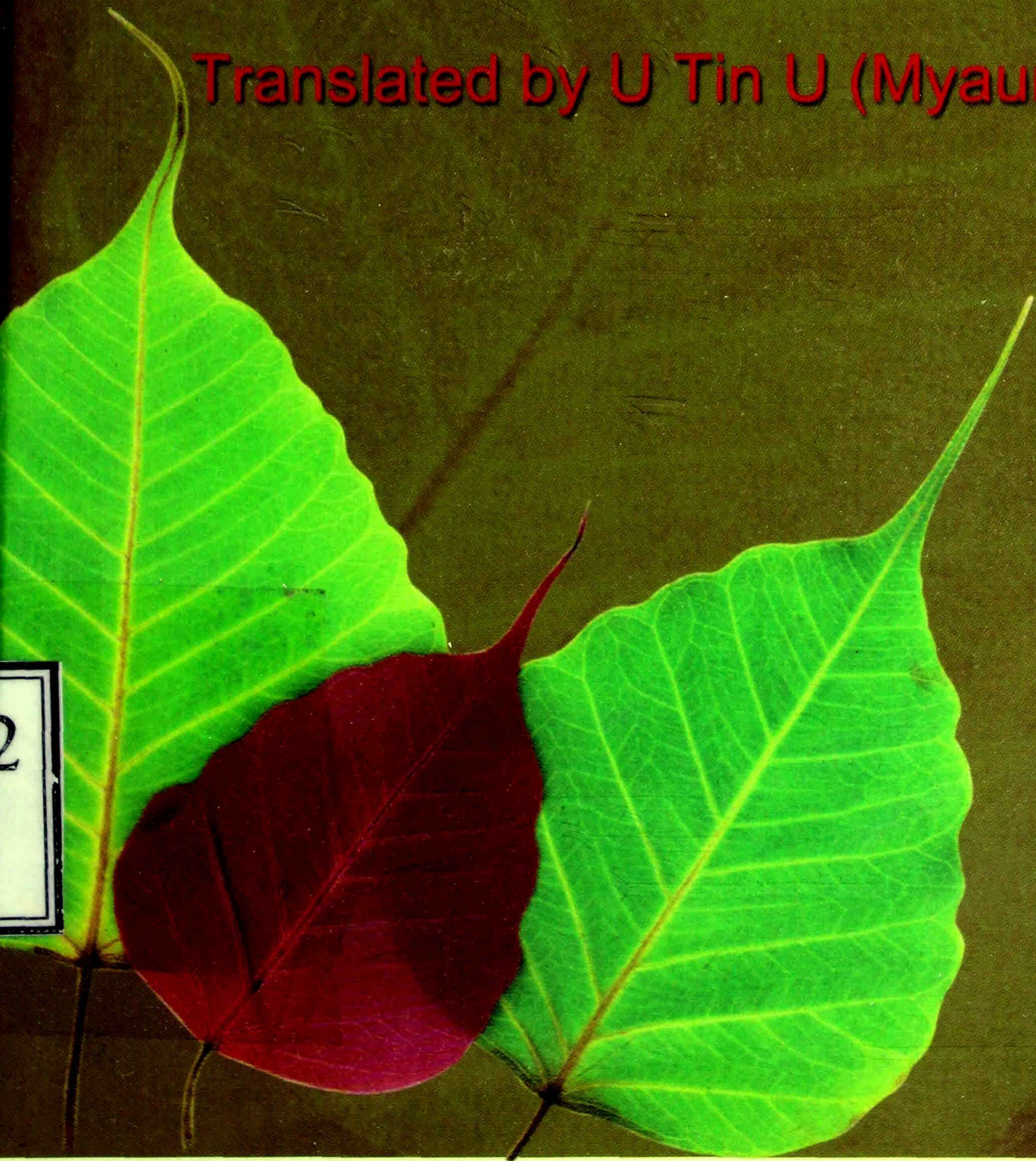


# The Vinaya, The Buddhist Canon Law

Ashin Awbartha

Translated by U Tin U (Myaung)







ပြည်စုံ

# THE VINAYA, THE BUDDHIST CANON LAW

**Ashin Awbartha**

Translated by U Tin U (Myaung)



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# **Preface**

by

## **U Maung Maung, Dhammaghosaka**

### **An Auspicious day**

It was the last day of Thadingyut, 1342 M.E. (7-11-80). My eyes caught sight of a thick yellow book in the hand of my usual visitor Māngalar U Aung Myint, Chief Editor of the Buddha Dhamma Loka Journal. The title of the book bearing the bold words ဝိနည်း ဥပဒေတော်ကြီး fascinated me. “Did you buy it at Kabaaye? Is it published there? How much did it cost? Could I get a copy?” I put to him those queries betraying my great fancy for the book in the visitor’s hand.

“If you like to read it, you can have it. No need to pay,” answered U Aung Myint as he handed to me the book, smiling. I opened the book and saw on the first page an autograph by the author, signed as “from Ashin Awbatha, Bodhi Cemetery monastery, Tagundaing Village, Mudon Township,” addressed to Dhamma-ghosaka U Maung Maung”. I was pleasantly surprised.

“This is a most auspicious day, Saya,” I said to him.” Thank you for bringing me the book!” My reaction to his generous gift must have delighted Māngalar U Aung Myint.

### **Need for a training course on the Vinaya**

My religious activities have brought me into close contact with members of the order (of bhikkhus) which has



necessitated a study of the rules governing the bhikkhus through the usual sermons by the Buddha and his disciples on the Vinaya. I have been trying to be well versed in the Vinaya by reading Myanmar translations or word-for-word rendering of the Pâli. From what I have gathered from reading I would write articles in the periodicals in a free and easy style. I also used to try to spread my knowledge of the Vinaya to fellow-dhamma-learners in discussion groups. I seek elucidation on the subject from the elderly bhikkhus who are adept in the Vinaya. I have made some efforts at running courses on the Vinaya in the vernacular, like the ones on the Mångalar, the Abhidhamma, on Paṭiccasamuppâda, Saṃyutta Nikâya. (Incidentally), there already exists a course for the Kappiyas, lay persons attending on the bhikkhus. It is being run at the premises of the Association of retired personnel (near the Shwedagon Pagoda.) initiated by U Nyi Bu, retired Commissioner of a Division.

### **What is meant by a bhikkhu?**

A bhikkhu in the Theravada tradition is bound by the rules of Vinaya, right from entry into the Order as a young novice or sâmaṇera. Adherents of Theravada Buddhism should do well to have a correct idea of what or who a bhikkhu is. A shaven head and a garb of yellow robes do not describe a bhikkhu or a sâmaṇera. A Buddhist's life is inevitably connected with bhikkhus from birth to death. That being so, it stands to reason that a Buddhist should understand what 'bhikkhu' means. In foreign countries bhikkhus are referred to as 'priests' or 'monks' in English but foreigners who profess Buddhism call 'bhikkhus' in the same way in Pâli. The term 'bhikkhu' has particular connotations which the words 'priest' or 'monk' fail to indicate. Hence the author of this Preface thinks that foreigners using English should call bhikkhus as just 'bhikkhus'.



## **The Rules of Vinaya must be studied.**

Whoever speaks about bhikkhus should know what he is speaking about. Even as a lay person, one should have a sound idea of the attributes of a bhikkhu and the rules under which he lives, even if not in the details. He or she should have made a study of bhikkhu rules of conduct. As for the bhikkhu themselves, it goes without saying that it is incumbent on them to know the details of the rules of Vinaya by heart as well as conduct their lives accordingly. The present book by Ashin Awbatha, I believe, most satisfactorily fulfils these two requirements. The author of the treatise exhorts lay readers to go through this book.

### **Peculiarities about this treatise**

I have a collection of books on the Vinaya including even guide-lines for novices. The present one by Ashin Awbatha has peculiarities of its own. One is the peculiarity about its author and its editor. Let me first mention the peculiar character of the book itself. Most books on the Vinaya have Pâli texts translations thereon with ramifications by the commentators, evidently meant for students. Some have expanded explanations in the stylē of Sub-commentaries or Tîkâs. All these forms of presentations are difficult to follow by lay readers who are thus deprived of the knowledge included in them.

### **Presentation from a multi-standpoint**

Both the author Ashin Awbatha and the editor Ashin Teza became bhikkhus late in their lives. They have the advantage of layman's experiences in life so that their outlook also encompasses that of lay life regarding ecclesiastical problems. By taking the lay persons' viewpoint their work has the advantage of both the secular and religious standpoints. Moreover, their having been government employees, well versed in English, make them competent to judge things in a modern way. They would treat a question from a multi-faceted



viewpoint, discuss the problems and lay before the reader their observations. The beauty about their style is that they wish to avoid controversy in doing so. For instance, they say:

“The author says this not in a spirit of malignity. He does so with a sincere goodwill, having treated the point judiciously. The reader is given an honest opinion on it. This frank outspoken opinion may not be acceptable to some. The author does not take it amiss in such a case. He only prays that such an objectionable pronouncement is not at all meant to offend anyone. This attitude-liberal in itself-applies to all other pronouncements in other places.”

This sort of liberal attitude bespeaks the honesty and modesty of the author which is a peculiar feature of the book.

### **General information relating to the Vinaya**

Another peculiar feature about the book is the detailed procedure to be followed by a bhikkhu from the day of his admission to the day he reverts to lay life. About the strange beasts that are prohibited for eating by bhikkhus we find the rare specie called “oung” in Myanmar and the Black Panther “kyarr net.” Then regarding articles banned for bhikkhu-use, there is a discussion about the kind of carat of gold generally use in making fountain-pens, such as in the nib and the clip, gold watches, gold tooth, etc.- whether it is proper for bhikkhus to use these things. An elaborate discussion on the making of robes for bhikkhus where proper cutting of the cloth is dodged by the maker by just sewing up folded parts; and whether robes containing segments in excess of eleven in number are appropriate to be used for Kathina ceremonies or not, and so on.

### **Three Remarkable Persons**

When I came to possess the book I went through, as was my wont, the table of contents, the Introduction and the



conclusion. I was then undergoing an eye-operation so that I could not read and had a grandchild of mine read aloud for me.

In the introduction the author relates his laylife and his earnest efforts in producing the work in the following words:

“I was not at all learned in Pâli. I was an absolute stranger to the Piṭaka literature so much so that I did not learn by heart the nine attributes of the Buddha beginning with “Iti pi so ....” I became a bhikkhu on the 14th waxing day of wazo, 1318 M.E., at the age of forty-eight. For two whole years I passed my time, mainly in meditation, having learnt almost nothing by way of Vinaya rules. At the bi-monthly congregations of the Saṅgha I participated merely to respond with my “Sâdhu, Sâdhu” to the proceedings held there, not knowing what they had said.

As a lay man I had committed all sorts of evil deeds. I joined the Order with the earnest desire to atone for my misdeeds even during the present existence and also do my best to prove myself as a man bearing full responsibility for my Past conduct. My poor start in the religious life never dampened my aspirations.....”

Having thus made a clean breast of himself, the author tells how he began going about to make himself conversant with the Vinaya. He learnt by heart the Myanmar translation of the Vinaya text. This was a commitment of a high order which no ordinary zeal and effort could fulfil. I was deeply moved by his earnestness. Accordingly, I dictated a letter to a friend congratulating the bhikkhus residing at the Cemetery monastery near Tagundaing village in Mudon Township. It ran into three foolscap pages.

### **Character of a wise and virtuous one**

Ashin Awbatha, aged 73, completed 25 vasses, replied to my letter quite promptly. He said he would rather be



addressed as Upazin (Bhikkhu) than Sayâdaw (Elder Teacher). He did not deserve to be given credit for the book on the Vinaya because the book came to be produced mainly on the zeal and painstaking efforts of the editor Ashin Teza who had been a former mentor to him. He believes it was Ashin Teza who should be applauded for the work. He made particular mention of subjecting himself to criticism about the book. He says:

The author requests readers to be free to point out any discrepancy detected in the book and invites frank criticism. He is prepared to admit any error that may have been brought to light, for an error, if known as such, must of course be rectified: there is no disgrace in doing so.

This was evidently magnanimous on his part. It shows that he is modest by nature, revealing the character of a truly worthy man, both learned and humble. My esteem for him rose even higher although I had not met him in person. In his concluding remarks in the book he says, “For the good deed of authoring this book I pray for Perfect Enlightenment: may this work be a ground and cause for fulfilling my ultimate desire that is the prize of Buddhahood attained through Wisdom.” The magnanimity he shows in those words are quite in consonance with this prayer. I admired him for this lofty aspiration and uttered Sadhu (Well done!) thrice.

### **Sayadaw Ashin Teza**

I had earlier noted that the book was edited by Asin Teza of the Dhammarakkhita monastery in Kyaikkar Village, Tagundaing Circle, Mudon Township. Ashin Awbatha, in his reply to my letter, has said that real credit should be given to the editor of the book who had once been his mentor. I had the impression that Ashin Teza was a head of a monastery, holding such learned titles as Dhammacariya, with proficiency certificates in either the Vinaya or in Pâli. I did not give much thought to his personality.



## **A remarkable person**

On my visit to Ashin Teza at his monastery in Kyaikkkar village, I discovered that my earlier impression about him was totally wrong. Like the Venerable Awbatha, he too was a late comer into the Order. At the age of 73, having completed 39 vassas, he passed the lower grade in the scripture examinations. He had had an incomplete training in Pitaka learning at the Phayagyi Taik in Yangon where he read the Pâli Texts, Commentaries thereon and sub-commentaries.

He went to the Primary school in Mudon and proceeded to the A.B.M school in Mudon; passed the tenth standard in 1928 from Government High School, Mawlamyaing; had studied at Rangoon University for two years. With this much of modern education, coupled with his Pitaka learning, Ashin Teza should be acknowledged as one who is competent to edit the book in a modern outlook.

## **Conviction and Steadfastness of Purpose**

In translating the Pâli text of the Vinaya into Myanmar language and in the drafting of the book by Ashin Awbatha, the conviction and steadfastness of purpose shown by Sayadaw Ashin Teza is marvellous.

For writing a treatise on the Vinaya that meets the approval of learned bhikkhus and learned lay persons is an undertaking which is daunting for ordinary enthusiasts. Draft after draft were attempted, checked and rechecked by the author for nearly eighteen years. After the draft had been finished and was to go to press the editor went up to Yangon in 1980 where he had to spend almost a year facing great odds.

## **Their behavior matched their words.**

What the author of this foreword has observed is that both the author of this treatise and its editor were men of their words, that is, they lived their lives strictly according to the Vinaya rules which they propagated for abidance by



bhikkhus and lay folks alike. I can say this from personal knowledge after making visits to their monasteries.

### **Ashin Thilawanta**

Another remarkable person who was not a party in the writing of the treatise but who deserves mention is a common companion to the two bhikkhus described above is also a bhikkhu residing at the forest abode of Cittasukha in Mudon Township. His bhikkhu name was Ashin Thilawanta. He was aged 74, completed 22 vassas and born in Panga village, Thanbyuzayat township, Mon State. After passing the tenth standard, in 1926 from the National High School Bago, he became a school teacher in the education Department. He then joined the Police Force as a Constable. In 1959 he retired from the post of a Police Officer, a Dy. Superintendent of Police (Crimes). In 1960 at the age of 53, he became a bhikkhu at Shwekyin Forest Abode near Waing Kamar village in Mudon Township.

### **They cut off their family ties**

In speaking about the Author Ashin Awbatha, mention must necessarily be made of Sayadaw Ashin Teza. In speaking about the Venerables Awbatha and Teza, the Venerable Thilawanta of Kyauktalon Forest Abode cannot be left out. The three bhikkhus were natives of Mon State. They were roughly of the same age being born in the 1270's. They belonged to well-to-do families and had had modern education. They had enjoyed sense pleasures of the worldly life but on reflecting upon the transitoriness of life they had had emotional awakening which was strong enough to sever family ties and leave hearth and home for the homeless life of bhikkhus.

### **A bhikkhu must abide by the Vinaya Rules**

The three late comers into the fold of the Sâsana, with conviction to seek the ultimate Peace, after the famous U Kyi-pway of yore, used their dwindling years profitably by learning the Vinaya Rules thoroughly and living up to their precepts meticulously.



I am telling their stories not to glorify them. Rather I wish to tell everyone that age need not be a hindrance in one's search for knowledge. Even in the late evening of one's life, one can with determination, master the Vinaya Rules. Incidentally, it is my wish to see more and more members of the Saṃgha to be Vinaya which will help the Sâsana to perpetuate itself.

### **Concluding my preface**

As one who is contributing his mite to the perpetuation of the Sâsana, I am extending my help in the propagation of the Vinaya teaching. I have donated the book in question to all that come under my orbit, to name a few: members of the State Ovadacariya Sayâdaws, members of the Mahâ-Saṃgha-Nâyaka Sayâdaws, members of the State Baho Saṃgha Nâyaka Sayâdaws, select group of the Saṃghas in charge of Vinaya abidance, some prominent monastic establishments engaged in the teaching of the scriptures, in the various townships, and persons doing voluntary service for the progress of the Sâsana. The first edition of the book having been depleted, a second edition has been put out.

In the second edition of the book, the Venerables Teza and Awbatha have made certain alterations and additions. The author of the Preface has borne all expenses in the production of the second edition. He wishes to express his thanks to all those who have contributed donations, toward the production, more particularly to U Aung Par Thein and wife Daw Yin Yin and to have lending a hand in the various processes of the production, namely U Kye Khin, U Myint Swe and the workers of the Mangalar Press.

May the Good Doctrine flourish and endure for long!

Dhammaghosaka U Maung Maung  
32, Mahathukha Street,  
Kyidaw Quarter  
Upper Pazundaung  
(Kandawgalay P.O)  
Yangon.



The Second waning day of Tawthalin  
15th September, 1981



## Acknowledgement

This translated text of "Vinaya" one of the Tripitaka in English version was written in Myanmar by my father Venerable Ashin Awbhasa. Before he entered into monkhood my father was an inspector of police in Civil Service Department but retired at the age of 48.

When he Became a Bhikkhu, he obeyed with respected and strictly followed the Vinaya which are the rules for Sanghas (Bhikkus) prescribed by the Buddha. When he was a police officer in his layman life, he knew the importance and strictness of laws and regulations so as he studied the Vinaya throughly and definitely in details. Some parts are difficult to understand, he asked to his elders Bhikkhus and read whatever he could get the references and treatises, Then he got the idea. As he was weak in Pali language, he empithized for those who also weak in Pali should need to have he Pali Vinaya in clear Myanmar language. He took a lot of time to translate, to take advice from elderly learned monks and repeatedly edited the Vinaya Text. It took 18 years and my family happily dhamma dana (charity Present) published in 1983 for first time. From the first time edition in 1983, there was also sixth edition up date.

Then, we wish to translate this invaluable text into English. The great learned tarnslator U Tin Oo (Myaung) a



retired director for Ministry of Religious Affairs kindly translated this great Vinaya text. We are indebted to Sayagyi U Thin Oo (Myaung) for his painstaking work and generous contributions.

(Son) U Aung Par Thein (Publisher)

Daw Yin Yin and Family.

September 19, 2011

Yangon

No,3, Mya Sabai Lane,  
Ward (96), Mayangon Township,  
Yangon, Myanmar.  
665355



## **U Tin U, B.A., B.L., D,N,A., D.E.P.,**

Retired from public service and volunteered for the Pitaka Translation

Project launched by the Myanmar Pitaka Association (MPA) in 1981, first as a translator and later as an editor. In 1991 the MPA was voluntarily wound up and its Editorial Committee was renamed the Honorary Editorial Committee of the Department for the Promotion and Propagation of the Sasana (DPPS). U Tin U as an editor is a member of the committee. He was awarded the religious title of **Mahasaddhamma jotikadhaja** by the State in recognition of his distinguished contribution to the cause of the spreading of the Buddha's Teaching.

He had translated a number of the approved Pali texts for the MPA out of which two books have been published so far, namely, **Khandha Samyutta** and **Saga-thavagga Samyutta**. His other works include:

1. Ledi Sayadaw's **Patthanuddesa Dipani** translated into Myanmar from the original Pali;
2. "The Buddha's Teaching:the Doctrine and the Practice" (the Myanmar version of which was published in 1993);



3. "The Buddha's Analysis of Mind" (being an easier exposition of the 52 **Catasikes** from the **Abhidhammattha sangaha** the Myanmar version of which was published in 1998.)
4. The Great Chronicle of Buddha's by the late **Bhaddanta Vicittasarabhivamsa** (3 out of 8 books translated by U Tin U)
5. Ledi Sayadaw's **Uttamapurisa Dipani**, translated under the title "Manual on the Greatest of Mankind" and published by the TODAY publishing House, Yangon, in 2001. (It was also published under the title "Manual of the Excellent Man" by the Buddhist Publication Society, Inc. Kandy, Sri Lanka in 2000)



## Introduction

That the Buddha considered the Vinaya as the life-blood of his teaching may be inferred from his sermons to the wandering ascetic Subhadda and the Venerable Ānanda on the verge of his demise, recorded in the Parinibbāna Sutta, which ran as follows:

“Subhadda, in whichever teaching there is no mention of the Eightfold Ariyā Path, there is no bhikkhu under that teaching who has attained Stream-Entry knowledge (Sotāpatti); no bhikkhu who has attained the second higher grade of knowledge as a Once-Returner (Sakadāgāmin), no bhikkhu who has attained the third higher grade of knowledge as a Non-Returner (Anāgāmin); no bhikkhu who has attained the fourth higher grade of knowledge as an arahat.”

“Subhadda, in a teaching wherein is prescribed the Ariyā Path of Eight Constituents, under that teaching there are bhikkhus who have attained Stream-Entry knowledge, there are bhikkhus who have attained the second higher grade of knowledge as Once-Returners (Sakadāgāmin), bhikkhu who have attained the Third higher grade of knowledge as Non-Returners (Anāgāmins), and the fourth grade of knowledge as arahats”

“Subhadda, in my Vinaya and teaching, there is prescribed the Ariyā Path of Eight Constituents. Only in this teaching can there be bhikkhus who have attained Stream-Entry knowledge; only in this teaching can there be bhikkhus who have attained the second higher grade of knowledge as



Once-Returners; only in this teaching can there be bhikkhus who have attained the third higher grade of knowledge as Non-Returners; only in this teaching can there be bhikkhus who have attained the fourth grade of higher knowledge as Arahats. In the other teachings there do not exist any of the twelve noble bhikkhus who realize the Dhamma. Subhadda, ....for as long as these (twelve classes of) bhikkhus impart the truth in the correct way to a succession of followers, the world will never be devoid of Arahats.”

By the twelve noble bhikkhus, the Buddha was referring to the four classes of ariyas who have attained the Path, the four classes of ariyas who have won fruition of the Path Knowledge and the four classes of meditators endowed with spiritual insight. (Vipassakâs) (Ref. Mahâparinibbâna sutta, Dîgha Nikâya)

“Ânanda, there might arise among you the thought that since the Buddha is no more we are now bereft of a teacher. However, you should not think it so. Ânanda, my sermons to you and my Vinaya rules will indeed be your teacher in lieu of me.

The Vinaya Piṭaka, amongst the three Baskets of the Piṭakas, constitutes the vital teaching for bhikkhus, vide the following extracts from the rules therein; these references point out to the fact that for bhikkhus it is a grave error to disregard any Vinaya rules whereas disregard by them for other sayings contained in the Suttanta and Abhidhammâ Piṭakas carry lesser penalties.

Ref: Surâpâna Vagga, Anâdariyâ rule: Contempt for the bhikkhu who speaks on the authority of the Vinaya rule or for the Vinaya Dhamma, Pâciṭṭiya offence of Anâdariyasuddha Pâciṭṭiya offence is prescribed. (Herein, an attempt at contempt entails a Dukkaṭa offence, when the contempt is completed the offence is an offence under the Pâciṭṭiya rule.)



Contempt of advice on the Dhamma from Suttanta or Abhidhammâ by a lay person or a bhikkhu or a novice (sâmaṇera) by a bhikkhu entails a Dukkaṭa offence.

It must be remembered that the Vinaya rules were laid down by the Buddha not for lay persons or devas or brahmas but specifically for bhikkhus to be followed. So the Vinaya rules constitute the moral obligations or Sîla by bhikkhus. The vitality of the Sâsana depends on the moral integrity of bhikkhus, so observance of the Vinaya rules amounts to observance of bhikkhu morality. In this way it amounts to upholding the honour of the bhikkhuhood in the estimation of the world: in other words, it amounts to causing the Buddha's Teaching to shine brilliantly like the sun and the moon. That being so, it behoves all bhikkhus to be meticulously abiding the Vinaya rules called the Pâtimokkha samvara sîla said to amount to nine thousand, plus a hundred and eighty crores, five million and thirty six thousand. In short, it must be remembered that when the Vinaya disappears (through neglect by bhikkhus) the Buddha's Teaching will become extinct.

Out of that baffling number of rules, the 227 rules that are prescribed in the Pâtimokkha are vital. Therein, it has been mentioned in the Sahadhammika rule that every bhikkhus should have a desire to abide by the rule; accordingly he must familiarize himself with it; if not quite familiar he should ask the learned ones; having learnt its implications, he should contemplate it to be conscious about it at all times. Such steps as familiarizing, asking, contemplating, constitute the necessary steps in the observance of the rule as desired. In other words, such practice conforms to the spirit of deliverance or emancipation.

For one to practise the dhamma one needs to know the meaning. For that a late comer into the Order needs to ask of learned bhikkhus. This is not easy because in almost every



place of piṭaka learning the medium of teaching is Pâli. The author wishes to relate his experience on this matter.

The author was not at all learned in Pâli. He was an absolute stranger to the piṭaka literature so much so that he did not have learned by heart the Nine Attributes of the Buddha beginning with the words “ Iti pi so .... “ On the 2500th anniversary of the Sâsana, on the 14<sup>th</sup> waxing day of Wazo, 1318 M.E., he became a bhikkhu at the age of 48. For two whole years he passed his time mainly in meditating, having learnt almost nothing by way of Vinaya rules. At the bi-monthly congregations of the saṃgha, he participated merely to respond with his “Sâdhu, Sâdha” to the proceedings held there, not knowing what they had said.

Fortunately for him, he kept himself from falling into error, thanks to a good mentor, on whom he depended.

One day the thought arose in him thus : I have done something by way of practice of Dhamma. But I have not learned anything of the Vinaya. The Buddha did not say that a practitioner of Dhamma need not conform to Vinaya rules. Even a minor fault under Vinaya rule can stand in the way of a bhikkhu’s progress towards Jhâna and Path-realization. It is said that a bhikkhu who dies with a Vinaya offence goes to the realms of ‘Petas’ (starving sub-human beings) and of continuous intense suffering (niraya). As a bhikkhu who cannot abide by the requirements of a Vinaya rule due to his lack of proper knowledge of the rule,

(a) how much does he profit from becoming a bhikkhu?

(b) how could he hope to gain supramundane dhamma?

As a matter of fact, practice of Dhamma demands a thorough knowledge of Vinaya. The more intense a bhikkhu’s zeal for the practice is, the more does he needs to be well conversant with the Vinaya. That is so because; of the threefold aspects of bhikkhu training, Sîla, morality, comes first. Slackness in the Vinaya practice jeopardizes a bhikkhu’s practice in accordance with the eight factors of the Path. He

would be blamed as incompetent in the Dhamma. More important, his incompetence would reflect adversely on the veracity of the Good Doctrine. He would be considered as an easy-going bhikkhu for being slack in moral conduct. The Good Doctrine would be degraded through the fault of such an incompetent bhikkhu. The primary thing is that whether a bhikkhu goes in for the practice of Dhamma or not, he must necessarily have a thorough knowledge of the Vinaya. It might be said that one who devotes himself to the study of the scripture, being possessed of a thorough knowledge of the Vinaya, is by far better than the one who practises Vipassanâ without a proper grounding of the Vinaya. An ideal, indeed, it would be if someone who has mastered the Vinaya goes in for the practice of the Dhamma, intent on gaining insight.

Having mused thus, when I entered the third 'vâsa', my desire to study the Vinaya, devoting less time for practice, became pronounced. Accordingly, I started memorizing the Methuna Precept in its original Pâli. However, lack of the meaning of the text was disheartening to me. I sensed that studying Pâli by heart without knowing its meaning was quite useless. I remembered the Buddha's word with regard to the Kuṭa brothers that studying the Buddha's teaching in the vernacular was permissible. So I came upon the idea to study and learn the Vinaya by heart in Myanmar only. Then I started studying the Sub-commentary on the Pâtimokkha and The Buddha's Canon Law (ဘုရားဥပဒေတော်ကြီး). Afterwards based on those two books and Saya Nyan's treatise on the four Preliminary Tracts on Vinaya (ဝိနည်းငယ်လေးစောင်), particularly on the chapter on the "Fundamentals of Pâtimokkha," I started writing the 227 Bhikkhā Precepts in the vernacular in an exercise book. That also helped me in memorizing the Precepts.

I did so not because of my inclination to write. I was averse to writing, not to speak of memorizing. Of that, all of my old friends in my lay life knew well. In reading I seldom cared for the composition, but was mainly concerned with



the subject matter. In writing too, I had the same habit. However, I now felt it my obligation to write and to memorize. The reason was that before I donned the yellow robe, when I was in lay life, I had committed all sorts of misdeeds. I wished to atone for those misdeeds along with those others that I might have committed in my previous existences. In fact, I wanted to prove myself as a repentant person bearing full responsibility for my past conduct. For that indeed was the very motivation that sent me from home to homelessness. All those hardships in my venture into learning the Vinaya the hard way never acted as deterrents. As a matter of fact, my spirits were rising day by day. In relating these facts, the author has the good of the readers in mind. He believes that an enthusiasm about the importance of Vinaya would be kindled thereby. If such a spoilt man as this author, a drunkard, could turn a pious one, we being not such a bad lot, would do well to study the Vinaya and to get on to the practice; we could win supramundane Dhamma; at least it would surely save us from falling to their miserable states of apâya.” Thoughts of such a trend would be fostered among good people, the author hopes. He means his hopes were mainly directed to literate people. Persons with less education, he hopes, would find competent and virtuous teachers and take upon the practice too. And he urges them to do so.

The author continue: To come back to my private (self) tutorship of the Vinaya: I wished to participate in the uposatha proceedings but, not knowing which book to study, I had to wait. Fortunately, I came upon a book entitled “Twenty chapters on formal proceedings as Kammavâcâ” and the Mo Hti (Sayadaw’s) handbook on the subject. During that rains retreat period I committed to memory the whole of the Bhikkhu Pâtimokkha and the new books. However, I found that my procedural notes on the uposatha proceedings were wrongly translated.

As I was browsing through the “Pâtimokkha bhâsâtîkâ” and “The Buddha’s Canon Law”. I hit upon the idea that I should thrash out the thorny points with the Venerable Zanakabhivamsa, Head of the Mahagandayon Monastery (in Amarapura). In 1320 ME in the month of Tabodwe I went and saw the Sayadaw. He gave me the desired help so that I was able to correct my writing there and then. My gratitude to him was great indeed.

Thereafter, I collected some more books and studied them. I also noted down my lessons in an exercise book. At the same time I memorized my additional notes.

My enlarged notes would be useful to other students who did not know Pâli, so thought a Sayadaw who suggested that the book should be published. With the financial assistance given by a lay supporter, a brother of him, and an aunt of mine, I got it published. They donated the book for students’ benefit in time for the candidates sitting for Vinaya examinations of that year. So it came to be published in time for the examination held on the 3<sup>rd</sup> waning of Tazaungmon, 1320 ME. It was a rushed affair. The book was entitled “A translation of Guidance on the Vinaya.”

Since the book was originally meant for private use, and since the author did not command a fine style of writing, it did not come up to a good standard of authorship, for which indulgence of the readers is solicited. (The same request also applies to the present book.)

Next, as my studies advanced, I had the good fortune to get hold of translations of treatises on the Pârâjika, Pâcittiya, the Mahâvagga, the Cûlavagga, Parivâra. I took notes from them and kept them for future reference in my next publications.

Not long afterwards, I got the idea that my assistance to interested readership should cover the entire subject. Accordingly, assimilating my notes, I ventured forth into a second book. It deals with bhikkhu Pâtimokkha and Bhikkhunî



Pâtimokkha, commonly known as the Twin Mâtikâs (Dwemâtikâ). And I learnt by heart all those I wrote in it. This translation was prescribed as a text book for memorizing of candidates who would not do so in Pâli. The Mawla-myaing Township forest abode of the Shwekyin Sect recognized it as the standard text book for Vinaya examinations since 1325 ME.)

With a view to facilitating the candidates in memorizing the Precepts, literal translations have been couched in everyday Myanmar parlance. In certain cases this method conveys better rendering of the meaning and has the advantage of better recognition of the meaning. This method is used in the Bhikkhu Pâtimokkha (In Bhikkhunî Pâtimokkha the subject matter does not lend itself to the same vernacularization and the traditional translations have to be retained) where the subject matter is similar in certain precepts, the translations of similar terms have been retained throughout, thereby facilitating memorization.

