't allow the Licchavi kings to take over our wealth and property as royal from us who have no heir to inherit our wealth and property still lying intestate."

"Mother, I can do about this seed of childbirth (bijjam kamma)," replied Ven. Sudin.

Dear son, Sudin, where are you living now? asked his mother.

"Mother, in the Mahavanna forest,"said Ven. Sudin, who then departed.

36. Then, the mother of Ven. Sudin said to the ex-wife of Sudin: "Dear daughter-in-law, let me tell you about getting a child. Please tell you have the seasonal of woman's nature (periodical menstruation).

"Very well, my mistress," replied Sudin's ex-wife.

Then, the mother of Ven. Sudin took the ex-wife of Sudin to Mahavanna Forest, approached Ven. Sudin and said:

"Dear Son, Sudin, this (our) clan is wealthy (economically), rich with hidden treasures, plenty of money and luxuries for daily use, gold and silver, and rice and other commodities for trade exchange. Dear son Sudin, please come: leave the

Order of Bhikkhus, and enjoy our wealth and property and perform meritorious deeds."

"Mother, I cannot leave the Order of Bhikkhus; I dare not leave the Order of Bhikkhus; I am carrying out the noble practice very happily," replied Ven. Sudin. For the second time ...p... For the third time, the mother of Ven. Sudin said to Ven Sudin:-

"Dear son Sudin, this (our) clan is wealthy (economically),rich with hidden treasures, plenty of money, and luxuries for daily use, gold and silver, rice and other commodities for trade exchange. Dear Son Sudin, give at least the seed of childbirth (genetive cell). Please don't allow the Licchavi kings to take over our wealth and property as royal estate from us who have no son to inherit our wealth and property still lying intestate," said Sudin's mother again.

Ven. Sudin then said: "Mother, I think I can do this business of bijan Kamma or genetive cell (giving the seed of child birth)." So saying he (Sudin) pulled the arm of his ex-wife, entered the Mahavanna forest and had sexual intercourse three times with her. (At that time the first Parajikamma disciplinary rule was not in force) and Ven. Sudin had not seen sexual intercourse as an offence. Sudin's ex-wife became pregnant as a result of sexual intercourse. Then Bhumma Devas (celestial beings on earth) shouted one by one proclaiming:- "Friends, Bhikkhu Saṁgha is free from offence; Sudin, the son of Kalanda rich man, however, has done Dussila (bubbles), has committed an offence."

On hearing the shouts of Catumaharaja Devas (Four great kings of Devas) ...p... Devas of Tavatinsa ...p... Devas of Yama ...p... Deva of Tusita ...p... Devas of Vassavati ...p... All the Brahmas shouted one by one, proclaiming:-

"Friend, Bhikkhu Samgha is free from Dussila (bubbles), free from offence. Sudin, the son of Kalanda rich man, however, has done Dussila (bubble); has committed an offence!"

Thus the shouts of proclamation went up instantly to the abodes of Brahmas.

Now the pregnancy of Sudin's ex-wife reached its advanced stage and she gave birth to a male child. Then the

friends of Sudin gave the name of Bijaka to the young child. They gave the name of Bijaka-mātā to the ex-wife of Sudin and Bijaka Pitā to Sudin himself. Seven or eight years later, both the mother and son renounced the world, and became Bhikkhus before realisation of Arattha-Phala.

37. Then Ven: Sudin became remorseful and repeated:"Now I have had no benefit of jhāna. I have become a Bhikkhu not because I am worth it: I have got into (Sasana), not because I am good. I have not been able to carry on the noble practice of perfect purity till the end of my life after becoming a Bhikkhu in this Sasana of "Dhamma-Vinaya" (The law of Truth and Discipline) as taught very well (by the Buddha). Due to this state of morose and restlessness, Sudin became lean and emanciated through lack of flesh and blood. With bad looks he was pale like a dried leaf of fading colour, and like (a net spread out), he had a body with nerves protruding all over it. With grief in heart, sorrow, lamentation, sadness, timidity, and the rest of Dukkha, he was quite remorseful.

38. The friendly Bhikkhus of Ven. Sudin said:

"My friend Sudin, you looked hadsome in the past; your faculties were quite good; the colour of your face was clear; your bodily complexion was very good. But now you are emanciated, with lack of flesh and blood and lack of beauty; and with pale colour you look like a dried leaf. LIke a net spread out, you have a body with nerves protruding all over it. With grief in heart, sorrow,lamentation, sadness, timidity and all the rest of Dukkha you are quite remorseful. My friend, Sudin, how is it? Are you carrying out the noble practice without happiness?

"My friends," replied Ven. Sudin, "It is not that I am carrying out the noble practice without happiness; I have done an evil deed; I have had sexual intercourse with my ex-wife. My friends, I have become remorseful and repented; "Now I have had no benefit (of jhana); I have become a Bhikkhu not because I am worth it; I have got into Sasana not because I am good.I have not been able to carry out the noble practice of perfect purity of mind till the end of the life after becom-

ing a Bhikkhu in this Sasana of Dhamma-Vinaya (the law of truth and discipline)".

"My friend Sudin, you ought to be remorseful and repentent: you have not been able to carry on the noble practice of perfect purity till the end of your life after becoming a Bhikkhu in this Sasana of Dhamma Vinaya (the law of truth and doctrine),as taught very well (by the Buddha). My friend, it is not a fact that the Buddha has taught the Dhamma in many ways not to get Rāga (passion) but to dispel it, not to get sense desires but to dispel them and not to have Upādāna (attachment to sense desires) with Tanhāditthi (craving and wrong view) but to dispel it?

"My friend, you have tried to get Rāga although the Buddha has taught against Rāga; you have thus tried to get sense object (Kamayatanam) although the Buddha has taught against sense object; you have thus tried to get Upadāna (attachment), with (Taṇhāditthi), although the Buddha has taught Dhamma against Upadāna (attachment or clinging) with Tanhaditthi?"

"My friend, has not the Buddha taught Dhamma in many ways to eradicate Rāga, to have no conceit, to dispel craving desire (or Kilesa) to cut off the fetters and roots of Vatta (rounds of birth and deaths), to get rid of Tanā, not to covet anything, to dissolve, and to calm?"

"My friends, has not the Buddha taught the Dhamma in many ways to dispel Kamma Sañña. (Sense desires), to comprehend Kamma Sañnā (sense preception) with analytical knowledge, to dispel sensual thirst, Kāma Vitakka and to extinguish the fires of sense Desires?"

"My friend, the evil you have is not for those who have no faith to have faith, nor for those who have faith to have more faith."

"My friend, in reality, the evil you have done is for those who have not yet faith to have no faith and for those who have faith to have no faith" said the friendly Bhikkhus:

39. Then the Bhikkhu friends reproached and criticised Ven. Sudin in many ways and reported the matter to the

Buddha, who sent for the Bhikkhu Samgha to assemble together on the subject of Ven: Sudin's sexual intercourse with his ex-wife. Then the Buddha asked Ven. Sudin: "Sudin! Is it true that you have committed the offence of sexual intercourse with your ex-wife?"

"It is true, Exalted One," replied Sudin.

The Exalted Buddha reproached Ven. Sudin: "Your, unworthy of Magga Phala, what you have done is not good for the Bhikkhu; it is not fitting; it is not suitable; it is not becoming of a Bhikkhu, it is not allowable; it should not be done. Man, unworthy of Magga Phala, why have you not been able to carry out the noble practice of perfect purity till the end of your life after becoming a Bhikkhu in the Sasana of "Dhamma Vinaya" (the law of Truth and Discipline), well taught (by me)? Man, unworthy of Magga Phala! Have I not taught Dhamma in many way to dispel Rāga and not to have it; to dispel Kamma (senses) and not to have it and to dispel (attachment) Upadāna and not to have it (with taṇhā and Ditthi)?"

"Man, unworthy of Magga Phala, why have you tried to have Raga although I have taught Dhamma to dispel it; you have tried to have Kammayatana (senses objects) although I have taught Dhamma to dispel them; you have tried to have Upadana with Taṇhā Ditthi (attachment) although I have taught Dhamma to dispel it?"

"Man, unworthy of Magga Phala, have I not taught Dhamma in many ways to eradicate Raga, to dispel Kilesa, to cut off fetters and roots of Vatta (rounds of birth and death) to get rid of Taṇhā, not to covet any worldly thing but to dissolve Kelesa and develop calm or serenity?

"Man, unworthy of Magga Phala, have I not taught to dispet Kāma your (sensuality) to comprehend Kamasanna (senseperception) with analytical knowledge to dispel thirst for sensual pleasures, to get rid of Kāma vitakka (thought of sensuality) and to extinguish the fires of Kāma (sensuality).

"Man, unworthy of Magga Phala, it is better to put you sexorgan into the mouth of a poisonous snake or venomous snake than to have it put into the sex oxgan of a woman.

"Man, unworthy of Magga Phala, it is better to put your sexorgan into a heap of red-burning flames of coal than to have it put into a woman's sex-organ.

"Why is it so, man, unworthy of Magga Phala, you may suffer death or near death or any other kinds of misery or pain or (Dukkha) on account of (your sex organ being put into the mouth of a snake, red-burning coal, etc.,) but on destruction of your body after death you will not go to hell, which is deviod of happiness, where only bad people are doomed to."

"Man, unworthy of (Magga Phala) if you put your sex-organ into a woman's sex-organ, however, you are going to hell which is devoid of happiness where only bad people are doomed to on destruction of your body after death."

"Man, unworthy of Magga Phala, you have committed a serious offence of sexual intercourse which is the practice not of good noble person but of ignoble village dwellers; it is so wicked that pairs of men and women indulge in it in private places of seclusion where they wash it out finally with water.

"Man, unworthy of (Magga Phala) what you have done is not for those who have no faith to have faith and for those who have faith to have more faith. Man, unworthy of (Magga Phala), in reality, what you have done is for those who have no faith as yet to have no faith and for those who have faith to have no faith, reproached Buddha.

Then, the Buddha reproached Ven. Sudin in many ways and delivered a talk on disdvantages of difficulty in self-supproting; difficulty of support by others; covetousness, dis-contentment; love of companions, laziness, at the end of which he spoke on the advantages of easy means of self support, easy means of support by others, limited wants, contentment, eradication of Kilesa, to shake off Kilesa, graciousness, not to boost Kilesa, to boost effort (Viriya). The Buddha then gave a talk on Dhamma dealing with the subject matter and said to the Bhikkhus:-

Ten Principles of Vinaya: Bhikkhus, in pursuance of the ten objectives, Vinaya (code of disciplinary rules) will be laid down: (1) For Samgha to accept and practise it; (2) for the welfare of Samgha; (3) for Supression of those who break Sila (moral conduct or discipline); (4) for Samgha who love Sila (moral discipline) to live in peace; (5) for subjugation of Asavas of the present: (6) prevention of Asavas in the future; (7) for those who have no faith to have faith (8) for those who have faith to have more faith: (9) for prepetuation of the noble Dhamma (Three Sasanas) and (10) for Sila, samadhi promotion of the rules of Vinaya (Disciplinary Rules).

Bhikkhus, this is how to point out of this Sikkhapada (rules of training).

(A) "If a Bhikkhu indulges in sexual intercourse, he ceases to be a bhikkhu in the Sasana; he is not to be associated by with good Bhikkhus." This is how the Exalted Buddha has prescribed this Sikkhāpada (rule of training).

End of the Story of Bhikkhu Sudin.

40. At one time, A Bhikkhu allured a female monkey, with food and had sexual intercourse with her in the Mahavanna Forest of Vesali Town. After redressing himself in that morning the said Bhikkhu entered Visali Town on an alms-round. In the meantime a number of Bhikkhus who came on a round of inspection tour approached the monastery of the said Bhikkhu. On seeing the visiting Bhikkhu coming in the distance, the female monkey went to them shaking her hip as well as her tail. She also bent waist as a sign of sexual attraction. Now it occured to the visiting Bhikkhu, "There is no doubt that this Bhikkhu has enjoyed sexual intercourse with this female monkey"; so they hid themselves at a place to eavesdrop on the Bhikkhu on his return from the alms-round in Vesali Town

41. When the resident Bhikkhu returned from his alms-round, the female monkey approached the Bhikkhu who ate some of the alms-food and gave some to the female monkey.

After eating her food the female monkey lowered down her waist and the Bhikkhu had his sexual gratification (with her).

The visiting Bhikkhus then said to the resident Bhikkhu "Friend, why have you had sexual intercourse with this female monkey? Has not the Buddha laid down a rule of Vinaya against it?"

"My friends, it is true that the Buddha has laid down the rule of Vinaya; but it is laid down against human female, not aniaml," replied the resident Bhikkhu.

"Friend, is not sexual intercourse with a female animal the same as sexual intercourse with a human female? Friend, what you have done is not good to Bhikkhus; it is not fitting; it is not allowable; it should not have been done; why have you not been able to carry out noble practice of perfect purity till the end of life after becoming a Bhikkhu in this Sasana of Dhamma-Vinaya, well taught by the Buddha?" "Friend, has not the Buddha taught Dhamma in many ways not for Rāga but against Rāga, not for the fire of Kāma but against it. Friends, What you have done is not for those who have no faith to have faith and for those who have to have more faith. Friend, in reality, what you have done is for those who have no faith to have no faith and for those who have faith already to break off their faith."

Then these Bhikkhus reproached in many ways the Bhikkhu who had sexual intercourse with the female monkey and reported the matter to the Buddha.

42. Then, in this matter, the Buddha allowed the Bhikkhu Saṁgha to assemble together and asked that Bhikkhu: "Bhikkhu, is it true that you have indulged in sexual intercourse with that female monkey?"

"It is true, Exalted Buddha," replied the Bhikkhu.

The Exalted Buddha reproached him: "Man, unworthy of Magga Phala, your action is not good to Bhikkhus; it is not fitting; it is not suitable, it is not becoming of a Bhikkhu, it is not allowable; it should not have been done. Why have you not been able to carry out the noble practice of perfect purity till

the end of life after becoming a Bhikkhu in this Sasana of Dhamma-Vinaya, well taught (by me)?

"Man, unworthy of Magga Phala, it is better to put your sex-organ into the mouth of a snake of quick dangerous poison than to put it into the sex-organ of that female monkey.

"Man, unworthy of Magga Phala, it is better to put your sex-organ into the mouth of a cobra than to put it into the sex-organ of that female monkey."

"Why is that so? Man, unworthy of (Magga Phala), you may suffer death or near death or any other kind of misery or pain (or Dukka) on a account of your sex-organ being put into (the mouth of a snake or red-burning coals etc.) but on destruction of your body after death, you will not go to hell which is devoid of happiness where bad people are doomed to.

"Man, unworthy of Magga Phala, if you put your sex-organ into the sex-organ of a female monkey, you will go to hell, which is devoid of happiness, where bad people are doomed to on destruction of their bodies after death."

"Man, unworthy of Magga Phala, you have committed a serious offence of sexual intercourse which is the practice not of noble persons but of ignoble village dwellers. It is so wicked and vile that pairs of men and women indulge in it in private places of seclusion and then wash it out finally with water." "You, unworthy of Magga Phala, the evil you have done is not good for those who have no faith to have faith. Bhikkhus, this is how to point out Sikkhāpada (rule of training).

(B) If a Bhikkhu indulges in sexual intercourse at least with a female animal, he ceases to be a bhikkhu in the Sasana, and will not be associated with by good Bhikkhus;"

This is how the Buddha has prescribed this rule of training for Bhikkhus.

End of the Story of Female Monkey.

43. Once upon a time, many Bhikkhus living in the Vesali Town of Vajji country used to eat as thay wished, sleep as they wished, take bath as they wished, and after thinking

improperly they indulged in sexual intercouse without disavowing training and without confession to their weaknesses. Some time later, these Bhikkhus came to suffer loss of relatives, loss of wealth and property and disease, as a result of which they went to Ven: Ānanda and said:

"Bhante, Ānanda, we do not criticise Buddha; we do not criticise Dhamma; we do not criticise Samgha. Bhante, Ānanda, we criticise only ourselves, not others. Having become Bhikkhus in this Sāsana of Dhamma-Vinaya well taught by (the Buddha), we have not been able to carry out the practice of perfect purity till the end of our life and we have come to suffer loss of power and prestige.

"Bhante, Ānanda, if we are now admitted as novices and Bhikkhus by the Exalted Buddha, we are going to contemplate on kusaladhammas (good noble dhamma) presently and strive for development of Bodhipakkhiyadhammas (factors of Enlightenment or Maggañāṇa) repeatedly for the whole of the first watch and that of the third watch of this night "We beg of you; Bhante, Ānanda, please tell this to the Exalted Buddha." "Very well, my friends," said Ven: Ānanda, who then approached the Buddha and reported the matter.

"Ānanda," "for the sake of men and women of Vijji country, the Buddha had to withdraw the sikkhāpada (rule of training) already prescribed for the disciples; this is no good; not reasonable", said the Buddha, who then gave a talk on Dhamma dealing with the matter and pointed out to the Bhikkhus:

"Bhikkhus, if a Bhikkhu indulges in sexual intercourse without disavowing training as he not willing to confess his weaknesses, he should not be ordained. If a Bhikkhu indulges in sexual intercourse after disavowing his training and confessing his weaknesses, he should be ordained. Bhikkhus this is how to point out Sikkhāpada:

1-3-44. If a Bhikkhu, who attains to Adhisila (higher moral training precept) or Sajiva (noble moral training), indugles in sexual intercourse at least with a female animal, without disavowing his rule of moral trtaining as he is not willing to

confess his weaknesses, he ceases to be a bhikkhu and he is not to associate with good Bhikkhus."

45. "This" means "form" "shape" "meaning" "case" "matter" "family" "caste" "lineage" "habit" "practice" "place" "resort""Thera"(senior priest), Bhikkhu, "priest" of middle standing.

1. Definition of First Pārājika Sikkhapada

12, Types of Bhikkhu

"Bhikkhu" means (1) one who knows how to collect alms like an Ariya Puggala (good noble person); (2) one who knows the practice of alms collecting; (3) One who knows how to wear a garment made of pieces of ragcloth; (4) One who is named Bhikkhu; (5) One who admits himself as Bhikkhu; (6) One called upon by the Buddha: "Ehi Bhikkhu" ("Come, Bhikkhu") (7) One who becomes Bhikkhu with three refuges; (8) One who is perfect with good Sila (good moral conduct or precept); (9) One who posesses good essences such as sila etc; (10) One undergoing Sikkha (training); (11) One who has undergone sikka (training); and (12) One acknowledged as Bhikkhu by the united Saṁgha after reading Kamavaca four times (Ñatti Kamma) in accordance with the teaching of the Buddha. Of the above 12 types of Bhikkhu, one acknowledgeed as such by the united Samgha reading kamavaca four times (Ñatti kamma) in accordance with the teaching of the Buddha. This Bhikkhu is to be known as Bhikkhu in this matter of Pārājika.

Sikkhā means Adhisila Sikkhā, Adhicitta Sikkhā and Adhipañāṇa Sikkhā numbering three in all of which Adhisila is preferable in this matter.

Sajiva means when this Sikkhapada (rule of training) is prescribed by the Buddha, that Sikkhāpada is Sajiva; one knows how to practise this Sajiva Sikhapada; he is therefore known as one who attains to Sajiva Sikkhapada.

Sikkham Apaccakkhaya Dubbalayam (Anavikatva) Training not disavowed and weakness not made clear) which means that there are instances where Bhikkhus have made their

weaknesses clear without disavowing their rules of (moral) training and there are instances where Bhikkhus have made their weaknesses clear and disavowed their rules of moral training (Sikkhapada). Bhikkhus, how is it that Bhikkhus have made their weaknesses clear without disavowing their rule of training? In this Sasana a Bhikkhu is discontented, lazy, not happy and he desires to return to a layman's life as he is fed up and ashamed of his life as Bhikkhu and he longs for becoming a layman again or a lay devotee (upasaka) or a caretaker of monastery or a novice or a heretic, or a pupil of heretics, or a non-Bhikkhu or non-Sakyan prince belonging to the lineage of Buddha and he says and makes it known: "Bhikkhus, it is better for me to give up Buddha." If the Bhikkhu has said like this only to make his weakness clear, Sikkhā (training) is not disavowed. (In other words) Bhikkhu is discontented, idling, not happy and has a desire to return to a layman's life; he is fed up, ashamed of, disgusted with, the life of a Bhikkhu and longing for becoming a layman ...p...; he longs for becoming a non-Sakyan prince belonging to the lineage of the Buddha and says: "It is better for me to (disavow or give up) the Dhamma ...p... he says: "It is better for me to disavow or give up the Saṁgha or sikkha, or Vinaya or patimokkha or recitation of Patimokkha or Preceptor, or five types of Ācariya (teacher) or co-resident". He says: "It is better for me to become again a layman, or laydevotee, or a caretaker of monastery or a novice, or a heretic or a pupil of heretics, or one who is not a Bhikkhu, or one who is not a Sakyan prince belonging to the lineage of Buddha. Bhikkhus, he has said like this, only to make his weakness clear, Sikkha is not disavowed.

46. In other words, a (Bhikkhu) is discontened, idliing, not happy, and has a desire to return to a layman's life and as he is fed up with ashamed of, or disgusted with, his life as a Bhikkhu and longing for a return to the layman's life, ...p... longing for being one who is not a Sakyan prince belonging to the lineage of the Buddha ...p... He says making it known, "It

would be better if I were to disavow (disown) the Buddha ...p... He says and maker it known, "It would be better if I were not a sakyan prince belonging to the lineage of the Buddha." He says and makes it known: "It would be better if I were to disavow (disown) the Buddha ...p... He says and makes it known: "It would be well and good if I were to disavow (disown) the Buddha ...p... He says and makes it known: "It would be well and good if I were not a Sakyan prince belonging to the lineage of the Buddha; he says and makes it known: "It would be well and good if I were to disavow (disown) the Buddha"; he says and makes it known: "It would be well and good if I were not a Sakyan prince belonging to the lineage of the Buddha."Bhikkhus, if he says like this, it is only to make his weakness clear; Sikkha is not disavowed.

47. In other words a (Bhikkhu) is discontented, idling, not happy, and wishes to leave the Order of Bhikkhus; and he is fed up, ashamed of and disgusted with the life of a Bhikkhu and longing for that of a layman ...p...; longing for not being a Sakyan Prince belonging to the lineage of the Buddha, he says and makes it known that he remembers his mother, his father, his brother, sister, elder sister, son, daughter, wife, relatives, friends, village, town, field, farm, silver, gold, art and craft, smiles and speeches he made while playing games in the past. Bhikkhus, even if he says and makes all these known, it is only to make his weakness clear; Sikkha is not disavowed.

48. In other words a (Bhikkhu) is discontented, idling, not happy and wishes to leave the Order of Bhikkhus; and he is fed up, ashamed of and disgusted with the life of a Bhikkhu and longing for that of a layman ...p... longing for not being a Sakyan Prince belonging to the lineage of the Buddha; he says and makes it known: "I have mother and I have to work for her food and other means of livelihood; I have father and I have to work for his food and other means of livelihood; I have younger and elder brothers and I have to work for their food and other means of livelihood; I have younger and elder sisters,

I have to work for their food and other means of livelihood; I have a son and I have to work for his food and other means of livelihood; I have a daughter and I have to work for his food and other means of livelihood; I have a wife, and I have to work for her food and other means of livelihood; I have relatives and I have to work for their food and other means of livelihood; I have friends and I have to work for their food and other means of livelihood; Bhikkhus, if he says and makes it known, it is only to make his weakness clear; Sikkha is not disavowed.

49. In other words a (Bhikkhu) is discontented, idling, not happy, wishes to leave the Order of Bhikkhus, and he is fed up, ashamed of, disgusted and longing for becoming a layman again ...p... longing for not being a Sakyan prince belonging to the lineage of the Buddha, he says and makes it known "I have mother; and my mother will work for my food and other means of livelihood; I have my younger and elder brothers ...p...; I have younger and elder sisters ...p... I have son ...p...; I have daughter ...p...; I have a wife ...p...; I have relatives ...p...; I have friends; my friends will work for my food and other means of livelihood. He says and makes it known; "I have my village and I will earn my living with my village; I have my town I will earn my living with the field; I have farm I will earn my living with my farm; I have silver I will earn my living with my silver; I will earn my living with my craft. Bhikkhus if he says and makes it known; it is only to make his weakness clear; Sikkha, however, is not disavowed.

50. In other words a (Bhikkhu) is discontented, lazy, unhappy and wishes to leave the Order of Bhikkhus; and he is fed up, ashamed of, disgusted with the life of a Bhikkhu and longing for a layman's life again ...p...; longing for not being a Sakkyan prince belonging to the lineage of the Buddha, he says and makes it known; "(The noble practice) is difficult; It is not easy; it is difficult to practise; it is not easy for practice; it cannot be done; no courage to do; no happiness in doing; most unhappy in doing it." Bhikkhus, if he says like this making it known, it is only to make his weakness clear; Sikkha is not disavowed.

51. Bhikkhus, how is it that weakness is made clear and Sikkha is disavowed also? Bhikkhus, in this Sasana, a (Bhikkhu) is discontednted, lazy, not happy, and wishes to leave the Order of Bhikkhus, and he is fed up, ashamed of, disgusted with the life of a Bhikkhu, and longing for a layman's life again ...p... longing for not being a Sakyan prince belonging to the lineage of the Buddha, he says and makes it known: "I disavow the Buddha; Bhikkhus, if he says this and makes it known, it is to make his weakness clear and also to disavow Sikkha."

In other words (a Bhikkhu) is discontented, idliing, unhappy, wishes to leave the Order of Bhikkhus, he is fed up, ashamed of disgusted with the life of a Bhikkhu and longing for a layman's life again ...p... longing for not being a Sakyan prince belonging to the lineage of the Buddha, he says and makes it known; "I disavow Sikka (Training); I disavow Vinaya (Discipline): I disavow the preceptor ...p... disavow five types of Acariya (or teacher) ...p... co-resident pupil ...p... pupil ...p... one belonging to the same preceptor ...p... one belonging to the same tutor ...p... Coresident Bhikkhu. He says and makes it known; "Recognise me as a layman ...p... recognise me as Upasaka (lay-devotee) ...p... recognise me as caretaker of monastery ...p... recognise me as a novice ...p... recognise me as a heretic ...p... recognise me as a pupil of heretics ...p... recognise me as one who is not a Bhikkhu ...p... recognise me not as a Sakyan prince belonging to the lineage of the Buddha. Bhikkhus, if he says like this and makes it known, it is to make his weakness clear and also to disavow Sikkha.

52. In other words, he is (as a Bhikkhu) discontented, idling, unhappy and he wihses to retire from the life of a Bhikkhu; he is fed up, ashamed of, disgusted with the life of a Bhikkhu and longing for becoming a layman again ...p... longing for not being a Sakyan prince belonging to the lineage of the Buddha, he says and makes it known; "To me Buddha is of no use." ...p... He says and makes it known; "To me, co-resident (Bhikkhus) are of no use. "If he says like this and makes it known ...p... In other words ...p... He says and makes

it known: " What is the use of the Buddha to me: "He says and makes it known: "What is the use of resident Bhikkhus to me? "...p... He says and makes it known: "To me the Buddha is not useful" ...p... He says and makes it known: "To me co-resident Bhikkhus are not useful." He says and makes it known: "I have been released from the Buddha quite well ...p... He says and makes it known: "I have been released from my co-resident Bhikkhus quite well." Bhikkhus, if he says like this and makes it known, however, it is to make his weakness clear and to disavow Sikkha as well."

53. Apart from what has been already referred to, there are synonyms such as synonyms of Buddha, synonyms of Dhamma, synonyms of Samgha, synonyms of Sikkha, synonyms of Vinaya, synonyms of patimokkha, synonyms of patimokkhuddasa, synonyms of preceptor, synonyms of five types of Acariya (teacher) synonyms of co-resident pupil, synonyms of pupil, synonyms of one belonging to the same preceptor, synonyms of tutor, synonyms of coresident Bhikkhu, synonyms of man, synonyms of lay devotee, synonyms of heretic, synonyms of pupil of heretic, synonyms of one who is not a Bhikkhu, synonyms of one who is not a Sakyan prince belonging to the lineage of the Buddha. He says and makes it known with all these things, shapes and forms and characters and signs. Bhikkhus, if he says like this and makes it known, it is to make his weakness clear and disavow Sikkha as well.

54. Bhikkhus, how is it that Sikkha is not disavowed? Bhikkhus, in this Sāsana, Sikkha is disavowed on account of this fact or sign; a lunatic disavow Sikkha on account of that fact or shape or form or matter or sign; but Sikkha is not disavowed. Sikkha is disavowed in the presence of a lunatic, but Sikkha is not disavowed. A person of distracted mind disavows Sikkha but Sikkha is not disavowed. Sikkha is disavowed in the presence of a person of distracted mind but Sikkha is not disavowed. A disease-ridden person disavows Sikkha, but Sikkha is not disavowed; Sikkha is disavowed. Sikkha is disavowed with a Deva (celestial being); but Sikkha is not disavowed. Sikkha is disavowed with an animal but

Sikkha is not disavowed. Sikkha is disavowed in the presence of a savage through the mediun of Magadha, the language of ariyas; he does not understand and sikkhā is not disavowed Sikkha is disavowed in the presence of an ariya through the medium of the language of savages; Ariya does not understand; and Sikkha is not disavowed. Sikkha is disavowed in the presence of an ariya through the medium of the language of savages; Ariya does not understand; and Sikkha is not disavowed. Sikkha is disavowed in the presence of an Ariya through the medium of the language of Ariyas (Magadha). That Ariya does not understand it; Sikkha is not disavowed. Sikkha is disavowed in the presence of a savage through the medium of the language of savages; the savage does not understand; and Sikkha is not disavowed. Sikkha is disavowed with a most hurried recitation; Sikkha is not disavowed. If the Recitation is not intended to be audible, Sikkha is not disavowed.

Recitation is intended to be audible; but it is not recited audibly; Sikkha is not disavowed. Recitation is given to one who does not understand it; Sikkha is not disavowed. Recitation is not given to one who understands it; Sikkha is not disavowed. There is completely no recitation; Sikkha is not disavowed. Bhikkhus, if he says like this and makes it known, Sikkha is not disavowed.

55. 'Sexual intercourse' means practice of those who are unpious, practice of village dewllers, practice of ignoble persons; it is filthy and should be washed with water(as it is unsightly), it is done in secret places, hidden from public view by those in pairs. This is called practice of sexual intercourse.

'Even with a female animal at least' means (practice of sexual gratification of both), the practice of sexual enjoyment with entails loss of priesthood (Bhikkhu). He is no longer a Sakyan Prince belonging to the lineage of Buddha.

'Not to be associated with good Bhikkhus' means he lives together and carries out Vinaya kammas and other religious practices together with other Bhikkhus. This "togetherness" or 'associated is no longer with the Bhikkhu who commits Pārajika Offence. It is said, therefore, that "he is not to be associated with by good Bhikkhus."

56. There are three types of female viz: human femal, non-human femal (celestial female), and animal female. There are three types old hermaphrodite viz: human hermaphrodite, non-human hermaphrodite (celestial hermaphrodite), and animal hermaphrodite. There are three types of eunuch, viz: human enuch, non-human enuch and animal eunuch. There are three types of male, viz: human male, non-human male and animal male, respectively.

A Bhikkhu who indulges is sexual intercourse through the three organs (paths of passage) of a human female viz Vaccamagga (organ to pass excrement), passanamagga (organ to pass urine) and Mukkha (organ to eat or mouth) is guilty of Pārājika Offence.

A Bhikkhu, who indulges in sexual intercourse through the three organs (paths or passage) of human hermaphrodite, non-human hermaphrodite (celestial hermaphrodite) and animal hermaphrodite viz Vaccamagga (anus), passavamagga (vagina) and Mukkhamagga (mouth), is guilty of Pārājika Offence.

A Bhikkhu, who indulges in sexual intercourse through the two organs (paths) or passage of non-human hermaphrodite (celestial hermaphrodite) and animal hermaphrodite viz Vaccamagga (anus), passavamagga (vagina) and Mukkhamagga (mouth), is guilty of Pārājika Offence.

A Bhikkhu, who indulges in sexual intercourse through the two organs (paths) or passage of non-human eunuch, animal eunuch, human male non-human male and male animal viz. Vacccamagga (anus) and mukhamagga (mouths), is guilty of Pārājika Offence.

57. A Bhikkhu, desiring to indulge in sexual intercourse puts his sex-organ (penis) into passavamagga (Vagina) of a woman, is guilty of Pārājika Offence.

A Bhikkhu, desiring to indulge in sexual intercourse puts his sex-organ (penis) into Passāvamagga (Vagina) of a woman, is guilty of Pārājika Offence.

A Bhikkhu, desiring to indulge in sexual intercourse, puts his sex-organ (penis) into Vaccamagga (anus) passavamagga (Vgina) Mukhavagga (mouth) of non-human female, female

animal, human hermaphrodite, non-human hermaphrodite, and animal hermaphrodite, is guilty of Pā rā jika Offence.

A Bhikkhu, who, desiring to indulge in sexual intercourse, puts his sex-organ (penis) into Vaccamagga and Mukhamagga of inhuman eunuch, aniaml eunuch, human male, non-human male, male animal is guilty of Pā rā jika Offence.

58. Enemy Bhikkhus bring a human to sit with her vaccamagga on the sex-organ of the Bhikkhu. If the Bhikkhu enjoys pleasure, while putting his sex-organ inside or while it is entering, or while it is halting or while drawing it out, he is guilty of Pā rā jika Offence.

Enemy Bhikkhus bring a human female to sit with her Vaccamagga (anus) on the sex-organ (penis) of a Bhikkhu. If the Bhikkhu does not enjoy pleasure while putting it inside but if he enjoys it while it is entering or while it is halting or while withdrawing it out, he is guilty of Pā rā jika Offence.

Enemy Bhikkhus bring a human female to sit with her Vaccamagga on the sex-organ (penis) of a Bhikkhu. The Bhikkhu enjoys no pleasure while his sex-organ is being put in, while it is entering inside and while it is halting; but, if he enjoys pleasure while it is being withdrawn he is guilty of a Pā rā jika Offence.

Enemy Bhikkhus bring a human female to sit with her Vaccamagga (anus) on the sex-organ of a Bhikkhu. If the Bhikkhu enjoys no pleasure while his organ is being put in, no pleasure while it is entering inside, while it is halting, and while it is being withdrawn, he is guilty of Pā rā jika Offence ...p... If he enjoys no pleasure he is not guilty of an offence.

59. Enemy Bhikkhus bring to a Bhikkhu a human female who is awake, who is asleep, who is drunk, who is mad or who is forgetful, or a dead human female not yet eaten by dogs or most of whose body have not yet been eaten by dogs, or few have been eaten by dogs ...p... He is guilty of Pā rā jika Offence. A dead human female most of whose body have been eaten by dogs brought to a Bhikkhu for intercourse with her vaccamagga (anus) or passavamagga (vagina) or mukhamagga (mouth). If the Bhikkhu enjoys pleasure while his organ is

being put in, pleasure while it is getting inside, pleasure while it is halting and pleasure while it is whithdrawn he is guilty of Pā rā jika Offence. If the enjoys no pleasure he is not guilty of Pā rā jika Offence.

Enemy Bhikkhus bring to a Bhikkhu a dead non-human female, animal human hermaphrodite non-human hermaphrodite and animal hermaphrodite to have intercourse with the Vaccamagga, Passavamagga, Mukhamagga of Bhikkhus, sex-organ. If the Bhikkhu enjoys pleasure ...p...

Enemy Bhikkhus bring to a Bhikkhu an animal hermaphrodite, who is drunk, who is mad, who is forgetful, or an animal hermaphrodite, who has not yet been eaten by dogs, or dead animal hermaphrodite most of whose dead body have been eaten by dogs ...p... He is guilty of Pā rā jika Offence. A dead animal hermaphrodite most of whose dead body has been eaten by dogs is brought for a Bhikkhu to have intercourse with the Vaccamagga or Mukhamagga. If the Bhikkhu enjoys pleasure while his organ is being put in, and pleasure while it is withdrawn, he is guilty of Pā rā jika Offence. If he enjoys no pleasure, he is not guilty.

Enemy Bhikkhus bring to a Bhikkhu an animal eunuch who is awake, asleep, drunk, forgetful or a dead animal eunuch not eaten by dogs or a dead animal eunuch most of whose dead body has not yet been eaten by dogs ...p... He is guilty of Pā rā jika Offence. A dead animal enunch most of whose dead body have been eaten by dogs, is brought to a Bhikkhu to have intercourse with (her) Vaccamagga, Passavamagga or Mukhamagga on his sex-organ: If the Bhikkhu enjoys pleasure while his sex-organ is being put in, pleasure while it is entering inside, pleasure while it is halting and pleasure while it is withdrawn, he is guilty of Thullacaya Offence ...p... If he enjoys no pleasure, he is not guilty of any Offence.

60. Enemy Bhikkhus bring to a Bhikkhu a human being (male), non-human male, a male animal to have intercourse with (his) Vaccamagga (anus) Mukhamagga (mouth) on the sex-organ (penis) of the Bhikkhu. If the Bhikkhu enjoys while

his organ is being put in, pleasure while it is entering inside, pleasure while it is halting and pleasure while it is being withdrawn, he is guilty of Pā rā jika Offence ...p... no pleasure, no Pā rā jika Offence.

Enemy Bhikkhus bring (to a Bhikkhu) a male animal, who is awake, who is asleep, who is drunk, who is mad, who is forgetful, or a dead male animal, not yet eaten by dogs ...p... He is guilty of Pā rā jika Offence. A dead male animal, most of whose has been eaten by dogs, is brought to a Bhikkhu to enjoy with his sex-organ Vaccamagga (anus) or Mukha (mouth) of organ while it is being put in, while it is entering, while it is halting while it is being withdrawn, he is guilty of Thullacaya offence ...p... No pleasure, no offence.

61. Enemy Bhikkhus bring a human female to a Bhikkhu whose sex-organ is not wrapped round with a piece of rag cloth, to have intercourse with the female Vaccamagga (anus), passavamagga (Vagina), Mukkhamagga (mouth) not covered with a piece of rag cloth.

with the woman's	... not covered with a rag piece
Bhikkhu's	... wrapped round with a rag piece
with the woman's	... covered with a rag piece of cloth
Bhikkhu's	... cloth wrapped round with a rag piece of cloth
with the woman's	... not covered with a rag piece of cloth
Bhikkhu's	... not wrapped round with a piece of rag cloth

If the Bhikkhu enjoys pleasure while his organ (penis) is being put in, pleasure while it is entering inside, pleasure while it is halting,pleasure while it is being withrawn, he is guilty of Pā rā jika Offence. If no pleasure, no offence.

Enemy Bhikkhus bring to a Bhikkhu a human female who is awake, a human female who is asleep, who is drunk, who is mad, who is forgetful, a dead human female, not yet eaten by dogs, a dead ...p... (He) is gulty of Pā rā jika Offence. A dead body of a human female most of which has been eaten by dogs is brought to a Bhikkhu whose sex-organ is not

wrapped round with a piece of rag cloth to have intercourse with that dead human female's Vassamagga, Passavamagga, Mukkhamagga covered with a piece of rag cloth.

Female	...	not covered with piece of rag cloth
organ of Bhikkhu	...	wrapped around with a rag piece of cloth
Female's	...	not covered with piece of rag cloth
Organ of Bhikkhu	...	wrapped round with piece of rag cloth
Female's	...	not covered with a piece of rag cloth

To have intercourse with the sex-organ of the Bhikkhu which is not wrapped round with a rag piece of cloth. If the Bhikkhu enjoys pleasure while it is put in, pleasure while it is entering inside, pleasure while it is halting, pleasure while it is being withdrawn, he is guilty of Thullaccaya Ā patti (grave offence). If no pleasure, no offence.

Enemy Bhikkhus bring a non-human female, a female animal, a human hermaphrodite, non-human hermaphrodite, animal hermaphrodite to a Bhikkhu, whose sex-organ (penis) is not wrapped round with a piece of rag cloth, to have intercourse with Vaccamagga, Passavamagga, Mukkamagga, of the animal hermaphrodite which is covered with a piece of rag cloth.

Animal hermaphrodite's	...	not covered with a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
Animal hermaphrodite's	...	covered with a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
Animal hermaphrodite's	...	not covered with a piece of rag cloth

To have sexual intercourse with the sex-organ of the Bhikkhu which is not wrapped round with a rag piece of cloth. If the Bhikkhu enjoys pleasure while it is put in, pleasure while it is entering inside, pleasure while it is halting, pleasure while

it is withdrawn, he is guilty of Pā rā jika Offence. If no pleasure, no offence.

Enemy Bhikkhus bring an animal hermaphrodite, who is awake, who is asleep, who is drunk, who is mad, who is forgetful; a dead animal hermaphrodite, not yet eaten by dogs, a dead animal hermaphrodite, most of which have not yet been eaten by dogs(s). He is gulty of Pā rā jika Offence. A dead body of an animal hermaphrodite, most of which has been eaten by dogs, is brought to the Bhikkhu, whose sex-organ is not wrapped round with a rag piece of cloth to the dead animal hermaphrodite, covered with a rag piece of cloth.

Animal hermaphrodite's	...	not covered with a piece of cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
Animal hermaphrodite's	...	covered with a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
Animal hermaphrodite's	...	not covered with a piece of rag cloth

To have intercourse with the sex-organ of the Bhikkhu, which is not wrapped round with a piece of rag cloth. If the Bhikkhu enjoys pleasure while it is put in, pleasure while it is entering inside, pleasure while it is halting, pleasure while it is withdrawn, he is gulty of Thullasccaya Ā patti (grave offence). If no pleasure, no offence.

62. Enemy Bhikkhus bring a human enunch, non-human eunuch, animal eunuch, human male, non-human male, animal male to a Bhikkhu, whose sex-organ is not wrapped round with a piece of rag cloth, have sexual intercourse with the male animal's Vassamagga, Mukkhamagga, covered by a rag piece of cloth.

Male animal's	...	not covered by a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth

male animal's	...	covered by a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
male animal's	...	not covered by a piece of rag cloth

To have intercourse with the Bhikkhu's sex-organ not wrapped round with a piece of rag cloth. If the Bhikkhu enjoys pleasure while it is put in, pleasure while it is entering inside, pleasure while it is halting, pleasure while it is withdrawn, he is guilty of Pā rā jika Offence...p... .If no pleasure, no offence.

Enemy Bhikkhus bring a male animal, awake, asleep, drunk, mad, forgetful, a dead male animal, not yet eaten by dogs, a dead male animal most of which has not yet been eaten by dogs ...p... (He) is not guilty of Pā rā jika Offence. A dead body of a male animal most of which has been eaten by dogs, is brought to a Bhikkhu, whose sex-organ is not wrapped round with a piece of rag cloth, to have intercourse with the male animal's Vaccamagga, Mukkhamagga, covered by a rag piece of cloth.

Male animal's	...	not covered by a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
male animal's	...	covered by a piece of rag cloth
Bhikkhu's	...	wrapped round with a piece of rag cloth
Male animal's	...	not covered by a piece of rag cloth.

To have intercourse with the Bhikkhu's sex-organ, not wrapped round with a rag piece of cloth.

If Bhikkhu enjoys pleasure while it is put in, pleasure at the moment when it enters, pleasure while it is halting, and, pleasure while it is withdrawn, he is gulty of Thullacaya Ā patti (grave of offence) If no pleasure, no offence.

63. Enemy Bhikkhus bring a Bhikkhu to a human female to have intercourse with the female's Vaccamagga, Passavamagga,

Mukkhamagga. If the Bhikkhu enjoys pleasure while his sex-organ is being put in, pleasure when it is entering inside, plelasure while it is halting, pleasure while it is withdrawn, he is guilty of Pā rā jika Offence ...p... If no pleasure, no offence.

Enemy Bhikkhus bring a Bhikkhu to a human female, who is awake, asleep, drunk, mad, forgetful, a dead human female, not yet eaten by dogs, a dead human female, most of whose body has not yet been eaten by dogs ...p... He is gulty of Pā rā jika Offence. A bhikkhu is brought to a dead human female, most of whose dead body has been eaten by dogs, to have sexual intercourse with Vaccamagga, Passavamagga, Mukkhamagga. If the Bhikkhu enjoys pleasure while it is halting, and while it is being withdrawn, he is guilty of Thullacaya Ā patti (grave offence) ...p... If he enjoys no pleasure, no offence.

Enemy Bhikkhus bring a Bhikkhu to a non-human female, a female human hermaphrodite, a non-human hermaphorite, an animal hermaphrodite, a human eunuch, a non--human eunuch, an animal eunuch, a human male, a non-human male, a male animal to have sexual intercourse with Vaccamagga, Mukhamagga. If the Bhikkhu enjoys pleasure while it is being put inside, while it is entering, while it is halting, while it is being withdrawn, he is guilty of Pā rā jika Offence. If he enjoys no pleasure, there is no offence.

Enemy Bhikkhus bring a Bhikkhu to human female, who is awake, asleep, drunk, mad, forgetful, a deal human female, not yet eaten by dogs, a dead human female, most of whose body has not yet been eaten by dogs ...p... He is guilty of Pā rā jika Offence. A Bhikkhu is brought to a dead human female, most of whose dead body has been eaten by dogs, to have sexual intercourse with Vaccamagga, Passavamagga, Mukkhamagga. If the Bhikkhu enjoys pleasure while sex-organ is being put in while it is entering inside, while it is halting and while it is being withdrawn, he is guilty of Thullacaya Ā patti (grave offence) ...p... If the enjoys no pleasure, no offence.

64. Enemy Bhikkhus bring to a human female a Bhikkhu, whose sex organ is wrapped round with a piece of cloth, to

have sexual intercourse with Vaccamagga, Mukkhamagga, or swaddled with a piece of cloth.

Bhikkhu's	... not wrapped round with a piece of cloth
Female's	... Swaddled with a piece of cloth
Bhikkhu's	... wrapped round with a piece of cloth
Female's	... Swaddled with a piece of cloth
Bhikkhu's	... not wrapped round with a piece of cloth

To have sexual intercourse with the female's vaccamagga, passavamagga, Mukhamagga, not swaddled with a piece of cloth. If the Bhikkhu enjoys pleasure while putting it in, while it is entering, while it is halting, while it is withdrawn, he is guilty of Pā rā jika Offence ...p... If he enjoys no pleasure, there is no offence.

Enemy Bhikkhus bring a Bhikkhu to a human female, who is awake, asleep, drunk, mad and forgetful, to a dead human female, not yet eaten by dogs, a (dead) human female most of whose body has not yet been eaten by dogs ...p... (He) is guilty of Pā rā jika Offence. The Bhikkhu whose organ is wrapped round with a piece of cloth is brought to a (dead) human female, most of whose body has been eaten by dogs to have intercourse with the female's Vaccamagga, Passavamagga, Mukkamagga not swaddled with a piece of cloth.

Bhikkhu's	... not wrapped round with a piece of cloth
Female's	... swaddled with a piece of cloth
Bhikkhu's	... wrapped round with a piece of cloth
Female's	... swaddled with a piece of cloth
Bhikkhu's	... not wrapped round with a piece of cloth

To have intercourse with the male animal's Vaccamagga, Mukkhamagga. If the Bhikkhu enjoys pleasure while putting it in. While it is entering inside, while it is halting, while withdrawing it, he is guilty of Pā rā jika Offence. If he enjoys no pleasure, there is no offence.

65. Enemy Bhikkhus bring a Bhikkhu to a male animal, who is awake, asleep, drunk, mad, forgetful, a dead male

animal most of whose body has not yet been eaten by dogs...p... .He is guilty of Pā rā jika Offence. A Bhikkhu, whose sex-organ is wrapped round with a piece of cloth, is brought to have intercourse with a male animal's Vaccamagga, Mukkha-magga.

Bhikkhu's	... not wrapped round with a piece of cloth
Male animal's	... swaddled with a piece of cloth
Bhikkhu's	... not wrapped round with a piece of cloth
Male animal's	... swaddled with a piece of cloth
Bhikkhu's	... not wrapped round with a piece of cloth

To have intercourse with the male animal's Vaccamagga, Mukhamagga. If the Bhikkhu enjoys pleasure while putting it in, while it is entering inside, while halting it, while withdrawing it, he is guilty of Thullacaya Ā patti (grave offence). If he enjoys no pleasure, there is no offence.

As enemy Bhikkhus are dealt with in detail here so are enemy kings, enemy robbers, enemy pleasure-hunters, decoits, bad characters, to be dealt with in detail. This is only a brief summary.

66. If a Magga (path or passage) is put into a Magga (path or passage), it is Pā rā jika Offence. If a Magga (path of passage) is put into a non-Magga (no path or no-passage), (such as mouth of a sore) it is Pā rā jika Offence. If non-Magga (no-path or no-passage) such as an opening of a sore, is put into a Magga (path or passage) is put into a non-Magga (no-path or no-passage, it is Thullacaya Ā patti (grave offence).

A sleeping Bhikkhu is violated by another Bhikkhu. The wakeful Bhikkhu enjoys it while awake. Both should be destroyed (expelled). The wakeful Bhikkhu does not enjoy it. Violater Bhikkhu should be destroyed (expelled). A sleeping novice is violated by a Bhikkhu. The wakeful novice enjoys it.

Both should be destroyed (expelled). Novice who is awake does not enjoy it. The violater Bhikkhu should be destroyed (expelled). A sleeping novice is violated by another novice. Wakeful novice enjoys it. Both should be destroyed (expelled). For ignorant Bhikkhu who does not enjoy it (with pleasure), a mad Bhikkhu (suffering from heart disease), a Bhikkhu of distracted mind, (mesmerized by ogre, a disease-ridden Bhiukkhu, a Bhikkhu who is a first-time offender there is no offence.

End of Santhata Vara

Heading Summary of Vinita Vatthu

Female monkey; Bhikkhus from Viggi, a Bhikkhu committing offence as layman; a naked Bhikkhu commits offence; Bhikkhus commit offence as heretics. Story of young woman, story of Uppalavan Bhikkhu. Two Bhikkhu return to secular life.

Stories of mother, daughter, sister and wife. A Bhikkhu with supple pendent. A Bhikkhu with a long sex-organ, penis). Stories of two Bhikkhus who enjoy intercourse with sores. Story of art picture. A wooden image.

Story of Sundera; story of four Bhikkhus; story of fish, at a cemetery; story of a heap of bones; Female dragon, female ogre; story of a Peta; story of eunuch; story of one with defective bodily senses; Bhikkhu who touches, etc.

Story of Arahat fast asleep in Bhadiya Town. Story of four Bhikkhus at Savatthi Town. Story of three Bhikkhus at Vesali Town. One offering flowers. Story of dreaming Bhikkhu Baru Kacchaka.

Story of Supabla; story of Sadha; story of woman Bhikkhu; story of Probationer; Story of woman novice; Story of courtesan; Story of eunuch; Story of human female; Story of Bhikkhus who commit sodomy with each other; Story of elderly Bhikkhu; Story of a Bhikkhu; A young female deer. This is mā tika line.

Story of Vinī ta Decisions

67. At one time, A Bhikkhu had sexual intercourse with a female monkey. Then, a thought of Samsaya-Kukkucca (suspicion and doubt) occoured to the Bhikkhu: "am I guilty of Pā rā jika Offence? The Buddha has already laid down a code of disciplinary rules of training (Vinaya Sikkhā pada)". The matter was reported to the Buddha ...p..."

"Bhikkhu, you are guilty of a Pā rā jika Offence," said the Buddha.

At one time, many of the Bhikkhus of Vesali town in the kingdom of Vajja indulged in sexual intercourse without disavowing Sikkhā (disciplinary rules of training) and without making their weakness known. Then, a thought of Samsaya, Kukkucca (suspicion and doubt) occoured to them, "Are we guilty of Pā rā jika Offence). The Buddha has already laid down a code of rules of disciplinary training," The matter was reported to the Buddha ...p..." Bhikkhu, you alll are guilty of Pā rā jika Offence." said the Buddha.

At one time, a Bhikkhu thought; " If I do like this, it is not an offence." He then assumed the guise of a layman and indulged in sexual intercourse. Subsequently a thought of Sam saya Kukkucca occurred to him:"The Buddha has already laid down a code of disciplinary rules of training; am I guilty of Pā rā jika Offence."

"Bhikkhus, you are guilty of Pā rā jika Offence", said the Buddha.

At one time, a Bhikkhu thought;"If I do like this, it is not an offence."He then became naked and indulged in sexual intercourse. Subsequently a thought of Sam saya Kukkucca occurred to him ...p..."Bhikkhu, you are guilty of Pā rā jika Offence," "Bhikkhus, you are guilty of Pā rā jika Offence," said the Buddha.

At one time, a Bhikkhu thought;"If I do like this, it is not an offence." He then became naked and indulged in sexual intercourse. Subsequently a thought of Sam saya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pā rā jika Offence," said the Buddha.

At one time, a Bhikkhu thought; "If I do like this, it is not an offence." He then put on a robe of Kuse grass ...p... a robe made of wooden plank ...p... a robe made of hemp ...p... a robe made of horse hair blanket ...p... a robe made of owl's wings ...p... a robe made of strips of blank antelopes hide...p... and he indulged in sexual intercourse. Subsequently a thought of Samsaya-Kukkucca occurred to him ...p... "Bhikkhu you are guilty of Pā rā jika Offence," said the Buddha.

At one time, Bhikkhu on his alms-round saw a young woman sleeping on a bench. With a thought of lust he put his great toe into her sex organ, as a result of which she died on the spot. A thought of Samsaya-kukkhuca occourred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pā rā jika Offence," said the Buddha.

68. At one time, a young man who fell in love with Uppalavun Theri (Bhikkhuni) hid himself in a small monastery lodge (kuti) while Uppalavun Theri was on her alms-round. After her meals, Uppalavun Theri came back from the refectory, washed her feet, when the young man caught hold of Uppalavun Theri and spoiled (ravished) her. Uppalavun Theri reported the matter to the Bhikkhus, who again reported the matter to the Buddha, who said: "Bhikkhus, there is no offence for a Bhikkhuni (woman Bhikkhu) enjoying no pleasure."

69. At one time, a Bhikkhu had a change of sex conspicuously as a woman (from mesculine to feminine gender). The matter was reported to the Buddha, who said: "Bhikkhus, for living together with woman Bhikhus, I allow only the (precept taken at the time she was a male), (ordination received at the time she was a male) and the number of the periods of rains (Vassa) at the time she was a male. The offences of the men Bhikkhus, which concern the women Bhikkhus, are allowed to be made amends for in the presence of women Bhikkhus. The offences of the Bhikkhus which do not concern the women Bhikkhus are ineffective. You are not guilty of these offences."

70. At one time, a Bhikkhu thought: "If I do like this there is no offence for me." and he indulged in sexual intercourse with mother (S) sexual intercourse with daughter (S) sexual of Samsaya-kukkicca occurred to him:" Am I guilty of Parajika Offence?" The matter was reported to the Buddha (S) ..."Bhikkhu, you are guilty of Parajika Offence," said the Buddha.

At one time, a Bhikkhu indulged in sexual intercourse with his ex-wife. A thought of Samsaya-kukkucca occurred to him (S). "Bhikkhu, you are guilty of Parajika Offence," said the Buddha.

71. At one time a Bhikkhu had a soft backbone and his back is flabby. He was oppressed by unhappiness and as he was feeling lazy he sucked his sex-organ with his mouth. A thought of Samsaya Kukkucca occurred to him (S). "Bhikkhu, you are guilty of Parajika Offence," said the Buddha.

At one time, a Bhikkhu had a long sex-organ. As he was oppressed by laziness, he put his sex-organ into his Vaccamagga. A thought of Samsaya-kukkucca occurred to him (S). "Bhikkhu, you are guilty of Parajika Offence," said the Buddha.

At one time, a Bhikkhu saw a corpse which had a score near them sex-organ. He thought: "If I do like this there is no offence." and put his sex-organ into that of the Corpse and then pulled it out from the score. A thought of Samsaya-kukkicca occurred to him (S). "Bhikkhu, you are guilty of Parajika Offence," said the Buddha.

At one time, a Bhikkhu saw a corpse which had a sore near the sex-organ. The Bhikkhu thought: "If I do like this there is no offence." And put his sex-organ into the sore of the corpse and pulled it out from his sex-organ into the score of the corpse and pulled it out from his sex-organ. A thought of Samsaya-kukkucca occurred to him (S) "Bhikkhu, you are guilty of Parajika Offence," said the Buddha.

At one time, a Bhikkhu had a craving desire and touched his sex-organ with the sigh of the sex-organ of a painted art picture. A thought of Samsaya Kukkucca occurred to him (S).

"Bhikkhu, you are guilty of Dukkata Offence, not Parajika Offence," said the Buddha.

At one time, a Bhikkhu had a craving desire and touched his sex-organ with the sign of the sex-organ of a wooden doll. A thought of Samsaya Kukkucca occurred to him (S), "Bhikkhu, you are guilty of Dukkata Offence, not Parajika," said the Buddha.

72. At one time, a Bhikkhu, by the name of Sundara from Rājagaha, was travelling along a vehicular road, when a woman accosted him:" Bhante, please wait a moment; I worship you," and then the woman lifted the inner robe of the Bhikkhu and sucked his sex-organ with her mouth. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... The Buddha asked: "Any pleasure to you, Bhikkhu?" "No, Blessed one" replied the Bhikkhu. "Bhikkhu, there is no offence for one who enjoys no pleasure,"said the Buddha.

At one time, a woman saw a Bhikkhu when he asked: "Bhante, please come; have sexual intercourse, "when the Bhikkhu replied "Sister, this is no good, not allowable." The woman insisted "Bhante, please come, I will make the effort; you need not; if you like this you will not be guilty of any offence. The Bhikkhu did what the woman had said. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "You are guilty of Pārājika Offence," said the Buddha.

At one time, a woman, who saw a Bhikkhu, asked him: "Bhante, please come and have sexual intercourse." In reply the Bhikkhu said; "Sister, it is no good; it is not allowable." The woman insisted; "Bhante, please come; please make your effort outside and eject the semen inside. If you do like this there is no offence for you." The Bhikkhu did what the woman had said. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence, said the Buddha.

73. At one time, a Bhikkhu, who went to a cemetery, saw a corpse, which had not yet been eaten by dogs, and had sexual intercourse. A thought of Saṁsaya Kukkucca occurred

to him ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

At one time, a Bhikkhu, who went to a cemetery, saw a corpse, most of which had not yet been eaten by dogs, and had a sexual intercourse. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Offence." said the Buddha.

At one time, a Bhikkhu who went to a cemetery saw a corpse which had been eaten by dogs, and had a sexual intercourse. A thought of Saṁsaya Kukkucca occurred to him ...p.... "Bhikkhu, you are guilty of not Pārājika Offence (loss of career of a Bhikkhu) but Thullacaya Apatti (grave offence)

At one time, a Bhikkhu who went to a cemetery, saw a head (separated from human body) with the open mouth. He put his sex-organ into the mouth, without touching its side depth. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence."

At one time, a Bhikkhu who went to a cemetery, saw a head (separated from human body) with the open mouth. He put his sex-organ into the mouth, without touching its side depth. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Offence" said the Buddha.

At one time, a Bhikkhu was infatuated with a woman, who later died, and her body was thrown away to the cemetery where the bones were lying scattered about. The bhikkhu went to the cemetery and collected the bones and put his sex-organ at the place where the dead women's sex-organ was located. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p.... "Bhikkhu, you are guilty of not Pārājika but Dukkata Offence," said the Buddha.

At one time, a Bhikkhu had a sexual intercourse with a female dragon (s) with a non-human female ...p... with a female Peta (1) ...p... with a eunuch through Vaccamagga or Mukhamagga(anus or mouth) ...p... A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Kukkucca Offence," said the Buddha.

At one time, a Bhikkhu, whose bodily senses were defec-

tive, thought:- "I am unable to enjoy what is good or bad; there would be no offence for me," and he indulged in sexual intercourse ...p... It was reported to the Buddha. "Bhikkhus, that man, unworthy of Magga Phala is guilty of Pārājika Offence irrespective of whether he is or is not able to enjoy (pleasure)," said the Buddha.

At one time, a Bhikkhu wanted to indulge in sexual intercourse with a woman. Hardly did he touch the woman than he became disgusted. A thought of Saṁsaya Kukkucca occurred to him...p... "Bhikkhu, you are guilty of not Pārājika Offence but of Saṁghadisesa offence.

74. At one time, a Bhikkhu was lying asleep at a place of daytime rest in the jasmine forest of Bhaddiya town. All his limbs were stiff, strong and hardened due to the wind. A woman saw it and had an intercourse with the sex-organ and went away after doing everything to her satisfaction. The Bhikkhus, who saw that Bhikkhu plastered with semen, reported to the Buddha who said: "Bhikkhu, it is due to Rāga (lust or passion) or excrement, or urine, or wind or sperms... these are the five causes.. that a sex-organ gets ready to get tense, strong and hardened. Bhikkhu, Rāga (lust or passion) is not the cause of that Bhikkhu lying asleep in the jasmine forest whose sex-organ gets ready to act, stiff, strong and hardened. Bhikkhus, he is an arahat. He is not guilty of an offence."

At one time, a Bhikkhu was lying asleep at a place of day time rest in the Nandavunna forest of Savatthi Town. A girl cowherd who saw him had sexual intercourse through the sex-organ. The Bhikkhu enjoyed pleasure while putting it in, while it was entering inside, while halting it and while withdrawing it out. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

At one time, a Bhikkhu was lying asleep at a place of daytime rest in the Nandavunna forest of Savatthi Town: A girl goatherd who saw him ...p... a girl wood-fuel collector, who saw (s), a girl collector of cow-dung...p... had sexual intercourse

through the sex organ. The Bhikkhu enjoyed pleasure while putting it in, while it was entering, while halting it and while withdrawing it out. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Offence,"said the Buddha.

75. At one time, a Bhikkhu was lying asleep at a place of daytime rest in Mahavunna forest of Vesalī town. A woman who saw him had sexual intercourse and did everything to her satisfaction and stood laughing nearby.

The Bhikkhu woke up and asked the woman: "Is this what you have done?"

"Yes, Bhante, this is what I have done." replied the woman. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p.... "Bhikkhu, have you enjoyed pleasure? asked the Buddha. "I do not know, Blessed One," replied the Bhikkhu. "Bhikkhu, there is no offence for one who does not know," said the Buddha.

76. At one time, a Bhikkhu was asleep leaning against a tree at a place of daytime rest in Mahavunna forest of Vesali Town. A woman who saw him had sexual intercourse when he got up quickly. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... ."Bhikkhu, have you enjoyed pleasure? asked the Buddha. "Blessed One, I haven't," replied the Bhikkhu.

"Bhikkhu, there is no offence for one who has not enjoyed pleasure," said the Buddha.

At one time, a Bhikkhu was asleep leaning against a tree at a place of day-time rest in the Mahavunna forest of Vesali Town. A woman who saw him had sexual intercourse when he kicked her out and she fell down. A thought of Saṁsaya Kukucca occured to the Bhikkhu ...p.... "Bhikkhu, have you enjoyed pleasure?" asked the Buddha, "Bhante, I have not," replied the Bhikkhu. "There is no offence for one who has not enjoyed pleasure," said the Buddha.

77. At one time, a Bhikkhu was lying asleep at a place of day-time rest in the great monastery with a steeple, while the door was kept open. Due to wind his limbs were tense, strong and hardened. Women carrying flowers and scents came into

the monastery for a look round it. The woman saw the sleeping Bhikkhu and had sexual intercourse to their satisfaction, after which they said: "This Bhikkhu is a good noble man and a hero." Then they departed after leaving the flowers and scents. Bhikkhus, who saw the semen scattered about, reported the matter to the Buddha. "Bhikkhu, due to the five causes, namely Rāga (lust of passion), excrement, urine, wind or movements of sperm a sex-organ becomes ready to act; it becomes stiff, strong and hardened. Bhikkhus, it is not Rāga, that is the cause of Bhikkhu's sex-organ becoming ready to act stiff, strong and hardened. While sleeping with his door open, Bhikkhus, the Bhikkhu in question is an Arahat. He is not guilty of an offence Bhikkhu, I allow a Bhikkhu to sleep in the daytime with the door closed," said the Buddha.

78. At one time, a Bhikkhu living at Bhārukicchaka Port had a dream in which he had a sexual intercourse with his ex-wife. This led him to believe that he was no longer a Bhikkhu and decide to leave the Order of Bhikkhu. As he was going back to Bhārukicchaka port he met with Venerable Upali to whom he reported the matter when Upali said: "My friend, you are not guilty of an offence on account of a dream."

Once upon a time, there lived in Rājagaha Town an Upāsikama (lay-woman devotee) by the name of Suppubba who used to take interest in matters of little or no value. She believed that woman making gift of sexual intercourse was one making a great meritorious deed. The said upasikama saw a bhikkhu and said: "Bhante, please come and have a try (make effort) at my thigh ...p... Bhante, please come. If you do like this, you are not guilty of an offence...p... at my navel ...p... at my belly ...p... in my armpit ...p... at my neck ...p... my ear hole ...p... my head hair knot ...p... please try (make effort) between my fingers. Bhante, please come; an effort will be made with hands so that semen is emitted. If this is done so you are not guilty of an offence." The Bhikkhu did what the Upasika (laywoman devotee) had said. A thought of Saṁsaya Kukkucca occurred to him ...p...

"Bhikkhu, you are guilty not of Pārājika Offence but of

Samghadisesa offence."

79. Once upon a time, there lived in Sāvatthi Town an Upāsikama (lay-woman devotee) by the name of Saddha, who used to take interest in matters of little or no value. She believed that a woman making a gift of sexual intercourse was one making a great meritorious deed. The said Upāsimaka saw a Bhikkhu and said: "Bhante, please come and accept sexual intercourse." when the Bhikkhu replied. "Sister, this is not good; this is not allowed," she said, "Bhante, please come and have a try (make effort) between my thighs ...p... Bhante, please come; effort will be made with my hands so that semen is emitted. If this is done so, you are not guilty of an offence." The Bhikkhu did what the Upāsikama had said. A thought of Saṁsaya Kukucca occurred to that Bhikkhu: "Bhikkhu, you are guilty not of Pārājikā Offence but of Saṁghadisesa offence," said the Buddha.

80. At one time, in Vesalī Town, young Licchavi princes captured a Bhikkhu and forced him to commit criminal outrage against a woman Bhikkhu, against a woman probationer, against a woman novice. "If both have enjoyed pleasure both should be distroyed (expelled). If both have not enjoyed both are not guilty of an offence." (said the Buddha).

81. At one time in Vesalī Town, young Licchavi Princes captured a Bhikkhu and forced him to commit criminal outrage against a prostitute, against a eunuch, against a human female. "If the Bhikkhu has enjoyed pleasure he should be destroyed (expelled). If he has not enjoyed pleasure, he is not guilty of any offence.

At one time a Vesalī Town, Licchavi princes captured a Bhikkhu and forced him to commit an improper act (sodomy) against each other. "If both have not enjoyed, both are not guilty of offence.

82. At one time, an elderly Bhikkhu (who became Bhikkhu at advanced age) visited his ex-wife. The woman said: "Bhante, please come; please return to layman's life." So saying she seized him. The old Bhikkhu retreated by beating backwards while doing so, he stumbled and fell on his back to the ground.

The woman lifted up his inner robe and had a sexual intercourse. A thought of Saṁsaya Kukkucca occurred to him. The matter was reported to the Buddha. "Bhikkhu, have you enjoyed pleasure?" asked the Buddha. "Blessed one, I have not enjoyed," replied the Bhikkhu. "There is no offence for one who has not enjoyed pleasure," said the Buddha.

83. At one time, a Bhikkhu lived in a forest. A young deer, coming to the place where the Bhikkhu passed urine, drank his urine and sucked the Bhikkhu's sex-organ with its mouth., the Bhikkhu enjoyed pleasure. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu. The matter was reported to the Buddha ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

End of Vinita Decisions

End of First Pārājika

II. THE SECOND PĀRĀJĪKA

The Story of Dhaniya Bhikkhu

84. At one time, the Exalted Buddha was sojourning at Gijjakuta, (peak of Vultures) of Rājagaha Town when several Bhikkhus, some of whom were those who had seen one another while others were those who used to eat together, were living in small Kuti (or Monastic lodges) with grass roofing to spend their rains period on the slope of Isigili Mountain. Venerable Dhaniya, son of a potter also lived in a small lodge with grass roofing, spending his rains period. At the end of the rains on the expiry of three months the Bhikkhus broke down their kutis (Monastic lodge) and after keeping aside the timber and roofing grass,departed to places wherever they wanted to go. Only the potter's son Ven. Dhaniya remained there to spend the winter and summer after the rains. Then, the potter's son Ven. Dhaniya was on his alms-round in the village when some

grass cutters and wood fuel collectors came and broke down his kuti (small lodge) of grass roofing and carried away the timber and grasses. Twice Ven: Dhaniya rebuilt his small lodge with the new timber and grass he had collected; twice the grass cutters and wood fuel collectors came and pulled down the lodge he had rebuilt and carried away the timber and grass while he was away on alms rounds. For the third time, the potte'rs son Ven: Dhaniya rebuilt his lodge after collecting new timber and grass; for the third time also, the grass cutters and wood fuel collectors came in his absence on alms rounds, broke down his small lodge and carried away the timber and grass.

Then it occurred to potter's son Ven: Dhaniya:

"on three occasions while I was on my alms rounds, grass cutters and wood fuel collectors broke down my small kuti or lodge and carried away grass and timber. I have been trained thoroughly as a potter, which is the craft of my master's profession and I am well acquainted with it. It is better for me, I think, if I build a small Kuti (monastic lodge) myself, completely finished with mud mixed with earth powder.

Then, the potter's son Ven. Dhaniya built himself a small kuti (lodge), completely finished with mud mixed with earth powder. He collected grass, wood fuel, cowdung, made a fire with these and burnt the small kuti which was very beautiful and pleasant to look at. It had red colour or red velvet colour which used to come out of the earth during rainy seasons. The sound produced by that small kuti was like that of a bell.

85. Then, the Buddha, together with many Bhikkhus, was coming down the Gijjhakuta when he saw that small kuti (or lodge) beautiful, pleasant to look at with red colour and asked the Bhikkhus: "Bhikkhus, what is that which is very beautiful, pleasant to look at, with red colour? The Bhikkhus, explained to the Exalted One. The Buddha reproached him saying: "Bhikkhus, it is not good, not proper in the part of that man, unworthy of Magga Phala; it is not fitting; it is not the behaviour of a Bhikkhu; it is not allowed; it should not have been done.

Bhikkhus, why has that man, unworthy of Magga Phala built the small kuti(lodge) finished completely with earth-powder? Bhikkhu, why does it not occur to that man, unworthy of Maggaphala, that he should always protect the interests of living beings, that he should always be kindly to them, and that he should always see that they are unmolested.

"Bhikkhus go and break down that small Kuti (monastic lodge) New generations are not supposed to molest living beings.

"Bhikkhus, a small Kuti (lodge) completely finished with earth powder should not be built. A Bhikkhu who builds one is guilty of Dukkata Offence," said the Buddha.

"Very well, Bhante," replied the Bhikkhus in assent. They went and broke down the small kuti (lodge).

Then the potter's son, Ven. Daniya asked the Bhikkhus:"why have you broken down the small Kuti (lodge).

"My friend," said the Bhikkhus: "The Exalted One wanted(us) to break it down."

"My friends," said Ven. Dhanniya, "if the master of Dhamma wanted it, please do it.

86. Then it occured to Ven. Dhaniya, the son of a potter:" on three occasions consecutively, while I was on my alm-rounds in the village grass cutters and wood fuel collectors broke down my small Kuti (small lodge) with grass roofing, and carried away grass and timber. They have also broken down my new Kuti built completely with earth powder. I have got an officer in charge of timber of the forest office.We have become friends since I last saw him in the Forest office. I think it is better for me to ask this officer-in-charge of timber office for some timber and build a timber Kuti."

Then, potter's son Ven. Dhaniya approached the officer-in-charge of the Forest office, and said: My Dayaka (lay-devotee),on three occasions consecutively, while I was on my alms-rounds in the village, grass cutters and wood fuel collectors came and broke down my small Kuti (small lodge) with grass roofing and carried away grass and timber. They also came and broken down the small Kuti built by myself with

earth powder, on the order of the Buddha: My Dayaka, please offer me some timber (as gift of charity); I wish to build a small kuti with timber.

"Bhante," said the offer in charge."there is no timber to offer to you as gift: There is royal timber of the king kept for rehabilitation of the town, and for precaution against rinks of fire, etc., If His Majesty the king offers this royal timber as gift to you, please send for it."

"My (Dayaka)," said Ven. Dhaniya, "the King has already offered it."

Then, it occured to the officer in charge of timber at the Forest office."

"These Bhikkhus, belonging to the lineage of the Buddha,a Sakyan prince, have practised the noble Dhamma of calm and serenity; they have spoken the truth, observed Sila and developed Samadhi. The king also reveres these Bhikkhus very much. They would not say what has not been given as having been given."

Then, the officer in charge of timber at he Forst office asked Ven. Dhaniya: "Bhante, please send for the timber."

Having sent for the timber and after cutting them into pieces, which were later brought by carts to him the potter's son Ven. Dhaniya built a timber Kuti.

87. In the meantime, Vassakā ra Brahmin, who was a minister of the kingdom of Magadha, was investigating the cases in the town of Rajagaha. He came to the officer in charge of timber at the forest office and said: "Brother, where is the king's royal timber kept for rehabilitation of towns and villages and for precaution against risks of fires etc.? "Master," said the officer in charge, "His Majesty the king has given it as gift to potter's son Ven. Dhaniya."

The minister of the kingdom of Magadha Vassakāra Brahmin was not pleased (when he heard that) "why his Majesty the King had given as gift to the potter's son Dhaniya the timber kept for rahabilitation of the towns and villages and precaution against risks of fire etc.

Then, the Minister of Magadha Vassaskāra Brahmin, approached the king Saniya Bimbisāra of Magadha and said:

"Is it ture, your Majesty? It is said that your Majesty has given it as gift to potter's son Ven. Dhaniya the royal timber kept for rehabilitation of the towns and villages and for precaution against risks of fire etc.?"

"Who told you this?" asked the king.

"Your Majestry," replied the minister, "this was told by the officer in charge of timber at the forest office."

"Brahmin," said the king," if the is so ,send for the officer in charge of timber."

Then, the minister of the kingdom of Maghdha, Vasskāra Brahmin, arrested the officer in charge of timber and brought him in custody.

On seeing the officer in charge of timber being brought under arrest and in custody, the potter's son Ven. Dhamiya asked: My Dayaka, why have you been arrested and brought in custody?"

"Bhante, it is on account of timber," replied the officer in charge of timber.

"My Dayaka, please go; I will come along later." said Ven. Dhaniya

"Bhante, please come before they put me to death." said the officer in charge of timber.

88. Then, the potter's son Ven. Dhaniya approached the palace of King Seniya Bimbisāra of Magadha and sat at a place already arranged, and King Seniya Bimbisāra of Magadha also took his seat after worshipping the potter's son Ven. Dhaniya and said:

"Bhante, is it true that I have given to you as gift the royal timber of the king, kept for rehabilitation of the towns and villages and for precaution against risks of fire etc?"

"It is, Your Majesty," replied Ven. Dhaniya.

The king continued: "Bhante, as kings we are very busy having multifarious duties to attend to. We don't remember after giving it away as gift. Please tell so that we remember."

"Please make use of grass, wood fuel and water (as free gift) offered to the Bhikkhus and Brahmins," This is what Your

Majesty had said at the time of your first coronation," replied Ven. Dhaniya.

The king then said: "Bhante, I remember now. There are Bhikkhus and Brahmanas who are ashamed of evils (Akusala),who have had Saṁsaya Kukkucca, who are desirous of three Sikkhā[1]. I said this in reference to these Bhikkhus and Brahmanas.

Nevertheless, it is applicable only to grass, wood fuel and water, not expropriated by the govt. You came to believe through an inference of what I had said, that the royal (govt) timber not given as gift of charity, could be taken away freely. why should the Samana and Brahmana (Bhikkhus and brahmin) living in the Kingdom be put into custody, sentenced to death or deportation. A king like me would not do all that. Bhante, you are free to go. You are exonerated from punishment thanks to you being a Bhikkhu (at least) in appearance. Please do not act like this in future," said the king.

1. Adhisila (higher moral training), Adhisamādhi (higher concentration such as Jhana) and adhipaññā (higher insight such Maggaphala).

People began to reproach condemn and criticise Ven. Dhaniya, complaining:

"These Bhikkhus, belonging to the lineage of the Buddha,a Sakyan prince, have no shame, no Sila; they used to speak untruth inspite of which they have boasted that they used to practise the noble Dhamma of calm and serenity; they used to speak truth, observe Sila and develop Samadhi. These Bhikkhus are no longer good noble ones, they have lost their true characters of good noble Bhikkhus. How are they going to become good and noble Bhikkhus. They have abandoned their careers of good noble Bhikkhus. They have cheated the king, let alone other people".

Bhikkhus heard the people's reproach, condemnation and criticism Viz "These Bhikkhus are of limited wants, easily contented, ashamed of evils, and they have had Samsaya Kukkhucca and are desirous of three Sikkhas." They also reproached, condemned and criticised Ven. Dhaniya, saying "Why has the potter's son Ven. Dhaniya, stolen the royal timber of the king, which was not given in charity?"

Then these Bhikkhus reported the matter to the Buddha, who convent a meeting of Bhikkhus and interrogated potter's son Ven. Dhaniya:

"Dhaniya, Is it true that you have taken the king's timber,not given (to you)?"

"True, Blessed One". replied Dhaniya.

The Exalted Buddha reporached him: "Man, unworthy of Magga Phala; it is not good; not proper; not suitable for Bhikkhus; it is not becoming of Bhikkhus; it is not allowed; it should not have been done.

"Why have you taken the King's timber which was not given (to you)? Man, unworthy of magga Phala, what you have done is not good for those who have no faith to have faith and for those who have faith to have more faith. Man, unworthy of Megga Phala! In reality, what you have done is good for those who have faith to have no have faith and for some of those who have faith to have no faith"

In the meantime, a minister of the king, an ex-judge, was sitting near the Buddha after his ordination as a Bhikkhu by the senior Bhikkhus of the Buddha. The Buddha then asked him:"Bhikkhu, what is the quantity (or value) of property for which king Seniya Bimbisāra of Magadha arrests a robber, puts him in custody, gives a sentence of death, or of deportation?

"Exalted One, said the Bhikkhu (minister)," it is one quarter of a kyat."

At that time in Rajagaha, a five-anna coin was equal to one quarter of a kyat. Then the Buddha reproached the potter's son Ven. Dhaniya in various ways ...p...

The Buddha then addressed the Bhikkhus: "Bhikkhus, this is how to point out the Sikkhāpada (rule of training or Vinaya)

89. If a Bhikkhu takes with the intention of stealing what has not been given to him, the king's officers might catch him saying," You are a thief; you are a foolish man; you are a man of confused mind and you are a robber" and they might beat him or put him in jail or deport him. This Bhikkhu who has taken what was not given him suffers loss of monkhood in this

Sāsana.Pārājika (offence entailing expulsion) or loss of monkhood. He is not to be associated with by good Bhikkhus.

This is how this rule of disciplinary training (Sikkhāpada) has been laid down by the Buddha.

90. At one time the group of six Bhikkhus went to the washerman's foreshore and stole a bundle of clothings from washerman and brought it to their monastery for distribution among them.

Other Bhikkhus said: "My friends, you are of great power and influence; you have plenty of robes.

"My friends, where have we got great power and influence? replied the group of six. "We have gone to the washermen's foreshore and stole a bundle of (clothings for washing).

"My friends," said other Bhikkhus, "Has not the Buddha laid down the rules of disciplinary training already?" Why have you stolen a bundle of clothings from washermen?

"It is ttrue," said the group of six Bhikkhus", that the Buddha has laid down the rules of disciplinary training but that rule of disciplinary training applies only to villages, not to forests."

Other Bhikkhus then said: "My friends, is not stealing in a forest the same as stealing in a village? Friends, what you have done is not good, not proper, not suitable for Bhikkhus; it is not becoming of a Bhikkhus: it is not allowed; it should not have been done. Friends, why have you stolen the bundle of clothings? What you have done is not good for those who have no faith to have faith and for those who already have faith to have more faith. In reality, my friends, what you have done is good for those who have no faith to have no faith and for those who have faith to have no faith."

Then, these Bhikkhus reproached the group of six Bhikkhus in various ways and reported the matter to the Buddha who convened a meeting of Bhikkhus saṁgha and said to the group of six Bhikkhus: "Is it true, Bhikkhus, that you have gone to the washermen's foreshore and stolen a bundle of clothings?"

"It is, Blessed One," replied the group of Six Bhikkhus.

The Exalted Buddha reproached the group of six Bhikkhus,

saying: "Men, unworthy of Magga Phala! what you have done is not good, not proper, not suitable for Bhikkhus; it is not becoming of Bhikkhus; it is not allowed; it should not have been done. Men, unworthy of Magga Phala! What you have done is not good for those who have faith to have more faith. Men, unworthy of Magga Phala, what you have done is in reality good for those who have no faith as yet to have no faith and for some of those who have faith to have no faith.

Then, the Buddha reproached the group of six Bhikkhus in various ways and gave a talk on Dhamma after emphasizing the difficulty of self-support and the advantages of Vīriya in Vāyama (energy and effort) ...p.... He then said that a rule of disciplinary training (Sikkhāpada) would be laid down:

"Bhikkhus, this is how to point out the Sikkhāpada: 2(b)

91. If a Bhikkhu with the intention of stealing steals what has not been given to him either in a village or in a forest, the king's officers might catch him, saying: "You are a thief, a foolish man, you are a man of confused mind you are a robber. "They might either beat him or put him in jail or deport him. This Bhikkhu who has taken what was not given him suffers loss of monkhood in this Sasana; he is not to be associated with by good Bhikkhus:

Definition of 2nd Pārājika

92. **Yo (this)** means "this is what has been referred to"...p...

Bhikkhus means. One who becomes a Bhikkhu.

Village means a place where there is a house or a place where there are two houses, or three houses, or four houses, or a place where there are men or no men or a place where there are enclosures or no enclosure, or a place like the place of cattle, or a place where traders live for more than four months.

Village premises means Distance of a stone-throw by a man of average strength standing on the platform of the gate of a village with enclosures.

For a village without enclosures, it is distance of a stone-

throw by a man of average strength standing by the premises of a house.

Forest means the rest of the place excepting premises of a village.

Property that is not to be given means anything that is not to be given, not to be released, not to be abadoned, that which is to be guarded; that which is to be kept safe; property to be admired as "this is mine," property to be kept with care by others.

Intention to steal means mind to steal or mind to hide or to conceal.

If it is taken means it is carried away or it is hidden or concealed; its posture or position makes a change; it is removed from its place; it has gone beyond the time limit.

This kind of a thing means a quarter of a kyat or anything worth a quarter of a kyat or anything worth more than a quarter of a Kyat.

King means ruler of a country, a kingdom, empire, **a** Kingdom, empire, a province, district, town, village; a judge.

Thief means any one who takes anything which is not given to him by its owner and which is worth five-anna or more than five-anna.

Killing and beating means to cut or kill with hands or legs or with whips or canes or sticks.

Custody means to tie and bind with ropes or with iron chains, to put in a cage or confinement in a town, village, township; sometimes watchmen are kept on guard.

Banishment means to expel from village, or town or city, or country, district.

"You are a thief, a fool, an idiot, rober," which are abusive languages.

"That is what has been referred to" means a quarter of a kyat or anything worth a quarter of a kyat or more in value.

Taken means anything taken or carried away, or hidden or its posture is changed, or removed from its place or it has

gone beyond the time limit.

"This Bhikkhu also" means one referred to in the case of the first Pārājika (sexual intercourse)

"Loss of monkhood in Sasana" means a leaf which drops from a branch, which is not supposed to be fresh and green. In the same way a Bhikkhu who take what has not been given to him which is worth a quarter of a kyat or more is not a Bhikkhu any longer; he is not a Sakkyan prince belonging to the lineage of the Buddha. Therefore, he is said to suffer loss of monkhood in Sasana.

"Not to associate with good Bhikkhus" means associates who carry out Vinaya Kamma (formal act under the rule of Vinaya or Disciplinary training) together; those who recite or point out Pātimokkha together or those who live or practise Dhamma together. All these are associates or communion: These are no longer with this Bhikkhu. Therefore it is said that he is not to associate with good Bhikkhus.

Mātika Headlines

93. Property lying on the ground. Property situated in sky or space, water, boat, vehicle, or property as a load, or property situated in an enclosure, at a monastery, in a field, in a vehicle, in a valley, in a forest, water, toothpick, forest tree, property to be carried, property entrusted to others; place where guardsmen are posted; customs office; living beings; beings without legs; two legged animal, animal with many legs; four-legged animal; accomplice or intermediary, mediary, caretaker or property carried, stealing after consultation; appointed time; making of marks. This is the Mātika (table of contents)

Definition of Mātikā

94. "Property lying on the ground means property kept on earth, or property burried underground or property hidden.

If a Bhikkhu, with the intention to steal property situated on the ground looks for a companion or a shovel, or a basket and makes a move also he commits a Dukkata Offence. If he cuts wood for fuel or creepers, he commits a Dukkata Offence. If he digs the ground, draws and takes out dusts with his hands he commits Dukkata Offence. If he looks at the pot (property) and makes a test he commits Dukkata Offence. If he shakes it he commits Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence. With the intention to steal a thing which is worth five-anna or more, he puts his cup inside and looks out to make a test he commits a Dukkata Offence; if he shakes it, he commits a Thullacaya Offence; if he removes it from its place, he commits Pārājika Offence. If he puts his cup inside with the intention to steal a thing worth five-anna or more, and thinks overs it, he commits a Dukkata Offence; if he shakes it he commits Thullacaya Offence. If he tries to get it into his cup or spreads out his fist or draws it with his fist, he commits Pārājika Offence. If he has intention to steal an article of treasure attached to a cotton thread or threaded with cotton yarn, or a gold chain, or a necklace or a waist belt or clothes and turban and thinks over it, he commits a Dukkata Offence; if he shakes it, he commits Thullacaya Offence; if he lifts it up by holding its edge, he commits Thullacaya Offence; if he rubs and (puts it out) he commits Thullacaya Offence; if he searches it at least about an hair from the face of the pot (place) he commits a Pārājika Offence.

With intention to steal butter worth five-anna or more or oil or honey or molasses, if he (Bhikkhu)drinks it only once, he commits Pārājika Offence. If he breaks it up then and there, or if he abandons it or burns it up or destroys it as it is unusable, he commits Dukkata Offence.

95. **Property on the ground** means property kept on the ground or land. If (a Bhikkhu) with intention to steal a property lying on the ground (or on land) looks for a companion or if

he makes a move, he commits a Dukkata Offence; if he shakes it up, he commits a Thuallacaya Offence; if he removes it from its place, he commits a Pārājika Offence.

96. **Property in the sky** means property that reaches the sky. A peacock or a gay or a partridge or a quail or clothing or garment or turban or silver or gold is still dropping down. If a Bhikkhu with intention to steal any one of these still in the sky, looks for a companion, or if he makes a move, he commits Dukkata Offence. If he thinks over it, he commits Dukkata Offence. If he shakes it he commits Thullacaya Offence. If he removes it from its place, he commits Pārājika Offence.

97. **Property lying in space** means property kept in space. It should be kept hanging at a couch or a bench, a robe pole, a robe cord, a hook on the wall or at least on bowl stand. If he (Bhikkhu) with intention to steal any article of property lying in space looks for a companion or makes a move he commits a Dukkata Offence; if he thinks over it, he commits Dukkata Offence. If he shakes it he commits Thullacaya Offence: If he removes it from its place he commits a Pārājika Offence.

98. **Property lying in water** means property kept in the water. If he (Bhikkhu), with intention to steal an article of property lying in the water, looks for a companion or makes a move, he commits Dukkata Offence. If he dives or rises up the water, he commits Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes if from its place, he commits Pārājika Offence.

If he (Bhikkhu) with intention to steal white, red and yellow lotus flowers or lotus stalks that used to appear or grow in the water of the value of five-anna or more or fish or tortoise, thinks over it, he commits Thullacaya Offence. If he removes if from its place, he commits Pārājika Offence.

99. An object that crosses to the other side of a river is a boat.

Property lying in a boat means property kept in boat.

If the Bhikkhu, with intention to steal any property kept

in a boat, looks for companion or makes a move, he commits Dukkata Offence. If he shakes it he commits Thullacaya Offence. If he removes it from its place he commits Pārājika Offence.

If he, with intention to steal the boat, looks for a companion or makes a move, he commits a Dukkata Offence. If he thinks over it, he commits Dukkata Offence. If he shakes it he commits Dukkata Offence. If he loosens the knot of the boat's cord, he commits Dukkata Offence, and thinks over it. if he shakes it he commits Thullacaya Offence. If he removes it even as much as an hair tip higher upwards or downwards or sidewards, he commits Pārājika Offence.

100. **Vehicle** means coach, cart

"Property lying in Vehicle" means property kept in vehicle.

If he (Bhikkhu) with intention to steal anything kept in a vehicle looks for a companion or makes a move, he commits Dukkata Offence. If he thinks over it the commits Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes it from its place, he commits Pārājika Offence.

If he with intention to steal the vehicle, looks for a companion or if he makes a move, he commits Dukkata Offence; if he thinks over it, he commits Dukkata Offence; if he shakes it, he commits Thullacaya Offence. If he removes it from its place he commits Pārājika Offence.

101. Head-load, shoulder-load, waist-load, hand-drawn load are all called load (or burden)

If he (Bhikkhu), with intention to steal a load on the head, thinks over it, he commits Dukkata Offence.

If he shakes it, he commits Thullacaya Offence. If he drops it (load) on to the shoulder he commits Pārājika Offence.

If he, with intention to steal the load from the shoulder, the thinks over it, he commits Dukkata Offence. If he shakes it he commits Thullacaya Offence. If he drops it on to the water, he commits Pārājika Offence. If he, with intention to steal the load from the waist, thinks over it, he commits Dukkata Of-

fence; if he shakes it he commits Thullacaya Offence; if he takes it with his hands he commits Pārājika Offence.

If he with intention to steal the hand-drawn load, drops it on to the ground, he commits Pārājika Offence. If he picks it up from the ground with the intention to steal, he commits Pārājika Offence.

102. Where flowers and fruits are kept ready in an enclosure.

Property kept in readiness for immediate use in four places such as ground, land, sky and space. If the Bhikkhu with intention to steal anything lying in a place such as this, looks for a companion or makes a move, he commits a Dukkata Offence. If he thinks over it, he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence. If he thinks over it with intention to steal any roots, or herbs or barks, or leaves, or flowers or fruits the value of which is five-anna or more from that place, he commits a Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes it from its place he commits Pārājika Offence.

If he makes a case for possession of the place, he commits a Dukkata Offence. If the owner of the place is offended he is guilty of the Thullacaya Offence. If the owner admits "I have not got it", he is guilty of a Pārājika Offence. If the owner loses the case, he is guilty of a Pārājika Offence. If he loses the case he is guilty of a Thullacaya Offence.

103. **Property lying in monastery** means property kept in a monastery of the four places of ground, land, sky and space. If the Bhikkhu intending to steal the property lying in a monastery, looks for a companion and also makes a move, he commits a Dukkata Offence. If he thinks over it, he commits Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes it, he commits a Pārājika Offence.

If he makes a case for possession of the monastery, he commits a Dukkata Offence. If the owner of the monastery is offended he is guilty of a Thullacaya Offence. If the owner admits saying, "I would not have possessed it", he is guilty of

a Pārājika Offence. If the owner loses the case, he is guilty of a Pārājika Offence. If he loses the case, he is guilty of a Thullacaya Offence.

104. The place where agricultural products are cultivated is called field.

Property lying in the field is the property kept in the field of four places of ground, land, sky and place. If the Bhikkhu, intending to steal the property lying in the field, looks for a companion and makes a move, he commits Dukkata Offence. If he thinks over it he commits Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence. If he intends to steal the grains produced in field, of the value of five-anna or more and thinks over it, he commits a Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes if from its place he commits Pārājika Offence.

If he makes a case for possession of the field he commits a Dukkata Offence. If the owner of the field is offended he is guilty of a Thullacaya Offence.

If the owner admits saying "I am no longer the owner" he is guilty of a Pārājika Offence. If he makes a case and if the owner loses the case he is guilty of Pārājika Offence. If he loses the case, he is guilty of a Thullacaya Offence. If he removes things such as a stake or stump, a rope or a fence, or a bund, he commits a Dukkata Offence. Before the end of his effort, he is guilty of Thullacaya Offence and at the end of all his effort he is guilty of Pārājika Offence.

105. The site of a monastery is called a plot of land. **Property lying on a plot of land (site of monastery)** is property kept in the four place of ground, land, sky and space. If he (Bhikkhu) intends to steal anything lying on a plot of land, and looks for a companion and if he also makes a move he commits a Thullacaya Offence. If he thinks over it, he commits Dukkata Offence. If he shakes it he commits a Thullacaya Offence. If he shakes it he commits a Thullacaya Offence. If he removes it he commits Pārājika Offence.

If he makes a case for possession of that plot of land, he is guilty of a Dukkata Offence. If the owner of the plot is offended (as a result of his case) he is guilty of a Thullacaya Offence. If the owner admits saying: "I am no longer owner of it," he is guilty of Pārājika Offence. If he makes a case and the owner loses it, he is guilty of a Pārājika Offence: if he loses the case, he is guilty of Thullacaya Offence. If he removes from the place a thing such as stake or stump or rope or fence or wall or enclosure, he is guilty of a Dukkata Offence. Before the end of his effort, he is guilty of Thullasaya Offence, and at the end of his effort, he is guilty of a Pārājika Offence.

106. **Property lying in a village** means property kept in a village of four places such as ground, land, sky and space. If he (bhikkhu), intends tosteal property kept in village amd looks for a companion and makes a move also, he commits Dukkata Offence. If he thinks over it, he commits Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes it from its place he commits Pārājika Offence.

107. **Forest** means a forest which people should preserve.

Property lying in a forest means property kept in forest of four places such as ground, land, sky and space. If he (Bhikkhu) intends to steal property lying in forest and looks for a companion and also makes a move, he commits a Dukkata Offence. If he shakes it he commits Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence. If he intention to steal firewood or creepers, or grass which grows in a forest of the value of five-anna or more, and thinks over it he commits Dukkata Offence. If he shakes it, he commits Thullacaya Offence. If he removes it from its place, he commits a Pārājika Offence.

108. **Water** means water which is in pot or cup or a square tank, a dam or reservoir. If he thinks over it he has intention to steal, he commits Dukkata Offence. If he shakes it he commits Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence.

As he has intention to steal water worth five-anna or

more he puts in his pot and pan and thinks over it, he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he puts it (water) in his pot and pan, he commits Pārājika Offence.

If he breaks down the bund or a tank, he commits Dukkata Offence. If he breaks down the bund and leaks out water worth five-anna or more, he commits a Pārājika Offence. If more than one-anna or less-than five-anna worth of water leaks out, he commits a Thullacaya Offence. If one-anna or less than one-anna worth of water leaks out, he commits a Dukkata Offence.

109. **Toothpick** means toothpick already cut up or not already cut up. If he thinks over it as he has the intention to steel toothpick of the value of five-anna or more he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence.

110. **Forest tree** means a tree for the people's use (public utility). If he (bhikkhu) has the intention to steal and cuts it, he commits a Dukkata Offence every time he cuts it. He commits Thullacaya Offence before the last cut and at the end of the last cut he commits a Pārājika Offence.

111. **Property to be carried** means property someone has carried away. If he thinks over it as he has the intention to steal he commits a Dukkata Offence. If he shakes it he commits a Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence.

If he moves a step with the intention to call away a person together with the property he has carried away, he commits Thullacaya Offence. If he moves the second step he commits Pārājika Offence.

If he (Bhikkhu) causes a thing to fall down as he has the intention to take a thing that falls down, he commits a Dukkata Offence. If he has the intention to steal a thing, that falls down the value of which is five-anna or more and thinks over it he commits a Dukkata Offence. If he shakes it he commits Thullcaya Offence. If he removes it from its place he commits a Pārājika

Offence.

112. **Property entrused** means property kept nearby, property entrusted. If (the owner) turns round and says: "Give me my property," and if he says: "I have not taken it," he is guilty of a Dukkata Offence. If the owner is offended or confounded, he commits a Thullacaya Offence. If the owner complains saying: "It would'nt be given back to me" he commits a Pārājika Offence. If the owner loses the case on trial, he commits a Pārājika Offence. If he loses the case on trial, he commits a Thullacaya Offence.

113. **Patrol Post or Toll Station is a station at a valley** or a foreshore or at a village gate authorized by the government to levy taxes on those coming to that place. If a (Bhikkhu) intends to come and steal the taxes of the value of five-anna or more to be paid to the government from the Toll station and thinks over it, he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he makes a step beyond the Toll station, he commits a Thullacaya Offence. If he makes a second step further, he commits a Pārājika Offence. If he stands within the station and drops it (stolen property) outside, he commits a Pārājika Offence. If he evades the tax, he commits a Dukkta Offence.

114. **Living being** means man:

If he (Bhikkhu) has intention to steal and thinks of it he commits a Dukkata Offence. If he shakes it he commits a Thullacaya Offence. If he removes it from its place, he commits a Pārājika Offence.

If he makes a step to take him (living being) on foot, he commits a Thullacaya Offence. If he makes a second step, he commits a Pārājika Offence.

115. **Two-legged being** means man and bird. If he (Bhikkhu) intends to steal him and thinks of it, he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he removes it from its place, he commits a Pārājika Offence.

If he makes a step to take him on foot," he commits a Thullacaya Offence. If he makes a second step he commits a

Pārājika Offence.

116. **Four-legged being** means elephant, horse, camel, ox, ass (and the rest of the four-legged beasts and beings. If he has intention to steal and thinks over it, he commits a Dukkata Offence. If he shakes it he commits a Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence.

If he makes first step to take him on foot, he commits a Thullacaya Offence. If he makes a second step he commits a Thullacaya Offence. If he makes a third step, he commits a Thullacaya Offence. If he makes a fourth step, he commits a Pārājika Offence.

117. **Multi-legged being** means scorpion, centipede, catapillar, earthworm, roundworm. If he (Bhikkhu) intends to steal a scorpion etc. of the value of five-anna or more, and thinks over it, he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he removes it from its place, he commits a Pārājika Offence. If he makes a move to be carried away on foot, he commits a Thullacaya Offence at every step he makes. If he makes the last step, he commits a Pārājika Offence.

118. **Spy or private informer** means one makes a note of certain property and gives information. If he says: "Steal so and so property, "he commits a Dukkata Offence. If he steals the property he was told to steal both are guilty of Pārājika Offence.

One who keeps guard on property means a guard who watches over the property brought. If he (Bhikkhu) intends to steal anything of the value of five-anna or more and thinks over it, he commits a Dukkata Offence. If he shakes it, he commits a Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence.

Stealing after consultation means to steal after a discussion among many. If one of them steals all are guilty of Pārājika Offence.

119. **To make appointment** means to give time and date. If the (Bhikkhu) fixes either morning or evening or night saying "steal that property" he commits a Dukkata Offence. If the

property is stoien at the time appointed both are guily of Pārājika Offence. If the property is stolen either before of after the time oppointed, the Bhikkhu who first asked the other to steal commits no offence: only the Bhikkhu who steals commits a Pārājika Offence.

120. **To make sign or signal** means: signs to recognise things. If he (Bhikkhu) winks his eyes or lifts his brown, nods his head as a sign or signal to steal, he commits a Dukkata Offence. If the property is stolen according to that sign or signal, both are guilty of Pārājika Offence. If that property is stolen either before or after that sign, the Bhikkhu who first asked the other to steal is not guilty of an Offence. Only the Bhikkhu who steals (actually) is guilty of Pārājika Offence.

121. If a Bhikkhu asks another Bhikkhu: "Steal so and so property," he is guilty of a Dukkata Offence. If that Bhikkhu thinks that it is the property that he was asked to steal and steals the same propety, both are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Steal so and so property" he (the former) is guilty of a Dukkata Offence. If the latter steals another property thinking it to be the one he was asked to steal, the Bhikkhu who asked the latter to steal is not guilty of an Offence. Only the Bhikkhu who steals is guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhus: "Steal so and so property" (the former) is guilty of a Dukkata Offence. If the latter steals the same property thinking that it is not the one that he was asked to steal, both are guilty of Pārājika Offence.

If a Bhikkhus asks another Bhikkhu: "Tell so and so property," the fomer is guilty of a Dukkata Offence. If the latter steais other property thinking that it is other property, (not the one he was asked to steal), the Bhikkhu who first asked him to steal is not guilty of an Offence. Only the Bhikkhu who steals is guilty of a Pārājika Offference.

If a Bhikkhu asks another Bhikkhu: "Tell this so and so Bhikkhu and this so and so Bhikkhu also will tell so and so Bhikkhu and so and so Bhikkhu will tell so and so Bhikkhu to steai so and so property," there is Dukkata Offence. If that

Bhikkhu tells this to another Bhikkhu, he is guilty of a Dukkata Offence. If the Bhikkhu who steals admits the Bhikkhu who first asks another Bhikkhu to steal is guilty of a Thullacaya Offence. If that Bhikkhu steals that property, all the four Bhikkhus are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Tell so and so Bhikkhu, and so and so Bhikkhu also will tell so and so Bhikkhu and so and so Bhikkhu will tell so and so Bhikkhu to steal so and so property, there is Dukkata Offence. If that Bhikkhu asks the Bhikkhu (direct) and not through the Bhikkhu whom he should have asked first, there is Dukkata Offence. If the Bhikkhu who steals admits, he is guilty of Dukkata Offence. If that Bhikkhu steals that Property, the Bhikkhu who first asks that Bhikkhu to steal is not guilty of an offence. Both the Bhikkhu who asks another Bhikkhu direct to steal, and the Bhikkhu direct to steal, and the Bhikkhu direct to steal, and the Bhikkhu who steals are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Steal so and so property," he is guilty of a Dukkata Offence. That Bhikkhu goes away and comes back to say: "I am unable to steal." If that Bhikkhu asks again: "Steal that property when you are able (to do so), he is guilty of a Dukkata Offence. If that Bhikkhu steals that property, both are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Steal so and so property," he is guilty of a Dukkata Offence. After asking another Bhikkhu to steal, he becomes unhappy and he tells another Bhikkhu: "Don't steal. "If that another Bhikkhu says, "Very well," and refrains from stealing, both are not guilty of any offence.

122. A Bhikkhu who steals an article of property not given him under five conditions is guilty of a Pārājika Offence. It is the property kept by someone else; It is the property kept by someone else; it is the property recognised as one kept by someone else; it is a consumer commodity of heavy weight, the value of which is five-anna or more. There is intention to steal it. If the Bhikkhu thinks over it, he is guilty of a Dukkata Offence. If he shakes it he is guilty of a Thullacaya Offence.

If he removes it from its place he is guilty of a Pārājika Offence.

123. A Bhikkhu who steals an article of property not given him under five conditions is guilty of aThullacaya Offence: this is the property kept by some one else; it is recongnized as one kept by someone else; it is a consumer commodity of light weight; it is one anna or less than five-anna in value; there is intention to steal. If he thinks over it he commits a Dukkata Offence. If he shakes it he commits a Dukkata Offence. If he removes it from its place he commits a Thullacaya Offence.

124. A Bhikkhu who steals an article of property, not given him under five conditions, is guilty of a Dukkata Offence. It is an article of property kept by someone else; it is recognized as property kept by someone else; It is a consumer commodity of light weight; it is one anna or less in value. There is intention to steal. If he thinks over it, he commits a Dukkata Offence; if he shakes it, he commits a Dukkata Offence. If he removes it from its place, he commits a Dukkata Offence.

125. A Bhikkhu, who steals an article of property, not given him under six conditions is guilty of a Pārājika Offence; It is not recognized as his (bhikkhu) own. It is taken not because he (bhikkhu) is intimate (with the owner). It is taken not for a temporary period. It is five-anna or more in value and is a consumer commodity of heavy weight. There is intention to steal. If he thinks over it he commits a Dukkata Offence. If he shakes it he commits a Thullacaya Offence. If he removes it from its place he commits a Pārājika Offence.

126. If a Bhikkhu steals an article of property not given him under six conditions he is guilty of a Thullacaya Offence. It is not recognized as his (Bhikkhu) own. It is taken not because he (Bhikkhu) is intimate (with the owner). It is taken not for a temporary period; it is more than one-anna and less than five-anna in value and is light in weight. There is intention to steal. If he thinks over it he commits a Dukkata Offence; if he shakes it, he commits a Dukkata Offence; if he removes it from its place, he commits a Thullacaya Offence.

127. A Bhikkhu who steals an article of property not given him under six conditions is guilty of a Dukkata Offence. It is not recognized as his own property. It is taken not because he is intimate with (the owner). It is taken not for a temporary period. It is one-anna or less than one-anna in value; it is a consumer commodity of light weight. There is intention to steal. If he thinks over it, he commits a Dukkata Offence; if he removes it form its place he commits a Dukkata Offence.

128. A Bhikkhu who steals an article of property not given him under five conditions is guilty of a Dukkata Offence. It is not an article of property kept by someone else. It is five-anna or more in value. It is a consumer commodity of heavy weight. There is intention to steal.

If he thinks over it, he commits a Dukkata Offence. If he shakes it, he commits a Dukkata Offence. If he removes it from its place he commits a Dukkata Offence.

129. If a Bhikkhu who steals an article of property not given him under five conditions is guilty of a Dukkata Offence. It is not an article of property kept by someone else. It is recognized as property kept by someone else. It is more than one anna and less than five-anna in value. It is a consumer commodity of light weight. There is intention to steal. If he thinks over it, he commits a Dukkata Offence. If he shakes it he commits a Dukkata Offence. If he removes it from its place he commits a Dukkats Offence.

130. A Bhikkhu who steals an article of property not given him under five conditions is guilty of a Dukkata Offence. it is not an article of property kept by someone else. It is recognized as an article of property kept by someone else. It is one anna or less than one anna in value. It is a consumer commodity of light weight. There is intention to steal. If he thinks over it he commits a Dukkata Offence. If he shakes it he commis a Dukkata Offence. If he removes it from its place he commits a Dukkata Offence.

131. A Bhikkhu who thinks that it is his is not guilty of an offence. If the property is taken because he (Bhikkhu) is intimate with its owner or if the property is taken for a while

(temporary period), there is no offence. For property kept by a Peta (spirit) or for property kept by an animal, there is no offence. A Bhikkhu who thinks that the property is the Pamsuku (taken from dust heap) or a mad Bhikkhu of distracted mind, or a Bhikkhu afflicted with disease or a Bhikkhu who is a first-time offender, is not guilty of an offence.

END OF ADINNADAN (THIEVING)

Headline Mātikā of Vinita Story

Five stories relating to washerman's foreshore. Four stories relating to coverlet. Five stories relation to darkness. Five stories relating to property carried away. Five stories relating to use of words. Two other stories relating to whilwind. A story relating to collection of Pamsuku from decomposed dead body.

A story relating to change of ticket for drawing lots.

Ten stories relating to bath-room, Five stories relating to remnant eaters. Five stories without originals.

Rice and meat at a time of hunger. Story on theft of cakes etc. Story on theft of requisites and a bag. Story on theft of a cushion. Story on theft of robe pole. Story on one who steals robe and not leave monastery. Story on one who eats because he is intimate.

Two stories relating to property taken away because it is believed to be his own. Seven relating to those who say: "We do not steal." Seven stories relating to those who say: "We steal."

Seven stories on theft of mangoes belonging to Samgha.

Two stories relating to (theft) of flowers. Three stories relating to Bhikkhu who speaks whenever he is told to.

Three stories relating to ruby and evading of toll tax.

Story relating to pig. deer, fish.

Story on theft of a vehicle.

Two stories relating to a piece of meat

Two stories relating to Pamsuku

Two stories relating to timber.

Two storeis relating to water

Story on use of butter

Story on stealing after consultation

Story on theft of what is less than five anna in value.

Four stories relating to theft of a handful of rice at Savatthi.

Two stories of rennant eaters.

Two stories of grass.

Seven stories relating to distribution of Samgha's property.

Seven stories relating to ownerless property.

Two stories relating to wood, gound, grass.

Seven stories relating to Samgha's property

Story relating to beds and berthing rolls of owners not carried away elsewhere for a while.

Story relating to beds and berthing rolls of owners to be carried away for a while.

Story of Thullananda at Campa and Rājagaha.

Story of Ijjuka at Vesāli

Story of Pilindavaccha at Benares

Story of Pandhaka and Kapila at Kosambhi

Story of Dallika at Sāgala.

This is headline Mātika

Vinīta Story Decisions

132. At one time a group of six Bhikkhus went to the washmen's foreshore and stole washmen's bundle of (clothings for washing). A thought of Saṁsaya Kukkucca occurred to

those Bhikkhus: "The Buddha has already laid down the rule of disciplinary training; we are guilty of a Pārājika Offence. They reported the matter to the Buddha ...p... "Bhikkhus, you have committed Pārājika Offence." said the Buddha.

At one time, a Bhikkhu went to the washermen's foreshore and on seeing a clothing of very high value, he had a desire to steal. Then a thought of Samsaya-Kukkucca (suspicion and doubt) occured to him: "Am I guilty of Pārājika Offence?" The matter was reported to the Buddha ...p... "Bhikkhu, occurence of mind (of a desire) to mind causes no Pārājika Offence," said the Buddha.

At one time, a Bhikkhu went to the washermen's foreshore and on seeing a clothing of a very high value, he had a desire to steal and thought over it. Then a thought of Samaya Kukkucca occurred to him:" ...p... "Bhikkhu, you are not guilty of Pārājika Offence. You are guilty of Dukkata Offence." said the Buddha.

At one time, a Bhikkhu went to the washermen's foreshore and on seeing a clothing of a very high value he had a desire to steal and he shook it. Then a thought of Samsaya-Kukkucca occured to him "Bhikkhu, you are guilty of Thullacaya Offence." said the Buddha.

At one time a Bhikkhu went to the washermen's foreshore and on seeing a clothing of a very high value, he had a desire to steal and he removed it from its place. Then a thought of Samsaya-Kukkucca occured to him ...p... "Bhikkhu, you are guilty of a Pārājika Offence," said the Buddha.

133. At one time, a Bhikkhu on an almsround saw a coverlet of a very high value and he had a desire to steal it ...p... With the desire to steal, he thought over it ...p... With the desire to steal he shook it ...p... With the desire to steal he removed it from its place. Then a thought of Samsaya-Kukkucca occurred to him ...p... "You are guilty of Parajika Offence," said the Buddha.

134. At one time, a Bhikkhu saw a certain article of property in the morning and made a note in his mind that "He would steal it at night." That Bhikkhu steals the same property which he has already noted ...p... He steals another property

thinking that it is the one that he noted ...p... He steals the property that he has noted thinking that it is another property ...p... He steals another property ...p... He steals another property thinking that it is another property. Then a thought of Saṁsaya Kukkucca occurred to him ...p... "You are guilty of a Pārājika Offence," said the Buddha.

At one time, a Bhikkhu saw an article of property in the morning and made a note thinking in his mind that (he would steal the load (property) on his head and thought over it ...p... with the desire to steal it, he shook it ...p... with the desire to steal, he put it on his shoulder ...p... with the desire to steal it, he thought over the load ...p... with the desire to steal it he shook the load ...p... with the desire to steal he put the load on his waist ...p... with the desire to steal he thought over the load on his waist ...p... with the desire to steal, he shook the load ...p... with the desire to steal, he took it with his hands ...p... with the desire to steal, he put down the load in his hands to the ground ...p... with the desire to steal he took up the load from the ground ...p... Then a thought of Samsaya-kukkucca occurred to him ...p... "Bhikkhu, you are guilty of a Pārājika Offence," said the Buddha.

135. At one time, a Bhikkhu left his robe spread out in an open-air space and went into his monastery. Another Bhikkhu picked up the robe and kept it with him, thinking that no damage was done to it. In the meantime, the owner of the robe came back and asked that Bhikkhu: "My friend, who steals my robe?" to which the Bhikkhu (who befit the robe with him) said "I do" when the owner began to accuse him: "My friend, you are no longer a Bhikkhu. "A thought of Samsaya-kukkucca occurred to the Bhikkhu who kept the robe. The matter was reported to the Buddha, who asked "Bhikkhu, what was in your mind?"

"Blessed One, I merely answered the (in time) question accordingly with the wording of the question), replied the Bhikkhu who kept the robe. "Bhikkhus," said the Buddha "Answer given according to the wording of the question is not an offence.

At one time, a Bhikkhu left his robe on a couch ...p... left his Nisidana (piece of cloth to sit on) on a couch ...p..., left his bowl below the couch and went into his monastery. Another Bhikkhu picked up the bowl and kept it with him wishing no damage were done to it. The owner of the bowl came back and asked that Bhikkhu: "My friend, who steals my bowl?" to which the Bhikkhu who kept the bowl, replied: "I do" when the owner of the bowl accused him saying: "My friend you are no longer a Bhikkhu ...p... "Bhikkhu," said the Buddha, "Answer given to the wording of a question is not an offence."

At one time, a woman Bhikkhu spread her robe on a fence and went inside her nunnery. Another woman Bhikkhu picked that robe and kept it with her wishing no damage were done to it. The owner of the robe came back and asked the woman Bhikkhu, who took robe: "Sister, who has stolen my robe?" to which the woman Bhikkhu who took the robe, replied: "I do," when the owner of the robe accused her of saying: "Sister, you are no longer a woman Bhikkhu." A thought of Samsaya-kukkucca occurred to the woman Bhikkhu (who took the robe) and she told the other woman Bhikkhus who again told this to male Bhikkhus. The male Bhikkhus reported to the Buddha ...p... "Bhikkhus, answer given according to the wording of a question is not an offence," said the Buddha.

136. At one time, a Bhikkhu saw a cloth which came flying along a whirlwind. He caught hold of it thinking that it should be returned to the owner. The oweners then accused that Bhikkhu saying: "Bhante, you are no longer a Bhikkhu." A thought of Samsaya-kukkucca occurred to that Bhikkhu ...p...

"Bhikkhu, what was it in your mind?" asked the Buddha.

"Bhante, I had no desire to steal, replied the Bhikkhu.

There is no offence for a Bhikkhu who had no desire to steal." said the Buddha.

At one time, a Bhikkhu who had a desire to steal a turban (head gear) which came flying along a whirlwind. He caught hold of it, before the owner (of the turban) saw it. The owner then accused that Bhikkhu saying: "Bhante, you are no

longer a Bhikkhu." A thought of Samsaya-kukkucca occured to that Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

137. At one time, a Bhikkhu went to a cemetery and picked up Pamsuku (rags thrown away from a corpse which was not yet decomposed. It was possessed by a Peta (a demon or spirit). He told him: "Bhante, please don't take my cloth." The Bhikkhu would not listen to the so-called Peta and he proceeded to go when the Peta got up and followed him from behind.

The Bhikkhu entered his monastery and closed the door when the corpse fell down there. A thought of Samsaya-kukkucca occurred to him ...p... "Bhikkhu'" said the Buddha, "You are not guilty of Pārājika Offence. But, Bhikkhus, you should not pick up Pamsuku from an undecomposed corpse. A Bhikkhu who picks up is guilty of a Dukkata Offence.

138. At one time, a Bhikkhu who had a desire to steal during the distribution of robes to Saṁgha, made a change of name on the lot's ticket and took the robe. Then a thought of Saṁghaya Kukkucca occurred to the Bhikkkhu ...p...

"Bhikkhu, you are guilty of a Pārājikka Offence," said the Buddha.

139. At one time, the Ven. Ānanda in the bath room put on an inner robe belonging to another Bhikkhu as he thought it was his own. When that Bhikkhu said: " My friend, Ānanda, why have you put on my robe?", Ven. Ānanda said: "My friend, I think it is mine."

This was reported to the Buddha who said: "Bhikkhus, a Bhikkhu, who thinks it is his, is not guilty of an offence."

140. At one time, a large number of Bhikkhus who came down the Gijjhaka (Peak of Vultures) saw remnants of a lion. They cooked and ate these remnants. Thoughts of Samsaya-kukkucca occurred to these Bhikkhus ...p... "Bhikkhus remnants of a lion are not an offence," said the Buddha.

At one time a large number of Bhikkhus, who came down the Peak of Gijjhaka (Peak of Vultures) saw some remnants of a tiger ...p... remnants of leopard (S).. remnants of

hyena, remnants of jackal. They cooked and ate these. Then thoughts of Samsaya-kukkucca occurred to these Bhikkhus ...p... "Bhikkhus, anything kept by an animal is not an offence," said the Buddha.

141. At one time during the distribution of food to Sangha, a Bhikkhu asked without rhyme or reason: "Give for the other Bhikkhu:" by telling a lie. Then a thought of Saṁsaya Kukkucca occurred to that Bhikkhu."Bhikkhu, it is not Parajika Offence; it is Pacittiya for telling a lie while knowing it to be not true, "said the Buddha.

At one time during distribution of solid food to Sangha ...p... distribution of cakes to Sangha ...p... distribution of sugarcane to Sangha ...p distribution of apple to Sangha, Bhikkhu asked without rhyme or reason:" Give for the other Bhikkhu" by telling a lie. Then a thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, it is not Pārājika Offence; it is Pacittiya for telling a lie while knowing it to be not true," said the Buddha.

142. At one time when scarcity of food was prevalent, a Bhikkhu, who had a desire to steal food to the full capacity of his bowl, entered a cook-house and stole ricefood. Then, a thought of Samsaya-kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are guilty of a Pārājika Offence," said the Buddha.

At one time, when scarcity of food was prevalent, a Bhikkhu who had a desire to steal beef to the full capacity of his bowl entered a house cooking beef and stole beef. Then, a thought of Samsaya-kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence." said the Buddha.

143. At one time, a Bhikkhu, who saw certain Parikkara (requisite) such as bowl, robe, guirdle etc.) in the day time, made a note in his mind to steal it at night. He stole the same Parikhara (requisite) thinking that it was the one he had made a note of ...p... Thinking that it was the Parikhara that he made a note of, he stole other Parikhara ...p... Thinking that it was other Parikhara, he stole the one he has made a note of. He

stole other Parikhara thinking that it was the Parikhara that he made a note of. he stole other Parikhara ...p... Thinking that it was other Parikhara, he stole the one he had made a note of. He stole other Parikhara thinking that it was other Parikhara. A thought of Samsaya-kukkucca occurred to im ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

At one time, a Bhikkhu saw a Parikhara (requisite) in the day time and made a note in his mind to steel it at night. That Bhikkhu stole his own Parikhara thinking it was the Parikhara he had made a note of. As thought of Saṁsaya-kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence but you are guilty of Dukkata Offence," said the Buddha.

144. At one time, a Bhikkhu saw a bag on a bench. Thinking that he would be guilty opf Pārājika Offence if he took it from the bench, he took it together with the bench. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are guilty of an Pārājika Offence."

At one time, a Bhikkhu had a desire, to steel a cushion belonging to Saṁgha, and stole it. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu (S). "Bhikkhu, you are guilty of a Pārājika Offence," said the Buddha.

145. At one time, a Bhikkhu had a desire to steal a robe from the robe pole and stole it. A thought of Sansaya kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are guilty of a Pārājika Offence," said the Bhikkhu.

At one time, a Bhikkhu stole a robe st the monastery and thinking that he would be guilty of a Pārājika Offence if he should leave the monastery, he did not leave it ...p... This was reported to the Buddha. "Bhikkhus, that man, unworthy of Magga Phala is guilty of a Pārājika Offence irrespective of whether he leaves the monastery or not," said the Buddha.

146. At one time there were two Bhikkhu friends. While one of them was on an alms-round, his companion at the Sangha food distribution centre took the share of his friend and made use of it as he was intimate with his friend. The Bhikkhu on return from his alms-round came to know about it and made

a charge against his friend saying: "you are no longer a Bhikkhu." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p...

"Bhikkhu, what was in your mind?" asked the Buddha, when he replied "Bhante, I had no mind (no desire) to steal. I have stolen it because he has been intimate with me."

"Bhikkhu, taking a thing on account of intimacy is not an offence," said the Buddha.

147. At one time, many Bhikkhus were stitching their robes when some of the Bhikkhus used to bring the shares of all the Bhikkhus from the Sangha food distribution centre. One of the Bhikkhus made use of the share of another Bhikkhu thinking that it was his. That Bhikkhu came to know about it and made a charge against the Bhikkhu who had made use of his share saying: "You are no longer a Bhikkhu" A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p...

"Bhikkhu, what was in your mind?" asked the Buddha.

"Bhante, I had no mind (desire) to steal. I thought it was mine," replied the Bhikkhu.

"Bhikkhu, there is no offence for a Bhikkhu who thinks it is his," said the Buddha.

At one time, many Bhikkhus were stitching. Their robes when one of the Bhikkhus used to bring the share of another Bhikkhu in a certain Bhikkhu's bowl. The owner of the bowl made use of the (share of another Bhikkhu), thinking that it was his share. The owner of the food share came to know about it and made a charge against the Bhikkhu owner of the bowl, saying: "you are no longer a Bhikkhu." A thought of Saṁsaya Kukkucca occurred to the owner of the bowl ...p... "Bhikkhu there is no offence for a Bhikkhu who thinks it is his." said the Buddha.

148. At one time thieves of mango fruits removed mangoe fruits from mangoe trees and carried away a bundle of mangoe fruits. The owners gave chase and the thieves dropped down their bundle and ran away. Bhikkhu accepted the mangoe fruits thinking these were Pamsuku and made use of them. The owners then made a charge against the Bhikkhus saying: "You

are no longer Bhikkhus. A thought of Saṁsaya Kukkucca occurred to these Bhikkhus ...p... This was reported to the Buddha.

"Bhikkhus, what was in your mind?" asked the Buddha.

"Blessed One, we had (no mind to steal) no desire to steal; we thought it was Pamsuku (those thrown to dust heap), "said the Bhikkhus.

"Bhikkhus, there is no offence for a Bhikkhu who thinks it is Pamsuku," said the Buddha.

At one time, thieves of rose apples ...p... thieves of mountain jack fruits, ...p... thieves of jack fruits ...p... thieves of palmyra nuts ...p... thieves of suger canes ...p... thieves plucked persimmons and carried away a bundle of Parsinmons.

The owners gave chase and the thieves dropped down their bundle and ran away. Bhikkhus accepted the fruits and made use of them thinking that these were Pamsuku. The owners made a charge against the Bhikkhus saying: "You (Bhante) are no longer Bhikkhus."Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus ...p... "There is no offence for a Bhikkhu who thinks it is Pamsuku," said the Buddha.

At one time, thieves of Mango fruits removed mangoe fruits from mangoe trees and took away a bundle of mango fruits. Owners gave chase and the thieves dropped down the bundle of mango fruits and ran away. Bhikkhus, having desire to steal and these fruits before their owners saw them, ate these, fruits. The owners made a charge against the Bhikkhus, saying:" You (Bhante) are no longer Bhikkhus. Thoughts of Sam saya Kukkucca occurred to these Bhikkhus ...p... "Bhikkhus you are guilty of Parajika Offence." said the Buddha.

At one time, thieves of rose apples ...p... thieves of mountain jack fruits ...p... thieves of jack fruits ...p... thieves of palmyra nuts ...p... thieves of suger canes ...p... thieves of persimmons plucked persimmons and carried away a bundle of persimmons. Owners gave chase and the thieves dropped down their bundle on seeing the owners and ran away. The Bhikkhus having desire to steal and eat these fruits before the owners saw them ate these fruits. The owners made a charge a gainst the Bhikkhus saying "You (Bhante) are no longer Bhikkhus."

Thoughts of Sansaya kukkucca occurred to these Bhikkhus ...p... "Bhikkhus, you are guilty of Parajika Offence," said the Buddha.

At one time, a Bhkkhu had a desire to steal and stole it ...p... Sangha's rose apple ...p... Sangha's mountain jack fruits ...p... Sangha's jack fruits ...p... Sangha's palmyra nuts ...p... Sangha's sugar canes ...p.... Sangha's persimmons ...p... A thought oif Saṁsaya Kukkucca occourred to the Bhikkhu ...p... "Bhikkhu, you are guilty of a Parajika Offence." said the Buddha.

149. At one time, a Bhikkhu went to a flower garden and stole a flower already plucked of a value of five-anna as he had a desire to steal. A thought of Sansaya kukkucca occurred to that Bhikkhu ...p.... "Bhikkhu, you are guilty of a Parajika Offence," said the Buddha.

150. A Bhikkhu proceeding to a hamlet said to another Bhikkhu "My friend, I will tell everything you wish me to tell your relative servitor (Dayaka). That Bhikkhu went and brought a piece of cloth and he made use of it. The Bhikkhu (who sent word with him to his relative) came to know about it and made a charge (against the Bhikkhu who made use of the cloth): "You are no longer a Bhikkhu. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu (who made use of the cloth) ...p... "Bhikkhu, you are not guilty of Parajika Offence. But, Bhikkhus, you must not say: "I will tell everything that you wish me to tell,". A Bhikkhu who says this is guilty of a Dukkha Offence," said the Buddha.

At one time a Bhikkhu was proceeding to a hamlet when another Bhikkhu told him:- "My friend, please tell everything I say to my relative servitor (Dayaka). That Bhikkhu went there and brought a pair of cloth, of which he made use of one himself while the other one was made over to the Bhikkhu, who sent word with Him (to his relative servitor). The Bhikkhu who sent word with him came to know about it and made a charge a gainst the Bhikkhu (who sent word with him) saying: "You are no longer a Bhikkhu. A thought of Sansaya kukkucca occurred to the Bhikkhu (who made use of the cloth ...p... "Bhikkhu, you are not guilty of Parajika Offence. But you must

not say: "Please tell everything I wish you to tell." A Bhikkhu who says this is guilty of Dukkata Offence," said the Buddha.

At one time, a Bhikkhu, proceeding to a hamlet said to another Bhikkhu: "My friend, I will tell everything you wish me to tell your relative servitor," to which that Bhikkhu replied, "Please tell him everything I wish you to tell him." The said Bhikkhu went to that place and brought a betel-chew of butter, a certain weight of molass nd a quarter of a basket of rice and made use of these himself. The Bhikkhu, who sent word with him, came to know about it and made a charge against the Bhikkhu who had brought the butter etc. saying."You are no longer a Bhikkhu." A thought of Sansaya Kukkucca occurred to the Bhikkhu who brought the butter etc ...p... ..."Bhikkhu, you are not guilty of Parajika Offence; but Bhikkhus, you must not say:" I will tell everything you wish me to tell," nor should you say:" Please tell everything I wish you to tell. "A Bhikkhu, who says all these is guilty of Dukkata Offence," said the Buddha.

151. At one time, a man who had a ruby of a very high value with him was travelling on a long journey together with a Bhikkhu. On seeing a toll Station of the Customs Department the man put his ruby in the bag of the Bhikkhu without the knowledge of the Bhikkhu, and when they had gone past the Toll Station of the Customs Department, the man took the ruby. Then a thought of Samsaya-kukkucca occurred to that Bhikkhu ...p...

"Bhikkhu, what was in your mind?, asked the Buddha,"

"I did not know, Bhante," replied the man.

"Bhikkhu, there is no offence for a Bhikkhu who did not know."

At one time, a man who had a ruby of a very high value with him, was travelling on a long journey together with a ruby of very high value. On seeing a Toll Station of a Customs Department, the man pretended to be a sick man and gave his bundle to the Bhikkhu. After he went past the Toll Station, the man said to the Bhikkhu: "Bhante, please bring my bundle; please give me the bag back; I am not a sick man."

"Dayaka, why have you done that? asked the Bhikkhu.

The man replied telling him the reasons. A thought of Sansaya-kukkucca occured to the Bhikkhu ...p...

"Bhikkhu, what was in your mind? asked the Buddha.

"Bhante, I did not know," said the Bhikkhu.

Bhikkhu, there is no offence for a Bhikkhu who did not know," said the Buddha.

152. At one time, a Bhikkhu was travelling on a long journey together with a merchant. On seeing a Toll Station of the Customs Dept. He persuaded the Bhikkhu with Amisa (a material gift) and gave him a ruby of a very high value, saying "Bhante, please bring this ruby past the Toll Station," The Bhikkhu brought it past the Toll Station. Then a thought of Sanisaya Kukkucca occurred to the Bhikkhu ...p...

153. At one time a Bhikkhu released a pig caught in a noose through pity. A thought of Sanisaya Kukkucca occurred to the Bhikkhu ...p...

"Bhikkhu, what was in your mind?" asked the Buddha.

"Bleassed One, I had pity," replied the Bhikkhu.

"Bhikkhu, there is no offence for a Bhikkhu who had pity.

At one time, a Bhikkhu had a desire to steal a pig caught in a noose and to release it before the owners it her and he released it. Then a thought of Sansaya-kukucca occurred to the Bhikkhu ...p... Bhikkhu, you are guilty of a Pārājika Offence," said the Buddha.

At one time, a Bhikkhu released a deer caught in a noose through pity ...p...

He had a desire to steal a deer caught in a noose and to release the deer before the owners saw the deer and he released the deer.

(A Bhikkhu) released the fish caught in a basket fish net through pity ...p...

(A bhikkhu) had a desire to steal fish caught in a basket fish net and to release it before the owners saw it and released the fish. A thought of Samsaya-kukkucca occurend to the Bhikkhu ...p..." Bhikkhu, you are guilty of a Pārājika Offence" said the Buddha.

At one time, A Bhikkhu saw some property on a vehicle. He thought that if he took it while on the vihicle he would be guilty of Pārājika Offence,. So, he rolled it down and took it. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p...,"said the Buddha.

At one time, a Bhikkhu picked up a piece of meat dropped down by a falcon, thinking in his mind that he would return the meat to the owners. The owner made a charge against him, saying: "Bhante, you are no longer a Bhikkhu. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for Bhikkhu who has no desire to steal," said the Buddha.

At one time, a Bhikkhu picked up a piece of meat dropped down by a falcon as he had a desire to steal and picked it up before the owners saw it. The owners made a charge against him saying: "Bhante, you are no longer a Bhikkhu," A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence", said the Buddha.

154. At one time, people made a raft and floated down the Aciravati river. The cords tied round the logs were torn apart and the logs drifted down the river helter shelter. Bhikkhu who thought that the (logs) were Pamsuku (those abandoned as wastes) collected and kept (these logs) with them. The owners made a charge against the Bhikkhus, saying, "Bhante, you are no longer Bhikkhus. A thought of Saṁsaya Kukkucca occurred to the Bhikkhus...p... "Bhikkhus, it is no offence for a Bhikkhu who thinks it is Pamsuku," said the Buddha.

At one time, people made a raft and floated down the Aciravati river. The cords tied around the logs were torn apart and the logs drifted down the river helter shelter. Bhikkhus who had desire to steal and collect the drifting logs before the owners saw them and collected and kept the logs with them. The owners then made a charge against the Bhikkhus. "Bhante, you are no longer Bhikkhus "Though of Saṁsaya Kukkucca occurred to them ...p... "Bhikkhus, you are guilty of Pārājika Offence," said the Bhikkhu.

At one time, a cowboy hang his loin cloth up a tree and went away to answer the call of nature. A Bhikkhu who thought it was Pamsuku picked it up. The cowboy made a charge against the Bhikkhu, saying" Bhante, you are no longer a Bhikkhu...p..." A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p..." Bhikkhu there is no offence for a Bhikkhu who has no desire to steal," said the Bhikkhu.

At one time, a Bhikkhu was crossing a river when a piece cloth that slipped off the hands of a washerman was stuck on his foot. The Bhikkhu has a desire to steal and take it before the owners saw it and he took it. The owners made a charge against the Bhikkhu, saying:" Bhante, you are no longer a Bhikkhu." A thought of Samsaya-kukkucca occurred to the Bhikkhu...p... "Bhikkhu, you are guilty of Pārājika Offence." said the Bhikkhu.

155. At one time, a Bhikkhu saw a tin of butter and made use of it a little at a time. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu,you are not guilty of Pārājika Offence; you are guilty of Dukkata Offence." said the Buddha.

At one time, several Bhikkhus had a discussion to steal a piece of property and went away. A Bhikkhu then stole the property. Other Bhikkhus said: "All of us are not guilty of Pārājika Offence." Only the Bhikkhu who steal is guilty of Pārājika Offence. This was reported to the Buddha ...p... "Bhikkhus, all of you are guilty of Pārājika Offence," said the Buddha.

At one time, several Bhikkhus had a discussion and stole property after which they distributed the stolen property, each a piece of getting not more than five-anna (worth of property). Then these Bhikkhus claimed "we are not guilty of Pārājika Offence." This wa reported to the Buddha ...p... "Bhikkhus, you are guilty of Pārājika Offence," said the Buddha.

At one time, when Scarcity of food was prevalent in Savatthi, a Bhikkhu, who had a desire to steal from a residence a handful of beans ...p... A handful of Sesamun ...p... a handful of rice from a residence shop, stole it, A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are

guilty of a Pārājika Offence," said the Buddha.

At one time, when scarcity of food was prevalent in Savatthi, a Bhikkhu, who had a desire to steal from a residence shop a handful of green grains ...p...; a handful of beans ...p...; a handful of sesamum ...p...; stole it. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p...

"You are guilty of Pārājika Offence" said the Buddha.

At one time in the Andhavunna forest of Savatthi, thieves siaughtered cow, ate beef, kept aside the remainder and went away. Bhikkhu who thought that the beef was Pamsuku, accepted and made use of it. The thieves made a charge against the Bhikkhus saying, "Bhante, you are no longer Bhikkhus. Thought of Saṁsaya Kukkucca occurred to these Bhikkhus...p... "Bhikkhu, there is no offence for a Bhikkhu who thinks that it is Pamsuku," said the Buddha.

At one time, in the Andhavunna forest of Savatthi, thieves killed pigs, ate pork, kept aside the remainder and went away. Bhikkhus, who thought that the pork was Pamuku accepted it and made use of it. The thieves made a charge against the Bhikkhus saying: "Bhante, you are no longer Bhikkhus. "Thoughts of samsaya occurred to these Bhikkhus...p... "Bhikkhu, there is no offence for a Bhikkhu who thinks it is Pamsuku," said the Buddha.

At one time, a Bhikkhu went to a meadow land and as he had a desire to steal the grass, that had been cut of the value of five-anna, he stole it. A thought of Sansaya-kukkucca occurred to him ...p..." Bhikkhu, you are guilty of Offence,"said the Buddha.

At one time, a Bhikkhu went to a meadow land and cut the grass to the value of five-anna and stole it as he had a desire to do so. A Thought of Saṁsaya Kukkucca occurred to him. "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

156. At one time, Angantuka Bhikkhus (visiting monks) distributed and ate Sangha's mango fruits.The resident Bhikkhus brought a charge against them (visiting monks) saying "Bhante, you are no longer Bhikkhus." Thoughts of Sansaya kukkucca

occurred to the Angantuka Bhikkhus ...p... This was reported to the Buddha.

"Bhikkhus, what are in your mind?" asked the Buddha.

"Blessed One, we had the desire to make use of the (mango fruits) replied the Angantuka Bhikkhus.

"Bhikkhus, there is no offence if it has been used," said the Buddha.

At one time, Angantuka distributed and ate Samgha's rose apple fruits ...p... Samgha's mountain jack fruits ...p... Samgha's jack fruits ...p... Samgha's palmyra nuts ...p... Samgha's sugar canes ...p... Samgha's persimmons ...p... The resident Bhikkhus brought a charge against the Agantuka Bhikkhus saying: "Bhante, you are no longer Bhikkhus." Thoughts of Sansaya kukkucca occurred to the Agantuka Bhikkhus ...p..." Bhikkhus, there is no offence if it has been used," said the Buddha.

At one time, watcherd of mangoes trees offered mangoe fruits as gift of charity to Bhikkhus. The Bhikkhus did not accept the offr of Mangoe fruits as they had Saṁsaya Kukkucca that the watchers of mangoe trees had no right to offer mango fruits as gift of charity to them as they were mere watchers. This was reported to the Buddha. "Bhikkhu, there is no offence when a watcher makes a gift of charity," said the Buddha.

At one time, watchers of rose apple trees ...p... watchers of mountain jack fruit trees ...p... watchers of jack fruits trees ...p... watchers of persimmons as gifts of charity. The Bhikkhus did not accept the offer as they had Saṁsaya Kukkucca: "these people are mere watchers and they have no right to offer the fruits as gifts of charity to us." The matter was reported to the Buddha. "Bhikkhus, there is no offence when a watcher makes a gift of charity."

At one time, a Bhikkhu took Sangha's timber for temporary use as support to the wall of his monastery. Other Bhikkhus made a charge against him saying: "You are no longer a Bhikkhu," A thought of Saṁsaya Kukkucca occurred to the Bhikkhu. The matter was reported to the Buddha.

"Bhikkhu, what was in your mind?" asked the Buddha.

"Blessed One, I have taken it for temporary use," replied the Bhikkhu.

"Bhikkhu, there is no offence for a Bhikkhu who takes it

for temporary use," said the Buddha.

At one time, a Bhikkhu stole Sangha's water as he had a desire to steal it ...p... Sangha's earth heap as he had desire to steal it. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Offence.

At one time, a Bhikkhu set fire to Sangha's grassheap as he had a desire to steal it. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu,you are guilty not of Pārājika Offence but of Dukkata Offence," said the Buddha.

At one time, a Bhikkhu stole Samgha's couch as he had a desire to steal it. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Pārājika Offence."

At one time, a bhikkhu stole Samgha's beans ...p.... Samgha's cushion ...p... Samgha's pillow ...p... Samgha's door-flaps Samgha's bamboo rafter as he had a desire to steal. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

157. At one time, Bhikkhus used such monastic articles of property as bed, berth, etc. belonging to Dayaka (lay-devotee) in a certain monastery. The said Dayaka then reproached, codemned and criticised these Bhikkhus saying:" Why have the Venerable Ones used such monastic article of property as bed, berth etc. belonging to a certain other monastery in another monastery? This was reported to the Buddha. "Bhikkhus, monastic articies of property of a certain other monastery should not be used in another monastery. A Bhikkhu who uses one is guilty of Dukkata Offence.

At one time, Bhikkhu had Saṁsaya Kukkucca as to whether they should carry out Uposatha (formal act of observance) either in the Sima (boundary) or in the assembly hall; they therefore sat on the ground as a result of which their bodies and robes were smeared with dust. This was reported to the Buddha. "I allow you to carry out (Uposatha) for the time being," said the Buddha.

At one time, a woman Bhikkhu, who was Antevasika (pupil) of Thullananda Bhikkhuni (a woman Bhikkhu named Thullananda) went to the servitor relative of Thullanada Bhikkhuni

and said "My mistress (Thullanada Bhikkhu) wishes to drink gruel made with the three ingredients" of sessamun, rice and any kind of beans. "She asked him to make gruel and brought it. She then made use of it herself. Thullanada Bhikkhuni came to know about it and made a charge against her saying: "You are no longer a woman Bhikkhu". A thought of Samsaya-Kukkucca occurred to that woman Bhikkhu who reported the matter to other woman Bhikkhus. The women Bhikkhus also reported to men Bhikkhus who in their turn brought the matter to the notice of the Buddha.

Bhikkhu, it is not Pārājika Offence; it is Pacittiya Offence as the untruth has been told knowingly" said the Buddha.

At one time, a woman Bhikkhu who was a pupil of Thullananda Bhikkhuni of Rajagaha went to the servitor relative of Bhikkhuni Thullananda and said "My mistress (Thullananda)wishes to eat some sweet round cakes". She asked him to cook. She brought and ate these herself. Woman Bhikkhu Thullananda came to know about it and made a charge against her saying: "You are no longer a woman Bhikkhu." A thought of Samsaya-Kukkucca occurred to that woman Bhikkhu ...p....

"Bhikkhus, it is not Pārājika Offence; it is Pacittiya Offence as the untruth has been told knowingly," said the Bhikkhu.

158. At one time, in Vesali Town, Venerable Ijjuka's servitor Dayaka (lay-devotee) had two youths, one being his son and other his nephew. That Dayaka said to Ven: Ijjuka: "Bhante, please tell the privilege (advantage) of this accumulated wealth to one of these two boys who have faith and devotion to the Three Jewels. "Ven. Ijjuka told the privilege (advantage of the accumulated wealth to the nephew who had faith and devotion to the Three Jewels. (Buddha, Dhamma and Samgha) with the accumulated wealth that youth (nephew) traded and kept the accumulated wealth intact. He also made charity. Then the son of that Dayaka asked Venerable Ananda, "Bhante, Ananda, who is to inherit the father's (estate)?"

"My friend, Dayaka's son is to inherit the father's wealth, said Ven: Ananda.

"Bhante, "said the son, "the Venerable Ijjuka has "di-

rected" our accumulated wealth to our brother-in-law, my father's nephew."

"My friend, Dayaka, this Ven: Ijjuka is no longer a bhikkhu," said Ven: Ananda.

Then Ven:Ijjuka said to Ven: Ānanda: "My friend Ananda, please give me your decision. "Then Ven: Upali, who was on the side of Ven:Ijjuka, asked Ven: Ananda: "My friend, Ananda, as the owner left word to tell the privilage of that accumulated wealth to so and so youth, that youth has been told. What offence does the Bhikkhu, who has told him, commit?

"Bhante,no offence has been committed; not even Dukkata Offence; "replied Ven: Ananda. "My friend Ananda," said Ven: Upali, "this Venerable Ijjuka directed that youth, because the owner left word with him to direct the privilege of that accumulated wealth to so and so youth: My friend Ananda, Ven: Ijjuka is not guilty of an offence. There is no offence for him."

159. At one time, in Benares, a servitor relative (Dayaka) of Ven: Palindvaccha was attacked by robbers who carried away his two children. Ven: Pilindavaccha brought back these two children by means of his supernormal power and kept them on the steeple. On seeing the children people admired the Venerable Pilindavaccha, saying: "this is the supernormal power of the Venerable Pilindavaccha! Bhikkhus, however, reproached, condemned and criticised Ven: Pinlindavaccha saying: Why has Ven: Pilindavaccha brought back the children carried away by the robbers. The matter was reported to the Buddha.

"Bhikkhus, there is no offence for a Bhikkhu in the exercise of his Iddhi (Supernormal powers)," said the Buddha.

160. At one time, two Bhikkhus, Pandhaka and Kapila, were co-resident friends, one residing at a small village while the other was living in the town of Kosambi.

Then that Bhikkhu on his way from the small village to Kosambi crossed a river when a coil of fat that dropped from the hands of pigslaughterers was stuck on his foot. That Bhikkhu took up the coil of fat, thinking in his mind that he would return it to the owners. The owners, however, brought a charge against him saying: "Bhante, you are no longer a Bhikkhu." A cow-herd woman said to this Bhikkhu who just came up from

the river: "Bhante, please come and enjoy sexual intercourse. The Bhikkhu then thought, "Even now, I am not a Bhikkhu," and enjoyed a sexual intercourse with the cow-herd woman, after which he went to Kosambi and reported the matter to the Bhikkhus who in their turn reported the matter to the Bhikkhus who in their turn made a report to the Buddha.

"Bhikkhus, that Bhikkhu is not guilty of a Pārājika Offence, for taking a thing that is not given him by word or deed; but he is guilty of a Pārājika Offence for enjoyment (indulgence) of sexual intercourse," said the Buddha.

161. At one time, the co-resident pupil of Venerable Dalhka was suffering from unhappiness and laziness as a Bhikkhu. He stole the headgear of a residence-shop keeper and said to the Ven: Dalhika", Bhante, I am no longer a Bhikkhu; let me return to my layman's life."

"My friend, what have you done?" asked Ven: Dalhika. In reply the Bhikkhu reported the facts of his case. Then the stolen property (the head-gear) was brought and its value was assessed. It was not worth five-anna. "My friend, it is not Pārājika Offence," it was decided and the Dhammakatha (Buddha's teaching on Dhamma) was preached to him as a result of which that Bhikkhu became very happy.

End of the Second Pārājika.

III. PĀRĀJĪKA

The First Paññatti

162. It was when the Exalted Buddha was sojourning at the great monastery with a steeple in the forest of Mahavanna of the town Bhikkhus, the benefit of Asubha Dhamma (teaching on disgusting nature of body) was preached; the benefit of Asubha Kammathāna was preached; (the benefit of the development of Asubha meditation was preached); the benefits of Asubha Samapatatti (attainment of enlightenment on Asubha) was preached by pointing it out repeatedly.

Then, the Buddha said: "Bhikkhus, I want to stay alone

for a whole period of half a month (or fieteen days). With the exception of a Bhikkhu who brings alms-food, no one should be allowed to approach me." The Bhikkhus said: "Very well, Bhante," No Bhikkhus except the one who brought alms-food approached the Buddha.

"The Exalted Buddha preached in various ways Asubha Dhamma, the benefit of Asubhakatha (Asubha meditation, the benefit of the development of Asubha meditation and benefit of Asubha Samapatti (attainment of enlightenment on Asubha). The Bhikkhus were always striving for the development of Asubha meditation and its multifarious factors.

These Bhikkhus became fed up with their bodies, became ashamed of and disgusted with their bodies.For example, a young woman or a young man who used to attend to her or his beauty and toilet after bathing and washing her or his head, would become fed up, ashamed of or disgusted as if a putrid of a snake or that of a dog or dead man were hung around her or his neck. In the same way, these Bhikkhus who became fed up, ashamed of and disgusted with their bodies, began to deprive themselves of their own lives; they began to deprive one another of their lives; and they also approached Migalindhika who was a flase Bhikkhu, and said: "My friend, I beg of you: please deprive us of our lives for which you will get these bowls and robes as fee. "Then, Migalindhika, the false Bhikkhu deprived a large number of Bhikkhus of their lives as he had received as fees a number of bowls and robes, and then, taking his blood-stained sword, he approached the Vaggumuda river.

163. While he was washing and cleaning his blood-stained sword, a feeling of worry and remorse occurred to Migalindhika, the flase Bhikkhu: "I have had no benefit at all! What I have got is no good! I have become man as I am no good; it is no good that I have become a man! I have done a lot of evils! I have deprived those Bhikkhus of good moral conduct (sila) and of good learning (Dhamma) of their lives."

Meanwhile, a Deva (celestial being) who was a member of the Mara retinue, came walking on water (with no break) and said to Migalindhika the false Bhikkhu: "Oh! good man!

Well done! Well done! Oh! good man! you have been well benefitted! Oh! good man, you have become (man) quite well and good! Oh! good man, you have done quite a lot of meritorious deeds! You have done well for all these Bhikkhus who are unable to cross over the Samsara, to cross over the same."

Then it occurred to Migalindhika, the false Bhikkhu: "It is said that I have been well benefitted: I have become man quite well and good; I have done quite a lot of meritorious deeds. I have done well for all these Bhikkhus, who were unable to cross over the Samsara, to cross over the same," and then he took a sharpened sword and approached one monastery or chamber after another and called out: "Who is he who has not yet over the Samsara? Whom do you wish me to send across the Samsara?" Of all the Bhikkhus, those, not yet free Tanha Rāga (craving desire and lust), were frightened and trembling with their body hairs standing on end. Those, free from Tanha Rāga, were not trembling nor their hairs standing on end.

Then, Migalindhika, the false Bhikkhu deprived one Bhikkhu of his life in a single day; he also deprived two Bhikkhu of their lives in a single day; he deprived three Bhikkhus of their lives in a single day; he deprived four Bhikkhus of their lives in a single day; he deprived five Bhikkhus of their live in a single day; he deprived six Bhikkhus of their lives in a single day; he deprived seven Bhikkhus of their lives in a single day; he deprived nine Bhikkhus of their lives in a single day; he deprived ten Bhikkhus of their lives in a single day; he deprived twenty Bhikkhus of their lives in a single day; he deprived thirty Bhikkhus of their lives in a single day; he deprived forty Bhikkhus of their lives in a single day; he deprived fifty. Bhikkhu of their lives in a single day; he deprived sixty Bhikkhus of their lives in a single day.

164. Then, on the expiry of that half a month's period, the Buddha emerged from his place of staying alone and asked Ven: Āananda, how is that? It looks as though the number of Bhikkhus has gone less. "May I relate the whole story of what has happened from the begining, Bhante?" said Ven: Ananda,

"The Exalted Buddha preached in various ways to Bhikkhus Asubha Dhamma, the benefit of Asubha kammathāna, the benefit of the development of Asubha kammathāna and the benefit of Asubha samapatti (attainment of enlightenment on disgusting nature of the body) by pointing it out repeatedly.

"Bhante, because the Exalted Buddha had preached in various ways to Bhikkhus Asubha Dhamma, benefit of Asubha Kammathāna, the benefit of the development of Asubhakammathāna and the benefit of Asubha Samapatti by pointing it out repeatedly, these Bhikkhus were always striving for the development of Asubhakammathāna. They become ashamed of and disgusted with their bodies. For example, a young woman or a young man who used to attend to her or his beauty and toilet after bathing or washing her or his head would become fed up or ashamed of or disgusted when a putrid body, of a snake, or that of a dog or a dead men were hung around her or his neck. In the same way these Bhikkhus, who became fed up, with, ashamed of and disgusted with their bodies began to deprive themselves of their own lives. They began to deprive one another of their lives and they also approached Migalindhika, a false Bhikkhu and said: "My friend, I beg of you; please deprive us of our lives for which you will have these bowls and robes as fees."

"Bhante, then Migalindhika, the false Bhikkhu, having received bowls and robes as fees for killing, killed one Bhikkhu in a day only ...p... He killed sixty Bhikkhus also in a day only.

"Bhante, I beg of the Blessed One; please preavh any subjects of Kammathana (meditation) except Asubha that are good enough for all Bhikkhus to attain to ArahatthaPhala," said Ven: Ananda. The Buddha then said: "Ananda, if that is so, let all the Bhikkhus livingin and round Vesali assemble together at the Assembly Hall." Ven: Ananda said: "Very well, Bhante," and he invied all the Bhikkhus living in and round Vesali to the Assembly Hall after which he approched the Buddha and said: "Bhante, all the Bhikkhus have already assembled here; Bhante, the Blessed One knows the time to

go; the time to go is left to the will of the Blessed One."

165. The Buddha then approached the Assembly Hall, sat at the place already arranged for and addressed the Bhikkhus: "Bhikkhus, this Ānāpānasati Samadhi (concentration of mindfulness on breathing) if you practise and develop it, is calm, serene; needs nothing more to add to its purity; it is an abode of peace and can get rid of each and every Akusaladhamma (unwholesome phenomenon as soon as one appears.)

"Bhikkhus, for instance, in the last month of a summer a tiny particle of dust up the sky disappears instantly as soon as an untimely heavy rain comes.In the heavy rain way, Bhikkhu, this Ānāpāna Sati samādhi, if you practise and develop, is calm, serene; it needs nothing more to add to its purity and it is an abode of peace, and can get rid of each and every Akusala dhamma (unwholesome phenomenon) instantly.

"Bhikkhus, how is it that Ānāpānasati Samādhi, if you practise and develop it, is calm, serene, needs nothing more to add to its purity; and it is an abode of peace and can get rid of each and every Akusala Dhamma instantly?"

"Bhikkhus, in this Sāsana, a Bhikkhu goes to a forest or to the foot of a tree or to a solitary place, seats himself keeping his body erect, folding his legs crosswise, and concentrating his mind on the object of meditation. Then mindfully he breathes out, and mindfully he breathes in. While breathing out a long exhalation, he knows that he breathes out a long exhalation, whil breathing in, he knows that he breathes in long inhalaton. While breathing out a short exhalation, he knows that he breathes out a short exhalation. While breathing in a short inhalation, he knows that he breathes in a short inhalation.

Being mindful of the whole breath of exhalation, he trains himself in the practice of exhaling. Being mindful of the whole breath of inhaling, he trains himself in the practice of inhaling.Being mindful of the cessation of the breath of exhaling (Kāyasankhāra or volitional activity of body), he trains himself on the practice of exhaling. Being mindful of the cessation of the breath of inhaling(also known as Kāyasankhāra or volitional activity of

body), he trains himself in the practice of inhaling.

Being mindful of piti (rapture) he trains himself in the practice of exhaling. Being mindful of piti (rapture) he trains himself in the Practice of inhaling.

Being mindful of Sukha (joy or happiness), he trains himself in the practice of exhaling. Being mindful of Sukha (joy or happiness), he trains himself in the practice of inhaling.

Being mindful of Cittasankhāra (volitional activity of mind) he trains himself in the practice of exhaling. Being mindful of Cittasankhāra (volitional activity of mind) he trains himself in the practice of inhaling.

Being mindful of the cessation of Cittasankhāra (volitional activity of mind), he trains himself in the practice of exhaling.

Being mindful of mind (or consciousness), he trains himself in the practice of exhaling. Being mindful of the mind (or consciousness) he trains himself in the practice of inhaling.

Bhikkhus, if you develop and practise this Ānāpāna Samdhi in this way there is peace and serenity; there needs nothing more to add to its purity. It is an abode of happiness and can get rid of every unwholesome dhamma instantly" said the Buddha.

166. Then, the Buddha convened a meeting of Bhikkhu Samgha in connection with this matter and said:

"Bhikkhu! Is it true that Bhikkhus deprived themselves of their lives; they deprived one another of lives and they also asked Migalidhika, the false Bhikkhu: "My friend, we beg of you; please deprive us of our lives. These bowls and robes will become yours?"

"It is true, Bhante," replied Bhikkhus.

The Exalted Buddha reproached those Bhikkhus saying "Bhikkhus, it is not good; it is not allowed; it should not have been done. Bhikkhus, why have they deprived themselves of their own lives? Why have they deprived one another of lives? Why have they asked Migalindhika, the false Bhikkhu: 'My friend, we beg of you; please deprive us of our lives and these bowls and robes will become yours?"

"Bhikkhus, this action is not good for those who hve no

faith to have faith ...p...

"Bhikkhus, this is how to point out Sikkhāpada (rule of disciplinary training)

(A) 167. If a Bhikkhu, with Cetana (intention) to kill, deprives the body of one, who is man, of his live and if he requires and keeps near him weapon (kuife or sword) to put the man's life out, that Bhikkhu is guilty of a Pārājika Offence (one entailing loss of Sasana or monkhood) and he is not to be associated with by good Bhikkhus. This is to point out." said the Buddha. This is how the Buddha prescribed this Sikkhāpada for the Bhikkhus.

168. At that time, an Upasaka (lay devotee) was ailing. He had a beautiful wife. It was pleasant to look at her. It tranquilled the mind. The group of six Bhikkhus was infatuated with that woman. It then occurred to these Bhikkhus: "If this Upasaka is living long we wouldn't get his wife. So let us talk to that Upasaka in praise of the benefit of death," and they approached in praise of the benefit of death," and they approached the Upasaka and said: "Upasaka, you are a man having good meritorious deeds to your credit; yor have done good deeds; you have already inhibited fear; you have no evils done. You have no violence done; you have done no deed of cruelty. You have done the good; you have refrained from evils; what is the use of living a long life of misery and suffering? It is better for you to die than to live. On death after destruction of your body in this life you will be in Deva-loka, a celestial world of happiness. That Deva-loka is full of the five kinds of sense pleasures of (celestial beings). You will be able to your heart's content."

169. Then, it occurred to Upasaka. "The Venerable Ones speak the truth; it is quit right; I have had good meritorious deeds done to my credit; I have done good deeds; I have already inhibited fear; I have no evils done; I have no violence done; I have done no deeds of cruelty; I have refrained from evils; what is the use of living a long life of misery and suffering; it is better for me to die than to live. After the destruction of my body on death in this life I will be reborn in

Devaloka, celestial world of happiness. That Devaloka is full of five kinds of sensual pleasures. I will be able to enjoy these celestial pleasures to my heart's content." Then that Upasaka started to eat foods not suitable to hm; he started taking soild foods not suitable to him; he started to taste what he should not have tasted, as a result of which his ailment became worse and he succumbed to it subsequenly.

Then, the wife of Upasaka reproached, condemned and criticised these Bhikkhus, saying:

"These Bhikkhus who are Sakyan princes, have no shame, no sila; they used to speak untruth as truth, in spite of which they have boasted: "these Bhikkhus used to carry out the practice of Dhamma; they used to carry out the practice of tranquility; they used to carry out the practice of noble Ones, they used to speak the truth; they have sila; they have good character." In fact, these Bhikkhus, are no longer Bhikkhus, nor are they noble pious ones. They have lost all the characters of Bhikkhus or noble ones. They have already lost the characters of Bhikkhus or noble ones. These Bhikkhus have spoken to my husband in praise of the benefit of death; they have killed my husband."

Other people also reproached and criticised these Bhikkhus, saying: "These Bhikkhus, Sakyan princes have no shame; no sila, they used to speak untruth, in spite of which they have boasted "These Bhikkhus used to carry out the practice of tranquility; they used to carry out the practice of noble ones; They used to speak the truth; they have Sila; they have good characters." In fact, these Bhikkhus are no longer Bhikkhus nor are they noble pious ones. They have already lost the characters of Bhikkhus or noble ones. These Bhikkhus have spoken to Upasaka of the benefit of death. These Bhikkhus have killed Upasaka."

Modest Bhikkhus also reproached, condemned and criticised the group of six Bhikkhus, saying: "Why has the group of six Bhikkhus spoken to Upasaka in praise of the benefit of death?"

170. Then these Bhikkhus reported the matter to the

Buddha.

"Bhikkhus," asked the Buddha, "Is it true you have spoken to Upasaka in praise of death?"

"It is true, Exalted One" replied the Bhikkhus.

"Men, unworthy of Magga Phala! This action is not becoming of Bhikkhus; it is not good; it is not suitable; it is not the behaviour of a Bhikkhu; it is not allowed; it should not have been done.

"Men, unworthy of Magga- Phala! why have you spoken to Upasaka in praise of death. Men unworthy of Magga Phala, what you have done is no good for those who have no faith to have faith ...p...

Bhikkhus! Point out this Sikkhāpada like this:-3(B) 171- If a Bhikkhu, with Cetana (intention) to kill, deprive the body of one, who is man, of his life and if he acquires and keeps near him, a sword, or any other weapon to put life out of the man or if he (Bhikkhu) speaks in praise of the benefit of death or if he wishes the man to die, or if a desire for the man to die occurs to his (Bhikkhu's) mind: "Oh! man, what is the use of living a long life of misery and suffering (or poverty and wretchedness)? it is better to die than to live." If such a desire occurs to him (Bhikkhu) and if he (Bhikkhu) speaks variously in praise of the benefit of death and encourages the man to die, that bhikkhu is guilty of a Pārājika Offence (an offence entailing loss of monkhood or loss of Sāsana), and he is not to be associated with by other good Bhikkhus.

172. You means this so and so ...p...

In this context, Bhikkhu is one who becomes a Bhikkhu with Ñatti Catuthakamma (Formal act by reading or recitation of Kammavaca)

Cetana or Volition of desire

To Kill means consciously making effort to commit an act.

His body which is man means one since rebirth conciousness in the mother's womb till death.

One deprived of life means life is cut off; life is extinguished; process of Khandha is destroyed.

Sword or weapon for cutting life out is acquired

means sword or spear or fork or stone or any other weapon, poison or rope, which is searched for and kept near him.

To speak in praise of benefit of death means: demerits of life and merits of death.

To urge one to die means bringing one to get weapon or to eat poison, or to commit suicide.

Oh! man means calling by name of a man.

What is the use of your living a long life of misery and suffering (poverty and wretchedness) means the life of poor man, compared to that of a rich man is inferior; the life of a man without property compared to that of one with property is inferior, the life of man compared to that of a Deva. (celestial being) is inferior.

Life of misery and suffering means the life of cripple without arms, or without legs, or without nose or without ears etc.

Mind and heart (desiring (one) to die) means: Mind is heart and heart is mind.

Mind and intention (to put one to death) means: (Bhikkhu) has the notion of death; he has cetana (volition or will) to put one to death; he has a desire to put one to death.

Various ways: means: good and bad; big amd small; a variety of things etc.

If (Bhikkhu) speaks in praise of the benefit of death means: "On death and after destruction of your body in this life, you will appear in a good Deva-loka (celestial world) which is replete with the five kinds of sensual pleasure of Deva and you will enjoy these there." Thus the (Bhikkhu) speaks in dispraise of life and in praise of death."

If (Bhikkhu) urges (him) to die means: "Bring weapon, eat poison; commit suicide; jump into a river, into a valley, into broken river bank etc." Thus Bhikkhu urges him.

This Bhikkhu also means Bhikkhu as already referred to previously.

Loss of Sāsana means: For example, a large stone slab broken into two pieces, cannot be joined together again so, in the same way, a Bhikkhu who, with cetana (mental volition) to

kill, deprives a human being of his life (the body of one who is man),is guilty of a Pārājika Offence (an offence entailing loss of priest-hood); he is no longer a Bhikkhu, no longer a Sakyan prince, belonging to the lineage of the Buddha. Therefore it is said that it is a loss of Sasana.

Not to associate with good Bhikkhus means: Associates who carry out Vinaya-kamma (formal act under the rules of Vinaya or Disciplinary training) together; those who recite or point out Patimokkha together or those who live or practise Dhamma together. All these are associates or communions. Those are no longer with this Bhikkhu. Therefore it is said that "he is not to associate with good Bhikkhus".

This is the end of the definition of Third Pārājika Sikkhāpada

Headline Mātika

173. Messenger sent by one at his own urging (at one's bidding); One messenger after another sent; defaulting messenger; messenger; who has gone and come back; absence of solitude thought to be presence of solitude; solitude thought to be no solitude; non-solitude; non-solitude thought to the non-solitude; solitude thought to be solitude; bodily praise; verbal praise; bodily and verbale praise; through a messenger; written Praise; to dig hole; to keep support for the back to keep weapon nearby; medicine to bring visible object near; to bring Saddaravana (sound) near; to bring ghandharamana (smell) near; to bring Jivaramana (taste) near; to bring Phathabbarannana (object of touch) near; to bring Dhammaramanna (ideational object) near; to speak to advise; to make appointment; to make sign.

Definition of Mātika

174. Oneself means body or a thing related to body viz: He kills other man himself by shooting an arrow.

Bringing means to ask another man to kill or to do something.

If a Bhikkhu asks another Bhikkhu "kill so and so," it is Dukkata Offence. If that Bhikkhu kills the one thinking that he is the one whom he was asked to kill, both are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu to "kill so and so" it is Dukkata Offence. If that Bhikkhu kills another one thinking that was the man whom he had been asked to kill he is not guilty of an offence. Only the Bhikkhu who actually kills is guilty of Pārājika Offence.

If one Bhikkhu asks another Bhikkhu: "Kill so and so," it is Dukkata Offence. If that Bhikkhu kills the one whom he was asked to kill, thinking that he was another man, both are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Kill so and so" it is Dukkata Offence. If that Bhikkhu kills another man thinking that he was another man, the Bhikkhu who first asked him to kill is not guilty of an Offence. The Bhikkhu who kills only is guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Kill so and so" Bhikkhu, and so and so Bhikkhu also asks so and so Bhikkhu to ask so and so Bhikkhu to kill so and so, it is Dukkata Offence. If that Bhikkhu tells another bhikkhu it is Dukkata Offence. If the Bhikkhu who kills admits, the original Bhikkhu who first asked is guilty of Thullacaya Offence. If that Bhikkhu kills that so and so all the four are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Please tell so and so Bhikkhu and so and so Bhikkhu also tells so and so Bhikkhu to tell so and so Bhikkhu to kill so and so, it is Dukkata Offence. If that Bhikkhu asks direct the Bhikkhu (who kills) apart from the Bhikkhu through whom he first asked (for killing), it is Dukkata Offence.If the Bhikkhu who kills admits, it is Dukkata Offence. If that Bhikkhu kills that so and so, the

original Bhikkhu, who asks direct and the Bhikkhu who kills are guilty of Pārājika Offence.

If a Bhikkhu asks another Bhikkhu: "Kill so and so" it is Dukkata Offence. That Bhikkhu has gone and come back to say: "I cannot kill so and so, If that Bhikkhu asks him again: "Kill when you can," it is Dukkata Offence. If that Bhikkhu kills so and so, both are guilty of Pārājika Offence.

A Bhikkhu asks another Bhikkhu: "Kill so and so." it is Dukkata Offence. After asking he becomes sorry and asks that Bhikkhu: Don't kill." In reply that Bhikkhu says: "You have already asked me to kill" and he kills so and so. The Bhikkhu who first asks another to kill is not guilty of an offence. Only the Bhikkhu who kill·is guilty of Pārājika Offence.

A Bhikkhu asks another Bhikkhu "Kill so and so." it is Dukkata Offence. After asking another to kill, that Bhikkhu becomes sorry and he says: "Don't kill." If that Bhikkhu replies: "Very well," and retrains from killing, both are not guilty of an offence.

175. Thinking what is not solitude as solitude(no privacy), a Bhikkhu says "it is better to kill so and so:" it is Dukkata Offence."

Thinking what is solitude (privacy) as no solitude (no privacy), a Bhikkhu says "it is better to kill so and so:" it is Dukkata Offence."

Thinking what is not solitude (not privacy) as no solitude (no privacy) a Bhikkhu says: "it is better to kill so and so:" it is Dukkata Offence.

Thinking what is solitude (privacy) as solitude, (privacy) to kill so and so:" it is Dukkata Offence.

"If a Bhikkhu makes a bodily gesture in praise of death, viz: "One who dies like this will enjoy wealth and property and will have fame and popularity or he will go to Devaloka (celestial world)" he is guilty of Dukkata Offence.If on account of this praise the Dukkata Vedanā (feeling of Dukkha) over the impending death, he is guilty of Thullacaya Offence.If the victim succumbs to his Dukkha Vedanā the Bhikkhu who makes gestures of praise of death is guilty of Pārājika Offence.

Verbal praise means:-

viz: "One who dies like this will enjoy wealth and property or will have fame and popularity or he will go to Deva-loka (celestial world), he is guilty of Dukkata Offence. If on account of his praise, the Bhikkhu (who is the victim of his praise) suffers from any Dukkha Vedanā (feeling of Dukkha) over his impending death the Bhikkhu (who praises) is guilty of Thullacaya Offence. If the (victim) succumbs to his Dukkha Vedanā, the Bhikkhu (who praises) is guilty of Pārājika Offence.

Bodily-and-Verbal Praise

means: If a Bhikkhu makes a bodily and verbal gestures (in praise of death), viz: "One who dies like this will enjoy wealth and property or will have fame and popularity or he will go to Deva-loka (celestial world)," he is guilty of Dukkata Offence.

If on account of his praise the Bhikkhu (who is the victim of his praise) suffers from any Dukkha Vedanā (feeling of Dukkha) over his impending death, the Bhikkhu (who praises) is guilty of Thullacaya Offence. If he (victim) succumbs to his Dukkha Vedana, the Bhikkhu (who praises) is guilty of Pārājika Offence.

Praise through messenger means:

If messenger is sent to tell: "If one dies like this, he will enjoy wealth and property or he will have fame and popularity or he will go to Devaloka (celestial world) the Bhikkhu (who sends mesenger) is guilty of Dukkata Offence. If the Bhikkhu suffering from Dukkha Vedanā (felling of Dukkha) on hearing the message the Bhikkhu (who sends the message) is guilty of Thullacaya Offence. If that Bhikkhu succumbs to his Dukkha Vedanā, the Bhikkhu (who sends the message) is guilty of Pārājka Offence.

176. **A written praise** means: "If a Bhikkhu writes (to another Bhikkhu) in praise of death, viz:" If one dies like this he will enjoy wealth and property or he will have fame and popularity or he will go to Deva-loka (celestial world) the Bhikkhu (who writes) is guilty of Dukkata Offence for each and every word he writes. If the Bhikkhu suffers from Dukkha Vedanā (feeling of Dukkha) over the impending death after

reading what he writes, he is guilty of Thullacaya Offence. If that Bhikkhu succumbs to his Dukkha Vedenā, the Bhikkhu (who writes) is guilty of Pārājika Offence.

Digging of Pit means:

If a Bhikkhu digs a pit for another person (Bhikkhu) "to fall down and die," he is guilty of Dukkata Offence. If the person (or Bhikkhu) falls down and suffers Dukkha Vedanā, the (Bhikkhu who digs the hole) is guilty of Thullacaya Offence. If that Bhikkhu succumbs to his Dukkha Vedanā, the Bhikkhu who digs the hole is guilty of Pārājika Offence.

If a Bhikkhu digs a pit for any one (not one in particular) to fall down and die, he is guilty of Dukkata Offence. If The one who falls down suffers Dukkha Vedanā, the Bhikkhu (who digs the hole) is guilty of Thullacaya Offence. If he succumbs to his Dukkha Vedanā it is Thullacaya Offence. If he succumbs to his Dukkha Vedanā, the Bhikkhu who digs the pit is guilty of Pārājika Offence.

If an ogre or a peta or an animal assuming the guise of a man falls into that pit it is Thullacaya Offence. If he after falling into the pit suffers from Dukkha Vedanā, it is Dukkata Offence. If he succumbs to his Dukkha Vedanā, it is Thullacaya Offence.

If an animal falls into that pit it is Dukkata Offence. If the animal suffers from Dukkha Vedanā after falling into that pit it is Dukkata Offence; if the animal succumbs to Dukkha Vedanā, it is Pacittiya Offence.

177. **To keep a support** for the back means: to keep word or other weapon as support for the back or to smear it with poison or to do something to reduce its strenght or to keep it in a pond or ditch or at a chasm, it is Dukkata Offence. If one (Bhikkhu or any one else) suffers from Dukkha Vedanā on account of a weapon, or poison or on account of a fall it is Dukkata Offence. If one suffers from Dukkha Vedanā on account of a weapon or a fall, he is guilty of Thullacaya Offence. If he succumbs to a weapon or poison or a fall, the Bhikkhu is guilty of Pārājika Offence.

Weapon is put down nearby means: saying that he will die by this, etc.

He puts down a word or a spear or fork, a mallet or a stone, or a weapon, or poison, or cord, it is Dukkata Offence. If he suffers from Dukkha Vedanā over his impending death, it is Thullacaya Offence. If he succumbs to that Dukkha Vedanā, it is Pārājika Offence.

Medicine means: If a Bhikkhu gives butter or ghee, or honey or malass to another (Bhikkhu) thinking that if the latter takes this he will die, it is Dukkata Offence. If the latter take it and suffers from Dukkha Vendanā the former is guilty of Thullacaya Offence: if the latter dies, the former is guilty of Pārājika Ofence.

178. **To bring a visible object near** means: If a Bhikkhu brings near another (Bhikkhu) a visible object which is unpleasant or dreadful or fearful thinking that the latter will be frightened if he sees it, it is Dukkata Offence. If the latter is frightened on seeing the object the former is guilty of Thullacaya Offence: If the latter dies the former is guilty of Pārājika Offence.

If a Bhikkhu brings near another(Bhikkhu) a pleasant visible object thinking if the latter Bhikkhu sees this visible object and cannot get it he will die of heart withering(heartbreak), he is guilty of a Dukkata Offence. If the latter suffers from heart withering after seeing the object which he cannot get, the former Bhikkhu is guilty of Thullacaya Offence. If the latter succumbs to his heart withering, the former is guilty of Pārājika Offence.

To bring an audible object (or sound) means:-

If a Bhikkhu brings near another (Bhikkhu) an audible object (or sound), which is unpleasant, or dreaful or fearful, thinking that the latter will die of fright on hearing this sound, he is guilty of Dukkata Offence. If the latter Bhikkhu is frightened on hearing this sound the former is guilty of Thullacaya Offence. If the latter dies of fright he is guilty of Pārājika Offence.

If a Bhikkhu brings near (another Bhikkhu) a pleasant, charming and pleasing audible object (or voice) thinking that if

the latter Bhikkhu hears this voice and cannot get it he will die of (heart) withering, it is Dukkata Offence. If the (latter Bhikkhu) suffers from (heart) withering after hearing that voice or sound as he cannot get, he (the former Bhikkhu) is guilty of Pārājika Offence.

To bring odorous object (smell) near means:

If a Bhikkhu brings near (another Bhikkhu) an unpleasant, disgusting and loathsome odorous object (smell) thinking that if the latter Bhikkhu smells it he will get disgusted and die, it is Dukkata Offence. If after smelling that object, the latter Bhikkhu suffers from Dukkha Vedana of disgust and loathsomeness, (the former Bhikkhu) is guilty of Thullacaya Offence. If the (latter) dies, the former is guilty of Pārājika Offence.

If a Bhikkhu brings near (another Bhikkhu) a pleasant odorous (smell) thinking that if the (latter Bhikkhu) cannot get it after smelling that object he will die of (heart) withering, the former Bhikkhu is guilty of Dukkata Offence. If the latter Bhikkhu suffers from (heart) withering as he casnnot get it after smelling, the former Bhikkhu is guilty of Thullacaya Offence. If the latter Bhikkhu dies the former Bhikkhu is guilty of Pārājika Offence.

To bring savoury object (taste) near means:

If a Bhikkhu brings near (another Bhikkhu an unpleasant, disgusting, and loathsome savoury object (taste) thinking that if the latter Bhikkhu taste this object he will get disgusted, and die, the latter Bhikkhu suffers from Dukkha Vedana of disgust and loatsomeness after tasting the object, the former Bhikkhu is guilty of Thullacaya Offence. If the latter Bhikkhu dies, the former is guilty of Pārājika Offence.

If a Bhikkhu brings near (another Bhikkhu) a pleasant savoury object (taste) thinking that if the latter tastes it and cannot get it he will die of (heart) withering, the former Bhikkhu is guilty of Dukkata Offence. If the latter Bhikkhu suffers from (heart) withing as he cannot get it after tasting the object, the former Bhikkhu is guilty of Thullacaya Offence.

If the latter Bhikkhu dies, the former is guilty of Pārājika Offence.

To bring tangible object (touch) near means:

If a Bhikkhu brings near (another Bhikkhu) an pleasant and awful tangible object (touch) thinking that if the latter Bhikkhu experiences this tangible object he will die, the former Bhikkhu is guilty of Dukkata Offence. If the latter Bhikkhu suffers from Dukkha Vedanā after experiencing that tangile object, the former Bhikkhu is guilty of Thullacaya Offence. If the latter dies, the former is guilty of Pārājika Offence.

If a Bhikkhu brings near (another Bhikkhu) a good,pleasant and soft tangible object, thinking that if the latter Bhikkhu experiences and cannot get that tangible object, he will die of (heart) withering, the former Bhikkhu is guilty of Dukkata Offence. If the latter Bhikkhu suffers from (heart) withering as he cannot get that tangible object after touching it, the former Bhikkhu is guilty of Thullacaya Offence. If the latter dies, the former is guilty of Pārājika Offence.

To bring a mental object near means:

If a Bhikkhu talks about hell (or woefl state) to one who is destined to it thinking that if one hears about it he will die, the Bhikkhu is guilty of Dukkata Offence. If the latter hears it and gets frightened, the former Bhikkhu is guilty of Thullacaya Offence. If the latter dies the former Bhikkhu is guilty of Pārājika Offence.

If the Bhikkhu talks about Devaloka to a performer of meritorious deeds thinking that it he (performer of meritorious deeds) hears this he will contemplate on Devaloka and die, the former Bhikkhu is guilty of Dukkata Offence. If the latter suffers from Dukkha Vedanā of his impending death on contemplation of Devaloka, the former Bhikkhu is guilty of Thullacaya Offence. If the latter dies the former Bhikkhu is guilty of Pārājika Offence.

179. **To tell** means: On being asked, a Bhikkhu, who tells: "Die like this; if one dies like this he will get wealth and property or fame and popularity or he will go to Devaloka," is guilty of Dukkata Offence. If the one who hears this suffers from Dukkha Vedanā of his impending death, the Bhikkhu who tells is guilty of Thullacaya Offence. If the Bhikkhu (who

hears) dies, the Bhikkhu who tells is guilty of Pārājika Offence.

Exhortation means: If a Bhikkhu tells without being asked: "Die like this. One who dies like this will get wealth and property or fame and popularity or he will go to Devaloka," he is guilty of Dukkata Offence. If he (other Bhikkhu) who hears the exhortation suffers from Dukkha Vedanā for his impending death, the (former) Bhikkhu is guilty of Thullacaya Offence. If the (latter) Bhikkhu dies, the former Bhikkhu is guilty of Pārājika Offence.

To make appointment means: If a Bhikkhu makes an appointment of time such as morning, evening or night with another for killing a person by telling him: "Kill him by that time or date," he (the former Bhikkhu) is guilty of Dukkata Offence. If by that appointment time or date the latter Bhikkhu kills that person, both are guilty of Pārājika Offence. If the said person is killed before or after the appointed time, the former Bhikkhu who makes the appointment is not guilty of an offence. Only the latter Bhikkhu who kills is guilty of Pārājika Offence.

To show sign or signal means:

If a Bhikkhu who tells another Bhikkhu to kill (someone) by showing signs such as winking of eyes or lifting of brows or nodding of head, both are guilty of Pārājika Offence. If that someone is killed either before or after the showing of signs, the first Bhikkhu who shows signs is not guilty of an offence. Only the Bhikkhu who kills is guilty of Pārājika Offence.

There is no offence for a Bhikkhu who has no intention to kill, or one who is ignorant or one who does not want another to die or one who is mad through heart disease.

End of Pārājika on Manussa Viggaha.

Headline Matika of Vinita Story

To praise; to sit with force of weight; a pestle; to trample. on a log for making a mortar; an aged Bhikkhu; son and father; Bhikkhu's throat choked by a lump of beef; to offer first morsel; to test poison; Three stories of monastery sites; Three stories of fall of bricks, fall of an adze; a roof rafter; scaffolding; to get down; to get down after making roof for monastery; to drop down; to jump down the Peak of Gijjhakotta; to roll the stone; perspiration; to inject nose; massaging; bathing; anointing with oil; to get up; lying down; to give rice food; to give drinks; pregnancy of woman by paramour; wives of the same husband; mother not dying; son not dying; both mother and son dying; to shampoo womb; abortion by shampooing; to give heat to womb; barran woman; woman who gives birth to a child; to play hands on armpit; formal act by shampooing; formal act by shampooing; formal act by pressing one with force; to kill ogre; to kill one thought to be that man, etc; one sent to devilish orge; beating; to beat one who is possessed by spirit; trees on the subject of Devaloka; Dhamma on hell; to fell trees in Alavi Town; three stories of making a jungle fire; don't let him suffer pain; I cannot comply with your request; to drink buttermilk; Sovitaka medicine. This is the headline Mātika.

Vinita Story Decisions

180. At one time a Bhikkhu was ailing. The Bhikkhu who pitied him talked in praise of the benefit of death. That Bhikkhu died of his ailing. Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus (who praised death): "Are we guilty of Pārājika Offence.?" They reported the matter to the Buddha, who said:"Bhikkhus, you all are guilty of Pārājika Offence.

At one time a Bhikkhu on an alms-round seated himself on a bench, as a result of which a child lying on the bench covered with a piece of cloth was killed due to the force of the Bhikkhu's sitting down with weight. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhus, it is not

Pārājika Offence; but Bhikkhus should not sit at a place carelessly; a Bhikkhu who sits carelessly is guilty of Dukkata Offence," said the Buddha.

At one time, a Bhikkhu was making sitting arrangements in the refectory of his village when he took one of the pestles kept standing against the wall, as a result of which the second pestle fell right on the head of a child killing him on the spot. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no desire to kill," said the Buddha.

At one time, two people, father and son, became Bhikkhus in the presence of senior Bhikkhus. While discussing the time, the son said to the father: "Bhante, please come; Sangha are waiting for you," so saying the son pushed the father by holding the latter's back, as a result of which the father fell down and died. A thought of Saṁsaya Kukkucca occurred to the son ...p... "Bhikkhu, what was in your mind?"asked the Buddha. In reply the son (Bhikkhu) said "Bhante, I had no desire to kill." "Bhikkhu, there is no offence for a Bhikkhu who has no desire to kill," said the Buddha.

At one time, two people, father and son, became Bhikkhus in the presence of senior Bhikkhus, while discussing the time, the son said to the father: "Bhante, please come; Sangha are waiting;" so saying the son who had a desire to kill, pushed his father by holding the father's back, as a result of which the father fell down but did not die. A thought of Samsasya Kukkucca occurred to the son ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only.