A point to ponder: Since the Vinaya is the life blood of the Buddha's teaching, it should be remembered that the Vinaya is concerned with lay folks as well, and not just with the bhikkhus. For a basic knowledge of the Vinaya is necessary for adherents of the faith that one professes. This is because this knowledge will help the bhikkhus in their observance of the rules of Vinaya. It is for mutual benefit of the lay supporter as well as the bhikkhu. It brings immense good to both parties. I shall tell you my personal experience about the mutual benefit I have mentioned. I have a lay attendant by the name of Maung Aung. He has been taught the basic points of the Vinaya and he also makes his own studies of it. As I am apt to be forgetful he would occasionally remind me of the Vinaya which would then be put to proper compliance with the rule in question. In being able to keep me reminded of the law, I am prevented from falling into error. He takes delight in his being helpful to me in this way. This helpfulness has also

made me happy in the knowledge of being free from fault under the Buddha's law. I owe Maung Aung a great debt of gratitude. So my personal experience supports my statement that knowledge of the Vinaya by lay folks is of mutual benefit for both bhikkhu and supporter.

Let me say of the further side of the question. Buddhist people often hold donation ceremonies on a lavish scale on the occasion of supporting a devotee to enter bhikkhuhood. Bhikkhuhood as a token only for seven days is often the case. Yet even within this short life as a bhikkhu, knowledge of the Vinaya is absolutely necessary. For lacking the basic rules, a (temporary) bhikkhu cannot conduct himself to be free of fault. The volition in entering bhikkhuhood may not be sincere or pure: seeking temporary status as bhikkhu might be just a fad. In such a case all the great donation incurred on that account would be wasted if the temporary bhikkhu reverts to lay life without making necessary atonement for the breach of the rules according to the Vinaya. It would amount to squandering one's own hard-earned money. This is a reminder to devout donors how a lack of basic knowledge of the Vinaya can be a cause of great misfortune.

“Do not let morality (sîla) be vitiated; let worldly obligations be disregarded. Better die than compromise in a matter where morality is at stake.” So says the Buddha. It is a rare opportunity to become a bhikkhu. But it does not mean any sort of bhikkhu—a mere shavelling without morality is not meant. Only a bhikkhu who would give up his life for the sake of morality is meant here.” That is what the “Sîlavisodhanî” says. (The moon glorifies the sky only when it is full. Likewise only a bhikkhu of perfect morality glorifies the forest of the Sâsanâ.)

With a view to putting on record the debt I owe to the learned ones as well as to helping learners looking for reliable reference books on the Vinaya, I list down the following books from which I gathered material for the present work:



1. Pâtimokkha Bhâsâtîkâ by Ashin Zanakâbhivamsa
2. The Buddha's Canon Law by the same author
3. The four preliminary Tracts in Pâli and the fundamentals of Pâtimokkha in Myanmar by Sayar Nyan
4. The four preliminary Tracts in Pâli and word for word translation by Mothi Sayadaw (a standard text)
5. The twenty Classes of Kammavâcâ by Nyaunglebin Sayadaw
6. The essence of Visuddhimagga by the same author
7. The Pârâjikamma Pâli, (Myanmar translation)
8. The Pâcittiya Pâli (Myanmar translation)
9. The Mahâvagga Pâli (Do.)
10. The Cûlavagga Pâli (Do.)
11. The Parivâra Pâli (Do.)
12. The Mahâvagga Pâli and Questions & Answers on the Cûlavagga
13. The "Vinaya than kheik-kyann" by Ledi Sayadaw
14. Sîlavisodhanî, Vinayagaru dîpanî and Vañcanâ dîpanî
15. The four preliminary Tracts by Sayadaw U Bodh (word for word translation)
16. Parivâsa Mânattâdi Vinicchaya by Sankyaung Sayadaw, Nyaungdon.
17. Tipitaka Vinicchaya, Vol I by Mangkhang Sayadaw
18. 'Uposathasamuḷha niggaha' sadan by U Aggadhamma
19. Visuddhimagga aṭṭhâkathâ in translation by Ashin Nandamalâ
20. Vinaya samûha vinicchaya by U Nigyoda
21. Pâtimokkha and Kaṅkhâ by Ashin Thirikañcanâbhivamsa
22. Pâtimokkhavinicchaya by the U Paṇḍicca, Kyeegan Sayadaw
23. Pâtimokkhavinicchaya, Seikkyi Sayadaw, Pantanaw
24. Kinkhâbhâsâ ṭîkâ by Ashin Zanakâbhivamsa, Vol.I
25. Do., Vol II

26. Pârâjikambhâsâ ṭîkâ, by the same author, Vol. I
27. Pârâjikambhâsâ ṭîkâ, by the same author, Vol. II
28. Pârâjikambhâsâ ṭîkâ, by the same author, Vol. III
29. Pârâjikambhâsâ ṭîkâ, by the same author, Vol. IV
30. Pâcittiyabhâsâ ṭîkâ by the same author.
31. Mahâvagga bhâsâ-ṭîkâ, Do
32. Cûlavagga bhâsâ-ṭîkâ, Do
33. Parivâra bhâsâ-ṭîkâ, Do

Item No 31, 32 and 33 came to hand only after the present book had been completed on the 14th waxing day of Nadaw, 1325 ME, while the book was still in the press, relevant extracts from these three books were inserted in their appropriate places.

**N.B:** References to the Mahâvagga Pâli and Commentary on it were translations by the Ven. Zanakâbhivam̃sa who has adjusted his notes to what I had written on my own, previous to seeking his help. In fact, it was he who had encouraged me to write this book, without which I might never have ventured forth on publishing it. I owe endless thanks to him.

I wish to record my deep gratitude to Sayâ Nyan, author of the above-mentioned book, with great respects. I also worship my old mentor, the Sayâdaw who took pains to edit this book. To those other authors from whom I had benefited although not specified herein, I salute them with reverence.

Since I am bound by the Vinaya, writing is all that I can do for the spread of Vinaya knowledge. I wish every able-bodied person to publish the book for wide circulation. In the belief of doing my best towards that end. I hereby donate this, my work, entitled, “The Vinaya, the Buddhist Canon Law” (ဝိနည်းဥပဒေတော်ကြီး). Anyone interested in this mission is free to reprint it or use it in any way he or she likes, i.e., distribute them free of charge or otherwise.



May the personal conduct and good repute of the  
bhikkhus soar to the sky and shine forth like the sun and the  
moon.

(Signed) Awbartha  
The Bodhi Cemetary Monastery  
Tagundaing village.  
Mudon Township, Mon State.

### **Blameworthy**

Just by donning the yellow robe  
and shaving off ones head,  
one does not deserve to be called a bhikkhu.  
With an evil mind and evil actions,  
what does an uninstructed bhikkhu gain  
from living a loose life?  
Slackness in one single bhikkhu - rule  
deserves blame by men and devas.  
If you aspire to the Ultimate Happiness  
with fortunate rebirths in the meantime,  
you must, scorning the reckless bhikkhu's,  
work for your own spiritual progress  
in all earnestness.

-Maghadeva Laṅkā, stz 425.

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# The Buddhist Canon Law

Namo tassa bhagavato arahato sammâsambuddhassa  
Veneration to the Exalted One, the Homage-worthy, the  
Perfectly Self-Enlightened.

## 1. Method of Reciting the vernacularized Pâtimokkha

(Translator's remarks: The detailed instructions at pp 1-2 are for those going to recite the Pâtimokkha. They do not concern the general readers; so they are not translated.)

## 2. The seven categories of Âpatti or offences

1. Pârâjika
  2. Saṃghadisesa
  3. Pâcittiya
  4. Pâtidesanîya
  5. Dukkaṭa
  6. Thullacaya
  7. Dubbâsî
- These five âpattis are specified in the twin Mâtikâ.
- The last two âpattis are mentioned in the 'Padabhâjanî,' an elaboration on the Mâtika, which



is contained in the Vibhaṅga  
Pâli.

The above seven âpattis – pārâjika, Saṃghadisesa, Thullacaya, Pâcittiya Pâṭidesanîya, Dukkata, Dubbâsî – are mentioned in order of gravity.

Of those 7 categories of offences i.e., the first two Pârâjika and Saṃghadisesa, are classed as the grave faults because their commitment involves expulsion from the Order or requires elaborate procedures for redemption, such as Parivâra and Mânattha. The latter five are called the light faults because redemption requires only open admission of the infringement.

### **The 227 Bhikkhu Precepts**

Bhikkhu Pâtimokkha and Bhikkhunî Pâtimokkha are together called the Dwemâtika or “The twin Mâtikâs”. There are 227 precepts in the Bhikkhu Pâtimokkha. They are: 4 types of Pârâjika, 13 of Saṃghadisesa, 2 of Aniyata, 30 of Nissaggiya, 92 of Suddha Pâcittiya, 4 of Pâtide-sanîya, 75 of Sekhiya, and 7 of Adhikaraṇasamatha. They are briefly referred to as “Pâtimokkha Saṃvara Sîla,” which when expanded, come up to 9180 crores plus, 5 million and 36 thousand items.

**‘Cultured Ones’:** The Buddha enjoins his disciples to be well-conducted in bodily and verbal actions. He does not specify fault by way of mental infringement. The Âṇâpâtimokkha is designed to make the disciple; i.e., bhikkhus, to become cultured persons. If the bhikkhus (meticulously), follow the precepts laid down by the Buddha, the bhikkhuhood would certainly be recognized by everyone as the most “cultured ones” in the world.

**Bhikkhu Pâtimokkha: Myanmar  
translation  
Namo tassa bhagavato arahato  
sammâsambuddhassa**

Veneration to the Exalted One, the Homage-worthy, the Perfectly Self-Enlightened.

**The Four Preliminaries:**

Sweeping the place, lighting the lamps, laying the seats and setting up water pots for drinking and washing. These four duties must be done before the Saṃgha congregate.

**The five Formalities at the opening:**

Reporting on the wish of the congregation, on the absolute purity of the congregation, on the season, the total number of bhikkhu's present, and on the instruction – these five kinds of reporting when the bhikkhus have congregated must precede the announcing of the Pâtimokkha.

**Four features of timeliness. (Patta Kalla)**

The day is a fasting day (uposatha day); a minimum of four bhikkhus who are appropriate for a formal bhikkhu congregation are present, and have assembled in the same sîmâ, close to one another, i.e., within two-and a-half spans of one another; no fault has been incurred on account of having committed offences of a like nature; there is absence of 21 types of undesirable (vajjanîya) persons such as humans



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or bhikkhunîs – on account of these four conditions, it is said to be timely for an uposatha congregation (business).  
(ဥပေါသထကံ)

Having finished the four preliminaries, and the five formalities, and the samᅡha having cleared themselves of faults and are united, having a common desire, let us now proceed to announce the Pâtimokkha.

Well done! Well done! Well done!

## **Nidânuddesa**

### **Uposathañatti (Uposatha Concensus)**

Suñâtume bhante sam̃gho ajjuposatho pannaraso (catuddaso) yadî sam̃ghassa pattakâlam̃ sam̃gho uposatham̃ kareyya pâtimokkham̃ uddissayya.

Hark ye! O bhikkhus, Sam̃gha! Today is an uposatha day, being the 15<sup>th</sup> day [14<sup>th</sup> day, as the case may be]. If it is timely for it, (If the time is opportune) this is for the sam̃gha to take up the uposatha proceedings. This is the occasion to announce the Pâtimokkha.

Have the Sam̃gha finished the four preliminaries and the five formalities? Revered Sirs! Declare your freedom of fault. Pâtimokkha will be announced. All of us, bhikkhus of elder standing, new bhikkhus and bhikkhus of medium standing, shall listen to it with reverence and contemplate on it. If there be any bhikkhu who has incurred a fault, let him speak it out. If there is no fault whatever, let him remain silent. Silence would mean you all are free of fault, so shall it be known. Actually, the questioning and replying is to be gone through for each and every one of us. However, the whole congregation will be addressed, just as in the case of individual bhikkhus, three times. If the question has been put thrice and any bhikkhu, knowing that he has incurred a fault, were to remain mum, that would amount to a deliberate lie for which he is liable to a fault called sampajâna musâvâda dukkaṭa. Revered Sirs! A deliberate lie is a fault that is detrimental to attainment jhâna, magga and phala, said the Bhagavâ. Therefore, any bhikkhu that has fallen into that fault who wishes redemption should speak out his fault. By



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doing so, he has the benefit of being un-embarrassed for his misdeed. He becomes possessed of the practice that facilitates the way to Nibbâna.

Revered Sirs! We have declared the Nidâna. Therein we ask you (again). How's that? Are you free of fault? We ask you for a second time. How's that? Are you free of fault? We ask you for a third time. How's that? Are you free of fault? You remain silent. That means you are free of fault, so shall it be known.

Here ends the declaration of Nidâna.

## **Four types of Pârâjika**

In the Pâtimokkha just recited, the four types of Pârâjika offence have been enumerated.

### **1. Methuna**

One who has become a bhikkhu must abstain from sex, without legally relinquishing his bhikkhu status, he should refrain from having sexual intercourse with any kind of woman-ranging from a deva of the Paranimmita vosavatti realm to a female animal. If he did he falls into the offence of methuna pârâjika âpatti. He becomes an outcaste among good bhikkhus.

[Among female animals should be counted such species as snake and fish among non-footed animals, pigeon and hen among bipeds, and the cat among quadrupeds.]

Passage for sexual intercourse comprises the mouth, the urinal passage and the passage for excreta or the anus. With male animals or living beings and with persons of uncertain gender, both those passages are meant whereas with females of the species all the three passages are taken into account. If a bhikkhu without having legally renounced his bhikkhuhood, were to insert his sexual organ into any of these three passages as little as the breadth of a sessamum seed, he incurs the fault of Pârâjika offence.

A bhikkhu's attempt at sexual intercourse with a dead body that has not been eaten up by dogs is liable to a Pârâjika offence. Once, while a bhikkhu was urinating, a young deer sucked the male organ for which the bhikkhu experienced



delight. The Buddha judged that a Pârâjika offence had been committed thereby.

A corpse eaten up by dogs up to half of it, or more than that; a bhikkhu's attempt to make intercourse incurs a Thullacaya offence. A bhikkhu gratifying his passion with a skeleton, or a decomposed corpse at the spot where the female sex organ existed, incurs a Dukkaṭa offence.

A bhikkhu means a bhikkhu officially admitted into the order by means of obtaining the consensus of a chapter of saṅgha after four questionings. (ñatti catuttha kamma)

(N.B: For the five objects of sexual intercourse, see salient points on Pârâjika.)

Two conditions for a Pârâjika offence under this rule: sexual passion and physical insertion of male organ into the female organ.

[Note: The precepts that follow that are marked with astericks are meant to indicate that the precepts concern both the bhikkhus and bhikkhunîs. They are called Sâdhâraṇa precepts.]

## **2. Adinnâdâna**

A bhikkhu must not take, with the intention of taking it, a piece of pure gold weighing a quarter of a tical without the consent of its owner, some human being, by word or by action. Doing so amounts to a wrong called Adinnâdânâ pârâjika âpatti. The same applies to any article that has an equivalent monetary value. A bhikkhu who has committed such an offence is an outcaste among good bhikkhus. [It goes without saying that commission of the same kind of wrong in respect of some article with a value in excess of that of a quarter-of-a kyat's or tical of gold carries a like consequence.]

A quarter-of-a kyat or tical of pure gold means a quarter of one-twentieth of old Myanmar kyat, which is minted to contain 5 pe's pure gold, 5 pe's silver, and 10 pe's copper; hence, actually the amount of gold consisting in 5

pe's of the coined money. The value of that one-quarter-tical of pure gold, equivalent to 5 pe's of coined old Myanmar money, is the current value of the amount of property in question. If the property that costs in excess of one pe' but less than one quarter of a tical, the fault incurred is counted as a Thullacaya and that worth one pe' or less than one pe' is counted as a Dukkata fault.

(Warning) This second type of Pârâjika has wide implications and is subtle. It could become an intricate subject. For even in respect of a piece of property belonging to a bhikkhu's own parents, the swiftness of the mind is such that it might cause the bhikkhu to fall from his noble status as bhikkhu. That is why a bhikkhu in handling another's property should ask permission to handle it. He should never handle it without asking for permission. Regard a piece of property as a dangerous thing or a poisonous snake.

If a bhikkhu were to free an ensnared animal such as a deer or a fish, in the absence of the trapper, with intent to take it for himself, it amounts to a Pârâjika fault. (Freeing the animal out of sincere compassion is faultless (anâpatti). A bhikkhu should not take as 'rag cloth' for making a robe the shroud over a corpse that is still intact, it entails a Dukkata offence.

**(Note:)** Regarding the 25 ways of falling into the fault of 'theft', see the chapter on Salient Points about Pârâjika in the Addenda.

### **3. Manussaviggaha**

If a bhikkhu with the intention of the death of a human being beginning from its inception in the mother's womb, murder him/her, or causes someone to murder him/her; or to cause place a deadly weapon by his/her side in the hope of causing his/her death with it; or persuading him/her to bring about death; or shows ways of ending his/her own life – if that person dies due to such actions by a bhikkhu, that bhikkhu



incurs *Manussaviggaha pārâjika âpatti*, ne becomes an outcaste among good bhikkhus.

For an attempt on the life of a human being, a bhikkhu incurs a *Dukkaṭa* offence; for causing physical pain, he incurs a *Thullacaya* offence. If that pain leads to the death of the person the bhikkhu incurs a *Pârâjika* offence. Digging a pit intended for someone to fall into it, a bhikkhu incurs a *Dukkaṭa* offence. If someone were to fall into the pit and got hurt, the bhikkhu incurs a *Thullacaya* fault. If that person dies, the bhikkhu incurs a *Pârâjika* fault.

If a bhikkhu asks someone to cause the death of a human being he incurs a *Dukkaṭa* offence; if the victim suffers physical pain the bhikkhu incurs a *Thullacaya* fault; if the victim dies on account of that plot the bhikkhu incurs a *Pârâjika* offence. If he places, a deadly weapon near the victim he incurs a *Dukkaṭa* offence; if some physical pain is caused thereby, he incurs a *Thullacaya* offence; if the victim dies he incurs a *Pârâjika* offence. If he says praising the termination of someone's life he incurs a *Dukkaṭa* offence. If that praising leads to an attempt on the life of the person himself and causes physical pain, the bhikkhu incurs a *Thullacaya* offence; if death results, he incurs a *Pârâjika* offence; if an account of his practical advice someone were to die, he incurs a *Pârâjika* offence; if physical pain is caused, he incurs a *Thullacaya* offence; if the person dies, the bhikkhu incurs a *Pârâjika* offence.

If a bhikkhu murders a non-human being such as an ogre, a 'petâ', or a demi-celestial being, he incurs a *Thullacaya* offence. Five factors that constitute a *Pârâjika* offence under this rule:

1. The victim is a human being;
2. The bhikkhu-murderer knows the victim to be a living being;
3. He has the will to murder.

4. He makes some effort to cause the death of the victim;
5. The victim dies as the result;

#### **4. Uttarimanussadhamma**

If a bhikkhu, not having realized (i.e., not-having attained to, or known or seen) jhâna or Magga Phala or Nibbâna, tells a human being that he has realized these supramundane dhammas, immediately on such telling, he incurs the fault of Uttarimanussadhamma pâ râjika, if the person spoken to understand the information at that instant. He becomes an outcaste among good bhikkhus. [If the person spoken to does not understand the meaning, the claimant incurs a Thullacaya fault. If the claimant tells another person in subtle ways to make that person think that the bhikkhu has won jhâna or has attained Magga Phala, the pretender incurs a Thullacaya fault if the hearer understands what is meant. If he does not understand it, the pretender incurs a Dukkaṭa fault; should a bhikkhu, by insinuation, were to let another person into thinking that he has won jhâna or Magga Phala, he incurs a Dukkaṭa fault.

If a bhikkhu resorts to a forest abode in the hope of public acclaim, he incurs a Dukkaṭa fault. If a bhikkhu goes on the daily alms round in a certain peculiar way, hoping for public acclaim, he incurs a Dukkaṭa fault. The same holds, true if he were to adopt certain peculiar ways in his four bodily postures such as standing, going, sitting or lying down.

#### **Five factors that constitute the Catuttha Pâ râjika offence:**

1. The bhikkhu has won no supernormal-knowledge;
2. He boasts of having won it;
3. He does not refer to any outsider but himself;
4. He tells it to some human being;



5. The person told thus understands what he means.

Revered Sirs! The four types of Pârâjika offence have been shown item by item. A bhikkhu, who has fallen into any one of the four grave faults, is debarred from associating with bhikkhus as a lay person or as a sâmaṇera. He had become an outcaste among bhikkhus; in future aswell, he remains an outcaste. He has suffered a great loss under the Teaching. Regarding those four Pârâjika faults, we ask you; how's that, are you free of those faults? For a second time, we ask you, how's that? Are you free of those faults? For a third time we ask you how's that? Are you free of those faults? You remain silent that means that you are free from fault, so shall it be known.

Here ends the itemwise declaration of Pârâjika.

## **Thirteen classes of Saṃghadisesa Âpatti**

Revered Sirs! Here are the itemwise types of 13 Saṃghadisesa âpatti:

### **1. Sukkavisatṭhi**

Excepting discharge of semen in a wet dream, a bhikkhu must not intentionally indulge in masturbation. If semen is discharged thereby, the offence of Sukkavisatṭhi saṃghadisesa âpatti is committed. If there occurs no seminal discharges the offence is a Thullacaya one.

The act of stimulating carries the Dukkāṭa offence. If there is purposive effort, the offence is one of Thullacaya. If the discharge of semen occurs as the result, Saṃghadisesa fault is incurred.

[Discharge of semen means semen gets forced out from its normal place. As a least attempt, if one stretches out ones waist with the intention of causing a seminal discharge and the attempt succeeds, the offence of Saṃghadisesa is committed. If a bhikkhu, intending to cause a seminal discharge, puts his genital organ pressed between two thighs and sleeps, and the semen does come out during sleep, the offence of Saṃghadisesa is incurred. Note that a wet dream that happens on account of such purposeful action does not exonerate one.]

**Offence-free cases:** Discharge of semen on account of scratching the genital organ for itching due to ring-worm or



any other irritating skin disorder, even though a pleasurable sensation has been felt by the bhikkhu, it brings no offence.

**Caution:** Redemptive measures such as Privâsa or Mânattha which are uncalled for where no Samghadisesa âpatti has been occasioned, and should not be resorted to, such unnecessary measures entail a Dukkata fault. Therefore before resorting to these curative measures, a bhikkhu should examine his own mind whether the three essential conditions were present that constitute this fault. If in doubt, consult knowledgeable bhikkhus of clean conduct. [The same advice holds true for other faults that are mentioned below.]

**Three conditions that constitute a Sukkavisatṭhi fault:**

1. The bhikkhu has volition to experience a seminal discharge;
2. He makes effort;
3. Discharge of semen occurs.

**2. Kâyasamsagga**

A bhikkhu must not touch any female of the human species, from a new-born infant, and upwards in age, in a spirit of sexual passion. Touching means touching any part of the female's person including hair and body-hair. If a bhikkhu touches any part of a human female, holds in hand or fondles any part, it amounts to Kâyasamsagga samghadisesa offence.

[If a bhikkhu in a lustful mind holds the corpse of a woman that has not gone into decay, he commits a Thullacaya offence. If the corpse has decayed, the fault is one of Dukkata.]

A bhikkhu who with a lustful mind pushes with his alms-bowl a woman commits a Thullacaya offence.

A bhikkhu with a lustful mind pulls at a rope held in the hand of a woman. He commits a Thullacaya offence.

A bhikkhu with a lustful mind shakes a bridge while a woman is crossing over it. He commits a Dukkata offence.

A bhikkhu with a lustful mind shakes the tree that is being climbed by a woman. He commits a Dukkāṭa offence.

A bhikkhu attempts to hold a woman but is not successful in it. He commits a Dukkāṭa offence.

If a bhikkhu with a lustful mind takes hold of a woman's clothing worn on her body, he commits a Thullacaya offence.

If a bhikkhu with a lustful mind holds a demon or a person of uncertain sex, he commits a Thullacaya offence. If he holds a man or a male animal with a lustful mind he commits a Dukkāṭa offence. If he fondles his mother or his daughter in a spirit of love as mother or daughter, he commits a Dukkāṭa offence.]

**Offence-free cases:** If a woman holds a bhikkhu, and the bhikkhu senses a pleasurable feeling, but does not make any movement, he incurs no fault.

**Warning:** Some women in welcoming a bhikkhu, would spread their hair on the ground or floor. Those bhikkhu with no lustful mind might step on the hair. In such a case no offence is occasioned. However if any bhikkhu, knowing it as a woman's hair, purposely steps on it, incurs the fault. Therefore, bhikkhu should be careful not to step on the woman's hair.

A bhikkhu should not allow a woman to fondle his feet as a mark of veneration. He should cover his feet with some clothes. Otherwise, he must be mindful not to make any bodily movement. In such a case, even if he were to have a sense of delight, he incurs no fault. It therefore follows that a bhikkhu who has touched a woman's hand casually in the course of receiving alms-food or food offered elsewhere, is not liable to incur any fault in spite of his feeling of delight for the physical contact. A fault consists of certain incriminating conditions. A well-conducted bhikkhu would

therefore not easily fall into one. [Remember to act according to the warning above.]

Visiting crowded places such as pagoda festivals and shows obviously are sure occasions for bhikkhus' breach of this rule. Five factors constituting the fault of physical contact:

1. The contact must be with a human female;
2. The bhikkhu is aware that it is a woman;
3. He entertains a lustful thought;
4. He makes physical effort;
5. The contact does take place.

### **3. Duṭṭhallavâcâ**

A bhikkhu should not in the fashion of a youthful man and girl discuss about sexual matters with a woman who can understand what it is about. If the woman understands it, the offence of Duṭṭhallavâcâ âpatti befalls the bhikkhu at that very moment of discussion.

**Note:** We shall explain this precept in its three aspects according to scope (sphere) and fault. (1) If the matter relates to the urinal tract and the excretory opening or the anus, the fault incurred is one of Saṃghadisesa, (2) Apart from those two openings, if the subject of talk relates to the region lying between the two collar bones and the two knee-joints, the fault incurred is one of Thullacaya. (3) If the talk refers to the region above the collar bones and below the knee-joints, i.e., about the clothings or adornments in that region the fault incurred is one of Dukkāṭa.

Of those three spheres, speaking in praise of the first sphere or in dispraise of it carries the fault of Saṃghadisesa, provided that the woman understands the meaning; if she does not understand it, the fault is one of Thullacaya.

Re . the second sphere, if the woman understands the meaning the fault is one of Thullacaya; if not, it is one of Dukkāṭa.



Re. the third sphere, the offence of Dukkaṭa is incurred, so says the Vimativinodanî ṭikâ. In Kaṅkhâvi-taraṇî aṭṭhakathâ it is said that talking about sexual intercourse carries the fault of Saṃghadisesa of the woman understands what is meant; if not, it is a case of Thullacaya. Five factors constituting Duṭṭhulla fault;

1. It must involve a human female;
2. The bhikkhu is aware that it is a woman he is speaking with;
3. It must be talking about the enjoyableness of sexual intercourse;
4. It is told with a lustful mind;
5. The woman understands the meaning instantly.

#### **4. Attakâmapâricariya**

If a bhikkhu tells an intelligible woman that offering sex to a virtuous one taking up the noble practice like himself is a most meritorious form of offering, and the woman understands the meaning instantly, an Attakâmapâricariyâ saṃghadisesa âpatti is committed. [If the woman does not understand the meaning, a Thullacaya fault is incurred - so say the Kaṅkhâvitarāṇî aṭṭhakathâ and the Pâtimokkhavinicchaya.]

If the bhikkhu seeks offering of sex from a person of uncertain sex, he incurs a Thullacaya offence; if he seeks it from a male or from an animal he incurs a Dukkaṭa fault. That is what is said in the Myanmar Translation of the Pârâjika. The author is of the opinion that if the person of uncertain sex understands the bhikkhu's request, there is a case of Thullacaya offence, and that if that person does not understand it, the case is one of Dukkaṭa. In respect of a male or an animal, whether the request is understood or not, a case of Dukkaṭa is occasioned.

**Five factors constituting the offence of Attakâma-pâricariya:**

1. The person approaches for offering sex must be a human female;
2. The bhikkhu is aware that it is a woman;
3. The volition is to get an offer of the woman as a sexual partner;
4. The bhikkhu speaks in praise of such an offering;
5. The woman instantly understands the meaning.

**5. Sañcaritta**

A bhikkhu must not act as a go-between for a man and a woman with a view to their getting married. In the least, the business of acting as a go-between must not take place even, between a man and a prostitute. Acting in that capacity, the bhikkhu incurs the fault of Sañcaritta samghadisesa âpatti. [If the case is between a man and a person of uncertain sex, the offence incurred is one of Thullacaya.]

**Note:** A bhikkhu acting as go-between in respect of an estranged wife whose divorce has not been made, incurs no fault. [The reason simply is that she is already under wedlock.]

**Five factors constituting the fault of Sañcaritta:**

1. Both parties involved are a human male and a human female;
2. Both are still strangers to each other having no marital status;
3. Either of them requests the bhikkhu to act as a go-between and the bhikkhu agrees to do so;
4. He goes about studying the situation between the two;
5. He reports back to the party on the situation.

[Agreeing by the bhikkhu to act as such involves an offence of Dukkaṭa; going into the affair involves a Thullacaya offence; if the bhikkhu acts as he has undertaken, and brings back the information as the result of the mission, the offence of Saṃghadisesa is completed.]

## **6. Kuṭikâra**

Where a bhikkhu, without a donor for a monastery, takes upon the construction of the buildings for his own residence using borrowed tools he has the duty to see that the site is uncultivated and is free from wild beasts such as lions or tigers, insects such as white ants, and that the site permits of a building with roadway around it where carts yoked with two or four oxen could pass. The building may be plastered inside or on the outside, or both inside and outside. In selecting such a site he should invite co-bhikkhus, formally, to get their recommendation.

If a bhikkhu builds his monastery himself on a site that is not free from danger and that does not have adjoining land for public thoroughfare, he is liable to a Dukkaṭa fault.

If the dwelling place he builds himself were done without inviting co-bhikkhus; if the structure is fully plastered at the roof and the wall; if it is bigger than the allowable size of 12 cubits in length and 7 cubits in breadth by the Buddha's bodily measurement, the bhikkhu is liable to a Kuṭikâra saṃghadisesa fault.

The minimum breadth of the building is four spans by a majjhima purisa's bodily measurement. [Some reckon this measurement by the Pakati purisa's bodily measurement.]

Calculated in the Carpenter's measurement (Majjhimâ-vadḍakî) method, the greatest allowable size for a monastery is 36 foot length and 21 foot breadth. (The minimum breadth by that measurement is 8 feet, which is, by pakatipurisa measurement, 5 ft. 4 ins.)



An unsafe location is defined under 13 items, viz: a place infested with white ants, one infested with parasites, one infested with rodents, one infested with snakes, one infested with scorpions, one infested with centipedes, one frequented by (wild) elephants, one frequented by horses, one frequented by lions, one frequented by tigers, one frequented by leopards, one visited by bears and yaks, and one frequented by other wild beasts.

Besides those 13 unsafe localities. There are 16 types of locations deemed unsuitable for monasteries to be built on. They are: a site adjacent to cultivated land; one adjacent to fields where beans or peas are cultivated; one where 32 kinds of formal centres of conducting religious business (*kammakaraṇa*) take place; one where cutting of (prisoners') limbs are carried out; a big cemetery; a vegetable garden; one adjacent to the residence of the King; one adjacent to an elephant shed; one adjacent to a stable; one adjacent to a prison; one adjacent to a liquor shop; one adjacent to a market; one adjacent to the terminus of three roads; one adjacent to the terminus of four roads; one adjacent to a theatre; one adjacent to a main thoroughfare. These sixteen locations are classified as unsuitable for monastic sites, vide *Pâtimokkha vinicchaya* [In the "Essence of *Visuddhimagga*" (by the late Nyaunglebin Tawya Sayadaw), three types of cemeteries are mentioned – major, medium and small. A large cemetery is a place where daily burning of corpses takes place with consequent bad smells and where constant wailings are heard.

**Note:** On invitation by the *bhikkhu* to a proposed site, if all the *bhikkhus* could go to the place, that is well; if that is not the case, two or three with the necessary knowledge delegated by the *saṃgha* should go there for details of invitation, informing the *bhikkhu* of the prospective site; delegations by the *saṃgha*, see the translation of *Pârâjika Pâli*; paras 306, 350, 351 respectively]. And for fuller details, see the *Pâtimokkha vinicchaya* and the translation of *Pârâjika Pâli*.

**The 6/7 factors constituting a Dukkaṭa offence in the matter:**

1. It is one of the three types of structure in small monastic building;
2. The building must be of the smallest allowable size.  
(i.e., 4 cubits wide);
3. The bhikkhu does not show the saṃgha the prospective site;
4. The building is bigger than the allowable size;
5. The building is for his own use;
6. It is for his residence;
7. Plastering should be appropriate for such a building.

**7. Vihârakâra**

Where there is a donor for donating a big monastery which is plastered both inside the building and outside it for residence by a certain bhikkhu, the would-be donee is responsible to see to it that the site is free from insects and termites; that it is an uncultivated piece of land, free from dangerous beasts such as lions or tigers; that the site provides space for roadway that would permit passage of carts yoked with two or four bullocks. He should make a formal request to co-bhikkhus to inspect the proposed site and get their recommendation.

If the building is built on a site that is unsafe or that does not provide freeway, the bhikkhu is liable to a Dukkaṭa fault.

Failure to invite co-bhikkhus for site inspection or plastering the structure fully at the roof and the walls involves a Saṃghadisesa fault called Vihârakâra âpatti. [This rule is the same as in the Kuṭikâra precept but for the sizes of the building.]

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**The six factors constituting a Vihârakâra fault:**

Of the seven factors mentioned as the seven factors, too small a building entails this fault.

**8. Paṭhama duṭṭhadosa**

A bhikkhu, being in anger, should not baselessly accuse another bhikkhu, with intent to let the other one fall from the Noble status, of having committed a Pârâjika offence. Herein the term ‘baselessly’ means without concrete evidence as to personally witnessing or hearing, or doubting. If the accusation is understood by that other bhikkhu, the accuser instantly, for each word of such accusal, falls into the offence of Paṭhama duṭṭhadosa samṅhadisesa âpatti. [If the accused bhikkhu were to fall from bhikkhu status on his own, i.e., not being legally denounced by the samṅha, the offence of Samṅhadisesa is coupled with one of Dukkaṭa.]

**Note:** It might be asked; if the accused bhikkhu does not understand the accusation, what fault is incurred? As far as the author has read the translations, no specific fault is mentioned. It would seem that, along with the others two Samṅhadisesa faults, of Duṭṭhallavâcâ and Attakamâpâcariya, if the other party does not understand what is meant; a case of Thullacaya is indicated, this offence should carry a similar penalty. [If it is not a Thullacaya fault at least a Dukkaṭa fault must be assigned.]

The second Duṭṭhadosa fault should be considered likewise. The author leaves the decision to the learned elders and advises the reader accordingly.

**Five factors constituting the Paṭhama Duṭṭhadosa fault;**

1. The accused must be a legitimate bhikkhu;
2. The accuser believes that the accused is innocent;
3. He has a perverted mind;
4. He makes an unfounded accusation;



5. The accused bhikkhu instantly understands the meaning.

### **9. Dutiya Duṭṭhadosa (or) Aññabhâgiya**

This precept, though simple enough, is not so simple to translate. So I shall illustrate it;

Let's say the bhikkhu entertains a grudge against another bhikkhu (U Tissa). He thinks of a third party (named Maung Ni) and alludes that that person is U Tissa. What that person Maung Ni committed was referred to as U Tissa's action. Where Maung Ni had committed a sexual intercourse now is spoken of as U Tissa's commission. The bhikkhu does so with the evil intent of U Tissa's fall from bhikkhuhood. This is alluding that U Tissa had committed a Pârajika offence. If U Tissa understands the accusation, at that very instant the accusing bhikkhu incurs, for every word of his accusal, the fault of Dutiya Duṭṭhadosa (or) Aññabhâgiya Saṃghadisesa âpatti.

#### **Six factors constituting that Dutiya duṭṭhadosa fault:**

The five factors are the same as those for the preceding âpatti; the sixth factor concerns the third person whose fault is alluded to the accused bhikkhu.

### **10. Saṃghabheda**

If a certain bhikkhu were to try to cause a rift among the saṃgha, or extols a policy of bringing about a rift, his co-bhikkhus should dissuade him from that act in these terms: O bhikkhu! do not try to cause a rift among the saṃgha who are living in unity; do not speak in praise of a policy that tends to cause a rift. Please remain in unison with the saṃgha. The advantage of living in unison is that there are no quarrels among united saṃgha. They gladly recite the Pâtimokkha together and stay peacefully. Thus timely admonition should be said to him for a second time; and also for a third time. If he abandons his view, it is well and good. If not, he incurs a

Dukkaṭa fault. [If those co-bhikkhus hearing his divisive talk were to remain unconcerned, they incur a Dukkaṭa fault.] The recalcitrant bhikkhu should then be taken before a congregation of bhikkhus where the same admonition as above should be given for three times. If he abandons his view, it is well and good. If not, he incurs a Dukkaṭa fault again. Thereafter, he should face a formal chastisement by a chapter of bhikkhus where Samanubhâsana kamma vâcâ is read out. If he renounces his view, it is well and good. If not, he incurs Samṅhabheda Sa-mṅhadisesa fault at the end of the taking of consensus (ñatti). (At the end of the taking of consensus he incurs a Dukkaṭa fault. After the second reading of the kammavâcâ has ended, he incurs a Thullacaya fault. At the end of the third reading of the kammavâcâ, he incurs a Samṅhadisesa fault. Once he has become liable to Samṅhadisesa fault, the Dukkaṭa fault and the Thullacaya that he had fallen into in the above threefold procedure become automatically redundant.)

Herein by ‘united samṅha’ is meant the body of bhikkhu who congregates together in the same sîmâ.

For details of the procedure for Samanubhâsana Kamma, please see the translation of Parâjikaṃ Pâli, para. 413.

**Note:** Supposing there is only one bhikkhu on one side against the other side which has two bhikkhus and there is the fourth bhikkhu who claims that he knows what is Dhamma, what is Vinaya, what is the Buddha’s word, and says that the bhikkhu should accept what he says is the correct thing which should be cherished. Likewise, supposing there are two bhikkhus on one side against the other side which also has two bhikkhus; or one side with two bhikkhus against the other side which has three bhikkhus; or both sides with three bhikkhus each; or one side with three bhikkhus against the other which has four; in such case if the eighth bhikkhus were to claim that he

knows what is Dhamma, what is Vinaya, what is the Buddha's word, and that the bhikkhus should accept what he says as the correct thing which should be cherished. In these situations where the number of bhikkhus that have differing views about what is the Buddha's word, it merely amounts to a strong indication of a rift among the saṅgha, but no rift has actually taken place.

Supposing however, that there are two groups of saṅgha with eight bhikkhus on either side, and the ninth bhikkhus says, "This is Dhamma, this is Vinaya, and this is the Buddha's word. Accept it as the Buddha's own word and cherish it." In such a case with four or five bhikkhus on either side, constituting nine bhikkhus or more contending with each other, there is a strong indication of a rift as well as a rift among the saṅgha.

(The above situations illustrate when a strong indication of a rift among the saṅghas takes place, and then when an actual rift takes place.)

In the Buddha's teaching, contentions arise as to what is Dhamma and what is not; what is Vinaya and what is not; or what is not as Vinaya to be as Vinaya. Eighteen modes of contention of this character called Bhedakarakavathu are known. Each contending group muster followership and forming themselves as a separate group, they would conduct formal saṅgha business separately, such as uposatha kamma, pavâraṇâ kamma and other major acts and minor acts of the saṅgha. When such a situation arises, there is said to be a rift among the saṅgha.

#### **Four constituents or factors constituting the offence of Saṅghabedaka:**

1. There is a deliberate effort at a schism among the saṅgha;
2. A dhamma kamma (action) called samanussâsana has taken place;



3. The appropriate Kammavâcâ has been read out in the congregation;
4. The contending bhikkhu refuses to abandon his views.

### **11. Bhedânuvattaka**

If one, or two, or three bhikkhus follow the example of the bhikkhu who is attempting to cause a schism among the Order, and say, “Revered ones, please do not say anything to this bhikkhu; he speaks Dhamma, he speaks, the Vinaya. He speaks with us. We too endorse his views” then the other bhikkhus should tell them thus: “Revered Ones, do not say so. This bhikkhu is not one who speaks Dhamma he is not one who speaks the Vinaya. Do not go along with him in thinking that a schism in the Order is a good thing. Let the revered ones be at one with the Order. A united Order is a happy Order, with no disputes, and rejoicing under the same code.”

Those bhikkhus should be told thus, up to three times. And if they are agreeable, it is well and good. If they insist on their own view, they incur a Dukkaṭa offence. (If they learn the divisive words of the bhikkhu attempting to cause a schism and remain unconcerned, they incur a Dukkaṭa offence.)

Those recalcitrant bhikkhus should be brought before a panel of bhikkhus and told in the same terms as above, up to three times. If they abandon their views, it is well and good. If not, they incur again a Dukkaṭa offence. Thereupon, they should be chastised in accordance with samanubhâsana kamma. If they respond favourably, it is well and good. Otherwise, at the end of the recital of the kammavâcâ for the third time, they fall into the Bhedânuvattaka samghâdiseasa offence.

**Note:** For the procedure regarding samanubhâsana kamma as Pârâjika Pâli (Translation) Chapter 420.

Those recalcitrant bhikkhus should be chastened in two or three at one time. If their numbers exceed two or three they should not be grouped together into one body of listeners, but split into twos or threes.

#### **Four constituent factors in a Bhedânuvattaka offence**

1. Attempting to cause a schism among the Order;
2. A formal Saṃgha action called samanubhâsana kamma has been held;
3. The kammavâcâ has been recited thrice;
4. The recalcitrant bhikkhus insist on their own views.

#### **12. Dubbaca**

If a bhikkhu, not wishing to hear admonition by co-bhikkhus that is in accordance with the precepts laid down by the Buddha, were to say to them: “Don’t come and tell me these things: I shall on my part also give no remarks about you and your doings, whether good or bad. “The co-bhikkhus should say to him,” Revered sir, do not deny yourself self-appraisal: only open yourself to self-appraisal. Please criticize us in accordance with the Precepts; we shall also criticize you in accordance with the Precepts. In this way all of us will be free of fault and the Teaching can prosper.” This kindly advice should be said to him for a second time; and also for a third time. If that bhikkhu should abandon his view, it is well and good; if not, he incurs a Dukkaṭa fault. (If those bhikkhu, hearing his spiteful words, were to remain unconcerned, they incur a Dukkaṭa fault.) The recalcitrant bhikkhu should be taken before a congregation of bhikkhus where the same admonition as above should be given for three times. If he abandons his view, it is well and good; if not, he incurs a Dukkaṭa fault again. Thereupon, he should face a formal chastisement by a chapter of bhikkhus where Samanusâsana kamma vâcâ is read out. If he renounces his view, it is well and good; if not, at the end of the third reading of the

kammavâcâ, he falls into a Samghadisesa fault called Dubbaca.

**Note:** (For details of procedure on the formal action in the congregation, refer to para 427 of the translation of Pârâjika Pali). During the time of the Buddha, a recalcitrant bhikkhu named Channa was excommunicated by his co-bhikkhus. A formal procedure for excommunication called Ukkhepanîya kamma involving six formal actions. 43 rules for penitence and the consequent lifting of the penalty, may be referred to in a translation of the Cûlavagga, at Kammakkhandhaka, paras 47, 50, 51 and 55 respectively.

**Four factors constituting an offence of Dubbaca âpatti:**

1. The bhikkhu insists that he wants nobody's advice;
2. A formal chastisement by reading an appropriate kammavâcâ is held called samanussâsana kamma;
3. The three readings of the kammavâcâ has been completed;
4. The recalcitrant bhikkhu refuses to abandon his perverted views;

**13. Kuladûsaka**

An evil bhikkhu with an unsavoury conduct lives dependent on a town or village. His bad ways are a common sight; his bad behavior is common knowledge. Those kinsfolks who are brought into bad repute by him also are widely known. To such a bhikkhu, his colleagues should say: "Revered one, you are bringing a bad name to everyone else; you have evil ways; your bad behavior is known to everyone, seen by everyone; those kinsfolks that are brought into bad repute on your account are known by all, seen by all. You had better leave this monastery. There is no good in your staying here." To this the errant bhikkhu might probably retort:" Dear Sirs!



You judge things unfairly due to affection or due to hatred, or due to bewilderment, or due to fear: you quote some precept as being susceptible to a fault and evict some bhikkhu, but do not apply that precept to another bhikkhu!” Then those other bhikkhu should say, “Revered one! Do not say so. We do not judge things unfairly due to affection, i.e., out of favouritism; nor out of hatred or malice; nor out of bewilderment; nor out of fear. You certainly bring bad repute to the kinsfolks you have bad ways; your bad behaviour is known to everyone; seen by everyone. You had better leave this monastery. “There is no good in your staying here.” He should be told in these words for a second time; and also for a third time. If he should abandon his view, it is well and good; if not, he falls into a Dukkaṭa fault. (If his co-bhikkhus heard about his bad ways, and yet remain unconcerned, they fall into a Dukkaṭa fault.) Thereupon, he should be taken before a congregation of bhikkhus and formally chastised. If he relinquishes his view, it is well and good, if not, he incurs a Dukkaṭa fault again. Then, he should be formally asked to abandon his view in a Sammanusâsana proceeding. If he renounces his view, it is well and good. Otherwise, at the end of the third reading of the Kammavâcâ, he falls into a Kuladûsaka saṃghadisesa fault.

(Herein, the term ‘kinsfolks’ refers to the four social classes such as the ruling class, the brahmin class, the merchant class and the labouring class.)

A bhikkhu who has committed the 8 kinds of Kuladûsana fault is called a Kuladûsaka bhikkhu. He becomes unworthy of sharing any kind of his gain, i.e., the four kinds of bhikkhu requisites such as alms-food or robes, with five classes of colleagues who become liable to a Dukkaṭa fault if they were to share them with him.

(For the 8 kinds of Kuladûsana fault see Appendix on the subject of akappiya articles.) Also consult the chapter on Kuladûsaka.

These days, such faults as bhikkhus giving fruits or flowers to lay persons involve only Dukkaṭa fault and not Kuladûsaka fault because formal action against these breaches are no longer subjects of strict formal action.

**Note:** Formal action for eviction from the monastery is called Pabbâjaniya kamma. If the evictee leaves the monastery on his own accord; there is no need to go through this formal action. The bhikkhu can make amends for his Kuladûsaka fault at another place.

For details of procedure regarding Pabbâjaniya kamma and Samanusâsana kamma, see the translation of Pârâjika Pâli, at chapter 434 and 438 respectively.

For Pabbâjaniya kamma and the 18 rules of conduct with their fulfilment, consult, if necessary, Cûlavagga Pâli (translation) in the chapter on Kammakkhandhaka, at paras 27, 28 and 32 respectively.

There are four kinds of following the wrong course of judgment, viz: acting out of favouritism or chandâgati; acting against a person out of one's dislike or Dosâgati; acting blindly or Mohâgati: and acting out of fear, Bhayâgati.

**Four Factors constituting the fault of Kuladûsaka:**

1. The bhikkhu accused says his colleagues are biased in one of the four ways;
2. Action has been formally taken in a chapter of bhikkhus called Samanusâsana kamma;
3. The third reading of the Kammavâcâ has ended;
4. The bhikkhu refuses to abandon his view.

“Revered sirs! The thirteen classes of Samghadisesa have now been described in detail. The first nine of them are instantaneously effective whereas the latter four take effect only after the third reading (or recitation) of the Kammavâcâ. If any bhikkhu who has fallen into any one of the 13 samghadisesa faults were to knowingly hide it from the

community of bhikkhus, he should, whether voluntarily or otherwise, observe the parivâsa penance for as many days as he has knowingly concealed his offence. At the end of the parivâsa observance, for obtaining the approbation of the saṃgha, he has to undergo a further period of penance, Mânatta, for six nights (i.e., days). Having carried out the mânatta penance, the recalcitrant bhikkhu, (at his request,) is reinstated into the community by twenty bhikkhus in the sîmâ. At that ceremony a minimum of twenty other bhikkhus must be present: lacking one would not only defeat the purpose but also render the officiating bhikkhu incur a Dukkaṭa fault. What has been said describe the procedure necessary to redeem a fault classed as Saṃghadisesa âpatti in other words, this is the way in consonance with gaining supramundane knowledge or Lokuttara dhamma. Regarding these thirteen classes of Saṃghadisesa fault, we ask you: how's that, are you free of these offences? For a second time we ask you: are you free of these offences? For a third time we ask you: are you free of these offences? You remain silent. That means that you are free from fault: so shall it be known.

Here ends the itemized declaration of Saṃghadisesa.



## **Two Classes of Aniyata Âpatti**

Revered sirs! Here are the itemwise two classes of aniyata âpatti:

### **1. Paṭhama aniyata**

Where, in the absence of a male companion within earshot, in a place that permits of sexual intercourse, i.e., which is so shut off by physical obstructions, a bhikkhu is seen sitting near a lonely woman by an ariyâ bhikkhunî or someone whose word is trustworthy, that bhikkhu might be accused of an offence such as Pârâjika, or Saṃghadisesa or Pâcittiya. If the bhikkhu admits to an offence that is alleged against him, that admission is a good enough condition to decide on his fault. If, on the other hand, the bhikkhu does not admit to it, no offence shall be made out against him. That is the correct principle according to the Vinaya. (Herein, a companion must be a man. In case the accused bhikkhu admits to sitting together, but not the going, or the offence, sitting must be taken as the incriminating factor. [Vide Pârâjika Pâli (translation)].

Herein, “sitting” is deemed to include lying down and sleeping.

**Note:** Admission by the accused means the word of a virtuous and law-abiding bhikkhu. Admission by a depraved bhikkhu should not be taken into account. Proper investigation must be made to decide for ascertaining the innocence or otherwise

of the accused. If the offence is grave enough for expelling the defaulter, immediate expulsion is called for.

Offences that may be involved under this precept are: the first Pârâijka, Kâyasmsagga Samghadisesa and Rahopaticchanna Pâcittiya âpatti. (Motto): No particular offence is specified as an aniyata offence Proper judgment in such cases is to use discretion in applying the principles involved.

## **2. Dutiya aniyata**

Where, in the absence of a male or female companion being able to hear or understand what is being said who remains within 12 cubits in a place with concealments that would not permit of sexual intercourse, i.e., which is away from other people who could hear what is being discussed, a bhikkhu is seen sitting together with a lonely woman by an ariya lay disciple or some other trustworthy person. That bhikkhu might be accused of an offence such as Samghadisesa or Pâcittiya, or some suspicious mode of conduct: unless the accused bhikkhu admits to it, no offence should be pinned down to him. Without his admission, he should not be judged as liable to such and such fault. This is the guiding principle under the Vinaya.

(Herein, the companion may be either a man or a woman. If the bhikkhu does not admit to his going and the fault accused of but admits to his sitting together with the woman that would suffice for deciding his guilt. See Pârâjika Pâli on the 2<sup>nd</sup> aniyata precept (trans).

Possible âpattis within the scope of this Precept are Duṭṭhallavâcâ Samghadisesa, Raho Nisajja (Bhikkhunovâda vagga) and Raho Nisajja Pâcittiya (Acelaka vagga).

This Dutiya aniyata precept is liable to be breached on account of Duṭṭhallavâcâ Samghadisesa fault. So, being noticed at a place out of hearing by people is the cause of the

to break rules that have been prescribed. When they are accused of an infringement they would not, like bhikkhus of you, admit it, rather, they would deny it tooth and nail. Quite often, they manipulate the case so cleverly as to appear that the complainant has fabricated the case. That is why the flimsy defence that either the bhikkhu or the woman involved in the case was not sitting is merely a perverse plea which ought not to be resorted to.

Involvement with women being so obnoxious, bhikkhus who wish to uphold the dignity of the saṃgha should give a wide berth to all women, not excluding their own mother—under all circumstances, i.e., either out of sight of people or out of their hearing: They should not remain alone by themselves with a woman, whether sitting or standing, nor hold any conversation what ever. (I am not being law-specific but am airing that right-spirit that must be nurtured.) Supposing a woman were approaching a bhikkhu, alone, he should call up somebody nearby. If no one is at hand, he should ask the woman politely to come in the company of someone, since holding a conversation alone together is against the law. If the woman takes exception to such treatment, well, that cannot be helped. If the bhikkhu does not wish to incur the displeasure of the woman, and were to talk with her he would, in the absence of a specific allegation, become a *sallapana bhikkhu* about whom we have described in the chapter on Improper-livelihood (*micchājīva*) below. Unanimous action in these matters would improve the standard of bhikkhu conduct perceptibly. It would be a good thing to have notices displayed saying, “No bhikkhu shall stay near any women even with his own mother— where no one else is around.”

**Caution:** Where there is no male attendant at a monastery but for a nun who does the work of an attendant, that state of affairs is deplorable: it is quite unacceptable. Improper, too, is for any



woman to do the daily chores such as sweeping or cleaning in a room occupied by a lone bhikkhu. (We are not advocating aloofness with regard to women. In case where communication with a woman is genuinely needed, someone should be around near the bhikkhu and the woman. The bhikkhu should cordially communicate with the woman in a spirit of kinsmanship to her—such, as a mother, or grandmother, or aunt, or sister—as the Buddha’s parting advice to Ānanda at the last moment before finally passing away.)

The author asks for the reader’s indulgence in case his stern suggestion be not acceptable.

(Motto) No particular offence is specified as an ‘aniyata’ offence. Proper judgment in such cases is to use desecration in applying the principles involved.

Revered Sirs! The two types of Aniyata offence have now been described in detail. Regarding these two types of offences, may I ask you: how’s that, are you free of these offences? For a second time too, we ask you: how’s that, are you free of these two offences? For a third time too, we ask you: how’s that, are you free of these two offences? You remain silent. That means that you are free from fault: so shall it be known.

{Here ends the detailed explanation of the two types of Aniyata offence.}

## **The Thirty types of Nissaggiya Pâcittiya offences**

Revered Sirs! Here are the itemwise classes of 30 types of Nissaggiya Pâcittiya which entail surrendering of objectionable objects.

### **I. Cîvara vagga**

#### **1. Paṭhama kathina**

A bhikkhu who keeps an extra robe for more than ten days after the kathina privileges have been withdrawn should formally give it away. For such keeping he incurs the fault of Pathâma Kathina Nissaggiya Pâcittiya fault. (Surrendering the extra robe is the essential feature in this rule. If the bhikkhu were to use that robe without giving it away he incurs a Dukkata offence for each handling of the article (bare, the robe). For withdrawal of Kathina privileges, see below in “Salient Points about Kathina”.

“Own robe” means the six kinds of robe out of the nine kinds shown in a later chapter on resolution regarding robes. Standard size for a robe that is fit to be personally used or given away are specified as having a length of eight finger-breadths of the Buddha as the minimum, and four finger-breadths by the same mode of measurement. In modern measurements it is 2 feet in length and one foot in breath. {by Majjhimâ vaḍḍakî system.}

**Note:** In the case of a robe that has become one which must be surrendered, the procedure is thus: the bhikkhu liable under this precept must approach one or more bhikkhus, placing the robe in question nearby, and say to him or to them: This robe had been kept in my possession for more than ten days time, without adhiṭṭhâna or vikappana and has become liable to a Nissaggiya fault: I surrender it to you. This formal mode of surrendering is called “the formal act of surrendering according to the Vinaya.” After that action has been carried out, the fault of Pâcittiya âpatti is proclaimed. Hence this fault is called the “Pâcittiya âpatti that entails the act of surrendering.”

Wherever the term Nissaggiya pâcittiya âpatti is mentioned in this book, the meaning of “that entails the act of surrendering” should be understood.

## **2. Dutiya Kathina or Udosita**

Unless a sick bhikkhu is granted a special privilege, under appavîsa dammuti, a bhikkhu must never part himself, even for one night from the threefold set of robes that he has vowed to keep.

(**Note:** ‘night’ here is meant dawn-time.) Should he breach this rule, he is liable under Dutiya Kathina or Udosita Nissaggiya Pâcittiya offence. {Threefold set of robes means loin-cloth, upper garment and the double-layered robe. Out of the set of three, even having parted from one of them amounts to a breach.}

### **Comments by the author**

These days this precept has only a few observers. The reason given by the non-observer is that observing it makes the observer open to a breach thereof while this liability does not arise in a non-observer. How tenable this argument is a matter for scrutiny.

It must not be forgotten that the Buddha prescribed this precept wishing to see that all bhikkhus keep the threefold



set of robes with them at all times. Seeing that this precept is one of the 227 major articles of the Vinaya rules, non-observing it would mean a bhikkhu observes only 226 precepts, and not the full 227 of them. Therefore, the author believes that this precept ought not to be dodged.

Starting from the 1st waning day of Thadingyut to the full-moon day of Tazaungmon is the “Robe Season” or Cîvara Kâla. Even during that period a bhikkhu is not supposed to be away from his person any of the threefold set of robes for one night-except for a forest dweller who enjoys certain exemptions. Vide Sâsanka Precept in the Vatta vagga. In the light of his rule, other bhikkhus, unless by virtue of kathina privileges or by special exoneration, must not part with any of the threefold set of robes for a single night-even during the robe season.

A bhikkhu who abides by this precept is called “one who guards (observes) the threefold set of robes according to the Vinaya.” Such a one may also use those robes that have been duly surrendered to his co-bhikkhus. {A bhikkhu who lives strictly with the threefold set of robes is called “one who practises dutaṅga in respect of the threefold set of robes.”}

(**Note:** Granting of special exoneration and formal request therefore are mentioned in Pârâjika Pâli (Translation), paras 473 and 474. Regarding the guarding of robes and the surrendering of robes, see below in the chapter on making the vow in respect of robes.

### **3. Tatiya Kathina**

On receipt of a robe by a bhikkhu at “the wrong season” or akâla, its stitching up and dyeing must be carried out with due haste. In case sufficient material for completing a robe is neither at hand nor is certain to become available, that robe may be kept without making a vow or surrendering

to others for a period not exceeding one month. If that keeping lasts longer than one month, the bhikkhu is liable for the offence called Tatiya Kathina Nissaggiya âpatti.

The term 'akâla' means in the absence of a kathina ceremony, the eleven months outside of the robe season of one month, extending from the first waning day of Thadingyut to the full-moon day of Tazaungmon. Where a Kathina ceremony is held, this period of robe season lasts for five months from the first waning day of Thadingyut to the full-moon day of Tabaung, and the remaining seven months of the year are the 'akâla' period. A robe received during the akâla period or after the kathina rights have been withdrawn is called akâla cîvara-robe received at the wrong season.

#### **4. Purâṇa Cîvara**

A soiled or used robe should not be allowed to be washed by a woman not related to a bhikkhu or by a bhikkhunî. If she does it, she is liable to an offence of Purâṇa cîvara nissagga pâcittiya âpatti. If the bhikkhu asked it, he is liable to a Dukkata offence. A soiled or used robe means a robe that has been used by the bhikkhu. Once only, even if used for covering his head or as a pillow. A new robe, if used in the slightest way, is counted as a used robe.

#### **Relations to a bhikkhu**

Blood kinship up to the seventh degree and down to the seventh degree is called relations. Female members in the line of relationship also are counted as relations such as mother or grandmother; daughter or grand daughter, etc. Only blood relations are counted as relations 'in laws' are not counted so: they are called 'a ñâtika'. These 'in laws' although considered as relation in our everyday life, do not come under the Vinaya definition of 'relatives.' (Details of the nomenclature of relations in Myanmar are left untranslated

because these terms, if translated, would not help in understanding them.)

(For further details, consult Maingkhang Sayadaw's *Tipiṭakavinicchaya Kyann.*)

### **5. Cîvara Paṭiggahaṇa**

A robe of bhikkhunî who is not a relation should not be accepted unless it is obtained as an exchange for something. Should a bhikkhu were to accept it free, he incurs the offence of Cîvara paṭiggahaṇa nisaggi pâcittiya âpatti. (In accepting it, he incurs a Dukkaṭa fault for making efforts, and for obtaining it he incurs a Nissaggiya pâcitti âpatti.)

### **6. Aññâtâkaviññatti**

Save for the proper period of asking, a bhikkhu should not ask of any stranger, i.e., not a relation of his, or any lay supporter who makes an open invitation, a robe. If he obtains one by asking he incurs the fault of aññâtâkaviññatti nisaggiya pâcittiya âpatti.

By “proper period” is meant such dire period as a bhikkhu is rendered bereft of a robe due to some critical condition such as caused by thieves or rulers or water or fire. ‘Rulers’ include any person having authority to administer public order or to inflict penalties for disobedience.

(Asking for a robe at the wrong period renders a bhikkhu liable to a Dukkaṭa offence for the effort; obtaining it by such asking renders him liable to a Nissaggiya pâcittiya âpatti.)

**(Caution)** These days, asking for daily alms from strangers i.e., persons not related to the bhikkhu, when a bhikkhu visitor, arrives is made as a matter of course: This is against the Vinaya rule both for the Bhikkhu making the request and for the bhikkhu visitor. (It should not be taken that the rule forbids asking for a robe only and that food is not specified. A bhikkhu



should make no requests for the four requisites from strangers. Similarly requests for donorship of holding a ceremony for entering the Sâsanâ as novices or for raising to full bhikkhuhood are improper. Any article obtained by improper asking carries is also tainted for whoever that enjoys it.

Do not take a lay supporter who is not a relation as a supporter in respect of the four bhikkhu requisites, unless he has expressed his intention to be regarded as one. Otherwise he is not a person fit to ask things from. To say the least, a bhikkhu should not ask for even a cup of water.

## **7. Tatutthari**

A bhikkhu bereft of robes, due to either robbers or other natural disasters, may accept a loin cloth or an upper garment, donated by strangers who had not declared their desire to offer robes even though un-announced. Accepting more than the two items of robes mentioned earlier, renders a bhikkhu liable to the fault of Tatutthari Nissaggiya âpatti. (In case either the loin-cloth or the upper garment still is left with the bhikkhu he should accept only that piece which is needed.) If he were to ask for more he is liable to a breach of a Dukkata offence for the effort. If he receives it as asked for, he incurs a Nissaggiya pâcittiya fault.

## **Anâpattivâra**

If a robe other than a loin cloth or an upper garment is brought to the bhikkhu for donation by the donor, saying, "Let the other pieces of robes also be yours, Sir," that offering is valid. Donation of robes without the bhikkhu being robbed, or without any other reason, the donation is valid. Request for robes for more than the two items of robes from relations or from lay supporters, who have made express intention of becoming supporter of the four requisites, is allowable. And so is a purchase of robes with the bhikkhu's own money.

### **8. Pathama upekkhāṭa**

A lay male supporter or female supporter keeps a sum of money meant to buy a robe for a bhikkhu who is not related to him/her. The bhikkhu having learnt the intention of that would-be donor, asks him/her to get a robe superior to the originally intended robe. At the behest of the bhikkhu, a superior robe has been procured. If the superior robe cost the donor more than the cost estimated at first, the bhikkhu is liable for a breach of the Pathama upekkhāṭa Nissaggiya pācittiya āpatti. {He incurs the fault for his effort (to get a costlier robe) which is a Dukkāṭa fault; and for accepting it he incurs a Nissaggiya pācittiya fault.}

(**Note:** This fault arises only if the robe has cost more than the earlier estimate.)

On the same principle, donation of a monastery or other bhikkhu requisites should be understood when the cost exceeds the original estimate. The excess in cost is allowable if the donor is a relation of the bhikkhu. {Although this precept specifically mentions robes, it is purported to include the remaining requisites. The same rule governs in the two precepts that follow.}

### **9. Dutiya upekkhāṭa**

Two of the lay supporters, male or female, who are not related to a bhikkhu, keep ready sums of money intended to donate robes to a certain bhikkhu. The bhikkhu learns about it. He wants a superior kind of robe than the one intended for him. Although not making him known their intention to be his regular supporter, he approached one of them and arranged to pool their funds to procure a superior robe instead of two inferior kinds of robes. When the robes, as suggested by the bhikkhu, which was of a bigger size and smoother finish with a finer fabric, is actually donated to him, if it costs more than the original estimate, he incurs the fault of Dutiya upekkhāṭa

nissaggiya pâcittiya offence – a Dukkata fault for his effort and a Nissaggiya pâcittiya fault for accepting it.

**(Note:)** Only if the funds of the donors pooled at the behest of the bhikkhu exceed the original estimate of the donors, is there this offence. Since both the donors had in mind the same donee, if their estimates are not exceeded, no offence occurs.