181. At one time a Bhikkhu was having his meal when a lump of beef choked his throat. Another Bhikkhu came and gave a beating on his neck, as a result of which the lump of beef came out with blood; but the Bhikkhu died. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu who beat the deceased's throat ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one time, a Bhikkhu was having his meal when a

lump of beef choked his throat. Another Bhikkhu who intended to kill him beat that Bhikkhu's neck when the lump of beef came out(of his throat) with blood, as a result of which the Bhikkhu died. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (who beat the deceased) ...p..."Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

At one time a Bhikkhu was having meal when a lump of beef choked his throat. Another Bhikkhu, who intended to kill him, beat his neck when the lump of beef came out (of his throat) with blood; but he did not die. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... Bhikkhu, it is not Pārājika Offence; it is Thullacaya Offence only", said the Buddha.

At one time, an alms-collecting Bhikkhu brought alms-food with poison to his refectory and offered the first morsel of his alms-food to other Bhikkhus. Bhikkhus who ate the poisoned food succumbed to poisoning. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (who brought the poisoned food) ...p... "Bhikkhu, what was in your mind? asked the Buddha. "Exalted One, I did not know," replied the Bhikkhu."No offence for a Bhikkhu who did not know," replied the Buddha.

At one time, a Bhikkhu who intended to make a test, gave poison to another Bhikkhu who succumbed to the poison. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (who gave the poison), ...p...

"Bhikkhu, what was in your mind?", asked the Buddha.

"Blessed One, I had intention to make a test", replied the Bhikkhu.

"Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only," said the Buddha.

182. At one time, Bhikkhus from Alavi Town were making arrangements for a site of their monastery when a Bhikkhu delivered a stone by lifting it from below. The Bhikkhu above was not able to catch hold of the stone properly and it fell right on the head of the Bhikkhu delivering the stone from below, killing him on the spot. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu who delivered the stone from below

"Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill, said the Buddha.

At one time, Bhikkhus from Alavi Town were making arrangements for a site of their monastery, when a Bhikkhu delivered a stone by lifting it from below. The Bhikkhu below, who intended to kill the Bhikkhu deliving the stone from below, dropped the stone right on his head killing him on the spot ...p...

That Bhikkhu did not die. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only", said the Buddha.

At one time, Bhikkhus of Alavi Town were building walls for their monastery when a Bhikkhu delivered bricks by lifting from below. The Bhikkhu above was not able to hold bricks properly and a brick fell right on the head of the Bhikkhu below, killing him on the spot.A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (above) ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one time, Bhikkhus of Alavi Town were building walls for their monastery when a Bhikkhu delivered bricks by lifting from below. The Bhikkhu above who intended to kill the Bhikkhu below, dropped a brick on his head killing him (below) on the spot ...p...

That Bhikkhu did not die. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only," said the Buddha.

183. At one time Bhikkhus of Alavi Town were on general services duty (Navakamma) of their monastery when a Bhikkhu handed an adze by lifting it from below. The Bhikkhu above was not able to catch hold of it properly and the adze fell right on the head of the Bhikkhu below killing him on the spot. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (above) ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, Bhikkhus of Ālavī Town were on general services duty (Navakamma) when a Bhikkhu above intended to kill the Bhikkhu below and dropped the adze on his head killing him on the spot ...p...

That Bhikkhu did not die. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (above) ...p... "Bhikkhu,you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only.

At one time, Bhikkhus of Ālivī Town were on general services duty when a Bhikkhu handed a roof rafter by lifting it from below. The Bhikkhu above was not able to hold it properly and the roof rafter fell right on the head of the Bhikkhu below killing him on the spot. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (above) ...p... "Bhikkhus, there is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, Bhikkhus of Alavi Town were on general services duty when a Bhikkhu handed a roof rafter by lifting it from below. The Bhikkhu (above) who intended to kill the Bhikkhu (handing the roof rafter) dropped it on his head killing him on the spot ...p...

That Bhikkhu did not die. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only", said the Buddha.

At one time, Bhikkhus of Ālavī Town were on general services duty making a scaffold when a Bhikkhu said to another Bhikkhu: "My friend, please stand here on this side and make your scaffold."That Bhikkhu did as he was told when he fell down and died ...p...

He fell down but did not die. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p...

"Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only", said the Buddha.

At one time, a Bhikkhu was coming down from the roof of his monastery after finishing his job of roofing when another Bhikkhu said to him: "My friend, come down by this side". He did so as he was told, fell down and died. A thought of Saṁ saya Kukkucca occurred to the other Bhikkhu ...p... "Bhikkhu,

there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one time, a Bhikkhu was coming down from the roof of his monastery after finishing his job of roofing when another Bhikkhu who had intention to kill, said to him: "My friend, come down by this side." The Bhikkhu did as he was told, fell down and died ...p...

He fell down but did not die. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence only," said the Buddha.

At one time, a Bukkha had a feeling of unhappiness. He went up the peak of Gijjhakotta (Vulture's Peak) and jumped down into a chasm where he fell on a bamboo strip maker, who was killed on the spot. A thought of Saṁsaya Kukkucca occured to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; but, Bhikkhus, a Bhikkhu must not jump down (to die). On who jumps down is guilty of a Dukkata Offence", said the Buddha.

At one time, the group of six Bhikkhus went up the Peak of Gijjhakutta (Vultuers' Peak) and rolled down a stone for fun. The stone fell on a cowboy killing him on the spot. A thought of Saṁsaya Kukkucca occurred to the group of six Bhikkhu ...p... "Bhikkhus, you are not guilty of Pārājika Offence; but a Bhikkhu should not roll down a stone for fun. A bhikkhu who rolls down a stone for fun is guilty of Dukkata Offence, said the Buddha.

184. At one time, a Bhikkhu was ailing when other Bhikkhus came and drew out perspiration from him, as a result of which the ailing Bhikkhu died. A thought of Saṁsaya Kukkucca occurred to those Bhikkhus ...p...

"Bhikkhus, there is no offence for a Bhikkhu who has no intentin to kill", said the Buddha.

At one time a Bhikkhu was ailing. Bhikkhus, who intended to kill him, came and drew out perspiration from him, as a result of which the ailing Bhikkhu died ...p...

That Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, you are not guilty

of Pārājika Offence; you are guilty of Thullacaya offence only," said the Buddha.

At one time a Bhikkhu was suffering from headache when other Bhikkhus came and administered medication through his nose as a result of which he died. Thoughts of Saṁsaya Kukkucca occurred to other Bhikkhus ...p... "Bhikkhus, There is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, a Bhikkhu was suffering from headache. Other Bhikkhus who intended to kill him administered medication through his nose, as a result of which he died ...p...

That Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus (who injected nose) ...p... "Bhikkhus, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence only.

At one time, a Bhikkhus was ailing when other Bhikkhus gave him shampoo, as a result of which ailing Bhikkhu died. Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus (who gave shampoo) ...p... "Bhikkhus, there is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus, who had intended to kill him gave shampoo, as a result of which the ailing Bhikkhu died ...p...

That Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occured to those Bhikkhus (who gave shampoo) ...p... "Bhikkhus, you are not guilty of Pārājika Offence. You are guilty of Thullacaya offence.

At one time, a Bhikkhu was ailing when other Bhikkhus came and gave a bath to him, as a result of which the ailing Bhikkhu died. Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus (who gave bath) ...p... "Bhikkhus, there is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus who intended to kill him, came and gave bath to him, as a result of which the ailing Bhikkhu died ...p...

The Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhu (who gave anoint ment of oil).

"Bhikkhus, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence only." said the Buddha.

185. At one time, a Bhikkhu was ailing when other Bhikkhus came and lifted him up as Saṁsaya Kukkucca occurred to the Bhikkhus (who lifted him up) ...p... "Bhikkhus, there is no offence for a Bhikkhu who has no intentiuon to kill," said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus who had intention to kill, lifted him up, as a result of which the ailing Bhikkhu died. ...p...

That Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence only."

At one time, a Bhikkhu was ailing when other Bhikkhus made him to lie on his back, as a result of which the ailing Bhikkhu died. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, there is no offence .for a Bhikkhu who has no intention to kill.", said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus who had intention to kill, made him to lie on his back, as a result of which the ailing Bhikkhu died ...p...

That Bhikkhu did not die; Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, you are not guilty of Pārājika ofence; you are guilty of Thullacaya offence only." said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus gave him food, as a result of which the ailing Bhikkhu died. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, there is no offnce for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus who had intention to kill, gave food to him as a result of which the ailing Bhikkhu died ...p...

The Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, you are not guilty of\ Pārājika Offence; you are guilty of Thullacaya offence only", said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus gave him drinks, as a result of which the ailing Bhikkhu died. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, there is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, a Bhikkhu was ailing when other Bhikkhus who had intention to kill, gave him drinks, as a result of which the ailing Bhikkhu died ...p...

The Bhikkhu did not die. Thoughts of Saṁsaya Kukkucca occurred to those Bhikkhus ...p... "Bhikkhus, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence only", said the Buddha.

186. At one time, a woman had pregnancy by her paramour in the absence of her husband somewhere. That woman asked the Bhikkhu (who approached her house for alms): "Bhante, I beg of you; please give me drug for abortion", The Bhikkhu replied: "Very well, sister, I will" and gave her some abortion pills, as a result of which the child was killed while in the womb. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence.

At one time a man had two wives, one of whom was barren and the other was not. The barren woman said to the Bhikkhu (who approached her house for alms): "Bhante, if that woman gives birth she will take over possession of all the property; Bhante, I beg of you; please give that woman some drug for abortion." The Bhikkhu replied: "Very well, sister", and gave some anticonceptive pills for abortion, as a result of which the child was killed, the mother surviving. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence", said the Buddha.

At one time a man had two wives, one of whom was barren and the other was not. The barren woman said to the Bhikkhu (who approached her house for alms): "Bhante, I beg of you; please give that woman drug for abortion to that woman, as a result of which the mother died and the child

survived. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence", said the Buddha.

At one time a man had two wives, one of whom was barren and the other was not. The barren woman said to the Bhikkhu (who approached her house for alms): "Bhante, if that woman gives birth, she will come to take possession of all the property. Bhante, I beg of you; please give that woman medicine for abortion", when the Bhikkhu replied: "Very well, sister," and gave that woman some drugs for abortion, as a result of which both mother and child were killed ...p...

Both mother and son survived. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence.

187. At one time, a pregnant woman asked the Bhikkhu (who approached her house for alms) for medicine to get when the Bhikkhu said: "Sister, please take a course of shampoo". She did so and she had abortion. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika offencce", said the Buddha.

At one time, a pregnant woman asked the Bhikkhu (who approached her house for alms) for medicine to have abortion when he advised her to give heat. She gave heat to her pregnancy and she had abortion. A thought of Samsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika offence", said thd Buddha.

At one time, a barren woman said to the Bhikkhu who approached her house for alms: "Bhante, I beg of you; please give some medicine for me to get a child." The Bhikkhu replied: "Very well, sister," and gave her the medicine asked for, as a result of which the woman died. A thought of Saṁ saya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Dukkata Offence."

At one time, a woman, who was afraid of pregnancy, said to the Bhikkhu, who approached her house for alms: "Bhante, I beg of you; please give me a drug against pregancy (anti-conseption pill)," The Bhikkhu replie "Very well, sister," and gave her the drug asked for, as a result of which the woman died. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p...

"Bhikkhu you are not guilty of Pārājika Offence; you are guilty of Dukkata Offence."

At one time, the group of six Bhikkhu has for fun a play of hands in armpits with the group of seven Bhikkhu, as a result of which the latter Bhikkhu became so exhausted that they were unable to breath and died.

Thoughts of Saṁsaya Kukkucca occurred to the group of six Bhikkhus ...p... "Bhikkhus you are not guilty of Pārājika Offence," said the Buddha.

At one time, the group of seven Bhikkhus said to the group of six Bhikkhus: "We are going to carry out kamma (formal act)" and so saying they pressed down the latter to death. Thought of Saṁsaya Kukkucca occurred to the group of seven ...p... "Bhikkhus, you are not guilty of Pārājika Offence,": said the Buddha.

At one time,Bhikkhus, who were former Magicians and knew the black magic of mesmerism, killed an ogre. A thought of Saṁsaya Kukkucca occurred to these Bhikkhus ...p...

"Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence;" said the Buddha.

At one time, a Bhikkhu sent another Bhikkhu to a monastery where there was a rougish agre, who killed him. A thought of Saṁsaya Kukkucca occured to the Bhikkhu who sent the Bhikkhu (deceased) to a monastery ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill" said the Buddha.

At one time, a Bhikkhu who had intention to kill sent another Bhikkhu to a monastery where there were a roguish ogre who killed him. A thought of Saṁsaya Kukkucca ocurred to that Bhikkhu who sent the deceased Bhikkhus (deceased) to the Monastery ...p...

That Bhikkhu was not killed by ogres. A thought of San saya Kukkucca occurred to that Bhikkhu. "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence."

At one time, a Bhikkhu sent another Bhikkhu on a journey with beasts, who killed him. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu who sent deceased Bhikkhu on a journey ...p... "Bhikkhu, there is no offence for a Bhikkhu for sent another Bhikkhu on a rought journey infested with wild beasts, who killed him ...p...

That Bhikkhu was not killed by wild beasts. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p...

"Bhikkhu, you are not guilty of Pārājika Offence: you are guilty of Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu sent another bhikkhu on a rough journey infested with robbers, who killed him. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu (who sent the deceased Bhikkhu on a journey) ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one time, a Bhikkhu, who had intention to kill, sent another Bhikkhu on a rough journey infested with robbers, who killed him ...p...

That Bhikkhu was not killed by robbers. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu (who sent another Bhikkhu on a journey) ...p... A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika Offence; you are guilty of Thullacaya Offence only.

188. At one time, a Bhikkhu killed another Bhikkhu because he thought that Bhikkhu was the Bhikkhu who he thought was that Bhikkhu ...p... The other Bhikkhu was killed because he thought that it was that Bhikkhu...p... That Bhikkhu was killed because he thought that he was the other Bhikkhu. The other Bhikkhu was killed because he thought that the other Bhikkhu was that Bhikkhu. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu...p... "Bhikkhu, you are guily of Pārājika Offence," said the Buddha.

At one time, a Bhikkhu was possessed by an ogre when another Bhikkhu came and beat the Bhikkhu (possessed by ogre), as a result of which the Bhikkhu died. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (who beat). "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one time, a Bhikkhu was possessed by an ogre when another Bhikkhu came and beat him (possesseed by ogre) as he had intention to kill him, as a result of which the Bhikkhu died ...p...

That Bhikkhu did not die. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (who beat) ...p... "Bhikkhu,you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence," said the Buddha.

At one time, a Bhikkhu preached Dhamma on the subject of Devaloka (celestial world) to a performer of meritorious deeds as a result of which the performer of meritorious deeds died contemplating on Devaloka. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one ime, a Bhikkhu who had intention to kill, preached Dhamma on the subject of Devaloka to a performer of meritorious deeds as a result of which the performer of meritorious deeds died contemplating on Devaloka. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... Bhikkhu you are not guilty of Thullacaya offence", said the Buddha.

At one time, a Bhikkhu preached Dhamma on the subject of hell to a man destined to hell, as a result of which the man died of fright. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, there is no offence for a bhikkhu who has no intention to kill", said the Buddha.

At one time, a Bhikkhu who had intention to kill a man destined to hell, preached Dhamma on the subject of hell, as a result of which the man died of fright ...p...

The man did not die of fright. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu you are not guilty of Pārājika Offence;you are guilty of Thullacaya offence", said the Buddha.

189. At one time, Bhikkhus from Alavi Town were on general service duty (Navakamma) cutting trees when a Bhikkhu said to another Bhikkhu: "My friend, please cut the tree on this side." The latter was cutting the tree on the side he was asked to cut it when the tree fell killing him on the spot. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu (who asked another Bhikkhu to cut on this side). "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill", said the Buddha.

At one time, Bhikkhus from Alavi Town were on general services duty cutting trees when a Bhikkhu said to another bhikkhu: "My friend, cut he tree on this side." The latter Bhikkhu was cutting the tree on the side he was asked to cut it when the tree fell killing him on the sport ...p...

The Bhikkhu did not die of the tree falling on him. A thought of Samsaya Kukkucca occurred to the (former) Bhikkhu ...p... "Bhikkhu, you are not guilty of Pārājika offence; you are guilty of Thullacaya offence only," said the Buddha.

190. At one time, the group of six Bhikkhus made jungle fire when some of the people were burnt to death. Thoughts of Samsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, there is no offence for a Bhikkhu who has no intention to kill," said the Buddha.

At one time, the group of six Bhikkhus, who had intention to kill, made jungle fire when (some) of the people were burnt to death ...p...

People were not burnt to death. Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus ...p... "Bhikkhus, you are not guilty of Pārājika Offence; you are guilty of Thullacaya offence only".

191. At one time a Bhikkhu went to the cemetery where robbers were executed (to death) and asked the executioner: "Dayaka, please don't let this man suffer pain; cut him to death with one stroke," to which the executioner replied: "Bhante, very well", and cut the man to death with one stroke. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhus you are guilty of Pārājika Offence", said the Buddha.

At one time, a Bhikkhu went to the cemetery where robber were executed (to death) and asked the executioner: "Dāyaka, please don't let the man suffer pain; cut him to death with one stroke", to which the executioner replied; "Bhante, I cannot comply with your request", and cut the man to death. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhus, you are not guilty of Pārājika Offence; you are guilty of Dukkata Offence", said the Buddha.

192. At one time there was a man whose hands and feet had been cut off in the house of his relatives who surrounded him. A Bhikkhu asked the relatives: "Dayakas, do you want this man to die", to which they replied; "Bhante, we do". The Bhikkhu then said: "If this is so, give him buttermilk to drink and the relatives gave him buttermilk, as a result of which the man died. A thought of Samsaya Kukkuca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

At one time there was a man whose hands and feet had been cut off in the house of his relatives who surrounded him. A woman Bhikkhu asked the relatives: "Dayakas, do you want this man to die?" to which they replied: "Yes, Madam, we do. The woman Bhikkhu then said: "If this is so, give him the medicine known as 'Lonasoviraka'. The relatives gave him 'Lonasoviraka' medicine, as a result of which the man died. A thought of Saṁsaya Kukkucca occurred to the woman Bhikkhu. She reported the matter through the woman Bhikkhus to men Bhikkhus who brought it to the notice of the Buddha, who said: "Bhikkhus, that woman Bhikkhu is guilty of Pārājika Offence".

End of Vinita Story Decision

END OF THIRD PĀRĀJIKA

IV. CATUTTHA PĀRĀJIKA

The Story of Bhikkhus on the Bank of Vaggumudā River

193. At one time the Exalted Buddha was sojorning at the Great Monastery with a steeple in the Mahavunna Forest of the City of Vesali when a large number of Bhikkhus (some of them were friends who had just seen one another previously while the others were also friends but they used to live boarding and lodging together previously) were living on the bank of Vaggumuda River to spend their Vassa (lent period or rainy season).

At that time, there was a scourge of food shortages in Vajji state where the means of livelihood were difficult so much so that there were bones, stark white. (Bhikkhus had to live on food ticket (or lots drawing). It was not easy to get sufficient food with their alms bowls. Then it occurred to the Bhikkhus: "Now that Vajji state is short of food; livelihood is hard; there are bones stark white; we have to live on foodticket (or lots drawing); it is not easy to get enough food with our alms bowls; How shall we spend our Vassa (lent or rains period) with unity, happiness and without dispute among us? What shall we do so that we need not worry about food? Some of the Bhikkhus suggested:

"My friends! let us do odd jobs for lay-people. If we do say, lay people will remember to offer alms to us and if they do that we will be able to spend our Vassa (lent or rains period) ith unity, happiness and without dispute. We will also get food without difficulty."

Others contended as follows:-

"My friends! no use doing odd jobs for lay people. My friends; let us run errand for lay-people. If we do so, lay-people will remember to offer alms to us. We will be able to spend our Vassa (lent or rains period) with unity, happiness and without dispute among us; we will also get our food without difficulty".

Still others argued: "Friends, all this is non-sense. What is the good of doing odd jods for lay-people? What is the good of running errand for lay- people? Friends, let us preach in praise of Jhana (ecstasy), Magga (path leading to Nibbana), and Phala (fruition or result of Magga), which are superior to the ten types of Punna Kammapatha (ten courses of Moral Action). It may be said: "Bhikkhu whose name is so and ao has realized 1st Jhana, so and so Bhikkhu has realized 2nd. Jhana; so and so 3rd Jhana; so and so 4th. Jhana, so and so Bhikkhu has become a Satapanna (stream winner), so and so Bhikkhu has become a Sakadagami Puggala (never returner), so and so Bhikkhu has become an Arahat. So and sohas realized the three types of Vijja; and so and so has realized the sixfold Abhiñña. If we say so, people will remerber to offer us alms. If they offer us alms, we will be able to spend our Vassa (rains) with unity, happiness and withoud dispute and will also get our food without difficulty.

It was then agreed to preach the people in praise of Jhanna, Magga and Phala, which were superior to the ten types of Kusala Kammapatha (ten courses of Moral Action).

194. Bhikkhus, accordingly preached in praise of Jhana, Maggaand Phala which were superior to the ten types of Kusala Kammapatha of the people; Viz: "so and so Bhikkhu has realized 1st. Jhama ...p... So and so Bhikkhu has realized sixfold Abiñña (Six supernormal powers)." Then people began to wonder: "We are lucky;it is quite all right for us! These good Bhikkhus are kind enough to spend their Vassa (lent or rains-period) here in our place. No Bhikkhus of good moral attainments have ever spent their rains-period here before." Now, these people would not eat their foods or give them to their parents, members of theirt families, relatives, friends, servants etc. They offered all only to the Bhikkhus, who, as a result, became handsome, perfect with their faculties and dignity of face and body.

It was the usual practice of Bhikkhus, who emerged from their rains-period, to go and worship the Buddha.

At the end of the three months the Bhikkhu emerged

from their Vassa (rains-period or lent) packed up their bed rolls, took their bowls and robes and left their rooms in a state of safety to proceed to Vasali Town. Eventually they approached the Buddha at the great monastery with a steeple in the Mahavanna Forest of Vesali and took their seats at a suitable place after worshipping the Buddha.

The Bhikkhu who had come from the four quarters were very lean, weak and wretched, having a little blood and flesh. They had bad looks with their pale faces of yellowish colour like dried leaves and veins sticking out all over their bodies more like casting nets than anything else. Bhikkhus who came from Vaggumudā River had good looks, digity of bodies and bright colours of faces.

It was the practice of Exalted Buddhas to welcome warmly and exchange greetings with visiting Bhikkhus.

Addressing the Bhikkhus from the bank of Vaggumudā River, the Buddha asked: "Bhikkhus, are you all right? Have you been well contented? Have you spent your Vassa (rains-period) with unity, happiness, peace and withoud dispute? Do you have any difficulty about food?

"We are all right; well contented; sir," replied the Bhikkhus," we have spent our rains period with unity, happiness, peace and withoud dispute; we have no trouble about our food."

Buddha used to ask questions although they knew answers beforehand. Sometimes they would not ask questions although they knew the answers ...p... The Exalted Buddhas put questions to Bhikkhus for two reasons: "(1) either to teach Dhamma or (2) to prescribe a rule of disciplinary training for the desciples."

Then the Buddha asked the Bhikkhus from the bank of Vaggumudā River," Bhikkhus, how did you spend the lent (rains period) with unity, happiness, peace and withoud dispute? and how did you get your food without difficulty? The Bhikkhu replied, telling the Buddha what they had done."

"Bhikkhus, have you realized Jhana, Magga and Phala?," said the Buddha.

"No sir, we have not," replied the Bhikkhus.

The Exalted Buddha reproached them: "Men, unoworthy (of Magga Phala) this (behaviour) is unbecoming of Bhikkhus, it is no good; no use for them. It has nothing to do with them; it is not allowed; it is not to be done. Men, unworthy (of Magga Phala)! Why did you speak in praise of the attributes of Jhana Magga and Phala, which are superior to the ten course of moral action, merely for the sake of stomach?"

Men,unworthy (of Magga Phala), it is better for you to have your stomach cut up with the butcher, sharp knife than to have spoken in praise of the attributes of Jhana Magga and Phala, which are superior to the ten courses of moral action of the people, merely for the sake of your stomachs."

"Men, unworthy of Magga Phala! Why is that so? If you are cut up with that knife, you may either die or suffer as much as near dying, but after destruction of the body on death, as a result of cutting off the stomach with the said knife there will be no rebirth in hell which knows no happiness at all."

"Men, unworthy (of Magga Phala)! Because you, (just for the purpose of satisfying your stomach) have spoken in praise of the altributes of Jhana Magga and Phala which are superior to the ten courses of moral action, there will be unhappy rebirth in hell after destruction of the body on death.

"Men, unworthy of (Magga Phala)! What you have done is not for those who have not faith as yet to have faith ...p..."reproached the Buddha and addressed the Bhikkhu after giving a talk on Dhamma dealing with the subject:

Five Great Thieves

195. "Bhikkhus, there are five great thieves in this world. Who are they?

Bhikkhus, in this world it occurred to some of the great thieves like this:" When shall I, surrounded by a hundred or a thousand flowers, go round the villages, towns and capital cities of the kings, slaying and causing slughter, cutting and causing cutting, and cooking and causing cooking." At one time, that great thief, surrounded by a hundred or a thousand flowers,

went round the villages, and capital cities of the kings, slaying and causing slaughter, cutting and causing cutting and cooking and causing cooking.

In the same way, Bhikkhus, it has occured to some of the Bhikkhus who are corrupted in this Sāsana: "When shall I,surrounded by a hundred or a thousand followers, go round the villages, towns, and capital cities of the king to receive honour and respects, esteemed devotion and veneration and the four requisites of robes, food, shelter (lodging) and medicine?"

Bhikkhus, this is the first great thief surely to be found in this world.

Besides this Bhikkhus, there are some corrupt Bhikkhus in this Sāsana who have learned and studied Suttanta, Abhidhamma Vinaya and the discourses thereon and made them their own to the entire exclusion of their teacher.

"Bhikkhus, this is the second great thief surely to be found in this world.

Besides this Bhikkhus, there are some corrupt Bhikkhus who have made a false charge of fornication (sexual intercourse) against a co-resident Bhikkhu of good virtue and purified Sila.

"Bhikkhus, this is the third great thief surely to be found in the world.

Besides this,Bhikkhus, some of the corrupted Bhikkhus, have curried favour with lay people by offering important possession or requsites of Sangha such as park, site for a park, a Vihara (monastery) or a site for Vihara, a couch, a chair, a bolster, a pillow, a brass vessel, a brass jar, a brass pot, a brass receptacle, a razor, an axe, a hatchet, a hoe, a spade, a creeper, bamboo, munja-grass, babbaja grass, tina grass, clay, wooden articles, earthenware articles, altogether 25 in all.

Bhikkhus, this is the fourth great thief surely to be found in this world.

Bhikkhus, a Bhikkhu who boasts of Jhana, Magga and Phala, which are superior to the ten Uttari-manussa Dhammas (ten types moral action of people) and which he has never realised, is the worst and greatest thief of all in this world of

Okāsa-loka (world of space) together with its Deva, Mara and Brahma and the world of Satta (beings) together with its Samanas, (Bhikkhus) Brahmana, (Brahmins), kings and human beings. Why is it so? Because, Bhikkhus, he eats almsfood stolen from people of the country.

A Bhikkhu who speaks as if he had realized the sublime Dhamma which he has not realized is in actual fact, like one who eats stolen alms-food from the people like a cunning gambler (hunting bird).

"Many wicked and evil minded Bhikkhus with robes put around their necks, having no control over their senses have all gone to hell due to their Akusala Kamma (immoral action)"

"It is better to eat a red-burning iron ball than to eat alms-food offered by the people unless a Bhikkhu has Sila (moral vitrue or conduct) and Samvara (restraint).

Then, the Bhikkhu reproached in many ways the Bhikkhus from the bank of the Vaggumuda River and saying: "It is difficult for one to self-support and maintain himself and also to get support and maintenance from others ...p...

"Bhikkhu this is how to point out this Sikkhāpada:

(A) 196- If a Bhikkhu claims: "I know like this; I see like that," (without knowing or without seeing) by referring to Jhana-Magga Phala known as Uttarimanussa Dhamma (which are superior to the ten courses of moral action of the people) that can be realized only by Abiñna or supernormal power of insight knowledge for destruction of Kelesa and subsequently on being interrogated (by others) or without being interrogated when he commits an offence and desires purification (expiation) he says:"My friends, I have said: "I know like this: I see like that" without knowing like this or without seeing like that; I have said all this falsely," this Bhikkhu is guilty of Pārājika (defeat) involving of Sasana and loss of his right to associate with good Bhikkhus." This is how the Buddha has prescribed this Sikkhāpada for the Bhikkhus.

197. Now at that time, many of the Bhikkhus thought that they had seen what they had not seen, attained what they had not attained, found what they had not found, realized what they had not realized, spoken of Arahatthaphala through self-

conceit, as a consequence of which they became subservient to the influences of Raga, Dosa and Moha. Then, thought of Sam saya Kukkucca occurred to those Bhikkhus: "Now that the Buddha has prescribed the Sikkhapada (The law of disciplinary training), we have also spoken of Arahatthaphala through self-conceilt, thinking that we have seen what we did not see, attained what we did not attain, found what we did not find and realized what we did not realize; how is it? Are you guilty of Pārājika Offence?"

The matter was reported to Ven:Ananda who brought it to the notice of the Buddha.

"Ānanda," said the Buddha, "These Bhikkhus have spoken of Arahatthaphala through their swell-heads (self conceit) thinking that they have seen what they did not see, that they have attained what they did not attain, that they have found what they did not find and that they had realized what they did not realized. To speak of Arahattaphala through swell-head is not a sufficient ground for an offence of Pārājika, In any way, Bhikkhus, the following Skkhapada is to be pointed out;-4(B) If a Bhikkhu claims: "I know like this; I see like that," (without knowing like this or without seeing like that), by referring to Jhana, Magga Phala known as Uttarimanussa Dhammas (which are superior to ten courses of moral action) that can be realized only by Abhiñna, or supernormal power of insight knowledge for destruction of Kilesa; and subsequently, on being interrogated or without being interrogated (by others), when he commits an offence and desires purification (expiation) thereof, he says "My friend, I have said:" I know like this; I see like that, without knowing like this or without seeing like that. I have said all this falsely (frivolous talk), apart from speaking through swell-head or self-conceit; the Bhikkhu is guilty of Pārājika Offence (defeat) involving loss of this Sasana and loss of his right to associate with good Bhikkhus."

4. Catuttha Pārājika Sikkhāpada

198. **Yo** means this is so and so ...p...

Bhikkhu means ...p... In this context, one who has become a Bhikkhu with Ñatti Catuttha Kamma.

Without knowing means one claims knowing and seeing without actually knowing or seeing.

Jhana, Magga, Phala which are superior to ten courses of moral action of the people means developement of Jhana (ecstasy), Vimokkha (freedom), Sammadhi (concentration) Maggañāna (knowledge of path to Nibbana) realisation Phala (fruition), eradication of Kilesa (impurities), freedom from Nivaranas (hindrances) and to a peaceful life in a place of solitude.

By referring to means by referring to these Kusala Dhammas such as Jhana, Magga Phala.

Seeing means Ñana or insight knowledge.

Saying means telling woman or man, human being or Bhikkhu.

I know like this or I see like that means to tell: I know that Dhamma; I see that Dhamma; I have had that Dhamma; I abide in that Dhamma or attain to that Dhamma.

Subsequently or subsequent to his saying means after telling this, or after the time when it was said.

On being interrogated by others means: On being questioned by others, viz: "What Dhamma do you realize?" How do you realize it? When?

You get it? what kinds of kilesa have you dispelled?

Without interrogation means without question by any one.

Guilty of Offence means evil design to boast of Jhana, Magga Phala which are superior to ten courses of moral action of the people for which he is guilty of Pārājika Offence.

To desire purification means Desire to become a devotee, or a park caretaker or novice.

Friend, I have spoken: I have known what I did not know or I have seen what I did not see." means "I do not know these Dhammas; I do not see these Dhammas; I have not

found these Dhammas; I have not realized these Dhammas."

I have spoken falsely or frivolously means: I have spoken falsehood; I have spoken untruth. I have spoken what I did not know.

Except self conceit means to leave aside self-conciet.

This Bhikkhu means a reference to previous Bhikkhus.

Loss of Sasana means as a palm tree whose neck has been broken down will not grow properly again, so does a Bhikkhu lose his Sasana (order of Bhikkhu Sangha) due to his evil design flasehood, or a boasting of Jhana. Magga Phala. which are superior to the ten courses of moral action of the people; and he is no longer a Bhikkhu, nor is he a Sakkyan prince of the lineage of the Buddha.

Not to associate with good Bhikkhus means: living together means carrying out Vinaya Dhamma together; a Bhikkhu who commits Pārājika Offence cannot live together and carry out the Dhamma and Vinaya together with good Bhikkhus.

199. **Jhana, Magga Phala, which are superior to the ten courses of Moral action of the people**: means development of Jhana (ecstasy), Vimokkha (freedom), Samadha (concentration), Samapatti (attainment), insight, development of Path knowledge, realization of fruition (Phala), eradication of Kilesa, and extinction of Nivarana (hindrances), and delight in solitude for the mind devoid of Kilesa.

Jhana (ecstasy) means 1st Jhana, 2nd Jhana, 3rd jhana, 4th Jhana.

Vimokkha (freedom) means: concentration because of extinction of Kilesa; Samadhi (concentration because it is devoid of kilesa). Animitta Samadhi (concentration) because there are no signs of Kilesa; Appanihita Samadhi (concentration) because there is no craving for Kilesa.

Samapatti (attainment or endowment) means Suññata Samapatti (attainment because it is devoid of kilesa); Avinitta Samapatti (attainment because there are no signs of Kilesa), appanihita Samapatti (attainment because there is no craving for Kilesa).

Insight knowledge means three types of Vijja (knowledge or wisdom) such as Anicca, Dukkha, Anatta.

Development of Magga means the four kinds of mindfulness, the four right efforts, the four bases of psychic powers (Iddhi- pada),five faculties, five power (Balanis), Seven factors of enightenment (Bojjhanga) and the eightfold path (Atthingika Magga).

Realization of fruits means realisation of Sotapattiñana (fruition of stream-attainment) realisation of Sakadagami Phala (fruition of once-returning), realisation of Anagami Phala (fruition of never-returning), realisation of Arahatta Phalla (frution of perfection)

Destruction of Kilesa means destruction of Raga, destruction of Dosa and destruction of Moha.

Devoid of Nivaranas (hidrances) means mind is free from nivaranas (hindrances) of Loba, Dosa and Moha.

Delight in Solitude means delight in the solitude of 1st. Jhana (either at a Monastery or hermitage); delight in the solitude of 2nd. Jhana ...p..., delight in the solitude of 3rd. Jhina ...p... and delight in the solitude of 4th. Jhana (at a monastery or hermitage)

End of the defintion of Catuttha

Pārājika Sikkhāpada.

4. Catutthapārājika Suddhikavāra

200. (1) Before lying Bhikkhu knows that he is going to lie; while the Bhikkhu knows that he is lying; After lying the Bhikkhu knows that he has lied. A Bhikkhu who tells a conscious lie in three ways that he has entered upon the first Jhana is guilty of Pārājika Offence.

(2) Before lying Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied, and by misrepresenting his opinion (that I have no attainment of first Jhana), a Bhikkhu who tells a conscious lie in these four ways that he has entered upon the 1st. Jhana is guilty of Pārājika Offence.

Jhana; he is guilty of the Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion, his approval, his pleasure, and his intention, he tells conscious lie in these seven ways that he is entering upon the first Jhana; he is guilty of the Pārājika Offence.

203. Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied. A Bhikkhu who tells a conscious lie in these ways that he attains the first Jhana, is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying ; after lying he knows that he has lied and by misrepresenting his opinion, he tells a conscious lie in these four ways that he attains the first Jhana; he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after that he is lying; after lying he knows that he has lied and by misrepresenting his opinion, by misrepresenting his approval, he tells a conscious lie in these five ways that he attains to the first Jhana; he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion, by misrepresenting his approval and misrepresenting his pleasure he tells a conscious lie in these six ways that he attains to the first Jhana; he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and misrepresenting his opinion, his approval, his pleasure and his intention, he tells a conscious lie in seven ways that he attains to the first Jhana; he is guilty of Pārājika Offence.

204. (1) Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied. A Bhikkhu who tells a conscious lie in these three ways, that he used to practise the first Jhana is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion and by misrepresenting his approval, he tells conscious lie in these four ways that he used to practise the first Jhana; he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion, by misrepresenting his approval, and by misrepresenting his pleasure he tells a conscious lie in these six ways that he used to practise the first Jhana; he is guilty of Pārājika Offence.

(4) Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; ater lying he knows that he has lied and by misrepresenting his dittin (opinion), by misrepresenting Khantin (approval), by misrepresenting his Rucin (pleasure), by misrepresenting his (intention), he tells a conscious lie that he used to practise the first Jhana; he is guilty of Pārājika Offence.

205. Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied. He tells a conscious lie that he used to realise the first Jhana, he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion and by misrepresenting his approval, he tells a conscious lie in these four ways that he used to realize the first Jhana; he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion, by misrepresent-

ing his approval, and by misrepresenting his pleasure he tells a conscious lie in these five ways that he used to realize the first Jhana, he is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied and by misrepresenting his opinion, by misrepresenting his approval, and by misrepresenting his intention he tells a conscious lie in these seven ways that he used to realize the first Jhana; he is guilty of Pārājika Offence.(As this first Jhana has been explained in detail so should all the rest of them be explained in detail).

206. Before lying ...p... A Bhikkhu who tells a conscious lie in three ways that he has entered upon, he enters upon, he is entering upon, he attains to, and he used to practise, and that he has realized, the first, second, third and fourth Jhana; he is guilty of Pārājika Offence.

Before lying that Bhikkhu knows that he is going to tell a lie; while lying, the Bhikkhu knows that he is lying, after lying the Bhikkhu knows that he has lied.

By misrepresenting opinion, by misrepresenting approval, by misrepresenting pleasure, by misrepresenting intention a Bhikkhu tells a conscious lie in seven ways that he has realized the fourth Jhana; he is guilty of Pārājika Offence.

207. A Bhikkhu tells a conscious lie in three ways that he has entered upon, that he enters upon, and that he is entering upon Suññata Vimokkha (freedom because it is devoid of Kilesa), Animitta Vimokkha (freedom because it is devoid of any cause or sign of Kilessa and appanita vimokkha; he attains and practises Appanihita Vimokkha (freedom because it is devoid of a craving desire for Kilesa), and he has realized Appanihita Vimokkha (freedom because it is devoid of a craving desire for Kilesa. He is guilty of Pārājika Offence ...p...

A Bhikkhu tells a conscious lie in three ways that he has entered upon, he enters upon, he is entering upon, Suññata Samādhi (concentration because it is devoid of any cause or sign of Kilesa), Appanihita Samādhi (concentration because it is devoid of a craving desire for Kilessa) and he attains and practises Appanihita Samādhi (concentration because it is devoid of a craving desire for Kilesa). He is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon, Suññata Samāpatti (attainment because it is devoid of Kilesa), Animitta Samāpatti (attainment because it is devoid of cause or sign of Kilessa) and Appanihita Samapatti (attainment because it is devoid of a craving desire for Kilesa) he attains and practises Appanihita Samāpatti (attainment because it is devoid of a craving desire for Kilesa), and realized Appanihita Samāpatti (attainment because it is devoid of a craving desire for Kilesa. He is guilty of Pārājika Offence. A Bhikkhu who tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon the three types of Vijja (wisdom), that he attains and practises the three types of Vijja and that he has realized the three types of Vijja, is guilty of Pārājika Offence.

A Bhikkhu, who tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon, the four kinds of Satipatthana (mindfulness), four kinds of Sammappadhana (right effort), and four kinds of Iddhipada (supernormal psychic power), he attains and practises the four kinds of Iddhipada (supernormal psychic power) and he has realized the four kinds of Iddhipada (supernormal psychic power); is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon the seven kinds of Bojjihanga (seven factors of enlightenment), he attains and practises the seven kinds of Bojjhanga (seven factors of enlightenment) and that he has realized the seven kinds of Bojjhanga (seven factors of enlightenment), is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon the noble eight-fold path (atthingigamagga), he attains and practises the noble eight-fold path, is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that he has given up Raga (passion or lust) vomitted it, sacrificed it, renounced or thrown it away or frightened or scared it away, is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that he has given up Dosa (hate), vomitted it, sacrificed it, renounced it, renounced it, thrown it away, frightened or scared it away, is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that he has given up Moha (edelusion), vomitted it, released it, renounced it, thrown it away, frightened or scared it away, is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that his mind is free from the hindrance of Raga (passion) is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that his mind is free from the hindrance of Dosa (hate) is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie on three ways that his mind is free from the himdrance of Moha (delusion) is guilty of Pārājika Offence.

Before lying a Bhikkhu knows that he is going to lie; while lying a Bhikkhu knows that he is lying, and after lying a Bhikkhu knows that he has lied.

By misrepresenting his opinion, misrepresenting his approval, misrepresenting his pleasure and misrepresenting his intention, a Bhikkhu tells a conscious lie that his mind is free from the hindrance of Moha; he is guilty of Pārājika Offence.

End of Suddhikavara

208. A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or the second Jhana, that he has attained and practised the first or the second Jhana that he has realized the first or the second Jha na; ·he is guilty of Pārājika Offence ...p... A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon the first Jhana or the third Jhana that he attains and practises the first or the third Jhana and that he has realized the first or the third Jhana; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon, is entering upon the first Jhana or the fourth Jhana, that he attains and pracrises the first or the fourth Jhana and that he has realized the first or the fourth Jhana; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or Summata Vimokkha, the first Jhana or Animitta Vimokkha, the first Jhana or Appanihita Vimokkha, that he attains and practises the first Jhana or Appanihita Vimokkha and that he has realized the first Jhana or Appanihita Vimokkha; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or Suññata Samadhi or the first Jhana or Avinita Samadhi, the first Jhana or Appanihita Samadhi; he attains and practises the first Jhana or Appanihita Samādhi and he has realized the first Jhana or Appanihita Samādhi; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or Suññata Samapatti, the first Jhana or Animitta Samapatti, the first Jhana or Appanihita Samapatti; that he attains and practises the first Jhana or Appavinita Samapatti and that he has realized the first Jhana or Appanihita Samāpatti; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or the three types of Vijja that he attains and practises the first Jhana or the three types of Vijja and that he has realized the first Jhana or the three types of Vijja; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or the Four Satipatthanas or the first Jhana or the Four Sammappadhana or the first Jhana or the Four Iddhipadas; that he attains and practises the First Jhana or the Four Iddhipadas; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or the Five Balas, that he attains and practises the First Jhana or the Five Balas; and that he has realized the First Jhana or the five Balas; he is guilty of Pārājika Offence.

209. A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or the Seven Bojjhanga, that he attains and practises the first Jhana or the Seven Bojjhanga and that he has realized the first Jhana or the Seven Bojjhanga; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or the noble Eight-fold Path (or Attha Magganga), that he attains and practises the First Jhana or Attha Magganga and that he has realized the first Jhana or the Attha Magganga he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana or Sotāpatti Phala, or the first Jhana or Sakadāgāmī Phala or the first Jhana or Anāgāmī Phala or the first Jhana or Anāgāmī Phala or the first Jhana or Arahattha Phala, that he attains and practises the First Jhana or Arattha Phala and that he has realized the first Jhana or the Arahattha Phala; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the first Jhana,he attains it and practises it, and he has realized the first Jhana, having given up Raga, Dosa, Moha which have been vomitted, sacrificed, released, got rid of, frightened or scared away; he is guilty of Pārājika Offence.

Before lying ...p... in these three of Pārājika Offences, that Bhikkhu knows that "he is going to lie," while lying, he knows that "he is lying and after lying he knows that "he has lied". By misrepresenting his Ditthan opinion or view), Khantin (approval or patience) Rucin (pleasure or satisfaction) and his Bhavam (intention or desire), he tells a conscious lie in seven ways that he has entered upon, enters upon and is entering upon the first Jhāna, that he attains and practises the first Jhana, he has realized the first Jhāna and that his mind is free from the hindrances of Raga, Dosa and Moha; he is guilty of Pārājika Offence.

Baddha Cakka

210. A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the second Jhāna or the Third Jhāna, he attains and practises the Second Jhāna or the Third jhāna and that he has realized the second or the Third Jhāna; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the Second Jhāna or the Fourth Jhāna, that he attains and practises the Second Jhāna or the Fourth Jhāna and that he has realized the Second Jhāna or the Fourth Jhāna; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the Second Jhāna, or Sunnata Vimokkha or Animitta Vimokkha, or Appanihita Vimokkha, or Suññata Samādhi, or Animitta Samādhi, or Appanihita Samādhi or Suññata Samāpatti, Animitta Samāpatti or Appavihita Samāpatti, or the three types of Vijja, or the Fourfold Satipatthana, or the Fourfold Sammappadana, or the Fourfold Iddhipada, or the Fivefold Indriya, or the Fivefold Bola or the Seven Bojjhanga or the Eight fold Magga, or Sotapatti Phala, or Sakadāmi Phala, or Anagami Phala or Arahattha Phala, that he attains and practises the Second Jhāna or Arahattha Phala and that he has realized the Second Jhāna or Arahattha Phala; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the Second Jhāna he attains and practises the Second Jhāna, and he has realized the Second Jhāna, that he has given up Raga, Dosa, Moha which have been sacrificed, vomitted, renounced, thrown away, frightened or scared away and that his mind is free from the hindrance of Raga, Dosa and Moha; he is guilty of Pārājika Offence.

Before lying ...p... In these three ways ...p... Before lying ...p... By misrepresenting his intention, the Bhikkhu tells a conscious lie in seven ways that he has entered upon, enters

upon or is entering upon the Second Jhāna or the First Jhāna, he attains and practises the Second Jhāna or the first Jhāna and he has realized the Second or the First Jhāna; he is guilty of Pārājika Offence.

End of Baddha Cakka

(In this way the wheel should be turned)

The following are in brief:

211. A Bhikkhu who tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the Third Jhāna or Arahatta Phala, that he attains and practises the Thid Jhāna or Arahatta Phala and that he has realized the Third Jhāna or Arahatta Phala; he is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that he has entered upon, enters upon or is entering upon the Third Jhāna,that he also attains and practises the Thid Jhāna and that he has realized the Third Jhāna and givin up Raga, Dosa and Moha which have been sacrificed, vomitted, renounced, thrown away, frightened or scared away and that his mind is free from the hindrances (or Nivarana) of Raga, Dosa and Moha; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon, enters upon and is entering upon the Third Jhāna or the First Jhāna, the third Jhāna or the First Jhāna, that he attains and practises the Third Jhāna or the First Jhāna and that he has realized the Third Jhāna or the first Jhāna; he is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that his mind has been free from the hindrance (Nivarana) of Moha and that he has entered upon, enters upon and is entering upon, the first Jhāna ...P... or the Second Jhāna ...P... or Third Jhāna ...p... or the Four Jhāna ...p..., that his mind has been free from Nivarana (hindrance) of Moha, he also attains and practises the Four Jhāna, that his mind has also been free from Nivarana (hindrance) of Moha and that he has realized the Fourth Jhāna; he is guilty of Pārājika Offence.

212. A Bhikkhu tells a conscious lie in three ways that his mind is free from hindrance of Moha also, that he has entered upon, enters upon and is entering upon Suññata Vimokkha, upon Animitta Vimokkha and also Appanihita Vimokkha; that his mind has been free from the hindrance of Moha;that he attains and practises Appanihita Vimokkha; that his mind has been free from the hindrance of Moha; he is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that his mind has been free from the Nivarana (hindrance) of Moha, that he has entered upon, enters upon and is entering upon Suññata Samādhi, also upon Animitta Samādhi, also Appanihita Samādhi that his mind has been free from the hindrance of Moha, that he attains and practises Appanihita Samādhi, that his mind has been free from the hindrance of Moha and that he has realized Appanihita Samādhi; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that his mind free the hindrance of Moha, that he has entered upon, enters upon and is entering upon Suññata Samāpatti, upon Animitta Samāpatti and also upon Appanihita Samāpatti, that he attains and practises, Appanihita Samāpatti; that his mind has been free from the hindrance of Moha, and that he has realized Appanihita Samāpatti; he is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that his mind has been free from the hindrance of Moha, that he has entered upon, enters upon and is entering upon the threefold Vijja; that his mind has been free from the hindrance of Moha, and that he has realized the threefold Vijja (wisdom); he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that his mind has been free the hindrance of Moha, that he has entered upon, enters upon and is entering upon the Fourfold Satipattana, the fourfold Sammappadana and fourfold Iddhipada, that his mind has been free from the hindrance of Moha, that he attains and practises the fourfold Iddhipada, that his mind has been

freefrom the hindrance of Moha, and that he has realized the forefold Iddhipada; he is guilty of Pārājika Offence.

213. A Bhikkhu tells a conscious lie in three ways that his mind has been free the hindrance of Moha, that he has entered upon, enters upon and is entering upon fivefold Indriya and fivefold Bala, that his mind has been free from hindrance of Moha, that he attains and practises fivefold Bala, that his mind has been free from the hindrance of Moha and that he has realized the fivefold Bala; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that his mind has been free the hindrance of Moha, that he has entered upon, enters upon and is entering upon the sevenfold Bojjhanga, that his mind has been free from the hindrance of Moha, that he attains and practises the sevenfold Bojjhanga, hindrance of Moha and that he has realized the sevenfold Bojjhanga; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that his mind has been free from the hindrance of Moha, that he has entered upon, enters upon and is entering upon the Eightfold Magganga; that his mind has been free from the hindrance of Moha; that he attains and practises the Eightfold Magganga, that his mind has been free from the hindrance of Moha, and that he has realized the noble EightfoldMagganga; he is guilty of Pārājika Offence.

A Bhikkhu tells a conscious lie in three ways that his mind has been free from the hindrance of Moha, that he has entered upon, enters upon and is entering upon, Sotapatti Phala, Sakadāgāmi Phala, Anāgāmi Phala and Arathattha Phala, that his mind has been free from the hindrance of Moha, that he attains and practises Arahattha Phala, that his mind has been free from the hindrance of Moha, and that he has realized Arahattha Phala; he is guilty of Pārājika Offence.

A Bhikkhu who tells a conscious lie in three ways that his mind has been free the hindrance of Moha, that he has given up Raga, Dosa and Moha which have all been vomitted, sacrificed, renounced, thrown away, frightened or scared away, is guilty of a Pārājika Offence.

Before lying ...p... In these three ways ...p... Before lying a Bhikkhu knows that he is going to lie, while lying he knows that he is lying; after lying he knows that he has lied. By misrepresenting his view (or opinion), a Bhikkhu tells a conscious lie in seven ways that his mind has been free from the hindrances of Moha, Raga and Dosa; he is guilty of Pārājika Offence.

End of Ekamula

(As Ekamula has been dealt with in defail, Dvihamula etc. should be the same).

The following is subbamula.

214. Before lying ...p... In these three ways ...p... Before lying that Bhikkhu knows that he is going to lie; while lying the Bhikkhu knows that he is lying, after lying he knows that he has lied.

By misrepresenting opinion (or view), Approval (Khantin) Rucin (pleasure or desire) and Bhavam (intention), a Bhikkhu tells a conscious lie in seven ways, that he has entered upon, that he enters upon, and that he is entering upon, the first Jhāna or the Second Jhāna or the third Jhāna, or the Catuttha Jhāna, Suññata Vimokkha (Freedom because it is extinction of Kilesa), or Animitta Vimokkha (freedom because it is devoid of the cause or sign of Kilesa), or Appanihita Vimokkha (freedom because it is devoid of Craving desire for Kilesa), or Animitta Samādhi (concentration because it is devoid of the cause or sign of Kilesa), Appanihita Samādhi (concentration because it is devoid of a craving desire) or Suññata Samāpatti (attainment because it is extinction of Kilesa), or Animitta Samāpatti (attainment because it is devoid of a cause or sign of Kilesa); or Appanihita Samāpatti (attainment because it is devoid of a craving desire for Kilesa), or the threefold Vijja (wisdom), or the fourfold Satipatthana (mindfulness), or the Fourfold Sammappadana (right effort) or Fourfold Iddhipada (supernormal psychic powers), or Fivefold Indriya (five faculties), or the Fivefold Bala (Five powers), or the sevenfold Bojjihanga (seven

factors of enlightenment), or the Noble Eightfold Path (Atthangiga Magga), Sotapatti Phala (Fruit of Once Returning), Anagami Phala (Fruit of Non-Return) or Arahattha Phala (Arahat or Perfection) ...p... that he has given up Rāga (passion), Dosa (hate) and Moha (delusion), which have all been vomitted, sacrificed, dispelled, thrown away, frightened and scared away, and that his mind is free from the Nivaranas (hindrances) of Raga, Dosa and Moha, respectively," he is guilty of Pārājika Offence.

215. A Bhikhhu tells a conscious lie in three ways to the effect that he has entered upon the First jhana or that he has entered upon the second jhana; and if it is understandable to the listener, he is guilty of Pārājika Offence and if it is not understandable to the listener, he is guilty of Thullacaya Offence.

A Bhikkhu tells a conscious lie in three ways to the effect that he has entered upon the First Jhana or that he has entered upon the second jhana; and if it is understandable to the listener, he is guilty of Pārajika Offence; if it is not understandable to the listener, he is gulty of Thallacaya Offence.

A Bhikkhu tells a conscious lie in three ways to the effect that he has entered upon the First jhana or that he has entered upon the Fourth jhana; and if it is understandable to the listener he is guilty of Pārajika Offence, if it is not understandable to the listener he is guilty of Thullacaya Offence.

Before lying...p... In these three ways...p... Before lying that bhikkhu knows that he is going to lie; while lying, he knows that he is lying; after lying he knows that he has lied.

By misrepresenting opinion (or view) a Bhikkhu tells a conscious lie in seven ways that his mind has been free from the hindrances of Moha, Rāga and Dosa, he is guilty of Pārājika Offence.

216. A Bhikkhu tells a conscious lie in three ways that he has entered upon the third jhana although he means to say that he has entered upon the second jhana. If it is understandable to the listener, he is guilty of Pārājika Offence. If it is not, he is guilty of Thullascaya Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon the Fourth jhana although he means to say that he has entered upon the second jhana...p...that his mind is free the Nivarana (hindrances) of Moha. If it is understandable to the listener he is gulty of Pārajika Offence; if it is not, he is gulty of Thullacaya Offence.

Before lying...p...In these three ways ...p... Before lying ...p... By misrepresenting intention, a Bhikkhu tells a conscious lie in seven ways that he has entered upon the first jhana although he wishes to say that he has entered upon the second jhana; if it is understandable to the listener he is guilty of Pārājika Offence; if it is not, he is guilty of Thullacaya Offence.

End of Baddha Cakka

Ekamula of one who misrepresents in brief.

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217. A Bhikkhu tells a conscious lie in three ways that he has entered upon the First jhana although he means to say that his mind is free from the Nivārana (hinderances) of Moha. If it is understandable to the listener he is guilty of Pārājika Offence, if it is not, he is guilty of Thullacaya Offence.

A Bhikkhu tells a conscious lie that his mind is free from hindrances of Moha although he means to say that his mind is free from the hindrances of hate. If it is understandable to the listener he is guilty of Pājika Offence; if it is not, he is guilty of Thullacaya Offence.

End of Ekamula of one who misrepresents.

As Ekamula has been treated in detail

Dvikamula should be in detail.

The following is Subbamula:

218. In three ways ...p... In seven ways, a Bhikkhu tells us conscious lie that he has entered upon, enters upon and is entering upon the First Jhana, or Suññata Vimokkha, or Animitta Vimokkha, or Appavihita Vimokkha, or Suññata Samadhi, Animita Samadhi or Appanihita Samadhi, or Suññata Samapatti, Animitta Samapatti or Appanihita Samapatti, or three fold Vijja, or Fourfold Sariputthāna, Fourfold Sammappadana, Fourfold Iddhipada, or Fivefold Indriya, or Fivefold Bala; Sevenfold Bojjhanga, or Eighfold Magga, or Sotapatti Phala, or Sakadami Phala, or Anagami Phala, or Arahatta Phala, that he has given up Raga, Dosa and Moha, which have been vomitted, sacrificed, released, thrown away, frightened, scared away, that his mind is free from the hindrances of Raga, Dosa and Moha. If it is understandable to the listener, he is guilty of Pārājika Offence; if it is not, he is guilty to Thullacaya Offence.

219. A Bhikkhu tells a conscious lie in three ways that he has entered upon the Second Jhana, or third Jhana or Suññata Vimokkha, or Animitta Vimokkha, or Appanihita Vimokkha, ...p... or Suññata Samadhi, Animitta Samadhi, or Appavihita Samadhi, or Suññata Samapatti, or Animitta Samapatti, or Appavihita Samapatti, or three-fold Vijja, or Fourfold Satipatthana, Fourfold Sammappadana, Fourfold Iddhipada, or Fivefold Indriya, or Fivefold Bala; Sevenfold Bojjhanga, or Eightfold Magga, or Sotapatti Phala, or Samadami Phala, or Anagami Phala, or Arahattha-phala, that my mind is free from the hindrances of Raga, Dosa and Moha and that he has entered upon the First Jhana. If it is understandable to the listener, he is guilty of Pārājika Offence; if it is not he is guilty of Thullacaya Offence.

A Bhikkhu tells a conscious lie in three ways that he has entered upon the third jhana, or the Fourth Jhana ...p... that his mind is free from the hindrances of Moha that he has entered upon the Second jhana although he means to say that he has entered upon the First jhana. If it is understandable to

the listener, he is guilty of Pā rā jika Offence; if it is not, he is guilty of Thullacaya Offence.

Before lying...p... A Bhikkhu tells a conscious lie in the three ways that his mind is free from the hindrances of Moha, that he has entered upon the First, second and Third jhanas...p... Before lying that Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied. By misrepresenting his opinion (or view), his approved, his pleasure (or Satisfaction) or his intention, he tells a conscious lie in seven ways that his mind is free from the hindrance of hate although he means to say that his mind is free from hindrances (nivā ranas). If it is understandable to the listener, he is guilty of Pā rā jika Offence; if it is not, he is guilty of Thullacaya Offence.

End of Sabbamula of one who misrepresents.

End of Cakka Peyyāla.

End of Vutthukamavāra.

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220. Before lying ...p... A Bhikkhu tells a conscious lie in these three ways that "that Bhikkhu lives in your monastery; he has entered upon the First Jhana, enters upon it and is entering upon it; he attains the First Jhana and practises it and he realized that First Jhana." If it is understandable to the listener he is guilty of Thullacaya Offence; if it is not, he is guilty of Dukkha Offence.

Before lying that Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying, he knows that he has lied. By misrepresenting opinion (or view), approval, pleasure (or satisfaction) and intention, the Bhikkhu tells a conscious lie in three, four, five, six and seven ways, that "That Bhikkhu lives in your monastery; he has entered upon the First jhana, enters upon it, is entering upon it; he attains and practises the First jhana and he has realized it." If it is under-

standable to the listener he (the Bhikkhu) is guilty of Thullacaya Offence; if it is not, he is guilty of Dukkha Offence.

A Bhikkhu tells a conscious lie in three ways "that Bhikkhu lives in your monastery; that Bhikkhu has entered upon, enters upon and is entering upon, the Second Jhana, Third Jhana, Fourth Jhana, Suññata Vimokkha, Animitta Vimokkha, Appanihita Vimokkha, Suññata Samadhi, Animitta Samadhi, Appanihita Samadhi; Suññata Samapatti, Animitta Samapatti, Appanihita Samapatti; the Threefold Vijja, Fourfold Satipatthana, Fourfold Sammappadana; Fivefold Iddhipada, Fivefold Bojjhanga, the noble Eightfold Magga, Sotapatti Phala, Sakadami Phala, Angami Phala and Arahattaha Phala; that Bhikkhu attains and practises Arahatta Phala; that Bhikkhu has realized Arahattha Phala." If it is understandable to the listener, the Bhikkhu is guilty of Thullacaya Offence; if it is not, he is guilty of Dukkata Offence.

A Bhikkhu tells a conscious lie in three ways"that Bhikkhu lives in your monastery; that Bhikkhu has entered upon, enters upon and is eatering upon, the Second Jhhana, Third Jhana, Fourth Jhana, Suññata Vimokkha, Animitta Vimokkha, Appanihita Vimokkha, Suññata Samadhi, Animitta Samadhi, Appanihita Samadhi, Sunññata Samapatti, Animitta Samapatti, Appanihita Samapatti; the Threefold Vijja, Fourfold Satipatthana, Fourfold Sammappadana; Fourfold Iddhipada, Fivefold Bojjhanga, the noble Eightfold Magga, Sotapatti Phala, Sakadami Phala, Anagami Phala and Arahattha Phala; that Bhikkhu attains and practises Arahatta Phala; That Bhikkhu has realized Arahattha Phala."If it is understandable to the listener, the Bhikkhu is guilty of Thullacaya Offence; if it is not, he is guilty of Dukkata Offence.

A Bhikkhu who tells a conscious lie in the three ways that he has given up Raga, Dosa and Moha which he has vomitted, sacrificed, released, thrown away, frightened and scared away, is guilty of Pārājika Offence if the listener understands it; he is guilty of Thullacaya Offence if the listener does not understand.

Before lying ...p... In these three ways ...p... Before lying that Bhikkhu knows that he is going to lie; while lying the Bhikkhu knows that he is lying; after lying the Bhikkhu knows that he has lied. By misrepresenting opinion (view), approval, pleasure (satisfaction), and intention, a Bhikkhu tells a conscious lie in seven ways that his mind is free from the hindrance of Raga, Dosa and Moha; he is guilty of Thullacaya offence it is understandable to the listener; if it is not, he is guilty of Dukkata Offence.

Before lying ...p... In these three ways ...p... Before lying the Bhikkhu knows that he is going to lie; while lying he knows that he is lying; after lying he knows that he has lied. By misrepresenting his opinion (view), his approval, his pleasure (or satisfaction) and his intention, the Bhikkhu tells a conscious lie in seven ways that "that Bhikkhu lives in your monastery; that Bhikkhhas entered upon, enters upon and is entering upon, the First Jhana, Second Jhana, Third Jhana and the Fourth Jhana in a place of solitude; that he attains and practises the Fourth Jhana in a place of Solitude; and that he has realized the Fourth Jhana in a place of solitude." If it is understandable to the listener, he is guilty of Thullacaya Offence; if it is not, he is guilty of Dukkata Offence.

The fifteen kinds of peyyāla should be shown in detail in this way.

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221. In three ways ...p... A bhikkhu tells a conscious lie in seven ways that "That Bhikkhu makes use of your almsfood, that Bhikkhu makes use of your Vihara, and places of sleep and shelter; that Bhikkhu makes use of your medicines and that Bhikkhu has entered upon the Fourth Jhana, enters upon it and is entering upon it; that Bhikkhu attains and practises the Fourth Jhana; and that Bhikkhu has realized the Fourth Jhana in a place of solitude. If it is understandable to the listener, he is guilty of Dukkata Offence.

In three ways ...p... A Bhikkhu tells a conscious lie in seven ways that "that Bhikkhu makes use of your monastery; that Bhikkhu makes use of your robe, your almsfood; your vihāra, and places of sleep and shelter that Bhikkhu makes use of your medicine; that he has entered upon the Fourth Jhana, he enters upon it and is entering upon it in a place of solitude, that he attains and practises the Fourth Jhana in a place of solitude and that he has realized the Fourth Jhana in a place of solitude." If it is understandable to the listener he is guilty of Thullacaya Offence; if it is not, he is guilty of Dukkata Offence.

Before lying ...p... In these three ways ...p... Before lying that Bhikkhu knows that he is going to lie; while lying, the Bhikkhu knows that he is lying; after lying the Bhikkhu knows that he has lied. By misrepresenting opinion (view), approval, pleasure (satisfaction) and intention, a Bhikkhu tells a lie in seven ways that "You offer to that Bhikkhu a gift of monastery, gift of robe, gift of almsfood, gift of place for sleep and shelter, and gift of medicine, that Bhikkhu has entered upon the Fourth Jhana, he enters upon the Fourth Jhana and he is entering upon the Fourth Jhana in a place of solitude, that he attains and practises the Fourth Jhana in a place of solitude and that he has realized the Fourth Jhana in a place of solitude." If it is understandable to the listener, he is guilty, of Thullacara Offence; if it is not, he is guilty of Dukkata Offence.

End of Peyyāla Fifteen.

End of Paccayakathā.

End of Ottarimanussa Dhamma, Cakka Peyyāla.

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222. There is no offence for a Bhikkhu who is not boastful because he has no self-conceit or a mad Bhikkhu (because of heart disease), or Bhikkhu of distracted mind, or a disease-ridden Bhikkhu or a Bhikkhu who is a first-time offender.

Headline Matika of Vinitavathu

Self-conceit, alms collecting in the jungle; Preceptor; posture, fetters, solitude, subline Dhamma, monastery, supporting, not difficult, energy, reverances, no fear of death, unhappy man fears, good effort. Please by effort. Feeling Practice. Five stories of a Brahmin. Three Bhikkhus answering Arahatta Phala. The place of household life. To close the doors of Sansuality. Delight, setting forth. Bones, lumps of flesh, two butchers,. Morsel, sheep butcher, sword, pig butcher, spear, arrow, animal tamer. Tortures, Needles, Coachman.

Stitching with a needle. That needle is Instigator, village. Cunning Judge, Testicle, One who has a large testicle, An offender of adultery fell into a pit. The wicked Brahmin eats dung. The flayed woman is an offender of adultery. Woman mediumist is a bad-looking woman. The woman burnt her co-wife with burning coals. The ex-executioner became a beheaded Peta. Bhikkhus, Woman Bhikkhus probationers, novices, woman novices, during the time of the Sasana of Kassapa Buddha committed offences in those days. They became burning Petas flying in the sky.

The Tapoda River War of Rajagaha. Elephants plunged down. Bhikkhu Sobita, an Arahat, Remembers five hundred kappas. (world systems)

Vinīta-Vatta Decisions

223. At one time, a Bhikkhu happened to talk about Arahattha Phala through self-conceit (sense of self-importance). Then, Samsaya-kukucca occourred to him: "Now that the Buddha has laid down Sikkhāpada (law oif disciplinary training), I do not known whether I have committed Pārājika Offence" He then reported the matter to the Buddha, who said "Bhikkhu there is no offence for a Bhikkhu who talks through self-conceit"

At one time, a Bhikkhu lived in the jungle hoping to be admired by the people. People praised and admired him. A thought of Saṁsaya Kukkucca occurred to him...p... He reported

the matter to the Buddha, who said:"Bhikkhus, there is no Pārājika Offence; but Bhikkhus are not allowed to go for alms in the hope of getting admiration. A Bhikkhu who does so is guilty of Dukkata Offence."

At one time, a Bhikkhu said to another Bhikkhu: "My friends, our preceptor's resident pupils are all Arahats." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... The matter was reported to the Buddha, who said: "Bhikkhu, what was in your mind?" Bhante, I wanted to boast," said the Bhikkhu. "Bhikkhu," said the Buddha, "There is no Pārājika Offence; it is Dukkha Offence only."

At one time, a Bhikkhu said to another Bhikkhu: "My friend, our preceptor's pupils (antevasika) are all of supernormal power and great psychic influences." A thought of Samsaya Kykkucca occurred to that Bhikkhu ...p... The matter was reported to the Buddha.

"Bhikkhu, what was in your mind?" asked the Buddha.

"Bhante, I wanted to boast," replied the Bhikkhu.

"Bhikkhu, there is no Pārājika Offence; it is Thullacaya Offence."

At one time, a Bhikkhu thought; "If I walk like this, stand like this, sit like this, and sleep like this, many people will praise and admire me."and he walked, stood, sat and slept in the way thought of: Many people praised and admired him. A thought of Saṁsaya Kukkucca occurred to him ...p... The Buddha said: "Bhikkhu, there is no Pārājika Offence, but Bhikkhus must not sleep in the hope of anything. One who sleeps hoping is guilty of Dukkha Offence.

At one time, a Bhikkhu spoke boastfully to another Bhikkhu on Jhāna Magga and Phala, which are superior to the ten courses of moral action of the people, when that another Bhikkhu replied: "My friend, I also have given up Samyojana (fetters). A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

224. At one time, a Bhikkhu approached a place of seclusion and spoke boastfully on Jhāna, Magga and Phala,

which are superior to the ten courses of moral action of the people (Uttari manussa Dhamma). A Bhikkhu who knew the minds of the other rebuked him, saying: "My friend, don't speak on this Kind of Dhamma; you have no (knowledge) of it," A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... The matter was reported to the Buddha, who said: "Bhikkhu, there is no Pārājika Offence; it is Dukkata Offence.

At one time, a Bhikkhu approached a place of seclusion and spoke boastfully on Jhāna, Magga and Phala, which are superior to the ten courses of moral action of the people. A devata (Celestial being) rebuked him saying: "Bhante, please don't speak on this kind of Dhamma; you have no knowledge of this kind of Dhamma." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, there is no Pārājika Offence, it is Dukkata Offence only," said the Buddha.

At one time a Bhikkhu said to an upasaka (laydevotee): "My friend, Upasaka, a Bhikkhu who lives in your monastery is an Arahat." That Bhikkhu was living in the monastery of that Upasaka. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, what was in your mind? asked the Buddha.

"Bhante, I wanted to boast, replied that Bhikkhu."

"Bhikkhu, there is no Pārājika Offence; it is Thullacaya Offence," said the Buddha.

225. At one time, a Bhikkhu was ailing. Other Bhikkhus asked him: "Bhante, have you attained to Jhāna, Magga Phala, superior to the courses of moral action?" "My friends, it is not difficult to declare Arahatta Phala," replied that Bhikkhu to whom a thought of Saṁsaya Kukkucca occurred: "The real disciplies of the Buddha only may be completent to say so; I am not a Buddha's disciple. Am I guilty of Pārājika Offence?" This was reported to the Buddha.

"Bhikkhu, what was in your mind?" asked the Buddha.

"Bhante, I had no desire to boast," replied the Bhikkhu.

"Bhikkhu, there is no offence for a Bhikkhu having no desire to boast", said the Buddha.

At one time, a Bhikkhu was ailing. Other Bhikkhus asked him: "Bhante, have you attained to Jhāna-Magga Phala, superior to the ten courses of moral action of the people?" "My friends, it is not easy for a Bhikkhu of energy and diligence. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast."

At one time, a Bhikkhu was ailing. Other Bhikkhus said to him:" My friend, don't be afraid." When he replied "My friends, I am not afraid of death," a thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast." said the Buddha.

At one time, a Bhikkhu was ailing. Other Bhikkhus said to him: "My friends, don't he afraid". When he replied, "My friends, Is he, who is unhappy in mind only, afraid?" A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast," said the Buddha.

At one time, a Bhikkhu was ailing. Other Bhikkhu asked him: "Bhante, have you Jhāna-Magga Phala, superior to the ten courses of moral action of the people?"

"My friends, it is possible for one who has made his endeavour" replied the Bhikkhu. A Thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast," said the Buddha.

At one time, a Bhikkhu was ailing. Other Bhikkhus asked him "Bhante, have you Jhāna Magga Phala superior to the course of moral action of the people?" "My friends, it is possible for a Bhikkhu of enery and diligence." replied the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p..."Bhikkhu, there is no offence for a Bhikkhu having no desire to boast."

At one time, a Bhikkhu was ailing. Other Bhikkhus asked him."Bhante, have you Jhāna-Magga Phala, superior to the ten courses of moral action?" "My friends, it is possible for a Bhikkhu who has made the best endeavour,"replied the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to him

...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast," said the Buddha.

At one time, a Bhikkhu was ailing. Other Bhikkhus asked him: "Bhante, are you better now? Are you in comfort now?" "My friend, one who is a poor weakling will have no patience." replied the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast," said the Buddha.

At one time, a Bhikkhu was ailing. Other Bhikkhu asked him" "My friend, are you better now? Are you in comfort now?" "My friends, a puthujana (worlding) will have no practice," said the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to him ...p... .

"Bhikkhu, what is in yor mind?" asked Buddha.

"Bhikkhu, there is no Pārājika Offence. It is Thullacaya Offence, said the Buddha.

226. At one time, a Brahmin invited the Bhikkhus, saying: "Exalted Arahats! Please come!" Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus: "We are not Arahats; this Brahmin invited us by addressing us as Arahats. What shall we do?" This was reported to the Buddha who said,"Bhikkhus, there is no offence when it is said through faith."

At one time, a Brahmin invited the Bhikkhus, saying "Exalted Arahats! Please sit down! Exalted Arahats! Please eat the food! Exalted Arahats, please be satisfied and contented. Exalted Arahats, please go!" Thoughts of Saṁsaya Kukkucca occurred to the Bhikkhus: "We are no Arahats: This Brahmin addressed us as Arahats. What shall we do?" The matter was reported to the Buddha, who said: "Bhikkhus, there is no offence when it is said through faith."

At one time, a Bhikkhu spoke to another Bhikkhu boastfully of Jhana-Magga Phala superior to the ten course of moral action of the people. That Bhikkhu also said: "My friend, I have also given up Asavas" A throught of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "You are guilty of Pārājika Offence," said the Buddha.

At one time, a Bhikkhu spoke to another Bhikkhu boastfully of Jhana-Magga Phala. That Bhikkhu also said: "My friend, I have also had these Dhammas." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu...p... "Bhikkhu, you are guilty of Pārājika Offence."

At one time, a Bhikkhu spoke to another Bhikkhu boastfully of Jhana-Magga Phala. That Bhikkhu said: "My friend, I have also comprehended these Dhammas." A thought of Saṁsaya Kukkucca occurred these Dhammas." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p..." Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

At one time, a Bhikkhu was asked by his relatives: "Bhante, please come and rejoin the people's household life and live administering the human affairs, when he replied: "Dayakas, a man like me should not live the household life administering human affairs." A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast," said the Buddha.

227. At one time, a Bhikkhu was asked by his relatives: "Bhante, please come, and enjoy the life of sensual pleasure.

"Dayakas, I think I must close the doors of sensual pleasures," said the Bhikkhu.

A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no desire to boast," said the Buddha.

At one time, a Bhikkhu was asked by his relatives: "Bhante, are you happy?"

"Dayakas, I am most happy," replied the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu "Only the Buddha's disciples are able to speak like this: I am not the disciple of the Buddha. Am I guilty of Pārājika?" The matter was reported to the Buddha, who asked:

"Bhikkhu, what was in your mind?"

"Bhante, I had no desire to boast," said the Bhikkhu.

"Bhikkhu, there is no offence for a Bhikkhu having no desire to boast."

At one time, many Bhikkhus lived in a monastery to spend their rains period (Vassa or period) together, on the understanding that "A Bhikkhu who leaves first the monastery on transfer to (another place) is to be recognize as Arahat." A Bhikkhu left the monastery first on transfer. Thinking: "Let them recognized me as Arahat." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... Arahat." A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, you are guilty of Pārājika Offence," said the Buddha.

228. At one time, the Exalted Buddha was residing at Veluvunna Monastery in Rajagaha where black squirrels were being fed; the Venerable Lekkhana and the Venerable Moggalana were staying on the summit of Gijjhakutta, (the Vultures' Peak). In the morning, the Venerable Moggallana redressed himself in his robes, took his bowl and approached Ven. Lekkhana and said: "My friend, Lekkhana, come, let us go; let us go for alms to Rajagaha town, when the latter replied: "Very well, my friend." Ven. Moggallana was descending from the summit of Gijjhakutta (Vultures' Peak) when he came to a place and smiled. Thereupon the Ven. Lakkhana said to the Ven. Moggallana:"

"My friend, Moggallana, what is the reason, what is it that causes you to smile?"

"My friend, Lekkhana, it is not the time to answer this question now. Ask me this question when we get to the Buddha," replied the Ven. Moggallana.

Then, the Ven. Lekkhana and the Ven. Moggallana went on their alms-rounds in Rajagaha town, had their meals, left their refectory, approached the Buddha and sat at a place after worshipping the Buddha, and the Ven. Lakkhana asked the Ven. Moggallana.

"As the Ven. Maha Moggallana was descending from the summit of the Gijjakutta (vulture's Peak), he smiled at a place: (I asked him), "My friend, Moggallana, what is the reason, what causes you to smile?

"My friend," replied Ven. Moggallana, "as I was descending from the summit of Gijjhakutta. I saw a skeleton

going through the air; and vultures, crows and hawks were following hard, striking it the ribs while it uttered a cry of distress. It occurred to me: "Indeed, it is wonderful; indeed, it is marvelous that such a being is (here); such a Peta (spirit of dead person) is (here); such a living organism as this is (here)."

The Bhikkhus then reproached, condemned and criticised (Moggallana) saying "the Ven. Moggallana has spoken boastfully of Jhana Magga and Phala, superior to the ten courses of moral action of the people."

The Buddha then said to the Bhikkhus: "Bhikkhus, there are Savakas (Disciples of the Buddha) living now who have got Cakku or vision (of eye) and Nāna or vision (of insight): they are able to know and to see such a being and also testfy to it. Bhikkhus, I saw being before; but I did not declare it. I could have declared it, but others would not have believed me. Those who had no belief (faith) in me would suffer loss of wealth and poverty for a long duration of time. Bhikkhus, that being was a cattle butcher in this very Rajagaha town. As a result of that Kamma (cattle slaughter), he was in hell for many years, for many hundreds of years, for many thousands of years, for many hundred thousands of years, and as part of the result of that Kamma, he has been suffering from the present miserable organism of life. Bhikkhus, Moggallana has spoken the truth. There is no offence for him."

229. My friend, as I was descending from the summit of Gijjhakutta, I saw a lump of flesh (Peta) going through the air, and vultures, crows ansd hawks, following hard were tearing at it and pulling it to pieces while it uttered a cry of distress ...p... "Bhikkhus, that being was a cattle butcher in this Rajagaha," said the Buddha.

My friend, as I was descending from the summit of Gijjhakutta, I saw a morsel of flesh (Peta) going through the air and vultures, crows and hawks, following hard, were tearing at it and pulling it to pieces while it uttered a cry of tearing at it and pulling it to pieces while it uttered a cry of distress ...p..." "Bhikkhus, that being was a hunting bird in this very Rajagaha town.

My friend, as I was descending from the summit of Gijjhakutta, I saw a flayed man going through the air and vultures, crows and hawks following hard, were tearing at it and pulling it to pieces, while it uttered a cry of distress ...p... "Bhikkhus, that being was a goat butcher in this very Rajagaha Town.

My friend, as I was descending from the summit of Gijjhakutta, I saw a man who had swords of hairs, going through the air. These swords were constantly flying up in the air and fell down on his body, when he uttered a cry of distress ...p..."Bhikkhus, that being was a pig slaughterer in this very Rajagaha," said the Buddha.

My friend, as I was descending from the summit of Rajagaha I saw a man who had spears of hairs going through the air. These spears of hairs of that man were constantly flying up in the air and fell on his body, when he uttered a cry of distress ...p...

"Bhikkhus, this being was butcher in this very Rajagaha,: said the Buddha.

My friend, as I was descending from the summit of Gijjhakutta, I saw a man who had hair like needles. They were constantly flying up in the air and fell on his body when he uttered a cry of distress ...p... "Bhikkhus, this being was a coachman in this very Rajagaha," said the Buddha.

My friends, as I was descending from the summit of Gijjhakutta, I was a man who had hair-like needles going through the air. These needles entered his head and came out through his mouth; entering his mouth they came out through his breast; entering his breast, they came out throught his stomach; entering his stomach, they came out through his thighs; entering his thighs, they came out through his legs; entering his legs, they came out through his feet, when he uttered a cry of distress ...p... "Bhikkhus, this being was a slanderer in this very Rajadaha," said the Buddha.

"My friend, as I was descending from Gijjhakutta, I saw a man who had a testicle as large as a pot. When walking he

walked with his testicle on his shoulder. When sitting, he kept his testicle on his shoulder; vultures, crows and hawks followed hard tearing at him and pulling him when he uttered a cry of distress ...p... "Bhikkhus, this being was a cunning village headman in this very Rajagaha," said the Buddha.

"My friend, as I was descending from the summit of Gijjhakutta, I saw a man, his head and all, tumble into a dung pit, and eating dung with both hands ...p... Bhikkhus, that being was a wicked Brahmin in this Rajagaha Town. At the time of Kassapa Buddha, that wicked Brahmin invited Bhikkhu Samgha to a meal. He then filled the pits with dung and announced the time, saying 'Venerable Ones, help yourselves as much as you like and carry away as much as you want from these pits'.

230. "My friends, as I was descending from the summit of Gijjhakutta, I saw a flayed woman going through the air. Vultures, crows and hawks were following hard tearing at her and pulling her to pieces, when she uttered a cry of distress ...p..." "Bhikkhus, this woman was an adultress in this very Rajagaha town," said the Buddha.

My friend, as I was descending from the summit of Gijjhakutta I saw a woman who had bad smell and evil looks going through the air; vultures. Crows and hawks were following hard tearing at her and pulling her to pieces, when she uttered a cry of distress ...p...

"Bhikkhus, this woman was a woman medium in this Rajagaha Town."

"My friend, as I was descending from the summit of Gijjhakutta I saw a woman Peta going through the air and rolling over the burning coals as a result of which water dropped from her burning sores, and she uttered a cry of distress ...p..." Bhikkhus, that woman was the chief queen of king Kalinga. Through grudge she threw a brazier of burning coals on her rival, a wife of her husband," said the Buddha.

"My friend, as I was descending from the summit of Gijjhakutta, I saw the headless trunk of a body going through the air. Its eyes and even its mouth were on its breast. vultures.

crows and hawks were following hard, tearing at it and pulling it to pieces, when it uttered a cry of distress ...p... Bhikkhus, that being was an executioner named Harika in this very Rajagaha.

"My friend, as I was descending from the summit of Gijjhakutta, I saw a Bhikkhu going through the air. His outer robe was buring in flames and ablaze, shining bright all round. His bowl was buring in flames, and ablaze, shining bright all round. His girdle was burning in flames and ablaze, shining bright all round. His body was burning bright all round. He was uttering a cry of distress ...p... "Bhikkhus, that Bhikkhu was a wicked Bhikkhu during the time of the Kassapa Buddha," said the Buddha.

"My friend, as I was descending from the summit of Gijjhakutta, I saw a woman Bhikkhu, going through the air, I saw a probationer going through the air; I saw a novice's outer robe was burning in flames and ablaze, shining bright all round. The bowl was burning in flames and ablaze, shining bright all round. Her body also was burning in flames and ablaze, shining bright all round. The bridle was burning in flames and ablaze shining bright all round. Her body also was burning in flames and ablaze, shining bright all round. That woman novice uttered a cry of distress. My friend, it occurred to me:

"Friends, it is wonderful, marvelous; what had never happend, has happened. There has been such a kind of being in existence: there has been such a kind of peta in life; there has been such a kind of living organism! The Bhikkhus reproached, condemned and criticised the Venerable Maha Moggallana, saying: "The Venerable Moggallana has been speaking boastfully of Jhana, Magga and Phala, superior to the ten courses of moral action of the people.

Then, the Buddha said: "Bhikkhus, there are Savakas (disciples) living now who have got Cakkhu or eye-vision. Bhikkhus, there are Savakas (disciples) living now with ñāṇa or insight vision. These Savakas (disciples) are able to know

and see this kind of being, and testify to it. Bhikkhu, even I saw before now that woman novice. But, I did not declare it. Had I declared it other people would not have faith in me. Those who have no faith in me will have to suffer long from loss of wealth and poverty. Bhikkhus, that woman novice was at the time of the Sāsana of Kassapa Buddha a wicked woman novice. As a result of that Kamma (that deed of being wicked), she suffered in hell (woeful state) for many years, for many hundreds of years, for many thousands of years, and because of what remains of that Kamma she is now suffering in this present state of living organism (attabhava) "Bhikkhus, Moggallana has spoken the truth; Moggallana is not guilty of an offence."

231. Then, the Venerale Moggallana addressed the Bhikkhus: "My friends, this Tapoda river flows from this lake of beautiful water, cool water, sweet water, pure water, with lovely and charming fords, with plenty of fishes and turtles and with blooming lotuses of the size of a wheel."

The Bhikkhu reproached, condemned and criticised the Venerable Moggallana saying: "Why the Venerable Moggallana has said: 'My friends, this Tapoda river flows from this lake of beautiful water, cool water, sweet water, pure water with lovely and charming fords, with plenty of fishes and turtles and with the blooming lotuses of the size of wheel.'? In reality, this Tapoda river as it flows is boiling. The Venerable Maggallana has been speaking boastfully of Jhana Magga and Phala which are superior to the ten courses of moral action of the people." The matter was reported to the Buddha, who said:

"Bhikkhus, this Tapoda river flows from this lake of beautiful water, cool water, sweet water, pure water, with lovely and charming fords, with plenty of fishes and turtles and with the blooming lotuses of the size of wheel. But. Bhikkhu, this Tapoda comes between the two great hells; that is why the Tapoda river as it flows is boiling. Bhikkhus, Maggallana has spoken the truth. He is not guilty of an offence."

At one time, king Seniya Bimbisara of Magadha was defeated in fighting a war with the Licchavis. Then the king

collected his armies and fought again and defeated the Licchavis, when the war drum was beaten all round the battle field to announce: "The king has defeated the Licchavis." Then, the Venerable Moggallana spoke to the Bhikkhus: "My friends, the king has been defeated by the Licchavis."

The Bhikkhus reporached, condemned and criticised the Ven. Moggallana saying: "Why the Ven. Moggallana has said:'The king has been defeated by the Licchavis?' Is it not the fact that the war drum has been beaten to announce all round the battle field that the Licchavis have been defeated? The Ven Moggalana has been speaking boastfully of Jhana-Magga and Phala which are superior to the ten courses of moral action of the people. "The matter was reported to the Buddha, who said: "Bhikkhus, first the king was defeated by the Licchavis and then after the king collected his armises, he beat the Licchavis, Moggallana has spoken the truth. There is no offence for Moggallana."

232. Then the Ven. Moggallana addressed the Bhikkhus: "My friends, while I was entering upon the steadfast contemptation of the (Fourth Jhana) on the banks of the river Sappinika, I heard the noices of elephants, as the sound of plunging into a pond and coming up from it after swimming. The Bhikkhus reproached, condemned and criticised the Ven. Moggallana saying: "Why the Ven. Moggallana heard a sound while he was entering upon the steadfast contemplation of the Fourth Jhana. The Ven. Moggallana has been speaking boastfully of Jhana, Magga and Phala which are superior to the courses of moral action of the people." The matter was reported to the Buddha, who said: "Bhikkhus, there can be this kind of Samadhi (contemplation); but it is not wholly purified. Moggallana has spoken the truth, there is no offence for Moggallana."

Then, the Venerable Sobhita addressed the Bhikkhus:"My friends, I can recollect five hundred Kalpas (500 world systems)". The Bhikkhus reproached, condemned and criticised the Ven. Sobhita saying why the Ven. Sobhita has said: 'My friends, I can recollect five hundred Kalpas.' He has been speaking boastfully of Jhana; Magga and Phala which are superior to the tencourses of moral action of the people." The matter was reported to the Buddha who said: "Bhikkhus, Sobhita had a birth when he recollected five hundred Kalpas. It was

only one birth Sobhita has spoken the truth." There is no offence for Sobhita.

End of Fourth Pārājika.

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233. Venerable ones, this is the exposition of the Four Pārājika Offences. If a Bhikkhu is guilty of one of the four Pārājika Offences, he must not associate with the good Bhikkhus, just as he must not associate with the good Bhikkhus before as a layman or a novice; He loses the advantages of being a bhikkhu in the Sasana.

The Venerable Ones are asked on this subject of the four Pārājika: Are you free from the offences? For the second time, you are asked: "Are you free from the offences?"; for the third time, you are asked: "Are you free from the offence?" Because the Venerable Ones are free from the offences, they are keeping silent, which is the sign of their being free from offences.

End of Pārājika

Pārājika in brief

Methuna (fornication), Adinna (theft), murder, and speaking boastfully of transcendental Dhammas are the four Pārājika to cut an offender off the Sasana: there is no doubt about it.

The chapter on Pārājika ends here.

II. SANGHADISESA

1. Sukkavissathi Sikkhāpada

Venerable Ones, the following is the exposition of the thirteen Sanghadisesa offences:

234. Once upon a time, the Exalted Buddha was residing at the Zetavunna Monastery of Anathapindika in the town of Savutthi, when the Venerable Seyyasaka was undergoing the noble practice without interest in it. As a result of that practice, he became lean and lost blood and flesh; his colour had gone. He looked pale like a dried leaf, and like a (casting net) his veins were protruding all over his body.

When the Venerable Udāyi saw the Ven. Seyyasaka who became lean through loss of blood and flesh etc. he (Udāyi) asked the Ven Seyyasaka: "My friend, Seyyasaka, why have you become lean and lost blood and flesh?" Your colour has gone worse; you look pale like a dried leaf, and (like a casting net) veins are protruding all over your body? My friend, Seyyasaka, are you undergoing the noble practice without interest in it?

"It is true, my friend," replied Seyyasaka.

"If that is so," said Ven. Udāyi, "You had better eat as much as you like, bathe as much as you like; and after eating, sleeping and bathing as much as you like, if you become lazy and passion torments you, emit semen using your hand."

"But, my friend, Are you sure that it is suitable to eat like this?" asked Seyyasaka.

"Yes, my friend, I do this myself," said Ven. Udāyi.

Then, the Ven. Seyyasaka ate as much as he liked, slept as much as he liked, bathed as much as he liked: but after eating, sleeping and bathing as much as he liked he became lazy and passion tormented him, when he emitted semen by using his hand. Then, in a short time, the Venerable Seyyasaka became good looking, full of faculties, with clear face and bright complexion. Then, the friendly Bhikkhus of Seyyasaka asked: "My friend, Seyyasaka, formerly you were lean, lank of blood and flesh; your colour had gone; you looked pale like a dried leaf, and (like a casting net) veins were protruding all over your body. Now you are good-looking, full of faculties, with clear face and bright complexion. My friend, what medicine do you take?"

"My friends, I do not make use of medicine, but I eat as much as I like; I sleep as much as I like and I bathe as

much as I like; and then eating, sleeping and bathing as much as I like, if I become lazy and passion torments me, I emit semen using my hand," replied Seyyasaka.

"My friend Seyyasaka, do you eat the gifts of faith with the same hand that you use to emit semen? asked the friendly Bhikkhus.

"True, my friends," said Seyyasaka.