## **10. Râja**

Where the lay supporters themselves, or sending an agent says to the bhikkhu. “Venerable Sir, this is the cost of a robe to be donated to you. Please accept it,” the bhikkhu should not accept it. Instead, he should reply to them: “A bhikkhu is not supposed to accept money for buying a robe. Only when a robe is needed, will he accept a robe appropriate to him.” The lay supporters might ask the bhikkhu whether an attendant might be asked to keep the money. The bhikkhu may point out to some conveniently placed man for that. Then the donors, having entrusted their money to that man report to the bhikkhu: “We have entrusted the money to this man. May you, whenever you need a robe, ask of the man to donate to you an appropriate robe.” Thereafter, the bhikkhu, when he wants, may ask the attendant, “Lay supporter, I need a robe now” and ask for it for three times. If the attendant did not donate the robe the bhikkhu should personally approach him up to six times for the robe. He is not permitted to do so for more than six times. If he does get robe for approaching the attendant for more than six times, he falls into a fault called Râja Nissaggiya pâcittiya âpatti. {He must not say to him.” Give me the robe, or “Buy me a robe.”}

If after three requests by the bhikkhu and six personal visits to the attendant, the entrusted money has not been utilized for a robe, the bhikkhu personally or by agent should warn the attendant not to squander the money. This formal warning is the legal procedure in such mishap in respect of



the donor's money. It is the procedure that conforms to the law pertaining to the supramundane Path.

**Note:** This procedure is to be followed not only in respect of robes but also in respect of other bhikkhu requisites such as alms-bowl or footwear. When at the time of entrusting the money the donor were to say: "May your reverend ask the attendant for any appropriate article for personal use." Or if the attendant were to say: "May your reverend ask for any appropriate article for personal use worth ten kyats, or twenty kyats," the bhikkhu may legitimately ask for some appropriate article. It is improper for the bhikkhu to ask for something; saying; "Would you get me this or that thing using the money donated the other day?" If the original donor or the attendant had not given word at the time of entrusting the money to the bhikkhu to ask for any article for his own use, the bhikkhu has the right to do so. Otherwise he has no such right.

For fuller information, consult Pâtimokkha-barthartîkâ. The Buddhist Canon, Pâtimokkha vinicchaya and Pârâjika Pâli (translation)

(End of the Cîvara vagga, the first chapter.)

## **2. Elhakaloma vagga or Kosiya vagga**

### **1. Kosiya**

If a bhikkhu makes or causes to be made a rug mixed with silk, he incurs a Kosiya Nissaggiya Pâcittiya offence.

### **2. Suddhakâlaka**

If a bhikkhu makes or causes to be made a rug of pure black wool, he incurs a Suddhakâlaka Nissaggiya Pâcittiya offence. [For making it, (effort) he incurs a Dukkaṭa offence. For obtaining it he incurs a Nissaggiya Pâcittiya fault. If he makes it for another bhikkhu, he incurs a Dukkaṭa offence. If he uses one made by somebody, he incurs a Dukkaṭa offence.]

### 3. Dvebhâga

If a bhikkhu makes or causes to be made a rug without taking two portions of pure black wool, a portion of white wool and a portion of reddish brown wool, thus making it mainly of pure black wool, he incurs a Dvebhâga Nissaggiya Pâcittiya fault. [For making it (effort) he incurs a Dukkaṭa offence. For obtaining it he incurs a Nissaggiya Pâcittiya offence. If he makes it for another bhikkhu, he incurs a Dukkaṭa offence. If he uses one made by somebody, he incurs a Dukkaṭa offence.]

### 4. Chabbassa

Having made or caused to be made a new rug, a bhikkhu should use it for six years. If, without a special permission of the Saṃgha given to a sick bhikkhu, whether he has abandoned the rug or not, he makes or causes to be made a new rug, within six years, he incurs a Chabbassa Nissaggiya Pâcittiya fault.

[For making it (effort) he incurs a Dukkaṭa offence. For obtaining it he incurs a Nissaggiya Pâcittiya offence.]  
*Anâpattivâra*: After using the rug for six years this offence does not apply.

**Note:** For asking special permission and granting it in this matter, see Pârâjika Pâli (translation) paras 559, 560.

### 5. Nisîdana santhata

A bhikkhu who makes or causes to be made a new seat rug should take out a piece about a hand span (or about nine inches) from one end of the old one to disfigure the new one. If the bhikkhu fails, to observe this stipulation, he incurs the fault of Nisîdana santhata Nissaggiya Pâcittiya offence. [If he makes one neglecting this stipulation, he incurs (for the effort) a Dukkaṭa offence. If he obtains one he incurs a Nissaggiya Pâcittiya offence. If he makes one for another bhikkhu, he incurs a Dukkaṭa offence.]

## **6. Eḷhakaḷoma**

If a bhikkhu receives wool while he is on a long journey, and if it is to be carried by him, he should do so for three yojanâs at the most. If he carries it farther than that, he incurs an Eḷhakaḷoma Nissaggiya Pâcittiya offence. [One yojana is reckoned to be 8 miles.]

[For the first step on his exceeding three yojanâs, he incurs a Dukkaṭa offence. Beyond the second step, he incurs a Nissaggiya Pâcittiya offence.]

## **7. Eḷhakalomadhovâpana**

A bhikkhu who gets wool washed or dyed or combed by a bhikkhunî who is not a relation, incurs an Eḷhakalomadhovâpana Nissaggiya offence. For asking her to do it, he incurs a Dukkaṭa offence. For getting it done, he incurs a Nissaggiya Pâcittiya offence.

## **8. Rûpiya**

A bhikkhu should not accept gold or silver or money or coins either personally or by agent, or have a lively interest in money or gold or silver placed around him. If he has any of those three modes of accepting these articles he incurs a Rûpiya Nissaggiya pâcittiya offence. [For making effort he incurs a Dukkaṭa offence; for obtaining it, he incurs a Nissaggiya Pâcittiya offence.]

A bhikkhu who accepts eight other kinds of precious articles other than gold and silver; or accepts the ten kinds of precious articles for a pagoda or for the saṃgha or other persons, he incurs a Dukkaṭa offence.

Hoarding of gold or silver is a sure way to go to the four miserable states of apâya. Let every good bhikkhu take great care to purify himself against this taint.



### **Abandoning gold or silver**

A conscientious bhikkhu should abandon gold and silver to the saṃgha as a body, saying, “Revered Sirs! I have accepted gold and silver which entail Nissaggiyâ Pâcittiya fault. I now abandon it to the saṃgha.”

### **The Advantage of abandoning gold and silver**

The bhikkhu who has thus abandoned gold and silver may tell someone; “Look here, (this is money). And if that person asks him. What should I buy with this money?” The bhikkhu should not say what he wants. Instead, he should reply; “Such and such thing is proper for a member of the saṃgha.” If that article hinted by the bhikkhu has been procured, it is proper to be used by the co-bhikkhus other than the one who had accepted it. His surrendering the money has the benefit that accrues to his colleagues. Without such surrendering it, none of the bhikkhus would have the privilege.

The bhikkhu who has surrendered the money becomes pure himself and his successors. That surrendered money becomes tainted. Things purchased with it are improper for use by all members of the saṃgha. Even a tree grown out of seeds bought with that money becomes tainted so much so that taking shelter under it is improper for bhikkhus. A light procured with the tainted money is improper for use – even for reading under it.

It is well and good if there are people who would exchange with it. If there is no one who would exchange it the bhikkhu who has acquired it should surrender it. He is to have fine qualifications; he should be free of improper judgment due to favouritism, or to hatred, or to bewilderment, or to fear; he must know whether that money is fit to be surrendered or not.

A bhikkhu who is skilful and able, should call to the attention of his co-bhikkhus in these terms:

“Revered Sirs! Hark ye! If the time is appropriate, may the saṃgha know such and such bhikkhu as the bhikkhu who surrenders his gold and silver (i.e., money)”

“Revered Sirs! Hark ye! Such and such bhikkhu is called the bhikkhu who surrenders his money. That bhikkhu agrees to be known as such. That bhikkhu should signify his approval by keeping silent. Otherwise, he should protest.

The saṃghas have now recognized that bhikkhu as the bhikkhu who surrenders his money. The saṃgha remains silent which signifies their approval to the proposition.

The bhikkhu who has thus obtained the sanction of the saṃgha should give up the money without earmarking it. If he were to mark it, he incurs a Dukkaṭa offence.

### **Assigning persons to bring the money:**

After accepting a donation of money, if the bhikkhu assigns someone to bring him the money for himself, he incurs a Nissaggiya Pâcittiya offence. If he assigns it for use by co-bhikkhus he incurs a Dukkaṭa offence. Bhikkhus should be careful to remember that it is improper for them to say to others, “Take this money owned by others; keep it; settle such and such expenditure out of this money.”

### **Improper thoughts**

It is improper for a bhikkhu to handle statues made of gold or gilded excepting the ones that he usually keeps for own worship. On this matter the Vimati ṭīkâ says: Buddharûpampi attano santaka karaṇe nissaggiyameva” meaning that a bhikkhu should not entertain any thought that the statue is his own; for that would render him liable to a Nissaggiya fault. In receiving golden statues or gilded ‘parabeiks’ a bhikkhu should train his mind not to have thoughts of delight in possessing them. In case he is not sure of his detachment to it, it would be wiser for him not to accept it. (Sîlavisodhanî)

**Note:** Acknowledging receipt of money by signing on the money order form is quite blameless, but the bhikkhu should not take the cash into his hand, nor should he ask someone to take it on his behalf. A skilful attendant may take it for him. This is explained in Ashin Zanaka bhivamsa's "Ratanagon-ye". The technical rules enabling attendants or schoolboys at the monastery to serve the needs of bhikkhus ought to be well taught to them. Unless the money sent by MO is refused by the addressee bhikkhu, the attendant should say to him, "When you should need something, please let me know it, Sir." meaning to put the money to use when needed by the bhikkhu. Then it becomes correct practice for the bhikkhu to ask for his need. See also the instruction given in the Chapter on Râja Precept.

### **A Discussion on the Controversial Point**

In the Great Chronicles of Buddhas by the late Vicittâsârâbhi vamsa, Vol I Part II, Myanmar edition pp 545-6, the sayadaw has led to a controversy regarding pension money receivable by government pensioners. The question is: Is pension money improper for a bhikkhu. It has been explained in the commentary to Râjabhaṭa vatthu of Mahâkhandhaka, Mahavagga that a government servant, before joining the order of bhikkhus, should relinquish his pension to the government as well as discharge all his legitimate duties. Only after carrying out those obligations, he should obtain permission to go into the homeless life of a bhikkhu. The venerable author of the "Great Chronicles," basing his views on the commentary, says: A government servant wishing to become a bhakkhu should relinquish his pension rights and obtain permission to become a bhikkhu." The author of this treatise takes this view:

The commentary does not mean to say that pension rights (money) are against the Vinaya rule, but merely to point out the obligations of a public servant. The venerable



Sayadaw U Viccittasârâbhivamsa says: A public servant wishing to become a bhikkhu for life should either relinquish his pension rights to the government, or obtain an explicit permission by the government to become one.” If pension money were against Vinaya rules the Sayadaw would plainly say that pension rights should be relinquished by the former government employee. But he gives two alternatives: either relinquishment by the former employee or government’s express permission to become a bhikkhu for life. This statement can be interpreted to mean that a bhikkhu, having express permission by the government, need not surrender his pension rights to the government. The author of the present book is of the opinion that a retired government employee is free from government yoke which is interpreted as having permission to become a bhikkhu. Therefore he does not need to surrender his pension rights.

Now, how is the pension money to be treated? The author suggests that pension claim paper can be signed by the bhikkhu legally under Vinaya rule, but as in the case of receiving money by M.O he should not handle the pension money. He should bequeath it to his children or successors who may choose to donate it to him in which case an attendant can be entrusted with the donated money. When the attendant on his part donates the money to the bhikkhu to fulfil his needs, he can legitimately use the money according to the Vinaya rule. See the Râga precept mentioned earlier on. [This is the author’s opinion. He does not claim it to be the correct solution. It is up to the reader to agree or disagree. Since the Vinaya rule on this point is not clear, one has to rely on one’s good sense only. On such tricky questions one should beware that taking any firm stand in the absence of good authority is rather a rash attitude productive of negative consequences.

If pension money were to be regarded as improper for bhikkhus as something that pertains to Nissaggiya Pâcittiya precept, that would debar pensioners from entering

bhikkhuhood, because very few of them could afford to forego their right as an ex-employee of the state. That would render use of pension money as legitimately un-usable. So, it would be necessary to look at the question from the implications that would effect the Buddha's Teaching. There are pure-minded pensioners who wish to lead the life of a bhikkhu on their retirement and who, for practical reasons, are unable to forego their pension rights, having regard for their dependants at home. Taking these practical questions into consideration, the author suggests that the Buddha's instruction regarding undecided questions, known as the four Mahâpadesa Principles should be applied here. The principles are as follows:

### **The Four Mahâpadesa Principles**

305. Then, the bhikkhu felt doubts and pricks of conscience as to when and how does the Buddha give approval in what sort of circumstances? And when and how does the Buddha disapprove of things under what sort of circumstances? They reported to the Bhagavâ their quandary.

The Bhagavâ told them thus:

1. Bhikkhus, where I have not ruled something as improper (for bhikkhus), and that thing or matter conforms to an improper thing, and runs counter to what is proper that thing, I say, is improper for you;
2. Bhikkhus, where I have not ruled something as improper (for bhikkhus), and that thing or matter conforms to what is proper and runs counter to what is improper, that thing, I say, is proper for you.
3. Bhikkhus, where I have not allowed you as being proper (for bhikkhus) and that thing or matter conforms to what I have not allowed you as being

- improper, and runs counter to what is allowed as being proper, that thing, I say, is improper for you;
4. Bhikkhus, where I have not allowed you as being proper (for bhikkhus) and that thing conforms to what I have allowed you as being proper, and runs counter to what I have disallowed you as being improper, that thing, I say, is proper for you. (Bhesajjakhandha, para 305)”

In the above instructions, where a thing or matter has not been decided by the Buddha, bhikkhus have to rely on their good sense having due regard to those four principles.

This problem is crucial for pensioners. The only authority that can give a cut and dried answer is the government. The author suggests that signing a pension claim should be legally permissible for the children or assigns specified by the pensioner-bhikkhu. That would amount to the state giving a helping hand to pensioners wishing to become bhikkhus, who would thereby be freed from petty formalities of the mundane world.

### **A case that happened in the days of the Buddha**

In Saḷāyatana vagga saṃyutta, Gâmaṇi sutta, Gâmaṇi the Headman asked the Buddha whether it was right and proper for bhikkhus to handle gold and silver. He had understood that it was improper. The Buddha confirmed his view. And further told him that if gold and silver were fit for bhikkhus to use, all the five strands of sense pleasures would too be fit for use by bhikkhus. The Buddha then explained to Gâmaṇi that if a bhikkhu wanted something, say, grass, timber, or a cart or a carpenter, he could legitimately ask for it. But never gold and silver, which under no pretext is allowable for bhikkhus. This story is quoted in “The Buddhist Canon”. When there are donors that donate gold and silver, the proper way to make use of them is as shown in the Râja Precept mentioned earlier on.



**An explanation:** The use of the words “I personally” in the above context does not purport to mean any person holding an opposite view; it is meant to refer to the reader. The reader is free to hold his own view in this controversy. The author asks the indulgence of the reader for the view taken by the author. For details, please see Pâtimok-barthar tîkâ.

## **9. Rûpiyasañvohâra**

Use of coins of any kind is improper for bhikkhus. A bhikkhu who deals in coined money or any form of money incurs Rûpiyasañvohâra Nissaggiya pâcithiya fault. (He falls into a Dukkata fault for the effort; and into a Nissaggiya pâcittiya fault for accepting the exchange.)

**Note :** The term “any form of money” includes ornaments such as necklaces, ear-rings, lumps of gold or silver, coins, currency notes, etc. “Dealing include buying or selling of articles such as robe or alms-bowl, etc. Accepting donated money is a breach of the precept. Buying robes or alms-bowl with the money thus donated renders those articles tainted under this Precept, incurring Nissaggiya pâcittiya offence. A bhikkhu who makes use of such a tainted article incurs a Dukkata fault.

Things purchased with tainted money must be surrendered formally to the saṅgha, not to an individual bhikkhu or sect. The bhikkhu should say these words in this act of surrendering.” Revered Sirs! I have purchased these things with money and they are tainted under Nissaggiya rule. I now surrender them to the saṅgha.” {See also remarks by the Nyaungyan tawya Sayadaw U Medhâvî, entitled Vinicchaya ganḍhi ṭhâna Vinicchayatta Kyann Nissaggiya vatthu Paribhoga vinicchaya.}

**Caution!** Where there is a donor who wishes to donate an alms-bowl and entrusts money to an attendant. The bhikkhu,

going to a shop along with the attendant might say; Take this money and give me this alms-bowl.” This is an improper way of acquiring an alms-bowl called *Dubbicâraṇa*. The bowl is unfit to be used by him. However, since he never handled the money, other bhikkhus may rightfully use it. The proper way is for the bhikkhu to ask the shopkeeper. “May I have a look at it?” And having got permission to handle it, he should say to the attendant. “I’d like to have this.” The attendant then paying the price to the shopkeeper, get the bowl which should then be donated to the bhikkhu. Acquiring in this proper way, the bowl is fit for use not only by the bhikkhu, but even for the Buddha himself: In case the attendant did not well understand the transaction and failed to pay price, the bhikkhu should tell him: “Know the price” (Meaning “Ask the shopkeeper the price for it.”) {This is how the bowl should be rightfully acquired. Beware that a bhikkhu must be well versed in proper usage lest he should fall into fault.}

Among things liable to become tainted under *Nissaggiya* rule are a monastery and the teeth inside the bhikkhu’s mouth. When repairs are needed in a monastery or at the teeth, care should be taken not to fall into *Nissaggiya* fault.

## **10. Kayavikkaya**

Exchanging things with persons other than one’s co-religionists is forbidden for bhikkhus: breach of this rule renders the bhikkhu faulty under *Kayavikkaya Nissaggiya* offence. (A *Dukkaṭa* fault is incurred for effort in such illegal exchange; acquisition in this way brings a *Nissaggiya pācittiya* fault.)

“The five co-religionists” mean: (1) a male bhikkhu, (2) a female bhikhu, (3) A probationer for bhikkhunîhood, (4) a mlae sâmaṇera, and (5) a female sâmaṇera.

### **Exchange of things, when improper**

It is improper for a bhikkhu to say to someone. “Give me that alms-bowl in exchange for this robe,” or “Take this robe and let me have that bowl.” such mode of speech is improper even in dealing with the bhikkhu’s own parents.

### **The Proper way in exchanging things**

It is proper to tell the attendant the bhikkhu’s wish to exchange. In the absence of an attendant or a boy belonging to the monastery, the wish to exchange may be communicated to someone other than the shopkeeper, such as the shopkeeper’s child. Where no attendant is available the bhikkhu could say to the shopkeeper, “I have this robe which I do not need. What I need is an alms-bowl.” The bhikkhu’s intention of exchanging, thus understood by the shopkeeper, may be given effect, then the exchange is valid. Such indirect mode of communicating should be employed whenever a bhikkhu desires to have an exchange of things.

### **When asking for help is proper or improper**

In asking a mendicant or a carpenter to carry out a piece of odd job, a bhikkhu should not say to him, “Take this meal, and then do this or that for me.” If in asking to do that job, some material gain accrues, such as a dye or a bark for dyeing robes that material should be given to the man. If nothing accrues such as in mending the monastery or shaving the bhikkhu’s head the bhikkhu should admit he is liable to a fault for this kind of seeking help. The proper way in asking is to split the feeding and the task asked for, such as: “Have this meal” as a separate command; then “Do this job”, as another command.

### **Procedure in surrendering tainted property**

“I surrender this (article to the saṅgha) – This is the instruction in the Kaṅkhâtîkâ. (eg: Pâtimok bhâsâ tîkâ wherein



it is said that you may surrender the tainted thing to a sect or an individual bhikkhu.) The author supports this later dictum. The reason is: it is an exchange of untainted articles. What is at fault here is not the article itself – but merely the usage. Except for the owner of the article exchanged in faulty usage, the thing is free of fault. {The mode of surrendering in the vernacular is described in the notes on the previous rules.}

Anâpatti vâra: If the price of an article is enquired and the shopkeeper tells it to the attendant, it is faultless. Or if the bhikkhu says, “We have such and such article. Besides, we would like to have such thing: “This also is valid.

{End of Eḷakaloma vagga, the second vagga.}

### **3. Patta vagga**

#### **1. Patta**

A bhikkhu should not keep in his possession an earthen or an iron alms-bowl of normally usable condition, without making a vow or assigning it to another bhikkhu, for more than ten days. If he does, he incurs a Patta Nissaggiya pâcittiya offence.

#### **2. Ūnapañcabandhana**

A bhikkhu whose alms-bowl is not badly cracked with five fissures should not ask for a new bowl from someone not related to him or not extended an open invitation for help. Breach of this rule means an Ūnapañcabandhana Nissaggiya pâcittiya offence. Making such request entails a Dukkaṭa offence. Accepting one brings a Nissaggiya pâcittiya offence.

A bhikkhu incurring a Nissaggiyâ pâcittiya offence on account of a bowl should surrender the tainted bowl to the saṃgha, saying: “Revered Sirs! For having asked for a

new bowl while I had a usable bowl not fissured at five places, I have incurred a Nissaggiya pācittiya offence. I now surrender that tainted bowl to you. The bhikkhus that turn up for the surrender of the bowl should bring their own bowls that have been duly vowed for. {If any one of them were to bring a defective bowl after making the necessary vow, with the intention of getting a new bowl, he incurs a Dukkaṭa offence. The surrendered bowl should be given to the group of bhikkhus present in order of seniority. {Should any one of the assignees out of sympathy for the faulty bhikkhu, were to decline to accept the bowl thus assigned, he incurs a Dukkaṭa offence.} The bhikkhu who accepts the surrendered bowl should surrender his own bowl to the bhikkhus present. By a series of assignments of the bowls among the bhikkhus, the last bowl left unassigned to any bhikkhu is then given by a bhikkhu, authorized to act, to the faulty bhikkhu with the command: “Keep this bowl till it gets broken.” {The bhikkhu must not use that bowl roughly so as to get it broken soon. If he does, he incurs a Dukkaṭa offence.}

The above instructions are the proper procedure in respect of a bhikkhu who ask for a new alms-bowl where he has had a usable one that has not been fissured in five places. It is in accordance with bhikkhu discipline that is appropriate for gaining supramundane Knowledge.

**Anāpatti vāra :** If the bhikkhu asked for it from some lay supporter who has given an open invitation to ask for his needs, or some relation of his, there is no fault. If he bought it with his money too, he is blameless.

**(Note:)** See pārājika Pāḷi (translation) para 614, for fuller details see Patimokbhāsātikā, Buddhist Canon, etc.

### **3. Bhesajja**

Butter, refined oil, oil, honey and molasses- these five items of medicinal requisites are fit for bhikkhus to be used within seven days of being offered.

**Note :** Excess items left unused should be surrendered to the saṃgha, or the sect or some individual bhikkhu as a formal act of Vinaya. When the article thus surrendered comes to the bhikkhu's possession, he may use it only externally but must not take it as medicine. He may use it for lighting or as ink. Other bhikkhus may use it externally but must not take it as medicine.

These medicinal items, duly offered by the donor, may be used for appropriate ailments, at any hour of the day. If taken before noon the medicinal item should accompany the breakfast, only on the day of their offering. In the later days it should not be taken together with a meal. If done so, the bhikkhu incurs a Sannidhikâraaka suddha pâcittiya offence. Therefore in taking the medicine, the bhikkhu should clean his mouth of all particles of food. If the medicine is taken first, the mouth should be washed clean of it before the meal is eaten:

+++**Anâpatti vâra** : Should the medicine be given away freely to a lay person or a sâmaṇera and be received back, it is fit for bhikkhu's use. If the medicine is ghee, and is estimated to last longer than seven days, during the seven days it should be mentally assigned to be used only externally. If the medicine has been intended for external use only, this seven-day rule does not apply. {The "7-day rule" is reckoned from the day of receiving it up to the dawn of the sixth day : if the medicine is taken after the dawn of the seventh day, it amounts to a breach.}

For details, see Patimok bhâsâ-ṭîkâ and Buddha's Canon.

#### **4. Vassikasâṭika**

The legal period for bhikkhus to look for a robe is limited to 14 days, i.e., from the 1st waning day of Nayan (June) to the last day of the month. A succeeding period of 15 days is marked for making the robe such as stitching,



dyeing, making identifying marks (spots) and wearing it. If a robe is not available during the next 4 months, i.e., from the 1st waning day of Wazo to the full-moon day of Tazaungmon-the legal period for acquiring a robe expires, so that for the next 7 months-from the 1st waning day of Tazaungmon to the full-moon day of Nayon-a bhikkhu should not go in search of a robe. During the succeeding 14 days, i.e., from the 1st waning day of Nayon to the end of the month no processing of the robe such as stitching, dyeing marking it for possession and wearing it is allowed.

If a robe is obtained during the prohibited period of seven months or is processed into a proper robe and is worn by the bhikkhu, he incurs a Vassikasâtika Nissaggiya pâcittiya offence. {Making the effort lands him to a Dukkaṭa offence; obtaining it renders him liable for the Nissaggiya pâcittiya offence.}

## **5. Cîvaraacchindana**

A bhikkhu should not after making a complete gift of robe to another bhikkhu, and later, getting cross with him, forcibly make him return the robe as his own either personally or through another. If he does so, he falls into a Cîvaraacchindana Nissaggiya pâcittiya offence. {Making the effort renders him liable to a Dukkaṭa offence, getting back the robe makes him liable to fall into the offence.}

If a bhikkhu forcibly takes back something from a lay person or a sâmaṇera that had been given to him, he falls into a Dukkaṭa offence.

## **6. Suttaviññatti**

A bhikkhu should not ask of a non-relative or someone who had not extended an open invitation, yarn for making a robe, or ask in a faulty way to weave the yarn into a robe. If he does so, he falls into a Suttaviññatti Nissaggiya pâcittiya offence.

{For asking to weave it, he incurs the fault of a Nissaggiya offence; for obtaining the robe, he incurs a Nissaggiya pâcittiya offence.}

If the yarn has been procured in a faultless way, or the weaving has been undertaken by the weaver being asked in a faultless way, the bhikkhu falls into a Dukkata offence. The “faulty way” is for a bhikkhu to start asking for the yarn, or to ask her to weave for him, without replying to the lay person’s inquiry about his (the bhikkhu’s) wish.

**Anâpatti vâra :** If a bhikkhu asks for some yarn for stitching the robe, it is faultless. So also if the yarn is intended for use in respect of something which is properly of bhikkhu’s use, there is no fault: for instance, in respect of a bag for carrying the bowl, or for a water-strainer. {Even though it is faultless with regard to this offence, it is faulty under the Aññatakaviññatti rule – so says the Vimodhanî and the Kankhâbhâsâtîkâ Vol. I.} Asking these things for another person incurs no fault, so is buying with own money.

## **7. Mahâpesakâra**

Where a non-relative of a bhikkhu has arranged with a weaver, entrusting her with some yarn, to weave a robe for a certain bhikkhu, and that bhikkhu learns about it. The bhikkhu goes to the weaver who is not a relation, and is not someone who has extended an open invitation, and ask her to weave a robe superior in size and material and finish to the originally intended robe (by the original donor). If the weaver, following the bhikkhu’s instruction, weaves a robe an extra yarn has been necessitated, the bhikkhu falls into the fault of Mahâpesakâra Nissaggiya pâcittiya offence. {For asking to get a better robe, the bhikkhu incurs a Dukkata offence; for obtaining it, he incurs a Nissaggiya pâcittiya offence.}

**Note :** The Nissaggiya offence is only due to extra yarn necessitated by the bhikkhu’s instruction. Otherwise,

since the robe has been intended for him, no fault occurs.}

### **8. Accekacîvara**

A robe offered to a bhikkhu who dwells in a monastery for the 11-day period, i.e., from the 5<sup>th</sup> waxing day of Thadingyut to the full-moon day of the month, is called “Acceka robe.” A bhikkhu who receives this special robe donated as an expediency is allowed to keep it till the robe season expires, without making a vow about it or giving it away to a fellow-bhikkhu. Keeping it beyond the robe season makes him liable to Accekacîvara Nissaggiya pâcittiya offence. {The ‘robe period’ means one month in the case where no kathina ceremony is held- i.e., from the 1st waning day of Thadingyut to the full-moon day of Tazaungmon; and where a kathina ceremony is held it is 5 months extended up to the full-moon day of Tabaung.}

### **9. Sâsaṅka**

A bhikkhu who has dwelt in a forest abode after the rains retreat period that lasted up to the end of the second month of Wazo, may entrust one of the threefold set of his robes with co-bhikkhus dwelling in a village, up to the end of Tazaungmon – if he wants safety for the robe. This privilege is given to set his mind at ease while dwelling in the forest abode which is susceptible to thieves or robbers. However, unless he has obtained a special privilege allowed to sick bhikkhus, he must not stay away from his (threefold set of) robes for more than six nights. If he does, he incurs a Sâsaṅka Nissaggiya pâcittiya offence.

**Note:** The village where the bhikkhu entrusts his robe is normally supposed to be neither too close nor too far from the bhikkhu’s forest abode. Normally the distance between the two places is around five hundred lengths of the hunter’s bow, i.e., about one gâvuta distance which is supposed to be the bhikkhu’s daily travel for gathering of alms-food, would



allow him to find out whether his robe is safe or not. In this case he might be away from his robe even for a month and incurs no fault. If the forest abode is too far away where daily alms-gathering is not possible six nights is the maximum period allowed.

A forest abode must be about two thousand cubits distance from the boundary of a village, calculated as 500 lengths of a hunter's bow strung up for shooting {A bow resting before being strung up measures four cubits plus one hand span (= 9 inches). In a modern carpenter's parlance it is about 4 furlongs plus 8 yards, 2 feet and 8 inches, Videkañkha barthartîkâ, Vol I.} For detailed discussions on the subject of a proper forest abode, see Nyaungyan Sayadaw's "The essence of Visuddhimagga" in Araññakan dutaṅga and the Myanmar translation of Visuddhimagga Vol I.

### **10. Pariṇata**

A bhikkhu knowing that some material advantage has been intended for the saṃgha as a body should not direct it to his own advantage. If he obtains it by such, insinuation, he incurs a Pariṇatanissaggiya pâcittiya offence. For making such an effort, he falls into a Dukkaṭa offence. If he obtains it he incurs a nissaggiya pâcittiya offence.

This offence holds true even if the advantage (i.e., the article of donation) is the property of the bhikkhu's own mother. If the article was intended for an individual, the fault is one of Dukkaṭa offence. Three contributory factors for the offence: (i) The article has been intended for the saṃgha; (ii) the bhikkhu knows that it has been so intended; and yet manipulates to be donated to him; (iii) he obtains it thereby.

(Here ends the Patta vagga, the third vagga.)

Revered Sirs! The Thirty types of offence entailing surrender of tainted articles called Nissaggiya pâcittiya offence have now been discussed in detail. Regarding those thirty Nissaggiya pâcittiya offences we ask you: Revered Sirs,

how's that? Are you free of them? For a second time too I ask you: how's that? Are you free of them? For a third time too, I ask you: how's that? Are you free of them? You remain silent, signifying innocence. From your silence, it is presumed that you are free of fault.

(Here ends the thirty types of Nissaggiya p acittiya offences that entail surrendering tainted articles.)

## **Ninety-two types of suddha p acittiya offences**

Suddha p acittiya offences are so called because these offences do not necessitate surrender of property. Call them "simple" p acittiya offences. "P acittiya" means that which causes a decline in meritoriousness. When an offence of this nature arises with volition, it diminishes merit. Other offences such as p ar ajika also have the same nature but they are called by specific names of their own.

Revered Sirs! Here are the itemwise types of 92 offences called Saddha p acittiya  patti:

### **(1) Mus av ada vagga**

#### **1. Mus av ada**

A bhikkhu who knowingly speaks an untruth incurs a Mus av ada suddha p acittiya offence

Evil consequences of telling an untruth:-

- (1) A bhikkhu says falsely about having attained to magga phala or jhana and thereby falls into a p ar ajika offence;
- (2) A bhikkhu who accuses someone, groundlessly, of having committed a p ar ajika offence incurs a Saṃgha disesa offence;
- (3) A bhikkhu who accuses someone, groundlessly, of having committed a Saṃghadisesa offence, incurs a p acittiya offence;

## **5. Pathama Sahaseyya**

A bhikkhu is forbidden to spend together sleeping with any male human being, including a sâmaṇera and a male animal, under the same roof in any building for more than three nights, i.e., up to the time of dawn. Breach of this rule means a Pathamasahaseyya offence. (For the fourth night, this stipulation starts taking effect from sunset-breach of which makes the bhikkhu liable to a pâcittiya offence under this rule. Therefore, either the bhikkhu or the man or sâmaṇera should find a place to sleep elsewhere. The rule however allows the bhikkhus spending the fourth night together with those males. It means that three successive nights is the maximum period allowable.) Remaining together for three successive nights render him to fall under a Dukkaṭa offence. For having remained so, the bhikkhu commits a pâcittiya offence.

### **8 types of monastic shelter that pâcittiya rule applies:**

1. A monastic dwelling fully roofed complete with walls;
2. A monastic dwelling fully roofed which is partially walled, i.e., which has more than half of the usual walling;
3. One fully roofed with only half of the usual walling;
4. One which has more than half of the usual roofing and has more than half of the usual walling;
5. One which has more than half of the usual roofing with only half of the usual walling;
6. One which is walled completely but has just more than half of the usual roofing;
7. One which is completely walled but has just half of the usual roofing;
8. One which has more than half of the usual walling but with half of the usual roofing.



Roofing means the manner of roofing common to all of us. By walling is meant one and a half cubits by majjhima purisa scale or in carpenter's parlance 3 feet in height. In present times, all rest-houses with walling and two-or three-storeyed monasteries come under this rule. Houses or monasteries with two-or three-storeyed that have internal stairs render every storey to be called a sleeping place; hence sleeping in those houses comes under this rule. If the stairs are built in the outside the stories and thus separate the same roof, the rule does not apply.

If the ante-room at the entrance of a house is roofed and walled, it is considered as part of the (main) roofed house and both the stories come under the preview of this rule. Putting up separate wallings or partitions at the inner chambers does not serve as an overriding factor.

**Sleeping together explained:**

In the above-mentioned places the bhikkhu is liable under this rule if anyone or animal that has taken up quarters to sleep has his head lain in the sleeping posture-whether fallen asleep or not.

**Five types of Monastic Shelter that Dukkata offence applies:**

1. A monastic shelter which has only half of the usual roofing with half of the usual walling;
2. A monastic shelter fully roofed with only a small part of the usual walling;
3. A monastic shelter which has completed walling but only partially roofed;
4. A monastic shelter which has only over half of the usual roofing only partially walled;
5. A monastic shelter which has over half of the usual walling which is partially roofed.

[By "partial is meant a quarter of the roofing / walling.]

### **The three night rule explained**

The breach occurs if the bhikkhu sleeps together with laymen, etc., for three successive nights up to the dawn of the third morning. If he rises before dawn on the third morning there is no breach so that the fourth nights become permissible. The fault that the bhikkhu incurs on the fourth night is such that the fault increases to the extent of the number of persons and animals sleeping together with him for the number of their lying downs and subsequent rising ups aggravate the situation. (Herein, animals must be of a size that is taken into account in respect of a pârâjika offence. So rats or lizards are not counted.)

### **A Hotch-potch of offences related to sleeping together**

After having passed three nights with forbidden sleeping-mates, a bhikkhu should not lay his head for sleep on the fourth night starting from sunset, in the forbidden company. As soon as he lays his head he commits a breach of this rule. Once having lain his head, his rising early before dawn does not nullify the fault. If on the fifth evening, he resorts to the same place such as a monastic abode, in the forbidden company, his breach of the improper sleeping recurs. If he continues retaining there for sleep, even though he might rise before dawn, the offence continues with him. Such recurring breach is called a hotch-potch of offences related to improper sleeping together.

### **How to cut off recurring breach of improper sleeping together:**

To cut off such recurring breach of this rule, the sure way for a bhikkhu is to refrain from laying his head at a place frequented by human beings and animals. He should sleep in a secluded monastery or in the open. After cutting off the recurrence of the fault he is allowed to sleep together with men and animals until dawn for three nights. Another way

for him is to let his forbidden company to sleep elsewhere at sundown.

### **Anâpatti vâra**

The following conditions do not amount to breach of the offence: sleeping for less than 3 nights; rising before dawn on the third night; sleeping in a fully roofed but unwalled building; sleeping in a fully walled building but without any roofing; sleeping in a half-walled building with only a partial roofing; sleeping in building that has half of the roofing and partially walled; sleeping in a building that is less than half of its usual roofing and less than half of its walling; if the bhikkhu sleeps and other non-bhikkhus remain sitting; if the bhikkhu remains sitting and other non-bhikkhu's sleep; or if both bhikkhu and non-bhikkhu remain sitting.

### **6. Dutiya sahaseyya**

A bhikkhu is forbidden to sleep in a monastery or rest-house having the same roof and walling from sunset till dawn together with a woman. Breach of this rule means committing a Dutiya sahaseyya fault. For sleeping there, he falls into a Dukkata offence for the effort; for having completed the act, he falls into a Pâcittiya offence.

If a bhikkhu sleeps in such a place together with an ogress or a peta woman or a person of undefined sex, or a female animal, he falls into a Dukkata offence. If he sleeps in the day-time without closing the door, he falls into this offence.

### **Anâpatti vâra**

The following conditions do not amount to breach of this rules: sleeping in a fully roofed building but which has no walling; sleeping in a fully walled building but which has no roofing; sleeping in a building which is half walled but only with a portion of it roofed; sleeping in a building which is half-roofed with walling only partially done; sleeping in a building which is of less than half of its roof and less than

half of its walling; if the woman sleeps but the bhikkhu remains sitting; if the bhikkhu sleeps but the woman remains sitting; if both the bhikkhu and the woman remain sitting.

**Solemn advice of the author :** To prevent occurrence of breach of this rule, it is solemnly advocated that a separate building should be provided for bhikkhus in hospitals. The author further suggests that in a hospital all persons attending on a sick bhikkhu should be made to get up at 4 am every morning and let them stay awake for the whole morning. This suggestion is to be implemented at every hospital for the Saṅgha. Sick samaṇeras should be kept apart in a separate building, from bhikkhus. This important point is generally overlooked in many towns where hospitals for the saṅgha [exist]. Bhikkhus who are being kept in a hospital for treatment should in the interest of Vinaya-abiding people enforce the above suggestion on their attendants. {An article by a bhikkhu on this matter appeared in the “Buddha Dhamma” monthly magazine, Vol V, No. 43 in 1322 ME.} Attendants taking night duties should be made to follow the suggestions made above.

## **7. Dhammadesanâ**

A bhikkhu should not teach Pâli texts or commentaries thereon to women where no man who can understand what is being said, is within earshot. His teaching, made in the same posture, should not exceed six words. Breach of this precept makes him liable to a Dukkata offence, and a pâcittiya offence for every word he utters.

**Note:** A word is defined as a Pâli word in poetry; and a sentence in prose. e.g.: “Buddham caranam gacchâmi” is considered a word. ‘Teaching here does not include the administering of the Triple Gem or the uposatha precepts, provided that there is some man (male) present, whether he is taking the administering or not, within 12 cubits.



If an ogre or a peta or a person of undecided sex is to be precepted, this precept must be observed, failing which a Dukkata offence is incurred.

## **8. Bhûtârocana**

A bhikkhu should not tell a layman or a sâmanera his attainment of jhâna or magga phala. If he does, and his confidant understands the meaning, he incurs a Bhûtârocana Suddha pâcittiya fault. (If he/she does not understand the meaning he incurs a Dukkata offence. If the bhikkhu employs an innuendo too, he is liable to a Dukkata offence.)

**Note:** A bhikkhu may tell his spiritual attainments to another bhikkhu or bhikkhunî where occasion demands, in a true spirit of letting his hearer gain inspiration, or appreciate the noble scope of the Sâsanâ.

**A point to remember:** An ariyâ is unlikely to go insane. An insane person can never attain jhâna. One who has attained jhâna loses his jhanic power if he goes insane: That is why insanity as an extenuating factor is not mentioned under this precept. For fuller discussions on this matter, consult Pâtimokkha vinicchaya kyann, Kankhâ-barthartîkâ (vol. II) and Pâcittiya barthartîkâ).

## **9. Duṭṭhullârocana**

Unless a bhikkhu is duly authorized by the saṃgha, he should not tell a layman or a sâmanera another bhikkhu's having fallen into a Saṃghadisesa fault: If he does, he incurs a Duṭṭhullârocana – suddha pâcittiya fault. For his telling he incurs a Dukkata offence. Once he has actually told it, he incurs a pâcittiya fault.

If he tells about lesser faults or faults of sâmaneras, he incurs a Dukkata offence.

**Note:** The offence is not complete if not fully stated as to the name of the fault (âpatti) as well as the nature of the fault.

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For instance if it is said, “That bhikkhu incurs a saṃghadisesa offence”, that alone is no breach of the law. Or if it is said, ‘that Bhikkhu is guilty of masturbation, “that alone is insufficient to make a breach. It must be said: ‘that bhikkhu commits masturbation and is therefore guilty of a saṃghadisesa offence.’” When the fault is named together with its nature, will the accused be said to fall into a breach of a pâcittiya precept.

“A duly authorized bhikkhu” means a good bhikkhu who has been requested thrice by the saṃgha to monitor a faulty bhikkhu.

### **10. Pathavîkhaṇana**

A bhikkhu is forbidden to break soil either personally or by asking another person. He is forbidden to burn the earth, or to scratch it. To say the least, he should take care not make a dent on the surface of the earth by his urinating. If he does he incurs a Pathavîkhaṇana suddha pâcittiya fault. His action brings a Dukkata fault, and he falls into a pâcittiya fault for every stroke that causes the dent or hollow on the earth.

**Anâpathi vâra:** Accidentally causing dents or fissures on the earth brings no breach, such as when logs are being rolled or when a walking stick prods the earth’s surface. Or if a bhikkhu quite unintentionally causes such dents or scratches he incurs no fault. He may lawfully ask somebody with such words as: “know this soil; or let me have some soil here, or bring some soil from there; or do the lawful thing regarding this soil.” For details consult the Buddha’s Cannon law and the Pâtimokkha barthartîkâ:

(End of the musâvâda section, the first vagga.)

## **(2) Bhûtagâma vagga or Senâsana vagga**

### **1. Bhûtagâma**

A bhikkhu is forbidden to destroy a living plant of any specie or grass. If he does he falls into a breach of the law for each and every act that causes the destruction, called Bhûtagâma Suddha Pâcittiya fault. (For such destructive action he incurs a Dukkaṭa offence, and for each and every stroke of the action he incurs a Pâcittiya fault.)

A bhikkhu should not pluck fruit or flower from a tree, nor take leaves from it. He must not destroy moss formed on the outside of a water pot.

**Note:** A bhikkhu should not dig a tunnel as a way of escape when by that means he could save his life. He may let another bhikkhu resort to the same means. He may let another bhikkhu cut a branch of a tree to make a spear and use it for his escape. This is said in Pâtimokkha vinichaya, quoting the Commentary.

**Anâpattivâra:** A bhikkhu may ask someone thus; ‘make this grass or tree or seed appropriate for use; know it, or give it to me, or bring it to me. I want this, Infringement of this rule by a bhikkhu with no volition, but only absent-mindedly, or a bhikkhu who does not know what is right or wrong, or lunatic bhikkhu, or a bhikkhu acting in self defence is exonerated.

### **A controversial point discussed:**

Before giving my own view on a controversial point, I ask the indulgence of the readers to accept my honesty and sincerity, bearing in mind that I write with motive towards none. My intention is purely selfless. (This attitude applies to my views that may occur elsewhere in the book.)

Some say that it is necessary under the Vinaya Law to let someone do the appropriate thing to a plantain or banana before eating it. Some do not think it quite necessary. I may say my view on this debatable question.

Plantains are a common item of offerings to the saṅgha in old functions, and in daily food offerings. (It is said that they featured as a common fruit eaten by the saṅgha even during the days of the Baddha.)

In the Commentary and Sub-Commentaries there is no mention of the plantain to be rendered appropriate for bhikkhu eating. In the Anâpatti vâra mentioned earlier on, it is said that no fault is incurred by a bhikkhu who does not know what is right or wrong. Now, the purpose of Aninâpattivâra is to let bhikkhus understand what is right and what is wrong reflecting the Buddha's wish: (There are serious stipulations as well as those that are merely incidental: that being so, it is not correct to treat each and every rule seriously.)

To continue with our discussions on the plantain, most-plantains do not have seeds. The probable reason to make a plantain appropriate for a bhikkhu's eating is that a seed might be devoured. However we must consider the fact that a banana plant does not grow from a seed: it grows only from saplings. So there is no fear of a bhikkhu having destroyed a seed and thereby destroying a plant. To my best of knowledge, saṅgha residing in Vinaya abiding monasteries do not eat plantain that has been rendered legally suitable for bhikkhu's eating. No modern writers on the Vinaya say that plantains should be rendered suitable for bhikkhu's eating. As the chances of destroying the seed in a plantain that has not been rendered suitable are quite remote, let us safely assume that eating it without prior preparation to it is faultless.

Now, what are the consequences of sticking to the highly conservative view of making a plantain suitable for bhikkhu's eating. If you as a junior bhikkhu happen to be acting together with senior bhikkhus who are law abiding, if you insist on the plantain having been treated for appropriateness, you would be offering them for your ultra-conservative attitude. And fearing a breach under the law, you might as well forego the plantain. That would mean that you are purposely



disregarding the good volition of the donors which makes you liable to a Dukkaṭa offence.

When you consider the possibility of treating a plantain for appropriateness at the time of making the daily alms-round too, the problems are baffling. For if the donor of the alms food happens to be a girl it would be quite awkward for the bhikkhu to ask the donor girl to make her offering of a plantain suitable for bhikkhu's eating, many practical problems would arise. For the bhikkhu would have to explain to the girl the legal procedure and the appropriate words to say, not the least of the problem being fetching a small knife to peel off the plantain and demonstrating the task. If all such steps have to be taken on the bhikkhus alms-round; apart from the difficulties involved, it would make the scene suspicious for the onlookers.

So weighing the pros and cons, the author concludes that a bhikkhu's eating a plantain unprepared for its appropriateness is quite faultless and is in consonance with the Buddha's wish.

**An explanation:** Herein, personal opinion of the author is not at all intended to offend the reader who might disagree. The reader is free to hold his own view. The author is merely laying open the issues involved.

## **2. Aññavâdaka**

A bhikkhu is liable to a Dukkaṭa offence if he does not give a straight answer to a question put to him but gives a round-about answer or remains silent.

For giving irrelevant answers, he incurs an aññavâdaka Kamma fault. For remaining silent he incurs a vihesakamma fault. He must be chastised according to law in a congregation by a ñattikammavâcâ. If after formal chastisement he commits similar offences he is liable to a breach of aññavâdaka suddha Pâcittiya fault. For the procedure to chastise him formally, see Pâcittiya Pâli (Translation) at paras 95 & 97 respectively.

### **3. Ujjhâpanaka**

A bhikkhu who derides a duly authorized bhikkhu commits an Ujjhâpanaka suddha pâcittiya offence. For speaking derisively, he incurs a Dukkaṭa offence. For having spoken thus, he incurs a Pâcittiya offence.

If a bhikkhu says derisive words falsely against other bhikkhus or sâmaṇera or lay persons he incurs a Dukkaṭa offence. On the formal authorization of Bhikkhus to monitor fellow bhikkhus see Parâjikam Pâli (translation) part 381, or Paṭhama duṭṭhadosa precept.

### **4. Paṭhamasenâsana**

A bhikkhu who has asked someone to lay in the open cot or bedding or seat normally used as bhikkhu's property and leaves it there when he goes away unbidden, he commits a Paṭhamasenâsana suddha pâcittiya offence. (If he goes away to a distance of a stone's throw in the first instance, he incurs a Dukkaṭa offence; beyond that second step he incurs a pâcittiya offence.)

He incurs a Dukkaṭa offence if he uses the personal property of another bhikkhu, but incurs no fault if he uses his own property. The precept covers other items of bhikkhu furniture such as cubby chairs, a seat means a rough kind of mattress with stuffing of old clothes or wool or silk yarn or grass or coir. Stuffing of cotton wool is forbidden for use of bhikkhu and lay folks observing uposatha precepts: a special term 'koccha' listed in this precept is supposed to mean a low seat made of matted rough grass.

### **5. Dutiyasenâsana**

A bhikkhu should not let someone lay his beddings or seats, in a monastery belonging to the order and leave it without tidying up the place. He is guilty of dutiyasenâsana suddha pâcittiya offence. (As soon as he gets outside the premises of the monastery he incurs a Dukkaṭa offence; from the second step onwards he incurs pâcittiya offence.)

The Dukkaṭa offence is incurred where the breach occurs in a private property of other bhikkhu. If it belongs to the bhikkhu himself he incurs no fault.

## **6. Anupakhajja**

A bhikkhu should not try to oust another bhikkhu who has taken up his quarters earlier than him in a monastery belonging to the order. If he does, he is guilty of anupakhajja suddha pâcittiya offence. (Spreading one's beddings close to the other bhikkhu renders him liable to a Dukkaṭa offence.) If he sits or sleeps there he incurs a Pâcittiya offence.

This offence does not arise if the ouster does those actions in his own monastery. It arises when the objectionable actions are done in a privately owned monastery.

## **7. Nikkaddana**

A bhikkhu being angry or displeased should not drag a bhikkhu or cause him to be dragged out of a monastery belonging to the other. If he does, he incurs a nikkaddana suddha pâcittiya offence. (For making the effort he incurs a Dukkaṭa offence. For completing his action he incurs a Pâcittiya offence.) Herein, the bhikkhu so dragged out must be a bhikkhu staying there in accordance with the law. If the evictee is a malignant bhikkhu no fault is occurred.

If the evictee's utensils are taken out either personally or through some other person, a Dukkaṭa offence is incurred. If a bhikkhu is evicted or caused to be evicted from the premises of a monastery, or from a meeting hall or from an open space a Dukkaṭa offence is incurred. If a lay person or a sâmaṇera is forcibly evicted or his or her personal effects thrown out, a Dukkaṭa offence is incurred.

Eviction from a private property (monastery) of another bhikkhu, a Dukkaṭa offence is incurred. If the monastery is his own property, no offence is committed. (See Pâtimok-barthaṭîkâ and the Buddha's Canon Law.)

**Anâpattivâra :** There is no breach of the law if an immoral person or a lunatic or a malignant person is dragged out or caused to be dragged out. No offence is incurred if the personal effects of such persons are thrown out. (An immoral bhikkhu or a wayward sâmaṇera may be evicted from a monastery belonging to the Order, from the monastery he is living, but he may not be evicted from the entire monastic complex or kyaung-taik.)

### **8. Vehâsakuṭi**

A bhikkhu should not sit or lie, throwing himself down heavily, on a cot or a seat the legs of which protrude between the crossbeams of an upper storey of a small monastery belonging to the Order. If he does, he incurs a vehâsakuṭi suddha pâcittiya offence. For throwing down his weight heavily on the cot or seat either sleeping or lying, he incurs a Dukkaṭa offence. For having sat or lain there he incurs a Pâcittiya offence.

### **9. Mahâllakavihâra**

When a big monastery is being built by a donor, the bhikkhu should see to it that the door frame with its door leaves and those parts of the wall within two and a half cubits of the door frame where the door leaves are likely to hit, may be strong. For this he should let mortar be applied thickly on both sides of the wall. As for the roofing, he should, standing where there are no green crops, give instructions for roofing it with two or three layers of roofing material. If he gives instructions for roofing it with more than three layers, he commits a mahâllakavihâra suddha pâcittiya offence, even though he gives instructions standing where there are no green crops. (He incurs a Dukkaṭa offence for giving instruction; when the roofing is done as instructed, he incurs a Pâcittiya offence.)



**Note:** If he gives instructions (for roofing) standing where there are green crops, he incurs a Dukkata offence. (a field sown with paddy seeds even though the seeds have not sprouted, is counted as a place where there are green crops.)

The first layer of roofing is done when every part of the building which must be roofed has been fitted with roofing material. Over this first layer, a second layer of roofing is put: a bhikkhu may give instructions until the second layer is completed to his satisfaction. But when it comes to the third layer, he is forbidden to give instructions. If he does, he commits a Pâcittiya offence. [Regarding the method in roofing, see, Kaṅkha-barthar-ṭikâ, Vol II].

### **10. Sappâṇaka**

A bhikkhu should not throw water which he knows contains living insects onto grass or on the ground nor should he cause it to be thrown thus. He should not put grass or leaves or refuse into a small quantity of water where insects thrive, nor cause it to be put thus. If he does, he commits on Sappâṇaka-suddha pâcittiya offence. He incurs a Dukkata fault for the effort, and if the thing has been done he incurs a Pâcittiya fault.

### **Anâpatti vâra**

If he throws the water onto grass or on the ground thinking that there are no insects in it, he is faultless. If the throwing of water is not done with intent to destroy insects in the water, or if done absent-mindedly or a lunatic bhikkhu, or a bhikkhu who does not know what he is doing, or if done in self-defence, there is no fault.

(End of Bhûtagâma vagga, the second vagga)

### **(3) Bhikkhunovada (or) Ovâda vagga**

#### **1. Ovâda**

A bhikkhu who is unauthorized by the order for the duty is forbidden to give advice to bhikkhunîs on the eight special Rules of Discipline for bhikkhunîs. If he does so he commits an Ovâda suddha pâcittiya offence. For giving advice he incurs a Dukkata offence for having done it he incurs a Pâcittiya offence. If he gives advice to bhikkhunîs on any other dhamma he incurs a Dukkata offence.

**Note:** For the 8 special Rules for bhikkhunîs' called Garudhammas, see Bhikkhunî Pâtimokkha (translation), chap: 145. That Bhikkhu must be one who is at fault in 8 items of Bhikkhunovâdaka. See Pâtimok Barthar ãikâ, Buddha's Canon Law and Pâtimokkha vinicchaya.

#### **2. Atthañgata**

Even though he is duly authorized to give advice to bhikkhunîs, if he gives advice to them till sunset he commits on Atthañgata Suddha pâcittiya offence. For giving advice he incurs a Dukkata offence. For having done it he incurs a Pâcittiya offence.

#### **3. Bhikkhunupassaya**

Except when a bhikkhunî is sick, a bhikkhu is forbidden to visit the monastery of bhikkhunîs and gives advice on the dhamma. If he does, he commits a Bhikk-hunupassaya suddha pâcittiya offence. [For giving advice he incurs a Dukkata offence. For having done it he incurs a Pâcittiya offence.]

#### **4. Âmisa**

A bhikkhu who says: "Elder Bhikkhus give advice to bhikkhunîs for the sake of material gains such as food," commits, an Âmisa suddha pâcittiya offence. [He incurs a Dukkata

offence for saying it, and a Pâcittiya offence for having said so.]

### **5. Cîvaradâna**

A bhikkhu who gives a robe to a bhikkhunî who is not a relation, except in exchange, commits a Cîvaradâna Suddha Pâcittiya offence. [He incurs a Dukkata offence for giving it, and a Pâcittiya offence for having done so.]

### **6. Cîvarasibbana**

A Bhikkhu who sews a robe, or causes to be sewn a robe, for a bhikkhunî who is not a relation, commits a Cîvarasibbana Suddha Pâcittiya offence. For sewing it or causing it to be sewn he incurs a Dukkata offence. [For every stitch he makes (or causes to be made); he incurs a Pâcittiya offence.]

### **7. Sañvidhâna**

A bhikkhu is forbidden to go on a journey – even to a neighbouring village of about half a yojâna (i.e; about four miles) -having arranged for it, except where the journey is perilous. [For going on the journey he incurs a Dukkata offence. For having gone there he incurs a Pâcittiya offence.]

### **8. Nâvâbhiruhana**

A Bhikkhu should not, having arranged with a bhikkhunî, get into a boat going either upstream or downstream, except for going across to the other bank. If he does so, he falls into a Nâvâbhiruhana suddha pâcittiya offence. [For getting into the boat he incurs a Dukkata offence. For having done so he incurs a Pâcittiya offence.]

### **9. Paripâsîta**

A bhikkhu is forbidden to eat what to his knowledge, is food which a bhukkhunî has prepared or caused to be prepared for him – except where the food has been prepared

before her request. If he does, he is liable to a Paripâsîta suddha pâcittiya offence for every morsel of the food he eats. [For accepting the food he incurs a Dukkata offence. For eating it he incurs a Pâcittiya offence.]

**Anâpattivara**, this rule applies to the five kinds of **bhojâna** only; food, of other description do not come under its scope.

## **10. Rahonisajja**

A bhikkhu who sits down in a secluded place where no other male or female is present within twelve cubits together with a bhikkhunî commits a Rahonisajja suddha pâcittiya offence. [For sitting together he incurs a Dukkata offence. For having sat there he incurs a Pâcittiya offence.] Where the bhikkhu is sitting and the bhikkhunî sits close to him or lies down near him, he incurs a Pâcittiya offence. [For this rule see Pâcittiya Pâli (translation). Dutiya aniyata rule described earlier on should also be referred to.]

(End of Bhikkhunovada vagga, the third vagga.)

## **(4) Bhojana vagga**

### **1. Âvasathapiṇḍa**

A bhikkhu who is not sick may take one meal at a public rest house where there is food prepared for unspecified travellers and bhikkhus. If he eats more than that he commits on Âvasathapiṇḍa suddha pâcittiya offence for every time he swallows the food. [For receiving it as alms food he incurs a Dukkata offence. For each and every time he swallows it he incurs a Pâcittiya offence.]

### **2. Gaṇabhojana**

A gaṇabhojana meal means a meal having accepted together as a group of four bhikkhus or more. Except for the



seven permissible conditions this type of meal, if partaken by a bhikkhu as a member of the group, is liable to render the bhikkhu guilty of a Gaṇabhojana suddha pâcittiya offence.

The seven proper occasions are:

(1) when one is ill, (2) when robes are being offered, (3) when robes are being made, (4) when one is travelling (to a place of about half a yojanâ, i.e, about 4 miles,) (5) when one is embarking (6) when food sufficient for more than three bhikkhus cannot be obtained, and a big number of bhikkhus have been formed, (7) when food is offered by a samaṇa a term for ascetics of another faith. (called paribhâjaka)

If a group of bhikkhus numbering four and above request the donors to give any one of the five items of food with special terms assigned for them in laymen's nomenclature, that food is improper for bhikkhus. Such improper usage is not permissible even if the donor's are relations of Bhikkhus. Exception is given if the whole body of bhikkhus is being offered food. In such a case the food is considered not belonging to a group (geṇo) but to the order. (saṃgha)

### **3. Parampara bhojana**

Except for three proper occasions – viz: when one is ill, (2) when robes are being offered (3) when robes are being made-a meal offered using inappropriate (laymen's) language is not partaken of by the original donee who also does not give it formally to another bhikkhu; instead, that bhikkhu eats food offered by another donor later. Such behaviour renders the bhikkhu faulty of Paramparabhojana suddhi pâcittiya offence. [For accepting it, he incurs a Dukkaṭa offence. For eating it, he incurs a Pâcittiya offence.] See below for formality in giving away the food. ဝိပဿနာ နိဗ္ဗာန်

Period of robe-offerings normally is the first waning day of Thadingyut to the fullmoon day of Tazaungmon. If there is a Kathinâ Ceremony, this period extends to the fullmoon day of Tabaung.

### **Anâpatti vâra**

Where the donor makes the invitation to a meal in inappropriate language, the invitee may correct his lay usage into appropriate language, either in Pali or in translated vernacular language. This due correction, made on the spot, renders it lawful. Formality in giving away the food first offered to him: he has to say to his colleagues “I give this food to you”. Having given it away in this way, he is free to accept another donor’s offering of food.

### **4. Kâṇamâtâ**

When a bhikkhu who approached a family, not being relations, for food which has been prepared for presentation or for use on a journey, is offered, he may accept two or three bowlfuls. If he accepts more than that, he commits a Kâṇamâtâ suddhi pâcittiya offence. [For accepting it he incurs a Dukkaṭa offence: for having done so, he incurs a Pâcittiya offence.]

Having accepted it he should share it with his colleagues. This is the prescribed duty that is in conformity with the practice for supramundane benefits. [Failing it, he incurs Vattabheda Dukkaṭa offence.]

**Note:** After accepting three bowlfuls of the donors’ food offering, should he see another bhikkhu on the way to the donors’ place, he should ask him; Revered sir! I have collected three bowlfuls of food from that house. So would you refrain from accepting it from there.” If he fails to ask him so, he incurs a Dukkaṭa offence. [If bhikkhu, thus told, accepts the food, he also incurs a Dukkaṭa offence.]

If the first bhikkhu has accepted only one bowlful he should tell a second bhikkhu that he has done so. The second bhikkhu, if he accepted only one bowlful, should tell a third bhikkhu that the two of them have each accepted a bowlful. And the third bhikkhu, accepting one bowlful for himself, should tell any new comer that the three of them

had had accepted a bowlful each, and so ask him not to accept any food from that house. On no account should the same house be burdened with three bowlful of food. A bowlful is meant to have the alms-bowl filled to its inner rim. The food referred to here is a variety of special kinds of cake to be carried as travellers' provisions on the journey.

### **5. Paṭhama pavâranâ**

If a bhikkhu who has, while eating, refused to have any more when food has been brought within the two and a half cubits of him, afterwards chews or eats any food, hard or soft, which has not been formally declared by another bhikkhu to be surplus, or which is not a left over after a sick bhikkhu has had his meal, he commits a Paṭhama pavâranâ suddhâ pâcittiya offence. His chewing or eating after having refused to have any more must be done in a different posture from his original posture in eating. [If he chews or eats after having refused to have any more is done in his original posture he does not need to undergo a formality to set it right. 'Left over food after a sick bhikkhu has eaten' is deemed to mean all food prepared for a sick bhikkhu.]

### **Five kinds of Bhojâna.**

(1) Rice cooked from 7 species of rice and kindred grains. (2) Flour obtained from some grain other than the 7 species of paddy, roasted and ground into flour, which is made into a ball after mixing it with honey or molasses. (3) Wheat flour skilfully made into a confection with sugar, ghee, etc, and fried into cakes. (4) Fish and other aquatic animals. (5) meat of various kinds.

[Noodles are counted as a bhojâna. So is thick gruel. Modern day delicious baked or confectioned are called soft food and are not counted as among the first three kinds of bhojâna mentioned above vide Kankhâ-barthar-ṭîkâ, vol II. Five factors constituting a pavârittâ or effective refusal of food:

- (1) The food is in the course of the bhikkhu's eating.
- (2) It is one of the 5 kinds of food for bhikkhus.
- (3) The donor makes the offering within two and a half cubits of the bhikkhu.
- (4) The food is still in the hands of the offerer.
- (5) The bhikkhu makes an unequivocal refusal by word or action. (It is important for donors to first ascertain the bhikkhu's desire to have the food offered.)

After an effective refusal has been made, the bhikkhu can chew or eat further eatables with no fault attached to it, provided that he remains in the original posture of his eating. But once he has changed his posture his further eating renders him faulty. Then he should not eat food that has formally been declared a surplus or food prepared for a sick bhikkhu, unless he has formally gone through an act of **Atiritta** to be described presently. Until he has gone through that formal act his taking of further food makes him faulty of a Dukkata offence. Accepting any kind of food renders him liable to a Dukkata offence. Swallowing such food brings that same fault at each and every act of swallowing.

### **Anâpatti vâra**

Eating after going through the Atiritta act or accepting food after it exonerates him. If he takes food for some one else's eating or eats left - over food of a sick bhikkhu he is free from fault. If he drinks a beverage or a special food of four ingredients meant for sick bhikkhu on account of acute hunger he is free from fault. A lunatic bhikkhu and a bhikkhu in self-defence are free from this fault.

### **Seven Factors required in Atiritta Vinaya Kamma**

1. The food for the bhikkhu has been made legally appropriate.
2. It's offering has been duly accepted by the bhikkhu.



3. It is held up in his hand within two and a half cubits of the bhikkhu who is going to minister to the function.
4. The client bhikkhu says to the ministering bhikkhu; Revered Sir! 'Kindly make this food into Atiritta (surplus) food.'
5. The ministering bhikkhu has eaten a token amount of the food.
6. If the ministering bhikkhu has formally refused to take any more food, he refrains from shifting his posture.
7. The ministering bhikkhu must say thrice: 'Enough with everything.'

**Further explanation:** In case a bhikkhu who has made a formal refusal to accept further offering, and if his original posture has been changed, he may legalize it this way: He must put the additional food of his choice in a separate vessel. [He may put it in more than one vessel, vide Nyaunglebin sayadaw's opinion.] 2. Those articles of food must be formally offered to him by an attendant. Then the rest of the steps described above should follow, to complete the function.

Re: item 5 above: The administering bhikkhu, if he has not eaten previously that morning; should eat a token amount of the food presented to him for the purpose.

Re: item 6 above: If the administering bhikkhu has already refused further food offered him, he should not shift his original posture.

Re; item 7 above: The administering bhikkhu must say thrice, 'Enough of everything' (i.e, every food). This means, 'you may eat this surplus food' [The food declared surplus is not fit to be eaten by the administering bhikkhu alone. Other bhikkhus may eat it]

### **Three constituting factors in Pathamapavâranâ**

(1) The bhikkhu has legally refused to accept further food. (2) The food he wishes to take further has not been

formally declared as 'surplus'. (3) The eating takes place before noon.