The modest Bhikkhus reproached, condemened and criticised Seyyasaka saying; "Why does the Ven. Seyyasaka use to emit semen with his hand."

The matter was reported to the Buddha who called for an assembly of Bhikkhu Sangha on the matter and examined the Ven. Seyyasaka:

"Seyyasaka, is it true that you have emitted semen by using your hand? asked the Buddha.

"Yes, my Lord, it is true," said Seyyasaka.

The Exalted Buddha rebuked him saying: "Man, unworthy of (Magga Phala), this (behaviour) is unbecoming of Bhikkhus; it is no good; no use for them; it has nothing to do with them. It is not allowed; it is not to be done. Man, unworthy of (Magga-Phala), Why have you emitted semen by using your hand? Have I preached Dhamma in various ways not for Rāga but against it (Rāga), not for Kāma (sense pleasure) but against it (Kāma) and not for Tanha-Ditthi (wrong view and craving) but against it (Tanaha-Daatthi)?"

"Man, unworthy of (Magga Phala), why have you striven for Raga while I have been preaching Dhamma against it (Rāga)? Why have you striven for Kāma while I have been preaching against it (Kāma)? Why have you striven for Tanha-Ditthi while I have been preaching against it (Tanha-Ditthi)?.

"Man, unworthy (of Magga Phala). Have I not preached Dhamma against Rāga (passion or lust)? Have I not preached Dhamma in various ways for subduing conceit, for restraint of thirst (or craving of kilesa). for eradication of sense pleasure, for cutting off attachment, fetters and roots of vatta (rounds of rebirth or Samsara) for cessation of passion or extinction of craving?"

"Man, unworthy of (Magga Phala), have I not preached in various ways the destruction of Kāmayatana (Pleasures of senses), analytical understanding of the Kāma Sañā (Pleasures of sensual perception), elimination of the pleasures of senses, Kāma Vitakka (thoughts of pleasures of senses, and extinguishing of the fires of pleasure of senses.)

Man, unworthy of Magga Phala, what you have done is not for those who have faith to have faith and those who have faith to have more faith.

Man, unworthy of Magga Phala, what you have done is for those who have no faith as yet to have no faith and for those who have faith to have no faith," reproached the Buddha.

Then, the Buddha, having reproached the Ven. Seyyasakka in various ways on account of his difficulty for self support ...p... said:" "Bhikkhus, this is how the Sikkhāpada is to be prescribed.

(A)"Intertional emission of seman is an "offence entailing a formal meeting of Samgha (Samghadisesa).

In this way, the Buddha has laid down this Sikkhāpada.

235. At one time Bhikkhus ate abundance of sumptuous food, became thoughtless and careless and fell asleep as a result of which some of them had dreams and emitted semen. Through Saṁsaya Kukkucca, they thought: "The Buddha has laid down a Sikkhāpada in which it is said that" intentional emission of semen is a Samghādisesa offence. We had dreams and emitted seman. There must be intention in a dream. Are we guilty of Samghadisesa offence?" The matter was reported to the Buddha, who said; "Bhikkhus, there is that intention (cetana); but it is not so important. Bhikkhus, this is how to point out this Sikkhapada.

"5.1 (B) 236. Intentional emission of semen, except in a dream, is an offence requiring a formal meeting of Samgha (Samghadisesa).

237. Intentional means a transgression committed knowingly. Seman means the kinds of semen such as yellow, red, brown, white, water colour, colour of oil, milk, etc. Emission means removal from its place. Except in a dream means apart

from a dream. Samghadesesa means Samgha places offending bhikkhu on probation (Parivassa), it sends him back to the begining; it inflicts manatta (disciplinary action), it rehabilitates him; two or three Bhikkhus or one should not place probation, should not send him back to the beginning; should not inflict manatta; should not rehabilitate him.

It is therefore called Samghadisesa which is the name of the offence.

End of 1. Sukkavissathi Sikkhāpada

Internal Emission; external emission, internal-external emission, emission by shaking the hip in the air.

Emission when sex organ becomes tense, and stiff; emission when sex organ becomes tense and stiff due to excrement. Emisssion when sex organ becomes tense and stiff due to wind; Emission when sex organ becomes tense and stiff due to spermetozoa; Emission for prevention of disease; emission for medicine; emission for making giftl; emission for meritorious deed; emission for ceremonial sacrifice; emission for Devaloka (Celestial world); emission for genetive purposes; emission for investigation; emission for enjoyment.

Emission of semen of brown colour; emission of semen of yellow colour; red colour; red colour, white colour; water colour; oil colour; milk colour; curd colour; butter colour. This is headline Matika.

238. Internal rupa means attachment to internal rupa or internal object.

External rupa means attachment to external rupa or no attachment to external rupa.

Internal-External rupa means both.

by shaking hip in the air means for one who makes an effort in the air, the sex organ becomes ready for action."

When sex organ is tense and stiff due to Raga means for one tormented by excrement, the sex organ becomes ready for action.

When sex organ is tense and stiff due to urine means for one tormented by wind, the sex organ becomes ready for action.

239. For prevention of disease means "To be free from disease."

For happiness means "For feeling of happiness."
For medicine means "To get medicine."
For offer of gift means "To make a gift"
For meritorious deed means "Performance of meritorious deed."
For ceremonial sacrifice means "Performance of sacrifices."
For Devaloka (celestial world) means "To go to Deva-Loka"
For genetic purpose means"To use as seed."
For investigation means "To find out whether it is brown, or yellow, or red, or white, or water colour, or oil colour, or milk colour, curd colour, or butter colour."
For enjoyment means "For happiness and joy."

End of definition of Mātikas

240. One (Bhikkhu) who aims at internal rupa (or internal object), makes an effort, and emits semen, is guilty of Samghadisesa offence.

One who aims at an external rupa (object), makes an effort and emits (semen), is guilty of Samghadisesa offence (entailing a formal meeting of Samgha for exoneration).

One who aims at an internal-external Rupa (Object), makes an effort and emits (semen), is guilty of Samghadisesa offence.

One who aims at it, makes an effort, by shaking the hip and emits (semen), is guilty of Samghadisesa Offence.

When the sex organ becomes tense and stiff due to Raga (passion) he aims at it, makes an effort and emits (semen), he is guilty of Samghadisesa Offence.

When the sex organ becomes tense ansd stiff due to excrement; he airms at it, makes an effort and emits (semen), he is guilty of Samgadisesa offence.

When the sex organ becomes tense and stiff due to wind he aims at it, makes an effort and emits (semen), he is guilty of Samghadisesa Offence.

When the sex organ becomes tense and stiff due to tormentation by spermatozoa, he aims at it, makes an effort and emits (semen) he is guilty of Samghadisesa Offence.

For prevention of disease, he aims at it, makes an effort and emits (semen), he is guilty of Samghadisesa offence.

For prevention of disease, he aims at it, makes an effort and emits (semen), he is guilty of Samghadisesa offence.

For happiness ...p... for medicine, for making a gift; for meritorious deed; for ceremonial sacrificce, for Devaloka, for insemination; for enjoyment, he aims at it, makes an effort and emits (semen) he is guilty of Samghadisesa offence.

He aims at, makes an effort and emits semen of brown colour, he is guilty of Samghadisesa offence.

He aims at, makes an effort and emits semen of yellowish colour, of white colour, of red colour, of water colour, of oil colour, of milk colour, curd colour and butter colour; he is guilty of Samghadisesa Offence.

End of Suddhikavara.

Ekamula "Khanda Cakka"

For prevention of disease or for happiness he aims at it, makes an effort and emits it. He is guilty of Samghadisesa offence.

For prevention of disease or for medicine ...p... For Prevention of disease or for making gift. For prevention of disease or for meritorious deed. For prevention of disease or for ceremonial sacrifice; For prevention of disease or for Devaloka. For Prevention of disease or insemination. For prevention of disease or for investigation. For prevention of disease or for enjoyment, he aims at it, makes an effort and emits it. He is guilty Samghadisesa Offence.

End of Ekamula "Khanda Cakka"

Ekamula Baddha Cakka

241. For happiness or for medicine, he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For happiness, or for making a gift ...p... For happiness or meritorious deed. For happiness or for ceremonial sacrifice, or for Devaloka. For happiness, or for insemination. For happiness or for investigation. For happiness or for enjoyment, he aims at it, makes an effort and emits (it); he is guilty of Sanghadisesa Offence. For happiness or for prevention of disease, he aims at it, makes an effort and emits (it); he is guilty of Samghadisesa Offence.

242. For medicine or for making a gift ...p... For medicine or for ceremonial sacrifice. For medicine or for Devoloka. For medicine or insemination. For medicine or for investigation. For medicine or for enjoyment; he aims at it, makes an effort and emits (it); he is guilty of Samghadisesa offence.

For medicine or for prevention of disease ...p... For medicine or for happiness; he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For making a gift or for prevention of disease ...p... For making a gift or for happiness. For making a gift or for medicine, he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For meritorious deed or for ceremonial sacrifice ...p... For meritorious deed or for Devoloka. For meritorious deed or for enjoyment. He aims at it, makes effort and emits (it). He is guilty of Samghadisesa Offence.

For meritorious deed or for prevention of disease ...p... For meritorious deed or for happiness. For meritorious deed or for medicine. For meritorious deed or for making a gift, he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For ceremonial sacrifice or for Devaloka ...p... For ceremonial sacrifice or for insemination.

For ceremonial sacrifice or for investigation. For ceremonial sacrifice or for enjoyment, he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For ceremonial sacrifice or for prevention of disease ...p... For ceremonial sacrifice or for happiness. For cereminial sacrifice or for medicine. For ceremonial sacrifice or for making a gift. For ceremonial sacrifice or for meritorious deed; he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For Devoloka or for insemination ...p... For Devoloka or for investigation. For Devoloka or for enjoyment, he aims at it, makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For Devaloka or for prevention of disease ...p... For Devoloka or for happiness. For Devaloka or for medicine. For Devoloka or for making a gift. For Develoka or for meritorious deed. For Devaloka or for ceremonial sacrifice, he aims at it, Makes an effort and emits (it). He is guilty of Samghadisesa Offence.

For insemination or for prevention of disease ...p... For insemination or for happiness. For insemination or for medicine. For insemination or for making a gift. For insemination or for meritorious deed. For insemination or for ceremonial sacrifice. For insemination or for Devoloka, he aims at it, makes an effort and emits (it). He is guilty of Samghadesesa Offence.

For investigation or for enjoyment; he aims at it, makes an effort and emits (it); he is guilty of Samghadisesa offence.

For investigation or for prevention of disease ...p... For investigation or for happiness. For investigation or for medicine. For investigation or making a gift. For investigation or for meritorious deed. For investigation or for ceremonial sacrifice. For investigation or for insemination. he aims at it, makes an effort and emits (it). He is guilty of Sanghadisesa Offence.

For enjoyment or for prevention of disease (p). For enjoyment or for happiness. For enjoyment or for medicine. For enjoyment or for making a gift. For enjoyment or for meritorious deed. For enjoyment or for ceremonial sacrifice. For enjoyment or for Devaloka. For enjoyment or for insemination he aims at it, makes an effort and emits (it). He is guilty of Sanghadisesa Offence.

End of Ekamula Baddha Cakka

(Dumula Khanda Cakka and Dumula Baddha Cakka briefly dealt with. Tikamula (P) Navakamula to be dealt with in detail).

243. For prevention of disease, or for happiness, or for medicine, or for making a gift, or for meritorious deed, or for ceremonial sacrifice, or for Devaloka, or for insemination or for investigation, or for enjoyment, he aims at it, makes an effort and emits (it), he is guilty of Sanghadisesa Offence.

End of Sabbamula

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244. He (Bhikkhu) who aims at, makes an effort and emits semen of brown colour or yellow colour is guilty of Sanghadisesa Offence. Semen of brown colour or red colour (p) . He, who aims at, makes an effort and emits semen of brown colour, or white colour, or semen of brown colour or water colour, semen of brown colour or butter-milk colour or brown colour, or oil colour, or brown colour or milk colour or brown colour or curd colour or brown colour or butter colour, is guilty of Sanghadisesa Offence.

End of Ekamula Khanda Cakka

245. A (Bhikkhu) who aims at, makes an effort and emits semen of yellow colour or red colour, is guilty of Sanghadisesa offence. Semen of yellow colour or white colour (p).

(A Bhikkhu) who aims at, makes an effort and emits semen of yellow colour or red colour, is guilty of Sanghadisesa Offence.

Semen of yellow colour or white colour (p). (A Bhikkhu) aims at, makes and effort and emits semen of yellow colour, or butter milk colour. Semen of yellow colour or water colour; semen of yellow colour or oil colour; semen of yellow colour or milk colour, semen of yellow colour or curd colour, semen of yellow colour or butter colour. He is guilty of Sanghadisesa

Offence, If the Bhikkhu aims at, makes an effort and emits, Semen of yellow colour or brown colour, he is guilty of Sanghadisesa Offence.

End of Ekamula Baddha Cakka

246. (A Bhikkhu) who aims at, makes an effort and emits semen, of red colour or white colour, is guilty of Sanghadisesa Offence.

Semen of red colour or butter milk colour (P) (A Bhiukkhu) aims at, makes an effort and emits semen of red colour, or water colour, or semen of red colour or oil colour, semen or red colour or milk colour, or semen of red colour, semen of red colour or milk colour, or semen of red colour or curd colour, or semen of red colour or butter colour. He is guilty of Samghadisesa Offence.

Semen of red colour or brown colour ...p... (A Bhikkhu) aims at, makes an effort and emits semen of red colour or yellow colour, is guilty of Samghadisesa offence.

Semen of white colour or butter milk colour ...p..: (A Bhikkhu) aims at, makes an effort and emits semen of white colour or water colour semen of white colour or milk colour, semen of white colour or curd colour, semen of white colour, semen of white colour or curd colour, semen of white colour or butter colour. He is guilty of Samghadiosesa Offence.

Semen of white colour or brown colour ...p... (A Bhikkhu), who aims at, makes an effort and emits semen of white colour or yellow colour or semen of white colour or red colour, is guilty of Samghadisesa Offence.

Semen of butter milk colour or water colour ...p... A Bhikkhu who aims at, makes an effort and emits semen of butter milk colour, or oil colour, or semen of butter milk colour or milk colour or semen of butter milk colour or curd colour, or semen of butter milk colour or butter colour. He is guilty of Samghadisesa Offence.

Semen of water colour or semen of oil colour ...P... (A Bhikkhu) who aims at, makes an effort and emits semen of

water colour or milk colour, or semen of water colour or curd colour or semen of water colour or butter milk colour, is guilty of Samghadisesa Offence.

Semen oil colour or semen of brown colour ...p... (A Bhikkhu) aims at, makes an effort and emits semen of oil colour or semen of yellow colour, or semen of oil colour or white colour, or semen of oil colour or butter milk colour, or semen of oil colour or water colour. He is guilty of Samghadisesa Offence.

Semen of oil colour or semen of brown colour ...p... (A Bhikkhu) aims at, makes an effort and emits semen of oil colour or semen of yelloow colour, or semen of oil colour or red colour, or semen of oil colour or white colour, or semen of oil colour or butter milk colour, or semen of oil colour or water colour. He is guilty of Samghadisesa Offence.

Semen of milk colour, or semen of curd colour ...p... (A Bhikkhu) who aims at, makes an effort and emits semen of milk colour, or semen of butter colour, is guilty of Samghadisesa Offence.

Semen of milk colour or semen of brown colour ...p... (A Bhikkhu) aims at, makes an effort and emits semen of milk colour or semen of yellow colour, or semen of milk colour or red colour, or semen of milk colour or white colour, semen of milk colour or buttermilk colour, semen of milk colour, semen of milk colour, or semen of milk colour or water colour, semen of milk colour or oil colour. He is guilty of Samghadisesa Offence.

(A Bhikkhu who aims at, makes an effort and emits semen of curd colour or semen of butter colour is guilty of Samghadisesa Offence.

Semen of curd colour or semen of brown colour ...p... (A Bhikkhu) aims at, makes an effort or emits semen of curd colour, or semen of yellow colour, or semen of curd colour or red colour, semen of curd colour or white colour, semen of curd colour or butter milk colour, or semen of curd colour or curd colour, semen of curd colour or oil colour, semen of milk colour. He is guilty of Samghadisesa Offence.

(A Bhikkhu) aims at, makes an effort and emits, semen of butter colour or semen of brown colour. He is guilty of Samghadisesa Offence, semen of butter colour or semen of yellow colour ...p... (A Bhikkhu) aims at, makes an effort and emits semen of butter colour or semen of red colour ...p..., semen of butter colour or semen of white colour; or semen of butter colour or semen of red colour ...p..., semen of butter colour or semen of white colour; or semen of butter colour or butter milk colour or semen of butter colour or water colour, or semen of butter colour or oil colour or semen of butter colour or milk colour, semen of butter colour or curd colour. He is guilty of Samghadisesa Offence.

End of Ekamula Baddha cakka.

Dumu Khanda Cakka, Dumu Baddha Cakka in brief. Tikamula ...p... Navakamula to be dealt with in detail.

247. (A Bhikkhu) aims, at, makes an effort and emits semen of brown colour, or semen of yellow olour, or semen of red colour, or semen of white colour, or semen of butter milk colour, or semen of water colour, or semen of oil colour, or semen of milk colour or semen of curd colour, or semen of butter colour. He is guilty of Samghadisesa Offence.

End of Sabbamu

248. (A Bhikkhu) who aims at, makes an effort and emits semen of brown colour for prevention of disease is guilty Samghadisesa Offence.

(A Bhikkhu), whio aims at, makes an effort and emits, for prevention of disease, or happiness or for medicine, semen of brown colour, or semen of yellow colour or red colour. He is guilty of Samghadisesa Offence.

(Missaka Cakka is to be expanded in this way)

For prevention of disease or for happiness or for medicine, or for making a gift, or for ceremonial sacrifice, or for Devaloka, or for insemination, or for enjoyment, (a Bhikkhu) aims at, makes an effort and emits semen of brown colour, semen of yellow colour, or semen of red colour, or semen of white colour, or semen of butter milk colour, or semen of water

colour, or semen of oil colour, or semen of milk colour, or semen of curd colour, or semen of butter colour. He is guilty of Samghadisesa Offence.

End of Missaka Cakka

249. (A Bhikkhu) who intends to emit semen of brown colour, makes an effort and emits semen of yellow colour. He is guilty of Samghadisesa Offence.

(A Bhikkhu) intends to emit semen of brown colour makes an effort and emits semen of red ...p... semen of white buttermilk colour, water colour, oil colour, milk colour,, curd colour, buter colour. He is guilty of Samghadisesa Offence.

End of Khanda Cakka.

250. (A Bhikkhu) who intends to emit semen of yellow colour, makes an effort and emits semen of red colour, is guilty of Samghadisesa Offence.

(A Bhikkhu) intends to emit semen of yellow colour, makes an effort and emits semen of white colour ...p... Semen of butttermilk colour, water colour, oil colour, milk colour, curd colour, butter colour, brown colour. He is guilty of Samghadisesa Offence.

Baddha Cakka in brief.

251. (A Bhikkhu) who intends to emit semen of butter colouur, makes an effort and emits semen of brown colour, is guilty of Samghadisesa Offence.

(A Bhikkhu) intends to emit semen of yellow colour, makes an effort and emits semen of white colour ...p... Semen of buttermilk colour, water colour, oil colour, milk colour, curd colour, butter colour, brown colour. He is guilty of Samghadisesa Offence.

End of Icchi Cakka

252. (A Bhikkhu) who intends to emit semen of yellow colour, makes an effort and emits semen of brown, colour, is guilty of Samghadisesa Offence.

Semen of red colour ...p... A Bhikkhu intends to emit, semen of white colour, semen of butter-milk colour, semen of water colour, semen of oil colour, semen of milk colour, semen of curd colour, and makes an effort and, emits semen of brown colour. He is guilty of Samghadisesa Offence.

End of Pitthi First Cakka

253. (A Bhikkhu) who intends to emit semen of red colour, makes an effort and emits semen of yellow colour, is guilty of Samghadisesa Offence.

Semen of white colour ...p... (A Bhikkhu) intends to emit semen of butter milk colour, semen of water colour, semen of oil colour, semen of milk colour, semen of curd colour, semen of butter colour, semen of brown colour, makes an effort an emits semen of yellow colour. He is guilty of Samghadisesa offence.

End of Pitthi Cakka Second Round

254. (A Bhikkhu) who intends to emit semen of white colour makes an effort and emits semen of red colour, is guilty of Samghadisesa Offence.

Semen of butter milk colour...p... A Bhikkhu intends to emit semen to water colour, semen of oil colour, semen of milk colour, semen of curd colour, semen of butter colour, semen of brown colour, semen of yellow colour, makes an effort and emits, semen of red colour. He is guilty of Samghadisesa Offence.

End of pitthi Cakka Third Round

255. A Bhikkhu who intends to emit semen of butter milk colour, makes an effort and emits semen of white colour, is guilty of Samghadisesa Offence.

Semen of water colour...p...(A Bhikkhu) intends to emit semen of oil colour, semen of milk colour semen of milk colour, semen of curd colour, semen of butter colour, semen of

brown colour, semen of yellow colour, makes an effort and emits semen of white colour. He is guilty of Samghadisesa Offence.

End of Patthi Cakka Fourth Round.

256. (A Bhikkhu) who intends to emit semen of water colour, makes an effort and emits semen of butter milk colour, is guilty of Saṁghadisesa Offence.

Semen of oil colour ...p... A Bhikkhu intends to emit semen of milk colour, semen of curd colour, semen of butter colour, semen of brown colour, semen of yellow colour, semen of red colour, semen of white colour, makes an effort and emits semen of butter milk colour; he is guilty of Saṁghadisesa Offence.

End of Pitthi Cakka Fifth Round.

257. A Bhikkhu, who intends to emit semen of oil colour, makes an effort and emits semen of water colour, is guilty of Saṁghadisesa Offence.

Semen of milk colour ...p... A Bhikkhu intends to emit semen of curd colour, semen of butter colour, semen of brown colour, semen of yellow colour, semen of red colour, semen of red colour, semen of white colour, makes an effort and emits semen of butter oil colour, he is guilty of Saṁghadisesa Offence.

End of Pitthi Cakka Sixth Round.

258. (A Bhikkhu) who intends to emit semen of milk colour, makes an effort and emits semen of butter oil colour, is guilty of Saṁghadisesa Offence.

Semen of curd colour ...p... (A Bhikkhu) intends to emit semen of butter colour, semen of brown colour, semen of yellow colour, semen of red colour, semen of white colour, semen of butter milk colour, semen of water colour, makes an effort and emits semen of butter oil colour, he is guilty of Saṁghadisesa Offence.

End of Pitthi Cakka Seventh Round.

259. A Bhikkhu who intends to emit semen of curd colour, makes an effort and emits semen of milk colour, is guilty of Saṁghadisesa Offence.

Semen of butter colour ...p... A Bhikkhu intends to emit semen of brown colour, semen of yellow colour, semen of red colour, semen of white colour, semen of butter milk colour, semen of water colour, semen of oil colour, makes an effort and emits semen of milk colour; he is guilty of Saṁghadisesa Offence.

End of Pitthi Cakka Eighth Round.

260. A Bhikkhu who intends to emit semen of butter colour, makes an effort and emits semen of butter curd colour, is guilty of Saṁghadisesa Offence.

Semen of brown colour ...p... (A Bhikkhu) intends to emit semen of yellow colour, semen of red colour, semen of white colour, semen of butter milk clour, semen of oil colour, semen of water colour, semen of milk colour, makes an effort and emits semen of butter curd colour, he is guilty of Saṁ ghadisesa Offence.

End of Pitthi Cakka Ninfth Round.

261. A Bhikkhu who intends to emit semen of yellow colour, makes an effort and emits semen of butter colour, is guilty of Saṁghadisesa Offence.

Semen of yellow colour ...p... A Bhikkhu intends to emit semen of red colour, semen of white colour, semen of butter milk colour, semen of water colour, semen of oil colour, semen of milk colour, semen of curd colour, makes an effort and emits semen of butter colour, he is guilty of Saṁghadisesa Offence.

End of Pitthi Cakka Eleventh Round.

End of Pitthi Cakka.

262. If (A Bhikkhu) arms at it, makes an effort and emits semen he is guilty of Saṁghadisesa Offence (an offence entailing a fomal meeting of Samgha for exoneration thereof). If (a Bhikkhu) aims at it, makes an effort and does not emit semen, he is guilty of Thullacaya Offence. If (A Bhikkhu) aims at it, makes no effort but he emits, he is guilty of no Offence. If a Bhikkhu aims at it, makes no effort and does not emit he is guilty of no Offence. (A Bhikkhu) does not aim at it, makes an effort emits it, no offence; he makes an effort but does not emit;
no offence. A Bhikkhu does not aim at it, does not make an effort, but he emits it; no offence. A Bhikkhu does not aim at it, does not make an effort, and does not emit it, no offence.

End of chapter on rounds of Cakka

Headline Mātika of Vinita Vatthu

Dream, excrement, urine, reflection, hot water, medicine, itching, journey,bladder, hot room for bathing, to make effort.
novice, one asleep, thigh, to press with the fist, spread in the air, to look, keyhole, to rub with a wooden brush, water current, to run, flower, Lotuses, sound, to pour water, bedding, thumb. This is heading Mātika.

Vinīta Vatthu Decisions

263: At one time, a Bhikkhu emitted semen in a dream. A thought of Saṁsaya Kukkucca occurred to him "Am I guilty of Saṁghadisesa Offence?" Then that Bhikkhu reported the matter to the Buddha, who said: "Bhikkhu, emission of semen in a dream does not constitute an offence."

At one time, a Bhikkhu emitted semen while answering call of nature (defecation). A Thought of Saṁsaya Kukkucca

occurred to him ...p... The matter was reported to the Buddha, who asked: "Bhikkhu, what was in you mind?"

"Exalted One, I had no intention to emit," replied the Bhikkhu.

"Bhikkhu, a Bhikkhu who had no intention to emit is not guilty of an offence," said the Buddha.

At one time, a Bhikkhu emitted semen while passing urine. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, a Bhikkhu who had no desire to emit is not guilty of an offence," said the Buddha.

At one time, a Bhikkhu emitted semen while reflecting on sensual enjoyment. A thought of Saṁsaya Kukkucca occurred to him ...p...

"Bhikkhu there is no offence for a Bhikkhu who reflected," said the Buddha.

At one time, a Bhikkhu emitted semen while taking a bath with warm water. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, what was in your mind?" asked the Buddha.

"Exalted One, I had no intention to emit," replied the Bhikkhu. "Bhikkhu, there is no offence for a Bhikkhu who had no intention to emit," said the Buddha.

At one time, a Bhikkhu had an intention to emit and took bath with warm water when he emitted semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu had an intention to emit and took bath with warm water when he did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of not Saṁghadisesa but of Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu had a sore on his sex organ. While Saṁsaya Kukkucca occurred to him, "Bhikkhu, there is no offence for a Bhikkhu who had no intention to emit," said the Buddha.

At one time, a Bhikkhu, who had a sore on his sex organ, intended to emit and applied medicine on it when he

emitted semen ...p... he did not emit semen. A thought of Saṁ saya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted semen while scratching out itches from his testicle. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu intented to emit and scratched out itches from his testicle when he emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence, it is Thullacaya Offence," said the Buddha.

264. At one time, a Bhikkhu emitted semen while travelling on a journey. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu had an intention to emit and travelled on a journey when he emitted semen...p... He did him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted semen while passing urine by holding his testicle. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu had an intention to emit and passed urine by holding his testicle when he emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted semen while heating his stomach with fire in the bath room. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu had an intention to emit and heating his stomach with fire in the bath room when he emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted semen while rubbing his preceptor on the back in the hot bath-room ...p... A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit semen," said the Bhikkhu.

At one time, a Bhikkhu had an intention to emit and rubbed the back of his preceptor in the hot bath-room when he emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence it is Thullacaya Offence," said the Buddha.

265. At one time, a Bhikkhu emitted semen while receiving an injury on his lap. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu intended to emit semen and had an injury on his lap when he emitted semen ...p... He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu who intended to emit said to a novice; "My friend novice, please come and take hold of my sex organ." That novice took hold of the sex organ of the Bhikkhu who then emitted semen. A thought of Saṁsaya Kukkucca occurred to the bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu took hold of the sex organ of a sleeping novice and emitted semen. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence," said the Buddha.

266. At one time, a Bhikkhu who intended to emit pressed his sex organ with his laps and emitted ...p...

He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu who intended to emit, squeezed his sex organ with his fist and emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him. "Bhikkhu, it is not Saṁghadisesa Offence, it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu who intended to emit and shook his hip in the air emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted semen while stretching out his body. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit." said the Buddha.

At one time, a Bhikkhu who intented to emit, stretched out his body and emitted semen ...p...

He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu who had a strong passion, looked at the sex organ of a woman and emitted semen. A thought of Saṁsaya Kukkucca occurred to him...p... "Bhikkhu, it is not Saṁghadisesa Offence," said the Buddha, "but Bhikkhus should not look at a woman's sex organ with a very strong passion. A Bhikkhu who looks at it is guilty of Dukkata Offence."

267. At one time, a Bhikkhu who intended to emit, put his sex organ through a key hole and emitted semen ...p...

He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu intended to emit beat his sex organ with a wooden stick and emitted semen ...p...

He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted while bathing in the river against the tide. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is offence for a Bhikkhu having no intention to emit.

At one time, A Bhikkhu intended to emit and while bathing against the tide in the river emitted semen ...p... He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence, it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu emitted semen while playing in a swamp. A thought of Samsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu who intended to emit, and while playing in a swamp, he emitted semen ...p...

He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu who emitted semen while running in the water. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu who intended to emit and while running in the water he emitted semen. He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu was playing with rings of flower when he emited semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit semen," said the Buddha.

At one time, a Bhikkhu intended to emit and he emitted semen while playing with rings of flower ...p... He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p...

"Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

268. At one time, a Bhikkhu emitted semen while running through the bushes. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu intended to emit semen and while running through lotues, he emitted semen ...p... He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa; it is Thullacaya Offence.

At one time, a Bhikkhu intended to emit semen and he sank his sex organ into the sands. When he emitted ...p... He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence."

At one time, a Bhikkhu intended to emit semen and sank his organ into the sands when he emitted semen. He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu intended to emit and sank his sex organ into the mud when he emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Bhikkhu.

At one time, a Bhikkhu emitted semen while pouring water on his sex organ. A thought of Saṁsaya Kukkucca occurred to him ...p...

"Bhikkhu, there is no offence for a Bhikkhu having no intention to emit," said the Buddha.

At one time, a Bhikkhu intended to emit semen and poured water on his sex organ when he emitted semen. He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is no Saṁghadisesa Offence; it is Thullacaya Offence."

At one time, a Bhikkhu intended to emit semen and rubbed his sex organ on his bed when he emitted semen ...p...

He did not emit semen. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence, it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu intended to emit semen and rubbed his sex organ on his bed when he emitted semen ...p...

He did not emit. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence."

At one time, a Bhikkhu intended to emit semen and rubbed his sex organ with his thumb when he emitted semen ...p...

He did not emit. A thought of Saṁsaya Kukkucca. "Am I guilty of Saṁghadisesa Offence?" The matter was reported to the Buddha, who said, "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence."

End of Sukka Vissathi Sikkhāpada

2. Kāyasamsagga Sikkhāpada

269. At one time, when the Exaltd Buddha was residing at Jetavunna Monastery, the Park of Anathapindika of Savutthi Town, the Venerable Udāyī was living in a forest. The Vihara (residence) of the Venerable Udāyī was very beautiful, pleasant to look at and delightful to the mind. There was a chamber in the middle well funished with the couch, and chair, the bolster and pillow, fully provided with drinking and washing water and premises swept clean properly. Many people who wanted to see the Venerable Udāyī's Vihara came; a Brahmin also came together with his wife, approached Udāyī and said: "I want to see the Vihara of the Venerable Udāyī, who told him: "You can see if you wish," and taking the key, he pulled out the bolt, pushed open the door and entered the Vihara. The Brahmin also entered after Udāyī and the Brahmin's wife followed behind the Brahmin.

Then the Venerable Udāyī opened some windows, closed other windows and went round the chamber. Approaching the Brahnmin lady from behind he touchd or grasped the various parts of her body repeatedly.Then the Brahmin went back after an exchange of happy greeting with the Venerable Udāyī.

The Brahmin was very pleased and noted joyfully: "These Bhikkhus, the Sakyan Prince belonging to the lineage of the Buddha are really noble ones; they have lived in the forest like this. The Venerable Udāyī is also noble; he also has lived in the forest."

On hearing all thas, the Brahmin lady said, "Where is this Venerable Udāyī who has touched and grasped the various parts of my body.

Then, the Brahmin reproached, condemned and criticised (the Venerable Udāyī) saying: "These Bhikkhus, Sakyan Prince, belonging to the lineage of the Buddha, have had no shame, no Sila (moral virtue); they used to speak the unthuth. Inspite of all this, they used to boast that they have practised Dhamma, they used to speak the truth; they have sila (good conduct) and honour." In reality, these Bhikkhus are no longer noble and good Bhikkhus. Where is their being good and noble Bhikkhus? They are no more noble and good Bhikkhus. Why has Udāyī touched and grasped the various parts of my wife's body.

"It is no good for housewives, old and young spinsters, daughters-in-law and slave women to go to the Park or to the monastery. If they go they will be attacked by these Bhikkhus."

The Bhikkhus, who heard the repoach, condemnation and criticism by the Brahmin, condemned the venerable Udāyī saying: "Why has the Benerable Udāyī brought himself into physical contact with a woman?"

Then the Bhikkhu rebuked the venerable Udāyī in various ways and reported the matter to the Buddha who called upon the Bhikkhu sama to assemble and examined Udāyī: "Udāyī, is it true that you have brought yourself into physical contact with a woman?"

"Yes, Exalted One," said Udāyī.

The Buddha reporached him saying: "Man unworthy of Magga Phala, this behaviour is not becoming of Bhikkhus; it is

not suitable; it is no good: it is not allowed; it is not to be done. Man, unworthy of Magga Phala, why have you brought yourself into physical contact with a woman?" Man, unworthy of Magga Phala, have I not preached Dhamma against Kāma (sense pleasure), not for Kāma? (sense pleasure)? Man unworthy of (Magga Phala), what you have done is not for those who have no faith to have faith ...p...

"Bhikkhu, this is how the Sikkhāpada is to be pointed out; 6.2.270. 'If a Bhikkhu of Rāga (passion or lust) or perverted mind gets into physical contact with a woman, takes hold of her hand or hold of the braid of her hair or touches or grasps any part of her body, he is guilty of Saṁghadisesa Offence."

2. Definition of Kāyasamsagga Sikkhāpada

271. Yo means: this is so and so
Bhikkhu means ...p...In this context one who becomes a Bhikkhu with Ñatti Kamma is called a Bhikkhu.
Rāga (ogre) means infatuation or fetters.
Perverted means craving desire or passion or lust or hate or anger; also delusion: but in this context craving or passion or lust means perverted mind.
Mātugāma (Woman) means human female, not orgre, not woman Peta nor female animal; at least it is a baby girl born today, let alone elderly female.
Together means with one another
Physical contact means transgression
Hand means from elbow to tips of fingers
hair knot means all-hair or hair mixed with cotton thread or hair decorated with flowers; hair decorated with flowers; hair decorated with silvers, or hair decorated with ruby.
Various parts of body means: hand or hair knot excepted, the rest of the body.

End of Kāya Samasagga Sikkhāpada

Headline Matika

272. Stroking up to and from; downwards; upwards, bending down; raising up; drawing forward, pushing back; holding back, hard, taking hard hold of; to grasp, to touch.

Definition of Mātika

1.stroking forward means rubbing up
2.stroking to and from means moving from here and there
3.stroking downwards means bending down low
4.stroking upwards means raising up
5.stroking by jumping down means lowering down
6.stroking by jumping up means lifting up
Drawing forward means pulling forward
Pushing back means sending back
Holding back hard means holding back after taking hold of
taking hard hold of means taking hold together
to grasp hold means to take hold of
Touches means to contact
Sanghadisesa means ...p... Therefore it is called Saṁghadisesa, offence entailing formal meeting of Samgha for exoneration.

2. Kāya Samsagga Sikkhāpada

Wheel Turning

273. There is a woman, and thinking that she is a woman, a Bhikkhu is infatuated and strokes her body with his body, strokes upwards, strokes downward, bends it down, raises it up, draws it forward, pushes it back, holds it back hard, takes hold of it hard, holds it, touches it.He (Bhikkhu) is guilty of Saṁghadisesa Offence.

There is a woman, and being doubtful and infatuated a Bhikkhu strokes the woman's body with his, strokes up against it, strokes it here and there ...p... He grasps it, and touches it, He (Bhikkhu) is guilty of Thullacaya Offence. There is a

woman, and thinking that she is a eunuch a Bhikkhu is infactuated, and strokes the woman's body with his, strokes it here and there ...p... He grasps it and touches it. He is guilty of Thullacaya Offence.

There is a woman, and thinking that she is a man, a Bhikkhu strokes the woman's body with his, strokes it here and there ...p..., grasps it, touches it. He is guilty of Thullacaya Offence.

There is a woman, and thinking that she is an animal, a Bhikkhu is infatuated and strokes the woman's body with his, strokes it here and there ...p..., grasps it, touches it. He is guilty of Thullacaya Offence.

There is a eunuch and thinking that it is a eunuch, a Bhikkhu is infatuated, strokes the eunuch's body with his, strokes it here and there ...p..., grasps it, touches it. He is guilty of Thullacaya Offence.

There is a eunuch, and being doubtful and infatuated, a Bhikkhu also strokes the eunuch's body with his, strokes it here and there ...p..., grasps it and touches it. He is guilty of Thullacaya Offence.

There is a eunuch and thinking that he is a man, a Bhikkhu is infatuated, strokes the eunuch's body with his, strokes it here and there ...p..., grasps it and touches it. He is guilty of Thullacaya Offence.

There is a eunuch and thinking that she is an animal, a Bhikkhu is infatuated, strokes the eunuch's body with his, strokes it here and there ...p..., grasps it and touches it. The Bhikkhu is guilty of Thullacaya Offence.

There is a eunuch and thinking that she is a woman, a Bhikkhu is infatuated and strokes the eunuch's body with his, strokes it here and there ...p.... grasps it and touches it. The Bhikkhu is guilty of Thullacaya Offence.

There is a man and thinking that he is a man, a Bhikkhu is infatuated, strokes the man's body with his, strokes it here and there ...p..., He grasps it and touches it. The Bhikkhu is guilty of Thullacaya Offence.

There is a man, and being doubtful ...p... There is a man and thinking that he is a woman. There is a man and

thinking that he is a eunuch. Being doubtful a Bhikkhu strokes the man's body with his, strokes it here and there ...p..., He grasps it and touches it. The Bhikkhu is guilty of Thullacaya Offence.

There is an animal and thinking that it is an animal, a Bhikkhu is infatuated, strokes the body of the animal with his, strokes it here and there ...p..., He grasps it and touches it. The Bhikkhu is guilty of Thullacaya Offence.

There is an animal and being doubtful ...p...There is an animal and thinking that it is a woman. There is an animal and thinking that it is a eunuch. There is an animal and thinking that it is a man and being infatuated, a Bhikkhu strokes the body of the animal, strokes it here and there ...p..., He grasps it and touches it. The Bhikkhu is guilty of Thullacaya Offence.

End of the Ekamula

274. There are two women and thinking them to be two women a Bhikkhu strokes the bodies of the two women with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is twice guilty of Saṁghadisesa Offence.

There are two women and being doubtful of these two women and infatuated, a Bhikkhu strokes the bodies of the two women with his, strokes here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya Offence.

There are two women and thinking that the two women are eunuchs ...p...thinking that they are men.thinking that they are animals and being infatuated, a Bhikkhu strokes the bodies of the two women, stroke them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya Offence.

There are two eunuch, and thinking that two eunuchs are eunuchs, and being infatuated, a Bhikkhu strokes the bodies of the two eunuchs, strokes the bodies of them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya Offence.

There are two eunuchs, and being doubtful of these two eunuchs ...p... Thinking them to be men ...p... Thinking that they are animals, thinking them to be women and being infatuated a Bhikkhu strokes the bodies of the two eunuchs with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Dukkata Offence.

There are two men and thinking that two men are men and being infatuated, a Bhikkhu strokes the bodies of the two men with his, strokes them here and there ...p... He grasps them and touches them ...p... The Bhikkhu is guilty of Dukkata Offence.

There are two men; and being doubtful of them ...p... Thinking that they are animals, thinking that they are women, thinking that are eunuchs, and being infatuated, a Bhikkhu strokes the bodies of two men with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Dukkata Offence.

There are two animals, and thinking that the two animals are animals a Bhikkhu is infatuated and strokes the bodies of the two animals, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is twice guilty of Dukkata Offence.

There are two animals and being doubtful of these two animals ...p... thinking that they are women, thinking that they are eunuchs, thinking that they are men, a Bhikkhu, is infatuated and strokes the bodies of two animals with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is twice guilty of Dukkata Offence.

275. There is a woman and a eunuch and thinking that both are woman, a Bhikkhu is infatuated, strokes the bodies of the two with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Samghadisesa and Dukkata Offences.

There is a woman and a eunuch. Being doubtful of the two a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and

touches them. The Bhikkhu is guilty of Thullacaya and Dukkata Offences.

There is woman and a eunuch. Thinking that both are eunuch a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is twice guilty of Thullacaya Offence.

There is a woman and a eunuch; thinking that both are men, a Bhikkhu is infatuated; strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya and Dukkata Offences.

There is a woman and a eunuch. Thinking that both are animals, a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya and Dukkata Offence.

There is a woman and a man. Thinking that both are women, a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Samghadisesa and Dukkata Offences.

There is a woman and a man. Being doubtful of them ...p... Thinking that they are eunuchs; thinking that they are men thinking they are animals, a Bhikkhus is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them, The Bhikkhu is guilty of Thullacaya and Dukkata Offences.

There is a woman and an animal. Thinking that both are women a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Samghadisesa and Dukkata Offences.

There is a woman and an animal. Being doubtful of both ...p... Thinking that both are eunuches, thinking that they are men, thinking that they are animals, a Bhikkhu is infatuated,

strokes the bodies of both with his, strokes them here and there...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya and Dukkata Offences.

There is a eunuch and a man, and thinking that both are eunuchs a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them; the Bhikkhu is guilty of Thullacaya and Dukkata Offences.

There is a eunuch and an animal. Thinking that both are eunuchs, a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya and Dukkata Offences.

There is a eunuch and also and animal. Being doubtful of both ...p... and thinking that they are men that they are animals,that they are women a Bhikkhu is infatuated and strokes the bodies of both with his, strokes them here and there. The Bhikkhu is guilty of Dukkata Offences.

There is a man and also a animal. Thinking that both are men, a Bhikkhu is infatuated and strokes the bodies of both with his, he strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Dukkata Offences.

There is a man also and an animal. Being doubtful of both and thinking that they are animals, thinking they are women, thinking that they are eunuchs, a Bhikkhu is infatuated and strokes the bodies of both with his, he strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is twice guilty of Dukkata Offences.

End of Dumulaka

(1) 276. There is a woman and thinking that she is a woman a bhikkhu is infatuated and strokes an article on the woman's body with his (body) and strokes it here and there ...p... He grasps and touches it. He (Bhikkhu) is guilty of Thullacaya Offences ...p...

(2). There are two women. Thinking that both are women, a Bhikkhu is infatuated and strokes the article on the

two women's bodies with his (body), strokes them here and there ...p... The Bhikkhu is twice guilty of Thullacaya Offences.

(3) There are a woman and a eunuch. Thinking that both are women, a Bhikkhu is infatuated and strokes the bodies of both with the article on his body, strokes them here and there ...p... He grasps them and touches them. The Bhikkhu is guilty of Thullacaya and Dukkata Offences.

(4) There is a woman and, thinking that she is a woman, a Bhikkhu is infatuated and stokes the articles on their bodies with his (body), strokes them here and there ...p...He grasps it and touches it. He (Bhikkhu) is guilty of Thullacaya Offence.

(5) There are two women and thinking that both are women, a Bhikkhu is infatuated and stokes the bodies of both with an article on his body, strokes them here and there ...p...He grasps and touches them. (bodies of women). The Bhikkhu is guilty of Thullacaya Offence ...p...

(6) There are a woman and a eunuch. Thinking that the two are women, a Bhikkhu is infatuated and stokes the bodies of the women with an article on his body, strokes them, here and there ...p... He grasps and touches them. The Bhikkhu is guilty of Thullacaya Offence.

There is a woman. Thinking that she is a woman, a Bhikkhu is infatuated and stokes the article of the body of the woman with the article of his body; he strokes it, here and there ...p... He holds it and touches it. The Bhikkhu is guilty of Dukkata Offence.

There are two women. Thinking that they are women, a Bhikkhu is infatuated and strokes the article of the women with the article of his; he strokes them,he stokes them with his here and there ...p... He holds them and touches them. The Bhikkhu is twice guilty of Dukkata Offence.

There is a woman and also a eunuch. Thinking that both are women, a Bhikkhu is infatuated and strokes the article of both with that of his, he strokes them, here and there ...p... He holds them and touches them. The Bhikkhu is twice guilty of Dukkata Offence ...p...

There is a woman. Thinking that she is a woman, a Bhikkhu is infatuated, and strokes the body of the woman with something that may be thrown away. The Bhikkhu is guilty of Dukkata Offence ...p...

There are two women. Thinking that both are women, a Bhikkhu is infatuated and strokes the bodies of the two women with something that may be thrown away, The Bhikkhu is twice guilty of Dukkata Offence.

There is a woman and also a eunuch. Thinking that both are women, a Bhikkhu is infatuated, and strokes both with something that may be thrown away. The Bhikkhu is twice guilty of Dukkata Offence.

There is a woman. Thinking that she is a woman, a Bhikkhu is infatuated, strokes the article of the woman's body with something that may be thrown away. The Bhikkhu is guilty of Dukkata Offence ...p...

There are two women, Thinking that both are women, a Bhikkhu is infatuated and strokes the article of the two women's bodies with something that may be thrown away, The Bhikkhu is twice guilty of Dukkata Offence.

There is a woman and also a eunuch. Thinking that both are women, a Bhikkhu is infatuated, and strokes the article of both bodies with something that may be thrown away. The Bhikkhu is twice guilty of Dukkata Offence ...p...

There is a woman. Thinking that she is a woman, a Bhikkhu is infatuated, strokes the woman's article that may be thrown away with the article that may be thrown away by the Bhikkhu. The Bhikkhu is guilty of Dukkata Offence.

There are two women. Thinking that they are women, a Bhikkhu is infatuated and strokes the articles that may be thrown away by the two women with something that may be thrown away. The Bhikkhu is twice guilty of Dukkata Offence.

There is a woman and also a enunch. Thinking that both are women, a Bhikkhu is infatuated and strokes the articlees that may be thrown away by the two with something

that may be thrown away (by the Bhikkhu). The Bhikkhu is twice guilty of Dukkha Offence.

End of Bhikkhu Peyyāla

277. There is a woman and thinking that it is a woman, (a Bhikkhu) is infatuated, and the woman strokes the body of the Bhikkhu with her body, strokes it here and there, strokes it downwards, strokes it upwards, bends it down, raises it up, draws it to her, pushes it back, holds it back hard, takes hard hold of it, holds it, touches it; desires cohabitation, exerts the body and recognises contact. There is Saṁghadisesa Offence.

There are two women and thinking that they are women (a Bhikkhu) is infatuated, and the women stroke the body of the Bhikkhu with theirs, stroke it here and there, stroke it downwards, stroke it upwards, bend it down, raise it yp, take hard hold of it, hold it, touch it, desire cohabitation and exert the body and recognise contact. There are two Saṁghadisesa Offences ...p...

There is a woman and also a eunch. Thinking that both are women, (a Bhikkhu) is infaturated, and both stroke the body of the Bhikkhu with their bodies, stroke it here and there ...p..., (they) hold it, touch it, desire cohabitation, exert the body and recognise contact. There areSaṁghadisesa and Dukkata Offences.

There are two women, thinking that both are women, (a Bhikkhu) is infatuated; the women also stroke the article of the Bhikkhu's body with their bodies, stroke it here and there ...p... They hold it, touch ir, desire cohabitation, exert the body and recognise contact. There are two Thullacaya Offences.

There are a woman and a eunch. Thinking that both are woman (a Bhikkhu) is infatuated. Both stroke the article of the Bhikkhu's body with their bodies, stroke it here and there ...p... They hold it, touch it, desire cohabitation, exert body and recognise contact. There are Thullacaya and Dukkata Offences

There is a woman and thinking that it is a woman, (a Bhikkhu) is infatuated. The woman also strikes the body of the Bhikkhu with an article on her body, strokes it here and there ...p... She holds it, touches it, desires cohabitation exerts the body and recognises contact. There is Thullacaya Offence ...p...

There are two women. Thinking that both are women, a Bhikkhu is infatuated, and both stroke the body of the Bhikkhu with the article on the body, holds it, touches it, desires cohabitation, exerts the body and recognises contact. There are two Thullacaya Offenceces ...p...

There are a woman and a eunch. Thinking that both are women. (a Bhikkhu) is infatuated; both also stroke the body of the Bhikkhu with the articles on their bodies, stroke it here and there ...p... They hold it, touch it, desire cohabitation, exert the body and recognise contact. There are Thullacaya and Dukkata Offences.

278. There is a woman and thinking that she is a woman (a Bhikkhu) is infatuated; the woman also strokes the articles of the Bhikkhus's body with the article of her body, strokes it here and there ...p... She holds it, touches it, desires cohabitation, exerts the body and recognises contact. There is Dukkata Offence.

There are two women. Thinking that they are women, (a Bhikkhu) is infatuated, and the women stroke the article of the Bhikkhu's body with the article of their bodies, stroke it here and there ...p... They grasp it and touch it, desire cohabitation, exerts body and recognise contact. There are two Dukkata Offences.

There are a woman and a eunch. Thinking that both are women, a Bhikkhu is infatuated, and both stroke the article of the Bhikkhu's body with the articles of their bodies, stroke it here and there ...p... They grasp it, touch it, desire cohabitation, exerts the body are recognise contact. There are two Dukkata Offences.

There is a woman. Thinking that it is woman, a Bhikkhu is infatuated, and the woman strokes the body of the Bhikkhu with something that may be thrown away, desires cohabitation,

exerts the body and recognises contact. There is Dukkata Offence.

There are two women. Thinking that the two women are women, a Bhikkhu is infaturated. The women also stroke the Bhikkhu's body with something that may be thrown away, desires cohabitation, exerts the body and recognises contact. There are two Dukkata Offences.

There are a woman and a eunch. Thinking that both are women, a Bhikkhu is infatuated. Both also stroke the body of the Bhikkhu with something that they may throw away, desires cohabitation, exert the body and recognise contact. There is a Dukkata Offence ...p...

There is a woman and thinking that she is a woman, a Bhikkhu is infatuated. The woman also strokes the body of the Bhikkhu with something that she may throw away, desires cohabitation, exerts the body and recognise contact. There is Dukkata Offence ...p...

There are two women and thinking that both are women, a Bhikkhu is infatuated. The women also stroke the body of the Bhikkhu with something that they may throw away, desire cohabitation, exert the body and recognise contact. There are two Dukkata Offences.

There are a woman and eunch. Thinking that both are woman, a Bhikkhu is infatuated. Both also stroke the body of the Bhikkhu with something that they may throw away, desire cohabitation, exert the body and recognise contact. There are two Dukkata Offences ...p...

There is a woman and thinking that she is a woman a Bhikkhu is infatuated. The woman also strokes the article the Bhikkhu may throw away wioth something that she may throw away, desire cohabitation, exerts the body and recognises contact. There is Dukkata Offence ...p...

There are two women and thinking both are women, a Bhikkhu is infatuated. The women also stroke the article that the Bhikkhu may throw away with something that they may throw away, desires cohabitation, exert the body but do not recognise contact. There are two Dukkata Offences.

There are a women and a eunch. Thinking that both are women, a Bhikkhu is infatuated, Both also stroke the article that the Bhikkhu may throw away with something that they may throw away, desire cohabitation, exert the body but do not recognise contact. There are two Dukkata Offences.

279. If there is a desire for cohabitation, followed by bodily exertion and recognition of contact, there is a Saṁghadisesa Offence.

If there is a desire for cohàbitation as well as bodily exertion, not followed by recognition of contact, ther is Dukkat Offence.

If there is a desire for cohabitation, but no bodily exertion although contact is recognized, there is no Offence.

If there is a desire for cohaition but no bodily exertion nor recognition of contact, there is no offence.

If there is a desire for freedom, followed by bodily exertion and recognition of contact, there is no offence.

If there is a desire for freedom followed by bodily exertion, but not by recognition of contact, there is no offence.

If there is a desire for freedom, followed not by bodily exertion but by recognition of contact, there is no offence.

If there is a desire for freedom, not followed by bodily exertion nor by recognition of contact, there is no offence.

280. There is no offence for a Bhikkhu who has no cetana (intention), a Bhikkhu who is forgetful, a Bhikkhu who is mad, a Bhikkhu of distracted mind and a disease-ridden Bhikkhu, and a Bhikkhu who is a first-time offender.

End of round of Cakka

Headline Mātika of Vinitavutthu

Mother, daughter, elder sister, wife, female ogre (Deva), enuch, sleeping woman, dead woman, female animals, wooden doll.

Vinītavatthu Decision

281. At one time, a Bhikkhu stroke and handled his mother for the sake of a mother's affection. A thought of Saṁsaya Kukkucca occurred to him: "Am I guilty of Saṁghadisesa offence?" He reported the matter to the Buddha, who said: "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence only".

At one time, a Bhikkhu stroke and handled his daughter for the sake of a daughter's affection ...p... He stroke and handled his elder sister and sister, for the sake of the affection of elder sister and sister. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence," said the Buddha.

At one time, a Bhikkhu came into physical contact with his former wife. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu came into physical contact with an ogress (Yakkha). A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu came into physical contact with a eunuch. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence." said the Buddha.

At one time, a Bhikkhu came into physical contact with a sleeping woman. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu came into physical contact with a dead woman. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence." said the Buddha.

At one time, a Bhikkhu came into physical contact with a female animal. A thought of Saṁsaya Kukkucca occurred to

the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu came into physical contact with a woman doll. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence." said the Buddha.

282. At one time, many women, pressing up to a Bhikkhu, led him about arm-in-arm. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p...

"Bhikkhu, did you enjoy it?" asked the Buddha.

"No, Exalted One," replied the Bhikkhu.

"Bhikkhu, there is no offence for a Bhikkhu who did not enjoy it," said the Buddha.

At one time, a Bhikkhu who was infatuated, shook the bridge upon which a woman had been walking across. A thought of Saṁsaya occurred to the Bhikkhu ...p..."Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence; said the Buddha.

At one time, a Bhikkhu seeing a woman whom he met on the way, was infatuated, and gave a blow on the shoulder, A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence;" said the Buddha.

At one time, a Bhikkhu, who was infatuated, shook the tree which a woman was climbing. A thought of Saṁsaya occurred to the Bhikkhu ...p..."Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence," said the Buddha.

At one time, a Bhikkhu, who was infatuated, shook up the boat in which a woman had embarked. A thought of Saṁ saya occurred to the Bhikkhu ...p..."Bhikkhu, it is not Saṁ ghadisesa Offence; it is Dukkata Offence," said the Buddha.

At one time, a Bhikkhu who was infatuated pulled a cord a woman was holding (by the other end). A thought of Saṁsaya occurred to him ...p..."Bhikkhu, it is not Saṁghadisesa Offence, it is Thullacaya Offence."

At one time, a Bhikkhu who was infatuated pushed a woman with his bowl. A thought of Saṁsaya occurred to the

Bhikkhu ...p..."Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence," said the Buddha.

At one time, a Bhikkhu who was infatuated lifted his foot when a woman worshipped him. A thought of Saṁsaya occurred to him ...p..."Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu, tried to catch hold of a woman (by the hand) but he did not touch her. A thought of Saṁsaya occurred to the Bhikkhu ...p..."Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence." said the Buddha.

End of second Kāya-Saṁsagga sikkhāpada

3- Dutthullavāca Sikkhāpada

283. At one time, the Buddha was staying in the Zetavunna monastery, which was the park of Anathapindika of Savutthi town when the Venerable Udāyī was living in a forest. The Venerable Udāyī's Vihāra (dwelling quarter) was lovely, good to look at and beautiful. Many women came to the park to see the Vihāra. They approached the Ven. Udāyī and said: "Bhante we want to see your Vihāra." Udāyī allowed the women to see the Vihāra and spoke to them about Vaccamagga and Passamagga[1]; he spoke in praise, spoke in blame, he spoke begging, repeatedly begging, asking question, describing, exhorting and abusing, the woman had no Ottapa (dreat of evil); they were cunning; they had no shame (hiri) they smiled together with Udāyī; they flattered Udāyī and mocked at him, laughing at the top of their voices.

The woman who had fear and shame, went away. They made a report complaining: "Bhante, what the Ven. Udāyī has said is not good; it is not fitting; we don't want even our husbands to talk like this, let alone the Ven. Udāyī talking all this (rubbish)."

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1. Vaccamagga and Passamagga: private organs of woman for passage of urine and excrement (anus and urethra)

Modest Bhikkhu reproached, condemned and criticised Udāyī, saying why the Ven. Udāyī offended the woman with harsh words. Having rebuked Udāyī in various ways these Bhikkhus reported the matter to the Buddha, who convened an assembly of Bhikkhus and examined the Ven. Udāyī;

"Udāyī, is it true that you have offened women with harsh words?"

"It is, exalted One," replied Udāyī.

The Buddha rebuked him saying: "Man, unworthy of Magga Phala, (this action) is not becoming of Bhikkhus; it is not good, not fitting; it is not allowed; it is not to be done. Man, unworthy of Magga Phala, why have you offended women with harsh words? Men, unworthy of Magga Phala! Have I preached Dhamma not for Raga but against Raga? ...p... Have I not prached Dhamma for cessation of all fires of sensual enjoyment? Man, unworthy of Magga Phala! what you have done is not good for those who have no faith to have faith ...p...

Bhikkhus, this is how to point out the Sikkhāpada: 73

284. "If a Bhikkhu, overcome by Raga through a perverted mind, offends a woman with harsh words as a lad suggests sex to a lass he is guilty of Saṁghadisesa Offence."

3. Dutthullavācā Sikkhāpada

285. Yo means: This is so and so ...p...

Bhikkhu means ...p... In this context, one who becomes a Bhikkhu with Ñatti Cattuttha Kamma.

Possessed by Raga (orge) means infatuation, bondage, fetters

Perverted means infatuation, craving or passion or lust or hate or delusion also; but in this context, craving desire or passion or lust means perverted mind.

woman means human female not ogress, not woman Peta not female animal. A woman who understands what is good or what is bad language or what is harsh or what is unharsh.

Offence means transgression

As a lad to a lass means as a young boy to a young girl; or as a bachelor to a spinster or as a male enjoying sense pleasures to a female enjoying sense pleasure.
In terms of sex means ...p... It is therefore called Saṁ ghadisesa.
He spoke praising or dispraising Vaccamagga and Passavamagga (Woman's private parts): he spoke repeatedly begging,describing, exhorting and abusing.

Definition of Mā tika

He spoke praising means he spoke in praise of Vaccamagga Passavamagga; he spoke in favour thereof; he extolled.
He spoke dispraising means he cursed, he blamed, he reviled Vaccamagga and Passavamagga.
Begging means he asked "Give me; you should give me."
begging repeatedly means: He said; "When will your mother give consent? When will your Devata (celestial beings) give consent? When will there be an apportunity, a good time or a good moment? When shall I have sexual intercourse with you?
He asked means He says: "How do you give to your husband? How do you give to your paramour?
He described means: "Having asked he says; Give like this; If a woman gives like this, she will become dear and beloved to her husband."
He exhorted means "not having asked he said: "Give like this; If you give like this you will become dear and beloved to your husband.
He abused means: He said "You have no sexual characteristics; you are defective in sex; having only superficial marks of your sexual characteristics. No bleeding; or no menstruation; always bleeding; always a piece of cloth to block;it is dripping; you are a deformed woman; you are female eunuch; you are a homosex;you have had two conjoined private organs; you are a hermaphrodite."

286. There is a woman, and thinking that she is a woman, a Bhikkhu is infatuated and speaks praising and dispraising the woman's Vaccamagga and Passavamagga (privies or anus

and urethra), he speaks begging, repeatedly begging, asking question, describing, exhorting and abusing. He is guilty of Saṁ ghadisesa Offence ...p...

There are two women, and thinking they are women, a Bhikkhu is infatuated, and speaks praising and dispraising the two private parts of the woman ...p... abusing. He is guilty of Saṁ ghadisesa Offence ...p...

There is a woman and a eunuch and thinking that both are women, a Bhikkhu is infatuated and speaks praising and dispraising the private parts of the two ...p... He speaks abusing also. The Bhikkhu is guilty of Saṁ ghadisesa Offence ...p...

There are a woman and a eunuch and thinking that both are women, a Bhikkhu is infatuated and speaks praising and dispraising the private parts of the two ...p... He speaks abusing also. The Bhikkhu is guilty of Saṁ ghā disesa Offence ...p...

There is a woman and thinking that she is a woman, a Bhikkhu is infatuated and speaks praising and dispraising, with the exception of Vaccamagga and Passavamagga, any part of the woman's body from below the coller bone to above the knee ...p... He speaks abusing also. The Bhikkhu is guilty of Thullacaya Offence ...p...

There are two women and thinking that both are women, a Bhikkhu is infatuated and speaks praising and dispraising, with the exception of the two woman's private parts, any part from below the collar bones to above the knee ...p... He speaks abusing also. The Bhikkhu is twice guilty of Thullacaya Offence ...p...

There are a woman and a eunuch and thinking that both are women, a Bhikkhu is infatuated and speaks praising and disprasing with the exception of two private parts of both, any part from below the two collar bones to above the knee ...p... He speaks abusing also. The Bhikkhu is guilty of Thullacaya and Dukkata Offences ...p...

There is a woman and thinking that she is a woman, a Bhikkhu is infatuated and speaks praising and disprasing, with the exception of the two private parts of the women, any part from below the two collar bones to above the knee ...p...

He speaks abusing also. The Bhikkhu is guilty of Dukkata Offences ...p...

There are two women and thinking that both are women, a Bhikkhu is infatuated and speaks praising and dispraising any part from above the two collar bones to below the knees of the two women ...p... He speaks abusing also. The Bhikkhu is twice guilty of Dukkata Offence ...p...

There is a woman and a eunuch and thinking that both are women a Bhikkhu is infatuated and speaks praising and disprasing from above the collar bones to below the knees of both ...p... He speaks abusing also. The Bhikkhu is twice guilty of Dukkata Offence ...p...

There is a woman and thinking that she is a woman, a Bhikkhu is infatuated and speaks praising and dispraising the article on the body of the woman ...p... He speaks abusing also. The Bhikkhu is guilty of Dukkata Offence ...p...

There are two women and thinking that both are women, a bhikkhu is infatuated and speaks praising and dispraising the articles on the bodies of the two women ...p... He speaks abusing. The Bhikkhu is twice guilty of Dukkata Offence ...p... There is a woman and a eunuch. Thinking that both are women, a Bhikkhu is infatuated and speaks praising and dispraising the articles on the bodies of both ...p... He speaks abusing. The Bhikkhu is twice guilty of Dukkata Offence.

There is a woman and a eunuch. Thinking that both are women, a Bhikkhu is infatuated and speaks praising and dispraising the articles on the bodies of both ...p... He speaks abusing. The Bhikkhu is twice guilty of Dukkata Offence.

287. There is no offence for a Bhikkhu who leads Attha (meaning), or a Bhikkhu who leads Pali text (Dhamma) or a Bhikkhu, who leads teaching (Buddha's teaching), or a mad Bhikkhu who is a first-time offender.

3- Dutthullavācā Sikkhāpada ends here.

Headline Matikā of Vinita Vutthu

Red, thick and short, matted, shaggy, long, sown, short journey faith, offer of gift, work or business. This is the headline Matikā.

Vinītavatthu Decisions

288. At one time, a woman covered herself with a newly dyed blanket. A Bhikkhu who was infatuated said to her; "Sister, yours is red." The woman did not understand properly and replied; "Yes Bhante, it is a newly dyed blanket."

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu: "Am I guilty of Saṁghadisesa Offence?" This was reported to the Buddha, who said: "Bhikkhu, it is not Saṁghadisesa Offence: it is Dukkhata Offence only," said the Buddha.

At one time, a woman covered herself with a rough blanket. Bhikkhu who was infatuated said to her: "Your's is think face." The woman did not understand him properly and replied; "Yes, Bhante, it is a rough blanket," A thought of Saṁ saya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence, it is Dukkata Offence," said the Buddha.

At one time, a woman covered herself with a newly woven blanket; a Bhikkhu who was infatuated said to her; "Sister, your's is matted hair." The woman did not understand him properly and replied: "Yes, Bhante, it is a newly wovem blanket," A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence," said the Buddha.

At one time, a woman covered herself with a rough blanket. A Bhikkhu who was infatuated said to her; "Sister, your's is shaggy hair," The woman did not understand him properly and replied; "Yes, Bhante, it is a rough blanket," A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence.

At one time, a woman covered herself with a mantle. Bhikkhu was infatuated and said to her; "Sister, your's is long hair," The woman did not understand him properly and replied; "Yes, Bhante, it is a mantle."

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence," said the Buddha.

289. At one time, a woman came back after cultivation of her field. A Bhikkhu was infatuated and said to her; "Sister, have you cultivaed your's?" The woman did not understand him properly and replied; "Yes, Bhante, not yet finished cultivation." A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence," said the Buddha.

At one time, a Bhikkhu met a female Paribajaka (woman wanderer) on the road and being infatuated, he said to her; "Sister, Is the road short?" The woman wanderer did not understand him properly and replied; "Yes, Bhikkhu, will have to follow."

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Thullacaya Offence."

At one time, a Bhikkhu was infatuated and said to a woman; "Sister, you are full of faith but you have not given me as a gift what you have given to your husband."

"What is that, Bhante?" asked the woman.

"Sexual intercourse," said the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a Bhikkhu was infatuated and said to a woman: "Sister, you are full of faith but you have not given us the best gift."

"Bhante, what is the best gift?" asked the woman.

"Sexual intercourse," replied the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a woman was doing some work. A Bhikkhu was infatuated and said to the woman; "Sister, stop, I will do: sit, sister, I will do... lie down, sister, I will do." The woman did not understand him properly. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkhata Offence," said the Buddha.

End of third Dutthullavācā Sikkhāpada.

4-Attakāma Pricariya Sikkhāpada

290. At one time, the Exalted Buddha was residing at Zetavunna monastery, which was the park of Anathapindika of Savutthi Town, when the venerable Udāyī was a Bhikkhu who used to approach many family households in Savutthi Town. At that time, there was a woman, whose husband had died recently,. She was very beautiful, good to look at and most pleasing to one's mind. One day the Venerable Udāyi got up early in the morning, redressed himself in his robe, took his bowl and robe, approached this widow's house and sat down at a place already prepared. The woman also approached Udāyi and sat at a place after worshipping the latter. After she took her seat, the Ven; Udāyi gave a talk on Dhamma so that she began to realise the advantages of Dhamma and became cheerful and happy to abide by the Dhamma. She then said to the Ven. Udāyī "Bhante, please tell us what you want. We are now in a position to offer you robe, almsfood, lodging and medical aid to the sick".

"Sister, all these robe, almsfood, lodging, medical aid to the sick are not difficult to us. If possible, please ofter us the thing that is difficult to us," said the Ven. Udāyī.

"Bhante, what is that thing?" asked the woman.

"Sexual intercourse," said Udāyī. "Do you want it?" asked the woman. "Yes, we do, sister," said Udāyī. "Bhante, please come," said the woman who then entered the inner room, took off her dress and lay face up on the couch. The Venerable Udāyī approached the woman and then left off spitting out a remark. "Who will touch this evil-smelling wretch?"

Then the said woman reproached, condenned and criticised Udāyī saying: "These Bhikkhus, belonging to the lineage of the Buddha, a Sakyan Prince, are shameless; they have no sila (moral virtue), they used to speak the untruth. Inspite of all this, they used to boast; "They have practised Dhamma; they used to carry out the noble practice of peace and tranquility, they used to speak the truth; they have sila and good character." In fact, they are no more Bhikkhus, no more good noble ones; they have all lost the characters of good and noble Bhikkhus; they are far from this, Udāyī himself begged me for sexual intercourse. Why did he leave off, spitting: "Who will touch this evil-smelling wretch?" Where is the evil in me? Where is my evil smell? To what other woman and in what way is this woman inferior?"

Other women also reproached, condemned and criticised Udāyī, saying: "These Bhikkhus who belong to the lineage of the Buddha, a Sakyan Prince, are shameless; they have no Sila; they used to speak untruth ....p.... Udāyī himself begged this woman for sexual intercourse. Why did he go away, spitting out;" Who will touch this evil-smelling wretch? where is the evil of this woman? Where is the evil smell of this woman? To what woman and in what way is this woman inferior?"

Bhikkhus also heard what the woman had said. Some modest Bhikkhus, reproached, condemned and criticised Udāyī, saying:" Why does Udāyī speak in praise of sense pleasure for him in the presence of a woman?"

Then these Bhikkhus rebuked the Ven; Udāyī in various ways and reported the matter to the Buddha, who convened an assembly of Bhikkhu-Saṁgha and examined the Ven. Udāyī;

"Udāyī!. Is it true that you spoke in praise of sense pleasure for you in the presence of a woman?"

"It is true, Exalted One," said Udāyī.

The Exalted One rebuked him saying; "Man, unworthy of Magga Phala, this (behaviour) is not becoming of Bhikkhus, it is not good, it is not allowed; it should not be done. Man, unworthy of (Magga Phala) why did you speak in praise of sense pleasures you desire in the presence of woman? Man

unworthy (of Mgga-Phala), have I not preached against Rāga, not for it? ...p... Have I not preached to extinguish the fires of Kāma (sense pleasures)?

Man, unworthy of (Magga Phala) what you have done is not good for those who have no faith to have faith ...p... Bhikkhus, this is how to point out this sikkhapada:

8-4-291. If a Bhikkhu, motivated by Rāga or preverted mind, speaks to a woman in praise of sensual pleasure he desires; or if he speaks; "Sister, a woman should offer a gift of sexual intercourse to one like me, who is virtuous and leads a life of noble Dhamma and Vinaya, this is the best excelling all other gifts," that Bhikkhu is guilty of Saṁghadisesa Offence."

Attakāma Pāricariya Sikkhāpada

292. **Yo.** means this is so and so

Bhikkhu means ...p... one who becomes a Bhikkhu with Ñatti Catuttha Kamma.

Possessed by Raga (Ogre) means infatuation, bondage, fetters.

Perverted means infatuation, craving desire, passion, or lust or hate or delusion.

Woman means human female, not ogress (Deva), not woman Peta (Departed spirit), not female animal; a woman who understands what is good or bad or what is harsh language or not harsh language.

at the woman means near a woman; not far from a woman

Kama desired for self means selfish desire; support or service required for sensual pleasures.

This is the best means this gift is excellent, sublime, supreme, most desirable.

This woman means a princess, or a Bramhin lady, or a woman trader, or a poor woman.

One like me means a king, a Brahmin, a trader, or a poor man.

Virtuous means abstinance from killing, abstinance from stealing, abstinance from falsehood.

Noble practice menas abstinance from sexual intercourse

Good noble Dhamma means good virtue, good conducct and noble Dhamma (Sila, Samadhi and paññā)
This means this sexual intercourse
To offer gift means to please one (Bhikkhu)
about sexual intercourse means concerning sexual intercourse
Saṁghadisesa means ...p...

This is therefore called Saṁghadisease Offence (offence entailing formal meeting of Saṁgha for exoneration thereof).

293. There is a woman. Thinking that she is woman, a Bhikkhu is infatuated and speaks to a woman in praise of sensual pleasure desired by him, he is guilty of Saṁghadisesa Ofence.

There is a woman; it is doubtful; ...p... Thinking that it is a eunnch; or a man or an animal, a Bhikkhu is infatuated and speaks to a woman in praise of sense pleasure desired by him, he is guilty of Thullacaya Offence.

There is a eunuch and it is doubtful ...p... Thinking that it is a man, or animal or a woman, a Bhikkhu is infatuated and speaks to the eunch in praise of sensual pleasures desired by him, he is guilty of Dukkata Ofence.

There is a man ...p... There is an animal and thinking that it is an animal ...p... It is doubtful, and thinking that it is a woman or a eunch, or a man, a Bhikkhu is infatuated and speaks to the animal in praise of sensual pleasure, he is guilty of Dukkata Offence.

There are two women, Thinking that both are women, a Bhikkhu is infatuated and speaks to the two women in praise of sensual pleasure desired by him, he is twice guilty of Saṁ ghadisesa Offence.

There are a woman and a eunuch. Thinking that both are women, a Bhikkhu is infatuated and spraks to both in praise of sensual pleasure desired by him; he is guilty of Saṁ ghadisesa and Dukkata Offence.

294. If he (Bhikkhu) says; "Support me with the requisites of robe, almsfood, lodging and medical aid to the sick, it

no offence. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Attakāmapāricariya Sikkhāpada.

Vinitavutthu Headline Mātika

How could a barren woman get a child? How could I become a dear and charming one? What gift shall I make? What support shall I give? How shall I attain to a state of happiness? This is the Headline mātika.

295. At one time, a barren woman said to a Bhikkhu who used to collect alms from her house; "Bhante, how could I give birth to a male child?"

"Sister, make a gift that is best" said the Bhikkhu.

"Bhante, what is the gift that is best," asked the woman.

"Sexual intercourse," said the Bhikkhu. A thought of Saṁsaya Kukkucca occurred to him ...p... "Bhikkhu, you are guilty of saṁghadisesa Offence," said the Buddha.

At one time, a fertile woman said to a Bhikkhu who used to collect alms from her house:

"Bhane, How could I get a son?"

"Sister, make a gift that is best," said the Bhikkhu.

"Bhante, what is the gift that is best?" asked the woman.

"Sexual intercourse," said the Bhikkhu.

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p...

"Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a woman said to a Bhikkhu who used to collect alms from her house. "Bhante! what shall I do to be a dear one to my husband?"

"Sister, make a gift that is best," said the Bhikkhu.

"Bhante, what is the gift that is best? asked the woman.

"Sexual intercourse," said the Bhikkhu.

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a woman said to Bhikkhu who used to collect alms from her house: "Bhante! How shall I become a good-looking woman"

"Sister, make a gift that is best," said the Bhikkhu.

"Bhante, what is the gift that is best?" asked the woman.

"Sexual intercourse," said the Bhikkhu.

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, you are guilty of Saṁghadisesa Offence" said the Buddha.

At one time, a woman said to a Bhikkhu who used to collect alms from her house.

"Bhante! what gift of charity shall I make to you?"

"Sister, make a gift that is best," said the Bhikkhu.

"What is the gift that is best,? asked the woman.

"Sexual intercourse," said the Bhikkhu.

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p...

"Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a woman said to a Bhikkhu who used to collected alms from her house," "Bhante! What shall I serve you?"

"Sister, serve me with a gift that is best," said the Bhikkhu.

"What is the gift that is best?" asked the woman.

"Sexual intercourse," said the Bhikkhu.

A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p...

"Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

At one time, a woman said to a Bhikkhu, who used to collect alms from her house.

"Bhante, How shall I attain to a state of happiness?"
"Sister, make a gift that is best," said the Bhikkhu.
"What is the gift that is best," asked the woman.
"Sexual intercourse," said the Bhikkhu.
A thought of Saṁsaya Kukkucca occurred to the Bhikkhu

...p...

"Bhikkhu, you are guilty of Saṁghadisesa Offence," said the Buddha.

End of Catuttha Attakāmapāricariya Sikkhāpada

5- Sancaritta Sikkhāpada

296. At one time, the Exalted Buddha was staying at Zetavunna monastery, which was the park of Anathapindika of Savutthi Town when the Venerable Udāyi was a Bhikkhu who used to collect alms from many houses. If a young man of a family who had no husband was seen he (Udāyi) said inpraise of the young woman to the parents of the young man.

"This so and so young woman is very beautiful, good to look at and lovely, educated, accomplished, wise, clever, energetic. That young girl is suitable for this body," In reply, the young man's parents said: "Bhante, we do not know who they are or whose childen they are. If you can persuade the parents of the girl to give their daughter we are going to take her for our boy."

To the parents of the bride, he (Udāyi) said in praise of the groom:

"This so and so young man is very handsome, good to look at, pleasing to the mind, educated, accomplished, intelligent, clever, free from laziness. This bride is suitable for that bridegroom." In reply the parents of the said:

"Bhante, we do not know who they are or whose children they are. It is a shame, it is no good the us to speak in praise of the bride. If you tell the parents of the bridegroom to ask for her hands, we are going to give this bride to that bridegroom."

In this way, the daughter was brought, and the daughter was given in marriage.

297. At one time, daughter of an ex-astrologer's wife was very beautiful, good to look at and lovely. The followers of a naked ascetic, who came from other villages, asked her: "Lady, give us this bride, for our groom." The ex-astrologer's wife said: "Brother, I do not know who you are or whose children you are. This girl is my only daughter and I cannot allow her to go to a distant village." People asked the followers of the naked ascetic: "Brothers, for what purpose have you all come here?"

The followers of the naked ascetic said: "Brothers, we have come to ask the ex-astrologer's wife for the hands of her daughter for our bridegroom. She said, however,: "Brothers, I do not know who you are and whose children you are. This girl is my only daughter and I cannot allow her to go to a distant place."

The people then suggested: "Brothers, why have you asked the ex-astrologer wife for her daughter? Why haven't you told the Venerable Udāyi? Ven. Udāyi will tell her to give.

Then the followers of the naked ascetic approached the Venerable Udāyi and said: "Bhante, we have come to this Savutthi Town to ask so and so ex-astrologer's wife to give her daughter for our bridegroom. She said: "Brothers, I do not know who you are and whose children you are. This girl is my only daughter and I cannot allow her to go to a distant village. "Bhante, we appeal to you. Please tell the ex-astrologer's wife to give her daughter for bridegroom."

Then the Ven. Udāyi approached the ex-astrologer's wife and said: "Why haven't you given your daughter to these people?"

"Bhante, said the ex-astrologer's wife, I do not know who they are and whose children they are. This girl is my only daughter and I cannot allow her to go to a distant village."

"Give her to these people. I have known them." said the Ven. Udāyi.

"Bhante, f you know them, I wil give her," said the ex-astrologer's wife.

Then, the ex-astrologer's wife gave away her daughter to the followers of the naked ascetic. The followers of the naked ascetic took away the bride and kept her as daughter-in-law for a month, after which they used her as slave. Then, the bride sent a message to her mother: "I am now in the company of a bad family; I am in trouble. I have no happiness of mind and body. They used me as a daughter-in-law for a month, after which they kept me as a slave. Oh! my mother, please come. Please come and take me."

Then, the ex-astrologer's wife approached the naked ascetic and said: "Brothers, please don't use the bride as slave. Please keep her as daughter-in-law."

In reply, the followers of the naked ascetic said: "We have had the business of give and take not with you but with the Bhikkhu only. The ex-astrologer's wife came back to Savutthi as she had been driven out by the followers of the naked ascetic.

For the second time, the bride sent a message to mother; "I am now in the company of a bad family; I am in trouble. I have no happiness of mind and body. They used me as daughter-in-law for a month, after which they kept me as a slave. Oh! My mother, please come. Please come and take me."

Then the ex-astrologer wife approached the venerable Udāyi and said:

"Bhante, it is said that the bride has been in the company of a bad family; she is in trouble and has had no happiness of mind and body. She was kept as daughter-in-law only for a month, after which she has become a slave. Please tell them; "Brothers, don't use this bride not as slave but as daughter-in-law."

Then, the Venerable Udāyi approached the followers of the naked ascetic and said: "Brothers, please don't use this bride as slave nut as daugher-in-law," when the followers of the naked ascetic replied: "We have had the business of give

and take not withn you but with the ex-astrologer's wife. As a good Bhikkhu, you should not worry; you had better go away; we don't know you."

The Venerable Udāyi came back to Savutthi as he was driven out by the followers of the naked ascetic. For the third time the bride sent a message to her mother ...p...

"I am now in the company of a bad family; I am in trouble. I have no happiness of mind and body. They use me as daughter-in-law for a mother after which they kept me as a slave. Oh! my mother, please come. Please come and take me."

For the second time, the ex-astrologer's wife approached the Ven. Udāyi and said ...p...

"Bhante, it is said that the bridw has been in the company of bad family; she is in trouble, and has had no happiness of mind and body. She was kept as daughter-in-law only for a month, after which she has become a slave. Plese tell them: "Brothers, don't use this bride as slave but as daughter-in-law.

"The followers of the naked ascetic had driven me out first; you may go, I will not," replied Udāyi.

"Bhikkhus, this is how to point out this Sikkhāpada:

298. Then the ex-astrologer's wife reproached, condemned and criticised Udāyi, saying: "May this Udāyi get into trouble; may this Udāyi become miserable; may this Udāyi have no peace and happiness of mind and body, as my daughteer has got into trouble with a bad family, as my daughter has become miserable, as my daughter has no happiness or mind of body, because of her evil mother-in-law, because of her evil husband."

The bride also reproached, condemned and criticised Udāyi, saying: "May this Udāyi get into trouble; May Udāyi become miserable; may Udāyi have no peace and happiness of mind and body as I have come into the bad company of a family, because of my evil mother-in-law, because of evil father-in-law and evil husband.

Other woman who did not pull on well with their mothers-in-law; fathers-in-law and their husbands condemned Udāyi saying: "May Udāyi get into trouble, may Udāyi become

miserable, may Udāyi have no peace and happiness of mind and body, as we have got into bad families, as we are miserable and as we have no peace and happiness of mind and body, because of our evil mothers-in-law, because of evil fathers-in-law and because of our evil husbands."

But those women, who pull on well with their mothers-in-law, fathers-in-law or their husbands, prayed for the Venerable Udāyi, saying; "May the Ven. Udāyi enjoy happiness, peace and prosperity, as we have enjoyed happiness, peace and prosperity because of our good mothers-in-law, because of our good fathers-in-law, because of our good husbands.

Having heard that some of the women had condemned Udāyi while others prayed for him, modest Bhikkhus began to reproach, condemn and criticise Udāyi, saying: "Why has the Venerable Udāyi acted as a go-between? They reported this matter to the Buddha who convened an assembly of Saṁ ghaBhikkhu and examined Udāyi:

"It is true, Udāyi, that you have acted as a go-between? asked the Buddha.

"It is, exalted One," replied Udāyi.

The Blessed One reproached him ...p...

"Man, unworthy of Magga Phala, why have you acted as a go-between? What you have done is no good to those who has no faith to have faith ...p...

299. if a Bhikkhu, acting as a go-between, persuades a woman to become wife of a man and a man to become husband of a woman, he is guilty of a Saṁghadisesa Offence."

This is how the Buddha prescribed ths Sikkhāpada.

300. At one time, many pleasure seekers who wanted to enjoy themselves with a woman in a pleasure garden, sent a messager to a harlot to say: "Please come to the garden. Let us enjoy ourselves at the garden."

In reply the woman said: "Brothers, I do not know who you are or whose children you are. I have also had a lot of money and property and I cannot go outside the city."

The messager reported back to the pleasure seekers. A man then suggested to these pleasure seekers: "Brothers, why

have you sent for that harlot direct? You should have told the Venerable Udāyi. The Venerable will get her for you."

Meanwhile, an Upāsaka (lay-follower) intervened and said "Brothers, don't say so; the Bhikkhu, who belongs to the lineage of the Buddha, a Sakyan Prince, wouldn't do this kind of job. The Venerable Udāyi wouldn't do this." Then a dispute ensued culminating in a bet. Then they (pleasure seekers) approached the Venerable Udāyi and said: "Bhante, as we wanted to enjoy ourselves at this pleasure garden, we sent a messenger to so and so harlot asking her to come to this garden for our enjoyment. In reply, the harlot said: "Brothers, I do not know who you are and whose children you are. I have also had plenty of money and property; I cannot come outside the city Bhante, we beg of you; please procure this harlot (for us)."

Then, the Ven. Udāyi approached that harlot and said: "Why didn't you go to those people?"

"Bhante, If you know them, I will go to them," said the harlot.

Then, the pleasure seekers took the harlot to the garden.

The lay-follower reproached, condemned and criticised Udāyi, saying why theVen. Udāyi acted as a go-between for a temporary wife.

On hearing what the lay follower had said against Udāyi, modest Bhikkhus, reproached, condemned and criticised Udāyi, saying: "Why has the Ven. Udāyi acted as a go-between for a temporary wife?"

Then, these Bhikkhu reported the matter to the Bhikkhu ...p...

"Udayi! Is it true that you have acted as a go-between for a temporary wife?" asked the Buddha.

"It is, Bhante," said Udāyi.

The Exalted Buddha reproached him ...p... Man, unworthy of Magga Phala, why have you acted as a go-between for a temporary wife? What you done is not good for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

9-5-(1) 301. If a bhikkhu acts as a go-between to persuade a woman to agree to become wife of a man or a man to agree to become husband of a woman or (to become wife and husband) even for temporary period he is guilty of a Saṁ ghadisesa Offence."

Definition of Sancarittha Sikkhāpada

302. **Yo means this is so and so Bhikkhu means ...p... One who becomes a Bhikkhu with Ñatti Cattuttha kamma.**

to act as a go-between to go to a man at the request of a woman; to go to a woman at the request of a man.

woman's desire to the man means to tell the man what the woman desires.

to man's desire to the woman means to tell the woman what the man desires.

to become a wife means you will become a wife.

to become a husband means you will become a husband.

Even for a moment means to become a wife for a temporary period.

Saṁghadisesa means ...p... So, it is Saṁghadisesa Offence.

End of Sancaritta Sikkhāpada

303. Woman protected by the mother;
Woman protected by the father;
Woman protected by the parents;
Woman protected by brother:
Woman protected by the elder sister or younger sister;
Woman protected by the relation;
Woman protected by the lineage
Woman protected by the dhamma;
Woman protected by the guard
Woman protected by the servitude;
Thus are ten kinds of woman.

Wife bought with money; wife by consent; wife for wealth; wife for dress; wife wedded through a ceremony in which the bride and the groom handled a vessel of water together.

Wife laying down the pad from her head.

Wife who is a slave as well as wife.

Wife who is a worker as well as wife

Wife taken as prisoner of war.

Wife for a temporary period.

Thus there are ten kinds of wife.

304. Woman protected by mother means the mother protects, guards, exercises authority or keeps her under control.

Woman protected by the father means the father protects, guards, exercises authority or keeps her under control.

Woman protected by the parents means ...p...

Woman protected by the brother means ...p...

Woman protected by the elder or younger sister means ...p...

Woman protected by the relation means ...p...

Woman protected by the lineage means her own clan people ...p...

Woman protected by Dhamma means: co-religions devotees ...p... Woman protected by posting a guard ever since the time she was in the womb of mother.

Woman protected by a levy of fine means protection given to her by levying a fine on any one who goes to her.

Wife bought with money means a woman bought with money to come and live as wife.

Wife with consent means a loving man lives with a loving woman (as husband and wife).

Wife for wealth means a woman who becomes wife for wealth.

Wife for dress means a woman who becomes wife for clothers.

Wife wedded through a ceremony in which the bride and groom dip their hands in a vessel of water together.

Wife who lays down a pad means a wife who drops down the pad from her head.

Slave woman means slave as well as wife.

Female worker or servant woman means woman servant as well as a wife.

Wife brought from a military victory means wife taken as prisoner of war.

Wife for a moment means a temporary wife.

305. A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the mother to become so and so's wife bought for money. If he (Bhikkhu) accepts, examines and brings back, it is Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the father ...p... tell the woman protected by the parents, tell the woman protected by the brothers; tell the woman protected by the sister; tell woman protected by the relations; tell the woman protected by the lineage; tell the woman protected by the co-religious devotees of Dhamma; tell the woman protected by a guard posted; tell the woman protected by levy of a fine to become so and so's wife bought for money. If he accepts, examines, and brings back, it is a Saṁghadisesa Offence."

Nikkhepapada

Kanda Cakka

306. A man sends a Bhikkhu saying? "Bhante, please go and tell the so and so woman protected by the mother or the woman protected by the father to become wives of so and so bought for money." If he accepts, examines and comes back, it is a Saṁghadsesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell the so and so woman protected by the mother, or the woman protected by the parents, ...p... woman protected by the mother or woman protected by the brother or woman protected by the mother or woman protected by the sister or younger

sister, or woman protected by the mother or woman protected by the relations, or woman protected by the mother, or woman protected by the lineage, woman protected by the mother, or woman protected by the co-religious devotees; woman protected by the mother or woman protected by the levy of fine, to become wives of so and so bought for money.". If he accepts examines and brings back, it is a Saṁghadisesa Offence.

End of Khanḍa Cakka

Round of Buddha Cakka

307. A man sends a Bhikkhu saying;: "Bhante, please go and tell so and so woman protecected by the mother or woman protected by the parents to become so and so wives bought for money". If he acccepts examines and brings back, it is a Saṁ-ghadisesa Offence

A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the father, or woman protected by the brother ...p...; woman protected by the father, or woman protected by sister or younger sister, or woman protected by the father or woman protected by the relations, woman protected by the father or woman protected by the relations, woman, protected by the father or woman protected by the lineage, woman protected by the fater or woman protected by the co-religious devotees, woman protected by the father or woman protected by levy of a fine, to become wives of so and so bought for money." If he accepts, examines and brings back, it is Saṃghadisess Offence."

A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the father or woman protected by the mother to become so and so wives bought for money." if he acccepts, examines and comes back, it is a Saṁ ghadisesa Offence.

End of the round of Buddha Cakkamula in brief

308. A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the levy of a fine, or a woman protected by the mother to become wives of so and so bought for money." If he acccepts, examines and comes back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the levy of a fine or a woman protected by the father ...p... A woman protected by the levy of a fine, or a woman protected by the parents, or a woman protected by the levy of a fine, or a woman protected by the sister or younger sister or a woman protected by the relations, or a woman protected by the levy of a fine, or a woman protected by the lineage, or a woman protected by the co-religious devotees, or a woman protected by the levy of a fine or a woman protected by the guard posted, to become wives of so and so bought for money, If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Ekamula

(Dumula, Timula, up to Navamula are to be treated in the same way)

The following is Dassamula:

309. A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the mother, or protected by the father, or protected by the parents, or protected by the brother, or protected by sister or younger sister, or protected by the relations, or protected by the lineage, or protected by the co-religious devotees, or protected by the guard posted, or protected by the levy of a fine, to become wives of so and so bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Cakkha on woman bought for wealth.

310. A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the mother to become

a wife of so and so with consent ...p..., to become a wife for wealth; wife for clothings or dress; or wife wedded with a ceremoy in which a vessel of water was handled by both the bride and groom; wife laying down her pad on the ground; slave-wife, prisoner-of-war wife, temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the father ...p..., please tell the woman protected by the parents, tell the woman protected by the brother, tell the woman protected by sister or younger sister, tell the woman protected by the relations, tell the woman protected by the lineages, tell the woman protected by relations, tell the woman protected by the co-religious devotees, tell the woman protected by the guard posted, tell the woman protected by the levy of a fine-to become a temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

311. A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the mother or a woman protected by the father to become a temporary wife to so and so." If he accepts, examines and comes back, it is a Saṁ ghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell so and so woman protected by the mother or woman protected by the parent ...p..., Woman protected by the mother, or a woman protected by the levy of a fine to become temporary wive of so and so." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Khanda Cakka

312. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the father or a woman protected by the parents to become temporary wife of so and so." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the father or a woman protected by the brother ...p... Woman protected by the father or a woman protected by the levy of a fine, to become temporary wives of so and so." If he accepts, examines and come back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the father or a woman protected by the mother to become a temporary wife of so and so" If he accepts, examines and comes back, it is a Saṁ ghadisesa Offence.

End of round of Baddha Cakka.

Mula in brief

313. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother to become a wife bought for money or a wife of consent of so and so" If he accepts, examines and brings back, it is a Saṁ ghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother to become a wife bought for money of so and so or a wife for wealth ...p... or a wife for clothing or dress, or wife bought for money or wife wedded with a ceremony in which a vessel of water was handled by both the bride and groom, or a wife bought for money, or a wife laying her pad on the ground or a wife bought for money or a slave-wife, or a wife bought for money or a servant-wife; or a wife bought for money, or a prisoner-of-war wife, or a wife bought for money or a temporary wife of so and so." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Khanda Cakka

317. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother to

become a wife of consent of so and so, or a wife for wealth ...p... A wife consent or a temporay wife, or a wife of consent or a wife bought for money, of so and so." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of the round of Bhadda Cakka Mula in brief

318. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother to become so and so's temporary wife or a wife of consent, or a temporary wife or prisoner-of-war wife." If he accepts, examines and bring back, it is a Saṁghadisesa Offence.

End of Ekamula (Dumulaka etc. are to be treated in the same way)

The following is Dassamulaka:

319. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother to become so and so's wife bought for money or a wife of consent, or a wife for wealth, or a wife for clothings (dress) or wife wedded in a ceremony in which both bride and groon dip their hands in a bowl of water, or a wife laying down her pad on the ground, or a slave-wife, or a servant wife or war-prisoner wife, or a temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of woman protected by mother

A man sends a Bhikkhu saying:
"Bhante, please go and tell thin so and so woman protected by the father ...p... Woman protected by the parents, or woman protected by the brother, or a woman protected by the sister or younger sister, or a woman protected by the relations, or a woman protected by a lineage, or a woman protected by the co-religious devotees, a woman protected by a guard posted, or a woman protected by the levy of a fine to become so and so's

wife bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying. "Bhante, please go and tell this so and so woman protected by the levy of a fine to become so and so's wife of consent ...p..., a wife for wealth or a wife for clothings (dress), or a wife wedded in a ceremony in which both bride and groom dip their hands in a vessel of water, or a wife laying down her pad on the ground, or a slave wife, or a servant-wife, or war-prisoner wife, or a temporary wife." If he accepts, examines and brings back, it is a Saṁ ghadisesa Offence.

320. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the levy of a fine to become so and so's wife bought for money, or wife of consent." If he accepts, examines and comes back, it is a Saṁ ghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the levy of a fine to become so and so's wife bought for money or wife for wealth ...p... or wife for money or a temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Khanda Cakka.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the levy of a fine to become so and so's wife of consent or wife for wealth ...p... for a wife of consent or wife bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Baddha Cakka Mula in brief.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the levy of a fine to become so and so's wife, temporary wife, or a wife bought for money ...p... or a temporary or a wife consent, or a money

...p... or a temporary wife or a wife of consent, or a temporary wife or a wife of consent, or a war-prisoner wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Ekamula

(Dumulaka, Timulaka up to Navamulaka are treated in this way)

The following is Dassamulaka

321. A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the levy of a fine to become so and so's wife bought for money, or a wife of consent, or a wife for wealth, or a wife for clothings (or dress), or a wife wedded in a ceremony in which bride and groom dip their hands in a vessel of water, or a wife laying down her pad on the ground, or a slave-wife or a servant wife, or a war-prisoner wife, or a temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of a woman protected by levy of fine.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother to become so and so's wife bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother or woman by the father to become so and so's wife bought for money or wife of consent." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother or woman protected by the father or woman protected by the parents to become so and so's wife bought for money, or wife of consent or wife for wealth." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

In this way two sides are to be expanded.

A'man sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman protected by the mother or woman protected by the father or woman protected by the parents, or woman protected by the brother, or woman protected by the sister or younger sister, or woman protected by the relations, or woman protected by the lineage, or woman protected by the co-religious devotees, or woman protected by a guard posted, or a woman protected by the levy of a fine, or a woman to become so and so's wife bought for money, wife of consent or wife for wealth, or wife for clothings (or dress), or wife wedded in a ceremony in which both the bride and groom dip their hands in a vessel of water or wife laying down her pad on the ground, or slave-wife, or servant-wife, war-prisoner wife, or temporary wife." If he accepts, examines and brings back, it is a Saṁ ghadisesa Offence.

End of expansion of two sides.

The mother of the man sends a Bhikkhu ...p... The father of the man sends a Bhikkhu ...p... The parents of the man sends a Bhikkhu ...p... The Brother of the man sends a Bhikkhu ...p... The sister and younger sister of the man sends a Bhikkhu ...p... The relation of the man sends a Bhikkhu ...p... The lineage of the man sends a Bhikkhu ...p... The co-religious devotees of the man sends a Bhikkhu ...p...

Purisapeyyala to be expanded.
(Expansion of two sides as above)

322. The mother of the woman protected by the mother sends a Bhikkhu saying: "Bhante, please go and tell this so and so's wife bought for money," If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

The mother of the woman protected by the mother sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman to become so and so's wife of consent ...p... or wife for wealth, or wife for clothings or (dress), or wife wedded in ceremony in which both the bride and groom dip their hands in

a vessel of water, or wife laying down her pad on the ground, or slave-wife, or servant wife, or war-prisoner wife, or temporary wife." If he accepts, examines and brings back, it is a Saṁ ghadisesa Offence.

Original Nikkhapa

323. The mother of the woman protected by the mother sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman to become so and so's wife bought for money, or wife of consent ...p... or wife bought for money or wife for wealth, or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Ekamula (Dukamula, Tikamula up to Navaka treated in this way.)

The following is Dassamulaka:

The mother of the woman protected by the mother sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman to become so and so's wife bought for money or wife of consent or wife of consent or wife for wealth or wife for clothings (or dress), or wife wedded in a ceremony in which both the bride and the groom dip their hands in a vessel of water, or wife laying her pad on the ground, or slave-wife, or servant-wife, or war-prisoner wife or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of mother Cakkha

The father of the woman protected by the father sends a Bhikkhu ...p... The parents of the woman protected by the parents send a Bhikkhu. The brother of the woman protected by the brother sends a Bhikkhu. The sister and younger sister of the woman protected by the sister and younger sister of the woman send a Bhikkhu. The relation of the woman protected by the relations send a Bhikkhu. The lineage of the woman

protected by the lineage send a Bhikkhu. The co-religious devotees of the woman protected by the co-religious devotees send a Bhikkhu. The guard posted on the woman protected by a guard posted, sends a Bhikkhu. So and so who livies a fine on account of a woman protected by the levy of a fine sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman to become so and so's wife bought for money.

So and so who levies a fine on account of a woman protected by the levy of a fine sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman to become a wife of consent ...p... or wife for wealth, wife for clothings (or dress), wife wedded in a ceremony in which both the bride and groom dip their hands in a vessel of water, wife laying down her pad on the ground, slave-wife, servant-wife, war-prisoner wife, temporary wife, "If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

Mulapada Nikkhepa

So and so who levies a fine on account of a woman sends a Bhikkhu saying: "Bhante, please go and tell this so and so woman to become so and so's wife bought for money or wife of consent ...p..., or wife bought for money or wife for wealth,or wife bought for money or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Khanda Cakka

328. So and so, who levies a fine on account of a woman sends a Bhikkhu saying "Bhante, please go and tell this so and so woman to become so and so's wife of consent, or wife for wealth ...p... Wife of consent of temporary wife; or wife of consent or wife bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Dibba Cakka Mula

Mula in brief

329. So and so who levies a fine on account of a woman, sends a Bhikkhu saying: "Bhante, please go and tell so and so woman to become so and so's temporary wife or wife bought for money ...p..., or temporary wife or wife of consent or temporary wife or war-prisoner wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Ekamula

Dukamula, Tikamula up to Nava mula are to b treated in the same way.

The following is Dassamula:

330. So and so who levies a fine on account of a woman sends a Bhikkhu saying: "Bhante, please go and tell this so and so's wife bought for money or wife of consent, or wife for wealth, or wife for clothings (or dress) or wife wedded in a ceremony in which bride and groom dip their hands in a vessel of water or wife laying down her pad on the ground, or slave wife, or servant wife, or war-prisoner wife, or temporary wife." If he accepts, examines and brings back, it is a Saṁ ghadisesa Offence.

End of Cakka on woman for whom fine is leved.

A woman protected by the mother sends a Bhikkhu saying: "Bhante, please go and tell so and so to let me become so and so's wife of consent ...p... or wife for wealth or wife for clothings or dress, or wife wedded with a ceremony in which bride and groom dip their hands in a vessel of water, or slave wife, servant wife, or war-prisoner wife, or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

Nikkhepa

331. A woman protected by the mother sends a Bhikkhu saying, "Bhante, please go and tell so and so to let me become so and so's wife bought for money, or wife of consent." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A woman protected by the mother sends a Bhikkhu saying: "Bhante, please go and tell so and so to let me become so and so's wife bought for money or temporary wife," If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

So and so who levies a fine on account of a woman sends a Bhikkhu saying: "Bhante, please go and tell this so and so's wife bought for money, or wife of consent ...p..., or wife bought for money or wife for wealth or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Khanda Cakka

332. A woman protected by the mother sends a Bhikkhu saying, "Bhante, please go and tell so and so to let me become so and so's wife of consent or wife for wealth ...p..., or wife of consent or temporary wife, or wife of consent or wife bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Buddha Cakka Mula in brief.

A woman protected by the mother sends a Bhikkhu saying, "Bhante, please go and tell so and so to let me become so and so's temporary wife bought for money ...p... or temporary wife or wife of consent, or temporary wife or war-prisoner wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Ekamula

(Dumulaka etc. are the same)

The following is Dassamula.

333. A woman protected by the mother sends a Bhikkhu saying, "Bhante, please go and tell so and so to let me become so and so's wife bought for money, or wife of consent or wife for wealth or wife for clothings or dress, or wife wedded with a ceremony in which bride and groom dip their hands in a vessel of water, or wife laying down her pad on the ground, or slave wife or servant wife or war-prisoner wife or temporary wife." If he accepts, examines and brings back, it is a Saṁ ghadisesa Offence.

End of Cakka on woman protected by mother.

A woman protected by the father sends a Bhikkhu ...p... A woman protected by the mother sends a Bhikkhu. A woman protected by the brother sends a Bhkikkhu. A man protected by the sister or younger sister sends a Bhikkhu. A woman protected by relations sends a Bhikkhu. A woman protected by the lineage sends a Bhikkhu. A woman protected by co-religious devetees sends a Bhikkhu. A woman for whom a fine is levied sends a Bhikkhu, saying: "Bhante, please go and tell so and so to let me become so and so's wife bought for money." If he accepts, examines and bring back, it is a Saṁghadisesa Offence.

A woman for whom a fine is levied sends a Bhikkhu saying: "Bhante, please go and tell so and so to let me become so and so's wife of consent ...p... or wife for wealth, or wife for clothings or dress or wife wedded with a ceremony in which bride and groom dip their hands in a vessel of water, or wife laying down her pad on the ground, or slave wife, or servant wife, or war-prisoner wife, or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

Nikkhepapāda

334. A woman for whom a fine is levied sends a Bhikkhu saying: "Bhante, please go and tell so and so to let

me become so and so's wife bought for money or wife of consent ...p... or wife bought for money or temporary wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Khanda Cakka

335. A woman for whom a fine is levied sends a Bhikkhu saying: "Bhante, please go and tell so and so to let me become so and so's wife of consent or wife for wealth ...p... or wife of consent or temporary wife or wife of consent or wife bought for money." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Buddha Cakka Mulaka in brief

336. A woman for whom a fine is levied sends a Bhikkhu saying: "Bhante, please go and tell so and so to let (me) become so and so's temporary wife or wife bought for money ...p... temporary wife or wife of consent, or temporary wife, or war-prisoner wife." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

End of Ekamula

(Dukamula etc. are the same)

The following is Dassamula:

337. A woman for whom a fine is levied sends a Bhikkhu saying: "Bhante, please go and tell so and so to let (me) become so and so's wife bought with money, or wife of consent or wife for wealth, or wife for clothings or (dress), or wife wedded through a ceremony in which bride and groom dip their hands into a bowl of water, or wife laying down herpad (on the ground), or slave wife, servant wife, war-prisoner wife or temporary wife." If he accepts,examines and comes back, it is Saṁghadisesa Offence.

End of Cakka on a woman for whom fine is levied.

End of all Sabba Cakkapeyyalas.

338. If he (Bhikkhu) accepts, examines and brings back it is saṁghadisesa. If he accepts, examines and does not brings back, it is a Thullacaya Offence.

If he accepts, does not examine and brings back, it is a Thullacaya Offence.

If he accepts, does not examines and does not brings back, it is a Dukkha Offence.

If he does not accept, but examine and brings back, it is a Thullacaya Offence.

If he does not accept, but examine and does not brings back, it is a Dukkta Offence.

If he does not accept, does not examine, but brings back, it is a Dukkata Offence.

If he does not accept, does not examine and does not bring back, it is not Offence.

A man sends many Bhikkhus saying: "Venerable Ones, please go and examine this so and so woman." If all Bhikkhus accept, examine and bring back, all are guilty of a Saṁ ghadisesa Offence.

A man sends many Bhikkhus saying: "Venerable Ones, please go and examine this so and so woman." If all accept, examines and if one of the Bhikkhu is made to bring again, all are guilty of a Saṁghadisesa Offence.

A man sends many Bhikkhus saying: "Venerable Ones, please go and examine this so and so woman." If all of them accept, and one of them examine, and if all of them brings back, it is a Saṁghadisesa Offence.

A man sends many Bhikkhus saying: "Venerable Ones, please go and examine this so and so woman." If all accept and if one of the Bhikkhus examine and another Bhikkhu brings back, all are guilty of a Saṁghadisesa Offence.

A man sends a Bhikkhus saying: "Bhante, please go and examine this so and so woman." If he accepts, examines and brings back, it is a Saṁghadisesa Offence.

A man sends a Bhikkhus saying: "Bhante, please go and examine this so and so woman." If he accepts, examines

and if a pupil is made to brings back, he is guilty of a Saṁ ghadisesa Offence.

A man sends a Bhikkhus saying: "Bhante, please go and examine so and so woman." If he accepts, examine and if a pupil is made to examine and if he bring back, he (Bhikkhu) is guilty of a Saṁghadisesa Offence.

A man sends Bhikkhus saying: "Bhante, please go and examine so and so woman." If he (Bhikkhu) accept and a pupil examines (her) after which she is brought to so and so man," both (Bhikkhu and pupil)) are guilty of a Thullacaya Offence.

339. When going it is positive. He accepts and examines (her) He does not bring back." It is Thullacaya Offence. When going, it is negative: "He does not accept," When coming back it is positive," He examines and brings back," It is Thullacaya Offence. When going it is positive, and when going back, it is positive; it is Saṁghadisesa Offence. When going it is negative and when coming back, it is negative; it is no offence.

340. If he (Bhikkhu) goes for the pagoda or for the sick thre is no offence. There is no offenc for a Bhikkhu who is mad or who is a first-time offender.

End of 5 Sancaritta Sikkhāpada Cakka

Headline Mātika of Vinita Vutthu

Sleeping woman, dead woman, woman who has departed, it is not woman; woman enuch; happiness over dispute. Eunuch and go-between. This is the headline mātika.

Vinitta Vuttha Decisions

341. At one time, a man sent a Bhikkhu saying: "Bhante, lease go and examine so and so woman." That Bhikkhu went and asked people: "Where is this woman?" "Bhante, she is sleeping," said the people. A thought of Saṁsaya Kukkucca occurred to that Bhikkhu: "Am I guilty of a Saṁghadisesa

Offence?" It was reported to the Buddha, who said, "Bhikkhu, it is not Saṁghadisesa Offence."

At one time, a man sends a Bhikkhu saying: "Bhante, please go and examine so and so woman." That Bhikkhu went and asked people: "Where is so and so woman?"

"Bhante, she is dead ...p... She has left; she is not woman; she is eunuch." said the people.

A thought of Saṁsaya Kukkucca occurred to that Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is Dukkata Offence." said the Buddha.

At one time, a woman picked up a quarrel with her husband and went away to her mother's house. A Bhikkhu who used to approach the house (for alms) spoke sweet words and effected reconciliation. A thought of Saṁgaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu! Is she one to be told by a go-between?" asked the Buddha.

"No! exalted One, she is not" replied the Bhikkhu.

"Bhikkhu, if she is not one to be told by a go-between, there is no offence," said the Buddha.

At one time, a Bhikkhu acted as a go-between for a eunuch. A thought of Saṁsaya Kukkucca occurred to the Bhikkhu ...p... "Bhikkhu, it is not Saṁghadisesa Offence; it is a Thullacaya Offence," said the Buddha.

End of fifth Sancaritta Sikkhāpada

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6. KUṬIKĀRA SIKKHĀPADA

342. At one time, when the Exalted Buddha was staying at Zetavunna monastery, which ws the feeding place of black squirrels in Rajagaha, Bhikkhus from Alavi were having small lodgings (kuti) built with materials begged or collected by themselves as alms for their own (personal) use; there were no other owner or donors nor any definite sizes or measurements (of lodgings) prescribed.

The construction of these buildings was not completed.The Bhikkhus started a compaign of begging and canvassing with

signs and signals. "Give us men; give us labour (of man); give us ox, give us cart, give us knife, give us hatchet, give us axe, give us spade, give us chisel, give creeper, give bamboo, give munja-grass, give coarse grass, give lina- grass, give clay."

Harried and harassed by their campaign of begging and canvassing people were frightened and alarmed at the sight of Bhikkhus and ran away to avoid them to all directions, some closing their doors behind. There were those who ran away at the sight of cows thinking them to be Bhikkhus.

At the end of the rains, the venerable Mahākassapa left Rājagaha and proceeded to Alavi town where he resided at the Aggālava shrine. In the morning the Ven Mahākassapa redressed himself in his robe, took his bowl and entered the Alavi town for alms. People who saw the Ven. Kassapa, were frightened, alarmed, and ran away, avoiding them or walking away to a different direction, some of them closing the doors behind them.

After his alms-round in Alavi Town, The Ven. Mahākassapa took his food in the refectory and then asked the Bhikkhus.

"My friends, in the past, this Alavi was rich with food; it was easy to obtain it if you went round with your bowl in your arms. Now this Alavi is short of food. It is not easy to get alms-food, with your bowl in your arms. Why is that so, my friends?"

Why is this Alavi so short of food? Why is it so difficult to get alms food? Why is it not easy to get enough alms?

Then Bhikkhus told the Ven. Kassapa the reason why.

343. In the meantime, the Buddha who remained in Rajagaha as long as he was pleased proceeded to Alavi town which was reached in due course. The Buddha then resided at The Aggālava shrine of Alavi Town.

The Venerable Mahākassapa then approached the Buddha, and reported the matter to the Exalted One who called upon the Bhikkhus, to vonvene a meetinmg to examine the Bhikkhus from Alavi:

"Bhikkhus," said the Buddha:

"You have built by yourselves for your own personal use small lodgings for which (no owners or donors) have come forward to contribute labour and materials, nor have there been any difinite sizes or measurements for your use. The construction of these buildings has not been completed; and you have done a lot of begging and also of canvassing; "Give us men; give us labour (of man) ...p... give us tina-grass, give us clay. Harried and harassed by this campaign of begging and canvassing, people were frightened and alarmed at the sight of Bhikkhus, and ran away to avoid them to all directions, some closing their doors behind. There were those who ran away at the sight of cows thinking them to be Bhikkhus. Is all this true?

"It is true" said the Bhikkhus, The Exalted Buddha rebuked them; saying ...p... "Men, unworthy of (Magga Phala) Why have you bu,ilt by yourselves for your own personal use the small lodgings for which (no owners or no doners) have come forward to contrbute labour and materials, nor have there been any definite sizes or measurements of these building. The, building has not been completed; and you have done a lot of begging and a lot of vonvassing with signs and signals:

"Give us men; give us lobour (of man) ...p... give us grass, give us clay; and you have dome a lot of begging and lot of canvassing. Men, unworthy of (Magga Phala) what (you have done) is not for those who have no faith to have faith ...p..." So sying, the Buddha rebuked them, gave a talk on Dhamma and addressed the Bhikkhus:"

344. "Bhikkhus, once upon a time, there were two hermit brothers living dependent upon the river Ganges. At that time, a royal serpent (dragon) by the name of Manikantha used to come across the river Ganges, approached the younger brother hermit, encircled the younger hermit seven times with his coils and stood spreading his great hood above the hermit's head. Through fear the younger hermit became emaciated and looked pale through loss of flesh and blood like a dried leaf and as a net spread out and his veins were visible all over his body.

"Having seen his emaciated younger brother, the elder hermit said" Younger brother! Why are you so much emaciated? Why so much loss of flesh and blood? Why you looked so pale as a dried leaf, with veins all over your body like a net spread out?

"Brother," said the younger brother, in this place the royal serpent (dragon) by the name of Manikantha used to come across the river Ganges, approached me, encircled me seven times with his coils and stood spreading his great hood above my head. Through fear I became emaciated and looked pale through loss of flesh and blood like a dried leaf and as a net spread out and my veins are visible all over my body."

"Younger brother! Do you want that serpent not to come?" asked the elder hermit.

"Yes I do, brother" said the younger brother.

"Younger brother! Have you seen any article of property on that serpent?" asked the elder one.

"I have seen a ruby on hid neck," said the younger brother.

"Younger brother, if that is so, you had better ask that serpent, saying:

'Royal serpent! Please give me that ruby, I want that ruby.'

Then, the royal serpent Manikantha came across the river Ganges, approached the younger hermit and sat at a place, when the younger hermit said to him: "Royal serpent! plase give me that ruby; I want that ruby."

Then, the royal serpent left the place quickly (thinking) that the Bhikkhu asked for the ruby; that the Bhikkhu wanted the ruby."

Bhikkhu, for the second time, Manikantha royal serpent came across the river Ganges and approached the younger hermit.

On seeing Manikantha royal serpent coming in the distance, the younger hermit said: "Royal serpent, please give me the ruby; I want that ruby."

Then Manikantha royal serpent left the place thinking that the Bhikkhu asked for the ruby; that the Bhikkhu wanted the ruby.

For the third time, Manikantha royal serpent came across the Ganges. On seeing Manikantha royal serpent came across the river Ganges, the younger hermit said "Royal serpent! Please give me the ruby; I want that ruby."

"Bhikkhus," said the Buddha, then the royal serpent said in a verse: "On occount of this ruby sumptuous food and drinks are available. I will not give you the ruby. You are a very clever begger; I will not give you the ruby. You are a very clever begger; I will not come to your hermitage.

"As one holding a well-sharpened sword threatened me, you have thretened me asking for my ruby. I will not give you that ruby. You are a very clever begger; I will not come to your hermitage.

"As one holding a well-sharpened sword threatened me. you have threatened me asking for my ruby. I will not give you that ruby. You are a very clever begger; I will not come to your hermitage.

"Then, Bhikkhu, Manikantha royal serpent left the place saying: "Bhikkhu has asked for the ruby; Bhikkhu has wanted the ruby." He has not come back since.

"Bhikkhu, then not seeing the royal serpent as usual, the younger hermit became more emaciated with more loss of flesh and blood, his pale face looking worse than a dried leaf and his veins all over his body worse than a net spread out. The elder brother who saw his younger brother becoming more emaciated etc. asked his younger brother:" Younger brother, why have you become more emaciated with more loss of flesh and blood than ever before? Why has your pale face gone worse than a dried leaf? Why have the veins all over your body grown worse than the nets spread out?

"My elder brother," said the younger one," because I have not seen the royal serpent as usual I have become more emaciated with more loss of flesh and blood. My pale face has also become worse than a dried leaf and the veins all over my body have also become worse than a net spread out."

Bhikkhu, then the elder brother said to his younger brother in a verse: "One has a thing dear to him; you should not beg for it even if you want. Begging too much leads to hate. A noble bhikkhu begs a serpent for a ruby, so that the serpent cannt be seen now.

"Bhikkhus, even animals (such as serpents) do not like begging nor canvassing, let alone people." said the Buddha.

345. "Bhikkhu, once upon a time, a Bhikkhu lived in a thicket on a slope of the Himalayas. There was near that thicket a large low-lying marshy swamp. There was a great flock of birds roaming about that marshy swamp all the day long and entered the thicket at night to roost.

"Bhikkhus, that Bhikkhu, worried by the loud moises of the flocking birds, approached me, and took a seat after worshipping me. I asked him:-

"Bhikkhus, Are you all right? Are you in comfort? Have you come all this long journey without trouble? Where have you come from?"

"Bhante, I am all right," said the Bhikkhu, I am in comfort.I have come all the long jouney without trouble. There is a thicket on a slope of the Himalaya. Near that thicket there is a large low -lying marshy swamp. A great flock of birds has been roaming about that swamp all the whole day and entered that thicket to roost at night. I have come from that place as I was worried by the noises of that great flock of birds."

"Bhikkhus, do you want this great flock of birds not to come? asked the Buddha.

"Yes, I do, Blessed One," said the Bhikkhu.

"If that is so, Bhikkhu, you had better go and enter that thicket and shout three times in the first watch of the night as follows:

"All the birds, please hear me. So many birds have come to this thicked to roost. I want feathers. All the birds, please give me a feather each at a time."

To shout three times in the middle watch of the night and three times in the last watch of the night.

"All the birds, please hear me. So many birds have come to this thicket to roost. I want feathers. All the birds, please give me a feather each at a time."

Then, that Bhikkhu went back to that place entered that thicket and shouted three times in the first watch of the night:

"All the birds, please hear me. So many birds have come to this thicket to roost. I want feathers. All the birds, please give me a feather each at a time." In the middle watch of the night, and in the last watch of the night he shouted three times. All the birds, please hear me. So many birds have come to this thicket to roost. I want feathers. Please give me one feather each at a time."

"Bhikkhus, said the Buddha, the great flock of birds has then left that thicket, never to return, saying: "The Bhikkhu has asked for feathers; the Bhikkhu has wanted feathers."

Bhikkhus, even do not like begging nor signs thereof (canvassing) let alone human beings, said the Buddha.

346. Bhikkhus, once upon a time, the father of Ratthapada the noble youth addressed the following verses to Ratthapala, the noble youth:

"(Dear son) Ratthapala, I do not know those people; those people come to me in a body and begged; why haven't you begged me?"

"Father," said Ratthapala, one who begs is hated; one who does not give the other who begs is also hated. I do not beg you because I do not like being hated.

"Bhikkhus, that noble youth Ratthapala has thus said even to this father, let alone a stranger to another stranger." said the Buddha.

347. "Bhikkhus, it is difficult for people to accumulate their wealth and property and it is equally difficult for them to protect their accumulated wealth and property. Foolish men, unworthy of Magga-Phalla! You have done too much of begging and canvassing (showing signs) for the wealth and property accumulated and protected with difficulty by the people: viz "Give us man, give us labour (of man), Give us ox, give us cart, give us hatchet, give us axe, give us spade, give us

bamboo, give us munga-grass, give us coarse grass, give us tina-grass, give us clay."

"Foolish men, unworthy of Magga-Phalla, what you have done is not good for those who have no faith as yet to have faith ...p... Bhikkhu, this is how to point out this Sikkha Pada:-

10-6-348. A Bhikkhu desirous of building a kuti (small lodging with the materials bggged (or collected) by himself and there is no owner or donor, (Dayaka who builds): there is puggala (personlity) to be pointed out as self-should be allowed to build a kuti according to the (correst) size or measurement.

This is the size or measurement of this Kuti: Twelve spans (of a spans of the Buddha) in length and seven spans (of Buddha) in width. Bhikkhu should be invited for marking out the site. A site free from dangers (such an ants, termites etc) and with an open space round it, which is wide enough for a cart to turn round should be marked out. If the Bhikkhu builds the kuti (lodging) with the materials begged or collected by himself on a site not free from dangers (such as ants, temites) and which has no open space round it wide enought for a cart to turn round and if he (Bhikkhu) does not invite Bhikkhu Saṁ gha to mark out the site, or if the Kuti exceeds the size or measurement laid down, he is guilty of a Saṁghadisesa Offence.

6- Definition of Kutikara Sikkhāpada

349. **Materials begged by himself** means Bhikkhu begs for or collects by himself man or labour (of man),or ox, or cart, or hatchet, or axe, or knife, or spade, or chisel, creeper, or bamboo, munji-grass, clay."

Kuti (lodging) means it is smeared inside or it is smeared outside or it is smeared inside and outside.

Desire to build means a Bhikkhu who builds or a Bhikkhu having it built.

(Dayaka who builds) no owner means no owner such as woman or man layman or Bhikkhu.

Personality to be pointed out as shelf means for self (or for his own use) to build kuti of the size and measuremant ie twelve spans of the Buddha in length externally.

Seven spans in width means internal measurements

To invite the Saṁgha to inspect the site means: "The Bhikkhu who builds the Kuti must clean the site, approach the Saṁgha after putting across his upper clock over his left shoulder sit on his heels, worship the feet of the elder Bhikkhu and lift his clasped hands and say:

Venerable ones, I wish to have a Kuti built with the materials; begged for or collected by myself; there is no owner (Dayaka who builds) there is puggsla to be pointed out as self; Venerable ones, I request Saṁgha to inspect the site of the Kuti."

For the second time and for the third time, the request must be repeated. If the whole of the Saṁgha is able to inspect the site, all should carry out the inspection. If the whole Saṁ gha is not available, some of them is competent to find out whether it is free from danger, and whether it has an open space around it for a cart to turn round will be named (deputed) to inspect the site.

Bhikkhus, this is how to name (or depute) them: An experienced and competent Bhikkhu will infrom the Saṁgha:

350. "Venerable Ones, may Saṁgha, please hear me. So and so Bhikkhu wishes to build a Kuti (small lodging) with the materials which he has been begged for or collected by himself there is no owner (Deyaka who builds it) there is Puggala to be pointed out as self. The Bhikkhu requests the Saṁgha to inspect the site. If it is convenient to Saṁgha, it may name (or depute) so and so Bhikkhu to inspect the site of the Kuti of so and so Bhikkhu. This is the motion.

Venerable Ones, may Saṁgha please hear me. So and so Bhikkhu wishes to build a Kuti (small lodging) with the materials which he himself begged for (or collected) by himself there is no owner. Deyaka who builds it there is Puggal personality to be pointed out as self. The Bhikkhu has requested Saṁgha to inspect the site of the Kuti. Saṁgha has

named (or deputed) so and so Bhikkhu to inspect the site. If he the Venerable One is pleased with the naming or deputing of so and so Bhikkhu to inspect the site of the Kuti of so and so Bhikkhus, he may remain silent. Any (Venerable One) who is displeased may speak.

Saṁgha has named (or deputed) so and so Bhikkhu to inspect the site of the Kuti. It is pleasing to Saṁgha so it remains silent, which is the sign of it (Samgha) being pleased (this is understandable).

351. The Bhikkhus who are named or (deputed) to inspect the site Kuti must visit that place and inspect the site of Kuti and find out whether it is free from danger or whether there is an open space large enough for a cart to turn round. If there is danger and no open space for a cart to turn round they must say: "If there is no danger and if there is an open space for a cart to turn round, they must report to the Saṁgha:" There is no danger; there is an open space for a cart to turn round" The Bhikkhu building the Kuti will approach Saṁgha, keep his upper cloak on this left shoulder, worship the feet of the senior Bhikkhus, sit down on his heels, lift his clasped hands and say:"

"Venerable Ones, I wish to build a Kuti with the materials which I have begged for (or collected myself) for my own personal use; there is no owner (Dayaka who builds it); there is Puggala (personality)to be pointed out as self. Venerable Ones, I request Saṁgha to mark out the site of Kuti.

It must repeat forthe second time and also for the third time. An experiencd and competent Bhikkhu will inform Saṁgha:-

352. "Venerable Ones, may Saṁgha hear me. So and so Bhikkhu wishes to build a Kuti with the materials which he has himself begged for (or collected) for his own personal use. There is no owner (Dayaka who builds) there is Puggala to be pointed out as self. The Bhikkhu requests Saṁgha to mark out the site of the Kuti. If it is convenient to it, Saṁgha may mark out the site of so and so Bhikkhu's Kuti. This is the motion.

"Venerable Ones, may Saṁgha please hear (me). So and so Bhikkhu wishes to build a Kuti with the materials which he has himself begged for (or collected) there is no owner (Dayaka who builds it); there is Puggala (personality) to be pointed out as self.

The Bhikkhu requested Saṁgha to mark out the site of his Kuti. Saṁgha is marking out the site of Kuti. Saṁgha is marking out the site of Kuti. The Venerable One who is pleased with the marking out of the site, should remain silent, he who is displeased should say so.

Saṁgha has marked out the site of so and so Bhikkhu's Kuti. Saṁgha is pleased; so it remains silent by which it is understandable that Saṁgha is pleased.

353. **Danger** means place of ants, or place of termites, or place of rats, or place of snakes, or place of scorpion, or place of centipedes, or place of elephants or place of horses, or place of lions, or place of tigers, or place or place of leopards, or place of bears, or place of leopards, or place of bears, or place of hyenas, or place of any other animals or living creatures or grains or vegetables or place of slaughter or execution block or cemetery, or pleasure grove, or king's property, or elephant stables, horses stables or prison or slaughter house, or carriage road, or cross-road, or public rest house, or meeting place or thoroughfare. This is called danger.

No open space for a cart to turn round means: it is not possible to go round it even with a yoked cart or to go round it with a ladder! This means that there is no open space for a cart to go round.

No danger means no place of ants; no place of termites; no place of rats; no place of snakes; no place of scorpions; no place of centipedes; ...p... no thorough fare. This is no danger.

Open space for a cart to turn round means to go round with a yoked card or to go round with ladder, with a yoked cart in the environ. This is open space for a cart to turn round.

Materials begged for or collected by self means man, or man's labour ...p... chisel, hatchet begged for or collected by oneself.

Kuti or (small lodging) means Kuti smeared inside or Kuti smeared outside and Kuti smeared-outside.
To be built means Kuti built by oneself or caused to build.
To mark out a site for a Kuti; Bhikkhus are not invited or to exceed the size or measurement means: "If a Bhikkhu builds a Kuti either by himself or thorough another without marking out the site with Ñattidutiya Kamma (second resolution put thorought by an eccleciastical act (or Saṁghakamma) and if he exceeds the length or width as a hair's breath, there is a Dukkata Offence for every effort made to build; it is Thullacaya Offence before a lump of plaster is reached; it is Saṁghadisesa Offence when the last lump of plaster is reached.
Saṁghadisesa means ...p... It is therefore called Saṁghadisesa.

354. A Bhikkhu builds a Kuti without marking out the site; there is danger and no open space for a cart to turn round. He is guilty of Saṁghadisesa and two Dukkaya Offences.

A Bhikkhu builds a Kuti without marking it out. He is guilty of Saṁghadisesa and Dukkata Offences.

A Bhikkhu build a Kuti without marking out the site; there is no danger nor is there an open space round it for a cart to turn round. He is guilty of Saṁghadisesa and Dukkata Offences.

If a Bhikkhu builds a Kuti without marking out the site, without danger; but there is an open space round it for a cart to turn round, he is guilty of a Saṁghadisesa Offence.

355. A Bhikkhu builds a Kuti on a site that has been marked out; there is danger but there is no open space round it for a cart to turn round. He is guilty of two Dukkata Offences.

A Bhikkhu builds a Kuti on a site that has been marked out. There is no danger and there is an open space round it for a cart to turn round. He is guilty of a Dukkata Offence.

A Bhikkhu builds a Kuti on a site that has been marked out. There is no danger; there is an open space round it for a cart to turn round. He is not guilty of an Offence.

A Bhikkhu builds a Kuti exceeding the size and measurement; There is danger and there is no open space round it

for a cart to turn round. He is guilty of Saṁghadisesa and Dukkata Offence.

A Bhikkhu builds a Kuti exceeding the size and measurement; There is danger and there is an open space round it for a cart to turn round. He is guilty of a Saṁghadisesa Offence and Dukkata Offence.

A Bhikkhu builds a Kuti exceeding the size and measurement; There is danger and there is no open space large enough for a cart to turn about. He is guilty of Saṁghadisesa and Dukkata Offence.

A Bhikkhu builds a Kuti exceeding the size and measurement; There is no danger and there is no open space for a cart to turn about. He is guilty of Saṁghadisesa Offence.

A Bhikkhu builds a Kuti of the size and measurement; There is danger and there is no open space round it for a cart to turn round. He is guilty of Dukkata Offence.

A Bhikkhu builds a Kuti of the size and measurement; There is danger and there is an open space round it for a cart to turn. He is guilty of Dukkata Offence.

A Bhikkhu builds a Kuti of the size and measurement; There is no danger and there is an open space round it for a cart to turn round. There is no Offence.

A Bhikkhu builds a Kuti exceeding the size and measurement on a site which has no been marked; There is no danger and there is no open space round it for a cart to turn round. He is guilty of two Saṁghadisesa and two Dukkata Offences.

A Bhikkhu builds a Kuti exceeding the size and measurement on a site that has not been marked out; There is danger and there is an open space round it for a cart to turn round. He is guilty of two Saṁghadisesa Offence and Dukkata Offence.

A Bhikkhu builds a Kuti exceeding the size and measurement on a site that has not been marked out; there is no danger and no open space round it for a cart to turn round. He is guilty of two Saṁghadisesa Offences.

A Bhikkhu builds a Kuti exceeding size and measurement on a site that has not been marked out; there is no danger

and there is an open space round it for a cart to turn round. He is guilty of two Saṁghadisesa Offences.

A Bhikkhu builds a Kuti exceeding the size and measurement on a site that has not been marked out; there is no danger and there is an open space round it for a cart to turn round. He is guilty of two Dukkata Offences.

A Bhikkhu builds a Kuti exceeding the size and measurement on a site that has been marked out; there is danger and there is an open space round it for a cart to turn round. He is guilty of two Dukkata Offences.

A Bhikkhu builds a Kuti exceeding the size and measurement on a site that has been marked out. There is no danger and there is an open space round it for a cart to turn round. There is no Offence.

356. A Bhikkhu gives his personal instruction: "Builds a Kuti for me." If his Kuti is built on a site not maked out, if there is danger and if there is no open space round it for a cart to turn round, Saṁghadisesa and two Dukkata Offences are committed.

A Kuti is built, there is danger and there is an open space round it for a cart to turn round. Saṁghadisesa and Dukkata Offences are committed.

A Kuti is built; there is no danger nor an open space around it, Saṁghadisesa and Dukkata Offences are committed ...p...

A Kuti is built there is no danger; there is an open space for a cart to turn round. A Saṁghadisesa Offence is committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." This Kuti is built on a site that has been maked out; there is danger and there is no open space round it for a cart to turn round, two Dukkata Offences are committed ...p...

A Kuti is built: there is danger and there is an open space round it for a cart to turn round, a Dukkata Offence is committed ...p...

A Kuti is built: there is danger and there is an open space around it for a cart to turn round, a Dukkata Offence is committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me."

"A Kuti which exceeds the size and measurement, is built for that Bhikkhu. There is danger and there is no open space round it for a cart to turn round. Saṁghadisesa and two Dukkata Offences are committed ...p...

A Kuti is built when there is danger; there is an open space round it for a cart to turn round, Saṁghadisesa and Dukkata Offences are committed ...p...

A Kuti is built when there is danger; there is an open space round it for a cart to turn round, Saṁghadisesa and Dukkata Offences are committed ...p...

There is no danger and there is no open space round it for a cart to turn round. If a Kuti is built, Saṁghadisesa and Dukkata Offences are committed ...p...

There is no danger; there is no open space round it for a cart to turn round it. If a Kuti is built, Saṁghadisesa and Dukkata Offences committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." A Kuti for the size and measurement is built for him. There is danger and there is an open space round it for a cart to turn round. Two Dukkata Offences are committed ...p...

There is danger and there is an open space round it for a cart to turn round. If a Kuti is built, a Dukkata Offence is committed ...p...

There is no danger; there is an open space round it. If a Kuti is built, no offence is committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." If a Kuti which exceeds the size and measurement is built for him on a site that has not been market out, if there is danger and if there is no open space round it for a cart to turn round. two Saṁghadisesa and two Dukkata Offences are committed ...p...

There is danger and there is an open space round it for a cart to turn round. If a Kuti is built, two Saṁghadisesa and Dukkata Offences are committed ...p...

There is no danger and there is an open space round it for a cart to turn round. If a Kuti is built two Saṁghadisesa Offences are committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." If a Kuti of the size and measurement is built for him on a site that has been market out, if there is danger and if there is no open space round it for a cart to turn round two Dukkata Offences are committed ...p...

There is danger and there is an open space round it for a cart to turn round. If a Kuti is built, a Dukkat Offence is committed ...p...

There is no danger and there is no open space round it for a cart to turn round. If a Kuti is built, a Dukkhata Offence is committed ...p...

There is no danger and there is an open space round it for a cart to turn round, If a Kuti is built, there is no Offence.

357. A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away; he does not personally give his instruction as to whether there is a site for the Kuti that has been marked out, whether there is danger or whether there is an open space round it for a cart to turn round. There is a site for a Kuti which has not been has marked out; there is danger: there is no open space round it for a cart to turn round; if a Kuti is built, Saṁghadisesa and two Dukkata Offences are committed ...p...

There is danger; there is an open space round it for a cart to turn round; if a Kuti is built, Saṁghadisesa and Dukkata Offence is committed ...p...

There is no danger and there is no open space round it for a cart to turn round; If a Kuti built Saṁghadisesa and Dukkhata Offence is committed ...p...

There is no danger and there is an open space round it for a cart to turn round; If a Kuti is built, Saṁghadisesa Offence is committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me," and goes away. He does not however give instruction as to whether there is a site, or whether there is no danger or

whether there is and open space round it for a cart to turn round. A Kuti built for that Bhikkhu on a site which has been marked out; there is danger and no open space round it for a cart to turn round. Two Dukkata Offences are committed ...p...

There is danger, there is an open space round it for a cart to turn round, and if a Kuti is built, Dukkata Offence is committed ...p...

There is no danger but there is an open space round it for a cart to turn round; If a Kuti is built, Dukkhata Offence is committed ...p...

There is no danger; there is an open space round it for a cart to turn round; If a Kuti is built, no Offence is committed.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He does not personally give instruction as to "whether there is a site that has been marked out, whether there is danger and no open space round it for a cart to turn round, two Dukkata Offences are committed ...p...

There is no danger; and there is no open space round it for a cart to turn round; if a Kuti is built, Dukkata Offence is committed.

There is no danger, there is an open sapce round it for a cart to turn round; if a Kuti is built; there is no offence.

358. A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been marked: let there be no danger, let there be an open space round it for a cart to turn round" a Kuti is built for that Bhikkhu on a site that has not been marked out; where there is danger and there is no open space round it for a cart to turn round. That Bhikkhu hears "that a Kuti is built for me on a site that has not been marked out where there is danger and there is no open space round it for a cart to turn round." The Bhikkhu must go himself or send a messenger to see that there is a site that has been marked out, there is no danger or that there is an open space round it for a cart to turn round. If he does not go himself or send a messager he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been market out or let there be no danger and let there be an open space round it for cart to turn round." A Kuti is built for that Bhikkhu on a site that has been market out where there is danger and there is an open space round it for a cart to turn round. That Bhikkhu hears that a "Kuti is built for me on a site that has not been marked out where there is danger and there is an open space round it for a cart to turn round." The Bhikkhu must go himself or send a messenger (to see that) there is a site for the Kuti that has been marked out or there is no danger. If he does not go or send a messenger, he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been marked out, let there be no danger or let there be an open space round it for a cart to turn round." A Kuti is built for that Bhikkhu on a site that has not been marked out where there is no danger, there is no open space round it for a cart to turn round. That Bhikkhu hears that "a Kuti is built for me on a site that has not been marked out where there is no danger and there is no open space round it for a cart to turn round. The Bhikkhu must go himself or send a messenger to see that there is a site that has been marked out or there is an open space round it for a cart to turn round. If he does not go or send a messenger he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been marked out; let there be no danger, let there be an open space round it for a cart to turn round." A Kuti is built for that Bhikkhu on a site which has not been marked out where there is no danger and there is an open space round it for a cart to turn round. The Bhikkhu hears that "A Kuti is built for me on a site that has not been marked out, where there is no danger and there is an open space round it for a cart to turn round." That Bhikkhu must go himself or

send a messenger (to see) that there is a site that has been marked out. If he does not go or send a messenger, he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his personal instruction "Let there be a site that has been marked out, let there be no danger; let there be an open space round it for a cart to turn round." A Kuti is built for him on a site that has been marked out where there is danger and there is no open space Kuti is built for me on a site that has been marked out, where there is danger and no open space for a cart to turn round." The Bhikkhu must go himself or send a messenger (to see) that there is no danger or there is an open space for a cart to turn round. If he does not go himself or send a messenger, he is guilty of a Dukkata Offence."

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been marked out, let there be no danger, let there be an open space large enough for a cart to turn round." A Kuti is built for him on a site that has been marked out, where there is danger and an open space for a cart to turn round. He hears "a Kuti is built for me on a site that has been marked out where there is danger and an open space large enough for a cart to turn round." The Bhikkhu must go or send a messenger (to see) there is no danger. If he does not go or send a messenger he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been marked out: let there be no danger or let there be an open space large enough for a cart to turn round. The Bhikkhu hears "a Kuti is built for me on a site that has been marked out where there is no danger and no open space large enough for a cart to turn round." The Bhikkhu must go himself or send a messenger (to see) that there is an open space large enough for a cart to turn round. If he does not go or send a messenger, he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me." and goes away. He also gives his perssonal instruction "Let there be a site that has been marked out; let there be no danger or let there be an open space large enough for a cart to turn round. It a Kuti is built on a site that has been marked where there is no danger and there is an open space large enough for a cart to turn round, no offence is committed.

359. A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. He also gives his perssonal instruction: let there be the a size and measurement: let there be no danger; let there be an open space large enough for a cart to turn round. A Kuti which exceeds the size and measurement is built for that Bhikkhu where there is danger and no open space large enough for a cart to turn round. The Bhikkhu hears that "A Kuti which exceeds the size and measurement is built for me where there is danger and no open space large enough for a cart to turn roung." That Bhikkhu must go him self or send a messenger (to see) that there is a site which has been marked out; that there is no danger or there is an open space large enough for a cart to turn round ...p... to see that it is of the size and measurment, but there is no danger ...p... He must go himself or send a messenger to see that it is of the size and measurement and that there is an open space large enough for a cart to turn roung ...p... If he does not go himself or send a messenger he is guilty of a Dukkata Offence.

A Bhikkhu gives his personal instruction "Build a Kuti for me." and goes away. He also gives his perssonal instruction: "Let there be the measurement or let there be no danger and let there be an open space large enough for a cart to turn round. A Kuti of the site and measurement is built for the Bhikkhu where there is no danger and no open space large enough for a cart to turn round. That Bhikkhu hears "A Kuti of the size and measurement is built for me where there is danger and no open space large enough for a cart to turn round."

That Bhikkhu must go personally or send a messenger (to see) that there is no danger and that there is an open space large enough for a cart to turn round ...p...

He must go personally or send a messenger to see that "there is no danger" ...p... that "there is an open space large enough for a cart to turn round." If he goes personally or sends a messenger, he is guilty of no offence.

360. A Bhikkhu gives his personal instruction "Build a Kuti for me" and goes away. He also gives his personal instruction: Let there be a site which has been marked out, let it be of the size and measurement, and let there he no danger and let there be an open space large enought for a cart to turn round. A Kuti exceeding the size and measurement is built for that Bhikkhu on a site that has not been marked out where there is danger and no space large enough for a cart to turn round. That Bhikkhu hears that "A Kuti exceeding that size and measurement is built for me on a site that has not been marked out, where there is danger and no open space large enough for a cart to turn round."

That Bhikkhu must go himself or send a messenger (to see) that there is a site that has been marked out, that it is of the size and measurement, that there is no danger and that there is an open space large enough for a cart to turn round ...p... "That there is a site that has been marked out, that it is of the size and measurement that there is no danger ...p... "That there is a site that has been marked out, that it is of the size and measurement, that there is an open space large enough for a cart to turn round." "that there is a site that has been marked out, that it is of the size and measurement." (He must go himself or send a messenger). If he does not go or does not send messenger, he is guilty of Dukkhata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. He also gives his personal instruction: "Let there be a site for the Kuti that has been market out; let it be of the size and measurement; let there he an open space large enough for a cart to turn round." A Kuti of the size and measurement is built for that Bhikkhu on a site that has been marked out, there is no danger and no open space large enough for a cart to turn round. The Bhikkhu hears that "A Kuti of the size and measurement is built for me on a site that has been

market out where there is danger and no open space large enough for a cart to turn round." That Bhikkhu must go himself or send him messenger (to say): "Let there be no danger and let there be an open space large enough for a cart turn round ...p... "Let there be no danger" ...p... "Let there be an open space large enough for a cart to turn round." If he goes himself or sends a messenger, there is no offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. He also gives his personal instruction "Let there be a site that has been market out" Let there be no danger and let there be an open space large enough for a cart to turn round.

If a Kuti is built on a site that has not been market out where there is danger and no open space large enough for a cart to turn round, the builders (Bhikkhus) are guilty of three Dukkata Offences.

If a Kuti with an open space large enough for a cart to turn round is built where there is danger the builders (Bhikkhus) are guilty of two Dukkata Offences.

...p... If a Kuti having on open space large enough for a cart to turn round is built where there is no danger, the builders (Bhikkhus) are guilty of two Dukkata Offences.

...p... If a Kuti having no open space large enough for a cart to turn round is built where there is no danger, the builders (Bhikkkhu) are guilty of Dukkata Offences

A Bhikkhu gives his personal instruction "Build a Kuti for me" and goes away. He also gives his personal instruction: "Let there be a site that has been market out; let there be no danger and let there be an open space large enough for a cart to turn round. If a Kuti is built for that Bhikkhu on a site that has been marked out where there is danger and no open space large for a cart to turn round, builders (Bhikkhus) are guilty of Dukkata Offences.

...p... If a Kuti having no danger and no open space, large enough for a cart to turn round is built builders (Bhikkhus) are guilty of Dukkata Offences.

...p... If a Kuti, having no danger but an open space large enough for a cart to turn round, is built, there is no offence.

A Bhikkhu gives his personal instruction "Build a Kuti for me," and goes away. He also gives his personal instruction: "Let it be the size and the measurement; let there be no danger; and let there be an open space large enough for a cart to turn round. If a Kuti exceeding the size and measurement and having danger and no open space large enough for a cart to turn round, is builts builders (Bhikkhus) are guilty of three Dukkata Offences.

...p... If a Kuti having danger and an open space large enough for a cart to turn round is built, builders (Bhikkhus) are guilty of two Dukkata Offences.

...p... If a Kuti having no danger but an open space large enough for a cart to turn round is built, the builder Bhikkkhus are guilty of two Dukkata Offences.

...p... If a Kuti having no danger and no open space large enough for a cart round is built, the builder Bhikkkhus are guilty of Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. He also gives his personal instruction: "Let it be of the size and the measurement; let there be no danger and let there be an open space large enough for a cart to turn round." If a Kuti of the size and measurement having and no open space large enough for a cart to turn round is built, the builder Bhikkhu are guilty of two Dukkata off ences.

...p... If a Kuti having no danger and an open space large enough for a cart to turn round is built builder Bhikkhus are guilty of Dukkata Offences.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. He also gives his personal instruction: "Let there be a site that has been marked out; let it be of the size and measurement; let there be no danger and let there be an open space large enough for a cart to turn round" If a Kuti of that Bhikkhu is built on a site that has not been marked out and exceeds the size and measurement, having danger and no

open space large enough for a cart to turn about, the builder Bhikkhus are guilty of four Dukkata Offences.

...p... If a Kuti having danger and an open large enough for a cart to turn about is built, the builder Bhikkkhus are guilty of three Dukkata Offences.

...p... If a Kuti having no danger, no open space large enough for a curt to turn about is built, the builder Bhikkhus are guilty of three Dukkata Offences.

...p... If a Kuti having no danger is built on a site having a space large enough for a cart to turn about, the builder Bhikkkhus are guilty of two Dukkata Offences.

...p... If a Kuti having no danger is built on a site having a space large for a cart to turn about, the builder Bhikkhus are guilty of two Dukkata Offences.

...p... A Bhikkhu gives his personal instruction "Build a Kuti for me" and goes away. He gives also his personal instruction: "Let there be a site that has been marked out; let it be the size and measurement; let there be no danger and let there be an open space large enough for a cart to turn about." If a Kuti is built on a site that has been marked out that exceeds the size and measurement, having danger and no open space large enough for a cart to turn about, the builder Bhikkhus are guilty of two Dukkata offences.

...p... If a Kuti having danger and open space large enough for a cart turn about is built, the builder Bhikkhus are guilty of two Dukkata Offences.

...p... If a Kuti having danger and no open space for a cart to turn about is built, the builder Bhikkhus are guilty of Dukkata Offence.

...p... If a Kuti having no danger is built on a site that has an open space large enough for a cart to turn about, there is no offence.

...p... If a Kuti, having no danger and no open space large enough for a cart to turn round, is built, the builder Bhikkhus are guilty of Dukkata Offence. ...p... If a Kuti having no danger and an open space large enough for a cart to turn round, is built, there is no offence.

361. A Bhikkhu gives his personal instruction "Build a Kuti for me" and goes away. Having a site which has not been marked out and having danger and an open space large enough for a cart to turn round, a Kuti is built for that Bhikkhu. The Bhikkhu must give that Kuti to another or rebuild it after demolition of that Kuti. If he does not give it to another or if he does or if he does not rebuild it after demolition, he is guilty of Saṁghadisesa and two Dukkata Offences.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. Having a site which has not been maked out, and having danger and an open space large enough for a cart to turn round, a Kuti is built for that Bhikkhu. If that Bhikkhu comes before the completion of the Kuti, the Bhikkhu must give that Kuti to another or rebuild it after demolition of the Kuti. If he does not give the Kuti to another or does not rebuild it after demolition, he is guilty of Saṁghadisesa and Dukkata Offences.

...p... If a Kuti having no dnager and no open space large enough for a cart to turn round, is built, there are Saṁ ghādīsesa and Dukkata Offence.

...p... If a Kuti having no dnager and having an open space, large enough for a cart to turn round, is built, there is saṁghādisesa Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. Having a site that has been marked out, having danger and having no open space large enough for a cart to turn round, a Kuti is built for that Bhikkhu. If that Bhikkhu comes before the completion of the Kuti, he should give it to another to rebuild it after demolition. If he does not give it to another or rebuild it after demolition he is guilty of two Dukkata Offence.

...p... If a Kuti having no danger and no open space large enough for a cart to turn round, is built, there are Saṁ ghādīsesa and Dukkata Offences.

...p... If a Kuti having no danger and having an open space, large enough for a cart to turn round, is built, there is saṁghādisesa Offence.

...p... If a Kuti having no danger and having an open space large enough for a cart to turn round, there is Dukkata Offence.

362. A Bhikkhu gives his personal instruction: "Build a Kuti for me and goes away. A Kuti exceeding the size and measurement and having danger and having no open space large enough for a cart to turn round, is built for that Bhikkhu. If the Bhikkhu comes before the completion of the Kuti, he should give it to another or rebuild it after demolition. If he does not give it to another or does not rebuild it after demolition, he is guilty of Saṁghādisesa and two Dukkata Offences.

...p... If a Kuti having no danger and no open space large enough for a cart to turn round, is built, there are Saṁ ghādīsesa and Dukkata Offences.

...p... If a Kuti having no danger and having an open space, large enough for a cart to turn round, is built, there is saṁghādisesa Offence.

...p... If a Kuti having no danger and having an open space large enough for a cart to turn round, there is Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. Having a site that has been marked out, having size and measurement, having danger and having no open spce large enough for a cart to turn round, a Kuti is built for that Bhikkhu. If he comes before the completion of the Kuti, he must give that Kuti to another or rebuild it after demolition. If he does not give it to another or if he does not rebuild it after demolition he is guilty of two Dukkata Offences.

...p... If a Kuti having no danger and no open space for a cart to turn round is built, there is Dukkata Offence.

...p... If a Kuti having no danger and having an open space, large enough for a cart to turn round, there is Dukkata Offence.

If a Kuti, having no danger and having an open space large enough for a cart to turn round is built, there is no offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. Having a site that has not been marked out, having danger and no open space for a cart to turn round, a Kuti exceeding the size and measurement is built for that Bhikkhu. If that Bhikkhu comes before the completion of the Kuti, he must give it to another or rebuild it after demolition. If he does not give it to another or if he does not rebuild it after demolation, he is guilty of two Samghadisesa Offence and two Dukkata Offences.

...p... If a Kuti having danger and an open space large enough for a cart to turn round is built, there are two Saṁghādisesa and Dukkata Offences.

...p... If a Kuti having no danger and no open space large enough for a cart to turn round, is built, there are two Saṁghadisesa Offences and Dukkata Offence ...p... If a Kuti having an open space large enough for a cart to turn round is built, there are two Saṁghadisesa Offences.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. Having a site that has been marked out, of the size and measurement, having danger and having no open space large enough for a cart to turn round, a Kuti is built for that Bhikkhu. If that Bhikkhu comes before the completion of that Kuti, he should give it to another or rebuild it after demolition. If he does not give it to another or does not rebuild it after demolition. If he does not give it to another or does not rebuild it after demolition, he is guilty of two Dukkata Offences.

...p... If a Kuti having danger and an open space large enough for a cart to turn round is built, there is Dukkata Offences.

...p... If a Kuti having no danger and no open space large enough for a cart to turn round, is built, there is Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Kuti for me" and goes away. If a Kuti having a site that has been marked out, of the size and measurement, having no danger and

having an open space large enough for a cart to turn round, is built there is no offence.

363. If a Bhikkhu finishes by himself the construction of a Kuti which he has not yet completed there is Saṁ-ghadisesa Offence.

If others are made to finish the construction of a Kuti which he (Bhikkhu) has not yet completed, there is Saṁ ghadisesa Offence.

If he finishes the construction of a Kuti which others have not yet completed, there is Saṁghadisesa Offence.

If others are made to finish the construction of a Kuti which other has not yet completed, there is Saṁghadisesa Offence.

364. There is no offence if it is in a mountain cave, a hut or a hut of grass with the exception of house built for the good of others, and there is no offence in the case of a mad Bhikkhu or a Bhikkhu who is a first-time Offender.

End of Chatthakutikara Sikkhāpada

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7. VIHĀRAKĀRA SIKKHĀPADA

365. When the Exalted Buddha was staying at Ghosita's Park in Kosambi Town a millionaire who was the supporter of the Venerable Channa said to the Ven. Channa: "Bhante, please find out a site for a Vihara (a large lodging or monastery); I will have a Vihara built for you." In clearilng a site for the Vihara, the Ven. Channa had a tree cut down that was used as a shrine, revered by town, revered by the countryside, revered by the Kingdom.

The people began to reproach, condemn and criticise this affair saying: "why have Bhikkhus, belonging to the lineage of the Buddha, Sakyan Prince, cut down the tree used as a shrine revered by the village, reuered by little town, reuered by town,revered by the countryside, reuered by the kingdom? Why have they deprived one-facultied creature of life?

Bhikkhus heard what the people had reproached, condemned and criticised and modest Bhikkhus reproached,

condemned and critised the Ven. Channa saying: "Why did the Ven. Channa cut down the tree used as shrine, revered by village revered by little town, revered by town, revered by the countryside revered by the kingdom? Then the Bhikkhu rebuked the Ven. Channa in various ways and reported the matter to the Buddha ...p...

"Channa,"asked the Buddha, Is it true that you have a tree cut down, that was used as a shrine ...p... revered by the kingdom?"

"Yes, it is true, Blessed one, said the Ven. Channa.

The Blessed Buddha reproached ...p... "Foolish man, unworthy of Magga Phala! why have you had the tree cut down that was used as a shrine, revered by village, revered by little town, revered by town, revered by countryside, by the Kingdom? Man, unworthy of Magga Phala! People believe that a tree has life. What you had done is not for those who have no faith to have faith ...p... Bhikkhus, this is how this Sikkhāpada is to be pointed out: 11-7-366 "A Bhikkhu desirous of having a large vihara built, which has the own (Dayaka who builds) personality to be pointed out as self should invite Bhikkhu saṁgha to mark out a site. These Bhikkhus should mark out a site having no danger but an open space large enough for a cart to turn round. If the Bhikkhu is building a Vihara on a site having danger and not an open space large enough for a cart to turn round and if Bhikkhu Saṁgha are not invited to mark out the site, (that Bhikkhu) is guilty of a Saṁghadisesa Offence.

7- Definition of Vihārakara Sikkhāpada

367. **Large Vihara** means a big monastery of owner (Dayaka who builds)

Vihara means monastery smeared inside or smeared outside, smeared inside and outside.

Desirous of building means (Bhikkhu) who builds or (Bhikkhu) wjp is having a vihara built.

(Dayaka who builds) owner means woman or man, layman or Bhikkhu or anyone else (a Dayaka or lay follower) who builds it.

Puggala (or personality) to be pointed out as self means for his own good or for his personal use.
Bhikkhus should be invited to mark out site means a Bhikkhu who builds a Vihara, cleans the site approaches Saṁgha and after putting the upper robe across his left shoulder worships the feet of the elders after sitting on his heels and lifts his clasped hands saying:

"Venerable Ones! I wish to build a large Vihara having a (Dayaka who builds) owner; there is puggala (personality) to be pointed out as self. Venerable Ones, I beg the Saṁgha to inspect the site for the Vihara." He must repeat it for the second and the third time.

If the whole of the Saṁgha is able to inspect the site, all should carry out the inspection. If the whole Saṁgha is not avaliable, some of them competent to find whether it is free from danger and whether it has an open space around it for a cart to turn round will be named (deputed) to inspect the site. "Bhikkhus, this is how to name (or depute) them: experienced and competent must inform Saṁgha.

368. "Venerable Ones! May Saṁgha please hear me. So and so Bhikkhu wishes a large Vihara for which there is (Dayaka or donor to build) owner; there is Puggala or personality to be pointed out as self. That Bhikkhu request the Saṁ gha to inspect the site. If it is convenient to the Saṁgha, it may name (or depute) so and so Bhikkhus to inspect the site of the Vihara of so and so. This is the motion.

Venerable Ones, may saṁgha please hear me. So and so Bhikkhu wishes to build a large Vihara for which there is (Dayaka or donor to build) owner; there is Puggala or personality to be pointed out as self. That Bhikkhu has requested the Saṁgha to inspect the site of the large Vihara and the Saṁgha has named (or deputed) so and so Bhikkhus to inspect the site of so and so Bhikkhu's Vihara. If any venerable Bhikkhu is pleased with the naming or deputing of so and so bhikkhus to inspect the site of theVihara of so and so, he may remain silent. Any Venerable One who is displeased may speak: "Saṁgha has naned (deputed) so and so Bhikkhus to inspect the sited.

Saṁgha is pleased. Therefore it remains silent, which is the sign of its being pleased."

369. The Bhikkhus so named (deputed) must go and inspect the site of the Vihara and find out whether there is danger or whether there is an open space large enough for a cart to turn round. If there is danger and no open space large enough for a cart to turn round,they must report that (it should not be built in this place). If there is no danger and there is an open space for a catt to turn round, they must report to the Saṁgha that there is no danger; there is an open space large enough for a cart to turn round."

The Bhikkhu building that Vihara should approach the Saṁgha after putting his upper clock across his left shoulder, worship the feet of the elders, sit on his heels and say after lifting up his clasped hands:

"Venerable Ones, I wish to build a large Vihara for which there is (Dayaka or donor to build) owner there is Puggala (personality) to be pointed out as self. Venerable Ones, I request the Saṁgha to mark out the site."

He must repeat it for the second and third time. An experienced and competent Bhikkhu must inform Saṁgha.

370. "Venerable Ones! May Saṁgha please hear me. So and so Bhikhu wishes to build a large Vihara for which there is (Dayaka or donor to build) owner; there is puggala (personality) to be pointed out as self. That Bhikkhu requests Saṁgha to mark out the site of the large Vihara. Saṁgha has marked out the site of so and so Bhikkhu's Vihara. If a venerable Bhikkhu is pleased with the marking out of the so and so Bhikkhu's Vihara, he may remain silent. If he is not pleased, he may speak.

Samgha has marked out the site of so and so Bhikkhus Vihara; Samgha is pleased; therefore it remains silent, which is the sign of its being pleased; this is understandable.

371. **There is danger** means place of ants; place of termites; place of rats ...p.... snakes, place of scorpions, place of centipides, elephants, horses, lions, tigers, leopards, bears, hyenas, place of any other animals or creatures, or it is dependent on

crops, vegetables, or prison where thieves are killed; man-slaughtering hill, cemetery, garden,King's place, elephant's stable, horse's stable, cage, tavern, slaughter house, cross-road, road-journey, public rest house and thoroughfare. This means there is danger.

No open space large enough for a cart to turn round means a usually harnessed cart cannot go round; cannot go round with a ladder. This means that there is no space for a cart to turn round.

There is no danger means; not the place of even ants ...p... not dependent on thoroughfare. this is no danger.

There is open space for a cart to turn round means a usually harnessed cart can go round; can go round with a ladder. This means that there is space for a cart to turn round.

Large Vihara means a monastery having owner (Dayaka who builds it)

Vihara means Vihara smeared inside or smeared outside or smeareds inside and outside.

To build means one builds it oneself or gets it built by others. If Bhikkhus are invited to mark out site means If a Bhikkhu builds a Vihara or if he gets it built by others without marking out site, with the second Ñattikamma (second reading of Kammavāca), there is a Dukkata Offence, for each effort made (to build). It is a Thullacaya Offence before reaching a lump. It is a Dukkata Offence after reaching the last lump.

Saṁghadisesa means: Therefore it is called Saṁghadisesa.

If a Bhikkhu builds a Vihara having its site that has not been marked out, having danger and open space large enough for a cart to turn round, he is guilty of Saṁghadisesa Offence and two Dukkata Offences.

If a Bhikkhu builds a Vihara having its site that has not been marked out, having danger and no open space large enough for a cart to turn round, he is guilty of Saṁghadisesa and Dukkata Offences.

If a Bhikkhu builds a Vihara having its site that has not been marked out, no danger and having an open space large enough for a cart to turn round, he is guilty of two Dukkata

Offence. If a Bhikkhu builds a Vihara having its side that has been marked out, having danger and open space large enough for a cart to turn round, he is guilty of Dukkata Offence.

If a Bhikkhu builds a Vihara having its site that has not been marked out, having danger and no open space large enough for a cart to turn round, he is guilty of Saṁghadisesa and Dukkata Offences.

If a Bhikkhu builds a Vihara having its site that has not been marked out, no danger and having an open space large enough for a cart to turn round, he is guilty of two Dukkata Offences. If a Bhikkhu builds a Vihara having its site that has been marked out, having danger and open space large enough for a cart to turn round, he is guilty of Dukkata Offence.

If a Bhikkhu builds a Vihara having its site that has not been marked out, no danger and no open space large enough for a cart to turn round, he is guilty of Dukkata Offences.

If a Bhikkhu builds a Vihara having its site that has not been marked out, no danger and an open space large enough for a cart to turn round, there is no Offence.

373. A Bhikkhu gives his personal instruction: "Build a Vihara for me." If a Vihara, having a site that has not been marked out, having danger and no open space large enough for a cart to turn round, is built for that Bhikkhu, there are Saṁ ghadisesa and two Dukkata Offences.

...p... If a Vihara, having danger and an open space large enough for a cart to turn round, is built for that Bhikkhu, there are Saṁghadisesa and Dukkata Offences.

...p... If a Vihara, having no danger and no open space large enough for a cart to turn round is built for that Bhikkhu there are Saṁghadisesa and Dukkata Offences.

If a Vihara, having no danger, and having an open space large enough for a cart to turn round, is built for that Bhikkhu, there is Saṁghadisesa Offence.

A Bhikkhu gives his personal instruction: "Build a Vihara for me." If a Vihara having a site that has ben marked out, having danger and having no open space large enough for a

cart to turn round, is built for that Bhikkhu there are two Dukkata Offences.

If a Vihara, having danger, and an open space large enough for a cart to turn round, is built there is Dukkata Offences.

If a Vihara, having no danger, and no open space large enough for a cart to turn round, is built there is Dukkata Offence.

If a Vihara, having no danger, and having an open space large enough for a cart to turn round is built, there is no Offence.

374. A Bhikkhu gives his personal instruction: "Build a Vihara for me." and goes away. He does not give his personal instruction: A Bhikkhu gives his personal instruction: "Build a Vihara for me." If a Vihara having a site that has ben marked out, having danger and having no open space large enough for a cart to turn round, is built for that Bhikkhu there are two Dukkata Offence. Let there be a site that has been marked out: let there be no danger: let there be an open space large enough for a cart to turn round." If a Vihara having a site that has been marked out, having danger and no open space large enough for a cart to turn round, is built for that Bhikkhu, there are Saṁ ghadisesa and two Dukkata Offences

....p... If a Vihara, having danger, and an open space large enough for a cart to turn round is built, there are Saṁ ghadisesa and Dukkata Offences.

...p... If a Vihara, having no danger, no open space large enough for a cart to turn round, is built, there are Saṁ ghadisesa and Dukkata Offences.

...p... If a Vihara, having no danger, and having an open space large enough for a cart to turn round is built, there is no Offence.

A Bhikkhu gives his personal instruction: "Build a Vihara for me." and goes away. He does not give his personal instruction: A Bhikkhu gives his personal instruction: "Build a Vihara for me." If a Vihara having a site that has ben marked out, having danger and having no open space large enough for

a cart to turn round, is built for that Bhikkhu there are two Dukkata Offences. Let there be a site that has been marked out: let there be no danger: let there be an open space large enough for a cart to turn round."

If a Vihara having a site that has been marked out, having danger and having no open space large enough for a cart to turn round, is built for that Bhikkhu there are two Dukkata Offences....p... If a Vihara, having danger, and an open space large enough for a cart to turn round is built, there are Saṁghadisesa and two Dukkata Offences.

...p... If a Vihara, having no danger, no open space large enough for a cart to turn round, is built, there are Saṁ ghadisesa and Dukkata Offences.

...p... If a Vihara, having no danger, and having an open space large enough for a cart to turn round is built, there is no Offence.

375. A Bhikkhu gives his personal instruction: "Build a Vihara for me." and goes away. He also gives his personal instruction: "Let there be a site that has been marked out: let there be no danger: let there be an open space large enough for a cart to turn round." A Vihara having a site that has not be marked, having danger and no open space large enough for a cart to turn round, is built for that Bhikkhu. That Bhikkhu hears: "A Vihara having a site that has not been marked out, having danger and no open space large enough for a cart to turn round, is built for me." That Bhikkhu must go himself or send a messenger (to see) that there is a site that has been marked out; that there is no danger and that there is an open space large enough for a cart to turn round" ...p... There is a site that has been marked out and there is an open space large enough for a cart to turn round ...p... There is a site that has been marked ...p... (He must go himself or send a messenger). If he does not go himself or does not send his messenger, there is a Dukkata Offence.

A Bhikkhu gives his personl instruction: "Build a Vihara for me" and goes away. He also gives his personal instruction: "Let there be a site that has been marked out; let there be no

danger and let there be an open space, large enough for a cart to turn round." A Vihara having a site that has been marked out, having danger and having no open space large enough for a cart to turn round, is built for that Bhikkhu. That Bhikkhu hears: "A Vihara having a site that has been marked out, having danger and no open space is built for me."

That Bhikkhu must go himself or send a messenger (to see) that there is no danger and there is an open space large enough for a cart to turn round ...p... (to see) that there is no danger and there is an open space large enough for a cart to turn round," he must go himself or send a messenger. If he goes himself or send a messenger there is no offence.

376. A Bhikkhu gives this personal instruction: "Build a Vihara for me," and goes away. He gives his personal unstruction: "Let there be a site that has been marked out; let there be no danger and let there be an open space large enough for a cart to turn round. If a Vihara is built for that Bhikkhu having a site that has not been marked out, with danger and no open space large enough for a cart to turn round, those (Bhikkhus) who build it are guilty of three Dukkata Offences.

...p... If there is danger and an open space large enough for a cart to turn round, the builders (Bhikkhu) are guilty of two Dukkata Offences.

...p... If there is no danger and no open space large enough for a cart to turn round, builders (Bhikkhu) are guilty of two Dukkata Offence.

A Bhikkhu gives his personal instruction: "Build a Vihara for me," and goes away. He also gives his personal instruction: "Let there be a site that has been marked out; Let there be a site that has been marked out; let there be no danger and let there be an open space large enough for a cart to turn round. If a Vihara, is build for that Bhikkhu having a site that has been marked out, having danger and no open space large enough for a cart to turn round, the builders (Bhikkhus) are guilty of two Dukkata Offences.

...p... If there is danger and an open space large enough for a cart to turn round, the builders (Bhikkhus) are guilty of Dukkata Offence ...p...

...p... If there is no danger and no open space large enough for a cart to turn round, the builders (Bhikkhus) are guilty of Dukkata Offence ...p...

...p... If there is no danger and there is an open space large enough for a cart to turn round,there is no Offence.

377. A Bhikkhu gives his personal instruction: "Build a Vihara for me." and goes away. A Vihara having a site that has not been marked out, having danger and no open space large enough for a cart to turn round is built for that Bhikkhu. If that Bhikkhu comes back before the complection of the Vihara, that Bhikkhu must give that Vihara to another to rebuild it after demolition. If he does not give his to another or if he does not rebuild it after demolition, there are Saṁghadisesa and Dukkata Offences.

...p... If there is danger and an open space large enough for a cart to turn round, there are Saṁghadisesa and Dukkata Offences.

...p... If there is no danger and no open space large enough for a cart to turn round, there are Saṁghadisesa and Dukkata Offences.

...p... If there is no danger and there is an open space large enough for a cart to turn round, there is Saṁghadisesa Offence.

A Bhikkhu gives his personal instruction: "Build a Vihara for me." and goes away. A Vihara is built for the Bhikkhu having a site that has not been marked out, having danger and no open space large enough for a cart to turn round, If the Bhikkhu comes before the completion of that Vihara, he must give that Vihara to another or rebuild it after demolition. If he does not give it to another or rebuild it after demolition, there are two Dukkata Offences ....p... If there is danger and an open space large enough for a cart to turn round, there is a Dukkata Offence ...p... If there is no danger and there is an open space large enough for a cart to turn round, there is no offence.

378. If he finishes by himself what was built incompletely by himself, there is a Samghadisesa Offence.

If others finish what was built incompletely by him, it is Saṁghadisesa Offence.

If he finishes by himself what was built incompletely by himself, it is a Samghadisesa Offence.

If others finish what was built incompletely by other, it is Saṁghadisesa Offence.

379. There is no offence if it is built in a mountain cave as Kuti or a Kuti of tina-grass and all the rest except a house built for other. There is no offence for a Bhikkhu who is mad and a Bhikkhu who is a first-time offender.

End of Seven Viharaka Sikkhāpada

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8. DUTTHADOSA SIKKHĀPADA

380. At one time when the Buddha was residing at the Veluvunna monastery, which was the feeding place of black squirrels in Rajagaha town, the Venerable Dabba, the son of the king of Malla, realised Arahatta Phala, seven years after his birth. That Venerable Dabba attained all of the Dhamma, attainable by Disciple; for the Venerable Dabba, there was nothing further to be done; all that was necessary for a Bhikkhu had been done; no further progress was required.

Then, it occurred to the Venerable Dabba as he was remaining alone in solitude: "I realized Arahatta phala seven years after my birth. All of the Dhamma, attainanle by a disciple, has been attained by me. I have nothing more to do as far as a Bhikkhu is concerned. All that is necessary for a Bhikkhu has been done; no futher progress is required. What kind of service shall I render to the Saṁgha?"

Then the Venerable Dabba, the son of the king of Malla considered; "I think it is better for me to take charge of lodging and boarding (distribution of meals): The Ven. Dabba emerged from his solitude in the evening and approached the Buddha, and sat down at a place after worshipping the Buddha. After sitting down, the Ven. Dabba, the son of the king of Malla, addressed the Buddha:-

"Bhante, while remaining alone in solitude at a place it occurred to me: "I realized Arahatta phala only seven years after my birth. I have attained all of the Dhamma attainanle by

Savakas (Disciples): I have nothing further to do as far as the duties of a Bhikkhu are concerned; what is to be done has been done; no futher progress is necessary. What kind of service shall I render to the Saṁgha?"

"Bhante, I then considered: "I think it is better for me to take charge of lodging and boarding for Saṁgha." I wish to take charge if lodging and boarding (distribution of meals) for Saṁgha"

"Good! Good! Dabba" said the Buddha, "Then Dabba, you had better take charge of lodging and boarding (distribution of meals)," "Very well, Bhante," replied the Ven. Dabba, the son of the king of Malla.

Then the Badda convened a meeting of Saṁgha, gave a talk on Dhamma and said to the Bhikkhus:-

"Bhikkhus, if that is so, Saṁgha should agree upon Dabba, the son of the kibng of Malla, as one in charge of lodging and boarding (distribution of meals)."

"Bhikkhus, this is how to agree upon. Dabba will first be asked and then an experienced and competent Bhikkhu will inform Saṁgha."

381. "Venerable Ones, may Saṁgha please hear me. If it is convenient to Saṁgha, it may agree upon the Venerable Dabba as one in charge of lodging and boarding (distribution of meals). This is the motion.

"Venerable Ones, may Saṁgha please hear me, Saṁgha has agreed upon Dabba, the son of the king of Malla, as one in charge of lodgings and boarding (distribution of meals). A Venerable Bhikkhu, who is pleased with the Saṁgha agreeing upon the Venerable Dabba as one in charge of lodging and boarding(distribution of meals) may remain silent. One who is not pleased, may say so.

Saṁgha has agreed upon the Venerable Dabba as one in charge of lodging and boarding (distribution of meals) Saṁ gha is pleased; so it keeps silent, which is the sign of its being pleased; it is understandable."

382. The Venerable Dabba, the son of the king of Malla, who was thus agreed upon, assigned one lodging in the

same place for those Bhikkhus who were in agreement. He assigned a lodging in the same place for all Bhikkhu who were reciters of Suttantas.

For those Bhikkhus well uersed in the Vinaya rules he assigned a lodging in the same place, saying: "They will decide upon the Vinaya with one another."

For the Bhikkhu who preached Dhamma, he assigned a lodging in the same place, saying "they will dicuss Dhamma with one another."

For those Bhikkhu who used to enter into Jhana (trance) he assigned a lodging in the same place, saying "They will not disturb one another." For those indulging in frivolous talks contrary to Magga Phala, and those athletics doing too much of physical excercises, he assigned a lodging in the same place saying these Venerable Ones will live according to their pleasure."

For those who came late at night, he entered into Jhana (trance) by contemplating on a hypnotic sign of heat (Tejokasina) and assigned a lodging by this light.

As a master of fact, those Bhikkhus came in deliberately late at night, thinking; "Let us see the psychic power of the Venerable Dabba, the son of the king of Malla. They approached the Ven. Dabba and said: "My friend Dabba, let us have a lodging(with beds).

"Venerable Ones,"said Dabba, "Where do you want the lodging ? In which place do you want the beds?" The Bhikkhu deliberately pointed out distant places: "My friend, Dabba! give us a lodging at Gijjhakutta; My friend, give us a lodging at Corapate cliff; give us a lodging at Isigili Hell on the Black Rock; give us a lodging on the slopes of Vebhara at Sattapani Cave; give us a lodging in sitas wood on the slopes of the snake pool; give us a lodging at Golamaka Glen; give us a lodging at the Tinduka Glen; give us a lodging at the Tapoda Glen, give us a lodging at the Tapada Park; give us a lodging at Jivaka's Mango Grove; give us a lodging in the deer park at Maddakucchi.

By contemplating on Tejokasina (hypnotic sign of heat) the Ven. Dabba entered upon Jhana (trance) and walked in front of those Bhikkhus with the light from his glowing finger.

The Bhikkhu also followed from behind the Ven. Dabba by the same light. The Ven. Dabba gave the Bhikkhus a lodging, saying: "This is the couch, this the bed, this the bolster, this the pillow, this a privy, that a privy (for urination) this the drinking water, that the water for washing, this the staff, this the register of arrivals and departures.

Thus the Venerable Dabba, the son of the king of Malla, assigned a lodging to those Bhikkhus and went back again to the Veluvunna monastery.

383. Then the Bhikkhus who were the followers of Mettiya and Bhummajaka were junior and less meritorious. They attained inferior lodging and inferior meals.

At the time people in Rajagaha wanted to offer the elder Bhikkhus alms-food, specially prepared along with ghee, oil and dainties.

The Mettiya-Bhummajaka Bhikkhus were given ordinary food, unseasoned porridge of broken rice accompained by sour gruel.

The Bhikkhus of (Mettiya-Bhummajaka) went away after their meals from the refectory and asked the elder Bhikkhus: "My friends, what did you get at the refectory? What did you get at the refectory? Some of the elder Bhikkhus replied: "My friends, we had ghee, oil and dainties." The Mettiya-Bhummajaka) Bhikkhus however, said: "My friends, we had nothing special, but only ordinary food, unseasoned porridge of broken rice accompanied by sour gruel."

At that time, a householder, Kalayana Bhattika, who had nice food, gave the Saṁgha in continuous food supply a meal for four months.

Accompained by his wife nd children, he attended and served in the refactory. Some of the Bhikkhus were asked about alms-food, others about curry, others about oil and others about dainties. In the meantime, a meal given by the house-holder, who had nice food, was allotted for the following day

to the Bhikkhus who were the followers of Mettiya and Bhummajaka. Then householder Kalayana Bhattika went to the park on some business and approached the Venerable Dabba, and worshipped him after taking a seat. The Venerable Dabba gave him (Kalayana Bhattika) a talk on Dhamma so that the householder came to realise the advantages of Dhamma, and become cheerful and happy to abide by the Dhamma, and said to the Ven. Dabba:

"Bhante! To whom is the meal allotted for tomorrow in our house?"

"Dayaka," said the Ven. Dabba, "the food in your house tomorow is allotted to the Bhikkhus of Mettiya and Bhummajaka."

Then Kalayana Bhattika Dayaka was disappointed and said "Why these depraved Bhikkhu enjoy themselves in our house? He went to his house and ordered the slave woman: "Slave woman! Those Bhikkhus are coming to have meals tomorrow. If they come, prepare a seat in the store room and serve them with porridge of broken rice accompanied by sour gruel."

"Very well, my sister," replied the slave woman.

Then the Bhikkhus who were the followers of Mettiya Bhummajaka said: "My friends, the other day, we were assigned to a meal by Kalayana Bhatika Dayaka. Tomorrow Kalayana Bhattika Dayaka and his wife and children will serve a meal. Some of the Bhikkhus will be asked about alms-food, other will be asked about curry, others about oil, and still other about dainties. These Mettiya Bhummajaka Bhikkhus were so happy that they could not sleep as much as they wished that night. In the following morning, they redressed themselves in their robes and approached the house of Kalayana Bhattika Dayaka after taking their bowls and robes.

That slave woman saw the Mettiya-Bhummajaka Bhikkhu coming from afar. She gave them seats in the store room and told them: "Bhante, please be seated."

The Mettiya Bhummajaka Bhikkhus thought: "We have to wait in the store room as the meal has not yet been ready."

Then the slave woman served the porridge of broken rice accompanied by sour gruel, saying: "Bhante, please eat." "But sister, we are those who enjoy a continuous supply of food." said the Bhikkhus.

"Venerable Ones, I know you are these who enjoy continuous supply of food, but, I was ordered: "Slave woman; tomorrow, Bhikkhus are coming for food. Give them seats in the store-room and serve them with porridge of broken rice accompanied by sour gruel." "Venerable Ones, please eat."

Then, Mettiya Bhummajaka Bhikkhus said: "My friends, the other day Kalayana Bhattika Dayaka came to Dabba, the son of the king of Malla at the park. Undoubtedly Dabba, the son of the king of Malla had set the Dayaka against us." Thus, the Mettiya-Bhummajaka Bhikkhu were disappointed and did not eat food as much as was expected. After taking food they left the refectory and went to the park, put their bowls and robes aside and sat down in a bad mood outside the store-room of the park, squatting against their outer-cloaks, silent, abashed, their shoulders bending, their heads lowering, brooding and speechless.

Then Mettaya Bhikkhuni (a nun) approached the Mettiya Bhummajaka Bhikkhus and said:"Venerable Ones, I worship you.

When she said that, the Mettiya Bhummajaka Bhikkhus did not respond.

For the second time ...p... For the third time, Mettiya Bhikkhuni (a nun) said to the Mettiya Bhummajaka Bhikkhus, "Venerable Ones, I worship you." and for the third time, the Mettiya Bhummajaka Bhikkhus did not respond."

"How did I offend you, Venerable Ones? Why have you not responded to me?" asked the nun.

"Sister, we speak what it is. You neglect us when Dabba, the son of the king of Mala has given us trouble." said the Mettiya Bhummajaka Bhikkhus.

"What can I do, Venerable Ones?" said the nun.

"Sister, if you like, this very day you can make the Exalted Buddha expel Dabba, the son of the king of Malla" said the Mettiya Bhummajaka Bhikkhus.

"What can I do, Venerable Ones?" How am I able to do that?" asked the nun.

"Sister," said the Mettiya Bhummajaka Bhikkhus, "Please come; and approach the Buddha and tell Him: "Bhante, this is not good, this is not suitable. Bhante, this place has been free from danger,free from trouble. This place is now full of danger, full of fear and full of trouble. There has been no wind (blowing) from that place; the wind is now blowing from that place. It seems that water is blazing now. The Venerable Dabba, the son of the king of Malla has committed a criminal assault on me." said the Mettiya Bhummajaka Bhikkhus, "Very well, Venerable Ones." answered the nun Mettiya" She then approached the Buddha, stood at a place after worshipping the Exalted One, and said: "Bhante, this is not good; this is not suitable; Bhante, this place has been free from danger, free from fear and free from trouble; This place is now full of danger; full of fear and full of trouble. There has been no wind (blowing) from that place. It seems that water is blazing now. The Venerable Dabba, the son of the king of Malla, has committed a criminal assault on me."

384. Then, the Buddha had the Bhikkhu **Samgha** convened to examine the Ven. Dabba, the son of the king of Malla:

"Dabba, do you remenber having committed such as alleged by this Bhikkhuni (nun)?" asked the Buddha.

"Bhante, it is as the Bleased One knows me." replied the Ven. Dabba.

For the second time ...p... For the third time, the Buddha asked the Ven. Dabba, the son of the king of Malla: "Dabba, do you remember having committed such an assualt?" as alleged by this Bhikkhus?"

"Bhante, it is as the Blessed One knows me," replied the Ven. Dabba.

"Dabba, the wise (Dabba) would not answer like this (evasively). If what was done had been done by you, say so; if you did not do it, say you didn't do it;" said the Buddha.

"Blessed One, since I was born, I have not been able to recall (to mind) that I have ever indulged in sexual intercourse

even in a dream; much less so when I was awake," replied the Ven. Dabba.

Then, the Buddha said to the Bhikkhus: "Bhikkhus, if that is so, you had better expel Mettiya Bhikkhuni and question the Bhikkhus (who masterminded the Bhikkhuni)"

The Buddha then got up to enter the monastery and the Bhikkhus expelled the Mettiya Bhikkhuni when Mettiya Bhummajaka bhikkhus protested saying: "Frends, please don't expel Mettiya Bhikkhuni; she has not committed any offence; we only urged her to do it because we were angry, displeased and wanted to get rid of (Dabba) from Sā sana."

"Friends, have you brought a groundless charge of Parajika against the Venerable Dabba to expel him? asked the other Bhikkhus.

"It is true, friends," replied the Mettiya Bhummajaka Bhikkhus.

The modest Bhikkhu reproached, condemned and criticisesd Mettiya Bhummajaka Bhikkhus, saying "Why have the Mettiya Bhummajaka Bhikkhus brought a groundless charge of Parajika against the Ven. Dabba to expel him?" They rebuked the Mettiya Bhummajaka Bhikkhu in various ways and reported the matter to the Buddha ...p...

"Bhikkhus," asked the Buddha, Is it true that you have brought a groundless charge of Parajika against the Ven. Dabba to expel him?"

"It is true, Blessed One," said the (Bhikkhus Mettiya Bhummajaka).

The Blessed One reproached them ...p... "Men, unworthy of Magga Phala! Why have you brought a groundless charge of Parajika against the Venerable Dabba to expel him? Men, unworthy of Magga Phala! What you have done is not for those who have no faith to have faith ...p...