## **6. Dutiya pavâranâ**

If a bhikkhu, intent on degrading a bhikkhu who has incurred the blame of improperly refusing further food, invites him to eat food that has not been formally pronounced as surplus or that is left-over food of a sick bhikkhu, he commits a Dukkaṭa offence. If the bhikkhu so invited eats the food, the bhikkhu who asked him to eat is liable to a Dukkaṭa offence for every morsel that is eaten. As soon as the eating is finished, the inviting bhikkhu falls into a Dutiya pavâranasuddhi pâcittiya offence.

## **7. Vikâlabhojana**

A bhikkhu should not eat or drink any hard food or soft food after noon (and before dawn). If he does, he commits a Vikâlabhojana suddha pâcittiya offence for each and every act of swallowing it. [Accepting the food is a breach of Dukkaṭa offence. Swallowing it is a Pâcittiya offence.]

Except for the staple or common food (yâvakâlîka food), taking food in the afternoon, save for reason of acute hunger; renders a bhikkhu liable to a Dukkaṭa offence for every acts of swallowing it. [He commits a Dukkaṭa offence for accepting it, and a Pâcittiya offence for swallowing it.]

## **On chewing betel**

Medicine is used for curing disease. Chewing betel in the afternoon has nothing to do with any disease. It is merely personal indulgence, and should be counted as breach of the law. If used as medicine it might be permissible but since betel chewing has no such efficacy, it is not permissible. There is a story of Bhikkhu Dhammavilâsa who chewed a quad of tobacco as a habit. When a learned bhikkhu pointed out to him that chewing tobacco in the afternoon is an infringement of the law, the said Dhammavilâsa explained

that he did so to dispel foul smell of his mouth. He was then told by the learned bhikkhu that there is cure for a foul mouth which is congenital. Thereupon, the bhikkhu readily accepted the correction and said: 'From today till the end of life I will quit chewing tobacco in the afternoon.'

According to a tract entitled 'Satipaccaya Sanmulha niggaha sadan', both chewing betel and chewing tobacco in the afternoon are infringements of the law. As for smoking, it rules it out as improper even before noon.

### **The Author's Personal Experience**

The Author has witnessed sick bhikkhus eat and drink in the afternoon such yâvakâlika foods as Horlicks and cakes as inmates of a big hospital for the Saṃgha. The author saw this as one of the inmates. Yâvakâlika food is not covered by the rule concerning medicine and so it must be improper food for bhikkhus in the afternoon. (O bhikkhu! Having due regard for the Buddha, you should observe his rules strictly even when your life is at stake.) Let me mention another shortcoming (not relating to this precept). It is the eating of half boiled eggs. A sick bhikkhu is fed with one boiled egg a day. As the boiling of eggs means food intended for bhikkhus, it is faulty as Dukkaṭa offence regardless of sickness of bhikkhu. (Donors would seem to be quite ignorant of these Vinaya rules.) Hospital authorities ought to be apprised of this breach of the law and alternative food should be thought out. Bhikkhus on their part should be able to refrain from eating any food regardless of who the donor might be. [It is not worth living if one has to live long on tainted food. Better to be short-lived on faultless food than live to a long life on improper food burdened with fault. A pheasant would give up her life for her eggs. A yak would give up his life rather than his lovely tails. These brave birds should be objects of emulation for bhikkhus.]

## **8. Sanniḍhikâraka**

A bhikkhu who eats or drinks any hard food or soft food or any of the 5 kinds of drinks that has been stored-ice, food which is accepted on one day and eaten or drink on another day-commits a Sanniḍhikâraka suddha pâcittiya offence for each and every act of swallowing it. [He incurs a Dukkata offence for accepting it, and a Pâcittiya offence for eating / drinking it]

**Note:** A bhikkhu's utensils in eating must be thoroughly, cleansed so as not to let even a tiny particle of food remains in it for the night. For if inadvertently such particles enter the bhikkhu's mouth he incurs a Pâcittiya offence. 'A tiny particle' includes traces of oil containing in the food. To be on the safe side, the alms-bowl and crockery of the bhikkhu had better be discarded if tiny cracks appear on their surface.

Food that has been accepted should be given away to layfolk, or sâmaṇera so as no 'storage' of food occurs for the night. Herein the intention of the bhikkhu must be a total relinquishing of his food with no expectation to be offered again. In large ceremonial offering of food a bhikkhu should therefore let a lay person hold his alms-bowl to receive the offerings on his behalf.

In case the bowl or crockery which is used in the bhikkhu's eating are not given away to lay folks or sâmaṇeras and the bhikkhu cleanses them personally and there happen to be traces of the food remaining in the morning after such cleansing, they can be a cause of breach of this rule.

If these utensils have been given to lay folks, or sâmaṇeras, those traces of the previous day's food do not become stored food on the next morning. However the bhikkhu must not use those utensils at the next morning's meal, unless formally proferred him by the lay folks. If he eats without being proferred, he incurs an Uggahitaka-Dukkata offence for taking it up and a Dantapona offence



for eating un-proferred food. For further detail, see discussion on the four classes of food in time (*kâlîka*) and a medicine. See also *Pâtîmok-barthar-ṭikâ*)

### **9. Panîta bhojana**

A bhikkhu, not being sick, should not ask for sumptuous foods, mixed with nine kinds of delicious items namely: ghee, butter, oil, honey, molasses, fish, meat, milk, and curd from those who are not his relations or supporters who have extended an open invitation to him. If he does he incurs a Panîta-bhojana suddha pâcittiya offence. [For receiving it he incurs a Dukkaṭa offence, for eating it he incurs, for each and every act of swallowing it, a Pâcittiya offence.]

### **10. Dantapona or Adinnâhâra**

With the acception of water and tooth-cleaner, a bhikkhu is forbidden to eat or drink any nutrient which has not been proferred to him. If he does, for each and every act of swallowing it, he commits a Dantapona or Adinnâhâra suddha pâcittiya offence.

In the case of water he may drink only water that is free from any tiny particles of atomic thickness. With such perfectly clear water he may drink or boil it without being proferred. If there is some slight traces of tiny particles he should not drink it without being proferred. That is why law-abiding bhikkhus, always use a water-strainer for drinking.

As regards a tooth-cleaner, it may be used without being proferred, provided that the liquid coming out of his normal act of chewing the cleaner-stick does not get into his throat. It is therefore safe for him to have the tooth-cleaner proferred last an inadvertent breach of this rule be occasioned.

### **A reference from the Piṭaka**

Once, the Buddha said; ‘Bhikkhus, a bhikkhu may pick up a piece of food donated by people if it has slipped

and fallen (to the ground). This is so because it has been offered to him. See para 273, Khuddaka-vathukkhandhaka.

If some eatable that has been offered slipped from the hand and falls either on the ground, on a lotus leaf, or on some clothing, it may be made clean or have it proffered and eaten. This is because the Buddha says it has been offered to him. In Pâtimokkha vinicchaya kyann, the author, referring to the Commentary on Pâcittiya Pali, points out that the Buddha said so in its natural (plain) meaning, but merely as something to be inferred.

**A warning:**

When some food has been refused to be taken again and a bhikkhu wishes to eat it again, the proper way, it must be borne in mind, is, to have it proffered again by a lay person or a sâmaṇera. The same rule should follow in a case of some eatable slipping and fallen to the ground. For fuller discussions connected with the subject, see discussions on medicine as an item of dependance by bhikkhus and on principles to be observed in taking meals in Pâtimok-barthartîkâ and the Buddhist Canon.

(Here ends Bhojana-vagga, the fourth vagga.)

## **(5) Acelaka-vagga**

### **1. Acelaka**

A bhikkhu who gives with his own hands any hard or soft food to an ascetic of different faith – called variously as Titthi, or takkadoon, or male parabaik, female parabaik (paribâjaka), commits an acelaka suddhi pâcittiya offence. [For giving it, he incurs a Dukkaṭa offence; for having given it, he incurs a Pâcittiya offence. If he gives water or a tooth cleaner he incurs a Dukkaṭa offence.

**Note:** An acelaka is a naked ascetic. Recluses with clothing on the body is called a paribâjaka [An âjivâka who is clad

also goes by the name of paribâjaka.] These persons are all outside the Buddhas Teaching. White-clad males called ‘Pothudaws’ and num or ‘Thilashins’ are within the fold of the teaching and are not called persons of other faith. In the commentary on the Sampasâdaniya sutta of Pâtheyya Vagga, Dîgha Nikâya, they are called ‘setavatthasamaṇa vim̐sa,’ kinsmen of bhikkhus.

## **2. Uyyojana**

A bhikkhu who takes a fellow-bhikkhu on his alms-round and sends him away at a female supporter’s house so as to be free to go into conversation with her. This bhikkhu commits an Uyyojana suddha pâcittiya offence as soon as the companion bhikkhu gets outside the premises of the female lay follower. [If the companion is a sâmaṇera that bhikkhu incurs a Dukkaṭa offence. ‘Premises’ here is defined as fencing; where there is no fencing, a 12 cubit’s distance from the house is meant.

**3. Sabhojana** A bhikkhu, with no other bhikkhu as companion, intrudes into and sits down in the bedroom of a house where husband and wife are by themselves enjoying each other’s company, commits a Sabhojana suddha pâcittiya offence. [For sitting there, he incurs a Dukkaṭa offence, for having sat there, he incurs a Pâcittiya offence.]

Unless a couple happen to be winners of Anâgâ-mimagga, they are supposed to have special interest in each other.

## **4. Rahopaticchanna**

A bhikkhu who sits down together with a woman on a seat which is secluded - i.e., with no male companion by their side and hidden from view commits a Rahopaticchanna suddha pâcittiya offence. [For sitting there, he incurs a Dukkaṭa offence; for having sat there, he incurs a Pâcittiya offence. If both the bhikkhu and the woman are sitting there; or if the bhikkhu is sitting, the woman is lying down, he incurs a Pâcittiya offence. [vide Pâcittiya Pâli (translation) on this rule.]

The same offence is incurred by a bhikkhu who sits down together with an ogress, or a female peta, or a woman of no certain sex, or a female animal, or a female animal in the guise of a human.

**Note:** Whether the bhikkhu goes and sits near the woman or the woman comes and sits near him, the fault is just the same. This has been amply explained in the Pârâjika Pâli on Pathama Aniyata Rule and the Pâcittiya Pâli on Rahonisajja Rule, Bhikkhunovâda vagga. The same principle holds in the Rahonisajja Rule that follows.

**A review of the question:** In the ‘Kankhâ-tîka-thit;’ in explaining Pathama Aniyata Precept, it is said that whether the bhikkhu goes and sits near a woman or the woman comes and sits near him, if there is no lustful thought in the bhikkhu, no fault is incurred.

Let us examine this view objectively. The Pâli states specifically that the sitting alone is blameworthy, regardless of whether lustful thought is present or not. Herein, sitting also may be any other posture such as lying down [The Pâli clearly says even if both buikkhu and woman are sitting, it is a breach under this rule.] The Buddha’s prescribing the rule in Raḥopaticchanna Precept, the two Aniyata Prescription and the Rahonisajja Precept in Bhikkhuno vâda vagga that follows are all on the sole reason of such behavior of bhikkhu as being eyesores to lay devotees. In all these rules it makes no difference whether the bhikkhu goes to the woman or the woman comes to the bhikkhu: it is a breach of the law either way.]

**Further:** When human behavior is examined, the female coming to a male is more likely to cause untoward consequences than the male going near a female. We can say that ninety-nine cases in every hundred scandals between male and female arise out of the woman’s coming to the male. The Buddha’s reason in laying down these rules obviously is to prevent such mishaps. Therefore it is the nearness of the two opposite sexes that is crucial and a pure or lusty mind does not count at all. Male and Female being together in whichever



posture they might be-amounts to a breach of the law, it should be clearly noted.

If the view of Kankhâṭikâthit were upheld, then the five precepts mentioned above would become meaningless. [It's view is too lax.] We do not wish to denounce it. Nevertheless, one ought not to be morally so insensible to the Buddha's deep concern about the integrity of his disciples. Indeed, we as true sons of the Buddha cannot countenance such laxity.

We would also point out that the view of Kankhâṭikâthit runs flagrantly counter to the dictum of the text (Pâli). The time-honored principle in these matters is that where the sub-commentary takes a view that disagrees with that of the commentary, you must take that of the commentary; and that if the view of the commentary disagrees with that of the text (Pâli), you must take that of the Pâli. As such, the viability of the view of the Tikâ needs little further comment. The reader is of course free to make his own judgment on this.

### **Anâpattivâra**

If the bhikkhu stands there without sitting, not aware of the seclusion, and is thinking about other objects (ie:, apart from the woman) there is no fault. A lunatic bhikkhu incurs no offence. So also a bhikkhu in acting self-defence.

**Note:** Our discussions on Pathama aniyata precept given above also apply in this precept. [See also the author's opinion regarding the Dutiya Aniyata Precept.]

### **5. Rahonisajja**

A bhikkhu who sits down together with a woman on a seat with no one, male or female within 12 cubits-thereby out of earshot for anyone-commits a Rahonisajja suddha pâcittiya offence. [For sitting there, he incurs a Dukkaṭa offence for having sat there, he incurs a Pâcittiya offence. [While he is sitting there, if the woman sits or lies down there, he incurs a Pâcittiya offence. [vide Pâcittiya Pali (translation) on Rahonisajja Precept.]

If a bhikkhu sits down together with an ogress, or a female peta, or a person of indefinite sex, or female animal,

or a female animal in the guise of a human, he commits a Dukkāṭa offence.

The two precepts distinguished:

In Rahopāṭicchanna precept presence of a male companion is a saving condition, whereas in this Rahonisajja precept, the presence of either a male or female companion is a saving condition. In the formal rule the seclusion is out of sight of people whereas in the latter this seclusion is out of earshot of people. [See also relevant points concerning Dutiya Aniyata precept and the author's opinion on them.]

## **6. Câritta**

If a bhikkhu is invited to a meal at the house of a donor at the inappropriate season in improper mode of invitation such as 'Please visit our place to have a meal' or similar language, and if the bhikkhu is forbidden to visit to the house of a relation before noon, without informing another bhikkhu at hand – which means a bhikkhu that happens to be within 12 cubits. The inappropriate season means other periods of the year when robes are being offered to the order and when robes are being made.

Robe offering season means in the year when a Kathina ceremony is not held, one-month period between the first waning day of Thadingyut to the full-moon day of Tazaungmon. When there is a Kathina ceremony for the year this period extends up to the full-moon day of Tabaung, i.e., five months. This precept is included in the five benefits of Kathina.]

## **7. Mahânâma**

A bhikkhu who is not ill and who has been invited to ask for medicines for four months, unless the invitation is made again or is a permanent one, should not ask for medicines for exceeding four months. If he does, he commits a Mahânâma suddha pâcittiya offence. [For asking, he incurs a Dukkāṭa offence. For having asked, he incurs a Pâcittiya offence.]

**Anâpatti vâra:** If he asks for the same medicines as had been invited, or asks during the same period, there is no fault. If he says, “You had invited to donate such and such medicines but I want those other medicines,” there is no fault. Or he may say, ‘The period of your invitation is passed, but I want the medicine,’ it is faultless. If he asks from relations, or from donors who had invited, or for the benefit of others, or asks for making payment with his own money, he is faultless.

## **8. Uyyuttasena**

A bhikkhu who goes without any particular reason to see an army marching, commits an Uyyuttasena suddha pâcittiya offence. [For going there he incurs a Dukkaṭa offence for witnessing the marching, he incurs a pâcittiya offence. For witnessing a portion of the army, he incurs a Dukkaṭa offence.]

‘Any particular reason’ means being asked to see a sick relation, or being invited to give a sermon.

‘A portion of the army’ means a complete army comprising four wings namely, the elephantry, the cavalry, the chariot division and the foot soldiers.

**Anâpatti vâra:** The army on the march must be on going to the battlefield; marching on other ceremonial occasion such as to garden, incurs no fault. If the visit to the army is an invitation by a relation, it is permissible. The witnessing must be made on purpose. A chance encounter such as viewed from one’s monastery is faultless.

## **9. Senâvâsa**

A bhikkhu who has some reason for going to an army may stay with the army for two or three nights. If he stays longer than that he commits a Senâvâsa suddha pâcittiya offence. [For going there, he incurs a Dukkaṭa offence, for having stayed there, he incurs a Pâcittiya offence.]

## **10. Uyyodhika**

A bhikkhu who stays with an army should not go to a place where there is a fight, or where the troops are being counted, or where military strategy is being planned, or where an inspection of any array of the elephantry or cavalry is being made. If he does, he commits an Uyyodhika suddha pâcittiya offence. [For going there, he incurs a Dukkaṭa offence. For having been there, and witnessing the scene, he incurs a pâcittiya offence.]

(Here ends Acelaḥka vagga, the fifth vagga)

## **(6) Surâpâna vagga**

### **1. Surâpâna**

Drinking any of the five kinds of fermented beverages or the five kinds of spirits is a breach of the law where for each and every act of swallowing, the offence is incurred. For accepting the drink, a Dukkaṭa offence is incurred, for swallowing it, a Pâcittiya offence is incurred.]

**A Point to note:** Offering an intoxicant is a demeritorious act, one among five such acts, namely (1) offering of intoxicants, (2) offering of shows or entertainments, (3) offering of sex, (4) sending a bull among a herd of cows. (5) offering a pornographic picture.

### **2. Aṅgulipatodaka**

Tickling another bhikkhu with fingers in a jovial mood or by bodily contact is a breach of the law under Aṅgulipatodaka suddha Pâcittiya Precept. {Doing this involves a Dukkaṭa offence; having done it involves a Pâcittiya offence.}

Teasing another bhikkhu using a stick or some other object or teasing a lay person or a sâmaṇera in the same manner or by bodily contact is a Dukkaṭa offence.



### **3. Hasadhamma**

Frolicking in water is a breach of the law under the Hasadhamma suddha Pâcittiya Precept. The water may be just ankle-deep. Frolicking means and includes swimming, diving, throwing potshards on the surface of the water, as well as playful shaking of water or other liquids that are put inside a pot or vessel.

#### **Anâpatti vâra:**

Swimming for relaxation with no mirthful mind is faultless. Swimming to get to the other bank is excusable.

### **4. Anâdariya**

A bhikkhu who is disrespectful to a bhikkhu who speaks to him according to the Rules of Vinaya or to the Rules themselves commits an Anâdariya suddha Pâcittiya offence. {Showing disrespect renders him faulty of a Dukkaṭa offence. Having shown disrespect makes him faulty of a Pâcittiya offence.}

If he is disrespectful to a bhikkhu who speaks to him according to Suttanta or Abhidhammâ, to a lay person or a sâmaṇera who speaks to him in accordance with Dhamma in a general way, he incurs a Dukkaṭa offence.

### **5. Bhisâpana**

A bhikkhu who startles or attempts to startle another bhikkhu, whether that other bhikkhu, is startled or not commits a Bhisâpana suddha pâcittiya offence. For startling him, he incurs a Dukkaṭa offence. For having done it, he incurs a Pâcittiya offence. If he startles a lay person or a samaṇara, he incurs a Dukkaṭa offence.)

### **6. Joti**

A bhikkhu who is not ill should not kindle a fire or cause a fire to be kindled for warming himself and not for

any other reason, is faulty under the *joti suddha pâcittiya* offence. (For kindling a fire, he incurs a *Dukkaṭa* offence, for having kindled it, he incurs a *Pâcittiya* offence.) ‘Any other reason’ is purported to mean lighting a lamp, warming up the alms bowl (lit, baking it), or boiling water.

### **A warning**

A bhikkhu who needs warmth from fire is support to be a sick bhikkhu. If a bhikkhu warms himself by a fire kindled by lay person or a *sâmaṇera* is faultless. However, he is forbidden to blow the fire to intensify it, or put in fresh fuel into it, or shift the fire.

## **7. Nhâna**

A bhikkhu, a native of the Middle Kingdom (*majjima desa*), except on suitable occasions, should not bathe at intervals of less than half a month. If he does, he commits a *Nhâna Suddha Pâcittiya* offence, (for bathing, he incurs a *Dukkaṭa* offence, for having bathed, he incurs a *Pâcittiya* offence.)

‘Suitable occasions’, according to *Vinaya*, are seven in number, viz. (i) One and a half months in the hot season, i.e., from 1st day of *Nayon* to the full-moon day of *Wazo*, (ii) One month in the first month of the rainy season (when it is hot and humid), i.e., from the 1st waning day of *Wazo* to the full-moon day of *Wagaung*, (iii) when the bhikkhu is sick: (iv) when the bhikkhu has done some work such as sweeping; (v) when the bhikkhu is travelling (i.e.,) a distance of half a *yojanâ*) (vi) when there is a rain storm, (vii) when the bhikkhu is living in an outlying district (i.e., outside of the Middle Kingdom.)

## **8. Dubbaṇṇakaraṇa**

A bhikkhu who uses a robe that has not been marked with little spots using one of the three means of turning it

into a used one—dark green, muddy or black—commits a *Dubbaṇṇakaraṇa suddha pâcittiya* offence. For wearing it, he incurs a *Dukkaṭa* offence; for having worn it, he incurs a *Pâcittiya* offence.)

**Note:** This marking is made with one spot at four corners of a robe, or at one or two or three corners of it. Three spots should not be made at any corner. The spot is to be about the size of a peacock's eye, and must not have a tiny circle in the middle.

A robe that has been worn by a *sâmaṇera* which has not been marked in this manner is a new robe for a *bhikkhu*. That is why a *bhikkhu* using an old robe temporarily in bathing must be first marked with those spots.

## **9. Vikappana**

If a *bhikkhu* who has given or assigned his robe to anyone of his co-religionists, uses it again with the robe having been given back to him, or has been formally relinquished by him, commits a *Vikappana suddha pâcittiya* offence. {For wearing it, he incurs a *Dukkaṭa* offence. For having worn it, he incurs a *pâcittiya* offence. If the other *bhikkhu* has refused to formally relinquish it that *bhikkhu* is faulty of a *Dukkaṭa* offence.}

**Note:** Formal relinquishment of a robe is valid even if it is made before *sâmaṇera*. For this formality, see Appendix on *Vikappana* of robes.

## **10. Cîvaraapanidhâna**

A *bhikkhu* who hides or causes to be hidden, another *bhikkhu*'s alms-bowl, or robe, or girdle, or needlecase, or seat rug, even for fun, commits a *Cîvaraapanidhâna pâcittiya* offence. {For hiding it, he incurs a *Dukkaṭa* offence. For having hidden it, he incurs a *Pâcittiya* offence.}

If he hides or, causes to be hidden, other articles such as books or pencil, or anything belonging to lay persons or sâmaṇeras, he commits, a Dukkaṭa offence.

**Anâpatti vâra:** If he hides such articles that have been left in careless abandon, or if the motive in hiding is to teach a practical lesson, he is faultless.

{Here ends Surâpâna vagga, the sixth vagga.}

## (7) Sappâṇaka vagga

### 1. Sañciccapâṇa

A bhikkhu who knowingly and intentionally deprives any living being (excepting human beings) of life, commits a Sañciccapâṇa suddha pâcittiya offence. (If he makes an attempt to cause its death, he incurs a Dukkaṭa offence. If it dies as the result, he incurs a Pâcittiya offence.)

**Anâpatti vâra:** If he does it without intention to kill, or if he does it absent-mindedly or if it is done unknowingly, or is done by a lunatic bhikkhu, it is free of fault.

### 2. Sappâṇaka

A bhikkhu who knowingly makes use of water which contains insects, commits a Sappâṇaka suddha pâcittiya offence. (For making use of it, he incurs a Dukkaṭa offence, for having made use of it, he incurs a Pâcittiya offence.)

If a bhikkhu has done it unintentionally or absent-mindedly, or unknowingly or an insane one, or in self-defence, it is faultless.

If a bhikkhu knowingly about the presence of insects in the water, and uses it knowingly that his action would cause their death, he commits a Sappâṇaka suddha pâcittiya offence. (For using it, he incurs a Dukkaṭa offence, for having used it, he incurs a Pâcittiya offence.)



Under the Buddha's Vinaya rules there are certain clauses that render an infringement a fault, whether volition is present or not. Such kind of infringement is called Paṇṇattivajja, in contradistinction from those other called Lokkavajja. In the case of knowingly causing destruction of insects living in the water, even though the bhikkhu has no intention of causing their death, the fault of Sappaṇaka suddha pâcittiya fault is incurred. On the same principle, where a bhikkhu lights up a lamp knowing that the light would attract moths to their destruction a fault is incurred. Vide Patimokkha vinicchaya.

### **Anâpatti vâra:**

If a bhikkhu does not know that the water contains insects, or is under the belief that the water is free from insects, there is no fault.

### **3. Ukkoṭana**

A bhikkhu who knowingly re-agitates a dispute which has been settled according to the Dhamma commits a Ukkoṭana suddha pâcittiya offence. (For re-agitating, he incurs a Dukkaṭâ offence. For having done so, he incurs a Pâcittiya offence.)

### **4. Duṭṭhulla**

A bhikkhu who knowingly conceals another bhikkhu's disgusting offence such as a Saṅghadisṣsa âpatti commits a Duṭṭhulla Suddha pâcittiya offence. (If he conceals lesser offences of another bhikkhu or offences committed by a sâmaṇera, he commits a Dukkaṭa offence.)

### **Anâpatti vâra**

If such concealing is not out of sympathy with the other bhikkhu, but is in an honest belief that the misdeed would certainly come out someday, there is no fault. If he

conceals it for fear that Publicising it might cause a rift in the Order, it is faultless. Or if he has fears that that bhikkhu, being of a wicked nature, might do him harm, or endanger his life, or cause harm to the Teaching, or if he sees no suitable bhikkhu to confide in, he is faultless.

## **5. Ūnavīsativassa**

If a bhikkhu who ordains as a bhikkhu someone who is twenty years of age from the date of conception, that person remains unordained (does not become a bhikkhu); other bhikkhus who take part incur a Dukkaṭa offence. The bhikkhu acting as Preceptor commits an Ūnavīsativassa suddha pâcittiya offence. (The bhikkhu acting as Preceptor incurs a Dukkaṭa offence. For having acted as such, he incurs a Pâcittiya offence.)

**Note :** If the congregation of bhikkhus do not know that the candidate is below twenty years of age, they incur no offence. However, the candidate, whether he knows about his age or not, does not become a bhikkhu.

The counting of twenty years' age involves various modes of calculation. If the period of conception is included in calculating twenty years, take the 2 additional months and as nikankhâ. The conception period of ten months should not be added to these two months to make twenty years. On the strength of 'Sîlavisodhanî Kyann,' the author does not include the additional 2 months and decides that a candidate for bhikkhu must have attained 19 years and 5 months as the minimum eligible age. {For details, see Sîlavisodhanî and Pâtimok barthar ṭika.}

**An added note :** For the 13 types of person who can never become bhikkhu, 32 types of person who do not desire to be ordained and procedures in novitiation and ordination, see addenda on Ordination below.

## **6. Theyyasattha**

A bhikkhu should not go along the road having made arrangements with thieving merchants, knowing their evil intent to dodge the authorities. He is forbidden to go along with them even to a neighbouring village. If he does, he commits a theyyasattha suddha pâcittiya offence. For such going he incurs a Dukkaṭa offence. For having gone, he incurs a Pâcittiya offence.)

## **7. Samvidhâna**

A bhikkhu who makes arrangements with a woman and goes together with her along the same road, even to a neighbouring village, commits a Samvidhâna suddha pâcittiya offence. (For such going, he incurs a Dukkaṭa offence. For having gone, he incurs a Pâcittiya offence.) Going on pilgrimage after making arrangements with a woman is a breach of this rule. If he makes arrangements for travel with an ogress, or a female peta, or an animal in the guise of a human, he incurs a Dukkaṭa offence.

## **8. Ariṭṭha**

A certain bhikkhu might have such a wrong view as to believe that it is proper for a bhikkhu to enjoy the touch of some soft object like a silk or velvet rug or blanket, as contact with a female body. He might say to his colleagues “Friends, sexual intercourse is detrimental to attainment of jhâna or magga. However, if indulged in with moderation, there is no harm. I know that the Buddha has said so.” He should be told by the other bhikkhus “Sir, do not say so - Do not accuse the Buddha of having taught so. Accusing the Buddha is not good. The Buddha surely could not have taught so. The Buddha has, in more ways than one, declared the things that are detrimental to the attainment of jhâna and magga.” He should be admonished thus up to three times. If he gives up his perverted view, it is well and good. If he does not, he incurs

a Dukkaṭa offence. (If other bhikkhus learnt his perverted words and remain unconcerned. They incur a Dukkaṭa offence.) That bhikkhu should be taken before a chapter of bhikkhus and formally admonished up to three times. If he gives up that wrong view, it is well and good. If not, he incurs a Dukkaṭa offence again. Then he should be chastised by a chapter of bhikkhus in a formal proceeding called Samanubhâsana Kamma. If he gives up his wrong view it is well and good. If not, he incurs, at the end of the recital of the Kammavâcâ, and Ariṭṭha suddha pâcittiya offence.

**Note:** For the procedure in holding a Samanubhâsana Kamma, see Pâcittiya Pâli (translation), Para 420. For chastising a wayward bhikkhu for holding to a wicked view, see the six kinds of formal action called Ukkhepanîya Kamma, 43 kinds of penitential obligations and getting exoneration, see Cûla vagga Pâli (translation), paras 66, 69, 70 & 74 respectively.

## **9. Ukkhitta Sambhoga**

A bhikkhu who persists in his wicked view and is therefore excommunicated from the Order becomes an Ukkhitta bhikkhu until and unless he is formally readmitted into the order by an osaraṇa kamma, all kinds of relation with him is denied by the members of the saṃgha. Exchange of food or requitsits with him in any form, called Âmisa sambhoga, is prohibited. All means of exchange of Dhamma - called Dhamma sambhoga - with him is banned. He is debarred from participating in all kinds of Saṃgha activities such as the fortnightly congregations or invitations. He is not allowed to sleep in the same monastery with a common roof.

A bhikkhu who persists in his perverted view, disregarding his offence and making no amends to his breach of the law and is formally excommunicated in a formal proceeding is called an Ukkhittaka bhikkhu.



## **10. Kanṭaka**

As in the case of an ariṭṭha bhikkhu, a sâmaṇera who persists in a perverted view after due admonition by the bhikkhu, is likewise excommunicated by the order. He must be told by the bhikkhu: “Novice, from this day forth, you must not point out the Buddha as your teacher. Go away and be off—Beruined.” He is then denied the novice’s privileges of sleeping under the same roof with bhikkhu. All forms of exchanges and communications are stopped with him by way of requisites and Dhamma. Any bhikkhu who disregards such excommunication commits a Kanṭaka suddha pâcittiya offence. (For persuading any bhikkhu to disregard the excommunication, a bhikkhu incurs a Dukkaṭa offence. For having thus persuaded, he incurs a Pâcittiya offence.)

(Here end, Sappaṇaka vagga, the seventh vagga.)

## **(8) Sahadhammika vagga**

### **1. Sahadhammika**

If, on being admonished by other bhikkhus according to the Vinaya rules, a bhikkhu says, “Revered ones, I shall not observe this rule till I have asked another bhikkhu who is an adept in this rule (i.e., one who is experienced and learned) of Vinaya, he commits a Sahadhammika suddha pâcittiya offence. {For saying it, he incurs a Dukkaṭa offence. For having said so, he incurs a Pâcittiya offence.}

A bhikkhu who means to observe the Rules should know the Rules and should ask about and think over them. This is the proper mode of practice that conforms to attainment of the supramundane.

### **2. Vilekhana**

While the Pâtimokkha is being recited, if a bhikkhu disparages the rules saying, “What is the use of reciting these

rules and more minor rules (i.e., rules relating to lesser offence) which merely cause worry, distress and vexation, he commits a Vilekhana suddha pâcittiya offence. {For saying so, he incurs a Dukkata offence. For having said so, he incurs a Pâcittiya offence.}

If he disparages any other Dhamma, he incurs a Dukkata offence. If he disparages the Vinaya or any other Dhamma while a lay person or a sâmaṇera is reciting it, he incurs a Dukkata offence.

When compared with the Pârajika offence, Saṃghadisesa rules, etc., are called lesser Rules. As the Saṃghadisesa Rules are called Khudda other Rules such as Thullacaya, etc., are ‘more minor’ rules. In fact, Sâṃghadisesa is officially termed ‘Khudda’ hence the other Rules such as Thullacaya may be called both ‘minor’ (or lesser) and ‘more minor’ Rules.

### **3. Mohana**

When Pâtimokkha is being recited half monthly, if a bhikkhu, having contravened a rule and wishing to conceal his misdeed, says: Only do I come to know that this Rule is also set out and contained in the Pâtimokkha and if the other bhikkhus point out the fact that that bhikkhu had taken part in the fortnightly proceedings two or three times previously, there, for that bhikkhu, his pretence of ignorance of the law cannot save him from the fault he committed. He should be required to go through the necessary steps in accordance with the rules of Vinaya for expiation of the offence.