Bhikkhus, this in how to point out this Sikkhapada: 12.8.385 If a Bhikkhu, motivated by hate, malice and dissatisfaction and with intention to destroy another Bhikkhu, brings a groundless charge of Parajika and if on subsequent investigation or without investigation, the charge is found to be groundless and the

Bhikkhu who brings the charge confesses falsehood, that Bhikkhu is guilty of a Saṁ ghadisesa Offence."

8- Definition of Dutthadosa Sikkhā pada

386. **Yo** means: this is so and so ...p...
Bhikkhu means ...p... In this context one who becomes a Bhikkhu with ñ atti catuttha kamma is called Bhikkhu.
To Bhikkhu means another Bhikkhu.
Hate means anger, disheartened, unhappiness, displeasure, like a thorn in the side.
Dissatisfaction means to hate, to destroy, disheartening, Sadness.
Parajika Offence means one of the four Parajika Offences.
To remove that Bhikkhu from this Sasana means: To expel him, to remove him, to drive him away from Dhamma, sila and moral training of Bhikkhus.
Afterwards means at the time charge is brought, if that time or if that period is passed.
On investigation means: If asked by others on anying alleged against him.
No investigation means without asking by others.
Adhikarana (legel question) means Vivadadhikarana; Annuvadadhikarana, kiccadhikarana (legal questions arising out of dispute, censure, transgression and obligation) altogether four.

If the Bhikkhu confesses falsehood means "i have spoken falsehood, or untruth, or a lie, or I have spoken without knowing.

Saṁ ghadisesa means ...p... Therefore, it is Saṁ ghadisesa Offence.

387. Without seeing a Bhikkhu committing a Pā rā jika Offence, a Bhikkhu (complainant) alleges: "I have seen you committing Pā rā jika Offence: (you) are no longer a Bhikkhu; you no longer belong to the lineage of the Buddha, the Sakayan Prince, I have nothing to do with you in matters of Uposatha, Pavarana and other Saṁ ghakamma. He is guilty of Saṁ ghadisesa Offence for each and every word of his allegation.

Without hearing that a Bhikkhu has committed a Pārājika Offence, that (complainant) Bhikkhu alleges: I have heard that you have committed a Pārājika Offence; (you) are no longer a Bhikkhu, who belogs to the lineage of the Buddha the Sayan Prince; I have nothing to do with you in matters of Uposatha, Pavarana and other Samghakammas. There is Samghadisesa Offence for each and every word of his allegation.

Without suspecting that a Bhikkhu has committed a Pārājika Offence that (complainant) Bhikkhu alleges "I have suspected that you have committed a Pārājika Offence; you are no longer a Bhikkhu, who belongs to the lineage of the Buddha, a Sakan Prince. I have nothing to do with you matters of Uposatha, Pravenana and other Samghakamma. "There is Samghadisesa Offence for every word of the allegation.

Without seeing the Bhikkhu committing a Pārājika Offence, that (complainant) Bhikkhu alleges: "I have seen and also heard that you have committed a Pārājika Offence: you are no longer a Bhikkhu ...p... There is a Samghadiesa Offence for each and every word of his allegation.

Without seeing the Bhikkhu committing a Pārājika Offence, that (complainant) Bhikkhu alleges: "I have seen and also suspected that you have committed a Pārājika Offence; you are no longer a Bhikkhu ...p... to the lineage of the Buddha, a Sakayan Prince. There is Samghadisese Offence for each and every word of his allegation.

Without seeing the Bhikkhu committing a Pārājika Offence that (complainant) Bhikkhu alleges: "I have seen, heard and also suspected that Bhikkhu has committed a Pārājika Offence, for each and every words of his allegation.

Without hearing that a Bhikkhu has committed a Pārājika Offence, that (complainant) Bhikkhu alleges ...p... "I have heard and also suspected that that Bhikkhu committed a Pārājika Offence ...p... I have and also seen ...p... I have seen and also suspected and also seen you are no longer a Bhikkhu ...p... there is a Samghadisesa Offence for each and every word of his allegation. Without suspecting that a Bhikkhu has a Pārājika Offence the (complainant) Bhikkhu alleges: "I have suspected

and also seen that you committed a Pārājika Offence ...p... I have suspected and also hear ...p... I have suspected and also suspected and also heard ...p... I have suspected and also heard ...p... I have suspected and also seen and also heard. You are no longer a Bhikkhu ...p... there is a Samghdisesa Offence for each every word of his allengation.

That (complainant) Bhikkhu has seen a Bhikkhu committing a Pārājika Offence. If he alleges: "I have heard that you committed a Pārājika Offence; you are no longer a Bhikkhu," He is guilty of Saṁghadisesa Offence for each and every word of his allegation.

That complainant) Bhikkhu has seen the Bhikkhu committing a Pārājika Offence. If he alleges "I have suspected that that Bhikkhu committed Pārājika Offence," " I have heard and also suspected that you have committed Pārājika Offence and that you are no longer a Bhikkhu," he is guilty of a Saṁ ghadisesa Offence for each and every word of his allegation.

That (complainant) Bhikkhu has heard: "That Bhikkhu has committed a Pārājika Offence." If he alleges: "I have suspected that Bhikkhu has committed a Pārājika Offence ...p... I have seen that he has committed Pārājika Offence ...p... I have suspected and also seen that he committed a Pārājika Offence; you are no longer a Bhikkhu ...p...; there is Saṁ ghadisesa Offence for each and every word of his allegation.

That (complainant) Bhikkhu has suspected "that Bhikkhu committed a Pārājika Offence." If he alleges: "I have seen that you committed a Pārājika Ofence ...p... ; I have heard that you committed a Pārājika Offence: I have seen, and also heard that you committed Pārājika Offence Saṁghadisesa, If he makes an allegation on all these, there is a Saṁghadisesa Offence for each and every word of his allegstion.

388. That (complainant) Bhikkhu has not seen the Bhikkhu committing a Pārājika Offence. If he alleges; "That Bhikkhu has been seen committing a Pārājika Offence, (you) are no longer a Bhikkhu who belongs to the lineage of the Buddha, a Sakyan Prince, I have nothing to do with you in matters of

Upasatha, Pravarana and other Saṁghakamma, there is Saṁ ghadisesa Offence for each and every word of his allegation."

That (complainant) Bhikkhu has not not heard that (that Bhikkhu) has committed a Pārājika Offence ...p... "That Bhikkhu has suspected that "Pārājika Offence has been committed," if it alleged that (unsuspecting Bhikkhu) has been supspected," if it is alleged that (unsuspecting Bhikkhu) has been suspected of having committed a Pārājika Offence ...p... there is Saṁghadisesa Offence for each and every word of his allegation.

That (complainant) Bhikkhu has not seen the Bhikkhu committing a Pārājika Offence. That he has seen and heard that the Bhikkhu has committed a Pārājika Offence ...p... he has seen and supsected ...p... seen and heard and supspected ...p...

That (complainant) Bhikkhu has not heard that he has committed a Pārājika Offence ...p... That (compainant) Bhikkhu has not suspected that he has committed a Pārājika Offence. If it is alleged that Bhikkhu has been suspected, seen ...p... suspected, heard ...p... suspected, seen, heard of having committed a Pārājika Offence, there is a Saṁghadisesa Offence for each and every word of his allegation.

That (complainant) Bhikkhu has not seen the Bhikkhu committing a Pārājika Offence. If he alleges that he has heard that Bhikkhu committed a Pārājika Offence ...p... If he alleges that he has supsected ...p... that he has heard, and supspected that that Bhikkhu has committed Pārājika Offence, that," (You) are not longer ...p... a Bhikkhu" ...p...., there is Saṁghadisesa Offence for each and very word of his allegation.

That (complainant) Bhikkhu has heard that (he) committed a Pārājika Offence ...p... That complanant) Bhikkhu has suspected that (that Bhikkhu) committed a Pārājika Offence ...p... If it is alleged that he has seen that (that Bhikkhu) committed a Pārājika Offence ...p...; if it is alleged that he has seen, and heard that that Bhikkhu has commited a Pārājika Offence and that "you are not alonger a Bhikkhu ...p... there is a Saṁghadisesa Offence for each and every word ot his allegation.

That (complainant) Bhikkhu has seen that Pārājika Offence is bei g committed; what has been seen is doubled; not believed, not remembered, forgotten ...p... What has been suspected is doubted, not remembered, forgotten if it is alleged that he has suspected and heard that that Bhikkhu has committed a Pārājika Offence ...p... what has been suspected is forgotten; that that Bhikkhu has committed a Pārājika Offence has been suspected, seen, heard,"(you) are no longer a Bhikkhu who belongs to the lineage of the Buddha the Sakyan Prince, I have nothing to do with you in matters of Uposatha, Pavarana and other Saṁghakamma," there is a Saṁghadisesa Offence for each and every word of his allegation.

389. Purity of view for one of impurity; impurity of view for one of purity; impurity of view for one of impurity; purity of view for one of purity.

A Bhikkhu who commits one of the Pārājika Offences is not pure. If he has the purity of view, and no leave is taken from him when the (other Bhikkhu) speaks to him desiring his expulsion, there are Saṁghadisesa and Dukkata Offences.

A Bhikkhu who commits one of the Pārājika Offences is not pure. If he has the purity of view and leave is taken when the (complainant Bhikkhu) speaks desiring his expulsion, there is a Saṁghadisesa Offence.

A Bhikkhu who commits one of the Pārājika Offences is not pure. If he has the purity of view and leave is taken when the (the other Bhikkhu) speaks desiring his expulsion, there are Paccittiya and Dukkata Offences.

A Bhikkhu who commits one of the Pārājika Offences is pure. If he has the purity of view and leave is taken when the (other Bhikkhu) speaks intending to abuse, there is Paccittiya Offence.

A Bhikkhu who does not commit any of the Pārājika Offences is not pure. If he has impurity of view and leave is not taken when the (complainant Bhikkhu) speaks desiring his expulsion, there is a Dukkata Offence.

A Bhikkhu who does not commit any of the Pārājika Offences is pure. If he has the impure view and leave is taken

when (complainant Bhikkhu) speaks desiring his expulsion, there is no Offences.

A Bhikkhu who does not commit any of Pārājika Offences is pure. If he has impure view and has to give no leave; when (complainant) Bhikkhu speaks desiring his expulsion. There are Paccitiya and Dukkata Offence.

A Bhikkhu who does not commit any of Pārājika Offences is pure. If he has improper view and has to give leave when the (comnplainant Bhikkhu) speaks intending, to abuse, there is Paccittiya Offence.

A Bhikkhu who commits one of the Pārājika Offences is not pure. If he has impure of view and has to give no leave, when (complainant Bhikkhu) speak's desiring his expulsion, there is Dukkata Offence.

A Bhikkhu who commits one of Pārājika Offences is not pure. If he has impure view and has to give leave when (complainant Bhikkhu) speaks desiring his expulsion, there is no Offence.

A Bhikkhu who commits one of the Pārājika Offences is not pure. If he has impure of view and leave is not taken when the (complainant Bhikkhu) speaks intending to abuse, there are Paccittiya and Dukkata Offence.

A Bhikkhu who commits one of the Pārājika Offences is impure. If he has impure view and leave is taken when the (complainant Bhikkhu) speaks intending to abuse, there is Pacittiya Offences.

A Bhikkhu who does not commit any of Pārājika Offences is pure. If he has purity of view and leave is not taken when the (complainant Bhikkhu) speaks desiring his expulsion, there are Saṁghadisesa and Dukkata Offences.

A Bhikkhu who does not commit any of Pārājika Offences is pure. If he has purity of view and leave is taken when (complainant Bhikkhu) speaks desiring his expulsion, there is a Saṁghadisesa Offence.

A Bhikkhu who does not commit any of Pārājika Offences is pure. If he has purity of view and leave is not

taken when the complainant Bhikkhu speaks intending to abuse, there are Pacittiya and Dukkata Offences.

A Bhikkhu who does not commit any of Pārājika Offences is pure. If he has purity of view and leave is taken when the complainant Bhikkhu speaks intending to abuse, there is Pacittiya Offence.

390. There is no offence for a Bhikkhu who holds what is pure is impure. Bhikkhu who holds what is impure is impure, a Bhikkhu who is mad and a Bhikkhu who is a first-time offender.

End of Atthama Dutthadosa Sikkhāpada

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9. DUTIYA DUTTHADOSA SIKKHĀPADA

391. At one time, while the Bhikkhu was residing at Zetavunna monastery, the place where black squirrels were fed in Rājagha town, Mettiya Bhummajaka Bhikkhus were descending from the slope of Gijjhakutta (Vultures Peak) when they saw a he-goat copulating with a she-goat.

On seeing (the goat), they said: "My friends, let us call this he-goat Dabba the son of the King of Malla and this she-goat Mattiya the nun. My friends, in the past, we brought a charge against Dabba on hearsay. Now, we have seen him with our own eyes as he was copulating with Mettiya Bhikkhuni (nun). Thus, Mettiyabhummajaha Bhikkhus gave the name of Dabba, the son of the King of Malla, to the he-goat and that of Mettiya Bhikkhuni to the she-goat. Then, they told the Bhikkhus: "My friends, in the past a charge was brought against Dabba on hearsay; now, however, we saw him (with our own eyes) copulating with Mettiya Bhikkhu (nun).

The Bhikkhus said to them: "Friends, don't speak like this; the venerable Dabba, the son of the King of Malla, would not have done that."

Then the Bhikkhu reported the matter to the Buddha who convened the Bhikkhu Saṁgha and examined the Venerable Dabba, the son of the King of Malla.

"Dabba, do you remember having committed such and such act as alleged by these Bhikkhu?" asked Buddha.

"Bhante, it is as the Bleassed One knows me," replied Dabba.

For the second time ...p... for the third time: the Buddha asked the Ven. Dabba "Dabba, do you remember having committed such and such act as alleged by these Bhikkhus?"

"Bhante, it is as the Blessed One knows me," replied Dabba.

"Dabba, the wise (Dabba) would not give answers like this (evasively). If what was done had been done by you, say so; ilf you did not it, say you didn't do it." said the Buddha.

"Blessed One, since I was born I have not been able to recall (to my mind) that I have ever indulged in sexual intercourse even in a dream, much less so when I was awake,"replied the Ven. Dabba.

Then, the Buddha said to the Bhikkhus: "Bhikkhus, if that is so, you had better examine these Bhikkhus," said Buddha who got up from his seat and entered the monastery.

The Bhikkhus then examined Mettiyabhummajaka Bhikkhus who gave their reply accordingly.

"Friends, have you brought a false charge of Pārājika against the Ven. Dabba by taking up as a pretext of the rule of discipline some point relating to something else?" asked the Bhikkhus.

"It is true, my friends," replied the Mettiyabhummajaka Bhikkhus.

The modest Bhikkhus reproached, condemned and criticised the Mettiyabhummajaka Bhikkhus, saying; "Why have these Bhikkhus brought a false charge of Pārājika Offence by taking up, as a pretext of the rule of discipline some point relating to something else?"

Then these modest Bhikkhus rebuked the Mettiyabhummajaka Bhikkhus in various ways and reported the matter to the Buddha ...p... "Is it true, Bhikkhus," asked the Buddha, "that you have brought a false charge of Pārājika Offence against Dabba, the son of the King of Malla, by taking up as

a pretext of the rule of discipline some point relating to something else."

The Exalted Buddha rebuked them ...p... "Men, unworthy of Magaa-Phala, why have you brought a false charge of Pārājika Offence against Dabba, the son of the King of Malla, by taking up as a pretext of the rule of discipline some point relating to something else?" What you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada: 13.9.392 Motivated by hate, malice, dissatisfaction, a Bhikkhu brings a false charge of Pārājika Offence against a Bhikkhu by taking up as a pretext of the rule of discipline some point relating to something else, so that the side Bhikkhu is deprived of his noble practice. Subsequently on enquiry or without enquiry the trouble is found to be one belonging to a different matter or one taken up as a pretext of the rule of disciple and if the (complaining) Bhikkhu confesses his offence that Bhikkhu is guilty of a Saṁghadisesa Offence.

9- Dutiya Dutthadosa Sikkhāpada Definition

393. **Yo** this is so and so

Bhikkhu means ...p. One who becomes a Bhikkhu with Ñatti Catutthakamma is called Bhikkhu.

To Bhikkhu means other Bhikkhu

Motivated by Dosa, Malice means anger, ill-feeling; unhappy, sadness, like thorn in the side.

Dislike means to hate, to get angry, destruction, bad heart; not happy, not wanting.

something else means it is committed with something else like appatti (offence) of a different kind; it is also like aedhikarana (legal question, matter of dispute, or trouble or difficult problem). How it is that Adhikarana[1] Dispute is something else of Adhikarana? Vivadadhikarana[2] is something else of Anuvadhikarana[3] Apattadhikarana[4] and that of Kiccadhikarana[5]

(1) Adhikarana (legal question or porblem of dispute)
(2) Vivadadhikarana (question arising out of dispute)
(3) Anuvadhikarana (question arising out of dispute)
(4) Appattadhikarana (question arising out of dispute)
(5) Kiccadhikarana (question arising out of dispute)

Anuvadhikarana (censure) is something else (a different kind) of Appatadikarana (offence) Kiccadhikarana (obligation) Vivadadhikarana.

Apattadhikarana is something else (a differen kind of) Kiccadhikarana Vivadadhikarana and Anuvadadhikarana.

Kiccadhikarana is something else (a different kind) of Vivadadhikarana. Anuvadadhikarana and Apattadhikarana. In this way Adhiarana is a different is a different kind of Adhikarana.

How is it that Adhikarana is that of Adhikarana? Vicadadhikarana is that of Vivadhikarana; Anuvadadhikarana.

Apattadhikarana is sometimes that of Apattadhikarana and sometimes that of another.

How is it that of Apattadhikarana is a different kind of Apattadhikarana?

Pārājika Appati of Methunadhamma (offence of defeat due to sexual intercourse) is a different kind of Adinnadam Pārājika appatti (offence of defeat due to theft) Manussaviggaha Pārājika appatti (offence of defeat for taking up human form) attain Manussadhumma Pārājika appatti (offence of defeat for preaching transcendental dhammas superior to the ten moral actions).

Adinnadam Pārājika appatti is a diferent kind of Manussaviggaha Pārājika apattiya, Ottaramanussa Pārājikapatti, and Methunapārājikapatti.

Manusaviggahapārājikapattiya is a kind of Ottaramanus sadhama Pārājikapattiya, methunadhamma Pārājikadhama, and adinnadampārājikadhamma.

Otteramanussadhama Pārājikapattiya is a different kind of Methunadhamma Pārājika Pattiya, Adinnada Pārājika, and manussaviggaha Pārājikapattiya. In this way Apattadhikarana is a different kind of Apattadhikaraka.

How is it that Apattadhikarana is that of Apattadhikarana?

Methunadhamma Pārājikapattiya is that of Methunadhamama Pārājiapattiya.

Adinnaparajikapattiya is that of Adinnadonparajikapattiya, Manussaviggahaparajikapattiya is that of Menussaviggahaparajipattiya.

Ottarimanussadhamma Pārājikapattiya is that of Ottarimenussadhamma Pārājikapattiya. In this way Appattadhikarana is that of Apattadhikarana.

Kicardhikarana is that of Kiccadhikarana.

In this way Adhikarana (legal question) is that of Adhikarana (legal question)

394. Taking up some point as a pretext means: there are ten pretexts: "Pretext of birth, (2) pretext of name; (3) Pretext of family; (4) pretext of characteristic; (5) pretext of offence; (6) pretext of a bowl; (7) pretext of a robe; (8) pretext of a teacher, (9) pretext of a preceptor (10) pretext of lodgings.

395. The pretext of birth means: "A noble man is seen committing a Pārājika Offence; seeing another nobleman, he reprimands that noble man alleging "I have seen a noble man Bhikkhu; you are one who has committed a Pārājia Offence; you are not a Bhikkhu any more; you are no longer a Sakyan prince belonging to the lineage of the Buddha. I have nothing more to do with you in matters of Uposatha, Pavārana or any other Samgha Kamma." There is Saṁghadisesa Offence for each and every word of his allegation..

"A Brahmin is seen ...p... A merchant is seen ...p... A lowcaste man is seen committing a Pārājika Offence; seeing another low-caste man, he reprimands him alleging; "I have seen a low-caste-man Bhikkhu; you are one who has committed a Pārājika Offence; you are not a Bhikkhu any more; you are no longer a Sakyan prince belonging to the lineage of the Buddha; I have nothing to do with you in matters of Uposatha, Pavārana and any other Saṁghakamma." There is Saṁghadisesa Offence for each and every word of his allegation.

396. The pretext of name means: Buddharakkhita is seen ...p... Dhammarakkhita is seen ...p... Saṁgharakkhita who commits Pārājika Offence is seen. Other Rakkhita are seen and he reprimands alleging; "I see Saṁgharakkhita who commits a Pārājika Offence (you) are no longer a Bhikkhu; you are no longer a Sakyan prince belonging to the lineage of the Buddha ...p... There is Saṁghadisesa Offence for each and every word of allegation.

397. The pretext of lineage means Bhikkhu of Gotama lineage is seen ...p... Bhikkhu of (Moggalana lineage) is seen ...p... Bhikkhu of (Kaccayana lineage) is seen ...p... Bhikkhu of (Vasittha lineage) who has committed Pārājika Offence is seen. Having seen another Bhikkhu of (Vasittha lineage), he alleges "I have seen the Bhikkhu of (Vasittha lineage) who has committed a Pārājika Offence; (you) are no longer a Bhikkhu nor a Sakyan Prince of the lineage of Buddha" ...p... If he says like this, he says like this, he is guilty of a Saṁghadisesa Offence for each and every word of (his) allegation.

398. Preatext of characteristic means: "A tall Bhikkhu is seen; ...p... A short Bhikkhu is seen ...p... A dark Bhikkhu is seen ...p... A fair Bhikkhu who has committed a Pārājika Offence is seen ...p... Having seen another fair Bhikkhu, he alleges: "I have seen a fair Bhikkhu committed a Pārājika Offence: you are no longer a Bhikkhu, nor a Sayan Prince of the lineage of the Buddha" ...p.. If he says like this he is guilty of a Saṁghadisesa Offence for each and every word of (his) allegation.

399. Pretext of an Apattiya (Offence) means a Bhikkhu is seen committing a slight offence and he alleges that Bhikkhu has committed a Pārājika Offence, adding:- "(You) are no longer a Bhikkhu nor Sakyan prince of the lineage of the Buddha ...p... he is guilty of a Saṁghadisesa Offence for each and every word of his allegation."

400. Pretext of a bowl means a Bhikkhu is seen carrying a copper bowl ...p... A Bhikkhu carrying a beautiful clay bowl of black colour is seen ...p... A Bhikkhu who has committed a Pārājika Offence is seen carrying an ordinary clay bowl. Having seen another Bhikkhu carrying an ordinary clay bowl, he alleges: "I have seen a Bhikkhu, who has committed a Pārājika Offence, carrying an ordinary clay bowl: (you) are no longer a Bhikkhu nor a Sankyan prince of the lineage of the Buddha ...p..." He is guilty of a Saṁghadisesa Offence for each and every word of his allegation.

401. Pretext of a robe means a Bhikkhu wearing a Pansuku robe (picked up from a gabbage) is seen ...p... A

Bhikkhu who has committed a Pārājika Offence is seen wearing robes oofered by lay-followers. Having seen a Bhikkhu wearing robes offered by lay-followers he alleges "I have seen the Bhikkhu, who has committed a Pārājika Offence, wearing robes offered by lay-followers: (You) are no longer a Bhikkhu nor a sankyan prince of the lineage of the Buddha;" ...p... There is a Saṁghadisesa Offence for each and every word of his allegation.

402. Pretext of a preceptor means: The co-resident pupil of so and so Bhikkhu who has committed a Pārājika Offence is seen. Having seen the other co-resident pupil of the Bhikkhu who has committed a Pārājika Offence, he alleges: "I have seen the co-resident pupil of the Bhikkhu who has committed a Pārājika Offence: (You) are no longer a Bhikkhu nor a Sakyan prince of the lineage of the Buddha ...p... "There is a Saṁ ghadisesa Offence for each and every word of his allegation.

403. Pretext of a teacher means: The pupil of so and so Bhhikkhu who has committed a Pārājika Offence is seen. Having seen the other pupil of the teacher; he alleges: I have seen the pupil of so and so Bhikkhu who has committed a Pārājika Offence;(You) are no longer a Bhikkhu; nor a Sakyan prince of the lineage of the Buddha ...p... There is a Saṁ ghadisesa for each and every word of the allegation.

404. Pretext of lodgings (Senasana or places of Sleep and shelter) means: A Bhikkhu living in so and so lodging (or place of sleep and shelter who has committed a Pārājika Offence is seen. Having seen the other Bhikkhu living in a lodging (or place of sleep and shelter), he alleges: "I have seen a Bhikkhu, who has committed a Pārājika Offence, living in so and so lodging (place of sleep and shelter): you are no longer a Bhikkhu, nor a Sakyan prince of the lineage of the Buddha. I have nothing to do with you in matters of Uposatha, or Pavarana or any other Saṁghadisesa." There is a Saṁ ghadisesa Offence for each and every word of his allegation.

405. Pārājika Apattiya means one of the four types of Pārājika. Making a charge or allegation means to make a charge of allegation by oneself or through some other ones.

To remove that Bhikkhu from this noble practice means to remove him from the order of Bhikkhus: to remove him from Dhamma, Sila and Samadhi.

Afterwards means the time a charge or allegation is made and if that time is passed.

Without enquiry or without investigation means no one is asked or questioned.

Adhikarana means (1) Vivadahikarana (a case or question of dispute) arising out of dispute; (2) Anuvadadhikarana (a case or question arising out of censure); (3) Apattadhikarana (case or question arising out of offence); and (4) Kiccadhikarana (case or question arising out of obligation)

To take up a point as a pretext of Sikkhāpada (rule of discipline) means taking up one of the ten pretexts.

If the Bhikkhu making a charge or allegation admits his Offence means "I have spoken untruth; I have spoken a flasehood; I have told a lie, I have spoken without knowing the truth.

Saṁghadisesa means ...p... Therefore it is called Saṁghadisesa.

406. A Bikkhu who has committed a Saṁghadisesa Offence is seen; Saṁghadisesa is taken as Saṁghadisesa. The (commplainant) Bhikkhu brings a charge of Pārājika Offence against him alleging, "(You) are no longer a Bhikkhu, nor a Sakyan prince of the lineage of the Buddha; (I have) nothing to do with you in matters of Uposatha, Pavaṟana or any other Saṁghakamma." in spite of which there is a different kind of Apattiya (Offence) or a pretext thereof. There is a Saṁghadisesa Offence for each and every word of the allegation.

A Bhikkhu who has committed a Saṁghadisesa Offence is seen, Saṁghadisesa is taken as Thullacaya ...p... taken as Paccitiya Patidesani Dukkata, Dabbhasi. Charging that Bhikkhu with a Pārājika Offence the (complaint) Bhikkhu alleges: "You are no longer a Bhikkhu ...p... in spite of which there is a different kind of an offence or a pretext thereof. There is a Saṁ ghadisesa Offence for each and every word of his allegation.

A Bhikkhu who has committed Thullacaya Offence is seen; Thullacaya is taken as Thullacaya ...p... Thullacaya is

taken as Paccitiya as Patidesani, Dukkata, Dubbhasi, Saṁghadisesa. Charging that Bhikkhu with a Pārājika Offence, the (complainant) Bhikkhu alleges: "You are no longer a Bhikkhu ...p..., in spite of which there is a different kind of offence or a pretext thereof. There is a Saṁghadisesa Offence for each and every word of his allegation.

A Bhikkhu who has committed a Pacciteya Offence ...p... Patidesani, Dukkata, dubbhasi, is seen; Dubbhasi Offence is taken as Dubbhasi Offence ...p... Dubbhasi is taken as Saṁ ghadisesa as Thullacaya, as Pacittiya, as Patidesani, Dukkata, charging that Bhikkhu with Offence, the (complainant) Bhikkhu alleges: "You are no longer a Bhikkhu, nor a Sakyan prince, of the lineage of the Buddha; I have nothing to do with you in matters of Uposatha, Pavarana and other Saṁghadisesa ," in spite of which there is a different kind of Offence or a pretext thereof." There ia Saṁghadisesa Offence for each and every word of his allegation.

Cakka is to be turned on the basis of any Apattiya (Offence)

407. A Bhikkhu who has committed a Saṁghasisesa Offence is seen, Saṁghasisesa is taken as Saṁghadisesa. Charging that Bhikkhu with a Pārājika Offence, the (complainant) Bhikkhu alleges: "(You) are no longer a Bhikkhu ...p... in spite of which there is a different kind of offence or a pretext thereof." There is a Saṁghasisesa Offence for each and every word of allegation.

A Bhikkhu who has committed a Saṁghadisesa Offence is seen; Saṁghadisesa is taken as Thullacaya ...p... as Paccitiya, as Patidesani as Dukkata as Dubbhasi. Charging that Bhikkhu with a Pārājika Offence, (complainant) Bhikkhu alleges: "(you) are no longer a Bhikkhu ...p... in spite of which there is a different kind of offence or a pretext thereof." There is a Saṁ ghadisesa Offence for each and every word of hs allegation.

A Bhikkhu who has committed a Thullacaya Offence is seen; Thullacaya is taken as Thullacaya, as Dukkata, as Dubbhasi, as Saṁghadisesa. Charging that Bhikkhu with a Pārajika Offence, (complainant) Bhikkhu alleges: "(You) are no longer a

Bhikkhu ...p... in spite of which there is different kind of offence or a pretext thereof." There is a Saṁghadisesa Offence for each and every word of his allegation.

A Bhikkhu, who has committed Paccittiya Offence ...p... Patidesani, Dukkata, Dabbhasi is seen, Dubbhasi is taken as Dubbhasi, as Saṁghadisesa, as Thullacaya, as Paccittya, as Dukkata. Charging that Bhikkhu with a Pārājika Offence, (complainant) Bhikkhu alleges: "(You) are no longer a Bhikkhu, nor a Sakyan prince of the lineage of the Buddha; I have nothing to do with you in matters of Uposatha, Pravāna and other Saṁ ghakamma," in spite of which there is a different kind of offence, or a pretext theeof." There is Saṁghadisesa Offence for each and every word of his allegaion.

408. Thinking or perceiving that this is so , the (Bhikkhu) brings a charge he sees to it that a charge is brought, he is not guilty of and offence. There s also no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Navama Dutiya Dutthadosa Sikkhāpada

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10. SAṀGHABEDA SIKKHĀPADA

409. At one time, the Buddha was residing at Veluvunna monastery, the feeding place of black squirrels in the town of Rājagaha, when Devadatta came to Kokālika, Kata, Modakatissaka, the son of Lady Khanda and to Samuddatta and said to them: "My friends, please come; let us go and bring about a schism in the Samgha of Bhikkhu Gotama and disrupt its authority," when Kokālika replied: "My friend, the power and influence of Bhikkhu Gotama are great; how shall we do to bring about a schism in the Samgha and downfall of its rule of order. Devadatta then said; "My friends, please come, let us approach Bhikkhu Gotama and say: "Bhante, The Exalted Buddha in various ways used speak in praise of less desire; Contentment; destruction of Kilesa; Ascetic practice to quell passion; punctiliousness gaeciousness; non-proliferation of kilesa; boosting of energy. Bhante, these five items are conducive to less desire; contentment; destruction of kilesa; ascetic practice to quell passion;

punctiliousness and graciousness; non-proliferation of Kilesa and boosting of energy. We beg of you, Bhante, please let the Bhikkhus become forest dwellers for life. Any Bhikkhu who seeks to dwell in a village monastery should be punished. Let the Bhikkhu beg for alms for life. Any Bhikkhu who accepts invitation for food should be punished. Let the Bhikkhus wear for life robes taken from dust heaps. A Bhikkhu who wears a robe given by a householder should be punished. Let the Bhikkhus live for life at the foot of a tree. Any Bhikkhu who approached under cover should be punished. Let the Bhikkhus not eat fish and meat. Any Bhikkhu who eats fish and meat should be punished." We are going to make a demaand on these live items. If Bhikkhu Gotama does not grant this demand, we will inform the people. My friends, with these five items, we are going to bring about a schism in the Samgha of Bhikkhu Gotama and disrupt the peace and order of the institution. People are fond of contentment and have faith in austerity."

Then, Devadattu, together with his friends approached the Buddha worshipped the Buddha, sat at a place and addressed the Buddha.

Bhante, the Blessed One in various ways used to speak in praise of less desire ...p... boosting of energy. Bhante, these five items are conductive to less desire ...p... boosting of energy. We beg of you, Bhante, please let the Bhikkhus become forest dwellers for life. Any Bhikkhu who seeks to dwell in a village monastery should be punished ...p... Let the Bhikkhu not eat fish and meat for life. A Bhikkhu who eats fish and meat should be punished."

"Devadatta, not good," said the Buddha. "If a Bhikkhu wishes, let him be a forest dweller; if a Bhikkhu wishes, let him be a village dweller; if a Bhikkhu wishes, let him keep a Pindapatta (beg for alms); If he wishes let him accept Nimantana (accept invitation for food)

If a Bhikkh wishes, let him wear Pansuku (robe taken from a dust heap); if he wishes, let him accept a robe given by a lay man; Devadatta, I have permitted loding at the foot of a tree for the entire period of eight months. I have permitted fish

and meat which are pure in three respects vis (1) These are not seen; (2) not heard (3) not suspected of being killed for (him), Because the Buddha did not permit the five items, Devadatta was joyful and exultnt, got up from his place and departed with his friends after worshipping the Buddha respectfully.

410. Then Devadatta entered Rājagaha and spoke to the people on the subject of the five items (of the demand):

"My friends, we approadhed Bhikkhu Gotama and said "Bhante, the Buddha used to speak always in praise of less desire, contentment, destruction of Kelesa, ascietic practice (to quell passion), punctiliousness, graciousness, non-proliferation of kilesa, boosting of energy. Bhante, these five items are conducive in many ways to less desire, contentment, destruction of kelesa, ascetice (to quell passion) punctiliousness and graciousness, non-proliferation of Kilesa, and boosting of energy. We beg of you, Bhante, please let the Bhikkhus become forest dwellers for life. If a Bhikkhu seeks to dwell in a village monastery, he should be punished. Let the Bhikkhu beg for alms for life. If a Bikkhu accepts invitation for food he should be punished. Let the Bhikkhus wear for life robes taken from dustheaps. A Bhikkhu who wears a robe given by a householder should be punished, Let the Bhikkhus live for life at the root qf a tree. Any Bhikkhu who approaches under cover should be punished. Please don't let Bhikkhs eat fish and meat for life. If a Bhikkhus who eats fish and meat he should be punished." Thus we have demanded these five items. Bhikkhu Gotama has not allowed these five items. But we have adopted these five for our own guidelines.

There were those with lack of understanding who have no faith, no trust or no belief in the triple gem of the Buddha, Dhamma and Samgha. They used to say that the Bhikkhus, who are the Sakyan prince belonging to the lineage of the Buddha have tried to destroy Kilesa and live a life of ascetism and practise austerity while Bhikkhu Gotama is enjoying luxuries and still striving for more."

There were those of understanding, clever and wise. They had faith in the triple gem (of Buddha, Dhammma and

Samgha). They reproached, condemned and criticised Devadatta, saying "Why Devadatta has been trying to bring about a Schism in the Samgha and break down its rule of order. Then the Bhikkhus rebuked Davadatta in various ways and reported the matter to the Buddha ...p...

"Davadatta!" asked the Buddha, "Is it true that you are trying to bring about a schism in the Samgha and break down its rule of order?"

"It is, Blessed One," replied Devadatta.

The Blessed Buddha reproached ...p... "Man, unworthy of Magga-Phala! Why are you trying to bring about a schism in the Samgha and break down its rule of order? What you have done is not for those who have no faith ...p... Bhikkhus, this is how to point out this Sikkhapada:

14-10-411. If a Bhikkhu is trying to bring about a schism in the Samgha, which is united, and if he persists firmly in his endeavour to cause schism, Bhikkhus should tell that Bhikkhu: "Venerable One, please do not try bring about a schism in the united Samgha; do not persist in your endeavour to cause schism. Venerable One, please be united with the Samgha. Only the united Samgha will be glad, will have no dispute, point out patimokkha together and live happily (together). If, in spite of all this, that Bhikkhu is found persisting in his endeavour as before, Bhikkhu should advise him up to three times to give up his endeavour. If he gives it up after three times of advice it is good; if not, he is guilty of a Saṁ ghadisesa Offence.

10- Definition of Saṁghadisesa Sikkhāpada

412. Yo means this is so and so ...p...

Bhikkhu means: In this context: one who becomes a Bhikkhu with ñatti Catuttha Kamma (recitation of Kammāvāca)

United Samgha means members belonging to the same group or same community. Members of Samgha belonging to the same Sima (boundary)

Striving for Schism means: How to devide these Bhikkhus, one from the other. How to turn them into various groups and factions?
Ways leading to dissension of Samgha means: There are 14 ways of causing a division.
To hold firmly means to adopt properly.
To do means to act.
To exit means not to give up.
That Bhikkhu means Bhikkhu trying to divide Samgha.
Bhikkhu means other Bhkkhus.

Those Bhikkhus who have seen; those Bhikkhus who have heard; those Bhikkhus must say: "Venerable One, please don't try to bring about a schism in the Samgha. Please don't stand firm holding on anything that causes schism. Please be united with the Samgha. Only the united Samgha will be glad, will have no dispute and point out Patimokkha together and live happily.

Please say so for the second time; and for the third time as well. If he gives it up, it is well and good; if not, it is not, it is Dukkata Offence. If, after hearing, they do not speak, there is a Dukkata Offence. That Bhikkhu must be brought to the centre of Samgha and reminded: " Venerable One, please don't try to bring about a schism in the Samgha. Please don't stand on anything that causes schism. Please be united with the Samgha. A united Samgha. A united Samgha will be glad, will have no dispute and point out Patimokkha together and live peacefully.

For the second time, he must be reminded; for the third time he must be remembered. If he gives it up it is well and good; if not, it is a Dukkata Offence.

That Bhikkhu must be well admonished; Bhikkhus, he must be well admonished like this: An experienced and competent Bhikkhu should inform Samgha.

413. "Venerable Ones, may Samgha please hear me. So and so Bhikkhu has tried to bring about a schism in Samgha. That Bhikkhu does not give up his course of action. If it is

convenient to Samgha, it may admonish this so and so Bhikkhu to give up that course of action," This is the motion.

"Venerable Ones, may samgha please hear me. This so and so Bhikkhu has tried to bring about a schism in the united Samgha. That Bhikkhu does not give up that course of action. Samgha is admonishing this so and so Bhikkhu to give up that course of action. If any Venerable One who is pleased with this so and so Bhikkhu being admonished to give up that course of action, that Venerable One may keep silent. Any Venerable One who is not pleased may speak.

For the second time, I say this ...p... For the third time, I say this."

"Venerable Ones, may Samgha please hear me. This so and so Bhikkhu has tried to bring about a schism in the united Samgha. That Bhikkhu does not give up that course of action. Samgha is admonishing this so and so Bhikkhu to give up that course of action. If any Venerable One who is pleased with this so and so Bhikkhu being admonished to give up that course of action, that venerable one may keep silent, Any Venerable One who is not pleased may speak."

Samgha has well admonished this so and so Bhikkhu to give up that course of action. Samgha is pleased; so it keeps silent, which is the sign of its being pleased."

414. At the end of ñatti (motion) it is Dukkata Offence. At the end of second recitation of Kammavācā, it is Thullacaya Offence; at the end of Kammacāvā, it is Saṁghadises Offence. If the Bhikkhu commits a Saṁghadisesa Offence, Dukkata Offence at the end of ñatti (motion) and Thullacaya Offence at the end of two Kammavācā (resolution) subside.

Saṁghadisesa means ...p... So it is called Saṁghadisesa.

415. Thinking that Dhammakamma (lawful action) to be a Dhammakamma. (lawful action), it is not given up; it is Saṁ ghadisesa Offence. Being doubtful of Dhammakamma (lawful action) it is not given up; it is a Saṁghadisesa Offence. Thinking Adhammakamma (unlawful action) to be Dhammakamma (lawful action) it is not given up; it is Dukkata Offence. Being doubtful of Adhammakamma (unlawful action) it is not given

up; it is Dukkata Offence. Thinking Adhammakamma (unlawful action) to be Adhammakamma (unlawful action) it is not given up; it is Dukkata Offence.

416. There is no offence for a Bhikkhu who has not been well admonished with ñattikammavācā; a Bhikkhu who gives up his (doctrine or view or course of action); a Bhikkhu who is mad; a Bhikkhu of distracted mind, a disease-ridden Bhikkhu, and a Bhikkhu who is a first-time offender.

End of Dasama Samghabhada Sikkhāpada.

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11. BHEDĀNUVUTTAKA SIKKHĀPADA

417. At one time, the Exalted Buddha ws residing at Valuvunna monastery which was the feeding place of black squerrels in the town of Rājagaha when Devadatta tried to create a schism in the Samgha and disrupt its rule of order.

Bhikkhus used to say: "Devedatta is in the habit of speaking Adhamma and not in accord with Vinaya. Why has Devadatta tried to create a schism in the Samgha and disrupt the rule of order?

In reply to the Bhikkhus, Kakalika, the son of queen Khanda, Katamodekatissaka Samuddatta said: Venerable Ones, please don't say so. Devadatta speaks what is Dhamma and in accord with Vinaya. Devadatta speaks and acts on our wishes and support which he also understands well. He speaks according to our ideas. We are well pleased with this attitude (course of action).

Modest Bhikkhus reproached, condemned and criticised them, saying "Why the Bhikkhus speak in support of Defvadatta to create a schism in Samgha." They rebuked the Bhikkhus, who spoke in support of Devadatta, in various ways and reported the matter to the Buddha ...p...

"Bhikkhus! Is it true that Bhikkhus have followed Devadatta who has tried to create a schism in the Samgha and spoken in support of him to create a schism? asked the Buddha.

"It is true, Blessed One." said the Bhikkhus.

The Exalted Buddha reproached them ...p... Bhikkhus, these men, unworthy of Magga Phala! Why have they followed Devadatta and spoken in support of him to create a schism in the Samgha. Bhikkhus, what you have done is not for those who have no faith to have faith ...p...

Bhikkhus! This is how to point out this Sikkhāpada: 15-11-18 "There are one or two or three Bhikkhus who follow only that Bhikkhu and speak to create a schism. These Bhikkhus used to say: "Venerable Ones, please do not say anything to that Bhikkhu. He speaks what is Dhamma and in accord with Vinaya. That Bhikkhu speaks and act on our (wishes and our support) which he understands well and he speaks according to our ideas, we are well pleased with attitude. In reply to these Bhikkhus. (other) Bhikkhus said: "Venerable Ones, please don't say like that. That Bhikkhu is not in the habit of speaking what is Dhamma nor is he in the habit of speaking in accord with Vinaya. You, Venerable Ones, should not be pleased with a schism. Venerable Ones, please be united with the Samgha. Only the united Samgha will be glad, will have no dispute, point out Patimakkha together and live happily." If in spite of all this (advice), these Bhikkhus are found acting as before they must be admonished up to three times exactly to give up their course of action. If they give it up after three times of admonition, it is well and good; if not (these Bhikkhus) are guilty of Samghadisesa Offence."

11-Definition of Bhedanuvuttaka Sikkhāpada

419. **That Bhikkhu only** means that Bhikkhu who creates schism.

There are Bhikkhus means there are other Bhikkhus.

Those who follow those Samghabhedaka Bhikkhus hold that view, have that allegiance, that objective.

They speak to create schism means: For the benefit of (Samghabhedaka) Bhikkhu; they exist for the sake of communion.

One Bhikkhu, or two or three means: There are one Bhikhu, two Bhikkhu, three Bhikkhus. These Bhikkhus said; "Venerable Ones, don't say anything to this Bhikkhu. That Bhikkhu speakds what is Dhamma and what is in accord with Vinaya. He speaks and acts on our (wishes and support) which he also understands well. He speaks according to our ideas. We are well pleased with this attitude."

Those Bhikkhus means: Those Bhikkhus who are followers. **Bhikkhus** means: other Bhikkhus.

These Bhikkhus have seen; these Bhikkhus have heard. These Bhikkhus have said:-

"Venerable Ones, please do not say so; this Bhikkhu is not in the habit of speaking what is Dhamma (lawful) and what is in accord with Vinaya. Don't you be pleased with a schism; you, Venerable Ones, please be united with Samgha; the united Samgha will be very glad, will have no dispute, will point out Patimokkha together and live happily."

"For the second time, they speak; for the third time, they speak. If they give it up it is well and good; if they do not give it up, it is Dukkata Offence. If they hear it and do not say anything, it is Dukkata Offence.

They (Bhikkhus) should also be brought to the centre of the Bhikkhus and reminded: "Venerable Ones, please do not say so; this Bhikkhu is not in the habit of speaking what is Dhamma (lawful) or what is in accord with Vinaya (rule of discipline). You should not also be pleased with a schism in Samgha. Please be united with Samgha. Samgha which is united only will be glad, will have no dispute, point out Patimokkha together and live happily."

For the second time, they must be reminded; For the third time they must be reminded. If they give it up it is well and good; if not it is Dukkata Offence. These Bhikkhus should be admonished formally. Bhikkhus, this is how to admonish them formally. An experienced and competent Bhikkhu will inform Samgha:

420. "Venerable Ones: please hear me (my word). So and so Bhikkhus who follow so and so Bhikkhu speak in

support of a schism in Samgha. These Bhikkhus do not give up that attitude (course of action). If it is convenient to Samgha, it may formally admonish so and so Bhikkhus to give up that attitude (of theirs). This is the motion.

"Venerable Ones, may Samgha please hear me (my word). So and so Bhikkhus who follow so and so Bhikkhu who is trying to create schism in Samgha, speak in support of schism in Samgha. These Bhikkhu do not give up that attitude (course of action). Samgha is formally admonishing so and so Bhikkhus to give up their attitude. Any Venerable Bhikkhu, who is pleased with this formal admonition of so and so Bhikkhus for giving up their attitude, may keep silent; any Venerable One who is not pleased, may speak."

"For the second time, I speak about this."

"Venerable Ones, may Samgha please hear me. (my words). So and so Bhikkhus who follow so and so Bhikku who is trying to create schism speak in support of a schism in Samgha These Bhikhus do not give up that attitude. Samgha is formally admonishing so and so Bhikkhus to give up their attitude. Any Venerable one who is pleased with this formal admonition of so and so Bhikkhus for giving up their attitude may keep silent. Any Venerable One who is not pleased may speak.

Samgha has formally admonished so and so Bhikkhus to give up their attitude; Samgha is pleased; Samgha is pleased; so it keeps silent, from which it is understandable that it is well pleased.

421. At the end of ñatti (motion) it is Dukkha Offence; at the end of the second reading of Kammavāca, it is Thullacaya Offence; at the end of Kammavaca it s Samghadisesa Offence. For Bhikkhus who commit Saṁghadisesa Offence, Dukkata Offence subsides at the end of ñatti (motion) and Thullacaya Offence subsides at the end of second reading of Kammavāca.

Two to three Bhikkhus should be admonished altogether; Bhikkhus numbering more than (two to three) should not be admonished together. Saṁghadisesa means ...p... Therefore it is called Saṁghadisesa.

422. Thinking that Dhammakamma (lawful action) to be a Dhamma Kamma (lawful action), it is not given up; it is SamghadisesaOffence. Being doubtful of Dhamma Kamma (lawful action) it is not given up; it is Samīghadisesa Offence. Thinking Dhamma Kamma (lawful action) to be Adhammakamma (unlawful action), it is not given up, it is Samghadisesa Offence. Thinking Adhammakamma (unlawful action) to be Dhammakamma (lawful action) it is not given up; it is not given up; it is Dukkata Offence. Beining doubtful of Adhammakamma (unlawful action) it is not given up; it is Dukkata Offence. Thinking that Adhamakamma (unlawful action) to be Adhammakamma (unlawful action) it is not given up; it is Dukkata Offence.

423. There is no offence for a Bhikkhu who has not been well admonished with ñattikammavaca a Bhikkhu who gives up his (doctrine or view or course of action) a Bhikkhu who is mad a Bhikkhu of distracted mind, a disease-ridden Bhikkhu, and a Bhikkhu who is a first-time offender.

End of Ekadasama Bhadanuvuttaka Sikkhāpada.

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12. DUBBACA SIKKHĀPADA

424. At one time, the Exalted Buddha was staying at Gositarāma monastery in Kosambi town when the Venerable Channa indulged in bad hibits. The other Bhikkhus said to him: "My friend, Channa, don't do this; it is not good; not suitable."

"My friends, why do you say like to me?" replied Channa "It is I only who should have said like this to you. It is our Buddha; it is our Dhamm; it is our master's son who has realized the Dhamma. Just as a great storm is raging when grass, branches and dry leaves are raised up, just as river water flowing down from a mountain raised up various kinds of water plants together, so you who have become Bhikkhus from various names, various lineages, various clans and various castes are raised up together. My friends, why do you say like this to me? It is I only who should have said like this to you. It is our

Buddha; it is our Dhamma; it is our Master's son who has realized the Dhamma."

Modest Bhikkhus reproached, condemned and criticised the Ven. Channa saying: "Why the Venerable Channa reckoned hikmself as one not to be spoken to when the Bhikkhus admonished him in accordance with the Sikkhāpada. The Bhikkhus then rebuked the Ven. Channa in various ways and reported the matter to the Buddha ...p...

"Channa," said the Buddha, "Is it true that you reckon yourself as one not to be spoken to when you are admonished by the Bhikkhus in accordance with Sikkhāpada?"

"It is, Blessed One," replied Channa.

The Exalted Buddha rebuked him ...p... Man, unworthy of (Magga Phala); why do you reckon yourself as one not to be spoken to when you are admonished by the Bhikkhus in accordance with Sikkhāpada? Man, unworthy of (Magga Phala) what you have done is not for those who have no faith to have faith ...p...

"Bhikkkhus, this is how to point out this Sikkhāpada: 16-12-425. "There is a Bhikkhu who is difficult to speak to in accordance with Patimokkha Sikkhāpada.

When the Bhikkhus admonish him in accordance with Sikkhāpada, he reckons himself as one not to be spoken to. saying: "Please do not, Venerable Ones. say anything to me. either good or bad, and I will not say anything to the Venerable Ones either good or bad. Refrain, Venerable Ones, from speaking to me. (Other) Bhikkhus should tell this Bhikkhu, saying: "Do not, Venerable One, reckon yourself as one not to be spoken to, let the Venerable One reckon himself as one to be spoken to, let the Venerable One speak to the Bhikkhus in accordance with Dhamma, and then the Bhikkhu will speak to you in accordance with Dhamma. It is only through this way of mutal admonition and mutual confession of offences that the progress of Buddhas' followers (Parisa) is assured. If in spite of all this good advice by the (other) Bhikkhus that Bhikkhu is found persisting in his (ways) as before, he should be admonished up to three times to give up his ways. If he gives up after

three admonition, it is well and good; if not, he is guilty of Samghadisesa Offence.

12-Definition of Dubbaca Sikkhāpada

426. **Bhikkhu who is difficult to admonish** means it is difficult to admonish him (Bhikkhu); not for bearing; advice is not accepted.
Patimokkha Sikkhāpada means Sikkhāpada (rule of disciplinary training) contained in Patimokkha (Exposition)
Bhikkhus means other Bhikkhus.
In accordance with Dhamma means the Buddha prescribes sikkhāpada which is in accordance with the Dhamma. When it is said in accordance with Dhamma, he should not say by refering to himself: "Venerable Ones, please don't say anything to me, either good or bad; I will not say anything to the Venerable Ones; either good or bad; please refrain from speaking to me."
To that Bhikkhu means: it is difficult to admonish that Bhikkhu.
Bhikkhus means other Bhikkhus.

So and so Bhikkhus have seen; so and so Bhikkhus have heard; These Bhikkhus who have seen and heard must say: "Venerable One, please don't reckon yourself as one not to be spoken to, let the Venerable One reckon yourself as one to be spoken to; let the Venerable one speak to the Bhikkhus in accordance with Dhamma, and then the Bhikkhus will speak to you in accordance with Dhamma. It is only through this way of mutual admonition and mutual confession of offences that the progress of the Buddha's followers is assured."

For the second time, it must be said ...p... For the third time, it must be said. If he gives them up, it is well and good; if not, he is guilty of a Dukkata Offence. If it is heard and not spoken out, it is Dukkata Offence. That Bhikkhu should be brought to the centre of the Bhikkhus and reminded: "Venerable One, please don't reckon yourself as one to be spoken to

It is through mutual confession of offence that the progress of Buddha's followers is assured.

For the second time, it must be said; for the third time, it must to said, If he gives them up it is well and good; if not, there is Dukkata Offence. That Bhikkhu must be admonished formally with (ñattikammavāca).

"An experienced and competent Bhikkhu will inform the Samgha."

427. "Venerable Ones, may Samgha please hear me. So and so Bhikkhu reckon himself as one who is not to be spoken to when the (other) Bhikkhus admonished him in accordance with Dhamma. That Bhikkhu does not give up this course of action. If it is convenient to Samgha, Samgha will formally admonish him. This is the motion.

Venerable Ones, may Samgha please hear me! so and so Bhikkhu reckons himself as one not to be spoken to when (other) Bhikkhu dmonish him in accordance with Dhamma. That Bhikkhu does not give up that course of action. Samgha is formally admonishing so and so Bhikkhu to give up his course of action. A Venerable Bhikkhu who is pleased with the formal admonition of so and so Bhikkhu to give up his course of action, he may keep sileet; if he is not pleased, he should speak.

I speak this for the second time also ...p... I speak this for the third time also.

Venerable Ones, may Samgha please hear me. So and so Bhikkhu reckons himself as one to be spoken to when (other) Bhikkhus admonish him in accordance with Dhamma. That Bhikkhu does not give up that course of action. Samgha is formally admonshing so and so Bhikkhu to give up his course of action. A Venerable One who is pleased with the formal admonition of so and so Bhikkhu to give up his course of action, he may keep silent; if he is not pleased, he should speak.

Samgha has formally admonished so and so Bhikkhu to give up his course of action. Samgha is pleased, so it keeps

silent which is the sign of its being pleased; this is understandable.

428. It is Dukkat Offence at the end of Ñatti (motion). It is Thullacaya offence at the end of the second reading of Kamma. It is Samghadisesa Offence at the end f kammavāca. At the end of ñatti (motion), Samghadisesa Offence subsides, and at the end of the second reading of Kammavāca Thullacaya Offences subsides.

Samghadisesa means ..p... Therefore it is called Samghadisesa Offence.

429. Thinking Dhammakamma to be Dhammakamma and it is not given up, there is Dukkata Offence. If there is a doubt about Adhammakamma and if it is not given up, there is Dukkat Offence. If one thinks Dhammakamma to be Adhammakamma, there is Dukkata Offence if it is not given up. If he (Bhikkhu) thinks that it is Adhammakamma when it is Dhammakamma, there is Dukkata Offence. If he is doubtful of Adhammaka there is a Dukkata Offence. If he thinks that it is Adhammakamma when it is Adhammakamma, there is Dukkata Offence.

430. There is no offence for a Bhikkhu formally admonished, Bhikkhu who gives up his (wrong view) or (wrong course of action), a Bhikkhu who is mad and a Bhikkhu who is a first-time offender.

End of Dvadasama Dubbaca Sikkhāpada.

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13. KULADŪSAKA SIKKHĀPADA

431. At one time, the Exalted Buddha was staying at Zetavanna monastery which was the park of Anathapindika of Savatthi, when the shameless and corrupted Bhikkhus known as followers of Issajipunabbasuka were presiding Bhikkhus at Kitagiri. They used to indulge in bad habits, viz., they planted flowering trees; and caused them to be planted; they watered them and caused them to be waterd; they plucked them and caused them

to be plucked; they tied them up into (garlands) and caused them to be tied up; they made garlands having a stalk on one side and caused them be made; they garlands having a stalk on both sides and caused them to be made; they made a branching flower stalk and caused it to be made; they made wreath and caused it to be made; they made a garland to be worn round the forehead and caused them to be made; they made an ear-ornament and caused it to be made; they made a breast plate and caused it to be made.

These Bhikkhus take or send garlands having a stalk on one side to wives of reputable families, to daughters of reputable families, to girls of reputable families, to daughters of reputable families, to girls of reputable families, to daughters-in-law of reputable famililes, to female slaves of reputable families. They take or send a branching flower stalk; they take or send a wreath; they take or send a garland worn round the forehead; they take or send an ear-ornament; they take or send a breats-plate.

These Bhikkhus eat from one dish together with wives of reputable families, with daughters, with girls, daughters-in-law, female slaves, of reputable families. They drink from one beaker; they sit down on one seat; they share one couch, they sit on one mat or coverlet, they sleep on one couch, they sit on one mat or coverlet, they sleep on one couch, one coverlet or one mat; they eat at the wrong time; they drink intoxicants; they wear garlands (use) perfumes nd cosmetics; they dance, sing and play musical instruments and they sport; they dance where a dancing girl dances, they sing when she dances and play musical instruments when she dances they sport when she dances, they dance when she sings; they sing when she dances; they dance when she sports; they sing when she sports; they play when she sport; they sports when she sports.

They play on a chequered board for gambling; they play on a draught board; they play with imagining such boards in the air; they play a game of keeping stepping on to diagram; they play with spellikans; they play at dice; they play tipcat; they play brushhands; they play with a ball; they play at

blowing through toy-pipes made of leaves; they play with a toy-plough; they play at turning somersault; they play with a toy windmill; they play with a toy measures of leaves; they play with a toy cart; they play with a toy of bow; they play a game of guessing at letters; they play a mind reading game; they play a game of mimicking deformities; they train themselves in elephant lore; they train themselves in house lore; they train themselves in elephant lore; they train themselves in horse lore; they train themselves in cart lore; they train themselves in archery; they train themselves in swordsmanship, then run in front of an elephant; they run in front of a horse and they run in front of a chariot; now they run backwards, now they run forwards, and they whistle; and they snap their fingers, and they whistle; and they fight with fists and having spread out their upper robes as a stage, they say to dancing girl; "Dance here, sister," and they applaud, and indulge in various bad habbits.

432. At the time, a certain Bhikkhu, who spent his Vassa (rains period) in a small town of Kasi, was proceeding to Savutthi to worship the Buddha. On arrivl at Kitagiri (on his way), he redressed himself in the morning, took his bowl and robe and went out for alms. He was self-possessed and pleasant in behaviour with his eyes cast down in walking forward or in walking backward, in looking before or in looking behind; in drawing in or in stretching out (his arm).

People who saw this Bhikkhu said; "Who is he, an idiot or a fool walking like an enraged person with his eyes cast down? Who will go and give him alms? Our masters, Bhikkhus of Assaji and Punabhasuka, are polite, genial, pleasant of speech, smiling and welcoming with their sweet and clean faces. Alms should be given to these Venerable Ones only.

An Upasaka (lay-follower) who saw this Bhikkhu on an alms round approached him and said after worshipping him respectfully: "Bhante, have you obtained alms?"

"No" Dayaka, I have not yet obtained alms." replied the Bhikkhu.

"Bhante, please come, let us go to my house," said the lay-follower.

The lay-follower invited the Bhikkhu to his house and fed him with food.

"Where are you going, Bhante?" asked the lay-follower.

"I am going to Savutthi to worship the Buddha," replied the Bhikkhu.

"If that is so, Bhante," said the lay-follower, "Please give my compliments to the Buddha and bowing your head on his feet, please tell the Buddha:

"Bhante, the monastery at Kitagiri is in a state of chaos. The shameless and corrupted Bhikkhus who are the followers of Assaja Punabhasuka are the presiding Bhikkhus at Kitagiri. They used to indulge in bad habits viz: they planted flowerring trees and caused then to be planted; they watered them and caused them to be watered ...p... They indulge in various bad habits.

"Bhante, those of faith and virtue before have no more faith and no more virtue now. Those who offered gifts to Samgha have now stopped offering gifts. Depraved Bhikkhus are now staying in place of those who were fond of Sila.

"Bhante, please send (good) Bhikkhus to Kitagiri so that the monastery at Kitagiri will stand in good stead," said the lay-followers.

"Well Dayaka," said the Bhikkhu, who then left for Savutthi. On arrival at Savutthi, he approached the Buddha at Zetavunna, which was the park of Anathapindika and sat at a place after worshipping the Buddha.

Exchange of happy greetings with Agantuka Bhikkhus being the custom of Buddhas the Exalted One addressed him: "Bhikkhu; How are you? Are you all right? Have you come all the way with ease and without difficulty? From which place have you come?

"I am all right, Exalted One," replied the Bhikkhu. "I have come all the long way with ease and without difficulty. I spent my Vassa (rains period) at a small town of Kasi and come to Savutthi Town to worship the Buddha. On arrival at

Kitagirl I redressed myself in my robes in the morning and took my bowl and robes and went out for alms.

"Bhante, while I was on my alms-round in Kitagiri, a lay-follower who saw me, approached me and said after worshipping me respectfully:" Bhante, have you obtained alms?

"Dayaka, I have not yet obtained alms," said the lay-follower, who invited and fed me in his house before asking me: "Bhante, where are you going? When I replied:" I am going to Savutthi to worship the Buddha."

"Bhante," said he, "if that is so, please give my compliments to the Buddha and bowing your head on his feet, please tell the Buddha:

"Bhante, the monastery at Kitagiri is in a state of chaos. The shameless and corrupted Bhikkhus, followers of Assaji Punabhasuka are the presiding Bhikkhus at Kitagiri. They used to indulge in bad habits viz: they planted flowering trees and caused them to be planted: they water them and caused them to be watered ...p... They indulge in various bad habits.

"Bhante, those of faith and virtue before have no more faith and no more viture now. Those who offered gifts to Samgha have now stopped offering gifts. Depraved Bhikkhus are now staying in place of those who were fond of Sīla.

"Bhante, please send (good) Bhikkhus to Kitagirl so that the monastery at Kitagirl will stand in good stead," said the lay-follower to me."

"Bhante, I have come from Kitagiri," said the Bhikkhu.

433. Then, the Buddha had the Bhikkhu-Samgha assembled and said "Bhikkhus! Is it true that shameless and corrupted Bhikkhus, known as followers of Assajinabbasuka are presiding Bhikkhus at Kitagiri; they indulge in a variety of bad habits. They plant small flowering trees and cause them to be planted; they water and cause them to be watered ...p... They indulge in various bad habits. Bhikkhus, those of faith and virtue before have no more faith and no more virtue now. Those who offered gifts to Samgha have now stopped offering gifts. Depraved Bhikkhus are now staying in place of those who were fond of Sila."

"It is true, Exalted One," replied Bhikkhus.

The Buddha rebuked ...p... "Bhikkhus, those men, unworthy of Magga Phala! Why do they indulge in bad habits Why do they plant flowering trees and cause them to be planted? Why do they water them and cause them to be watered? Why do they pluck them and cause them to be plucked? Why do they tie them up into (garlands) and cause them to be tied up? Why do they make garlands having a stalk on one side and cause them to be made? Why do they make garlands having a stalk on both sides and cause them to be made? Why do they make a branching flower stalk and cause them to be made? Why do they make a wreath and cause it to be made? Why do they make a garland worn round the forehead and cause it to be made? Why do they make an earornament and cause it to be made? Why do they make a breast plate. and cause to be made?

Why do those Bhikkhus take or send garlands having a stalk on one side to wives of reputable families; to daughters of reputable families, to girls of reputable families, to daughters-in-law of reputable families, to female slaves of reputable families? Why do they take or send garlands having a stalk on both sides?

Why do they take or send a branching flower-stalk? Why do they take or send a wreath? Why do they take or send a garland worn round the forehead? Why do they take or send an ear-ornament? Why do they take or send a breast-plate?

Why do those Bhikkhus take or send garlands having a stalk on one side to wives of reputable families; to daughters of reputable families, to girls of reputable families, to daughters-in-law of reputable famililes, to female slaves of reputable families? Why do they take or send garlands having a stalk on both sides? Why do they take or send branching flower-stalk? Why do they take or send a wreath? Why do they take or send a garland worn round the forehead? Why do they take or send an ear-ornament? Why do they take or send a bueast-plate?

Why do those Bhikkhus eat from one dish together with wives of reputablefamilies, with daughters, with girls, daughters-

in-law, female slaves, of reputable families? Why do they drink from one beaker? Why do they sit down on one seat? Why do they sleep on one couch, one cover-let or one mat? Why do they eat at the wrong time? Why do they drink intoxicants? Why do they wear garlands (use) perfumes and cosmetics? Why to they dance, sing and play musical instrument and why do they sport. Why do they dance when a dancing girl dances, why do they sing when she dances and why do they play musical instruments when she dances? Why do they sport when she dances? Why do they dance when she sings? Why do they sing when she dances? Why do they dance when she sports? Why do they sing when she sports? Why do they play when she sports why do they sport when she sports?

Why do they play on a chequered board for gambling? Why do they play on a draught board? Why do they play with imagining such board in the air? Why they play a game of keeping stepping on to diagram? Why do they play tipcat? Why do they play brushhands? Why do they play with a ball? Why do they play at blowing through toy-pipes made of leaves? Why do they play with a toy plough why do they play at turning somersault? Why do they play with a toy windmill? Why do they play with a toy measures of leaves? Why do they play with a toy cart? Why do they play with a toy of bow? Why do they play a game guessing at letters? Why do they play a mind reading gamed? Why do they play a game of mimicking deformites? Why do they train themselves in elephant lore? Why do they train themselves in horse lore? Why do they train themselves in cart lore? Why do they train themselves in archery? Why do they train themselves in swordsmanship, then why do they run in front of an elephant? Why do they run in front of a horse and why do they run in front of a chariot? now why do they wrestle? Why do they snap their fingers, and why do thy whistle? and why do they fight with fists and having spread out their upper robes as a stage, they say to a dancing girl, "Dance here, sister," and why do they applaud, and indulge in various bad habits? Bhikkhus, what these Bhikkhu

have done is not for those who have no faith to have faith ...p...

The Buddha rebuked (those Bhikkhus) gave a talk on Dhamma and said to Sariputta and Moggalana: "Sariputta and Maggallana, you had better go to Kitagiri and carry out Pabbajaniyakamma (an act of banishment) against Assaji-Punabbasuka Bhikkhus from Kitagiri, who are your co-resident pupils:

"Exalted One," replied Sariputta and Moggallana, these Bhikkhu are violent and rough: How shall we carry out Pabbjaniya kamma against the (an act of banishment) from Kitagiri?

"Then, go with many Bhikkhus" said the Buddha.

"Very well, Blessed One," replied Sariputa and Maggallana.

"And this, Bhikkhus, is how it is to be done. First, Assaji Punabbasuka Bhikkhus should be rebuked; after this they should be reminded and then they should be accused of the offence before an experienced and competent Bhikkhu informs the Samgha."

434. "Venerable Ones, May Samgha hear me. These Bhikkhus, who are the followers of Assaji-Punabbasuka, are those who have brought the family into disgrace; they have bad conduct. Their conduct has been seen and head. The families brought to disgrance by them have been seen and heard. If it is convenient to the Samgha, it may carry out an act of banishment from Kitagiri against these Bhikkhus of Assaji-Punabbasuka. This is the motion (Ñatti)"Venerable Ones, may Samgha please hear me. These Assaji-Punabbasuka Bhikkhua are those who have families into disgrace; they have had bad conduct which have been seen and heard. The family brought into disgrace by them have seen and heard. Samgha is carrying out an act of banishment from Kitagirl against these Assaji-Punabbasuka Bhikkhus. Any Venerable Bhikkhu who is pleased with the act of banishment (Pabbajaniyakamma) from Kitagiri being carried out against Assaji-Punabbasekka Bhikkhus, he may keep silent. Any Venerable one who is not pleased may speak."

For the second time, I speak this ...p... For the third time, I speak this. Venerable Ones, may Samgha please hear me ...p... Any Venerable Bhikkhu, who is not pleased, may speak.

Samgha is carrying out an act of banishment from Kitagiri (Samgha is expelling) against Assaji-Punabbasukkka Bhikkhu. Samgha is pleased, so it keeps silent, which is the sign of its being pleased.

435. Then, Sariputta and Moggallana at the head of other Bhikkhus went to Kitagiri and carried out an act of banishment from Kitagiri against the Assaji-Punabbasuka Bhikkhua. After an act of banishment also, (after their expulsion from the Order) the Assaji-Punabbasuka Bhikkhua do not conduct themselves properly nor do they become subdued, nor do they mend their ways nor do they ask the (other good) Bhikkhus for forgiveness; they curse them instead; they revile them, they offend them following a wrong course through desire, hatred, delusion, fear and they go away, some of them leaving the Samgha.

Modest Bhikkhus reproached, condemned and criticised them, saying: "Why do they not conduct themselves property although Samgha has carried out an act of banishment against them? Why do they not become subdued and mend their ways? Why do they not ask for forgiveness from the Samgha? Why do they not make amends? Why do they curse and revile and offend them by following a wrong course?

Why do they go away, some leaving the Samgha? Then they rebuked the Assaji-Punabbasuka Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Bhikkhus, is it true that the Assaji-Punabbasuka Bhikkhus, who have been banished, do not conduct themselves properly ...p... they have left the Samgha," asked the Buddha.

"It is true, Blessed One," replied the Bhikkhus. The Buddha rebuked them ...p... "Bhikkhus, if this is so, this Sikkhāpada should be pointed out.

17-13-436 If a Bhikkhu lives depending on a certain village or a small town, conducts himself improperly, brings a family into disgrace, if his evil conduct is seen and heard and if the

family disgraced is, seen and heard, that Bhikkhus must be warned: "The Venerable One has brought a family into disgrace and you have evil conduct which is seen and heard; the family you have brought into disgrace also is seen and heard; the Veneable One should go away from this monastery; there is no use of your living here any longer."

If in reply that Bhikkhu says: "Bhikkhus run after chanda (greed), Dosa (hate), Moha (delusion), Bhaya (fear); and they banish some for such an offence and do not banish others," he should be told: "Venerable One, do not speak like this; Bhikkhus are not biased on account of Chanda (Loba or greed), Dosa (hate), Moha (delsion) or Bhaya (fear). Only you are one who has brought a family into disgrace; you have evil conduct; your evil conduct is seen and heard, the family you have brought into disgrace is seen and heard. Please, go away from this place. There is no use of your living here. If, in spite of this warning by the Bhikkhus, that Bhikkhu persists in the same way as before, he should be formally admonished up to three times to give up his course of action. If he gives it up after three admonitions, it is well and good; if not, (he) is guilty of a Samghādisesa Offence.

13- Kuladusaka Sikkhāpada Definition

437. **Bhikkhu to a village, small town** means: village or small town, or town.

Lives depending on means requisities of robes, alms, food, lodgings and medicines for the sicks.

Family means: There are four kinds of family: a royal family, a Bramin family, a merchant family and a lower class family. To bring a family into disgrace means: To bring a family into disgrace by means of flowers, or fruits or with clay or toothpick or with bamboo or with medical treatment or to run errand on foot.

Evil conduct means: To grow a flower and water a plant or causes it to be grown or watered; to pluck or causes it to be

plucked, to tie up garlands or causes them to be tied up.
To be seen and to be heard means: Those present are seen and those absent are heard.

Families brought into disgrace by the Bhikkhu means: Formely they had faith and virtue. Now they have no faith nor virtue on account of that Bhikkhu.
Those to be seen and those to be heard means those who are present are to be seen and those who are absent are to be heard.
To that Bhikkhu means: to that Bhikkhu who has brought a family into disgrace.
Bhikkhus means: other Bhikkhus.

So and so Bhikkhu has seen; so and so Bhikkhus have heard; these Bhikkhus must say: "Your Venerable One only used to bring families into disgrace and you have evil conduct. Your Venerable One's evil conduct has been seen and heard; the families you have brought into disgrace have been seen and heard. Please, your Venerable One, go away from this monastery. There is no benefit for you Venerable one to live here. If, in reply, that Bhikkhu says: "Bhikkhus run after Chanda (greed), Dosa (hate), Moha (delusion), Bhaya (fear) and they banish (expel) some for such an offence and they do not expel others."
That Bhikkhu means: The Bhikkhu carrying out Kamma
Bhikkhu means other Bhikkhus.

So and so Bhikkhus have seen; so and so Bhikkhus have heard; these Bhikkhu must say: "Your Venerable One, please don't speak like this, the Bhikkhus do not run after Chanda (greed), Dosa (hate), Moha (delusion), and Bhay (fear); your Venerable One only has brought families into disgrace and you have evil conduct which has been seen and heard; the families you have brought into disgrace have also been seen and heard. Venerable One, please go away from this monastery; there is no benefit for you to live in this monastery."

For the second time it must be repeated; for the third time, it must be repeated. If he gives it up, it is well and good; if not he is guilty of a Dukkata Offence. It is also Dukkata

Offence. if the other Bhikkhus do not tell him on hearing what he says. He should be brought to the center of the Samgha and warned: "Venerable One, please don't say like this; Bhikkhus do not run after Chanda, nor do they run after Dosa nor Delusion nor fear; you only have brought families into disgrace; you have evil conduct which has been seen and heard; the families you have brought into disgrace have also been seen and heard; please go away from this monastery; there is no benefit for you to live in this monastery.

For the second time, it must be repeated; for the third time, it must be repeated. If he gives it up, it is well and good; if not he is guilty of a Dukkata Offence.

That Bhikkhu must be admonished formally. Bhikkhus, this is how to admonish him formally. An experienced and competent Bhikkhu will inform Samgha:-

438. "Venerable Ones, may Samgha please hear me. So and so Bhikkhu, against whom an act of banishment, has been carried out by the Samgha has charged that the Bhikkhus have run after Chanda (greed), Dosa (hate), Moha (delusion) and Bhaya (fear). That Bhikkhu does not give up his wrong course of action. If it is convenient to Samgha, it may formally admonish that Bhikkhu to give up his course of action. This is the motion.

Venerable Ones, may Samgha hear me. So and so Bhikkhu against whom an act of banishment has been carried out by the Samgha, has charged that the Bhikkhus have run after Chanda (greed), Dosa (hate), Moha (delusion) and Bhaya (fear). That Bhikkhu does not give up his wrong course of action. Samgha is formally admonishinmg so and so Bhikkhu to give up his wrong course of action. Any venerable Bhikkhu who is pleased with the formal admonition of so and so Bhikkhu to give up his wrong course of action, he may keep silent. If any Venerable One is not pleased, he may speak ...p...

Samgha has formally admonished so and so Samgha to give up his course of action, Samgha is pleased. So Samgha keeps silent, which is the sign of its being pleased; this is understandable.

439. At the end of Natti (motion), there is Dukkata Offence. At the end of the second reading of Kammavāca, there is Thullacaya Offence. At the end of Kammavāca, there is Samghadisesa Offence. For a Bhikkhu committing a Samghadisesa Offence, Dukkata Offence subsides at the end of ñatti (motion) and Thullacaya Offence subsides at the end of the second reading of Kammavācā.

Samghadisesa means only the Samgha concerned places te attinding Bhikkhu on probation for the offence, send him back to the beginning, inflicts Manatta discipline, grants rehabilitation. Two or three Bhikkhus or a single Bhikkhu should not place him on probation, should not send him back to the geginning, should not inflict Manatta, should mot grant rehabilitation. It is therefore called Samghadisesa which also means combination of all these offences.

End of 13 Kuladusaka Sikkhāpada.

440. Thinking Dhammakamma to be Dhammakamma, it is not given up; there is Samghadisesa Offence, Being doubtful of Dhammakamma, it is not given up; there is Samgha-disesa Offence. Thinking Dhammakamma to be adhammakamma, it is not given up; there is Samghadisesa Offence.

Thinking Adhammakamma to be Dhammakamma, it is not given up; there is Dukkata Offence. Being doubtful of Adhamakamma, there is Dukkata Offence. Thinking Adhammakamma to be Adhammakamma, there is Dukkata Offence.

441. There is no offence for a Bhikkhu not formally admonished; a Bhikkhu who gives up his course (or action); a mad Bhikkhu; Bhikkhu who is a first-time offender.

End of Terasamakuladusaka Shikkhāpada

Conclusion of Terasaka

442. This is the exposition of the thirteen Samghadisesa Offence made up of the ninth Venerable Ones are guilty of at

the very moment of their being committed and the four committed after admonition with ñatti Kammavācā. If a Bhikkhu who commits any one of these (thirteen) offences and conceals his offences, he must be placed on probation for as many days as he knoeingly conceals his offence; even against his will after probation, this Bhikkhu will spend a farther night for his manatta discipline to please the Samgha. After Manatta disciplilne he must be rehabilitated at a Sima(boundary) by a company of Bhikkhu Samgha numbering twenty. If he is rehabilited by a company of Bhikkhu less by one Bhikkhu, he cannot be regarded as one who has been rehabilitated. Bhikkhus, who rehabilitate him are also to blame. This is the rule (of discipline) to be followed on Samghadisesa Offence.

Now, may I ask Venerable Ones on these thirteen Samghadisesa Offences. "Are you free from any of these offences? For the second time, I ask: "Are you free from these (thirteen) Samghadisesa Offences?" So you are keping silent, which is the sign of your being free from these offences."

End of Thirteen Offences.

Headline Summary of that terasam

Emission of Semen; physical contact, harsh language, sensual pleasure; to act as go-between; kuti; Vihara; no foundation; pretext; Schism; followers; it is difficult; family disgrace; there are thirteen Samghadisesa Offences.

End of Samghadisesa

III. ANIYATA

1. THE FIRST UNDETERMINED SIKKHĀPADA

Venerable Ones, these are the two Aniyata Dhamma (Undetermined Offences) for exposition:-

443. At one time, the Buddha was staying at Jetavana which was the park of Anathapindika of Savutthi Town, where the Venerable Udāyi was dependant on many family houses for his alms food. At that time the young daughter of a family who was supporting the Venerable Udāyi was giving in marriage to the young son of another family. Then, in the morning the Ven. Udāyi redressed himself in his robe, took his bowl approached the house of the family of the and asked girl and asked the inmates, "Where is so and so bride (daughter)?" He was told that bride (daughter) had been given in marriage to the groom (son) of the so and so family who was also his supporter. Udāyi then approached that family and asked the inmates: "Where is so and so bride (daughter)?" He was told: "The bride (daughter) is sitting in the inner room." He then approached the girl and sat down together with her, a single man and a single woman, speaking and preaching in a secluded and secret place, most convenient to those indulging in sexual intercourse.

At one time, Visākha, the mother of Migāra, who had many healthy children and many healthy grandchildren, and who was also known as a suspicious old lady whom the people used to invite first to their feasts and festivals, came to the said family's house on invitation. Vesākha, the mother of Migāra, then saw the Venerable Udāyi sitting together with the bride (daughter), a single man and a single woman, in a secluded and secret place, most convenient to those indulging in sexual intercourse. She then said: The Venerable One is sitting together with a woman, a single man and a single woman, in a secluded and secret place having a wall and partition, most convenient to those indulging in sexual intercourse. Bhante, this behaviour is not proper, it is not good, Bhante, you may not desire sexual intercourse; but it is difficult to convince those who have no faith."

The Venerable Udāyi took no heed of what Visākha had said. Visākha then went away and reported the matter to other Bhikkhus.

The modest Bhikkhus reproached, condemned and criticised Udāyi, saying why was Udāyi sitting together with a woman, a single man and a single woman, at a secluded and secret place having a wall and partition most convenient to those indulging in sexual intercourse?

These Bhikkhus rebuked Udāyi in several ways and reported the matter to the Buddha ...p...

"Udāyi, is it true that you were sitting together with a woman at a secluded and secret place with a wall and partition, most convenient to those indulging in sexual intercourse?" asked the Buddha.

"It is, Bhante," replied Udāyi.

The Exalted Buddha rebuked him ...p... "Man, unworthy of Magga-Phala Why were you sitting together with a woman, a single man with a single woman, in a secluded and secret place with a wall and partition, most convenient to those indulging in sexual intercourse? What you have done is not for those who have no faith to have faith (...p...)

"Bhikkhus, this is how to point out this Sikkhāpada:

18-1-144. If a Bhikkhu is sitting together with a woman, a single man with a single woman, in a secluded place with a wall and partition, convenient to those indulging in sexual intercourse, if a trustworthy Upasika (a woman lay follower) who has seen that Bhikkhu brings one of the three charges, Pārājika, or Sanghadisesa or Paccitiya, and if the said Bhikkhu admits his sitting, he must be dealt with under one of the said three charges as alleged by the trustworthy Upasika (woman lay follower). This is an undetermined offence(aniyata apattiya).

1- Definition of Aniyata Sikkhāpada

445. Whatever means: He or who ...p...
Bhikkhu means ...p... In this context, one who becomes a Bhikkhu with Ñattikammavāca

Matugāma means: woman female, not ogress; not woman peta, nor female animal, at the least she is a baby girl born that day, let alone older woman.
Together with means: together
A single One means: a single Bhikkhu, a single woman
Secluded place means: hidden from eyes and ears.
Hidden from eyes means: a place where winking of eyes, lifting of brows and nodding of head are not effective, singnalling.
Hidden from ears means ordinary voices are not audible.
A place with walling means: Hidden by wall or door flaps, matting or blanket, tree, post or any other covering, article or object.
Convenient to indulgence in sexual intercourse means place where it is possible for one to enjoy sexual intercourse.
If he is sitting means: at the time a woman is sitting a Bhikkhu sits close to her, or sleeps close to her; or both are sitting or both are sleeping.
Trustworthy means one who has realized sotapattiphala, one who has realized the fourfold noble truth, or one who has completely developed the three Sikkhas.
Upasika means a woman lay follower of Buddha, Dhamma and Sangha.
Vision means to see

If a charge is brought under any of the three viz: Pārājika, or Saṁghadisesa or Paccitiya, he must be decided for any of the three of fences as alleged by the trustworthy Upasika in her complaint.

446. If that Upasika alleges: "I have seen the Venerable One enjoying sexual intercourse with the woman by sitting and if the Bhikkhu admits sitting, he must be decided for the offence.

If that Upasika alleges: "I have seen the Venerable One enjoying sexual intercourse with the woman by sitting and if the Bhikkhu admits sitting, he must be decided for the offence.

If that Upasika alleges: "I have seen you Venerable One enjoying sexual intercourse with a woman by sitting", if that Bhikkhu contends: "It is true I am sitting: but no sexual

intercourse, he must be decided for sitting" ...p... If he says:"I did not sit; but I was lying," he must be decided for lying ...p... If he says: "I did not sit; but I was standing," he must not be decided.

447. If that Upāsika alleges: "I have seen the Venerable One enjoying sexual intercourse by lying together with a woman," and if the Bhikkhu admits lying, he must be decided for the offence.

If that Upāsika alleges: "I have seen the Venerable One enjoying sexual intercourse with a woman by lying and if the Bhikkhu contends:" he must be decided for lying.

If that Upāsika alleges: "I have seen the Venerable enjoying sexual intercourse by lying, and if the Bhikkhu contends:" I did not lie down; but I was sitting," he must be decided for sitting.

If that Upāsika alleges: "I have seen the Venerable One enjoying sexual intercourse by lying, and if the Bhikkhu contends:" I did not lie down; but I was sitting," he must be decided for sitting.

448. If that Upāsika alleges "I have seen the Venerable One having physical contact by sitting with a woman," and if that Bhikkhu admits this, he must be decided for the office ...p... If he says: "This is correct; I was sitting; but no physical contact, "he must be decided for sitting ...p... If he says:" I did not sit, but I was lying, he must be decided for lying ...p..., if he says: "I did not sit, but I was sitting," he must not be decided.

If that Upāsika alleges: "I have seen the Venerable One having physical contact by lying down with a woman. "If he admits this, it must he decided on the question of the offence ...p... If he says: "I was lying but there was no physical contact, he must be decided for lying ...p..., if he says: "I did not lie down; but I was sitting," he must not be decided.

449. If that Upāsika alleges: "I have seen the Venerable One sitting together with a woman, the one with the other in a secluded place with a wall and partition suitable for (sexual intercourse), and if he also admits this, he must be decided for

sitting ...p... If he says: "I did not sit, but I was standing," he must not be decided.

450. If that Upāsika alleges: "I have seen the Venerable One lying together with a woman, the one with the other, in a secluded place with a wall and partition suitable for (sexual intercourse), if the Bhikkhu also admits this, he must be decided for lying. If he says:" I did not lie down, I was sitting, he must not be decided for sitting, if he says: "I did not lie down, but I was standing," he must not be decided.

Aniyata(undetermined) means this offence is not determined as to whether it is Pārājika, or Saṁghadisesa or Paccitiya.

451. If he admits his going or sitting, and admits offence, he must be decided for the offence. If he admits his going, does not admit his sitting and admits his offence, he must be decided for the offence.

If he admits his going, admits sitting, and does not admit offence,he must be decided for sitting.

If he admits his going, does not admit sitting and does not admit the offence, he must not be decided.

If he does not admit his going, admits sitting and also admits the offence, he must be decided for the offence. If he does not admit his going, does not admit sitting and admits the offence, he must be decided for the offence.

If he does not admit his going, admits sitting, and does not admit the offence, he must be decided for sitting.

If he does not admit his going, does not admit sitting and does not admit the offence, he must not be decided.

End of First Aniyata Sikkhāpada.

2. DUTIYA ANIYATA SIKKHĀPADA

452. At one time, the Exalted Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savutthi Town, when the Venerable Udāyi, thinking that the Buddha had objected to his sitting together with a woman, the one with the other, in a secluded place, with a wall and

partition, suitable for sexual intercourse, sat to together with the same young woman, the one with the other speaking and preaching in a place.

For the second time, Vesākha, the mother of Migāra, arrived at the family's house on invitation, saw the Venerable Udāyi sitting together with the young woman in a secret place and said to Udāyi.

"Venerable One, you are sitting together with a woman, one with the other in a secret place. This is not good, not proper,. The Venerable One may not desire sexual intercourse, but it is difficult to convince those of no faith." The Venerable Udāyi would not take heed of what Visākha, the mother of Migāra, had said.

Then Visākha, the mother of Migāra, went away and reported the matter to other Bhikkhus.

Modest Bhikkhus began to reproach, condemn and criticise Udāyi, saying "Why was Udāyi sitting together with a woman, one with the other, in a secret place?"

Then, these Bhikkhus rebuked Udāyi in various ways and reported the matter to the Buddha ...p...

"Udāyi, is it true that you were sitting together with a woman, one with the other, in a secret place?"

"It is true, Blessed One." said Udāyi.

The Exalted Buddha rebuked him ...p... "Man unworthy of Magga-Phala, Why did you sit together with a woman, one with the other, in a secret place? Why you have done is no good to those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:-

19-2-453. "The place has no wall partition or screen, nor is it suitable for sexual intercourse; but it is possible for one to talk in lewd words to a woman. If a Bhikkhu sits in such a secret place of seclusion together with a woman, one with the other, and if a trustworthy Upāsika (lay woman follower) alleges that she has seen that Bhikkhu and brings one of the two charges of Saṁghadisesa or Pacittiya against him, and if the Bhikkhu admits his sitting, he must be decided for one of the two charges of Saṁghadisesa or a Pacittiya offence in

accordance with the offence as alleged by the trustworthy Upāsika. This is an Aniyata (undetermined) offence."

2- Definition of Dutiya Aniyata Saikkhāpada

454. **The place has no wall** means a place to be hidden from view by a wall, door flaps, mat or blanket or screen or a tree or or a post or anything that covers it up.
Not suitable for sexual intercourse means: it is not possible for one to have sexual intercourse in that place.
It is possible to talk in lewd words to a woman means it is possible for one to talk in lewd words to a woman in the place.
Yo means so and so.
Bhikkhu means: In this context a Bhikkhu means one who becomes a Bhikkhu with ñatti Catuthakamma or ñattikammavāca.
Such a place means like that place.
Matugāma means a human female, not ogress, not female Peta(departed spirit),not female animal, it is a woman who understands what is good or bad; what is lewd word or not.
Together means with her or with him.
One with the other means a single Bhikkhu together with a single woman.
Secluded place means a place hidden from sight and sound.
Sitting means: a woman is sitting when a Bhikkhu sits close to her or sleeps close to her or a Bhikkhu is sitting when a woman sits close to him or sleeps close to him, or both sit together or sleep together.
Trustworthy means (One) who has realized Sotapatti Phala (or Fourfold Noble Truth) or one who practised three Sikkhas (Adhisila, Adhicitta, Adhipaññā)
Upāsikāma means a lay woman follower or devotee of Buddha, Dhamma,Saṁgha.
See means to see

Allegation of one of the two offences of Saṁghādisesa and Pacittiya. Bhikkhu who admits his sitting must be decided for any one of the two offences of Saṁghādisesa and Pecittiyya.

That Bhikkhu must be decided according to the offence as alleged by the trustworthy Upāsikāma.

455. If that Upāsikāma says: "I have seen the Venerable One coming into physical contact by sitting together with a woman," and if that Bhikkhu admits that allegation, he (Bhikkhu) must be decided for the (alleged) offence.

If that Upāsikāma alleges: "I have seen the Venerable One coming into physical contact by sitting together with a woman," and if that Bhikkhu admits: "True, I sat; but no physical contact," he must be decided for sitting ...p... If he says: "I did not sit, but in reality, I was lying:" he must be decided for lying ...p... If he says: "I did not sit; but in reality, I was standing, (he) must not be decided.

If that Upāsikāma alleges: "I have seen the Venerable One coming into physical contact while lying together with a woman, and if that Bhikkhu admits that allegation, he must be decided for the offence sittin ...p... If he says: "True, I was lying but I did not get into physical contact," he must be decided for lying down ...p... If he says: "I did not lie down, but in reality, I was sitting," it must be decided for sitting" ...p... If he says: "I did not lie down, but I was standing," it must not be decided."

If the Upāsikāma says: "I have heard the Venerable One speak lewd words while sitting together with a woman," and if that Bhikkhu also admits that allegation, it must be decided for the offence.

If that Upāsikāma says: "I have heard the Venerable One speak lewd words while sitting together with a woman," and if that Bhikkhu contends, "Yes, it is true, I was sitting, but I did not speak lewd words," it must be decided for sitting ...p... If he says:"I did not sit, but in reality, I was lying down," it must be decide for lying down. If he says: "I did not lie down, but in reality, I was standing", it must not be decided.

If that Upāsikāma alleges: "I have heard the Venerable One speak lewd while lying together with a woman," and if that Bhikkhu admits that, he must be decided for an offence ...p... If he says: "True, I was lying down; but I did not speak

lewd words," it must be decided for lying down ...p... If he says: "I did not lie down, but in reality, I was sitting," it must be decided for sitting ...p... If he says: "I did not lie down but in reality I was standing," it must not be decided.