Furthermore, to make him realise his foolishness, he should be taken before a congregation to be chastised formally whereby common consensus he should be told: “no gain for you for the present as well as for the hereafter: no benefit from your great boon of having been born as a human being. You have missed all great opportunities because you did not follow well with due respect and attention while the Pâtimokkha was being recited.”

If, after this formal chastisement, he pretends further ignorance, he commits a mohana suddha pâcittiya offence (Pretence of ignorance before such formed chastisement is only a Dukkaṭa offence.)

For the procedure in this formal action, see Pâcittiya Pâli (trans:) Para. 446.

#### **4. Pahâra**

A bhikkhu who, being angry, or displeased hits another bhikkhu by hand or any weapon hits another bhikkhu commits a Pahâra suddha pâcittiya offence. For hitting him, he incurs a Dukkaṭa offence. For having hit him, he incurs a Pâcittiya offence.

If a bhikkhu hits a lay person or a sâmaṇera or an animal, he incurs a Dukkaṭa offence. (In chastising schoolboys by beating them also is a Dukkaṭa offence.)

**Anâpatti vâra** : Hitting someone in self-defense is free from fault even death of the attacker results.

#### **5. Talasattika**

A bhikkhu who being angry or displeased raises his palm or fist to strike another bhikkhu commits a talasattika suddha pâcittiya offence. (For raising his palm or fist, he incurs a Dukkaṭa offence. For having done so, he incurs a Pâcittiya offence.) If he does a similar act against a lay person or a sâmaṇera he incurs a Dukkaṭa offence.

#### **6. Amûlaka**

A bhikkhu with no plausible reason such as seeing, or hearing or honest- suspicion, accuses another bhikkhu with a charge of a saṅghadisesa offence commits an amûlaka Suddha Pâcittiya offence if the accused bhikkhu instantly understand the charge. (If he accuses another bhikkhu with a charge of lesser offences, or with a false or unfounded charge against a lay person or a sâmaṇera, he incurs a Dukkaṭa offence.)

**Note:** There is no specific offence mentioned in that translated version in the case of an accused bhikkhu not understanding the charge instantly. However, it may be taken as a Dukkāṭa offence. In the case of accusing with lesser offences, whether the accused one (instantly) understands or not, a Dukkāṭa offence may be presumed.

### **7. Sacciñca**

A bhikkhu who knowingly and intentionally arouses worry (such as telling him that he was ordained when he was under twenty years of age) with the sole object of causing him unhappiness for him for at least a moment, commits a sacciñca suddha Pâcittiya offence. (For telling him so, he incurs a Dukkāṭa offence. For having told it, he incurs a Pâcittiya offence.) (If he does so to a lay person or a sâmanera he incurs a Dukkāṭa offence.)

### **8. Upassuti**

A bhikkhu who stands eavesdropping where he can hear bhikkhus who are quarrelling disputing and arguing with each other, with the object, “I will hear what they say”, commits an upassuti suddha Pâcittiya offence. (For going there, intent on listening, he incurs a dukkhāṭa offence. For standing there and hearing their words, he incurs a Pâcittiya offence.)

If a bhikkhu who eavesdrops the words of quarrelling lay persons or sâmaṇeras commits a Dukkāṭa offence.

**Anâpatti vâra:** If the going there is with the good intention of avoiding a quarrel or an attempt is dissociate himself from the dispute, or pacify the antagonists there is no fault.

### **9. Kammappaṭibâhana**

A bhikkhu who, having given consent to the four classes of acts which are in accordance with the Vinaya Rule, subsequently criticizes them, commits a Kammappaṭibâhana



suddha Pâcittiya offence. (For criticizing, he incurs a Dukkaṭa offence. For having criticized, he incurs a Pâcittiya offence.)

The four classes of acts; apalokana kamma, ñatti kamma ñattidutiya kamma, and ñatti catuttha kamma.

### **10. Chandam̃ adatvâ gamana**

A bhikkhu, who while the Saṃgha is discussing how to decide a case (or a problem), gets up from his seat and goes away beyond two and a half cubits without giving his consent, commits a Chandam̃ adatvâ gamana suddha Pâcittiya offence. (While leaving the venue beyond two and a half cubits, he incurs a Dukkaṭa offence. For having gone away, he incurs a Pâcittiya offence.)

Six constituent factors that make up this Rules: (1) a discussion on a question of Vinaya Rule is taking place; (2) It is a formal act according to the law; (3) the bhikkhu has taken it as such; (4) He is in the same sîmâ with his colleagues; (5) He belongs to the same sîmâ for congregations; (6) He leaves the venue to vitiate the act by his leaving. (If the discussion is being held in a Khaṇṭa sîmâ his going out of it does not vitiate the proceeding, but his leaving the venue beyond two and a half cubits within the sîmâ does.)

### **11. Dubbala**

A bhikkhu who, having given a robe together with other bhikkhus to a bhikkhu who is vested with authority to control the bhikkhus within the same community, (i.e, sîmâ) subsequently criticizes them saying, “Those bhikkhus have disposed of the property of the saṃgha in accordance with favouritism”, commits a Dubbala suddha pâcittiya offence. (For criticizing, he incurs a Dukkaṭa offence. For having criticized, he incurs a pâcittiya offence.)

If he criticizes the other bhikkhus after giving some other article belonging to the saṃgha to some other bhikkhu who has not been authorized to act as controller, or to

somebody else, he incurs a Dukkaṭa offence. (If the giving has been actually motivated by favouritism, there is no offence for criticizing.)

**Note:** The procedure in vesting authority to a bhikkhu within a community may be gathered in pārajika Pāli (trans) para-381, Pathama duṭṭha dosa precept.

## **12. Parināmana**

A bhikkhu who knowingly causes diversion of any offering from the saṅgha to any individual bhikkhu, if that other bhikkhu receives that article of offering, the bhikkhu who causes the diversion is liable to a breach of the law under Parināmana suddha pācittiya offence. For causing the diversion, he incurs a Dukkaṭa offence. If the diversion succeeds the bhikkhu who causes it incurs a Pācittiya offence.

A bhikkhu who causes diversion of any offering from one monastic establishment to another incurs a Dukkaṭa offence. Diversion of an offering to a certain pagoda to another pagoda or individual or the Saṅgha is liable to a Dukkaṭa offence. Diversion of an offering from a certain individual to the saṅgha or to a pagoda or to another individual is liable to a Dukkaṭa offence. If a bhikkhu is asked of to whether a certain offering should be made it is right and proper for him to name it.

**Note:** This rule is basically the same as the Pariṇata Rule having three ingredients. Here the suddha pācittiya offence is incurred because a bhikkhu knowingly diverts an offering intended for the order to an individual bhikkhu. In the Pariṇata Rule a nissaggi pācittiya offence is incurred because an offering intended for the order is knowingly diverted to oneself. But for this difference, the two other ingredients are the same in both the two Rules.

(Here ends Sahadhammika vagga, the eighth vagga.)

## **(9) RATANA VAGGA OR RÂJA VAGGA**

### **1. Antepura**

A bhikkhu should not enter the sleeping chamber of an anointed king of royal descent where both King and Queen are present, without announcing his approach. If he does, he incurs a Dukkaṭa offence the moment he has passed the threshold; by the second step he incurs a Pâcittiya offence.

### **2. Ratana**

A bhikkhu should not pick up or cause to be picked up any treasure or anything which is regarded as treasure accept within the precincts of a monastery or within the precincts of a building in which he is staying. If he does, he commits a Ratana suddha pâcittiya offence. (For picking up or causing to pick up he incurs a Dukkaṭa offence. For having done it, he incurs a pâcittiya offence.)

When people have left or dropped their possessions in the precincts of a monastery or the place where a bhikkhu is staying, the bhikkhu is expected to pick it up or caused it to be picked up with the intention of returning it to its owner when he or she comes and claims it: This is the proper action for the bhikkhu which conforms to supramundane knowledge. If he neglects this obligation he is liable to a breach of the law called Vatta bheda Dukkaṭa offence. A treasure is anyone of the ten precious objects such as gold, silver, pearl, emerald, a precious gem, oyster, crystal gem, coral, ruby, or sapphire. Articles regarded as treasure include any useful object useful to man or highly valued by man.

A bhikkhu is obliged to pick up a valuable object only found left by people within the monastic precincts, with the thought of appearance of its claimant. But he has an obligation to act as custodian of peoples' property—even for his own parents. If asked to act as such, he should refuse it as being

impropers. In case things are thrust into his care without his consent, he has nothing but to look on passively.

Precincts of a monastery where there is no fencing, is calculated as 'double a stone's throw.'

### **3. Vikâlagâmappavisana**

Except during an emergency situation such as robbery or fire or danger of snakes, etc., a bhikkhu should not go into a village after noon without informing another bhikkhu who is present within 12 cubits. If he does, he commits a Vikâlagâmappavisana suddha pâcittiya offence. By going past the monastic precincts, he incurs a Dukkaṭa offence. From his second step farther on, he incurs a pâcittiya offence.

**Note:** Where there is present a Preceptor at the monastery, or a doctrinal teacher is present, a bhikkhu should not go out of it at any time to any place without informing those elders. Formal information on making a visit: A bhikkhu must formally inform a fellow bhikkhu or a fellow visitor in these terms "Revered Sir, I beg leave to go into the village at this time of afternoon."

### **4. Sucighara**

A bhikkhu, who makes or causes to be made a needle case of bone, ivory or horn, commits a sucighara suddha pâcittiya offence, (For making or causing to make it, he incurs a Dukkaṭa offence for each and every act in making it; for having obtained it, he incurs a pâcittiya offence. For asking another person to make one for him, he incurs a Dukkaṭa offence. Expiation of the offence is effected only with the destructions of the needle case.)

### **5. Mañcapîṭha**

A bhikkhu who makes or causes to be made a couch or a seat for his use should see to it that its legs do not exceed



eight Sugata finger breadths or one and a half cubits in height excluding (i.e., up to) the lower edge of the frame. (If he does not take care and the legs exceed the prescribed height, he commits a Mañcapîṭṭha suddha pâcittiya offence, for every step of the making; and incurs a pâcittiya offence for obtaining it. If he causes it to be made for another bhikkhu, or causes one made, he incurs a Dukkaṭa offence. Expiation of the offence is effected only with the cutting off the extra height of the couch or seat as the case may be.)

**Note:** a Sugata measurement of 8 finger breadths is two feet by Majjhima vaṭṭakî measure.

## **6. Tûlonaddha**

A bhikkhu who makes or causes to be made a couch or a seat for him stuffed with tula (i.e., grass or cotton or creeper) commits a Tûlonaddha suddha pâcittiya offence. (For making one or causing one to be made, he incurs a Dukkaṭa offence for any step taken in its making. For obtaining it, he incurs a pâcittiya offence. If he makes it for somebody he incurs a Dukkaṭa offence. If he uses one made by somebody, he incurs a Dukkaṭa offence. Expiation of the offence is effected only with the taking out of the stuffing inside the couch or seat.)

**Warning:** Quilts made today are not proper for bhikkhus for use as part of the bedding.

### **Size of pillow**

A bhikkhu's pillow should have a maximum of two cubits by one cubit less by a few finger-breadths. A leaning pillow of greater size is improper for bhikkhus. Pillows should not be used by bhikkhus to rest their elbows or to be placed under their chests.

The Buddha's Canon law permits only two kinds of pillows one for the head, the other for the legs. Hence stuffed pillows with any of the three kinds of soft stuffing materials

are definitely improper. Bhikkhus with Vinaya consciousness should not use them for resting their bodies or elbows. The Pâmojja Dîpanî says that those other kinds of pillows stuffed with rags are not liable to a Dukkaṭa offence.

### **7. Sitting rugs, loin cloth (nisîdana)**

A bhikkhu who asks for a loin cloth made for him should see to it that it does not exceed the proper dimensions i.e., length, two hand spans; breadth, one and half hand spans; and fringe, one hand-span. Any loin cloth that is larger than the prescribed dimensions renders the user liable to a nisîdana suddha pâcittiya offence. For making such an improper loin cloth the maker or the bhikkhu ordering it to be made incurs a Dukkaṭa offence: for using one he incurs a pâcittiya offence. If a bhikkhu orders such an outsized loin cloth for another he is liable to a Dukkaṭa offence. If he uses one made by somebody, he incurs a Dukkaṭa offence. To expiate himself from this offence, he must first trim away the excess portions of it.

### **8. Kaṇṭuppaṭicchâdi**

A bhikkhu who is making or causing to be made a piece of cloth to cover his skin disease should make it of prescribed size, viz: length, four hand spans, with two hand spans. If he exceeds those limits, he commits a Kaṇṭuppaṭicchâdi suddha pâcittiya offence. (For making it or causing it to be made he incurs a Dukkaṭa offence, for obtaining one, he incurs a pâcittiya offence. For making one for somebody, he incurs a Dukkaṭa offence, for using one made by somebody, he incurs a Dukkaṭa offence. To expiate himself from the offence he must first trim away the excess portions.)

### **9. Vassikasâṭika**

A bhikkhu in making or causing to be made a cloth for the rainy season should make it of the prescribed size,

viz: length of six Sugata spans, breadth of two and a half spans. If he exceeds those limits, he is liable to Vassikasâṭṭhika suddha pâcittiya offence. For making it or causing it to be made he incurs a Dukkaṭa offence. For obtaining it he commits a pâcittiya offence. If he makes or causes it to be made for somebody else, he incurs. He can seek expiation by first trimming away the excess portions.

### **10. Nandathira (or) Sugatacîvara**

A bhikkhu who makes or causes to be made for himself a robe which is the size of the Buddha robe or larger, commits a Nandathira or Sugatacîvara suddha pâcittiya offence.

The size of the Buddha's robe: length nine Sugata spans; breadth six spans. In terms of ordinary man's measurement, the length is 20 cubits and six finger breadth. The breadth is 13 cubits and one span.

**Note:** The Majjhima vaṭṭaki says that the Buddha's robe measured 27 ft in length and 18 feet in breadth.

For making or causing a robe to be made of a robe of improper size the bhikkhu incurs a dukkaṭa offence; for obtaining one, he incurs a pâcittiya offence. If he makes such a robe for someone else, he incurs a Dukkaṭa offence. If he uses one made by someone, he incurs a Dukkaṭa offence. For expiation; he must first trim away the excess portion.

(Here ends Ratana vagga (or) Râja vagga, the ninth vagga.)

Revered Sir; The suddha pâcittiya consisting of ninety-two offences have now been described in full. I ask you, Revered Sirs, How are you? Are you free from those offences? For a second time I ask you. How are you? Are you free from those offences? For the third time, I ask you. How are you? Are you free from those offences? You remain silent. This shows that you are free from those offences. Your silence, I presume, means that you are free from those offences.

(End of Suddha pâcittiya offences consisting of 92 offences.)

## **The four kinds of Pâtidesanî**

These offences are called Pâtidesanî because a confession of their breach does not require a special form of confession but is simply done by uttering the words contained in the precept, viz: – Gârahyaṃ (bhante) âvuso dhammaṃ âpajin asappâyaṃ pâtidesanîya.

(Herein, if the bhikkhu to whom the confession is made happens to be senior to one, use ‘bhante’)

The meaning of this confession: friend (âvuso), I make a separate (or particular) confession that I have fallen into the offence of committing a blameworthy act that jeopardizes attainment of a fortunate rebirth or Nibbana.”

Revered Sirs! The four Pâtidesanîya offences item by item now come up for recitation.

### **1. The First Pâtidesanîya Offence**

If a bhikkhu accept, any food, hard or soft, from a nun who has gone into a village and who is not related to him, and chews or eats it, he should confess saying “Revered sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it. “He incurs a Dukkaṭa offence for doing so, and falls into a Pâtidesanîya offence for every morsel he swallows.

### **2. The Second Pâtidesanîya Offence**

If a bhikkhu is having his meal at a family who has invited him, should a nun stand there saying, “Give curry here; give rice here” as if through favouritism, the bhikkhu at table should rebuke her saying, “Keep away, sister, while the bhikkhus are eating.” Yet there is no bhikkhu who does so, but goes on with their meal. These bhikkhus incur a Pâtidesanîya offence, they should confess saying, “Revered Sir, we have committed a blameworthy offence which must be confessed separately. We confess it.” They incur a Dukkaṭa



offence for taking that meal, and fall into a Pâṭidesanîya offence for every morsel they swallow.

### **3. The Third Pâṭidesanîya Offence**

There are certain families formally by the Saṃgha declared as ‘Sekkha families’. If a bhikkhu who has not been invited in advance and who is not ill, accepts food, hard or soft, with his own hands, from such a family and chews or eats it, he should confess saying, “Revered Sirs, I have committed a blameworthy and unbecoming offence, which must be confessed separately. I confess it. “He incurs a Dukkaṭa offence for it, and falls into a Pâṭidesanîya offence for every morsel that he swallows.

### **4. The Fourth Pâṭidesanîya Offence**

Jungle abodes of bhikkhus are generally insecure and dangerous on account of thieves and robbers. If a bhikkhu, who has not been informed of an offering of food to be made beforehand, accepts food, hard or soft, within the precincts of such an abode, within his own hands, and he is not ill, chews or eats it, he should confess, saying, “Revered Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it. “He incurs a Dukkaṭa offence for accepting it, and falls into a Pâṭidesanîya offence for every morsel that he swallows.

**Note:** For formal declaration of a ‘Sekkha family’, by a concensus of a congregation see Pâcittiya Pali (translation) Page 563, and also in the Buddhist Canon).

Revered Sirs! The four Pâṭidesanîya offences have item by item, been now recited. I ask you, reverend Sir, with respect to these four Pâṭidesanîya offences, are you free from them. How are you, are you free from them? For a second time too. I ask you reverend sirs how are you? Are you free from them? For a third time too, I ask you, reverend Sirs, How are you? Are you free from them? You remain silent.

So I presume that you are free from them. From your silent I am to presume that you are free from them.

{Here ends the recitation of the four Pâṭidesanîya offences.}

## **The Seventy-five Rules for a Sâmaṇera**

These training precepts are not mandatory, merely obligatory. Mandatory rules or vâritta sîla are rules laid down (by the Buddha) which enjoin every number of the Order to comply with: obligatory rules of caritta sîla are prescribed for the good (exemplary) conduct of members of the Order which do not amount to an offence for those who do not know their existence, but which amount to an offence who knowingly infringes them. Although breach of these training rules are not termed as offences (âpatti) the Padabhâjani refers to them in terms of 'âpatti dukkaṭassa' which signifies them as offence too.

Revered Sirs! These seventy-five sekhiyas or training rules now come up for recitation, item by item.

### **(1) Parimaṇḍala vagga**

#### **1. Parimaṇḍala nivâsana**

The inner robe should be worn so as it hangs evenly around the body.

#### **Three factors:**

- (1) Unwillingness to comply with the rule.
- (2) There is no reason for exoneration  
(such as ignorance of the rule)
- (3) Remiss in seeing that the robe hangs evenly around the body.

{Of these three factors, the first two are concerned with all the sekhiya rules. The third one refers only to an opposite practice to what the rule prescribes. eg: the third

sekhiya rule below. These explanations are unnecessary for the remaining sekhiyas because these explanation should suffice.}

### **Anâpatti vâra**

There is no fault for a bhikkhu who has no evil to follow the rule, or who is forgetful or absentminded, or who is ignorant of the rules or who is sick; so also when faced with danger, or who is insane, or who commits it for the first time. {'Absentmindedness' relates to all the rules but for the 'Udeke uceâra' rule in the Pâduka vagga.) For the anâpatti vâra in respect of the remaining rules, refer to the Parîtta Pâli (translation).}

### **2. Parimaṇḍala pârupana**

The upper robe should be worn so as to hang evenly around the body.

### **3 and 4. Suppaṭicchanna**

Properly clad (i.e., the robe being put on covering the body including the neck and wrists, etc.) should a bhikkhu go in the village. {While remaining in this village or in performing religious ceremonies this threefold rule should be observed - but for private periods of resting.}

### **5. Susamvuta**

A bhikkhu should go in the village in a well-controlled manner.

### **6. Susamvuta**

A bhikkhu while remaining in the village should conduct himself in a well-controlled manner.

### **7. Okkhitta cakkhu**

A bhikkhu should go in the village with his eyes cast down allowing just four cubits of vision ahead.

### **8. Okkhita cakkhu**

A bhikkhu should remain in the village with his eyes cast down allowing just four cubits of vision ahead.

### **9. Ukkhittika**

A bhikkhu should not go in the village lifting up the robe.

### **10. Ukkhittika**

A bhikkhu should not remain in the village lifting up the robe.

{End of Parimaṇḍala vagga, the first vagga.}

## **(2) Ujjagghika vagga**

### **1. Ujjagghika**

A bhikkhu should not go in the village laughing loudly.

### **2. Ujjagghika**

A bhikkhu should not remain in the village laughing loudly.

### **3. Appasaddha**

A bhikkhu should make little noise while going into the village restraining loud conversation.

### **4. Appasaddha**

A bhikkhu should restrain loud conversation while staying in the village.

**(Note:** Presumably, this rule is intended for conversation between members of the order. For if it were to apply to



conversation with the womenfolk, it would cause unnecessary suspicion.)

**5. Kâyappacâlaka**

A bhikkhu should not go in the village swaying the body.

**6. Kâyappacâlaka**

A bhikkhu should not stay in the village swaying the body.

**7. Bâhuppacâlaka**

A bhikkhu should not go in the village swaying the arms.

**8. Bâhuppacâlaka**

A bhikkhu should not stay in the village swaying the arms.

**9. Sîsappacâlaka**

A bhikkhu should not go in the village swaying the head.

**10. Sîsappacâlaka**

A bhikkhu should not stay in the village swaying the head.

{End of Ujjagghika vagga, the second vagga.}

**(3) Khambhakata vagga**

**1. Khambhakata**

A bhikkhu should not go in the village with arms akimbo.

## **2. Khambhakata**

A bhikkhu should not remain in the village with arms akimbo.

## **3. Oguṇṭhita**

A bhikkhu should not go in the village covering the head.

## **4. Oguṇṭhita**

A bhikkhu should not remain in the village covering the head.

## **5. Ukkhuṭika**

A bhikkhu should not go in the village walking on the toes or heels.

## **6. Pallatthika**

A bhikkhu, while remaining in the village, should not sit with knees raised and clasped, or wound round with the upper robe.

## **7. Sakkacca paṭiggahaṇa**

A bhikkhu should attentively accept almsfood.

## **Author's Plea**

The first point: In many villages special sheds are built in front of the houses for offering food to the bhikkhus on the daily alms-round. These are small sheds not sufficiently roofed so that rain drops would come down dripping onto the bhikkhu standing for receiving almsfood. The rain water falling into the alms-bowl might be contaminated due to the dirt or possibly insects too.

The second point : The raised earth for offering food should be wide enough to allow both the donor and the donee-bhikkhu to stand on because, as it is the raised earth had

space wide enough only for the donor to stand on, leaving the donee-bhikkhu standing at a lower level of ground. More importantly, the raised earth should come under the roofing of the building.

**A criticism:** Some donee-bhikkhus are found to be loudly saying words appreciation of the almsfood offering. This is not only incorrect but also smacks of solicitation for offerings. The proper practice is for bhikkhus to diffuse goodwill to the layfolks to whom an alms-round is planned for, the method for doing it may be found in the Khudaka sekkhâ missaya caturarakkha niddesa in the minor four books of Vinaya in Pâli.

### **8. Pattaseññî patiggahaṇa**

A bhikkhu in receiving almsfood should be mindful of the alms-bowl.

### **9. Samasûpaka**

Curry of pea or beans should be accepted up to an amount not in excess of one quarter of the rice received. {An exception may be made if the curry is donated by a relation.}

### **10. Samatitthika**

Only up to the inner ring of the alms-bowl should alms-food be accepted.

{End of Khanbhataka vagga, the third vagga}

## **(4) Sakkacca vagga or Piṇḍapâta vagga**

### **1. Sakkacca bhuñjana**

A bhikkhu should eat the almsfood attentively.

### **2. Pattasaññî bhuñjana**

A bhikkhu should eat the almsfood being mindful of the bowl.

### **3. Sapadâna**

A bhikkhu should eat the almsfood in an orderly manner.

### **4. Samasûpaka bhuñjana**

In eating the almsfood donated by non relatives or by donors who had made no invitation beforehand, a bhikkhu should take the curry only up to a quarter of the amount of the rice.

### **5. Thûpaka**

A bhikkhu in eating the alms-food should not press it down.

### **6. Pañicchâdana**

A bhikkhu, desiring something more, should not cover up the curry and accompanying items with the rice.

### **7. Supodanaviññatti**

A bhikkhu, unless being sick, should not invite offering of food from layfolks who are not related to him. He should not ask even for a drink of water. (If a bhikkhu went round inviting for almsfood offerings and collect the food thereafter, he commits a Dukkata offence for every such day. It is as though he were swallowing red hot iron. Any other bhikkhu who partakes of such food also incurs a Dukkata offence. The author seriously warns all bhikkhus against this fault.

Further, inviting for almsfood on account of guest bhikkhus also come under this rule. So, please beware!

### **8. Ujjhânasaññi**

A bhikkhu should not look at another alms-bowl with a captious mind.



**9. Atimahanta**

A bhikkhu should not make up too large a mouthful.

**10. Parimaṇḍalaâlôpa**

Each mouthful should not be oblongated but fairly round.

{End of Sakkacca vagga (or) Piṇḍapâta vagga}

**(5) Kabaḷha vagga**

**1. Anâhaṭa**

A bhikkhu in eating should not open the mouth before the food is brought close.

**2. Bhuñjamâna**

A bhikkhu in eating should not put the fingers into the mouth.

**3. Sakabaḷha**

A bhikkhu should not talk with the mouth full.

**4. Piṇḍukkhepaka**

A bhikkhu should not eat tossing the rounds of food into the mouth.

**5. Kabaḷhâvacchedaka**

A bhikkhu should not eat breaking up the rounds of food.

**6. Avagaṇḍakâraka**

A bhikkhu should not eat stuffing the cheeks. (Like a monkey.)

**7. Hatthaniddhunaka**

A bhikkhu should not eat shaking the hand about.

**8. Sitthâvakârika**

A bhikkhu should not eat scattering grains of rice.\

**9. Jivhânicchârika**

A bhikkhu should not eat putting out the tongue.

**10. Capucapukârika**

A bhikkhu should not eat smacking the lips.

{End of Kavalavagga, the fifth vagga}

**(6) Surusuru vagga**

**1. Surusurukârika**

A bhikkhu should not eat and drink making a hissing sound.

**2. Hatthaniellahaka**

A bhikkhu should not eat licking the fingers.

**3. Pattaniellahaka**

A bhikkhu should not eat scraping the bowl.

**4. Ohlaniellahaka**

A bhikkhu should eat licking the lips.

**5. Pânîyatthâlaka**

A bhikkhu should not touch a drinking cup with hand soiled with food.

**6. Sasitthaka**

A bhikkhu should not throw out in the village rinsing of the bowl containing rice.

### **7. Chattapâṇi**

A bhikkhu should not give a discourse to one who is not ill and yet is holding up a sunshade in his hand.

### **8. Daṇṭapâṇi**

A bhikkhu should not give a discourse to one who is not ill and yet is holding a stick in his hand. {A stick is supposed to be 4 cubits long neither shorter nor longer.}

### **9. Satthapâṇi**

A bhikkhu should not make a discourse to one who is not ill, and yet is holding a lethal weapon such as a knife in his hand.

### **10. Âvupoṇi**

A bhikkhu should not make a discourse to one who is not ill and yet is holding a bow in his hand. {A bow as well as an arrow comes under this rule.}

{End of Surusuru vagga, the sixth vagga}

## **(7) Pâduka vagga**

### **1. Pâdukaruḷha**

A bhikkhu should not make a discourse to one who is not ill, and yet wearing sandals.

### **2. Upâhanâruḷha**

A bhikkhu should not make a discourse to one who is not ill, and yet is wearing shoes.

### **3. Yâmagata**

A bhikkhu should not make a discourse to one who is not ill, and yet is in a vehicle.

**4. Sayanagata**

A bhikkhu should not make a discourse to one who is not ill, and yet is on a bed.

**5. Pallatthikanisinna**

A bhikkhu should not make a discourse to one who is not ill, and yet is sitting with knees raised and clasped or wound round with the upper robe.

**6. Vethitasîsa**

A bhikkhu should not make a discourse to one who is not ill, and yet wearing headgear which covers all his head.

**7. Oguṇṭhitasîsa**

A bhikkhu should not make a discourse to one who is not ill, and yet has his head covered.

**8. Chamâ**

A bhikkhu, while sitting on the ground, should not make a discourse to one who is not ill, and yet is sitting on lawn or a rug or a seat.

**9. Nîca**

A bhikkhu should not make a discourse to one who is not ill, and yet is sitting on a high seat, while he is sitting on a low seat.

**10. Ṭhita**

A bhikkhu should not make a discourse to one standing to one who is not ill, and yet is sitting down.

**11. Pacchatogacchanta**

A bhikkhu should not make a discourse following to one who is not ill, and yet is going in front.



## **12. Uppathenagacchanta**

A bhikkhu should not make a discourse walking at one side of the path, to one who is not ill, and yet is walking along the path.

## **13. Tòhitouccâra**

A bhikkhu, should not ease himself standing if not ill.

## **14. Hariteuccâra**

A bhikkhu should not ease himself or spit or throw out nasal discharge on living plants, if not ill.

## **15. Udukeuccâra**

A bhikkhu should not ease himself or spit or throw out nasal discharge on potable water, if not ill.

{End of Pâduka vagga, the seventh vagga.}

Revered Sirs! the training precepts called Sekhiya have been recited. In respect of those precepts, may I ask you, How are you? Are you free from those faults? For a second time too, may I ask you. Are you free from those faults? For a third time too, may I ask you, Are you free from those faults? You remain silent. From this I presume you are free from fault: your silence bespeaks your innocence. So it is to be assumed.

{End of the Training Precepts called Sekhiya.}

## **The seven kinds of Adhikaraṇa samatha**

There are disputes which are duly settled by appropriate means. There are seven ways of settling disputes which are of four kinds.

Revered Sirs! These seven ways of settling disputes come up for recitation.

**For settlement of disputes which arise from time to time:**

1. After ascertaining the facts by the Saṃgha, guided by the Doctrine and the Law, a decision should be made this way, called sammukhâ vinaya should be given;
2. Sati vinaya, meant only for arahats, should be given;
3. Amûḷha vinaya, prescribed for lunatics, should be given;
4. Decision should be made according to confessions, Pariññâya Kâretabba;
5. Decision should be given according to the vote of the majority;
6. Decision should be given “as befitting his badness”: tassa pâpiyasika samatha;
7. The “act of covering up with grass” Tiṇavatthâraka samatha, should be given.

**The four kinds of disputes**

**1. Vivâdâdhikaraṇa**

Disputes as to what is dhamma, what is not dhamma; what is vinaya, what is not vinaya; what is an offence, what is not an offence, etc:

**2. Anuvâdâdhikaraṇa**

Disputes arising from accusations as to whether a bhikkhu has fallen from virtue, right practice, right view, or right livelihood.

**3. Âpattâdhikaraṇa**

Disputes arising from accusation as to whether a bhikkhu has infringed a Rule of Vinaya.

#### **4. Kiccâdhikaraṇa**

Disputes with reference to any of the four formal acts (or decisions) of the Saṃgha.

#### **Appropriate ways for settling disputes**

Vivâdâdhikaraṇa is settled by Sammukhâ vinaya, and by yebhuyyasika Kammavâcâ.

Anuvadâdhikaraṇa is settled by these 4 ways, viz, sammukhâ vinaya, sativinaya, amûḷha vinaya, Tassapâpiyasika kammavâcâ.

Âpattâdhikaraṇa is settled by these 3 ways, viz, sammukhâ vinaya, Paṭiññâtakarana, Tiṇavatthâraka kammavâcâ.

Kiccâdhikaraṇa is settled by this only one way, i.e., sammukhâ vinaya.

Revered Sirs! The seven ways of settling disputes have been recited. In respect of those principles, may I ask you: How are you? Are you free from those faults? For a second time too, may I ask you: How are you? Are you free from those faults? For the third time too, may I ask you : are you free from those faults? You remain silent, from this I presume you are free from fault your silence bespeaks your innocence. So it is to be assumed.

{End of the seven ways of settling disputes.}

Revered Sirs! The preliminary duty of the Saṃgha has been recited item by item; the four Pârâjikas have been recited item by item; the 13 Saṃghadisesa rules have been recited item by item, the two kinds of Aniyata rules have been recited; the 30 types of Nisaggiya pâcittiya rules have been recited item by item, the 92 types of Suddha pâcittiya rules have been recited item by item, the four kinds of Pâṭidesaniya rules have been recited item by item, the 75 rules of training for Sâmaṇeras have been recited item by item, the seven ways of settling disputes have been recited item by item.