456. If that Upāsikāma alleges: "I have seen the Venerable One sitting together with a woman, one with the other in a secluded place," and if that Bhikkhu admits that, it must be decided for sitting ...p... If he says: "I did not sit, but in reality,I was lying down, it must be decided for lying down. If he says: "I did not sit, but in reality, I was standing," it must not be decided.

If that Upāsikāma alleges: "I have seen the Venerable One lying down together with a woman, in a secluded place," and if that Bhikkhu admits that, it must be decided for lying down ...p... If he says: "I did not lie down, but in reality, I was sitting," it must be decided for sitting ...p... If he says: "I did not lie down, but, in reality, I was standing," it must not be decided.

This also means: it refers to a previous Sikkhāpada.

Undetermined means: It is not determined as to whether it is Sanghadisesa or Pacittiya (expiation)

457. If going is admitted, or if sitting is admitted, or if offence is admitted; it must be decided for offence. If going is admitted, it must be dicided for offence. If going is admitted. if sitting is not admitted, if sitting is not admitted; if offence is admitted; it must be decided for offence.

If going is admitted, if sitting is admitted and if offence is not admitted, it must be decided for sitting.

If going is admitted, if sitting is not admitted, if offence is not admitted, it must not be decided.

If going is not admitted, if sitting is admitted and if offence is admitted, it must be decided for offence.

If going is not admitted, if sitting is not admitted, and if offence is admitted, it must be decided for offence.

If going is not admitted, if sitting is admitted and if offence is not admitted, it must be decided for sitting.

If going is not admitted, if sitting is not admitted, and if offence is not admitted, it must not be decided.

458. Venerable Ones, this is the exposition of two undetermined offences (Aṇiyata Apattiya). May I ask the Venerable Ones in this matter of two undetermined offences? I hope you are free from these offences. I ask for the second time; "Are you free from the offences?" I ask for the third time; "Are your free from the offences? "The Venerable Ones are free from these Aniyata offences. That is why you are keeping silent which means that you are free from the offences.

A brief headline summary of Aniyata

Thus, the sublime Buddha has prescribed the Aniyata Sikkhāpada (rules of disciplinary training on determined offences) dealing wit the (first) where it is possible for sexual intercourse and (the second) where it is not possible.

IV. NISSAGGIYA

(i) CĪVARAVAGGA

1. FIRST KATHINA SIKKHĀPADA

Venerable Ones, this is the exposition of third Nissaggi Pacittiya Apatti.

459. At one time, the Buddha was staying at the Gotamaka Shrine in Vesali Town when the Bhikkhus were allowed a set of three robes each. Having noted that the Buddha had allowed Ticivaram (Three robes) to each of the Saṁgha Bhikkhus, the group of six Bhikkhus used to enter the village with a set of three robes each; they used to stay inside the park with another set of three robes each and with still another set of three robes each they used to go to the bathing beach.

Modest Bhikkhus reproached, condemned and criticised the group of six Bhikkhus, saying why they had kept extra robes. They rebuked the group of six Bhikkhus in various ways and reported the matter to the Buddha.

"Bhikkhus! Is it true that you have kept extra robes?" asked the Buddha.

"It is true, Blessed One," said the Bhikkhus.

The Blessed One rebuked them ...p... "Men, unworthy of Magga-Phala, why have you kept extra robes? What you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

A-460. If a Bhikkhu keeps an extra robe he is guilty of Nissaggiya Pacittiya Offence (Vinaya Kamma to give up extra robe)

This is how the Buddha prescribed the Sikkhāpada.

461. Then, an extra robe was accruing to the Ven. Ānanda who wanted to offer it to the Ven. Sariputta who was then living at Saketa town. It then occurred to the Ven. Ānanda: "The Blessed One has laid down a Sikkhāpada not to keep extra robe: an extra robe is accruing to me.I wish to offer

this extra robe to the Ven. Sariputta who is living at Saketa town. What am I going to do?"

Then, the Ven. Ānanda reported the matter to the Buddha.

"Ānanda, when is Sariputta coming back?" asked the Buddha.

"Bhante, he is coming back either nine or ten days later." replied Ānanda.

Then the Buddha gave a talk of Dhamma on the subject matter and said:-

"Bhikkhus, an extra robe is allowed to be kept for a period of ten days.

"Bhikkhus, this is how to point out this Sikkhāpada:

20-1(B) 462. A bhikkhu can keep an extra robe for a period of ten days after the robe is finished and after the Kathina privileges are withdrawn. A bhikkhu who keeps it for a period of more than ten days. is guilty of Nissaggiya Pacittiya Offence (Vinayakamma to give up extra robe)

1-Definition of First Kathina Sikkhāpada

463. **After the robe is finished** means: after stitching of the robe, or loss or destruction or loss through burning by fire or after losing the hope of getting a robe material.

After Kathina privileges are withdrawn means:withdrawal should be carried out with one of the eight Matikas. Saṁgha may withdraw them within the Kathina period.

For the whole period of ten days means: It may be kept for a period of ten days.

Extra robe means a robe for which no adhithana nor Vikappana are required.

Robe means at least one of the six types of robes which is fit for Vikappana. A Bhikkhu, who keeps (extra robe) for a limited period in excess of ten days is guilty of a Pcittiya Offence (Vinayakamma to give up), which means: that extra

robe to be given up (abandoned) at dawn on eleventh day. It must be given up to Saṁgha, or to the sect or to Puggala. (Individual)

"Bhikkhus, this is how to give up: That Bhikkhu must approach Saṁgha, keep his upper robe across on his left shoulder, worship the feet of his elders and sitting on his heels, say with his clasped hands raised to his head:-

"Venerable Ones, I give up this robe as it is more than a period of ten days with me. I give it up to Saṁgha"

After giving up the robe, the offence must be confessed. An experienced and competent Bhikkhu must hear the confession of the offence. The robe given up must be returned.

464. "Venerable Ones. may Saṁgha please hear me (my word). This so and so Bhikkhu gives up this robe to Saṁgha (Nissaggiya Vinayakamma). If it is convenient to Saṁgha, it may give this robe to so and so Bhikkhu; (so saying it must be returned).

465. That Bhikkhu must approach many (other) Bhikkhus, keep his upper robe across on his left shoulder, worship the feet of elders, sit on his heels and say after raising his clasped hands to his forehead:

"Venerable Ones, I give up this robe as it is more than a period of ten days with me. I give this robe to the Venerable Ones."

After giving it up, the offence must be confessed. An experienced and competent Bhikkhu must hear the confession of the offence and return the robe given up.

466. Venerable Ones, please hear me. This robe belonging to so and so Bhikkhu, which is Nissaggiya Venayakamma, is given up to the Venerable Ones. When it is convenient to the Venerable Ones, you may give this robe to so and so Bhikkhu(So saying it must be returned)

467. That Bhikkhu must approach another Bhikkhu, put his upper robe across on his left shoulder, sit on his heels and say after raising his clasped hands to his forehead:

"My friend, this my robe is now over ten days with me. I give it up to you."

After giving it up, offence must be confessed. That Bhikkhu must hear the confession of the offence, and return the robe given up, saying: "I return this robe to you".

468. If it is more than a period of ten days and if he (Bhikkhu) believes that it is more than a period of ten days, there is a Nissaggiya Pacittiya Offence entailing Vinayakamma to give up (the robe). If there is doubt after a period of ten days, there is Nissaggiya Pacittiya Offence. If he thinks after a period of ten days that it has not yet passed a period of ten days, there is Nissaggiya Pacittiya Offence.

If he (Bhikkhu) thinks that Adhithana (resolution)has been carried out where no adhithana has been carried out actually, there is Nissaggiya Pacittiya Offence. If he thinks that Vikappana (assignment) has been performed where no Vikappana has been performed actually, there is Nissaggiya Pacittiya. If he thinks that it has been given up where it has never been given up, there is Nissaggiya Pacittiya Offence. If he thinks that it has been lost where it has never been lost there is Nissaggiya Pacittiya Offence; If he thinks that it has been distroyed where it has never been destroyed, there is Nissaggiya Pacittiya Offence. If he thinks that it has been burnt down, there is Nissaggiya Pacittiya Offence.

If he makes use of the robe which is to be given up in accordance with the Venayakamma to give it up, he is guilty of a Dukkata Offence. If he thinks that it has passed ten days, where it has not yet passed ten days, he is guilty of a Dukkata Offence. If he has doubtful of the fact that it has not yet passed ten days, he is guilty of a Dukkata Offence. If he thinks that it has not yet passed ten days when it has not yet passed ten days, he is not guilty of any offence.

469. There is no offence when Adhithana (resolution) is carried out within ten days, Vikappana (assignment) is acrried out within ten days; if it is given up, if it is lost, destroyed, burnt, robed, or if it is taken away by an aquaintance.

There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

470. At one time, the group of six Bhikkhus did not return the robes given up (to them): This was reported to the

Buddha "Bhikkhus," said the Buddha, "Any robe given up should be returned. A Bhikkhu who does not return a robe given up (to him) is guilty of a Dukkata Offence."

End of First Kathina Sikkhāpada

(i) CĪVARAVAGGA

2. SECOND KATHINA SIKKHĀPADA

471. At one time, when the Buddha was staying at Jetavana Monastery, which was the park of Anathapindika of Savutthi town, some of the Bhikkhus went away on a round of tour to little towns after leaving some of their robes to the care of other Bhikkhus. They went away, each wearing only the inner and upper robes. The robes left behind with other Bhikkhus for a long time became mouldy and rotten and had to be dried in the sun by their owners (Bhikkhus).

The Venerable Ānanda who went round the residences of the Bhikkhus saw the Bhikkhus drying their robes in the sun. He approached them and said: "My friends, whose robes are these rusty and rotten robes?" These Bhikkhus explained to the Ven. Ānanda.

The Venerable Ānanda reproached, condemned, and criticised them saying: "Why did the Bhikkhus leave on a round of tour of little towns wearing only inner and upper robes after leaving all the other robes to the care of other Bhikkhus?" and then the Ven. Ānanda rebuked these Bhikkhus in several ways and reported the matter to the Buddha ...p...

"Bhikkhus, is it true that the Bhikkhus left on a round of tour of little towns wearing only inner and upper robes after leaving all of their other robes to the care of other Bhikkhus? asked the Buddha.

"It is, Blessed One," replied the Bhikkhus.

The Exalted Buddha rebuked them ...p...

"Bhikkhus, why did those men, unworthy of Magga Phala, go on a round of tour of little towns wearing only their

inner and upper robes, after leaving all of their other robes to the care of other Bhikkhus? Bhikkhus, what (you have done) is not for those who have no faith to have faith ...p...

This is how the Buddha has prescribed this Sakkhāpada:

(A) 472. "If a Bhikkhu stays away from Ticivaram (three robes) even for a night, after the robe is finished and after Kathina privileges are withdrawn, he is guilty of Nissaggiya Pacittiya Offence (Vinayakamma to give up). This is how the Blessed One has prescribed this Sikkhāpada.

473. At that time, a Bhikkhus was ailing at Kosambi Town when his relatives sent a messenger to invite him: "Bhante, please come to us; we are going to serve (support) you here." Other Bhikkhus also advised him: My friend, your relatives have invited you; they will serve you well, you had better go. "In reply, the Bhikkhu said:" My friends, the Buddha has laid down a Sikkhāpada not to stay away, from Ticivarana (three robes). I am not well and I can not take away three robes (Ticivarana); I am not going."

This matter was reported to the Buddha who gave a talk of Dhamma in connection with this matter and said:-

"Bhikkhu, I allow a Bhikkhu who is not well to get Sammuti (permission) to stay away from three robes (Ticivarana).

Bhikkhus, this is how to get:-

That Bhikkhu, who is not well, will approach Saṁgha, put his upper robe across his left shoulder, worship the elder Bhikkhus, sit on his haunches, raise his clasped hands to his forehead and say:

"Venerable Ones, I am not well; I am unable to go carrying three robes. Venerable Ones, I request Saṁgha to kindly grant Sammuti (permission) so that I can stay without three robes (Ticivarana).

For the second time, it must be repeated; for the third time, it must be repeated. An experienced and competent Bhikkhu must inform Saṁgha.

474. "Venerable Ones, kindly hear me(my word).So and so Bhikkhu is not well and cannot go away carrying three robes (Ticivarana). He requests Sammuti (permission) for him to

stay without three robes. If it is convenient to Saṁgha, it may grant Sammuti so that this Bhikkhu is able to stay without three robes. This is the motion.

Venerable Ones, may Saṁgha please hear me so and so Bhikkhu is not well and cannot go away carrying three robes.

He requests Sammuti (permission) from Saṁgha for him to stay away from three robes. (Ticivarana) Saṁgha is giving Sammuti to so and so Bhikkhu so that he can stay away from Tucivarana three robes). If a Venerable Bhikkhu is pleased with Saṁgha giving Ticivarana to so and so Bhikkhu so that he can stay away from Ticivarana (three robes) he may keep silent. If he is not pleased he may speak.

Saṁgha has given Sammuti for so and so Bhikkhu to stay away from Ticivarana(three robes).Saṁgha is pleased, so it keeps silent, which means that Saṁgha is pleased, which is understandable.

Bhikkhus, this is how to point out this Sikkhāpada.

21-2-475. If, after the Bhikkhu's robe is finished and after Kathina privileges are withdrawn, the Bhikkhu stays away from Ticivarana (three robes) even for a night, he is guilty of Nissaggiya Pacittiya Offence, which is (Vinaya Kamma to give up).

(i) Definition of Civaravagga

2. Udosita Dutiyakathina Sikkhāpada

476. **If the robe is finished** means when the Bhikkhus robe has been settled, stitched or lost or destroyed. or burnt by fire or when there is no hope of getting a robe meterial.

If Kathina privileges are withdrawn means: Kathina privileges are removed in accordance with one of the eight Mātikas. Saṁgha should withdraw (Kathina privileges) during the Kathina period.

If Bhikkhu stays away from Ticivara even for a night means: If (a Bhikkhu stays away even for a night from his outer cloak or upper robe or his inner robe.)

Without Sammuti from Saṁgha means: Setting aside Sammuti of Saṁgha.

Vinayakamma of giving up means: It should be given up as soon as it is dawn either to Saṁgha or the sect or individual.

Bhikkhus, it must be given up like this:

"Venerable Ones, this my robe is away from me for a night without Sammuti from Bhikkhus, I give up this robe to Saṁgha ...p... I give it up ...p... give it back ...p... give to the Venerable One. (it must be returned)

Place where a Bhikkhu should not stay
away from three robes (Ticivarana)

477. A village having same precinct, various precincts; a house having the same precinct, different precincts. A stable having the same precinct, various precincts Treasury, having the same precinct, various precincts. A stable having the same precincts, various precincts. A watch tower having the same precincts. A quadrangular building having the same precinct, various precincts. A long house having the same precinct, various precincts. A mansion having the same precinct, various precincts. A boat having the same precinct, various precincts, a caravan having the same precint, various precincts, a field having the same precinct, various precincts, a field having the same precinct, various precincts. A thrashing floor having the same precinct, various precincts. A park having the same precinct, various precincts. The foot of a tree having the same precinct, various precincts. An open space having the same precinct, various precincts.

478. **A village having the same precinct** means: a village of one family having an enclosure; the robe must be kept in the village and he (Bhikkhu) should remain in the village. If the village has enclosure, he must remain in the house where his robe is kept. He must not stay more than two and a half spans apart.

479. If it is a village of various families having an enclosure, he should remain in the house where his robe is kept or in the hall or at the entrance. He must not stay two and a half spans apart. If the robe is kept within two and a half spans

apart, the Bhikkhu going to the hall must remain in the hall or at the entrance; he should not stay even two and a half spans apart. If the robe is kept in the hall, he must remain in the hall or at the entrance, he must not stay even two and a half spans apart. If it is a village having no enclosure, he must remain in the house where the robe is kept. He must not stay more than two and a half spans apart from (the robe).

480. If it is a house of one family having an enclosure and various rooms and various inner rooms, he must keep his robe inside the house and remain inside the house. If it has no enclosure he must remain in the room where the robe is kept; he must not stay more than two and a half spans apart.

481. If it is a house of various families having various rooms and various inner rooms he must remain in the inner room where the robe is kept or at the entrance; must not stay even two and a half spans apart. If it has no enclosure he must remain in the inner room where the robe is kept, must not stay more than two and a half spans apart.

482. If it is a treasury of one family having an enclosure and various rooms and inner rooms and if the robe is kept within the treasury, he must remain inside the inner room where the robe is kept. He must not stay more than two and a half spans apart.

483. If it is a treasury of various families having an enclosure as well as various rooms and various inner rooms, he must remain in the inner room where the robe is kept, or at the entrance; he must not stay more than two and a half spans apart. If it has no enclosure he must remain in the inner room where the robe is kept; he must not stay more than two and a half spans apart.

484. If it is a watch tower of a family within which the robe is kept, he must remain within the watch tower. If it is a watch-tower of various families having various rooms and inner rooms, he must remain inside the inner room where the robe is kept or at the entrance; he must not stay more than two and a half spans apart.

485. If it is a pavilion of a family within which the robe is kept he must remain inside the pavilion. It it is a quadrangular building of various families having various rooms and various inner rooms he must remain in the inner room where the robe is kept, or at the entrance; he must not stay even two and a half spans apart.

486 If it is a pavilion of a family within which rthe robe is kept, he must remain within the long-house. If it is a long mansion of vrious families having various rooms and various inner rooms, he must remain inside the inner room where the robe is kept or at the entrance; he must not stay more than two and a half spans apart.

487. If it is a mansion of one family within which the robe is kept, he must remain inside the mansion. If it is a mansion of various families, having various rooms and various inner rooms, he must remain inside the inner room where the robe is kept, or at the entrance; he must not stay more than two and a half spans apart.

488. If it is a boat of one family where the robe is kept he must remain inside the boat. If it is a boat of various familis having various rooms and various inner rooms he must remain in the inner room where the robe is kept; he must not stay more than two and a half spans apart.

489. If it is a caravan of one family where the robe is kept he must not stay seven abbhantara apart back or front or one bbhantara apart by the side. If it is a caravan of several families where the robe is kept he must not stay more than two and a half spans apart.

490. If it is a field of one family where the robe is kept, he must remain in the field. If it has no enclosure, he must not stay more than two and a half spans apart. If it is a field of various families, having an enclosure and if the robe is kept in the field he must remain at the entrance also; he must not stay more than two and a half spans apart. If it has no enclosure, he must not stay more than two and a half spans apart.

491. If it is a threshing floor of a family having an enclosure where the robe is kept, he must remain within the

threshing floor. If it has no enclosure, he must not stay more than two and a half spans apart. If it is a threshing floor of various families, within enclosure; he must not stay more than two and a half spans apart. If it has no enclosure, he must not stay more than two and a half spans apart.

492. If it is a park of one family with an enclosure where the robe is kept, he must remain inside the park. If it has no enclosure, he must not stay more than two and a half spans apart. If it is a park of various families, with an enclousure where the robe is kept, he must remain at the entrance or he must not stay more than two and a half spans apart. If it has no enclosure, he must not stay more than two and a half spans apart.

493. If it is a monastery of one family with an enclosure, where the robe is kept, he must remain inside the monastery. If it is has no enclosure, he must remain in the monastery where the robe is kept. He must not stay more than two and a half spans apart. If it is a monastery of several families with an enclosure, he must remain in the monastery where the robe is kept, or at the entrance; he must not stay more than two and a half spans apart. If it has no enclosure, he must remain in the monastery where the robe is kept; he must not stay more than two and a half spans apart.

494. If it is foot of a tree of a family where there is shadow all round it at noon and if the robe is spread in this shade, he must remain within this shade. If it is the foot of a tree of various families, he must not stay more than two and a half spans apart.

An open space having the same precinct means: within seven Abhanteras of a forest where there are no villages.

495. If (a Bhikkhu) thinks that he has stayed away overnight (from his robe) when he has stayed away overnight except with the Sammuti (permission), of Bhikkhu Saṁgha, he is guilty of a Nissaggiya Pacittiya Offence. If he is doubtful of his having stayed away overnight except with the Sammuti (permission) of Bhukkhu Saṁgha, he is guilty of Nissaggiya Pacittaya Offence. If the thinks that he has not stayed away

when he has stayed away except with Sammuti (permission) of Bhikkhu Saṁgha, he is guilty of Nissaggiya Pacittaya Offence. If he thinks that it has been taken away when it has not been taken away ...p... If the thinks that it has been given up when it has not yet been given up ...p... If he thinks that it has been lost when it has not been lost ...p... (If he thinks that it has been burnt when it has not been burnt ...p... If he thinks if has been destroyed when it has not been destroyed ...p... If the thinks that he has been robbed of it when he has not been robbed, except with Sammuti permission) of Bhikkhu Saṁgha, he is guilty of Nissaggiya Pacittiya Offence.

A Bhikkhu, who has not given up his robe which was to be given up under the Vinaya rule, is guilty of a Dukkata Offence. If he thinks that he has stayed away overnight when he has not stayed away overnight he is guilty of a Dukkata Offence. If he doubtful of his not having stayed away he is guilty of a Dukkata Offence. If he is thinks that he has not stayed away overnight when he has not stayed away overnight, there is no offence.

496. If it is at dawn (before sunrise) taken away, given away, lost, burnt, taken away forcibly or taken away through intimacy there is no offence. There is no offence if there is Sammuti of Bhikkhu Saṁgha. There is no offence for a Bhikkhu who is mad or one who is first-time offender.

End of Udosita Kathina Sikkhapada

(i). CĪVARAVAGGA

3. TATIYA KATHINA SIKKHĀPADA

497. At the time when the Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savutthi, an unseasonal robe accrued to a certain Bhikkhu who found it not sufficient for him when it was stitched. Then that Bhikkhu spread out that robe and pulled it again and again to straighten out when the Buddha who was touring round the

monastic lodgings saw that Bhikkhu pulling his robe again and again. Then the Buddha approached that Bhikkhu and asked: "Bhikkhu, why have you spread out this robe and pulled it again and again?"

"Blessed One," said the Bhikkhu, "This robe has accrued to me not at the right time. When I stitched it I found it was not sufficient for me,so I spread it out and pulled it down again and again to straighten out".

"Bhikkhu," asked the Buddha, "Are you expecting a robe for you?"

"Yes, I do, Blessed One," said the Bhikkhu.Then, the Buddha gave a talk on Dhamma on this subject matter and said to the Bhikkhus: "Bhikkhus; I allow you to accept an unseasonal (akālika) robe in anticipation of a robe.

498. Bhikkhus, then, accepted unseasonable (akālika) robes, believing that the Buddha law allowed to accept unseasonable (Akālika) robes in anticipation of robes, and kept them aside for more than one month in anticipation of robes. The unseasonal robes were bundled and hung up to the robe pole. The Venerable Ānanda who was on his inspection tour of the monastic lodging saw the robe bundles hung up to the robe pole and asked the Bhikkhus: "Whose robes are those that are boundled up and hung to the robe pole, my friends?"

"My friends" said the Bhikkhus, they are our unseasonal (Akālika) robes kept aside in bundles in anticipation of robes. Friends, how long have you been keeping these robes?" asked the Venerable Ānanda.

"My friends, it is more than a month," replied the Bhikkhus. Ananda then reproached, condemned and criticised these Bhikkhus saying "Why have you accepted these unseasonal robes and kept them aside as long as more than a month?"

Then the Ven. Ānanda rebuked them in various ways and reported the matter to the Buddha ...p...

"Is it true, Bhikkhus" asked the Buddha, "that you have accepted unseasonal robes and kept them aside for more than a month?"

"It is, Blessed One, admitted the Bhikkhus

"The Blessed One reproached ...p... "Bhikkhus, why have these man, unworthy of (Magga Phala) accepted unseasonal robes and kept them aside for more than a month? Bhikkhus, what you have done is not for those who have no faith to have faith...p...

"Bhikkhus, this is how to lay down this Sikkhāpada.

22-3-499 If an unseasonal robe accrues to a Bhikkhu after the settlement of his robe and after withdrawal of Kathina privileges, he may accept it (Akālika Civaran or unseasonal robe), if he wishes after which he must have it stitched and dyed as soon as possible. In case he finds it insufficient, he may keep it aside for a period of (one month) if he has any hope of filling up the shortage. If he keeps it for a period of more than one month, he is guilty of Nissaggiya Pacittiya Offence despite his hope of filling up the shortage.

3- Definition of Tatiya Kathina Sikkhāpada

500. After the settlement of his robe means: After a Bhikkhu's robe hs been stitched and dyed or lost, or destroyed, burnt or when all his hope of filling up the shortage is lost.

After the removal of Kathina privileges means: Kathina privileges must be removed (or withdrawn) by one of the eight Mātikas; should be removed within the Kathina period by Saṁ gha.

Unseasonal robe means a robe that accrues within ten months if a Kathina ceremony does not take place or a robe that accrues within seven months if a Kathina ceremony takes place or a robe offered as a sentimental gift during the right time of the robe. These are unseasonal robes.

Accruing means accruing from Saṁgha, from the sect, from relatives, from friends, Pansaku (from garbages), or his own property.

Bhikkhu who wishes means a Bhikkhu who wishes should accept. After accepting it should be stitched and dyed as

soon as possible means: It must be stitched and dyed within ten days.

In case it is not sufficient means: it is not sufficient when it is stitched and dyed.

The Bhikkhu should keep it aside for a period of one month means: It must be kept aside for a period of one month.

To make insufficient robe become sufficient.

If there is any hope: means there (for a robe) from Saṁgha, sect, relative, friends, Pansuku (garbages), own property.

Despite hope, if it lasts more than a period of one month means: If the robe expected (hoped for) accrues on the same day the first robe accrues, he must get it made up within ten days. If the robe expected accrues two days after the first robe accrued, it must be made up within ten days. If the robe expected accrues three days after the first, four days after, five days after, six days after, eight days after, nine days after, ten days after, the first robe accrued, it must be made up within ten days. Eleven days after ...p... Twelve days after, thirteen days after, fourteen days after, sixteen days after, seventeen after, eighteen days after, ninteen days after, twenty days after the first robe accrued, it must be made up within ten days."

If the robe expected accrues twenty one days after the first robe accrued, it must be made up within nine days. Twenty two days after ..p... Twenty three days after, twenty four after, twenty five days after, twenty seventy eight days after, twenty one days after, it must be made up within one day. If the robe expected accrues thirty days after the first robe accrued, he must have it allotted or resolved (aditthana), assigned (Vikappana) and given up (Vissajjana) on the same days. If it is not allotted, assigned or bestowed it must be allotted, assigned and given up on the thirty first day at dawn, it must be given up to Saṁgha or sect or Puggala (individual).

Bhikkhus, it must be given up as follows ...p...

"Venerable Ones, One month has elapsed since the accrual of this unsesaonal robe; therefore I give it up; I give it up to Saṁgha (Vinayakamma): so saying, the robe is given up." (This must be returned) saying "This is given to the

Venerable One." If the original robe and the robe expected are not identical and if there are some nights still remaining, if should not be caused to be made up unless it is necessary.

501. If he thinks that a month has elapsed when it has elapsed there is Nissaggiya Pacittiya Offence. If he doubts that a month has elapsed ...p... If he does not think a month has elapsed ...p... If he thinks that it is allotted when it is not allotted ...p... If he thinks that it is assigned when it is not assigned ...p...

If he thinks that it is given up when it is not given up ...p... .If he thinks that it is lost when it is not lost, If he thinks that it is destroyed when it is not destroyed ...p... If he thinks that it is burnt when it is not burnt ...p... If he thinks that it is stolen when it is not been stolen ...p... If he thinks that he has been robbed of it when it has not been robbed, there is a Nissaggiys Pacittiya Offence.

There is a robe to be given up; if a Bhikkhu makes use of it without giviing it up he is guilty of a Dukkata Offence. If he thinks that one month has elapsed when one month has not elapsed, there is a Dukkata Offence. If he doubts that one month has not yet elapsed when one month has not yet elapsed, there is no Offence.

502. There is no offence if it is, within one month, allotted, assigned, given up, destroyed, burnt by fire, robbed or taken away through intimacy. There is no Offence for a Bhikkhu who is mad or who is a first offender.

End of Tatiya Kathina Sikkha pada

(i) CĪVARAVAGGA

4. PURANACĪVARA SIKKKHĀPADA

503. At one time when the Exalted Buddha was staying at Jetavana monastery which was the park of Anathapindika of Savatthi Town, the former wife of Venerable Udāyi became a bhikkhuni (nun) among the Bhikkhunis. She used to come to

Venerable Udāyi frequently and Venerable Udāyi used to go to her frequently.

One morning the Venerable Udāyi redressed himself, took his bowl and robe and approached that Bhikkhuni (ex-wife). He sat down at a place in front of her exposing his sex organ when that Bhikkhuni (nun) also sat down in front of him exposing her sex organ. Udāyi was infatuated so much that he looked at her sex organ fixedly and emitted semen. He then said to the nun: "Sister, go and bring water for me to wash the inner robe," when she replied: "Master, you had better bring water to me : I am going to wash it myself." She took the robe, put some of the semen into her mouth and some into her sex organ as a result of which she became pregnant.

Other Bhikkhunis (nuns) began to complain that "This Bhikkhuni (nun) has committed an evil act of sexual intercourse and conceived a child" when she in reply said: "I have not committed the evil act of sexual intercourse," and she explained what had happened.

Then the other Bhikkhunis reproached, condemned and criticised Udāyi, saying: "Why has the Venerable Udāyi got his soiled robe washed by a Bhikkhuni (nun)? and then they told the matter to the Bhikkhus. Modest Bhikkhus then reproached, condemned and criticised the Venerable Udāyi" Why has Udāyi got his soiled robe to be washed by a nun?

Then these Bhikkhus rebuked Udāyi in various ways and reported the matter to the Buddha ...p...

"Udāyi," asked the Buddha, "Is it true that you have got your soiled robe washed by a nun? (Bhikkhuni)?

"It is true, Blessed One." said Udaya.

"Udāyi, are you related to her or not related to her?" asked the Buddha.

"I am not related to her, Blessed One." replied Udāyī." Man. not worthy of (Magga-Phala): a man not related to a woman does not know whether she is suitable or whether she has faith or no faith. You, not worthy of (Magga-Phala), had the audacity to get your soiled robe washed by a Bhikkhuni

(nun) not related to you. What you have done, foolish man, is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

23-4-504. A Bhikkhu who gets his soiled robe washed, or dyed by a Bhikkhuni (nun) not related to him is guilty of a Nissaggyi Pacittiya Offence."

4. Definition of Puranacīvara Sikkhāpada

505. **Yo** means so and so

Bhikkhu mean in this context, one who becomes a Bhikkhu with this Ñatticatutha Kamma.

Bhikkhuni not related on father's or mother's side, back through seven grnerations.

Bhikkhuni (nun) means one ordained by both Bhikkhu and Bhikkhuni Saṁgha.

Soiled robe means dressed in it once or put it on once.

wash: If order is given (to wash) it is Dukkata Offence. If it is given up after washing, it is (Vinaya Kamma)

Dye: If order is given (to dye) it is Dukkata Offence. If it is given up after dyeing it (Vinaya Kamma).

Beat: If order is given to beat it is Dukkata Offence. If a blow is given once with the hand or with a club or stick, there is Vinayakamma to give it up. It must be given up to Saṁgha or sect or individual Puggala.

Bhikkhus, it must be given up as follows ...p...

"Venerable Ones, because I have got this my soiled robe washed by a Bhikkhuni (nun) not related to me, there is Nissaggiya (Vinayakamma) to give it up. So, I give up this robe to Saṁgha ...p... Saṁgha should give it back. I am giving this robe back to the Venerable One.

506. If a Bhikkhu thinks that a Bhikkhuni, not related to him, is not related to him and asks her to get his soiled robe washed, he is guilty of a Nissaggiya Pacittiya Offence. If a Bhikkhu thinks that a Bhikkhuni not related to him, is not related to him and asks her to get his soiled robe washed, dyed, he is guilty of Nissaggi Pacittiya and Dukkata Offences. If he

asks her to get his soiled robe washed, dyed, beaten and kneaded, he is guilty of a Nissaggiya and two Offences.

If a Bhikkhu thinks that a Bhikkhuni, not related to him is not related to him and asks her to get his soiled robe dyed, he is guilty of a Nissaggiya Pacittiya Offence. If a Bhikkhu thinks that a Bhikkhuni not related to him, is not related to him, and asks her to get his solid robes washed, beaten and kneaded. he is guilty of Nissaggiya and Pacittiya Offences. If a Bhikkhu thinks that a Bhikkhuni not relatred to him, is not related to him and asks her to get his soiled robe dyed, washed, he is guilty of Nissaggiya and Pacittiya Offences. If a Bhikkhu thinks that a Bhikkhuni not related to him, is not related to him and asks her to get his soiled robe dyed, beaten and kneaded and washed, he is guilty of Nissaggiya and two Dukkata Offences.

If a Bhikkhu thinks that a Bhikkhuni, not related to him, is not related to him, and asks her to get his soiled to be beaten and kneaded, he is guilty of a Nissaggi Pacittiya Offence. If a Bhikkhu thinks that a Bhikkhuni, not related to him, is not related to him, and asks her get his soiled robe beaten and kneaded, and washed, he is guilty of a Nissaggiya and Dukkata Offences. If a Bhikkhu thinks that a Bhikkhuni, not related to him, is not related to him and asks her to get his soiled robe beaten and kneaded and dyed, is guilty of Nissaggiya and Dukkata Offences. If a Bhikkhu thinks that a Bhikkhuni, not related to him, is not related to him, and asks her to get his soiled robe beaten, kneaded, washed and dyed, he is guilty of a Nissaggiya and two Dukkata Offences.

If he is doubtful of a Bhikkhuni, not related to him ...p... If he thinks that a Bhikkhuni not related to him, is related to him ...p... If he asks her to get a soiled robe of another Bhikkhu washed, he is guilty of a Dukkata Offence. If he asks her to wash a Nisidan bed sheet, he is guilty of a Dukkata Offence. If he asks a Bhikkhuni ordained by one Saṁgha or (Bhikkhuni Saṁgha) only to wash, he is guilty of a Dukkata Offence. If he is doubtful of a Bhikkhu who is realted to him, he is guilty of a Dukkata Offences. If he thinks that a Bhikkhu, related to him, is related to him, there is no Offence.

507. There is no offence when a Bhikkhuni , related to him is washing if a Bhikkhuni assistant, not related to him, washes it unasked (as a helper) if she is made to wash an unused new one; if she is made to wash other requisite (except the robe). There is no offence if a probationer or a female novice is made to wash. There is no offence for a Bhikkhu who is made or one who is a first-time Offender.

End of Catuttha Civara Sikkhāpada

(ii) CĪVARAVAGGA

5. CĪVARA PATIGGAHANA SIKKHĀPADA

508. At the time when the Exalted Buddha was staying at Jetavana monastery, a place where black squirrels were being fed, in Rajagaha Town, when Uppalavaṇṇa Bhikkhuni was living in Savutthi.

At that time, Uppalavaṇṇa Bhikkhuni got up early in the morning, put on her new robes, took her bowl and entered Savutthi Town and after her food at the refectory, she approached the Andhakuna forest to take a daytime rest. When she sat at the foot of a tree to take rest, thieves who had committed theft, killed a cow, entered Andhavanna forest taking their beef. The chief of the thieves saw Uppalavaṇṇa Bhikkhuni as she was taking a rest at the foot of a tree. It occurred to him: "If my sons and brothers see this Bhikkhuni they will give her trouble."Then he went away by a different route. The chief of the thieves took the best of the meat that had been cooked, tied it up in a leaf packet and hanging it up in a tree near Bhikkhuni Uppalavanna, said: "Whoever sees it, whether he is not a Bhikkhu or a Brahmin, it is given (to him); Let him take it. So saying he departed.

On emerging from her concentration (Samādhi), Uppalavanna Bhikkhuni heard what the Chief of the thieves had said; Then Bhikkhuni Uppalavanna Bhikkhuni had the meal prepared, kept it in a bundle of her upper robe and rose

up in the air to reappear standing up in front of Valuvnna monastery. At that time, the Buddha went into the village for alms food. The Venerable Udāyi alone was left behind at the monastery to watch it. Uppalavanna Bhikkhuni approached Udāyi and said: "Bhante, where is the Blessed One?

"Sister, the Blessed One has gone into the village for alms food," said Udāyi.

"Bhante, please offer this meat to the Blessed One," said Uppalavanna Bhikkhuni.

"Sister," said Udāyi, "You have pleased the Blessed One with this meat. If you would give me this inner robe, I would also become pleased with your inner robe."

"Bhante, we women, used to get things with difficulty; this robe also is my last, the fifth of my robes. I cannot offer it to you," replied Uppalavanna Bhikkhuni.

"For example, sister," said Udāyi, "you are just like a man who has made a gift of an elephant but who is attached to the caparison; so are you, who have made an offer of meat to Blessed One, unable to offer the inner robe to me."

Then, Bhikkhuni Uppalavanna, thus talked to so seriously by Udāyi, offered her inner robe to him and went back to the nunnery. Other Bhikkhunis who came out to take over her robes and bowl, asked her: "Lady, where is your inner robe?" Uppalavanna Bhikkhuni explained the matter to them (other Bhikkhunis), who then reproached, condemned and criticised the Venerable Udāyi, saying: "Why has the Venerable Udāyi accepted the inner robe of a Bhikkhuni (nun); it is hard for women to get things.

Then, Bhikkhunis (nuns) told this matter to the Bhikkhus. Modest Bhikkhus also reproached, condemned and criticised Udāyi, saying: "Why has the Venerable Udāyi accepted a Bhikkhuni's inner robe?" They rebuked him in many ways and reported the matter to the Buddha.

"Udāyi, Is it true that you have accepted a Bhikkhuni's inner robes?" asked the Buddha.

"It is, Blessed One," said Udāyi.

"Udāyi, is she related to you?" asked the Buddha.

"Not related to me," Blessed One," replied Udāyi.

"Man, unworthy of (Magga Phala)" said the Buddha," a man,who is not related to a woman does not know what is suitable or what is not suitable or what is right or what is not right for her. Foolish man, you have accepted a robe from the hands of a Bhikkhuni who is not related to you. What you have done is not for those who have no faith to have faith ...p...

Bhikkhus, this is how to point out this Sikkhāpada:

(A) 509. A Bhikkhu who accepts a robe from the hands of a Bhikkhuni, who is not related to him, is guilty of Nissaggiya Pacittiya Offence."

This is how Sikkhāpada was prescribed by the Buddha.

510. Then, thoughts of Samsaya Kukkucca occurred to the Bhikkhus and they did not accept exchange of robe with Bhikkhunis (nuns).

Bhikkhunis bagan to reproach, condemn and criticise the Bhikkhu, saying 'why the Venerable Ones have not accepted exchange of our robes'. Bhikkhus also heard all about what the Bhikkhunis had reproached, condemned and criticised them.

Then Bhikkhus reported the matter to the Buddha, who gave a talk on Dhamma relevant to the matter and said to the Bhikkhus:

"Bhikkhus, I allow you to accept exchange of robes, with a Bhikkhu, Bhikkhuni (nun), probationer, novice and female novice, who are the five classes of co-residents."

Bhikkhus, this is how to point out this Sikkhāpada:

24-5 (5) 511. A Bhikkhu who accepts a robe from the hand of a Bhikkhuni,who is not related to him, except in exchange, is guilty of a Nissaggiya Paccittiya Offence.

5. Definition of Civarapatiggehana Sikkhāpada

512. **Yo** means: this is so and so.

Bhikkhu means: this context, one who becomes a Bhikkhu with this Ñatti Catutthakamma.

not related: means not related on the side of mother and father back through seven generations.

Bhikkhuni means a woman ordained as Bhikkhu in the presence of Ubhato Saṁgha (both Orders of monks and nuns)

Robe means: At least one of the six kinds of robes, which is enough for Vikappana.

Except in exchange means: With the exception of exchange.

If it is accepted, there is Dukkata Offence due to exertion made. There is Vinaya Kamma to give it up on acquisition. It must be given up to Saṁgha or to sect or to individual (Puggala).

Bhikkhus, it must be given up like this:

"Venerable Ones, this my robe accepted from the hand of a Bhikkhuni, who is not related to me, is to be given up by me. I give this robe up to Saṁgha ..... Saṁgha should give it back .... let Venerable Ones give ..... I will give back this robe to the Venerable One."

513. If he thinks that Bhikkhuni, not related to him, is not related to him, and accepts a robe, except in exchange, there is a Nissaggiya Pacittiya Offence. (Offence of expiation by giving up). If he has a doubt about the Bhikkhuni not being related to him and accepts a robe, except in exchange, there is Nissaggiya Pacittiya Offence. If he thinks that a Bhikkhuni not related to him, is related to him and accepts a robe, except in exchange, there is a Nissaggiya Pacittiya Offence. If he thinks that a Bhikkhuni, related to him, is not related to him, he is guilty of a Dukkata Offence.If he has a doubt that a Bhikkhuni is related to him, he is guilty of a Dukkata Offence. If he thinks that a Bhikkhuni related to him is related to him there is no offence.

514. There is no offence if Bhikkhuni is related to him. There is no offence when an article of a little value is given in exchange for one of a very high value or when an aricle of a very high value is given in exchange for one of a little value. There is no offence if a Bhikkhu accepts it from an acquaintance, if he takes if for temporary use, if he accepts a requisite other than a robe. There is no offence if he takes a robe

belonging to a female probationer or female novice. There is no offence for a Bhikkhu who is made or a Bhikkhu who is a first-time offender.

End of Pancama Civarapatiggahana Sikkhāpada

(i) CIVARAVAGGA

6. AÑÑATAKA VIÑÑATTI SIKKHĀPADA

515. At the time when the Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savatthi Town, the Venerable Upananda, a Sakyan prince, was a good preacher and eloquent speaker on Dhamma. Then, a rich man's son came to the Venerable Upananda and sat in a place after worshipping the Venerable Upananda. With a talk on Dhamma, the Venerable Upananda made the rich man's son, who was sitting, come to realize the advantages of Dhamma and abide by the Dhamma so that he became cheerful and happy. Then, the rich man's son, who came to realize the advantages of abiding by the Dhamma so that he became cheerful and happy, said to the Venerable Upananda: "Bhante, please tell me whatever you want. We are in a position to offer robe, almsfood, lodging and medical aid to the sick."

"My friend Dayaka, if you are really willing to make a gift to me please offer me one of the two pieces of cloth you are wearing." said Upananda.

"Bhante," said the rich man's," it is out of etiquette for a member of our family to go about wearing only one piece of cloth. Please wait till I get back to my house when I shall send you either one of these two or other better one.

For the second time, the Venerable Upananda, a Sakyan prince,said: "My friend, Dayaka, if you are really willing to make a gift to me, please offer me one of the two pieces of cloth you are wearing."

"Bhante," replied the rich man's son, "It is out of etiquette for a member of our family ...p... to go about wearing

only one piece of cloth. Please wait till I get back to my house when I shall send you either one of these two or other better one."

For the third time, the Venerable Upananda, a Sakyan prince, said: "My friend, Dayaka, if you are really willing to make a gift to me, please offer me one of the two pieces of cloth you are wearing."

"Bhante," replied the rich man's son, "It is out of etiquette for a member of our family ...p... to go about wearing only one piece of cloth. Please wait till I get back to my house when I shall send you either one of these two or other better one."

For the third time, the Venerable Upananda, a Sakyan prince, said: "My friend, Dayaka, if you are really willing to make a gift to me, please offer me one of the two pieces of cloth you are wearing."

"Bhante," replied the rich man's son, "It is out of etiquette for a member of our family ...p... to go about wearing only one piece of cloth. Please wait till I get back to my house when I shall send you either one of these two or other better one."

"My friend, Dayaka, what is the good of your inviting me without a desire to make a gift. You have invited me on the pretext of a desire to make a gift and then you have not made a gift."

Then, the rich man's son, pressured by Upanands's serious talk, offered a piece of cloth he was wearing to Upananda and went away. People then asked the rich man's son: "Master, why have you come back wearing only a piece of cloth?" The rich man's son explained the matter to them when the people reproached, condemned and criticised Bhikkhus saying:" Why are Bhikkhus, who belong to the lineage of Buddha, the Sakyan Prince, greedy, discontented? "It is not easy to invite (them)in accordance with the Dhamma. why has he taken the cloth when the rich man's son invited him in accordance with the Dhamma. Bhikkhus heard how the people reproached, condemned and criticised Upananda. Modest Bhikkhus

also reproached, condemned and criticised Upananda, saying: "Why Upananda asked for the cloth?"

Then, the Bhikkhus, rebuked Upananda in various ways and reported the matter to the Buddha ...p...

"Upananda, it is true that you asked for the robe from the rich man's son?" asked the Buddha.

"Yes, it is, Blessed One," said Upananda.

"Upananda, are you related to him?" asked the Buddha.

"No, Blessed One, I am not," replied Upananda.

"Foolish man, unworthy of (Magga-Phala)," said the Buddha, "One does not know what is suitable or what is not suitable or what is right or what is wrong, for the other who is not related to him. Now, you have asked the son of a rich man who is not related to you for a robe. What you, foolish man, have done is not for those who have no faith to have faith" ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

(A) 516- If a Bhikkhu asks for a robe from a householder or housewife, not related to him, he is guilty of a Nissaggiya Pacittiya offence.

This is how the Buddha prescribed this Sikkhāpada.

517. Then, several Bhikkhus were proceeding on a long journey from Saketa to Savatthi when robbers came and attacked them midway on the road. Thoughts of Samsaya Kukkucca occurred to these Bhikkhus: "The Buddha forbids Bhikkhus asking male householders or housewives, who are not related to them, for robes." They went naked to Savatthi without asking for robes and worshipped the Bhikkhus there.

Then, the Bhikkhus (of Savatthi) said: "My friends, these naked ascetics are good people; they worship the Bhikkhus here." In reply, the alleged naked ascetics said: "Friends, we are not naked asceitcs; we are Bhikkhus. When the Bhikkhus (of Savatthi) said to the Venerable Upali; "My friends Upali, please question these people, "Upāli questioned them and they explained the matter to him, After questioning them, Upāli made a report to the Bhikkhus: "My friends, these people are Bhikkhus; please give them robes."

Modest Bhikkhus began to reproach, condemn and criticise these Bhikkhus, saying: "Why have the Bhikkhus come naked; Why not they come convered up with grass or leaves at least?"

Then, the Bhikkhus rebuked them in several ways and reported the matter to the Buddha, who then gave a talk on Dhamma in connection with the matter and said to the Bhikkhus:"Bhikkhus, a Bhikkhu who has been robbed of his robe or a Bhikkhu who loses his robe is allowed to ask for a robe from a male householder who is not related to him or a female housewife, not related to him. He comes first to a monastery; if there is in that monastery a robe-cover, or a ground-sheet or a matress cover belonging to the Saṁgha's monastery, he is allowed to take and put it on bearing in mind that it will be replaced when a robe accrues to him. If there is in that monastery no robe nor a bed cover nor a ground sheet nor a mattress cover belonging to Saṁgha's monastery, he must come covered up with grass or leaves; he must not come naked. A Bhikkhu who comes naked is guilty of a Dukkata Offence.

"Bhikkhus, this is how to point out this Sikkhāpada":

25- 6 (B) 518. If a Bhikkhu asks for a robe from a householder or from a housewife, not related to him,except at the right time, he is guilty of a Nissaggiya Pacittiya Offence. This is the right time in the case of asking a robe from one not related (to him): That Bhikkhu becomes one who has been robbed of his robe or lost it. This is the right time in asking for a robe from one not related to him (Bhikkhu). This is how to point out (this Sikkhāpada).

6- Definition of Aññatakaviññatti Sikkhāpada

519. **Yo** means: So and so.

Bhikkhu means: In this context, one who becomes a Bhikkhu with Ñatticatutthakamma

One not related to him means: One who is not related either on the mother's side or on the father's side back through seven generations.
Householder means: a male person living in a house.
Robe means one of the six kinds of robes, the least of which is one fit for Vikkappana (assignment)
Except at the right time means: Excepting that time.
Bhikkhu who has been robbed of his robe by a thief means: A Bhikkhu whose robe has been taken away by force by officers, thieves, drunkards or any other one.
Bhikkhu who has lost his robe means Bhikkhu's robe has been burnt by fire, carried away by floods, eaten by rats and white ants, or it becomes unfit for use.

If he asks for (it), except at the right time, there is Dukkata Offence because of exertion made. It is (Vinaya Kamma) to give it up on acquisition. It must be given up to Saṁgha or to the sect or to individual. Bhikkhus, this is how to give it up ...p...

"Venerable Ones, this my robe, asked for from a householder, not related to me, except at the right time, is to be given up (Vinayakamma). I give up this robe to Saṁgha ..... Saṁgha a should give back ..... let the Venerable Ones give back ..... I am going to give back this robe to the Venerable One.

520. If a Bhikkhu asks for a robe, except at the right time, from one who is not related to him, thinking that he is related to that one, he (Bhikkhu) is guilty of Nissaggiya Pacittiya Offence.

If he is doubtful of one, not related to him, and asks for a robe from him, except at the right time. he is guilty of a Nissaggiya Pacittiya Offence. If he thinks that one who is not related to him, is related to him and asks for a robe, except at the right time, he is guilty of a Nissaggiya Pacittiya Offence.

If he thinks that one who is not related to him is related to him, he is guilty of a Dukkata Offence. If he is doubtful of one who is related to him, he is guilty of a Dukkata Offence. There is no offence when he thinks that one who is related to him is related to him.

521. There is no offence at the right time. There is no offence if they are relations; if they are invited; if it is for another; if it is by means of his own property; if he is mad; if he is a first offender.

End of Aññataka Viñatti Sikkhāpada

(i) CĪVARAVAGGA

7. TATUTTARI SIKKHĀPADA

522. At one time, when the Blessed Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savatthi Town members of the group of Six Bhikkhus approached those Bhikkhus who had been robbed of their robes by thieves and those who had lost their robes and told them: "My friends, the Buddha has allowed the Bhikkhus, who were robbed of their robes by thieves and those who lost their robes, to ask for robes from householders and housewives, who are not related to them. My friends, you had better ask for robes."

"Friends, that is enough; we have received robes:" replied the Bhikkhus who were robbed of their robes or lost them.

"My friends, we are going to ask for robes on your behalf, said members of the group of six."

"Friends, you can do so," assented by other Bhikkhus.

Then, members of the group of six Bhikkhus approached householders and asked for a large number of robes, saying "Dayakas (lay followers), The Bhikkhus are coming who have been robbed of their robes or lost them. Please offer robes (for them)"

At that time, a man, sitting at the assembly hall said to another man: "Brother, Bhikkhus are coming who have been robbed of robes or lost them. I have already offered robes for them." The other man also said: "I have already offered robes for them. These men then reproached, condemned and criticised (members of the group of six) saying:" Why have the Bhikkhus belonging to the lineage of the Buddha, a Sakyan prince, asked

for a large number of robes, without knowing what is moderation. Are they going to trade in clothings or are they going to run shops for sale of cloth. "Bhikkhus heard what the man had said."

Modest Bhikkhus reproached, condemned and criticised the members of the group of six, saying: "Why have they asked for a large number of robes without knowing what is moderation. They rebuked the members of the group of six Bhikkhus in many ways and reported the matter to the Buddha ...p...

"Bhikkhus, is it true that you have asked for a large number of robes?" asked the Buddha.

"It is, Blessed One," replied the members of the group of six.

The Blessed Buddha rebuked them ...p..., Men, unworthy of (MaggaPhala) why have you asked for a large number of robes without knowing what is moderation. What you have done is not for those who have no faith to have faith ...p... Bhikkhus, this is how to point out this Sikkhāpada:

26-7-523. If that Bhikkhu is invited either by a householder or a housewife, not related to him, to accept a large number of robes brought forward, he (Bhikkhu) must accept only an inner robe and an upper robe at the most. If he is obliged to accept more than that, he is guilty of a Nissaggiya Pacittiya Offence.

7- Definition of Tatuttari Sikkhāpada

524. **That Bhikkhu** means: Bhikkhu who was robbed.
One not related means : One not related to him either on the mother's side or on the father's side back through seven generations.
Householder means: a man living in a house.
Housewife means: a woman living in a house.
with a large number of robes means: many robes.
If he is invited to accept robes brought forward: means: if he is invited by householder who says: "Please accept as many as you want."

That Bhikkhu must be pleased to accept only an inner robe and an upper robe means: If he loses three robes he must accept only two; if he loses two robes he must accept one robe only: If he loses one robe, he must be pleased to accept none.

If he is pleased to accept more means: if he asks for more than(inner robe and upper robe) he is guilty of a Dukkata to give it up, on acquisition. It must be given up either to Saṁ gha, or sect or puggala (individual) Bhikkhus, this is how to give it up: ...p...

"Venerable Ones, as this is the robe I asked for in excess of an inner robe and upper robe from a householder not related to me whom I had approached, there is Vinayakamma to give it up. I give up this robe to Saṁgha ..... Saṁgha should give it back ... let the Venerable Ones give it back ..... I am going to give back this robe to the Venerable One.

525. If (a Bhikkhu) thinks that one, who is not related to him is not related to him, and askes for a robe more than (inner robes) he is guilty of a Nissaggiya Pacittiya Offence. If he is doubtful of one, who is not related to him, and asks for a robe more than (inner and upper robes) he is guilty of a Nissaggiya Pacittiya Offence. If he thinks that one who is not related to him, is related to him and asks for a robe more than (inner and upper robes), he is guilty of Nissaggiya.

If he thinks that one, who is related to him, is not related to him, he is guilty of a Dukkata Offence. If he is doubtful of one is related to him, he is guilty of a Dukkata Offence. If he thinks that one who is related to him, is related to him, there is no offence.

526. There is no offence if all except the inner and upper robes are taken away saying that the remainder will be brought back. There is no offence if robes are offered as gift and not for reasons of theft or robbery or loss. There is no offence for a Bhikkhu who asks for a robe from one related to him or one who invites him in excess of (an inner robe and

outer robes); if he purchases it; there is no offence for a Bhikkhu who is mad or one who is a first offender.

End of Sattama Satuttha Sikkhāpada

(i) CĪVARAVAGGA

8. UPAKKHATA SIKKHAPADA

527. At one time, the Buddha was staying at Jetavana monastery which was the park of Anathapindika of Savatthi Town, when a man said to his wife that he would present a robe to the Venerable Upananda. A Bhikkhu who was on his alms round overheard this and he approached Upananda and said:

"My friend, Upanada, you are of great merit. So and so man of so and so place said to his wife that he would present a robe to the Venerable Upanada."

"My friend, that is right;" said Upananda, "That man is my supporter,"

Then, Upananda approached and enquired of that man:-

"It is true, Dayaka, that you are going to present a robe to me?"

"Venerable One, I have an idea to present a robe to the Venerable Upananda", said the man.

" Dayaka," said Upananda," if you desire to present a robe to me, please present me with so and so robe. What am I going to do with a robe you present me which I cannot make use of?"

Then that man reproached, condemned and criticised Upananda, saying: "These Bhikkhus, belonging to the lineage of the Buddha, a Sakyan prince, are greedy, not contented; it is not easy to present them with robes. Why did the Venerable Upananda approach me before being invited and put forward a suggestion to make special design to the robe. Bhikkhus heard all about what that man had reproached, condemned and criticised.

Modest Bhikkhus also reproached, condemned and criticised Upananda saying: "Why did Upananda approach that man before being invited and put forward a suggestion to make special designs for the robe?"

They rebuked Upananda in various ways and reported the matter to the Buddha ...p...

"Upananda, is it true that you approached, before being invited to a householder and put forward a suggestion to make special designs to the robe?" said Upananda.

"It is true, Blessed One," said Upananda.

"Upananda, are you related to him?" asked the Buddha.

"No, Blessed One," replied Upananda.

"Foolish man, unworthy of (Magga-Phala): one does not know what is suitable or what is not suitable or what is right or what is wrong for the other who is not related to him: In a situation like this, you approached a householder, not related to you, without receiving an invitation beforehand, and made special designs to a robe. You, foolishman, unworthy of (Magga-Phala): what you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada.

27-8-528. Dedicated to Bhikkhu only, a householder or a housewife, not related to him, sets aside the price of a robe, saying: "I will get a robe with this and offer it to so and so Bhikkhu," and, if the Bhikkhu having an urge for anything that is fine, approaches the householder or housewife, without receiving an invitation beforehand, and to make special designs for the robe, saying: "I ask you, please buy a robe like that at this price and offer it to me," he is guilty of a Nissaggiya Pacittiya Offence.

8 - Definition Upakkhata Sikkhāpada

529. **Dedicated to Bhikkhu only:** means for the benefit of Bhikkhu, directing attention to Bhikkhu; desire to offer robe for Bhikkhu to cover himself.

not related means any one not related on mother's side, or on father's side back to seventh generation.
Householder means a male person living in a house.
Housewife means: a woman living in a house.
Price of robe means: Silver, gold, pearl, ruby
To cover means to offer
If that Dayaka thinks of that Bhikkhu means: Thinking of that Bhikkhu that Dayaka set aside the prince of robe.
without invitation beforehand means: It has not been said before: "Bhante, what kind of a robe do you want? What robe is to be bought for you?"
approached means: He went to the house and approached one of the peoples.
made special arrangement for the robe means: made it long, broad, thick, and smooth
with this price of robe means present cost price of the robe.
In a situation such as this means: It is long, broad, thick and smooth.
After buying it means after given it in exchange.
to cover him means to offer him (Bhikkhu)
an urge for a thing that is fine means: He wants a good one; or he wants a thing of high value.

If, at that Bhikkhu's request a robe is bought which is long, broad, thick and smooth, there is a Dukkata Offence on account of the exertion made. There is Vinaya Kamma to give it up on acquisition.

It must be given up to Saṁgha or to an individual.

Bhikkhus, it must be given up like this ...p...

"Venerable Ones, there is Vinayakamma to give up this my robe as this is one for which I approached a householder not related to me, and made special arrangements for robe,was invited by him to accept it. I give this up to Saṁgha ...p... Saṁ gha should return ..... let the Venerable Ones return ... I return this robe to the Venerable One.

530. If he (Bhikkhu) thinks that a householder, not related to him, is not related to him, and approached him to make special arrangements for a robe without receiving a prior

invitation, he is guilty of a Nissaggiya Pacittiya Offence. If he is doubtful of a householder, not related to him, and approacheds him and make special arrangements for a robe without receiving a prior invitation, he is guilty of a Nissaggiya Pacittiya Offence. If he thinks that a householder, not related to him, is not related to him, and approaches him and makes special arrangements for a robe without receiving a prior invitation beforehand, he (Bhikkhu) is guilty of a Nissaggiya Pacittiya Offence.

If he thinks that one, related to him, is not related to him he is guilty of a Dukkata Offence. If he is doubtful of one who is related to him, he is guilty of a Dukkata Offence. If he thinks that one, related to him, is related to him, there is no offence.

531. There is no offence if (arrangements are made) at his expense with those who are related to him and who invite him for the good of others: There is no offence if one who wishes to buy a costly article is made to buy one which is not costly. There is no offence for a Bhikkhu who is mad or one who is a first-time offerder.

End of Atthama Upakkhata Sikkhāpada

(i) CĪVARAVAGGA

9. DUTIYA UPAKKHATA SIKKHĀPADA

532. At one time, when the Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savatthi, a man told another man: "I am going to present a robe to the Venerable Upananda." Then the other man replied: "I am going to present a robe to the Venerable Upananda. Their conversation was overheard by a Bhikkhu who was on his almsround. That Bhikkhu then approached the Venerable Upananda to inform him: "My friend, Upananda," "You are of great merit. At a place a man named so and so said to another man, "I am going to present a robe to the Venerable Upananda."

when the other man replied: "I am also going to present a robe to the Venerable Upananda."

"Let them be, my friend," said the Ven. Upananda," "They are my supporters."

Then, the Ven. Upananda approached the man said: "Dayakas(lay followers), it is true that you are going to present me with robes?"

"Yes, Venerable One," replied the men,"it has occurred to us:" We are going to present the Ven. Upananda with robes."

"Dayakas," said the Ven. Upananda, "If you are going to present me with a robe, please present such a kind of robe. If you present me with a robe which I don't make use of, what am I going to do with that?"

Then these men began to reproach, condemn and criticise Upananda saying "These Bhikkhus, belonging to the lineage of the Buddha, a Sakyan prince, are greedy, discontented and Upananda approached us to make special arrangements for a robe without receiving an invitation beforehand?

The Bhikkhus heard what the men had said:

Modest Bhikkhus also reproached, condemned and criticised Upananda saying: "Why has Upananda approached a householder and made arrangements for a robe without receiving a prior invitation beforehand? Then they rebuked the Ven. Upananda in several ways and reported the matter to the Buddha ...p...

"Is it true, Upananda," asked the Buddha, that you approached householders and made special arrangements for robes without receiving their prior invitation beforehand?

"It is, Blessed One," said Upananda.

"Are you related to them or are you not?" asked the Buddha. "No, Blessed One, I am not," replied Upananda.

"Man, unworthy of (Magga-Phala)," said the Buddha, "One does not know what is suitable or what is not suitable or what is right or what is wrong for the other, not related to him." Such being the situation, you approached those householders not related to you without receiving a prior invitation

from them and made special arrangements for robes. What you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

28-9-533. If two householders or two housewives who are not related to the Bhikkhu, set aside, in dedication to Bhikkhu only, the prices for two separate robes, saying: "We are going to buy separate robes at these separate prices and present them to so and so Bhikkhu and if that Bhikkhu having an urge for anything that is fine, approaches them without having been invited previously, and makes special arrangements for a robe, saying "I ask you, Please combine and buy a robe like this or like that at these separate prices and offer it to me jontly", there is a Nissaggiya Pacittiya Offence.

9-Dutiya Upakkhata Sikkhāpada

534. **In dedication to Bhikkhu only** means: For the benefit of Bhikkhu; directing attention to Bhikkhu, desiring to offer to Bhikkhu.
Two men means two householders.
Those not related means those not related on the mother's side not related on the father's side back to the seventh generation.
Householders means all the men living in the house.
Housewives means all the women living in a house.
Prices for robe means silver, gold, coins, pearls, or jewels or ruby, corals or clothes, cottons, threads etc.
buying means exchanging
We will present means will offer
If that Bhikkhu to those Dayakas means In dedication to that Bhikkhu, prices for robe were set aside.
Without being invited beforehand means: without telling anything like this before: "Bhante, what kind of robe do you want? What sort of robe shall we bring for you?"
Approached means: (Bhikkhu) went and approached the house
If special arrangements are made for a robe means: If it is long, broad or if it is thick or smooth.

at the prices for robes means at (prices for robes) in front of him.
It is like this; it is like that means: It is long, it is broad,it is thick, it is soft or smooth.
buying means exchanging
Present him means offer him
A combination of two means two men united together
an urge for a fine thing means desire for a good thing or article of high value.

If, at the request of that Bhikkhu a robe is bought which is long or broad, or thick or soft or smooth, it is Dukkata offence due to the exertion made. There is Vinaya Kamma to give it up (offence involving for future). It must be given up (or forfeited) to Saṁgha sect or individual."

Bhikkhus, this is how to give it up ...p...

"Venerable Ones, there is Vinayakamma to give up this my robe,for which I approached householders, not related to me, and made special arrangement for a robe. I give up this robe to Saṁgha ...p... Saṁgha should returm ...p... let the Venerable Ones return ...p... I return this robe to the Venerable One.

535. If (a Bhikkhu) thinks that the householders, not related to him, are not related to him and approach them and make special arrangements for a robe, without being invited previously, there is Nissaggiya Pacittiya Offence. If he is doubtful of those not related to him, and approaches them and make special arrangements before being invited previously, there is a Nissaggiya Pacittiya Offence. If he thinks that the householders, not related to him, are not related to him and approach them to make special designs for a robe, without being invited previously, there is Nissaggiya Pacittiya Offence.

If he thinks that one, related to him, is not related to him there is a Dukkata Offence. If he is doubtful of one, who is related to him, there is a Dukkata Offence. If he thinks that one who is related to him is related to him, there is no offence.

536. There is no offence for those who are related, those who invite, and make special designs at their own expenses

for the good of other. There is no offence if he gets something of small value in exchange while they desire to get something of high value in exchange; if he is mad or if he is a first-time offender.

End of Navama Dutiya Upakkhata

Sikkhāpada

(i) CĪVARAVAGGA

10. RAJA SIKKHĀPADA

537. At one time, the Buddha was staying at Jetavanna monastery, which was the park of Anathapindika Town, when a king's minister who was a supporter of the Venerable Upananda sent the price for a robe by a messenger to the Venerable Upananda with instruction to buy a robe with this money (price for a robe) and present it to the Ven. Upanada

Then, that messenger came to the Venerable Upananda and said: "Bhante, this price for robe is brought for you. Please accept it." In relpy the Ven. Upananda said: "Dayaka, we do not accept prince for a robe; but we accept a robe if it is at the right time and if it is allowable." When he spoke like this, the messager said to the Venerable Upananda: "But, is there some-one who is the Venerable One's attendant?"

At that time, a certain Upasaka lay-follower went to the monastery on a busiiness. Then, the Ven. Upananda said to the messenger:" Dayaka, this Upasaka (lay-follower) is Bhikkhus attendant. Then the messenger introduced himself to the lay follower and said to the Ven. Upananda "Bhante, the person the Venerable one has pointed out as attendant has been instructed by me; if the Venerable One approaches him at the right time, he will present you with a robe."

In the meantime, the minister sent a messenger to the Venerable Upananda to say: "Venerable One, please make use

of this robe; we want you to please make use of this robe." The Venerable Upananda did not say anything to that Upasaka (lay-follower).

For the second time, the minister sent a messenger to the Venerable Upananda to say: "Venerable One, please make use of this robe; we want you to make use of this robe." For the second time, the Venerable Upananda did not say anything to that lay-follower.

For the third time, the minister sent a messenger to the Venerable Upananda to say: "Venerable One, please make use of this robe; we want you to make use of this robe." For the second time, the Venerable Upananda did not say anything to that lay-follower.

For the third time, the minister sent a messenger to the Venerable Upananda to say: "Venerable One, please make use of this robe; we want you to please make use of this robe. "For the third time, the Venerable Upananda did not say anything to that lay-follower.

Now, at that time, there was a meeting of townspeople and an agreement was made to the effect that "Whoever comes late must pay fifty." Then the Venerable Upananda approached that lay follower and said to him:

"Dayaka, I want a robe."

"Bhante, said the lay-follower," please wait this day only; there is a townspeopleis meeting today. An agreement has been made by the townspeople to impose fine of fifty on each late comer."

"Dayaka," give me robe today," said Venerable Upananda "who caught hold of the waist band of the lay-follower.

Then, that Upasaka being pressured by the Venerable Upananda bought a robe first and went to the meeting afterwards, when other people said: "Brother, why have you come late? you have lost fifty." Upasaka explained the matter and the people began to reproach, condemn and criticise the Venerable Upananda saying: "Bhikkhus who belong to the lineage of the Buddha, a Sakyan prince, are greedy, discontented; it is not easy to render service among them; why did he not wait when

the lay follower requested him to wait even for a day." Bhikkhus heard all about what the people complained.

Modest Bhikkhus also reproached, condemned and criticised the Venerable Upananda, saying: "Why didn't Upananda wait when the lay follower requested him to wait even for a day. They rebuked him in several ways and reported the matter to the Buddha ...p...

"Upananda, is it true?" asked the Buddha, "that you did't wait when the lay-follower requested you to wait even for a day?

"It is, Bhante," said the Ven. Upananda.

The Blessed Buddha rebuked him ...p... Man, unworthy of Magga-phala. Why did't you wait when Upasaka requested you:" Bhante, please wait for us for this day?" Foolish man, what you have done is not for those who have no faith to have faith ...p...

Bhikkhu, this is how to point out this Sikkhāpada.

29-10-538. "If a king or one in the service of a king or a Brahmin or a householder sends cash (or kind) to get a robe for a Bhikkhu only by a massenger, saying: Please buy with this cash (or kind) a robe and offer it to a Bhikkhu so and so and if that messenger approaches that Bhikkhu and says: "Bhante, this cash (or kind) as cost of a robe is brought for your reverence, please accept the cash for a robe; we accept a robe only if it is at the right time and if it is for allowable. "If that messenger asks that Bhikkhu: "But is there someone who is the Venerable One's attendant?" then the Bhikkhu who wants the robe must point out the caretaker of the park or Upasaka,saying: "Dayaka, this man is the attendant of Bhikkhus: "If that messenger says after instructing the attendant:

"Bhante, I have already instructed the man you pointed out as attendant; please approach him when convenient to you; he will present you with a robe," the Bhikkhu who wants the robe, must approach the attendent two or three times to ask him and remind him: "Dayaka, I am in need of a robe. "If the Bhikkhu succeeds in obtaining the robe by asking and reminding the lay-follower two or three times, that is all right. If the

Bhikkhu does not succeed he should stand silently four or five times or six times at the most. If he succeeds by standing silently four, five or six times at the most, that is all right. If he succeeds in obtaining that robe by exerting further than that there is a Nissaggiya Pacittiya Offence. If he does not succeed in obtaining that robe, he should either go himself or send a messenger to the Dayakas who brought the cost of the robe to say: "Dayaka, the cost of a robe you have sent for a Bhikkhu is not any use to that Bhikkhu. Dayakas, (lay-followers) ask for return of your own article; please don't allow your own article to get lost."

This is the Sikkhāpada (rule of disciplinary training) on sending the cost of a robe (by a messenger).

10-Raja Sikkhāpada

539. **For the Bhikkhu only** means for the benefit of Bhikkhu; to pay attention to Bhikkhu; to offer a robe to Bhikkhu.

King means: A ruler of a kingdom

Govt: servant: means a person in receipt of pay and pension from the king.

Brahmin means Brahman by birth.

Householder means: with the exception of the king, Govt: servants and Brahmins, the rest of the people are householders.

Cost of robe means one of silver, gold, pearl, ruby.

With the cost of robe means the cost of robe in his presence.

to buy means to get a robe in exchange

to present means to offer

If that messenger says after approaching that Bhikkhu: "This cost of a robe is brought for you, please accept this cost of a robe, that Bhikkhu must reply to that messenger: "Dayaka, we do not accept cost of robes, we accept robes at a right time when it is allowable. If that messenger asks that Bhikkhu:" Is there anyone who is the Venerable One's attendant?" the Bhikkhu who wants the robe must point out the caretaker of the park

or the follower; and say: give that man; he will keep it aside or he will get it in exchange or he will buy."

If that messenger says: after instructing the attendant: "Bhante, I have instructed the attendant; please approach him at a right time, he will present a robe to you," the Bhikkhu who wants the robe must approach the attendant and say, and remind him two or three times, stating: "Dayaka, I am in need of a robe:" He must not speak: "Give me a robe, bring a robe for me; get a robe in exchange for me; buy a robe for me."

It must be repeated for the second time; it must be repeated for the third time. "If he succeeds in obtaining it, that is good; if he does not succeed in obtaining it, he should go to that place and stand silently for it; he should not sit on a seat; he should not accept food; he should not preach Dhamma. If he is asked "Why did you come, "he should say:"You know it. "If he sits on a seat, or if he accepts food, or if he preaches dhamma, he loses the opportunity of his standing.

For the second time, he must stand; for the third time he must stand. Having stated four times, he must stand four times; having stated five times, he must stand twice; having stated five times, he must not stand. If he exerts himself more than that and succeeds in obtaining that robe, there is a Dukkata Offence on account of exertion made. It is to be given up on acquisition; it should be given up to Saṁgha, or to sect or to an individual.

Bhikkhus, this is how to give it up ...p...

"Venerable ones, this robe obtained by me stating more than three times and by standing is to be given up (Venayakamma). I give it up to Saṁgha ...p... Saṁgha should give back ...p... let the Venerable Ones give back ...p... I will give back this robe to the Bhikkhu so and so.

If he does not succeed in obtaining it, he should either go himself or send a messenger to the Dayakas who brought the cost of a robe to say: "Dayakas, the cost of robes you sent for the Bhikkhu is not of any use to that Bhikkhu. Dayaka ask for return of your own article; please don't allow your own

article to get lost. This is the Sikkhāpada (rule of disciplinary training means this is the lawful disciplinary rule)

540. If he succeeds in obtaining it by stating more than three times, by standing more than six times, thinking that they are more there is a Nissaggiya Pacittiya Offence. If he succeeds in obtaining it by stating more than three times by standing more than six times, but if he is doubtful of the number of times, there is a Nissaggiya Pacittiya Offence. If he succeeds in obtaining it by stating more than three times, by standing more than six times, thinking them to be less there is a Nissaggiya Pacittiya Offence.

If, by stating less than three times, by standing less than six times, he thinks them to be more, there is a Nissaggiya Pacittiya Offence. If, by stating less than three times, by standing less than six times, he is doubtful of the number there is a Dukkata Offence. If, by stating less than three times. by standing less than six times, he thinks them to be less, there is no offence.

541. There is no offence in stating three times, in standing six times, in stating less than three times, in standing less than six times. If it is given without his stating if owners give it when stating, there is no offence. There is no offence for a Bhikkhu who is mad, and for one who is a first-time offender.

End of Dasama Raja Sikkhāpada

End of First Civaravagga

Summary of that Civaravagga

Three Kathina (Sikkhapa) to be withdrawn. Davana Sikkhāpada to accept robe Patiggahana Sikkhapada; three not related (or no relation) Sikkhāpada. Two messenger Sikkhāpada. This is the summary

(ii) KOSIYAVAGGA

1. KOSIYA SIKKHĀPADA

542. At one time, when the Buddha was staying at the Aggalerva Shine of Alvi Town, member of the group of six Bhikkhus approached the silk workers and said: "Dayakas, please boil plenty of silk worms and give us; we want to make floor covering mixed with silk.

Then, these people (silk workers) began to reproach, condemn and criticise members of the group of six, saying "Why Bhikkhu, who belong to the lineage of the Buddha, a Sakyan Prince, have approached us and said:" Dayakas, please boil plenty of silk worms and give us; we want to make floor covering mixed with silk. "Is it bad for us to have become human beings? We have become human beings for our evils; for the sake of our livelihood, for the sake of our wives and children, we have to kill several tiny silk creatures. "Bhikkhus heard what these people had said:

Modest monks also reproached, condemned and criticised the members of six group, saying: "Members of the group of six Bhikkhus approached silk workers and said: "Dayakas, please boil plenty of silk worms and give us. We want to make floor covering mixed with silk." Then the Bhikkhus rebuked members of the group of six Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Bhikkhus, Is it true that you have said: 'Dayakas please boil plenty of silk worms and give us. We want to make floor covering mixed with silk.;" asked the Buddha.

"It is true, Blessed One," (replied Bhikkhus).

The Buddha rebuked them ...p... Then, unworthy of Magga-Phala, why have you said: "You had approached the silk workers and said:" Dakayas, please boil plenty of silk worms and give us. We want to make floor covering mixed with silk? What you have done is not for those who have no faith to have faith ...p...

Bhikkhus, this is how to point out this Sikkhāpada:

30-11- 543. If a Bhikkhu gets a floor covering mixed with silk made, he is guilty of a Nissaggiya Pacittiya Offence.

1- Definition of Kosiya Sikkhāpada

544. **Yo** means: This is so and so

Bhikkhu means: (p) In this context, one who becomes a Bhikkhu with Ñatticatha Kamma

Floor covering means covering made by spreading out the material without weaving.

If he gets it made means: If he makes or gets it made with only a silk yarn, there is a Dukkata Offfence due to exertion made. There is Vinaya Kamma to give up on acquisition. It must be given up to Saṁgha or to sect or to individual. Bhikkhus, this is how to give it up:

Venerable Ones, this my floor covering which has been made mixed with silk yarn is to be given up. I give it up to Saṁgha ...p... Saṁgha should give it back ...p... Let the Venerable Ones give back. I will give it back to the Ven. One.

545. If he himself finishes what has not been finished by himself, there is a Nissaggiya Pacittiya Offence. If he makes others finish what he has not by himself finished, there is a Nissaggiya Pacittiya Offence. If he himself finishes what others have not finished, there is a Nissaggiya Pacittiya Offence; If others are made to finish what others have not finished, there is Nissaggiya Pacittiya Offence. If one does (himself) or if (others) are made to do for the sake of another, there is a Dukkata Offence. If one makes use of what another has done there is Dukkata Offence.

546. There is no offence if he (Bhikkhu) makes a canopy or a floor covering or a screen wall, or a mattress or cushion or pillow. There is no Offence for a Bhikkhu who is mad or one who is a first-time Offender.

End of first Kosiya Sikkhāpada

(ii) KOSIYAVAGGA

2. SUDDHAKĀḶAKA SIKKHĀPADA

547. At one time, when the Blessed One was staying at a large monastery with a steeple in Mahavanna forest of Vesali Town, members of the group of six Bhikkhus had floor covering made of pure black wool. People touring round the rows of monastic dwellings saw that and reproached, condemned and criticised them, saying: "Why members of the group of six Bhikkhus, had a floor covering made of pure black sheep wool." Bhikkhus heard what the people had said.

Modest Bhikkhus also reproached, condemned and criticised them saying why members of the group of six had a floorcovering made of pure sheep wool. They rebuked the group of six in various ways and reported the matter to the Buddha ...p...

"Bhikkhus," said the Buddha, "Is that true that you have a floor covering made of pure black sheep wool?"

"It is, Bhante," (replied) the members of the group of six.

The Blessed One rebuked them ...p...

"Men, unworthy of (Magga-Phala) Why have you got a floor covering made? What you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

31-12-548. If a Bhikkhu has a floor covering made of pure black wool, he is guilty of a Nissaggiya Pacittiya Offence.

Definition of Suddhakāḷaka Sikkhāpada

549. **Yo-** means: This is so and so Bhikkhu means ...p... One who becomes a Bhikkhu with ñatti-catutthakamma.Floor covering means: covering made by spreading out the material without weaving.

If he gets it made means: If he (himself) or if he gets it made by (other) he is guilty of a Dukkata Offence due to exertion

made. There is Vinayakamma to give up on acquisition. It must be given up to Saṁgha, sect or individual.

Bhikkhus, it must be given up like this: "Venerable One, I have got this my floor covering made of pure black wool, it should be given up. I give it up to Saṁgha, should give it back ...p... let the Venerable Ones give back ...p... I will give it back to the Venerable One.

550. If he himself finishes what has not been finished by himself, there is a Nissaggiya Pacittiya Offence.If he makes others finish what he has not finished by himself there is a Nissaggiya Pacittiya Offence. If he himself finishes what others have not finished, there is a Nissaggiya Pacittiya Offence. If others are made to finish what others have not finished, there is Nissaggiya Pacittiya Offence. If one does (himself) or if one makes others do for the sake of another, there is a Dukkata Offence. If he makes use of what another has done, there is a Dukkata Offence.

551. There is no offence if he (Bhikkhu) makes a canopy or ground covering, or a screen wall, or cushion or pillow. There is no offence for a Bhikkhu who is mad or for one who is a first-time Offender.

End of Dutiya Suddhakalaka Sikkhāpada.

(ii) KOSIYAVAGGA

3. DVEBHĀGA SIKKHĀPADA

552. At one time,the Blessed Buddha was staying at Jetavana monastery, which was the park of Anathapindika, when members of the group of six Bhikkhus had a floor covering all made of pure black sheep wool except a little white for the seam, because they thought the Buddha had forbidden floor covering made of completely pure black sheep wool.

Modest Bhikkhus, reproached, condemned and criticised the members of the group of six, saying: "Why the members of the group of six have had a floor covering made of pure black sheep wool almost all over it, except a little white for the seam." Then these Bhikkhus rebuked the members of the group of six Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Bhikkhus," asked the Buddha, Is it true that you have had a floor covering made of pure black sheep wool except a little white for the seam?

"It is true,Blessed One," said the members of the group of six.

32-13-553. A Bhikkhu, who wants to make a new floor covering, must put in two portions of pure black sheep wool, the third of white, the fourth of reddish brown colours. If the Bhikkhu gets a new floor covering made without putting in two portions of pure black sheep wool, the third of white and the fourth of reddish brown colours, he is guilty of a Nissaggiya Pacittiya Offence.

Definition of Dvebhāga Sikkhāpada

554. **New** means: It is so called with reference to making.

Floor covering means: It is made by spreading out, not weaving.

To have it made means: to make or to have it made

To have it made means: to make or to have it made.

To put in purely black sheepwool means Double of its weight must put in.

The third of white means one portion of white.

The fourth of reddish brown means a weight of reddish brown colours.

If a Bhikkhu gets a new floor covering made without putting in two portions of pure black sheep wool, the third of white, the fourth of reddish brown colours means: If he makes or gets a new floor covering made without putting in two

portions of pure black sheep wool, the third of white, the fourth of reddish brown colours, this is a Dukkata Offence due to exertion made.

There is Vinayakamma to give it up on acquisition. It must be given up to Saṁgha or to sect or to individual.

Bhikkhus, it must be given up like this ...p...

"Venerable Ones, As I have got this my floor covering made without putting in two portions of pure black sheep wool, the thrid of white, the fourth of reddish brown colours it is to be given up. I give up this my floor covering to Saṁgha ...p... Saṁgha should give it back (p). Let the Ven. Ones give back. I will give back this floor covering to the Venerable One.

555. If he himself finishes what has not been finished by himself, there is a Nissaggiya Pacittiya Offence. If he makes others finish what he has not finished by himself, there ia a Nissaggiya Pacittiya Offence. If he himself finishes what others have not finished, there is a Nissaggiya Pacittiya Offence. If others are made to finish what others have not finished, there is Nissaggiya Pacittiya Offence. If he (himself) or if others are made to do for the robe (another) there is a Dukkata Offence. If he makes use of what has been done by another, there is a Dukkata Offence.

556. There is no offence if he makes it by putting one tula of white wool and one tula of reddish brown wool. There is no offence if he makesit by putting in more of white wool and more of reddish brown wool or only white and reddish brown wool. There is no offence if he makes a canopy, or a ground covering or screen wall or a cushion or pillow. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Tatiya dvebhāga Sikkhāpada

(ii) KOSIYAVAGGA

4. CHABBASSA SIKKHĀ PADA

557. At the time when the Buddha was staying at Jetavana, which was the park of Anathapindaka of Savatthi, Bhikkhus used to get a floor covering made every year.

They demanded frequently: "Give us wool; we want wool"

The people reproached, condemned and criticised these Bhikkhus, saying: "Why the Bhikkhus used to get a covering made every year; why they have demanded frequently saying; "Give us wool: we want wool," We still have the covering we made in the past five or six years. Our children used to pass urine and excreta on those coverings. Rats also used to eat these coverings. These Bhikkhus who belong to the lineage of the Buddha, a Sakyan prince, have to get a covering made every year. They used to demand frequently: "Give us wool! we want wool!"

Bhikkhus heard what the people had said. Modest Bhikkhus also reproached, condemned and criticised them, saying "Why the Bhikkhus have got coverings made every year. Why they demanded frequently:" Give us wool; we want wool."

Then these Bhikkhus rebuked these Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Bhikkhus! Is it true that the Bhikkhus used to get a covering every year and demanded frequently: "Give us wool; we wnat wool."

"It is true, Bhante," said the Bhikkhus.

The Blessed One rebuked these Bhikkhus ...p... Why have these Bhikkhus got a covering made every year and demanded frequently:" Give us wool; we want wool. "Bhikkhus, what you have done is not for those who have no faith to have faith ...p...

Bhikkhu, this is how to point out this Sikkhāpada:-

(A) 558. A Bhikkhu must make use of a new covering after giving it (old one) up or without giving it up, he is guilty of a Nissaggiya Pacittiya Offence.

In this way, the Blesseed One prescribed this Sikhāpada for the Bhikkhus.

559. At that time, a Bhikkhu was ailing at Savatthi Town Relations sent a messenger to say to him: "Bhante, please come, we are going to serve you well; Bhikkhus also said: "My friend, go; your relations will serve you well. That Bhikkhu said to other Bhikkhus: "My friends the Buddha has prescribed that a Bhikkhu must make use of a new robe for six years after making it. I am also not well. I cannot go away taking the covering. Without covering, there is no comfort for me. I am not going." This was reported to the Buddha.

Then the Buddha gave a talk on Dhamma relevant to the subject matter and said to the Bhikkhus: "Bhikkhus, I allow you to give Samthata Sammuti (permission) on the issue of coveing to a Bhikkhu who is ailing. Bhikkhu, this is how to give it (Sammuti):

The Bhikkhu who is ailing should approach Saṁgha put his upper robe across his left shoulder, worship the feet of senior Bhikkhus, sit on his haunches and say:

"Venerable Ones, I am ailing and unable to go away taking a covering. Venerable Ones, I ask Saṁgha for Samthata Sammuti (permission) on the issue of covering.

For the second time, he must ask; for the third time he must ask for Samthata Sammuti; an experienced and competent Bhikkhu must inform Saṁgha.

560. Venerable Ones, may Saṁgha please hear me. This Bhikkhu so and so is ailing and unable to go away taking a covering. That Bhikkhu asked Saṁgha for Samthata Sammuti (permission on the issue of a covering). If it is convenient to Saṁgha, it may give Samthata Sammuti to so and so Bhikkhu. This is the motion.

Venerable Ones, may Saṁgha please hear me. This Bhikkhu so and so is ailing and unable to go away taking a covering. He asks Saṁgha for Samthata Sammuti; Saṁgha gives Samtha Sammuti to this so and so Bhikkhu. If a Venerable One who is pleased with this Bhikkhu so and so being given Samthata Sammuti, he should keep silent. If a Bhikkhu is not pleased, he should speak.

Saṁgha has given Samthata Sammuti to this so and so Bhikkhu. Saṁgha is pleased with this, so Saṁgha keeps silent, which means that Saṁgha is pleased. This is (understandable).

Bhikkhus, this is how to point out this Sikkhāpada.

33-14(B)561. A Bhikkhu may get a new covering made and must keep it for a complete period of six years. If during this period of six years he gets a new covering made after giving up that old covering or without giving it up, he is guilty of a Nissaggiya Paccitiya Offence.

Definition of Sabbassa Sikkhāpada

562. **New** means: One made by spreading without weaving **to get it made** (or to get it done) means: to get it done himself or done by (another).
He must keep it for the whole period of six years means: He must keep it as long as six years.
if it is within six years means: within the period of less than six years.
to give up that covering means: to give that covering to others **not to give up** means not give it to others.
without getting Sammuti from Saṁgha Bhikkhus means without getting permission from Bhikkhus.
If he makes a new covering by (himself) or if he gets it made (by others), he is guilty of a Dukkata Offence due to exertion made. It must be given up to Saṁgha, sect or individual, There is Venayakamma on acquisition.

Bhikkhus, it must be given up like that ...p...

"Venerable Ones, as I have got this my covering made without having Sammuti from Saṁgha within a period of less than six months, it should be given up. I gave it up to Saṁgha ...p... Saṁgha give back. Let the Venerble Ones give back ...p... I will give back covering to the Venerable One.

563. If he himself finishes what has not been finished buy himself there is a Nissaggiya Pacittiya Offence. If he makes other finish what he has not finished by himself there is Nissaggiya Pacittiya Offence. If he himself finished what others

have not finished there is Nissaggiya Pacittiya Offence. If other are made to finish what others have not finished, there is Nissaggiya Pacittiya Offence.

564. There is no offence if he makes one after six years; if he makes one after more than six years; if he himself makes it or causes it to be made for another; if he makes use of what another has made, there is no offence. there is no offence if he makes a canopy, a ground covering or a screen wall or a cushion or a pillow; if there is Sammuti (permission) of Bhikkhus. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Catuttha Chabhassa Sikkhāpada.

(ii) KOSIYAVAGGA

5. NISĪDANA SANTHATA SIKKHĀPADA

565. At one time, when the Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savatthi Town, the Blessed One said to the Bhikkhus. "Bhikkhus, I want to go into solitary retreat for the whole of three months. I am not to be approached by any one except a Bhikkhu, who brings me almsfood,"

"Very well, Blessed One," said the Bhikkhus and no one except the Bhikkhu, who brought the almsfood was allowed to approach the Buddha. Then an agreement was reached by the Saṁgha at Savatthi as follows: "Friends, the Blessed One wishes to go into solitary retreat for the whole of three months. He should not be approached by anyone except the one who brings the almsfood. Any one who approaches the Blesse One should be made to confess an offence of expiation (Paccittiya)"

Then the Venerable Upasena, the son of Vinganta, approached the Buddha together with his followers and sat down at a place after worshipping thre Blessed One. It is the custom of Buddhas, the Enlightened Ones, to exchange friendly greetings with visiting Bhikkhus. The Buddha said to the

Venerable Upasena, the son of Vinganta, as he was sitting at a place:

"Upasena, how are you? Are you all right? Are you in comfort? Have you come all the long way with the least fatigue?"

"We are all right, Blessed One; we are all in comfort, Blessed One; we are all in comfort, Blessed One; we have also come all the long way with little or no fatigue," said Upasena. At that time a Bhikkhu, who was the co-resident pupil of the Venerable Upasena was siting near the Buddha, who then said: "Bhikkhu, are you pleased with a Pansuku robe (rag robe picked up from garbage)?"

"I am not, Blessed One," replied the Bhikkhu.

"Bhikkhu: why have you become one who wears rag robes: I have become a rag wearer like him," said the Bhikkhu.

Then the Buddha said to the Venerable Upasena: "Are your followers agreeble to you, Upasena? asked the Buddha. "How do you advise them?"

"Bhante," replied Upasena, to one who asks for Upasanpada ordination from me, I say; "My friend, I am a jungle dweller, an almsman, one wears rag-robes. If you become a jungle-dweller, an almsman, one who wears rag-robes, then I will confer the Upasampada ordination upon you. If you listern to me, I confer the Upasampada ordination; if you do not listen to me, I do not confer the Upasampada ordination. I say: My friend, I am a jungle dweller, and almsman, one who wears rag-robes. If you become a jungle dweller, an almsman, one who wears rag-robe, then I will give you Nissaya. If he listrns to me, I give him Nissaya; if he does not listen to me, I do not give him Nissaya. Bhante, this is how I advise my followers,

"Good, Upasena, Good; it is good, Upasena, that you advise your followers; but do you know the agreement reached by Saṁgha at Savatthi?" asked the Buddha.

"Bhante," said Upasena, I do know the agreement reached by Saṁgha at Savatthi.

"Upasena," said the Buddha."

"The aggrement reached by the Saṁgha at Savatthi is as follows:
"Friends, the Blessed One wishes to go into solitary retreat for the whole of three months. He should not be approached by anyone except the one who brings the alms food. Any one who approaches the Blessed One should be made to confess an offence of expiation (Pacittiya)"

"Blessed One" said Upasena, "Saṁgha at Savatthi will be well known for its own agreement; we will not lay down what is not yet laid down; what has been laid down, will not be abolished. Every Sikkhāpada laid down is oberved and practised."

"Good, Upasena, good; what had not yet been laid down, should not be laid down, no should it be abolished where it has been laid down; and every Sikkhāpada laid down must be observed and practised. Upasena, allow a Bhikkhu who is a jungle dweller, almsman and rag wearer to approach and see me whenever he wishes to do so."

566. At that time, several Bhikkhus came and stood ouside the gate way saying: "We will make the Venerable Upasena confess to a Pacittiya offence." In the meantime, the Venerable Upasena, the son of Vinganta, rose up from his seat, worshipped the Buddha respectfully and departed together with his followers. Then, the Bhikkhus said to the Venerable Upasena: "My friend, Upasena, do you know the agreement reached by the Bhikkhus at Savatthi?"

"The Buddha also asked me," said Upasena," Upasena, do you know the agreement reached by the Bhikkhus at Savatthi?"

"Bhante, I do not know the agreement reached by the Bhikkhus at Savatthi," (said Upasena).

"Upasena," (said the Buddha) "the agreement reached by Bhikkhus at Savatthi is: "Friends, the Blessed One wishes to go into" solitary retreat for the whole of three months. He should not be approached by anyone except the one who brings almsfood. Any one who approaches the Blessed One should be made to confess to an offence of expiation (Pacittiya). Venerable

Ones, Saṁgha at Savathi will be well known for its own agreement; we will not lay down what is not yet laid down; what has been laid down will not be abolished; every Sikkhāpada laid down will be observed and practised," (said Upasena)

"My friends," added Upasena, "the Blessed One has allowed a Bhikkhu who is a jungle dweller, an almsman and a rag wearer to approach and see him whenever he wishes to do so."

Then the Bhikkhus said "what the Venerable Upasena says is true; what has not yet been laid down should not be laid down; what has been laid down should not be abolished; every Sikkhāpada laid down should be observed and practised."

Bhikkhus heard; "The Blessed One has allowed a Bhikkhu who is a jungle dweller, an almsman, or a rag wearer, to approach and see him whenever he wishes." They wished to see the Buddha and discarded their covering and took up the practices of jungle dwelling[1] alms collection[2] and rag-weaving[3].

Then the Buddha proceeded on an inspection tour around the monastic lodgings accompanied by several Bhikkhus when he saw many of the discarded coverings all over the places. He asked the Bhikkhus: "Bhikkhus, whose coverings are these discarded covering?" The Bhikkhus explained the matter to the Buddha accordingluy. Then the Buddha gave a talk on Dhamma on the relevant subject and said to the Bhikkhus.

"Bhikkhus, a Sikkhāpada relating to the ten special advantages such as Saṁgha's acknowledgement as good for the welfare of Saṁgha ...p...

Bhikkhus, this is how to point out this Sikkhāpada:

34-15-567. A Bhikkhu, desiring to have Nisidana (piece of cloth to sit upon) made for him, must take out from his old covering a piece of cloth about a span of the Buddha which is enough to disfigure (the old covering).

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1. Arannakindhutinga
2. Pindhapadadhutings;
3. Pamsukudhutinga

If he makes a new Nisidana without taking from the old covering a piece of cloth about one span of the Buddha, he is guilty of a Nissaggiya Pacittiya Offence.

Definition of Nisidana Samthata

Sikkhāpada

568. Nisidana (piece of cloth to sit upon) means piece of cloth having border.
covering means it is made by spreading not by weaving.
Desire to make means making by (himself) or by (another)
Old covering means a piece of cloth that has been dressed in once and slept in once.

A piece (of cloth) about one span of the Buddha must be taken to disfigure it means : To make it strong, **a round** shape or a square must be cut off and spread at a **place** or it must be untied and spread.

Without taking about one span of the Buddha from all round an old covering means: without taking about one span of the Buddha from all around the old covering.

If he makes a new Nisidana (piece of cloth to sit upon) by (himself) or if he gets it made (by another) there is a Dukkata Offence.There is Vinaya Kamma to give it up on acquisition. It must be given up to Saṁgha, or to the sect or to individual.

Bhikkhus, this is how to give it up:

"Venerable Ones, as I have got this my Nesidana made without taking from the old covering about one span of the Buddha, it must be given up. I give up this Nisidana (piece of cloth to sit upon) to Saṁgha ...p... Saṁgha should give it back ...p... let the Venerable Ones give back ...p... I will give back to the Venerable One.

569. If he himself finishes what has not been finished by himself, there is a Nissaggiya Pacittiya Offence. If others are made to finish what has not been finished by himself, there is Nissaggiya Pacittiya Offence. If he himself finishes what has

not been finished by others, there is a Nissaggiya Pacittiya Offence. If others are made to finish what others have not finished, there is Nissaggiya Pacittiya Offence. If he himself makes it or if he gets others to make it for the good of another, there is a Dukkata Offence.

570. There is no offence if he makes it after taking (a piece) the breadth of the Buddha's span from all round an old covering; if he fails to get it and if he makes it by taking a smaller piece; if he fails to get it and if he makes without taking any portion; if he makes use of it after getting what another has made. There is no offence if he makes a canopy, or a ground covering or a screen-wall or a cushion or pillow. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Pancama Nisidana Sikkhāpada

(ii) KOSIYAVAGGA

6. ELAKALOMA SIKKHĀPADA

571. At one time when the Buddha was staying at Jetavanna monastery, which was the park of Anathapindika, a Bhikkhu was proceeding on a journey to Kosala suburb of Savatthi town when (some) sheep's wool accrued to him. He then tied up the wool into a bundle with his upper robe.

People who saw him asked mocking at him: "Bhante, how much have you paid for all this? How much profit have you made?" As the people made fun of him like that he became ashamed and threw away the sheep's wool even as he was standing.

Bhikkhus asked him: "My friend, why have you thrown away the sheep's wool even as you were standing?"

"My friends," replied that Bhikkhu, "To tell you the whole story, the people have made fun of me on account of this sheep's wool.

"But, from how far have you brought this sheep's wool? asked the Bhikkhus.

"More than three yojanas", replied the said Bhikkhu. Modest Bhikkhus, reproached, condemned and criticised him saying: "Why the Bhikkhu has brought sheep's wool for more than three yojanas" He was rebuked in several ways and the matter was reported to the Buddha ...p...

"Bhikkhu, is it true that you brought sheep's wool for more than three yojanas," asked the Buddha.

"That is right, Bhante," replied the Bhikkhu.

The Blessed One rebuked him: "Man, unworthy of (Magga-Phala), why have you brought sheep's wool for more than three yojanas, What you have done is not for those who have no faith to have faith ...p... "Bhikkhus, this is how to point out this Sikkhāpada:

35-16-572. If sheep's wool accrues to a Bhikkhu travelling on a long journey, a Bhikkhu who is in need of it, should accept it after which he can carry it with his hands for the whole of three yojanas, if there is no one to carry it. If he carried it more than three yojanas, he is guilty of a Nissaggiya Pacittiya Offence irrespective of whether there is no one who carries it.

6 - Definition of Elakaloma Sikkhāpada

573. **Bhikkhu proceeding on a long journey** means a Bhikkhu travelling.
Sheep's wool accrued to him means:(sheep's wool) accruing from Saṁgha or from sect, or relations, or from friends or Pansuku (rags from garbages) or at his own expense.
Bhikkhu who wants means Bhikkhu who wants to accept (Sheep's wool)
After accepting he can carry with his hands up to three Yojanas means: he can carry with his hands for three yojanas.
If there is no one to carry means: If there is no one to carry such a woman or (male) householder, or a Bhikkhu.

If there is no one to carry further than that means; If he makes the first foot go beyond three yojanas there is a Dukkata Offence; If he make the second foot go beyond, there is a Nissaggiya Pacittiya Offence. If he drops it beyond three yojana while he is standing within three yojanas, there is a Nissaggiya Pacittiya Offence. If he mskes it go beyond three yojanas. after placing it on a vehicle or a bundle of another(person) without this notice, it is to be given up. It should be given up to Saṁgha or sect or individual Bhikkhus, this is how to give it up ...p...

"Venerabl Ones, this sheep's wool, made by me to go beyond three yojanas, is to be given up. I give up this sheep's wool to Saṁgha ...p... Saṁgha should give it back ...p... but te Venerable Ones give back ...p... I will give back this sheep's wool to the Venerable One.

574. If he thinks that it is more than three yojanas when it is more than that, there is a Nissaggiya Pacittiya Offence. If he is doubtful of it being more than three yojanas, there is a Nissaggiya Pacittiya Offence. If he thinks that it is less than three yojanas when it is more, there is a Nissaggiya Pacittiya Offence. If he is in doubt as to whether it is less than three yojanas when it is less, there is no offence.

575. There is no offence if he carries it for three yojanas, if he carries it for less than three yojanas and carries it back; if he carries it beyond after going for three yojanas for habitation if he carries it after getting it back from a robber; if he carries it after Vinaya Kamma (that is given up); if any other is made to carry, if he carries after making a carpet etc. There is no offence for a Bhikkhu who is mad or one who is mad or one who is a first-time offender.

End of Chattha Elakaloma Sikkhāpada

(ii) KOSIYAVAGGA

7. ELAKALOMADHOVĀPANA SIKKHĀPADA

576. At one time, when the Buddha was staying at Nigodharama monastery in Kapilavatthu, members of the group of six Bhikkhus made the Bhikkhunis (nuns) wash, dye and comb their sheep's wool, as a result of which Bhikkhunis neglected their study of the rules of Vinaya including exposition, interrogation and that of Adhisila (higher morality) Adhicitta higher concentration and Adhi-pañña (higher insight). Then, Mahāpajapati Gotami approached the Buddha and stood at a place after worshipping the Buddha, who said to her: "Gotami, how is it? Are the Bhikkhunis doing well with their ceaseless efforts, mindfulness and concentration," asked the Buddha.

"Bhante, how could they (Bhikkhunis) have ceaseless effort and mindfulness? The group of six Bhikkhus made them wash, dye and comb their wool. They were so busy with washing, dying and combing the sheep's wool, that they had to neglect their study of the rules of Vinaya including exposition and interrogation thereof, nand those of Adisila, Adhicitta and Adhipanna.

Then Mahāpajapati Gotami to whom the Buddha gave a talk on Dhamma, came to realise the advantages of Dhamma to abide by the Dhamma and became cheerful and happy and departed after worshipping the Buddha respectfully. Then the Buddha sent for an assembly of Bhikkhu Saṁgha to discuss this matter.

The Blassed One then asked the Chabbaggi Bhikkhus (the group of six Bhikkhus):

"Is it true, Bhikkhus, that Bhikkhuni have been made to wash, dye and comb the sheep's wool?"

"It is true, Blessed One," asked the Bhikkhus.

"Bhikkhus," asked the Buddha, "Are you related to them?"

"No, Blessed One" We are not, replied the Bhikkhus.

"Men, unworthy of Magga-Phala," said the Buddha "those who are not related to them do not know what is suitable or what is not suitable, or what is pleasant or what is not pleasant for them to whom they are not related. In these circumstances, why have you made the Bhikkhuni to whom you are not related wash, dye and comb your sheep's wool? What you have done is not for those who have no faith to have faith ...p...

Bhikkhus, this is how to point out this Sikkhāpada.

36-17-577. A Bhikkhus who makes a Bhikkhuni, to whom he is not related, wash, dye and comb his wool, is guilty of a Nissaggiya Pacittiya Offence.

7- Elakalomadhovapana Sikkhāpada

578. **Yo** means: this is so and so
Bhikkhus means ...p... In this context, one who becomes a Bhikkhu with Ñatticatuttha Kamma.
One not related to (him) means: One not related on the mother's side or on the father's side back through seven generations of forefathers.
Bhikkhuni (nuns) means one ordained by both Orders of Bhikkhus and Bhikkhunis.

If he gives an order to wash, it is a Dukkata Offence; If washed, it is to be given up (vinayakamma).

If the gives order to dye, it is a Dukkata Offence. If dyed, it is to be given up (Vinayakamma). If he gives an order to comb, it is a Dukkata Offence. If combed it (wool) is to be given up (Vinayakamma). If combed it (wool) is to be given up (Vinayakamma). It must be given up to Saṁgha, sect, or individual.

Bhikkhus, this is how to give it up ...p...

"Venerable Ones, as a Bhikkhuni (nun), not related to me, was ordered to wash this my sheep's wool, it (wool) is to be given up. I give it up to the Saṁgha ..p... Saṁgha should give back ...p... Let the Venerable Ones give back ...p... I will give back this sheep's wool to the Venerable One."

579. If he thinks that a Bhikkhuni, not related to him, is not related to him, and orders her to wash the wool, he is guilty of a Nissaggiya Pacittiya Offence, If he thinks that a Bhikkhuni, not related to him, is not related to him and orders her to wash and dye the wool, he is guilty of a Nissaggiya and one Dukkata Offence. If he thinks that a Bhikkhuni, not related to him, is not related to him and orders her to dye and comb the sheep's wool, he is guilty of a Nissaggiya and a Dukkata Offence. If a Bhikkhu thinks that a Bhikkhuni, not related to him, is not related to him, and orders her to dye and wash the wool, he is guilty of a Nissaggiya and a Dukkata Offence. If he thinks that a Bhikkhuni, not related to him, is not related to him and orders her to dye, comb and wash the wool, he is guilty of a Nissaggiya and two Dukkata Offences.

If a Bhikkhu thinks that a Bhikkhuni, not related to him is not related to him, and orders her to comb the wool, he is guilty of a Nissaggiya Pacittiya Offence. If a Bhikkhu thinks that a Bhikkhuni, not releated to him, and orders her to comb and wash the wool, he is guilty of a Nissaggiya and a Dukkata Offence. If a Bhikkhu thinks that a Bhikkhuni, not releated to him, is not related to him, and orders her to comb, wash and dye the wool, he is guilty of a Nissaggiya and two Dukkata Offences.

580. If he is doubtful of a Bhikkhuni, not related to him, ...p... If the thinks that a Bhikkhuni, not related to him, is related to him, is related to him ...p...

If she is made to wash other's wool there is a Dukkata Offence. If a Bhikkhuni who has been ordained only by the order of Bhikkhuni, is made to wash, there is a Dukkata Offence. If he thinks that a Bhikkhuni who is related to him there is a Dukkata Offence. If he is doutful of not being related to him, there is no Offence.

581. If a Bhikkhuni not related to him is helping as a Bhikkhuni, related to him, in washing, there is no Offence. There is no Offence, if he makes her wash unused goods such as carpet; if it is washed by a fermale probationer, by a female

novice; if he is mad; if he is a first-time offender, there is no offence.

End of Sattama elakalomadhovāpana

Sikkhāpada

(ii) KOSIYAVAGGA

8. RUPIYA SIKKHĀPADA

582. At one time, the Blessed One was staying at Veluvanna monastery, where the black squirrels were fed, in Rajagaha town, where the Venerable Upananda was a Bhikkhu who had a regular alms offer at the house of a family who used to set aside a portion of solid or soft food, whatever available, for the Venerable Upananda, who was a Sakyan prince.

Now, at that time meat was available to a family in one evening. When a portion of it was set aside for Upananda, a young boy of that family got up early in the morning and cried out" Give that portion set aside for the Venerable Upananda, to the boy; we will get another meat for the Venerable Upananda.

Then, in the next early morning the Venerable Upananda redressed himself, took his bowl and robe, approached that family and sat at a place. That man approached the Venerable Upananda, and said "Bhante, yesterday everning meat became availble of which a portion was set aside for the Venerable One. This young boy got up early in the morning and cried out: "Give me meat," and that portion was given to him. Bhante, what shall we bring with a hakapana (a sum of money or gold or silver)?

"Has this hakapuna (sum of money) been given up to me?" asked Upananda.

"Yes, Venerable One, it is given up," said the man.

"Nevertheless, Dayaka, give me that hakapana (sum of money)" said Upananda.

After giving up the hakapana (sum of money) to Upananda, the man reproached, condemned and criticised Upananda, saying: "As we accept gold and silver, so do the Bhikkhus who belong to the lineage of the Buddha, the Sakyan prince, accept gold and silver." Bhikkhus heard what that man had said:

Modest Bhikkhus also reported, condemned and criticisd Upananda, saying: "Why Upananda has accepted gold and silver. They rebuked Upananda in various ways and reported the matter to the Buddha ...p...

"Upananda," said the Buddha, is it true that you have accepted gold and silver?

"It is true, Blessed One," said Upananda.

The Blessed One rebuked him, saying: "Why have you accepted gold and silver, foolish man, unworthy of Maggaphala? What you have done is not for those who have no faith ...p...

Bhikkhus, this is how to point out this Sikkhāda.

37.18. 583. A Bhikkhu who accepts Jataruparajerta gold and silver (by himself) or gets another to accept it (for him), or if he is pleased with it being kept near him, he is guilty of Nissaggyi Pacittiya Offence.

8. Defintion of Rupiya Sikkhāpada

584. **Yo** means: This is so and so ...p...

Bhikkhu means ...p... In this context, one who becomes a Bhikkhu with ñatticatuttha Kamma.

Gold mean: Its colour is like that of the Buddha.

Silver means: a piece or coin of copper; a piece of wood, or lac or anything for trade exchange.

If he is pleased with it being placed near him means: This gold and silver for the Venerable One, and kept near him. If he is pleased with it, there is Vinaya Kammma to give it up. It must be given up in the midst of Saṁgha. Bhikkhus, this is how to give it up.

That Bhikkhu who has accepted gold and silver should approach Saṁgha, put his upper robe across his left shoulder,

worship the feet of senior Bhikkhus, sit on his haunches with his clasped hands on his forehead and say:

"Venerable Ones, I have accepted gold and silver. This my gold and silver are to be given up. I give up this gold and silver to Saṁgha."

After giving it up, he must confess the offence. An experienced and competent Bhikkhu must acknowledge the confession. If the caretaker of the park or an Upasaka turns up to that place, he must be told:" My friend, know this (gold and silver). If he says: "what shall I dring in exchange for this gold and silver?" he must not be told to bring so and so; he must be told to bring butter or oil or honey or molasses or any others that are allowable. If that man brings anything that is allowable in exchange for the gold and silver, all the Bhikkhus, with the exception of the one who has accepted the gold and silver, can make use of it."

If he gets one like this (in exchange of gold and silver), it is good; if not, that man must be told: "Dayaka, please throw away this gold and silver. If he throws it away, it is good; if not, a Bhikkhu, endowed with five qualities must be named (or agreed upon) as thrower of gold and silver, he is one seriously addicted to Lobha (chandagati) Dosa (hate) Moha (delusion), fear (bhayagati); he knows what is to given away and what is not to."

"Bhikkhus, this is how to name (or agree upon) him. First, the Bhikkhu should be requested. After requesting him, an experienced and competent Bhikkhu must inform Saṁgha:

585. Venerable Ones, may Saṁgha please hear me. If it is convenient to Saṁgha, it may name (agree upon) so and so Bhikkhu giving away gold and silver. This is the motion.

Venerable Ones, may Saṁgha please hear me. Saṁgha is naming (agreeing upon) so and so Bhikkhu as one giving away gold and silver: Any Venerable Bhikkhu who is pleased with the Bhikkhu so and so being named (agreed upon) as thrower of gold and silver, may remain silent. Any Venerable Bhikkhu who is not pleased, may speak.

Saṁgha has named (or agreed upon) Bhikkhu so and so thrower of gold and silver. Saṁgha is pleased, so it keeps silent, which is the sign of its being pleased. This is understandable.

A Bhikkhu who has been named (agreed upon) must throw it away without making a sign. If he gives it away after making a sign he is guilty of a Dukkata Offence.

586. If he thinks that it is gold and silver when it is gold and silver, and accepted gold and silver there is a Nissaggiya Pacitiya Offence. If he is doubtful of gold and silver and accepts gold and silver there is a Nissaggiya Pacittiya Offence. If he thinks that it is not gold and silver when it is gold and silver, there is a Nissaggiya Pacittiya Offence.

If he thinks that it is gold and silver when it is not gold and silver, there is a Dukkata Offence. If he is doubtful of it being gold and silver, there is Dukkata Offence; if he thinks that it is not gold and silver when it is not gold and silver there is no offence.

There is no offence, if he lays it asid (gold and silver) thinks: "The owener will take it," inside the monastery or in a resthouse, or taking it himself or making it another take it. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Atthamarupiya Sikkhāpada

(ii) KOSIYAVAGGA

9. RŪPIYASAṀVOHĀRA SIKKHĀPADA

587. At one time, when Buddha was staying at Jetavana which was the park of Anathapindika of Savatthi town, the group of six Bhikkhus engaged in various kinds of gold and silver trade exchange.

People reproached, condenned and criticised them, saying: "Why the Bhikkhus, belonging to the lineage of the Buddha, a Sakyan prince, engage in various kinds of gold and silver trade

exchange. They are people of sensual pleasures. Bhikkhus heard what people had said:

Modest Bhikkhus also reproached, condemned and criticised the group of six Bhikkhus, saying: "Why the group of six Bhikkhus engage in various kinds of gold and silver trade exchange. They rebuked the group of six Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Bhikkhus," said the Buddha, "Is it true that you engage in various kinds of gold and silver trade exchange?" "It is, Blessed One," said the group of six Bhikkhus.

The Blessed One rebuked them ...p... said the Buddha, "Why have you engaged in the various kinds of silver trade exchange? What you have done is not for those who have no faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

38.19-588. If a bhikkhu engages in various leind of gold and silver trade exchange, he is guilty of a Nissaggiya Pācittiya Offence."

9. Definition Rupiyasamvohāra Sikkhāpada

589. **Yo** means: This is so and so
Bhikkhu means: In this context, one who becomes a Bhikkhu with Ñatticatutthakamma.
Various kinds means: made or unmade or made and unmade. made means: ornament for the head; ornament for the neck; ornament for the hands; ornament for the foot; ornament for the waist.
Unmade means solid mass or gold or silver bars etc.
made and unmade means: both (ornament solid mass or bars)
Gold silver means Gold coin or silver like the colour of Buddha; coin or copper lac, wood or any object of trade exchange.
Engage means: If he gets gold and silver, already made in exchange for gold and silver already made there is a Nissaggiya Pacittiya Offence.

If he gets gold and silver not yet made in exchange for gold and silver already made, there is a Nissaggiya Pacittiya Offence. If he gets gold and silver already made and unmade in exchange for gold and silver already made there is a Nissaggiya Pacittiya Offence. If he gets gold and silver not yet made in exchange for gold and silver not yet made, there is Nissaggiya Pacittiya Offence. If he gets gold and silver not yet made in exchange for gold and silver already made and unmade, there is a Nissaggiya Pacittiya Offence. If he gets gold and silver not yet made in exchange for gold and silver already made and unmade, there is a Nissaggiya Pacittiya Offnece. It must be given away in the midst of the Saṁgha Bhikkhus. This is how to give it away.

That Bhikkhu must approach Saṁgha, put his upper robe across his left shoulder, worship the feet of his senior Bhikkhus, sit on his haunches, raise his clasped hands up his forehead and say:

"Venerable Ones, I have engaged in the various kinds of gold and silver trade exchange; this my gold and silver is to be given away. I give it away to the Saṁgha."

After giving it away, the offence must be confessed. If the caretaker of the park or an Upasaka turns up there, he must be told: "My friend, please know this (gold and silver). If he says: "What shall I bring in exchange for this gold and silver," he must not say: "Bring this or bring that." "He must say: "butter or oil or molasses or any other thing, which is allowed." If that person bring any other thing, which is allowable, in exchange for gold and silver, all the Bhikkhus, with the exception of the one who has accepted the gold and silver, should make use of it.

If one, who gets anything in exchange for gold and silver is available, it is well and good; if not he must be told: "My friend, please give this gold and silver away." If he gives it away, it is well and good; if not, a Bhikkhu who is endowed with fine qualities must be named (agreed upon) as one who gives away gold and silver. That Bhikkhu must not be inclined toward Chandagati (lobha), Dosagati (hate), Mohagati (delusion),

Bhayagati (fear). He must know what is to be given away or what is not.

"Bhikkhus, this is how to name or agree upon (or give Sammuti). At first, Bhikkhu should be requested after which an experienced and competent Bhikkhu must inform Saṁgha:

590. Venerable Ones; May Saṁgha please hear me. If it is convenient to Saṁgha, it may name (agree upon) so and so Bhikkhu as one giving up gold and silver. This is the motion.

Venerable Ones; May Saṁgha please hear me. Saṁgha is naming (agreeing upon) so and so Bhikkhu as one giving up gold and silver. If any venerable Bhikkhu is pleased with so and so Bhikkhu being named(agreed upon) as one giving up gold and silver, he should keep silent; if he is not pleased, he should speak.

Saṁgha has named (agree upon) so and so Bhikkhu as one giving up gold and silver; Saṁgha is pleased; so it keeps silent, which is the sign of its being pleased; (this is understandable).

The Bhikkhu thus named (agree upon) must give it up without making a sign or mark; if he gives it up after making a sign or mark, there is a Dukkata Offence.

591. If he thinks that it is gold and silver when it is gold and silver and gets gold and silver in exchange, there is a Nissaggiya Pacittiya offence. If he is doubtful of gold and silver and gets gold and silver in exchange, there is a Nissaggiya Pacittiya offence. If he thinks that it is not gold and silver when it is gold silver and gets it in exchange, there is Nissaggiya Pacittiya Offence. If he thinks that it is gold and silver when it is not gold and silver and gets it in exchange, there is a Nissaggiya Pacittiya Offence. If he is doubtful of what is not gold and silver and gets gold and selver in ecchange, there is a Nissaggiya Pacittiya offence. If he thinks that it is not gold and silver when it is not gold and silver and gets gold and silver in exchange, there is a Nissaggiya Pacittiya offence. If he exchanges, there is a Dukkata offence. If he thinks that it is not gold and silver when it is not gold and silver, there is no offence.

592. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Navamarupiyasamvohāra Sikkhāpada.

(ii) KOSIYAVAGGA

10. KAYAVIKKAYA SIKKHAPADA

593. At one time when the Buddha was staying at Jetavana monastery which was the park of Anathapindika of Savatthi Town, the Venerable Upananda, a Sakyan prince, was a competent robemaker. He made an outer cloak out of rags, got it well cut, well dyed and wore it. Then, a wanderer, dressed in a costly cloth, approached Upananda and said: "My friend, your outer cloak is very fine; please give it to me in exchange for this."

"My friend, find out about it," said Upananda.

"Yes. my friend; I know (about it)", replied the wanderer.

"Very well, then," said Upananda who then gave his robe to the wanderer.

After putting on the outer cloak the wanderer went to the park of wanderers. Other wanderers asked him: "My friend, your outer cloak is fine; where have you got it? My friends, I have got it in exchange for my cloth."

"My friend," said other wanderers, "how long would this your outer cloak last? Your cloth is better."

Then, that wanderer thought: Other wanderers have said the truth: How many days would the outer cloak last? My cloth there is better. He then approached the Venerable Upananda and said: "My friend, take back your outer cloak and return my cloth.

"My friend" said Upananda, "didn't I tell you to find out about it? I will not return it to you."

He then reproached, condemned and criticised Upananda, saying: "Even a lay-man gives back to a lay-man who is

displeased. Why a Bhikkhu give back to a Bhikkhu?" Other Bhikkhus hear what this wanderer had said.

Modest Bhikkhus also heard, reproached, condemned and criticised Upananda, saying "Why Upananda engaged in an exchange business with a wanderer." They rebuked him in several ways and reported the matter to the Buddha ...p...

"Upananda," asked the Buddha, "Is it true that you have engaged in an exchange business with the wanderer?"

"Yes, Blesed One", it is true, said Upananda.

The Buddha rebuked him ...p... "Man, unworthy of (Magga-Phala), why have you engaged in an exchange business with the wanderer? What you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

39-20-594. If a Bhikkhu engages in the various kinds of trade exchange, he is guilty of a Nissaggiya Pacittiya offence."

10- Definition of Kayavikkaya Sikkhāpada.

595. **You** means: This is so.

Bhikkhu means: ...p... In this context, one who becomes a Bhikkhu with Ñatti Catuthakamma.

Various kinds means: Robes, almsfood, monastery, medical aid for the sick, at least a lump of Chunum, a toothpick and a thread.

Engaged in trade exchange means: Give this for that; take this for that; barter this for that; get this in exchange for that; if he commits excesses in all these there is a Dukkata Offence. Sometimes, buying or selling or bartering takes place-one's own goods gone to the hands of others, other's goods gone to the hands of one's. It is to be given up; it must be given up to Saṁgha, sect or individual.

Bhikkhus, this is how to give it up ...p...

"Venerable Ones, I have engaged in the various kinds of bartering (buying, selling). This is to be given up ...p... I give this up to Saṁgha ...p... Saṁgha should give back ...p... I will give back to the Venerable One.

596. If he thinks that it is bartering when it is bartering, there is a Nissaggiya Pacittiya offence. If he is doutful of bartering, there is a Nissaggiya Pacittiya offence. If he is doubtful of bartering, there is a Nissaggiya Pacittiya offence. If he thinks that is not bartering when it is bartering, there is a Nissaggiya Pacittiya offence.

If he thinks that it is bartering when it is not bartering, there is a Dukkata offence. If he thinks that it is not bartering when it is not bartering, there is no offence.

597. There is no offence when he asks: "What is the value?" and tells Kapppiyakaraka or one who makes it legally allowable, saying:" This is ours, and we want this; there is no offence if a Bhikkhu is mad or one who is a first-time offender.

End of Dasamakayavikkāya Sikkahāpada

End of Dutiya Kosiyavagga

Headline Summary of that Dutiyavagga.

Silk yarn; Kosiyasikkhāpada; purely black Suddha Sikkhāpada; Dvebhaga Sikkhāpada; Nisidana Sikkhāpada; Elakaloma Sikkhāpada (2); Rupiya-patigghahana Sikkhapāda; Ñanappakāraka Sikkhāpada (2).

This is headine summary.

(iii) PATTAVAGGA

1. PATTA SIKKHĀPADA

598. At one time the Buddha was staying at Jetavana monastery when Bhikkhus of the group of six hoarded a large number of bowls. People touring round the monastic lodgings saw the hoard of a large number of bowls and reproached, condemned and critiised the Bhikkhus of the group of six, condemned and criticised the Bhikkhus of the group of six,

saying why the Bhikkhus belonging to the lineage of the Buddha, a Sakyan prince, hoarded a large number of bowls; are they going to do a trade in bowls are they going to run an earthenware shop?"

Bhikkhu heard what the people had said and modest Bhikkhus reproached, condemned and criticised the group of six keeping extra bowls? Other Bhikkhus also rebuked them in various ways and reported the matter to the Buddha ...p...

"Bhikkhus, is it true that you are keeping extra bowls?" asked the Buddha.

"It is, Blessed One," said the Bhikkhus.

The Blessed One rebuked them ...p... "Men, unworthy of (Magga-Phalla)! Why are you keeping extra bowls? What you have done is not for those who have no faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

599. A Bhikkhu who keeps an extra bowl is guilty of a Nissaggita Pacittiya offence.

This is how the Buddha prescribed this Sikkkhāpada (rule of disciplinary training).

(A) 600. Then, an extra bowl accrued to the Venerable Ānanda who wanted to offer it to the Venerable Sariputta who was then staying at Saketa Town. It then occurred to the Venerable Ānanda: "The Buddha has laid down that no extra bowl should be kept. An extra bowl has accrued to me and I want to offer it to Venerable Sariputta who is now staying at Saketa. What shall I do? He then reported the matter to the Buddha.

"Ānanda, when is Sariputta comming back?" asked the Buddha.

"Blessed One", replied Ānanda, "on the ninth or tenth day he is coming back."

The Buddha then gave a talk on Dhamma dealing with the matter and said: "Bhikkhus, I allow you to keep an extra bowl for ten days at the most."

"Bhikkhus, this is how to point out this Sikkhāpada.

40-21(B)601. An extra bowl may be kept for ten days at the most. For a Bhikkhu who exceeds that (period) there is a Nissaggiya Pacittiya offence.

1- Definition of Pattasikkhāpada.

602. Ten days at the most means: It may be kept for a limited period of ten days.

Extra bowl means: a bowl not allowed nor assigned.

Bowl means: Two kinds: iron bowl and clay bowl.

The sizes of a bowl are three:

(1) A large one (2) a medieem one and (3) a small one.

A large bowl carries an alhaka measure of boiled rice, a quarated of that quantity of uncooked rice a suitable curry.

A medium-sized bowl carries a Pattha measure of boiled rice, a quarter of that quantity of uncooked rice and a suitable curry.

A small bowl carries a pattha measure of boiled rice, a quarter of that qantity of uncooked rice and a suitable curry.

(A bowl) larger than that is not a bowl nor is it one which is smaller.

A Bhikkhu who exceeds ten days' limit must give it up means: He must give it up at the dawn of eleventh day. It must be given up to Saṁgha or to a sect or to an individual.

Bhikkhus, this is how to give it up:-

That Bhikkhu must approach Saṁgha, put his upper robe across his left shoulder, worship the feet of his seniors, raise his clasped hands to his forehead and say:-

"Venerable Ones, this my bowl has exceeded ten days and is to be given up. I give it up to Saṁgha."

After giving it up he must confess to the offence. An experienced and competent Bhikkhus must acknowledge his offence. The bowl that has been given up must be returned.

603. "Venerable Ones; May Saṁgha please hear me. This so and so Bhikkhu's bowl is to be given up. It must be given up to Saṁgha. If it is convenient to Saṁgha, may give this bowl to so and so Bhikkhu." (It must be returned).

604. That Bhikkhu must approach many Bhikkhus, put his upper robe across his left shoulder, worship the feet of senior Bhikkhus, sit on his haunches, raise his clasped hands to his forehead and say:-

"Venerable Ones, this my bowl has exceeded ten days and is to be given up. I give up the bowl to the Venerable Ones." After giving up the bowl the offence must be confessed. An experienced and competent Bhikkhu must acknowledge the offence. The bowl that has been given up must be returned.

605. Venerable Ones, please hear me. This bowl belonging to so and so Bhikkhu is to be given up and it is given up to the Venerable Ones. If it is convenient to you the Venerable Ones may give this bowl to so and so Bhikkhu (It must be returned).

606. That Bhikkhu must approach another Bhikkhu, put his upper robe across his left shoulder, sit on his haunches, raise his claspeed hands to his forehead and say:-

"My friend, this my bowl has exceeded ten days and is to be given up. I give up this bowl to my friend."

After giving up the bowl, the offence must be confessed. That Bhikkhu must acknowledge the offence. The bowl that has been given up must be returned. saying: This bowl is returned to the Venerable One."

607. If he thinks that ten days have elapsed when ten days have elapsed, there is Nissaggiya Pacittiya offence.

If he is doutful of ten days having elapsed, there is a Nissaggiya Pacittiya offence.If he thinks that ten days have not yet elasped when ten days have elapsed, there is a Nissaggiya Pacittiya offence. f he thinks thst ten days have not yet elapsed when ten days have elasped, there is a Nissaggiya Pacittiya offence.

If he thinks that it has been allotted when it has not been allotted, there is a Nissaggiya Pacittiya offence. If he thinks that it has been assigned when it has not been assigned, there is a Nissaggiya Pacittiya offence. If he thinks that it has been lost when it has been lost, there is a Nissaggiya Pacittiya offence. If he thinks that it has been destroyed when it has not

been destroyed, there is a Nissaggiya Pacittiya offence. If he thinks that it has been broken when it has not been broken there is a Nissaggiya Pacittiya offence. If he thinks that it has been taken away forcibly when it has not been taken away forcibly, there is a Nissaggiya Pacittiya offence.

If a bowl, which is to be given up, is kept and not given up, there is a Dukkatta offence. If he thinks that ten days have elapsed when ten days have not yet elapsed , there is a Dukkata offence. If he thinks that ten days have not elapsed when ten days have not yet elasped, there is a Dukkatta offence. If he is doubtful of ten days not having elasped, there is a Dukkata offence. If he thinks that ten days have not elapsed when ten days have not elapsed, there is no offence.

608. There is no offence if it (bowl) is allotted within ten days, assigned within ten days, if it is given up, lost, destroyed, broken, taken away forcibly, if it is taken away through intimacy. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

Then, Bhikkhus of the group of six refused to return the bowl that had been given up and this was reported to the Buddha, who said" - "Bhikkhus, a bowl that has been given up must be returned. If a Bhikkhu refuses to return it, he is guilty of a Dukkata Offence."

End of pattasikkhāpada (1)

(iii) PATTAVAGGA

2. UNAPANCABANDHANA SIKKHĀPADA

609. At one time when the Buddha was at Nigodharāma monastery at Kappilavuthu Town, a potter invited those Bhikkhus who were in need of bowls:- "I invite you Venerable Ones who are in need of bowls." Then the Bhikkhus who knew no moderation asked for many bowls; those having small bowls

asked for large bowls and those having large bowls asked for small bowls.

Then the potter was not able to carry out his business of pot making properly as he had to produce several bowls for the Bhikkhus, as a result of which he could not support himself and his wife and children sufficienly.

People reproached, condemned and criticised those Bhikkhus, saying, "why the Bhikkhus belonging to the lineage of the Buddha, a Sakyan Prince, asked for many bowls without knowing what was moderation. The potter had produced so many bowls that he was not able to carry out his regular business sufficienly."

Bhikkhus heard what the people had said. Modest Bhikkhus also reproached, condemned and criticised the Bhikkhus, saying:" why the Bhikkhus asked for many bowls without knowing what was moderation" and rebuked them in various ways reported the matter to the Buddha ...p...

"Is it true, Bhukkhus," asked the Buddha, "that the Bhikkhus asked for many bowls without knowing what was moderation?"

"It is,"Blessed One," said the Bhikkhus.

The Bleased One rebuked them ...p... "Men, unworthy of Maggha-Phalla! Why have you asked for many bowls without knowing what was moderation? What you have done is not for those who have no faith to have faith (P). After rebuking, the Buddha gave a talk on Dhamma dealing with the matter and said: "Bhikkhus, you must not ask for bowls; any Bhikkhu who asks for a bowl is guilty of a Dukkatta Offence."

610. Then, a Bhikkhu's bowl was broken. He did not askk for a new bowl as he thought thought Samsaya-Kukkucca that the Buddha had forbidden asking for bowls. He want on his alms-round with his hands only.

People reproached, condemned and criticised him saying "Why are the Bhikkhus like the lay-men going on almsrounds with bare hands only?" Bhikkhus heard what the people had said. They reported the matter to the Buddha, who then gave a talk on Dhamma dealing with the matter and said: "Bhikkhus,

a Bhikkhu whose bowl is lost or broken is allowed to ask for a new bowl."

611. Then, Bhikkhus of the group of six, thinking that the Buddha allowed a Bhikkhu whose bowl was lost or broken, to ask for a new bowl, asked for several bowls when their own bowls became broken a little. cracked a little or scratched a little.

As before, the potter was not able to do his business of pot making properly as he had to produce a lot of bowls for the Bhikkhus; he could not support himself and his wife and children sufficiently.

The people reproached, condemned and criticised the Bhikkhus as before, saying: "Why the Bhikkhus asked for several bowls without knowing what was moderation. The potter was not able to do his business of pot making properly as he had to produce a lot of bowls for the Bhikkhus. The potter could not support himself and his wife and children sufficiently."

Bhikkhus heard what the people had said. Modest Bhikkhus also reproached, condemned and criticised the Bhikkhus of the group of six, saying "Why the Bhikkhus of the group of six asked for a lot of bowls when their bowls became a little broken, a little cracked or a little broken, a little craked or a little scratched," They rebuked the Bhikkhus of the group of six in various ways and reported the matter to the Buddha ...p...

"Bhikkhus", asked the Buddha, "Is it true that you asked for a lot of bowls when your bowls became a little broken or a litle cracked or a little scratched?"

"It is true, Blessed One," said the Bhikkhus.

The Blessed One rebuked them ...p... "Foolish men, unworthy of (Magga-Phala), why have you asked for a lot of bowls when your bowls became a little broken or a little cracked or a little scratched. What you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, that is how to point out this Sikkhāpada:

41-22-612. If a Bhikkhu whose bowl is mended in less than five places, asks for new bowl, he is guilty of a Nissaggiya

Pacittiya offence. He must give up that bowl to the assembly of Bhikkhus, and whatever is the last bowl belonging to the assembly of Bhikkhus that should be given to that Bhikkhu, telling him: "Bhikkhu this is the bowl for you; it should be kept until it bresakes." This is the rule of disciplinary training in asking for a new bowl.

2-Definition of Unapancabandhana Sikkhāpada.

613. **Yo** means: This is so and so.

Bhikkhus means ...p... In this context one who becomes a Bhikkhu with Ñatticatuttha kamma.

Bowl mended in less than five places means: A bowl mended in no place or a bowl mended in one, two, three, four places.

Bowl mended in no place means: a bowl without a scratch longer than two fingers.

Bowl mended means a bowl with a scratch as long as two fingers.

New bowl means a bowl asked for.

If asked for means: it is a Dukkata offence due to exertion made.

There is Vinayakamma to give up on acquisitiom. It must be given up in the midst of Saṁgha. All the Bhikkhus must take the bowl after alloting it and assemble together. An inferior bowl must not be allotted when it is intended to take a superior one, there is a Dukkata offence."

Bhikkhu this is how to give it up:-

That Bhikkhu must approach Saṁgha put his upper robe across his left shoulder, worship the feet of his superior Bhikkhus, sit on his haunches, raise his clasped hands to the forehead and say:-

"Venerable Ones, I have got this bowl in exchange for my bowl mended in less than five places; this is therefore to be given up.

After giving it up, the offence must be confessed. An experienced and competent Bhikkhu must acknowledge the

offence. A Bhikkhu endowed with five qualities must be named (agreed upon) as to accept the bowl. He must not yield to Chandagati (greed), not to Dosagati (Dosa), nor to Mohagati (Moha), nor to Bhayagati (Fear). He must know what is acceptable and what is not acceptable. Bhikkhus, this is how to give Sammuti (to name or agree upon). At first the Bhikkhu must be requested, after which an experienced and competent Bhikkhu must inform Saṁgha:

614. Venerable Ones, may Saṁgha please hear me. If it is convenient to Saṁgha, it may agree upon so and so Bhikkhu as one to accept the bowl. This is the motion.

"Venerable Ones, may Saṁgha please hear me. Saṁgha agrees upon so and so Bhikkhu as one to accept the bowl. If any Bhikkhu is pleased with so and so Bhikkhu being agreed upon asnot pleased he should speak.

Saṁgha has agreed upon so and so Bhikkhu as one to accept the bowl. Saṁgha is pleased; so it keeps silent, which is the sign of its being pleased; this is understandable.

615. The Bhikkhu agreed upon must accept the bowl. The most senior Bhikkhu must be requested: "Bhante, please accept the bowl." If he accepts the bowl his bowl must be made over to the second most senior Bhikkhu. He must not refuse to accept it out of regard for that Bhikkhu. If he does not accept it he is guilty of a Dukkata offence. A Bhikkhu having no bowl should not be made to accept. In this way, every one down to the youngest Bhikkhu must be made to accept.

The last bowl must be made over to a Bhikkhu of that assembly of Bhikkhus with these words: "Bhikkhu, you must not keep this bowl in an improper place nor must he make use of it improperly. He must not give it away with the idea of getting the bowl lost, destroyed or broken. If he keeps the bowl in an improper place, or if he makes use of it improperly or if he gives it away, he is guilty of a Dukkata offence.

This is the rule of disciplinary training in asking for a bowl, which means: "This is in accordance with Lokuttara Dhamma (Law transcending the world).

616. If (a Bhikkhu) having a bowl, not mended at all, asks for a bowl, not mended at all, there is a Nissaggiya Pacittiya offence. If (a Bhikkhu) having a bowl, not mended, asks for a bowl mended in two places, there is a Nissaggiya Pacittiya offence. If (a Bhikkhu) having a bowl not mended, asks for a bowl mended in three places, there is a Nissaggiya Pacittiya offence. If (a Bhikkhu) having a bowl, not mended, asks for a bowl mended in four places, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in one place, asks for a bowl, not mended, there is a Nissaggiya Pacittiya offence. If (a Bhikkhu) having a bowl mended in one place, asks for a bowl mended in one place, there is a Nissaggiya Pacittiya offence. If a Bhikkhu having a bowl mended in one place, asks for a bowl mended in two places, there is a Nissaggiya Pacittiya offence. If a Bhikkhu having a bowl mended in one place, asks for a bowl mended in three places, there is a Nissaggiya Pacittiya offence. If a Bhikkhu having a bowl mended in one place asks for a bowl mended in four places. there is a Nissaggiya Pacittiya offence.

if (a Bhikkhu) having a bowl mended in two places, asks for a bowl not mended, there is a Nissaggiya Pacittiya offence. If (a Bhikkhu) having a bowl mended in two places, asks for a bowl mended in one place, there is a Nissaggiya Pacittiya offence. If a (Bhikkhu) having a bowl mended in two places, asks for a bowl, mended in two places ...p... in three places ...p... mended in four places, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in three places, asks for a bowl not mended ...p... a bowl mended in one place ...p... a bowl mended in two places ...p... a bowl mended in three places ...p... a bowl mended in four places, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in four places, asks for a bowl not mended ...p... a bowl mended in one place ...p... a bowl mended in one place ...p... a bowl mended in two

places ...p... a bowl mended in three places ...p... a bowl mended in four places, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended asks for a bowl having no room for mends, there is a Nissaggiya Pacittiya offence. If (a Bhikkhu) having a bowl unmended , asks for a bowl that has room for one mend ...p... bowl with room for two mends ...p... bowl with room for three mends ...p... bowl with room for four mends, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in one place, asks for a bowl with no room for mend ...p... a bowl with room for one mend ...p... a bowl with room for two mends ...p... a bowl with room for three ...p... a bowl with room for four mends, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in two places, asks for a bowl with no room for mends' ...p... If asked for a bowl with room for four mends there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in three places, asks for a bowl with no room for mend ...p... a bowl with room for four mends, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl mended in four places, asks for a bowl with no room for mends ...p... a bowl with room for one mend; a bowl with room for three mends; a bowl with room for three mends; a bowl with room for four mends, there is a Nissaggiya Pacittiya offence.

If (a Bhikkhu) having a bowl with no room for mends, asks for a bowl unmended there is a Nissaggiya Pacittiya offence. A bowl with no room for mends in exchange for an unmended bowl ...p... a bowl with room for two mends; a bowl with room for three mends; a bowl with room for four mends, there is Nissaggiya Pacittiya offence. A bowl with room for four mends in exchange for a bowl mended in one place ...p... A bowl mended in two places; a bowl mended in three places; a bowl mended in four places, there is a Nissaggiya Pacittiya offence.

A bowl with no room for mends in exchange for a bowl with no room for mends ...p... A bowl with room for one mend; bowl with room for two mends; a bowl with room for three mends; a bowl with room for four mends, there is Nissaggiya Pacittiya offence.

A bowl with no room for mends in exchange for a bowl with room for no mends ...p... a bowl with room for one mend; bowl with room for two mends; a bowl with room for three mends; a bowl with room for four mends, there is Nissaggiya Pacittiya offence.

617. There is no offence for a Bhikkhu whose bowl is lost, broken or a Bhikkhu who asks for from relative, or a Bhikkhu who asks for it from those who invite or a Bhikkhu who asks for the use of another or a Bhikkhu who barters with his property, or a Bhikkhu who is mad or a Bhikkhu who is a first-time offender.

End of Dutiya Unapancabandhana Sikkhāpada.

(iii) PATTAVAGGA

3. BHESIJJA SIKKHĀPADA

618. At one time when the Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savatthi Town the Venerable Pilindavaccha had a valley near Rajagaha cleared for the purpose of making a cave.

Then, king Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha and sat down at a place after worshipping him respectfully and asked:

"Bhante, what are you doing now?

"Your Majesty, I am clearing a valley to make a cave" replied the Venerable Pilindavaccha.

"Bhante, do you want a caretaker of park?" asked the king.

"Your Majesty, the Buddha has nor yet allowed a caretaker of park," said the Venerable Pilindavaccha.

"If that is so, Bhante, please tell the Blessed One and inform me accordingly", said the king.

"Very well, Your Majesty", said the Venerable Pilinadavaccha.

Then, the Venerable Pilindavaccha gave a talk on Dhamma so that king Seniya Bimbisāra of Magadha came to reallise the advantages of Dhamma and became cheerful and happy to abide by it. Thus, king Seniya Bimbisāra of Magadha came to realize the advantages of Dhamma on account of the Venerable talk on Dhamma, to abide by it and became cheerful and happy, got up from his place and departed after worshipping the Venerable Pilindavaccha.

619. Then the Venerable Pilindavaccha sent a messenger to the Buddha asking: "Bhante, what shall I do? King Seniya Bimbisāra of Magadha wanted to offer me the services of a caretaker of park."

The Buddha then gave a talk on Dhamma in connection with this matter and said: "I allow you, Bhikkhus, the services of a caretaker of park."

For the second time, king Seniya Bimhisāra of Magadha approached the Ven. Pilindavaccha and said after sitting down and worshipping him:

"Bhante, has the Buddha allowed the services of a caretaker of park?"

"Yes, Your Majesty, the Blessed One has allowed the services of a caretaker of park," said the Ven. Pilindavaccha.

"If that is so, I am going to offer you a park caretaker," said the king.

Then, king Seniya Bimbisāra of Magadha, who forgot for a long time after he had made his promise to offer the service of a park caretaker to the Venerable Pilindavaccha, came to remember now and asked a well-experienced and comnpetent minister: "My good man, has that park caretaker I promised been given to the Venerable One?"

"Not yet, Your Majesty, a caretaker has not yet been given," said the minister.

"Good man, how long has it been since the day I made the promise", asked the king.

Then, the minister counted the nights and replied to king Seniya Bimbisāra of Magadha: "It is now five hundred days, your Majesty".

"My good man, if that is so, offer five hundred caretakers to the Venerable One", said the king.

"Very well, Your Majesty, said the minister, who then gave five hundred park caretakers to the Venerabnle Pilindavaccha, as a result of which a separate village came to exist. This Village was known as park caretaker village or Pilinda village.

620. At that time, the Venerable Pilindavaccha used to approach that village for alms. One morning, the Ven. Pilindavaccha redressed himself in his robe, took his bowl and entered that village, approached the house of a park caretaker and sat at a place.

In the meantime, the daughter of a woman caretaker who saw other young girls wearing rnaments, adorned with garlands, cried out saying: "Give me garlands; give me ornaments" and wept.

The Venerable Pilindavaccha asked the woman caretaker, when she replied "Bhante, this young girl wept and cried out saying: "Give me garlands; give me ornaments," because she has seen other girls wearing ornaments adorned with garlands. Where shall we poor people have garlands and ornaments?"

Then, the Venerable Pilindavaccha took a roll of grass and said to the woman park caretaken: "Now, put this roll of grass on the head of the girl. That roll of grass was a very beautiful golden chaplet most delightful to the heart of every one. Such a golden chaplet was not seen even in the palace of the king.

People reported to king Bimbisāra of Magadha: "Your Majesty, there is a very beautiful golden chaplet, good to look at, and delightful to the heart of every one in the house of a park caretaker so and so. There has never been such a golden chaplet even in the palace of the king. How is it possible for a poor caretaker? It must have been a stolen property."

Then, king Seniya Bimbisāra of Magadha had the family of the park caretaker arested.

For the second time, the Venerable Pilindavaccha redressed himself in the morning, took his bowl and robe and entered the Pilinda village for alms. As he was going about in the village on his alms-round, he came to the house of that park and he asked the neighybours: "where has this park caretaker's family gone?"

"Venerable One, they have been arrested by the king on account of that golden chaplet," answered the neighbours.

621. Then the Venerable Pilindavaccha approached the palace of the king, sat down at a place after worshipping him.

"Why has the family of the park caretaker been arrested, your Majesty?" asked the Venerable Pilindavaccha.

"Venerable One," replied the king "there was in that park caretaker's house a golden chaplet, very beautiful, good to look at, and most delightful to the heart of every one; there has never been a golden chaplet like this even in our palace; where could a poor caretaker get it from? Undoubtedly it must have been taken by theft."

Then, the Venerable Pilindavaccha made a resolution in exercise of his supernormal psychic power, saying: "May the place of king Bimbisāra become golden", and asked the king: "Now your Majesty, where have you got all this gold from?"

"I understand, Venerable One, said the king," this is the Venerfable One's majestic psychic power" The king then saw to it that the family of the park caretaker was set free.

People became very pleased and delighted on hearing that the Venerable Pilindavaccha had demonstrated a marvel of his psychic power belonging to Jhana, Magga-phala, superior to the ordinary ten courses of moral action of the people, and through veneration they presented the Venerable Pilindavaccha with the five kinds of medicine which consisted of butter, ghee, oil, hony and molasses.

As usual, the Venerable Pilindavaccha used to get the five kinds of medicine which he distributed to the assembly of his followers every time he received them.

The assembly of the Venerable Pilindavaccha's followers was very greedy and coveted property. Whatever they acquired was stored up in a number of large jars and filled these medicines in pot, pitchers, water strainers and bags hung up in the windows. These pots, pitchers etc., were leaking and Viharas or dwelling places were overrun by rats. People who came to visit the Viharas or dwelling places reproached, condemned and criticised the Bhikkhus, saying: "Why these Bhikkhus, belonging to the lineage of the Buddha, a Sakyan prince, have stored up goods indoors like king Bimbisara of Magadha

Bhikkhus heard what the people had said and the modest Bhikkhus also reproched, condemned and criticised them, saying why the Bhikkhus have been striving for getting rich (quick). They rebuked them in several ways and reported the matter to the Buddha ...p...

"Bhikkhus", asked the Buddha, "Is it true that Bhikkhus have been striving for getting rich (quick)?"

"It is true, Blessed One," said the Bhikkhus.

The Buddha rebuked them ...p... "Bhikkhus, said the Buddha," why are these men, unworthy of Magga-Phala, striving for getting rich (quick)? What they have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

42-23-622. There are medicines for sick Bhikkhus to use. What are these medicines for sick Bhikkhus to use? What are these medicines? They are butter, ghee, oil, honey and molasess which are to be accepted, stored up and made use of within a limited period of seven days. A Bhikkhu who exceeds this period of seven days is guilty of a Nissaggiya Pacittiya offence."

Definition of Bhesijja Sikkhāpada.

623. **Medicine for sick Bhikkhus to use** means: butter from cow or butter from she-goat or butter from buffaloes or any animal whose flesh is allowed (to Bhikkhus). Butter from those whose meat is suitable.

Ghee means: the same appilies to Ghee from these animals.

Oil means: Sessamun oil, mustard oil, oil containing honey, caster oil, oil from tallow.

Honey means honey of bees.

Molasses means what is produced from sugar cane or toddy.

These medicines must be accepted, store up and made use of within limited period of seven days. If the seven day's period is exceeded, there is a Nissaggiya Pacittiya Offence; That means that it must be given up at the dawn of the eighth day (after seventh). It must be given up to Saṁgha, sect or individual.

Bhikkhus, this is how to give it up:

"Venerable Ones, this my medicine has exceeded seven days and is to be given up.I give it up to Saṁgha ...p... Saṁ gha should given back ...p... Let the Venerable Ones give back ...p... May I give back to the Venerable One?

624. If he thinks that seven days have elapsed there is a Nissaggiya Pacittiya Offence. If he is doubtful of the seven days having elapsed there is a Nissaggiya Pacittiya Offence. If he thinks that seven days have elasped when seven days have not elapsed, there is a Nissaggiya Pacittiya Offence.

If he thinks that it is allowed when it is not alowed, there is a Nissaggiya Pacittiya Offence. If he thinks that it has been given up when it has not been given up, there is a Nissaggiya Pacittiya Offence. If he thinks that it has been lost when it has not been destroyed there is a Nissaggiya Pacittiya Offence. If he thinks that it has been taken away forcibly when it has not been taken away forcibly, there is a Nissaggiya Pacittiya Offence.

On recovering what has been given up, it must not be used for bodily enjoyment, it must not be physical consumption; it must be put into a lamp or a black color. Another Bhikkhu must use it for his physical enjoyment; he must not consume it.

If he thinks that seven days have elapsed when seven days have not yet elasped, there is a Dukata Offence. If he is

doubtful of seven days not having elasped when seven days have not yet elasped, there is a Dukkata Offence. If he is doubtful of seven days not having elasped, there is a Nissaggiya Pacittiya Offence. If he thinks that seven days have not yet elasped when seven days have not yet elasped, there is no offence.

625. There is no offence when it is allotted within seven days, if it given up, lost, destroyed, burnt, taken away forcibly, if it is taken away on acount of intimacy, if it is given to a lay man or one who is not ordained, if it is taken back and used again after it has been given up. There is no offence for a Bhikkhu who is mad and one who is a first-time offender.

End of Tatiya Bhesijja Sikkhāpada

VASSIKKASATIKA SIKKHĀPADA

(iii) PAVATTAVAGGA

4. VASSIKKASATIKA SIKKHĀPADA

626. At the time when the Buddha was staying at Jetavana which was the park of Anatha pindika of Savatthi town, Bhikkhus were allowed rain-proof robes. Hearing that the Buddha had allowed rain-proof robes, Bhikkhus of the group of six looked for, stitched and wore rain-proof robes earlier than was necessary. When their rains-proof robes were worn out they ware naked and their bodies wet with rainwater.

Modest Bhikkhus reproached, condemned and criticised the Bhikkhus of the group of six saying why they looked for, stitched and wore rain-proof robes earlier than necessary, why they became naked and their bodies wet with rainwater when their rain-proof robes were worn out.

The Bhikkhus then rebuked the Bhikkhus of the group of six in various ways and reported the matter to the Buddha

"Bhikkhus," asked the Buddha, "Is it true that you looked for, stitched and wore rain-proof robes earlier than was necessary and when your rain-proof robes were worn out, you became naked and your bodies were wet with rainwater?"

"It is true, Blessed One," said the Bhikkhus.

The Blessed One rebuked them ...p... Men, unworthy of Magga-Phalla Why did you look for, stitch and wear rain-proof robes earlier than it was necessary and you became naked and your bodies wet with rain water when the rain-proof robes got worn out. Foolish men, what you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

43-24-627. A Bhikkhu must look for a rain-proof if he thinks that a month still remains before the end of the hot season. He must stitch, dye and wear his rain-proof robe if he thinks that half a month still remains before the end of the season.

If he looks for rain-proof robe thinking that a month remains before the end of the hot season on the one hand, and if he, on the other hand, stitches, dyes and wear the rain-proof robe, he is guilty of a Nissaggiya Pacittiya Offence.

4-Definition of Vassikasatika Sikkhāpada

628. A Bhikkhu must look for rain-proof robe if he thinks that a month remains before the end of the hot season means: In the past people used to make gift of rain-proof robes. He must approach this people and say: "This is the time for rain-proof robes; this is the climate for rain-proof robes; other people also make gifts of rain-proof robes." He must not say: "Make a gift of rain-proof robe to me; bring me a rain-proof robe; get in exchange a rain-proof robe for me, purchase a rain-proof robe for me."

To stitch, dye and wear if he thinks that half a month remains before the end of the hot season means:

It must be stitched, dyed and worn if half a month remains before the end of the hot season.

One month remains before the end of the hot season on the one hand means: If he looks for a rain-proof robe when more than one month remains before the end of the hot season, there is a Nissaggiya Pacittiya Offence.

Half month remains before the end of the hot season on the other hand means: If he stitches, dyes and wears it when more than half a month remains before the end of the hot season, there is Vinayakamma to give it up. It must be given up to Saṁgha or to individual Bhikkhus. This is how to give it up ...p...

"Venerable Ones, this my rain-proof robe is to be given up as I looked for it when more than one month remained before the end of the hot season and as I stitched dyed and wore it when more than half a month remained before the end of the hot season. I give it up to Saṁgha ...p... Saṁgha should give back ...p... let the Venerable Ones give back ...p... I will give back this rain-proof robe to the Venerable One.

629. If he thinks more than a month remains before the end of the hot season and looks for a rain-proof robe when more than a month remains before the end of the hot season, there is a Nissaggiya Pacittiya Offence. If he is doubtful of more than one month remaining before the end of the hot season he looks for a rain-proof robe, there is a Nissaggiya Pacittiya Offence. If he thinks that less than a month remains before the end of the hot season and looks for a rain-proof robe when more than a month remains, there is a Nissaggiya Pacittiya Offence.

If he has a rainproof robe and goes naked and gets his body wet with rainwater, there is a Dukkata Offence. If he thinks that it is more than one month when less than one month remains before the end of the hot season, there is a Dukkata Offence. If he is doubtful when it is less than one month before the end of the hot season, there is a Dukata Offence. If he thinks that it is less than one month when less than one month remains before the end of the hot season, there is no offence.

If he thinks that it is more than half a month when less than half a month remains before the end of the hot season

there is a Dukkata Offence. If he is doubtful when less than one month remains before the end of the hot season, there is a Dukkata Offence. If he thinks that it is less than half a month when less than half a month remains before the end of the hot season there is no offence.

630. There is no offence for a Bhikkhu who looks for a rain-proof robe when one month remains before the end of the hot season; no offence for him who stitches, dyes and wears when half month remains before the end of the hot season, nor for him who looks for a rain-proof robe when less than a month remains before the end of the hot season, nor for him who stitchees, dyes and wears a rain-proof robe when less than half a month remains before the end of the hot season. If the rain-proof robe that has been looked for is worn out during the rains or if the rain-proof robe that has been stitched, dyed and put on, is worn out during the rains, they must be washed and kept aside and again at the right time. There is no offence for a Bhikkhu whose robe has been taken away forcibly, lost, or for fear of danger or for a Bhikkhu who is mad or one who is a first offender.

End of Catuttha Vassikasatika Sikkhāpada

(iii). PATTAVAGGA

5. CIVARAICCHANDANA SIKKHĀPADA

631. At one time, when the Buddha was staying at Jetavana monastery which was the park of Anathapindika of Savatti Town the Venerable Upananda (a Sakyan Prince) said to a Bhikkhu, who was a co-resident pupil of his brother: "My friend, please come; let us set out on a tour of the country."

"Bhante," said the Bhikkhu, "I cannot come; my robe is worn out."

"My friend, come; I will give you a robe," said the Venerable Upananda, who gave his robe to the Bhikkhu.

The said Bhikkhu heard that the Buddha was setting out on a tour of the country. Then it occurred to him: "I am not going to set out on a tour of the country with the Venerable Upananda, a Sakyan Prince; I am going to set out with the Buddha only.

Then, the Venerable Upananda said to that Bhikkhu: "My friend, come; let us now set out on a tour of the country." Bhante, I am not going to set out on a tour of the country with you; I am going to set out with the Buddha," said that Bhikkhu.

"My friend," said Upananda, "I have given you this robe because you are going to set out with me on a tour of the country," He was offended, angry and tore it away from the younger Bhikkhu, who reported the matter to other Bhikkhus.

These modest Bhikkhus reproached, condemned and criticised Upananda, saying: "Why the Venerable Upananda, a Sakyan Prince, has given a robe to a Bhikkhu himself, got offended, displeased, and tore it away."

These Bhikkhus rebuked Upananda in various ways and crititsed' "Upananda," said tha Buddha," Why the Venerable Upananda, a Sakyan Prince, has given a robe to a Bhikkhu himself, got offended, displeased and torn it away?"

It is true, Blessed One," said Upananda.

The Blessed One rebuked him ...p... "Man, unworthly of Magga-Phala, why did you, after giving a robe to a Bhikkhu yourself, get offended, displeased and why tore it away?"

"Foolishman, what you have done is not for those who have no faith to have faith ...p..."

Bhikkhus, this is how to point out this Sikkhāpada.

44-25-632. If a Bhikkhu gives a robe to another Bhikkhu by himself and gets offended, displeased and tears it away, he is guilty of a Nissaggiya Pacittiya Offence.

5- Definition of Civaraicchandana Sikkhāpada

633. **Yo** means: This is so and so
Bhikkhu means: ...p... In this context one who becomes a Bhikkhu with Ñatticatutthakamma
To Bhikkhu means: to another Bhikkhu
himself: He himself gives it
Robe means: One of the six types of robes which is sufficient for assignment (Vikappana)
Offended and displeased means: Unhappy mind; a mind affected adversely; a mind like a thorn in the side.
If it is torn away means: If he tears it away himself, there is a Nissaggiya Pacittiya Offence.
If he causes it to be torn away means: If he asks another person to tear it away. There is a Dukkata Offence. If he asks another person once and if it is torn away several times, the robe must be given up. It must be given up to Saṁgha or to sect or to individual.

"Bhikkhus, this is how to give it up ...p...

"Venerable Ones, this my robe is to be given up as it has been torn away by me after I gave it to another Bhikkkhu myself. I give it up to Saṁgha ...p... Saṁgha should give back ...p... Let the Venerable Ones give up ...p... I will give up this robe to the Venerable One.

634. If a Bhikkhu himself gives a robe to another Bhikkhu thinking that the latter is a Bhikkhu and then gets offended, displeaced and tears it away or causes it torn be away, he is guilty of a Nissaggiya Pacittiya Offence. If being doubtful of the other Bhikkhu to whom he himself has given a robe, he gets offended, displeaced and tear it away himself or causes it to be torn away, he is guilty of a Nissaggiya Pacittiya Offence.

If, after giving other requisites he gets offended, displeased and tears it away himself or cause it to be torn away, he is guilty of a Dukkata Offence. If, after giving a robe or other requisites to a novice or a non-Bhikkhu, he gets offended,

displeased and tears it away himself or causes it to be torn away, he is guilty of a Dukkata Offence.

635. There is no offence if that Bhikkhu returns it or if he takes it because that Bhikkhu is his intimate. There is no offence for a Bhikkhu who is mad or one who is a first-time Offender.

End of Pancama Civaraicchandana Sikkhapada

SUTTAVINNATTI SIKKHĀPADA

(iii) PATTAVAGGA

6. SUTTAVINNATTI SIKKHĀPADA

636. At one time when the Buddha was staying at Veluvanna Monastery, which was the feeding place of black squirrels in Rajagaha, Bhikkhus of the group of six asked for more yarn so much so that even after stitching their robes, they had plenty of yarn left over. Then it occurred to the group of six Bhikkhus; "Friends, we are now going to ask for other yarn and get robe-materials woven by weavers.

Then the Bhikkhus of the group of six asked for other yarns and had robe-materials woven by weavers. After weaving they had plenty of yarns left over. For the second time group of six Bhikkhus asked for other yearns and had robe-materials women by weavers. After weaving they had penty of yearns left over.For the thrid time the group of six Bhikkhus asked for more yarns and had robe-materials woven by weavers.

People reproached, condemned and criticised the group of six Bhikkhus saying: "Why the Bhikkhus, belonging to the lineage of the Buddha, a Sakyan prince, had asked for yarns themselves and made the weavers weave robe-materials. Bhikkhus heard what the people had said, and modest Bhikkhus also reproached, condemned and criticised the group of six saying: "Why the group of six asked for yarn themselves and made the weavers weave robe materials. The Bhikkhus rebuked the group of six in several ways and reported the matter to the Buddha.

"Bhikkhus," asked the Buddha.

Is it ture that you have asked for yarn yourselves and made weavers weave robe-materials. "It is true, Blessed One," said the group of six.

"The Buddha rebuked them ...(p)... Men, unworthy of Magghaphala Why have you asked for yarn yourselves and made weavers robe-materials. Foolish men, what you have done is not for those who have no faith to have faith ...(p)...

"Bhikkhus, this is how to point out this Sikkhāpada:

42-26-637. A Bikkhu who asks for yarn himself and gets a robe material woven, by weavers, is guilty of a Nissaggiya Pacittiya Offence.

6-Definition of Suttaviññatti Sikkhāpada

638. **Yo** means: this is so and so ...p...
Bhikkhu means ...p... In this context one who becomes a Bhikkhu with Ñatticatutthakamma.
Himself means: He himself asks.
Yarn means: Liner jute, cotton, silk, wool, coarse hempen cloth, canvas. There are six kinds:
weavers means: If weaving worker are made to weave there is a Dukkata Offence for each and every effort made. So it must be given up either to Saṁgha, or to sect or to an individual. Bhikkhus, this is how to give it up:

"Venerable Ones, this my robe for which I asked for yarn by myself and got it woven into a robe material by weavers, is to be given up." I give up this robe to Saṁgha ...p... Saṁgha should give back ...p... Let the Venerable Ones give back ...p... I will give back this robe to the Venerable One."

639. If he thinks that it has been caused to be woven when it has been caused to be woven, there is a Nissaggiya Pacittiya Offence. If he is doubtful of it being caused to be woven, there is a Nissaggiya Pacittiya Offence. If he thinks that it has not been caused to be woven when it has not been caused to be woven, there is a Nissaggiya Pacittiya Offence.

If he thinks that it has been caused to be woven when it has not been caused to be woven, there is a Dukkata offence. If he is doubtful of it not being caused to be woven, there is a Dukkata Offence. There is no Offence if he thinks that it has not been caused to be woven when it has not been caused to be woven.

640. There is no offence if he asks (for yarn) to sew a robe. There is no offence to a bindng, to a half, to a shoulder strap, to a bag for carrying a bowl, to a waterstrainer, if he asks for it from relations, for those invited, for others. There is no offence if he buys it with his property. There is no offence for Bhikkhu who is mad or one who is a first-time offender.

End of Catthasuttañatti Sikkhāpada

MAHĀPESAKĀRA SIKKHĀPADA

(iii) PATTAVAGGA

7. MAHAPESAKĀRA SIKKHĀPADA

641. At one time, when the Buddha was staying at Jetavana monastery which was the park of Anatthapindika of Savatthi town, a man on the eve of his journey to a certain place said to his wife: "Weigh the yarn and give it to so and so weaver. Get it woven; on my return, a robe will be presented to the Venerable Upananda."

A Bhikkhu who came on his alms-round heard all this. He then approached Upananda and said: "My friend, Upananda, you are one who is a Bhikkhu of great merit. In so and so place a man on the eve of his journey to a certain place said to his wife:

"Weigh the yarn and give it to so and so weaver. Get it woven; on my return, a robe will be presented to the Venerable Upananda."

"That is right, my friend," He is my supporter" said the Venerable Upananda.

That weaver also was a supporter of the Ven. Upananda. Then the Ven. Upananda approached that weaver and said: Dayaka, this robe is woven for me, Flake it long and wide and thick; make it evenly woven and well woven, well scraped and well combed.

"Bhante," replied the weaver," they said: " Weave the robe with this yarn," and gave me the yarn after weighing it. I cannot make it long and wide and thick. I can however make it evenly woven and well woven, well scraped and well combed."

"Dayaka," said Upananda, " Iurge you to make it long, wide and thick; there will be no trouble (shortage) about this yarn."

Then, that weaver used the yarn he brought every time on his weaving machine; he then went to the wife of that man and said: "Sister, I want yarn?"

"Brother," said the wife of that man, "didn't I tell you to weave a robe with this yarn.

"Sister," said the weaver, it is true that you told me " to weave a robe with this yarn; but the Venerable Upananda said to me: "Dayaka, make it long, wide and thick. There will be no trouble about this yarn." Then the woman delivered him the second supply of yarn the amount of which was about the same as that of the first.

On hearing that the man came back, the Venerable Upananda approached his house and sat at the place already prepared. The man approached the Venerable Upananda, sat down at a place after worshipping him and asked his wife: "Has that robe been woven?" "Yes, master, the robe has been woven," said this wife.

"Bring it," said the man, "it will be presented to the Venerable Upananda." Then, the woman brought the robe and told her husband all about that matter. The man offered the robe to the Venerable Upananda and reproached, condemned and criticised him, saying: "These Bhikkhus, belonging to the lineage of the Buddha, a Sakyan prince, are greedy, discontented; it is not easy to present robes to them. Why did the

Venerable Upananda approach the Dayaka's weaver without a prior invitation and give instructions to make spcial designs to the robe?"

Bhikkhu heard what the man said: modest Bhikkhus reproached, condemned and criticised Upananda, saying: "Why Upananda, approached the Dayaka's weaver without a prior invitation and gave instructions to make special designs to the robes."

They rebuked Upananda in several ways and reported the matter to the Buddha ...p...

"Upananda!" asked the Buddha, "Is it true that you approached the Dayaka's weavers, without a prior invitation, and gave instructions to make special designs to the robe?"

"It is true, Blessed One," said Upananda.

"Is he related to you or is he not?" asked the Buddha.

"He is not related to me, Blessed One" replied Upananda.

Man, unworthy of Magga-Phala! said the Buddha, "One not related to the other, does not know what is suitable or which is not suitable or what is right or what is wrong. Foolish man why did you approach, in a situation such as this, Dayaka's weaver, not related to you, and give instruction to make special designs to the robe? What you have done it not for those who have faith to have faith ...p... "Bhikkhus, this is how to point out this Sikkhāpada:

46-27-642. A householder or a housewife not related to the Bhikhu orders weaver to weave a robe for Bhikkhu only. If he (the Bhikkhu), without a prior invitation, approaches the weavers and says: "Dayakas, this robe is woven for me; make it long, wide and thick, and also get it evenly woven, well scraped and well combed. We may be able to offer you some little other" and gives instructions to make special designs to the robe; and if he (that Bhikkhu) ofers some little thing, say at least almsfood, he (that Bhikkhu) is guilty of Nissaggiya Pacittiya Offence."

7-Definition of Mahapesakaya Sikkhāpada

643. **For Bhikkhu only** (or dedicated to Bhikkhu only) means: For the use of Bhikkhu; Attention paid to Bhikkhu; Desire to cloth Bhikkhu.

One not related means: Not related on the mother's side or on the father's side back through seven generations of forefathers.

Householder means: man living in a house.

Housewife or woman householder means: woman living in house.

Weaversa means: weaving workers.

Robe means: One of the six kinds of robes; at least one which issufficient for assignment (Vikappana)

Let it be woven means: To get a robe material woven.

That Bhikkhu means: Robe is woven for that Bhikkhu.

Without a prior invitation means: Without receiving beforehand an invitation such as this: "Bhante, what kind of robe do you prefer? What type of robe do you wish us to get woven?"

Approaching weavers means: He goes to the house and approaches a certrain place.

Special designs to the robe means: Dayaka, this robe is woven for me. Make it ling, wide and thick. Get it evenly wovean, well woven, well scraped and well combed. We may be able to offer you some little thing."

After saying like this, that Bhikkhu may offer some little thing, say certain almsfood which includes gruel, coked rice, soft and solidfoods or tookpicks, unwovan threads or at least he preaches Dhamma, there is a Dukkata Offence. There is Vinayakamma to give it up on acquisition. It must be given up to Saṁgha or to sect or to individual.

644. If he thinks that a householder, not related to him, is not related to him, and approaches the householder's eaver, without a prior invitation and gives instruction to make special designs to the robe, there is a Nissaggiya Pacittiya offence. If he thinks that one, not related to him, is related to him, and

approaches the weaver of Dayaka without prior invitation, and give instructions to make special designs to the robe, there is a Nissaggiya Pacittiya offence. If he thinks that one, related to him, is not related to him, there is a Dukkata offence. If he thinks that ne, related to him, is not related to him, there is a Dukkata offence. If he is doubtful of one related to him, there is a Dukkata offence. There is no offence if it is for his relations.

645. There is no offence if it is for his relations or for those invited or for the benifit of others, or if it is by means of his property, or, if desirous of having a costal robe woven at a less cost. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Sattama Mahapesakara Sikkhāpada.

ICCEKACĪVARA SIKKHĀPADA

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8. ICCEKACIVARA SIKKHĀPADA.

646. At one time, when the Buddha was staying at Jetavana monastery, which was the park of Anathapindika of Savatthi Town, a minister who was on the eve of his departure on a journey, sent a messenger to the Bhikkhus, saying, "Venerable Ones, please come; Vassavasika civara (rain-proof robes) will be offered. "Bhikkhus thought through Samsaya Kukkucca that the Buddha had not yet allowed rain-proof robes to Bhikkhus, and they did not go. The minister reproached, condemned and criticised the Bhikkhus, saying: "why the Venerable Ones did not come when I sent a messenger to them. I am going with the army to fight; life is uncertain; death is uncertain. "Bhikhus heard what the minister had said.

Then the Bhikkhu reported the matter to the Buddha. The Buddha gave a talk on Dhamma dealing with the matter and said: "Bhikkhus, I allow you to accept a robe offered urgently (as a special robe) and keep it aside."

647. Then, Bhikkhus, believing that the Buddha allowed Bhikkhus to accept robes offered urgently (as special robe) and keep them aside, accepted the robes offered urgently to them (as special robes) and kept them aside till the robe season passed. They kept the robes in bundles and hang them up the robe poles. The Venerable Ānanda who was on a round of tour of monastic lodgings saw the bundles of robes hung up the robe poles and asked: "My friends, whose robes are these bundles that are hung up the robe poles?"

"These are ours, robes offered urgently to us (as special robes)", replied the Bhikkhus.

"My friends, how long have these robes been kept aside here?" asked the Venerable Ānanda.

Bhikkhu told the Venerable Ānanda the duration of time, when the Venerable Ānanda reproached, condemned and criticised them, saying: "Why the Bhikkhus accepted these robes offered urgently and kept aside till the robe season has passed."

The Venerable Ānanda rebuked the Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Bhikkhus, is it true that Bhikkhus accepted robes offered urgently (as special robes) and allowed the robe season to pass?" asked the Buddha.

"It is true, Blessed One," said the Bhikkhus.

The Buddha rebuked them ...p..."Bhikkhus, why the men, unworthy of Magga-Phala, accepted the robes urgently offered (to them) and allowed the robe season to pass? What you have done is not for those who have no faith to have faith ...p...

Bhikkhus, this is how to point out this Sikkhāpada:

47-28-648. If, on any of the ten days before the full-moon day of Sadinkyut a special robe to be offered urgently accrues to a Bhikkhu, he who knows that it is urgent accepts and keeps it aside until the robe season. If he keeps it aside beyond that, there is a Nissaggiya Pacittiya Offence.

8- Definition of Icchekacivara Sikkahāpada.

649. **Ten days before** means: Ten days before the ceremony at the end of the rains knows as Pavarana (Kattika) or three months of the rains.

An urgent (or special robe) means: One desirous of going with the army or to a certain place or one who is sick, or a pregnant woman; there is new faith for one who has no faith; there is new devotion for one who has no devotion. If he sends a messenger to invite Bhikkhus: "Venerable Ones, please come; rain-proof robes are to be presented to you." This is an ungent (special) gift. of robe.

A Bhikkhu who knows that it is ungent must accept it and keep it aside until the robe season. That means it must be noted, this robe is an ungent gift of rode.

Robe season means: it is the last month of the rains Kathina cloth has not been (formally) made; it is five months if Kathina cloth has been (formally) made.

If he keeps it aside longer than that means: If Kathina cloth has not been (formally) made and if he allowed the last day of the rains to pass there is a Nissaggiya Pacittiya Offence. If Kathina has been (formally) made; it is five months if Kathina cloth has been (formally) made.

If he keeps it aside longer than means: If Kathina cloth has not been (formally) made and if he allows the last day of the rains to pass there is a Nissaggiya Pacittiya Offence. If Kathina has been (formally) made and he allows the day for withdrawing the Kathina privileges to pass, it is to be given up either to Saṁgha or to sect or to individual.

Bhikkhus, this is how to give it up ...p...

"Venerable ones, this my robe presented urgently as a special one to me, has been kept aside beyond the robe season. It is, therefore, to be given up. I give it up to Saṁgha ...p...Saṁgha should give back ...p... Let the Venerable Ones give back ...p... I will give back this urgent robe to the Venerable One."

650. If he thinks that it is an urgently presented robe when it is an urgently pressented robe and keeps it aside beyond the robe season, there is a Nissaggiya Pacittiya Offence. If he thinks that it is not an ungently presented robe when it is an urgently presented robe when it is an ungently presented robe and keeps it beyond the robe season, there is a Nissaggiya Pacittiya Offence.

If he thinks that it has been allotted when it has not been allotted ...p... If he thinks that it has been assigned when it has not been assigned ...p... If he thinks that it has been given up when it has not been given up. If he thinks that it has been lost when it has not been lost ...p... If he thinks that it has been destroyed when it has not been destroyed ...p... If the thinks that it has been burnt when it has not been burnt ...p... If he thinks that it has been taken away forcibly when it has not, been taken away forcibly and allows it to pass the robe season, there is a Nissaggiya Pacittiya Offence.

If he makes use of a robe which is to be given up, without giving it up, there is a Dukkata Offence. If he thinks that it is an ungently presented robe when it is not, there is a Dukkata Offence. If he is doubtful of a robe presented not ungently, there is a Dukkata Offence. If he thinks that it is not an ungently presented robe it is not an ungently presened robe, there is no offence.

651. There is no offence when it is allotted during the robe season, if it is assigned, given up, lost, destroyed, burnt, taken away forcibly, taken away through intimacy. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of AtthamaIcchekacivara Sikkhāpada.

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9. SĀSIṄKA SIKKHĀHAPADA.

652. At one time when the Buddha was staying at Jetavana monastery which was the park of Anathapindika of Savatthi, Bhikkhus who emerged from their rains-period (lent) remained in jungle londgings. Thieves believed Tanzaungmon was a month for the Bhikkhus to make a lot of alms collection and directed their attack on them.

The matter was reported to the Buddha who then gave a talk on Dhamma dealing with the matter and said to the Bhikkhus: "I allow you who live in jungle lodgings to keep one of your three robes in the village."

Now that the Buddha allowed Bhikkhus living in jungle lodgings to keep one of their three robes in the village, they used to keep one of their robes in the village and stayed away for more than six nights as a result of which the robes were lost, destroyed, burnt by fire, or eaten by rats; Bhikkhus became badly dressed and shabbily dressed and shabbily robed.

Other Bhikkhus asked them: "My friends, why are you badly dressed and shabbily robed?" They explained the matter. Modest Bhikkhus reproached, condemned and criticised them saying: "Why the Bhikkhus kept aside one of the three rbes in the village and stayed away for more than six nights. They rebuked these Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Is it true, Bhikkhus," said the Buddha, "that one of the three robes was kept aside in the village and you stayed away for more than six nights?" "It is true, Bhante," said the Bhikkhus.

The Blessed One rebuked them ...p... "Bhikkhus", said the Buddha, "These foolish men, unworthy of Magga-Phala, why have they kept aside one of the three robes in the village and stayed away for more than six nights? What you have done, Bhikkhus, is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

48-29-653. Having spent the rains-period (lent) up to the fullmon of Tazaungmon, a Bhikkhu living in a jungle lodging which is regarded to be dangerous and unsafe, may keep aside one of his three robes in the village and, for some reasons or other, stay away from that robe for six nights at the most. If he stays away robe for more than six nights, except with the consent of Saṁgha, he is guilty of a Nissaggiya Pacittiya offence.

654. **After spending the rains** means: After emerging from the rains period (lent).

Fullmoon of Tazaungmon means: Four months of rains, month Kattika, Tazaungmon.

So and so jungle lodgings means: Lodgings 500 Dhanus away from the village.

Dangerous means: monastery or place haunted by thieves; where thieves eat, stand, sit and lie down.

Frightenting means: Thieves kill people, rob people, assault people.

Bhikkhus living in such lodgings means: Bhikkhus living in places of danger.

If he desires means: If he wishes.

One of the three robes means: outer cloak or upper robe or inner robe.

To keep in the village means: To keep robes in the village.

If there are some means or others for the Bhikkhu to stay means: If there is anything to do or any reason.

That Bhikkhu may stay away from that robe for the entire period of six nights means: He can stay away for the duration of six nights.

Except with Sammuti (consent) of Bhikkhus means: Aside from Sammuti (consent) given by Bhikkhus.

If he stays away beyond that means: It must be given up at dawn on the seventh (of the month); it must be given up to Saṁgha or to sect or to individual.

Bhikkhus, this is how to give it up:-

"Venerable Ones, this my robe from which I have stayed away for more than six nights with Sammuti (consent) of the Bhikkhus, is to be given up. I give it up to Saṁgha ...p... Saṁgha should give back ...p... Let the Venerable Ones give back ...p... I will give back the robe to the Venerable One.

655. If he thinks that he has stayed away beyond six nights when he has stayed away beyond six nights without getting Sammuti (consent) of Bhikkhus, there is a Nissaggiya Pacittiya offence. If he is doubtful of having stayed away beyond six nights without Sammuti of Bhikkhu, there is a Nissaggiya Pacittiya offence. If he thinks that he has stayed for less than six nitghs when he has stayed away beyond six nights without Sammuti of Bhikkhus, there is a Nissaggiya Pacittiya offence.

If he thinks that it has been taken away when it has not been taken away ...p... If he thinks that it has been given up when it has not been given up ...p... If he thinks that it has been destroyed when it has not been destroyed ...p... If he thinks that it has not been destroyed ...p... If he thinks that it has been burnt by fire when it has not been burt by fire ...p... If he thinks that it has been taken away forcibly when it has not been taken away forcibly and stayed away without Sammuti of Bhikkhus, there is a Nissaggiya Pacittiya offence.

If he makes use of the robe which is to be given up without giving it up, there is a Dukkata offence. If he thinks that it is more than six nights when it is less, there is a Dukkata offence. If he thinks that it is less than six nights when it is less than sex nights, there is no offence.

656. There is no offence if he stays away for the whole period of six nights if he stays away for less than six nights; there is no offence if, after staying away for the whole of six nights, he again goes and stay at the village boundary (village Sima) and departs, there is no offence if the robe is taken away within six nights, if it is given up, lost, destroyed, burnt by fire,

taken away on account of intimacy, or if Sammuti is giben. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Navama Sāsanka Sikkhāpada.

(iii) PATTAVAGGA

10. PARIṆATA SIKKHĀPADA

657. At one time when the Buddha was staying at Jetavana monastery, which was the park of Anathapindka of Savatthi Town, a society made an arrangements to offer food and present robes to Saṁgha. In the meantime, Bhikkhus belonging to the group of six Bhikkhus approached that society and said: "Dayakas, give us these robes"

"Venerable Ones," said the society members, "we are unable to give you robes. It is our usual practice every year to offer food and present robes to Saṁgha."

"Dayakas, said the Bhikkhus," there are many supporters to Saṁgha and plenty of food for them; but we are here, entirely dependent on you, looking on to you; if you do not give us, who will give us? Please give these robes to us."

Thus that society, whom the group of six Bhikkhus brought pressure to bear upon, offerend every robe avaible to the Bhikkhus of the group of six and then served the Saṁgha with almsfood. These Bhikkhus who knew that robes and almsfood had been prepared for Saṁgha, did not know that the robes had been offered to the group of six Bhikkhus. They said: "Dayaka, give robes to Saṁgha."

"Venerable Ones," said Dayakas, "there is none left; the Venerable Ones of the group of six Bhikkhus appropriated to themselves as many a robe as was available.

Modest Bhikkhus reproached, condemned and criticised the group of six Bhikkhus saying: "Why the group of six Bhikkhus knowingly appropriated to themselves the gift already

assigned to Saṁgha." Then, the Bhikkhus rebuked the group of six Bhikkhus in various ways and reported the matter to the Buddha ...p...

"Is it true, Bhikkhus", asked the Buddha, "that you have appropriated to yourselves the gift already assingned to Saṁ gha?"

"It is true," said the Bhikkhus. The Blessed One rebuked them ...p... "Men, unworthy of Magga-Phala, why have you knowingly appropriated to yourselves the gift already assigned to Saṁgha? Foolish men what you have done is not for those who have no faith to have faith ...p...

"Bhikkhus, this is how to point out this Sikkhāpada:

49-30-658. "A Bhikkhu who appropriates to himself a gift already assigned to Saṁgha is guilty of a Nissaggiya Pacittiya offence."

10. Definition of Parinata Sikkhāpada.

659. **Yo** means: This is so and so.

Bhikkhu means: ...p... In this context, one who becomes a Bhikkhus with ñatticatuttha kamma.

He knows means: He himself knows it; others also tell him.

Samghika means: any gift already offered to Saṁgha (order of Bhikkhus).

Gift means: Robe, almsfood, place of sleep or shelter or monastery, medicine or even Chunum, toothpicks, unwoven threads.

Assigned means: It is expressly said "We will give; we will make.

If he appropriates to himself, there is a Dukkata offence due to exertion made. It must be given up on acquisition. It must be given up to Saṁgha, or to sect or to individual.

"Bhikkhus, this is how to give it up ...p...:

"Venerable Ones, as I have appropriated to myself this allotted Samghika gift, it is to be given up. I give it up to Saṁgha ...p... Saṁgha should give back ...p..., Let the Venerable

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Ones give back ...p... I will give back this gift to the Venerable One.

660. If he thinks that it has been allotted when it has been allotted, there is a Nissaggiya Pacittiya offence. If he is doubtful of what has been already allotted and appropriates it to himself, there is a Dukkata offence. If he thinks that it has not been allotted when it has been allotted and appropriated it to himself, there is no offence.

If it is allotted to other Saṁgha or to a shrine when it has been allotted to Saṁgha, there is a Dukkata offence. If it is allotted to another shrine, there is a Dukkata offence. If it is allotted to another individual, or Saṁgha or to the shrine when it has been allotted to an individual, there isa Dukkata offence. If he thinks that it has been allotted when it has not been allotted, there is a Dukkata offence. If he is doubtful of what has not been allotted, there is a Dukkata offence. There is no offence if he thinks that it has not been allotted when it has not been allotted.

661. There is no offence if it is asked: "Where to give a gift? and replied" Give wherever your gift is used, prepared and preserved for a long time, or give it wherever your mind is clear. There is no offence for a Bhikkhu who is mad or one who is a first-time offender.

End of Dasama Parinatasikkhāpada

End of Tatiya Pattavagga.

Brief Summary of Vagga

Two Pattasikkhāpada; Bhesijjasikkhāpada; Rainproof Vissikasikkhāpada; Pancamasikkhāpada; Self-wearing Suttaviṇatti Sikkhāpada; Icchekasikkhāpada; Sasinka Sikkhāpada; Samghika Parinatasikkhāpada.

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