This much comprising the Pâtimokkha, is included in the Pâtimokkha, which comes up for recitation each fortnight. Herein all bhikkhus, seniors, middling and juniors should train themselves in concord and agreement without dispute.

{End of Bhikkhu pâtimokkha.}

## **Appendix**

### **19. Grave Offences (ထုလ္လစဉ်းအာပတ်)**

Sexual intercourse in a narrow orifice of a living being, merely touching – but not inserting one’s male organ into – the sexual organ of a living being; touching a female’s sexual organ, in sexual excitement, with one’s mouth, giving away any property jointly owned by the community of bhikkhus, as if they were one’s own, are grave offences to which a bhikkhu is liable.

Even if the Saṃgha were to give their consent, the bhikkhu taking such a free hand falls under a Dukkata offence. If the property is gold worth a quarter tical by weight, he is liable to a Pârâjika offence. The common (or jointly-owned) property of the community are:

- (1) the monastic precincts,
- (2) the monastery or vacant site marked for a monastery,
- (3) cots or seats, beddings,
- (4) copper vessels, big utensil knives, hatchets, axes, hoes,
- (5) grave of various kinds bamboo, creepers, leaves, thatch, timber, earth. Included in these above fivefold group are 25 various items which proliferate into a good many items. All of these kinds of common community-owned property should not be distributed by any one bhikkhu or sect or person. Any act of distribution by single individuals is void and voidable under the Vinaya Rule. (For fuller details, see



Khuddakasekkhâ nissaya, avebhangiya niddesa, compiled by U Budh or by Mothi Sayadaw.) Note that a mosquito net is counted as an item of beddings mentioned as group No. 3 above (vide Cûlavâ barthar tikâ Khuddaka vatthukkhandhaka Commentary, P 151)

A hide appropriate for use by bhikkhus may be given away; but a sheep's hide that is like a carpet should not be given away. A couch may be exchanged with a bed. A proposed site may be exchanged for another proposed site. Creepers or growing vegetation may be exchanged for another growing form of vegetation.

Trading, money-lending, eating human flesh, cutting off one's genitals, committing a case bordering on a transgression of the First Pârâjika, or of the Second Pârâjika or of the Third Pârâjika, or of the Fourth Pârâjika are all grave offences. Besides, there are a good many kinds of grave offence.

As regards fistula, "bhikkhus, narrow orifices in the body are highly sensitive, and take a long time to rejuvenate. Operation by incision around the area of two finger-tread's of such delicate places is forbidden; a transgression of this rule is a grave offence. (Mahâvagga, Bhesajjakkhandaka).

## **20. Vattabheda dukkaṭa**

Remiss to perform obligatory (services) mentioned in Cûlavagga Pâli (translation) Vattabhedakkhandaka - the major obligations numbering fourteen renders a bhikkhu liable to a Dukkaṭa offence. (Remiss in performing the 22 minor obligations also amounts to the same offence.)

## **21. Eight types of Dukkaṭa offences**

There are eight types of Dukkaṭa offence, viz: Pubba – payoga Dukkaṭa, Sahapayoga Dukkaṭa, anâmâsa Dukkaṭa, Durûpaciṇṇa Dukkaṭa, Vinaya Dukkaṭa, ñâta Dukkaṭa, ñatti Dukkaṭa and Paṭissava Dukkaṭa.

1. Pubba dukkaṭa means action preceding an offence of theft or stealing. Action preceding a sexual intercourse may well be counted as such.
2. Action that accompanies stealing is called Sahapayoga Dukkaṭa.
3. Handling of any of the 10 types of precious things, the 7 types of grain, all the various types of weapons, musical instruments female statuary amount to anâmâsa Dukkaṭa.
4. Handling the fruit or edible leaf in a tree is called Durûpaciṇṇa Dukkaṭa.
5. Using a bowl whose contents are soiled by dust during an alms-round is called Vinaya Dukkaṭa. The bhikkhu properly should have a fresh alms bowl provided by the laity.
6. Remiss in not reprimanding a bhikkhu who attempts to cause a schism among the community of bhikkhus amounts to a Ñâta Dukkaṭa.
7. The offence befalling a bhikkhu at the conclusion of a formal act of chastisement by a chapter of bhikkhus is called Ñatti Dukkaṭa.
8. Failure to dwell in retreat during a rains retreat period after having undertaken to do so is called Paṭissava Dukkaṭa.

Furthermore; the following actions amount to a serious offence : marring another bhikkhu who is about to use the lavatory and using it himself; marring another bhikkhu who is about to enter a bathing place in the river and entering it; marring another bhikkhu who is about to enter a village for the alms-round and entering there himself; reciting the pâtimokkha to another bhikkhu (or bhikkhus) without being asked by a senior bhikkhu; asking questions on dhamma or vinaya without first asking permission; remiss in not standing up as a senior

bhikkhu approaches; reciting the scriptures, or lighting up the place, or opening or closing the window without first seeking permission from a senior bhikkhu who is living in the same room; worshipping a bhikkhu who is under suspension, worshipping the five classes of bhikkhu undergoing reformatory obligations viz: one who is on probation, one who needs close supervision, one who is undergoing penance; one who ought to go under penance, one who is fit for reinstatement; worshipping a naked bhikkhu paying respects to a senior bhikkhu with oneself unclothed; eating drinking or going about with oneself unclothed; acting as a preceptor when one is not well versed in the Vinaya; acting as mentor to shameless or defiant bhikkhus; remaining aloof from a bhikkhu who is competent to be a mentor; living in dependence on a shameless or defiant bhikkhu; making a confession without having infringed the law; undergoing probation without having committed a samghadisesa offence; going through a formal act where no such act is called for; making a confession where a mere samghadisesa fault is incurred; where a confession is necessary, one treats it as a lighter offence of a samghadisesa class; remiss in performing the fortnightly uposatha congregation, in paying respects to one's preceptor; taking delight in being venerated by bhikkhus and samaneras while one is tied up with some obligatory religious function; remiss in performing obligatory religious functions; remiss to remain in rains retreat when the season is due; going away as an obligation to be gone through seven days although not so necessary; breach in rains retreat period without sufficient reason; bathing naked; rubbing the body against a wall or post or tree in the course of bathing, rubbing each other's backs while bathing; using a stick in excess of eight inches length as tooth cleaner or a stick of less than four inches length as a tooth cleaner; drinking some juice in the afternoon without being actually thirsty; swallowing preserved food in the afternoon without sufficient reason of ill health; eating pickled

tea, chewing betel; taking one's meal out of a copper dish; two bhikkhus eating out of the same dish; or sleeping in the same bed, or sleeping with a common blanket or bed sheet; three bhikkhus sitting together in a place which is not wide enough to seat three together, where one of whom is senior by three vasas standing; allowing another bhikkhus who is elder or junior to one by two vasas, to sit together in a place which is not wide enough for three persons; using a hide (other than the hides of goat; sheep, deer, bison, eni and antelope) as one's own mat; using articles banned under the Buddha's injunction; going with footwear on, on a fine concrete flooring; going with footwear on, on monastery or sleeping quarters, stepping with unwashed or uncleansed or wet feet on samghas property such as cots, or seats; touching a plastered wall, throwing excreta or rubbish close to a wall; sitting with raised knees wound up with the upper robe although one is not ill; dressing oneself up with robes in a slovenly manner; going into the village without formalized mode of wearing the robes; looking at the lay female supporters' face or private parts in a passionate mood while receiving alms-food; looking at one's reflection in a mirror or in a vessel of clear water without being ill; saying "May you live long!" when another bhikkhu sneezes; dancing or causing another to dance; singing or causing another to sing; playing music or causing another to play music; witnessing a performance of dancing, listening to music; holding a stage show, visiting grand monuments such as a royal palace or royal lakes; ridiculing the Buddha, the Dhamma and the Samgha as "Is it a stone statue of the Buddha? Is it a lecture on cows? Is it a flock of deer?" Dressing oneself as a lay man, tucking up the loin-cloth, playing a game in sport; burning the jungle (except for preventing spread of fire to a monastery); carrying a yoke on which two burdens are hanging, front and back, carrying a basket-load offerings hung up to a long pole without being authorized to do so; carrying the alms-bowl in a carrier hanging from a yoke;



carrying the alms-bowl hanging from a long pole [vide, Cûlavagga Pali (translation) Khaddakavatthu kkhudhaka, chapters 270, 271& 272 respectively]; making wreaths or garlands of flowers; greeting lay supporters or giving flowers or fruits to them; giving (i.e., administering) medicine to anyone other than one of the five co-religionists or one's parents and teachers; teaching the Vedas to those persons; or learning the Vedas from them; letting the hair grow to a length in excess of two finger-lengths, wearing a beard, wearing a beard like that of a goat; wearing a beard trimmed at the corners; wearing a moustache; letting hairs inside the nostril outgrow the entrance to the nose; letting the finger-nails and toe-nails outgrow the flesh; manicuring them; shaving off pubic hair and armpit hairs; shaving off the hairs on the chest; plucking out grey hairs, cutting off the hair with scissors without being ill, climbing up a tree to a height of a man's up stretched hands unless for removing dried branches; cutting off the limbs other than the genitals without being ill; committing suicide by voluntary starvation or by other means; going on a journey of about four miles or upwards without carrying a water-strainer; refusing to let another bhikkhu use one's water-strainer; painting or causing to paint a picture; sculpting or causing sculpture made; persuading another bhikkhu's lay followers to one's side; causing other bhikkhus or sâmañeras to take up an improper practice; riding a vehicle drawn by oxen or horse or a tricycle, or a palanquin; or letting oneself carried by men—all such mounting various modes of conveyance render a bhikkhu liable to a Dukkaṭa offence. [An exception is made in respect of sick or old and infirm bhikkhus.] Following the spurious practice of ascetics of a different faith such as remaining taciturn is also a grave offence. In short, all insincere and layman-like behavior are considered as grave offences.

**A warming!** Footwearing must be resorted to with circumspection. Footwearing of bhikkhus in the village

although not being ill; wearing footwear of various colours, sandals; footwear made of hides of such animals as lion, tiger, leopard, black panther, otter, cat, black squirrel etc; wearing one's foot near persons deserving respect such as a bhikkhu who is senior to one's Preceptor or to one by six - visas, or near one's own Preceptor, a bhikkhus who is senior to one by ten vâsas or who are senior enough to the one's Preceptor-all these persons when they are not wearing their foot, a bhikkhu should not go with his footwear on. Near three persons is defined as close to them as twelve cubits. Vide; Khudalakâ nissâya, upâhona niddesa.

Using of umbrellas also is another important subject in proper bhikkhu conduct. A bhikkhu, unless he is ill, should not use a sunshade when it is not raining, either in the village or outside the monastic precinct, Use of embroidery of coloured thread, on the leaf of an umbrella is forbidden . So also using sculpted figures at the top of an umbrella, or in the shape of the handle such as figures of wild beasts or sugarcane- stem- like rings, are forbidden. All such ornamentations smack of layman's fancies. [Use of such forbidden things makes its user liable to a Dukkaṭa offence.]

**Note:** with reference to the remark on eyeing a female with lustful thought has far wider connotations. They are not limited to "a woman's face or private parts" but is deemed to mean any woman offering alms food or otherwise – or man; and also any part of his/her body. The crux of the matter is eyeing other person's body with a lustful mind. See U Budh's commentary in "the Minor points of the Vanâya (ဝိနည်းငယ် လေးစောင်) in Mûla sikkhâ pakiṇṇaka niddesa.)

## **22. Dubbhâsî âpatti**

Calling a bhikkhu or a layman or a sâmaṇera sarcastically as, "Here comes a Piṭakas expert or an arahat, etc." amounts to a fault called Dubbhâsî âpatti.

### 23. Kuladûsana âpatti

A bhikkhu who gives as a present some flower or tree or fruit or bamboo or natural washing powder or teeth-cleaning stick or fine earth powder to lay supporters incurs a Kuladûsana fault.

Giving away as present to lay supporters any community-owned property as though it were one's own incurs a Kuladûsana fault as well as a grave offence. Giving away these things with intent to steal involves Kuladûsana fault as well as a Dukkata offence and a grave offence, which may even amount to a pârajika offence.

In the Kuladûsaka precept two paragraphs are mentioned such as: "Senârsanatthâya ... p ... thullaccayam" the meaning of which is:

Flowers, fruits etc. belonging to the monastery may be sold by an attendant, the proceeds being utilized for repairing the monastery; such utilization is proper. If a bhikkhu gives away such monastic property to lay persons as if they were his own, he incurs a grave offence. He is liable to pay compensation for it. "Thullaccayanti ettha bhaṇḍâdeyyampi hoti eva." (Vimati)

**Note:** At the present time, some bhikkhus who are chosen to head a monastery are found to dispose of monastic property as if they own them, and give away fruits, flowers or such things to lay folks. This is quite improper and should be avoided. (vide: Pârajikam barthar ṭikâ)

Making presents of flowers or such things to one's parents for offering to the Buddha is proper for a bhikkhu: Visitors to the monastery who are one's relatives may also be given such things for offering to the Triple Gems, but these presents meant for making offerings to Vishna or other non – Buddhist deities or for decorating at home are improper.

A bhikkhu may make gifts of fruits or flowers or other such things to visitors who accompany his parents; so also it

is proper to make gifts to one's relatives, or sick persons, or to persons of the ruling elite or to persons who have become destitute, even though they do not ask for them.

A bhikkhu authorized to do so may give away up to a quarter of the gifts of fruit or flower to a visitor who happens to be present at the time of distributing them. A bhikkhu or a sâmaṇera who is not officially authorized to do that may distribute such gifts with the express consent of the community of bhikkhus.

Certain trees growing in the monastic precincts may be marked off as promised property for making appropriate gifts to sick persons or people asking for them. Such gifts of fruits are to be limited to a few only. Such trees should be made known to people.

Fruits or flowers pertaining to the monastery may not be given away to lay supporters just for their use whether they ask for them or not;

The Pâtimokkhâ-vinicchaya-kyann says that making presents to lay supporters amounts to acts of befriending them, and is looked down upon by the Vinicchaya-laṅkāra-ṭīkā which states in Pâli, translated as follows. In as much as bhikkhus who do not make gifts or presents are disliked by lay supporters, those other bhikkhus who befriend the lay supporters with gifts and presents of fruits or flowers are unconscientious ones, bhikkhus lacking in principle, (Kuladûsaka).

Seeking gains in an improper way such as the befriending of lay supporters is called wrong livelihood, micchâjîva. (Vide Cûḷaganthi) which explains it in Pâli, translated as follows:

In what ways are a bhikkhu called 'alajjin', a shameless bhikkhu? A bhikkhu may be bereft of morality, a dussîla puggala; or one who panders to the wishes of lay supporters, kuladûsaka, or he may be one who pampers lay supporters such as calling them 'brother' or 'sister' or 'father'



or ‘mother’ as the case may be, or who speaks to them condescendingly or one who gives cooked rice or sacred waters or yarns of thread after recitals of parittas. All those kinds of bhikkhus are called alajjins.

A kuladûsaka bhikkhu is defined in the Cûlaganthi in these terms (translation of the palî passage :) “A bhikkhu by making presents of fruits or flowers to lay folks jeopardizes his spiritual advancement by way of magga, phala and nibbâna and thereby debases his kinsmen comprising the four social classes. Hence he is called a kuladûsaka, one who defames or brings disrepute to his kinsmen.

In explaining kuladusaka precept in the pâtimokkha-  
viniccaya kyann, it is stated thus; “If people make donations to alajjî bhikkhus they do not reap any meritorious benefits.”

The Vijiâtârâma Sayadaw in his Padesâ-Mahâpetavattu puts it as follows:

(translation of two stanzas:)

Seeds planted on poor soil do not grow well and do not yield good fruit, at the same time this cultivation does not bring any joy to the cultivator. “(Stz 325)

Likewise, even big donation made to persons of no moral character do not bring much benefit to the donor. (Stz 326)

Although only a little amount of seeds may be cultivated on good soil, they yield abundant fruits bringing joyous satisfaction to the grower. (Stz 327)

Likewise a small amount of donations made to a virtuous person who has tranquilised his mind brings vast benefits to the donor. (Stz 328)

Use discrimination in making donations. Those donors who make donations discriminatingly to worthy donors go to fortunate realms of devas. (Stz 329)

Let me amplify: The Buddha says; “In our Teaching (Sâsana) I allow donations of (useful) things, to bhikkhus

possessed of virtue (i.e., who cherish morality), but not to those ones lacking in virtue” (a free rendering of the pali extract quoted from pâtimokkha vinachaya in the explanation on Rûpiya precept).

### **Lajjî, Alajjî, Dussîla**

There are three types of persons viz; lajjî, alajjî and dussîla. Alajjî and dussîla refer to the same type: those two terms are interchangeable. An alajjî or dussîla is of two kinds : a bhikkhu bereft of morality or nisîla and a bhikkhu who has fallen from morality, a dussîla. The former refers to a bhikkhu who has committed a breach of Pârâjika precept and is for ever expelled from the Buddha’s Teaching, the latter is a bhikkhu who has transgressed any one of the remaining precepts. Put in simple language, a nisîla is person of no morality who entirely lacks bhikkhu morality. A dusîlasîla is a bhikkhu who has in-fringed any other precept than Pârâjika – i.e., may be in respect of a Saṃghadisesa, or a Thullaccaya, or a Pâcittiya, or a Pâṭidesaniya or a Dukkaṭa or a Dubbhâsî precept. (Vide Vajirûpama vyâkarana Pg 18)

A bhikkhu who obtains things in an improper way should not use them. As an instance of improper way of obtaining some useful thing, the above treatise mentions cultivating flowering trees. “Gardening and similar activities are improper form of pastime for a bhikkhu.”

(End of Kuladûsana fault)

### **24. Wrong Livelihood, Micchâjîva**

Staying in a continuously mode of bodily posture such as sitting or going or sitting or lying down not out of genuine reverence for Dhamma, but merely to impress onlookers with piety, is a sham practice for a bhikkhu and is truly contemptible. There are other such insincere practices as follows: dwelling in a forest abode, staying in a cemetery, resorting to ascetic practices called dutaṅga; giving broad hints

to lay supporters to give useful things, speaking about lay supporters with decision or with lavish praise, or ridiculing them; boasting about one's line of teachers; treating lay supporters with undue friendliness; going along with them in wrong ways of thinking merely to please them; dealing with them in a servile manner, tending their children – all of which modes of conduct are quite unbecoming for a bhikkhu, and constitute wrong livelihood for him. A bhikkhu who leads a life of such improper behaviour is out to win fame and following, material gains, is called an avaricious one, a bhikkhu overwhelmed by avarice.

Wrong livelihood also includes use of the following things, viz; things obtained by asking from non-relations, anyone of the twenty-one kinds of things obtained by improper ways; things obtained by false or pretended virtues of a bhikkhu; things obtained by sham modes of conduct that win the undeserved piety of donors (all of which are called kuhana), things obtained by self-glorification or showing approval of improper indulgence in by lay supporters or dealing with them in a servile manner or tending their children (all of which are called lapana). Use of these things obtained by unbecoming modes of conduct make the users liable to a Dukkata offence. (Note that herein 'users' include all the five types of co-religionists with the bhikkhu).

### **Sallapanâ**

Showing indulgence to lay supporters in their misguided thoughts, words or deeds is called sallapanâ. Some bhikkhus show such indulgence to win the good favour of the lay supporters who may not be well-wishers previously or who become more devoted to them for such pretence.

[It behoves every bhikkhu to get on well with lay folks, since they have to depend on the laity for their every need. However, the author wishes to remind bhikkhus that being bounden by religious duty expressly set forth in the Vinaya,

they should not countenance actions that go against the Vinaya.]

On the part of the laity, they should regard bhikkhus as their spiritual guides and so should submit themselves to the wise counsel of the latter. They should understand that the more their deeds of merit conform to the propriety of their donees, the greater will be their benefits. The donor should do well to get mutual consent with the donee so that their donations are put to maximum effectiveness in terms of merit gained. By this mutual understanding the needs of the saṅgha will be fulfilled with no unnecessary lavishness.

In spite of the generosity extended by lay supporters towards the saṅgha, keeping them well provided, bhikkhus are not in a position to pamper the lay supporters. Why? This is because if the wishes of the lay supporter be against the Vinaya rules, such indulgence shown by the bhikkhus would amount to dishonest and crafty mode of livelihood. It is indeed a serious matter for both parties to be well aware of.

**Note:** Regarding the popular belief in virtuous bhikkhus as arahat, the Ven Saddhammodaya Sayadaw's remarks given in his book "On the Problem of Arahatsip" are reproduced below:

A bhikkhu should not put on pretences.

A good son of the Buddha should not put on pretences as though he had attained the jhāna or he were a Stream-Winner or a Once-Returner or a Non-Returner, or an Arahāt. In the least he should not make lay folks believe him to be on ascetic practices such as dwelling in the forest, or in a spectacular manner of going on the alms round. By keeping his actual lack of any such attainments as a personal secret, he should not cause a misplaced high regard by the lay folks. Putting on such pretences renders him liable to a dukkaṭa offence.



Further, a certain bhikkhu is Vinaya-conscious and in a true spirit makes honest efforts at spiritual development. Actually, people come to look upon him as an arahat and shower honour and offerings on him. The bhikkhu knows that the lay supporters consider him as an arahat. Yet he keeps silent about the people's misconception about him and does not admit that he is not an arahat. (This is a hypothetical case only.)

Once, during the lifetime of the Buddha a brahmin invited some bhikkhus, saying; "Do come arahats! The bhikkhus thought to themselves. 'This brahmin calls us arahats even though we are not arahats. What shall we do?' They were in a quandary; so they went and asked the Buddha about it. The Buddha's reply to them was: 'Bhikkhus, the brahmin calls you arahats out of his deep confidence in you. You are blameless'. This episode appears in the Myanmar translation of Pârâjika Pali, vide para 226, which states that since the bhikkhu does not claim arahatship, if people consider him an arahat, what could the bhikkhu do? Now, how far is this statement valid? Let us examine it thoroughly:

1. In the case of the brahmin, he called the bhikkhus arahats due to his deep confidence in them. However, in an actual situation the people shower honour and offerings on a certain bhikkhu because they consider him to be an arahat: Does that amount to a case of wrong livelihood?
2. Would it be wrong to say: If the people take that bhikkhu as a bhikkhu of ordinary virtue they would not show much reverence?
3. That being so, the reference to the brahmin of the Buddha's times is not relevant.

4. One might ask: ‘Why does the bhikkhu not make a clean breast of it, admitting his non-arahatship?’
5. The bhikkhu does not make a confession of his non-arahatship because he is pleased with that misconception of the people.
6. If he is not pleased with it, shouldn’t he make a clean breast of it?
7. Does his taciturn attitude not suggest that he fears loss of esteem by the people by making an honest-confession?
8. If he has such fears, does it not mean that he relishes pomp and glory?
9. And does not his taciturn attitude amount to a silent admission of arahatship? Is it not a form of deceit?
10. Is it not that the longer he remains silent, the stronger becomes the people’s misconception about him?
11. And the greater the people believe him to be an arahat, the more lavish become their donations?
12. Does not his lack of outspokenness negate his former virtuous conduct?

By being silent about his true state he is said to be deceptive and this makes him liable to a Dukkāṭa offence continuously. Use of donated things by deceit renders it wrong livelihood.

That bhikkhu being in a plentiful state, will probably share his possessions with co-bhikkhus and thereby make them fall into the fault of wrong livelihood, incurring a Dukkāṭa offence.

‘The Visuddhi-magga-arathâ’ (The Essence of Visuddhi magga) says “Just as one who wishes to embellish oneself would keep away from excreta or a putrid carcass of

a dog, so should a virtuous bhikkhu shun a Dussîla and a debased bhikkhu living on wrong livelihood.”

Therefore, as soon as one learns that people start considering you as an arahat, declare forthwith that you are not still one. [Never allow yourself to take up a debased mode of practice with a view to winning popular esteem.]

If you come to know, also that people consider you as an ariya, i.e., some noble one training yourself for arahatship, declare forthwith that you are not still an ariyapuggala. [Then the donations you receive after your honest declaration are as lofty as possessions owned by celestial beings.] The Buddha says that a bhikkhu who is devoid of any virtue and yet lets people think him to be a noble one is a great robber, mahâcora. Vide, Ashin Zanakabhivantha: ‘Achaypyu Patthan’ (The Basics of Paṭṭhâna) a Nissaya paccaya, p-101.

### **The Author’s Confession**

The author honestly confesses that at unguarded moments he would take a fancy to become famous as a great bhikkhu and that the inner struggle with this ignoble idea is a real test of bhikkhu morality. All putthujanas or worldlings are prone to this weakness. They are by nature indolent and often take a wrong course. They tend to be fickle-minded. The author prays that may all bhikkhus overcome this weakness.”

### **An exhortation to bhikkhus**

With intent to win popular esteems, but not out of genuine interest in religious faith –

1. Do not learn the Vinaya or the scriptures or run a centre for scriptural learning.

In this regard, the Buddha has warned his disciples about the two different motives in learning the scriptures: viz., learning with a view to gain liberation from saṃsâra, and learning to outdo others. The first is a laudable one which deserves every encouragement. The second is like the evil

intention of a snake-catcher who tries to catch a snake by holding it at its tail and is a dangerous thing. The poisonous bite of the snake is not as dreadful as the consequences of a learned bhikkhu who suffers for his malicious ways in outstripping other bhikkhus. During Kassapa Buddha's times a certain bhikkhu by the name of Kapila harassed other well-conducted bhikkhus with his power of learning. As a consequence he went down to avâsi niraya at his death. During the time of Gotama Buddha he was reborn as a great golden fish with a foul-smelling mouth and related his previous life as an evil bhikkhus of much learning. At his death he again suffered in avâsi niraya. (Dhammapada, v. 24, Taṇhâ vagga).

When an unconscientious bhikkhu is equipped with learning he becomes well provided for his journey to the miserable realms of continuous suffering or niraya. That is why it is better to be an unlearned bhikkhu than a learned bhikkhu with an ulterior motive. ('Visuddhimagga arathar'). Learning without practice is vain. Learning coupled with practice of the true doctrine (saddhama) is a model of monastic life. The greater the number of such monasteries. The greater will be the glory of the Buddha's Teaching. Monasteries of this type should flourish at every town and village. These establishments deserve every form of popular support, both in material and in men.

2. With the intention of making a name in religious circles, do not set up a meditation centre for doing meditative exercises for oneself and for other yogis. If the meditation centre is for popularizing the founder who is not sincere at heart, the founder will not gain Nibbâna but will only go to Niraya. The Buddha says: 'Bhikkhus, practice of Dhamma expecting material gains is one thing, and practice of Dhamma that leads to Nibbâna another. A bhikkhu who takes up ascetic practices such as dwelling in the forest, with the ulterior motive of gaining material gains and popular esteem is



heading for Niraya. A genuine practitioner shuns material gains and reverence by the lay supporters, but dwells in the forest and with earnest efforts strives for realization of Dhamma. He is sure to attain arahatta phala' [Padesa Dhammapada vatthu; Vol.II, Bâla vagga, Tissa sâmaṇera vatthu.]

A founder of a meditation centre has greater responsibility to make himself more Vinaya-conscious. Then only will he fulfil himself with morality (sîla), the forerunner of samâdhî and paññâ, and the top most requirement for the eightfold practice of the Path. Without establishing oneself in sîla how could one gain samâdhi and attain enlightenment? We would like to see meditation centers flourish in all places where the practitioners are Vinaya abiding. Such exemplary establishments deserve an all-out support.

3. With the intention of making a name in religious circles, do not take up ascetic practices such as staying at a cemetery or similar spectacular dhutaṅgas. [Beware! you will land in the realm of continuous suffering (niraya) or of hungry, miserable beings (petas).] You may engage yourself in all of such practices in a true spirit. Otherwise, taking up these difficult practices will be to your great disadvantage. Better remain without going for ascetic practice than delve in it with an ulterior motive because insincere conduct carries the fault of a Dukkaṭa offence for wrong livelihood.

4. Do not live on a vegetarian diet merely to impress your lay supporters with your piety. It is safer and more worthwhile to eat the flesh of the elephant than to live on a vegetarian diet just to win popular esteem undeservedly. Indeed, a spurious vegetable diet is more fraught with danger than eating forbidden flesh because it makes the hypocritical bhikkhu fall into the fault of wrong livelihood entailing a Dukkaṭa offence. Eating forbidden flesh is breach of the appropriate precept only, condonable without difficulty

whereas wrong livelihood brings about a running breach of the law carrying a Dukkaṭa offence that renders every requisite tainted with a Dukkaṭa offence. Living on a vegetarian diet, if taken upon oneself with genuine compassion and goodwill on living beings is a commendable practice. But resorting to it for personal embellishment is tantamount to paving one's way to the miserable states of apâya.

The Buddha has enjoined his disciples: “Bhikkhus, material gains and people's acts of paying homage have pungent potentialities like thunderbolt. They corrupt and completely destroy virtue. That's why you should be wary of material benefits and ambition for power and glory.

(Nidâna vagga Samyutta)

The author asks for the indulgence of the reader who does not fall in with his views.

(Here ends a discussion on wrong livelihood.)

## **25. The Conscientious bhikkhu and the shameless bhikkhu**

A shameless bhikkhu should not be exalted; a conscientious bhikkhu should not be condemned. The former should be treated with contempt, the latter should be honoured (Be careful, dear readers.) [These are the three characteristics of a shameless bhikkhu: he transgresses the Vinaya precepts knowingly; he conceals the faults he has committed; he is destined to the four miserable states of apâya.

A bhikkhu who transgresses a precept unintentionally or absent-mindedly; who makes confession for his breaches, but never conceals them – these characteristics mark a bhikkhu who is possessed of shame and dread (hiri and ottappa) to do evil.]

A shameless bhikkhu should be known by his lay pursuits such as delving in alchemist practice, resorting to acts of making gifts to befriend the laity, acquiring his requisites in improper ways, holding entertainment, buying

or selling, accepting gold and silver. A bhikkhu who spends his time in novel activities rather than in monastic activities or age-old chores are also classed as shameless bhikkhus by the teachers learned in the Vinaya.

By age-old chores is meant performing monastic functions such as stitching robes, dying robes, shaving the hair of co-bhikkhus; cutting finger-and toe-nails, serving them tidying up bed and beddings, serving one's preceptors, serving one's teachers, going on the daily alms-round, etc. [Painting, sculpting, carpentry and such like activities pertaining to lay folks are called novel activities.]

Lay supporters who become partners either as benefactors or beneficiaries of those shameless bhikkhus are in the same boat with the bhikkhus in jeopardizing the Buddha's Teaching (Sâsana); and they too share the dire consequences for it. This is pointed out (by the Ledi Sayadaw) in his *Sîlavisadhanî*. (So readers, beware!)

Herein, it may be appropriate to mention the fourteen classes of donees on a personal basis, viz:

1. The Buddha that which must not or cannot be thought of :
2. A Pacceka Buddha,
3. an arahat,
4. an ariya who has attained arahatta magga,
5. an Anâgâmin or an ariya who has attained anâgâmi phala,
6. an ariyâ who has attained anâgâmi magga,
7. a Sakadâgâmin, an ariya who has attained Sakadâgâmi ohala,
8. an ariyâ who has attained sakadâgâmi magga,
9. a Sotapanna, or an ariya who has attained sotâpatti phala

10. an ariya who has attained sotâpatti magga (i.e., won Stream-Entry Knowledge)
11. A virtuous one who has won jhâna outside the Buddha's Teaching (sâsana).
12. A worldling (puthujana) who is possessed of virtue (sîla),
13. An immoral person such as a hunter or a fisher,
14. An animal

A virtuous puthujana is counted as an ariya.

[An alajjin, (a shameless bhikkhu, is specifically mentioned as excluded from the above 14 classes of donees vide Alajjîbhâvâdi pakâsaka Kyann.]

Since a shameless bhikkhu is not counted as a person worthy of donations, it hardly needs to say whether there is any benefit in making material donations to him. Therefore, let all bhikkhus take great care to make themselves worthy of donations whereby donor as well as donee enjoy the fruits of their good deeds.

One cannot always be a shameless bhikkhu, nor be a conscientious, blameless one always. Remiss in the precepts makes a bhikkhu a shameless one; meticulous observance of the Vinaya rules makes him a conscientious one. One who is remiss may try to emulate good bhikkhus and become a good bhikkhu himself. Conscientious ones should guard themselves against falling away into shameless ones.

The original intention in becoming a bhikkhu was to build up merit, but if one becomes slack in the observance of the bhikkhu's conduct, his joining the Order would amount to earning demerit as a bhikkhu. So in acquiring a most rare opportunity of bhikkhuhood, one should be careful not to let this opportunity go to waste. One should not neglect small precepts as unimportant but take them as seriously as all the other precepts; A bhikkhu would do well if he trains himself



to have less greed, less ill-will, less sensuous desires, less material gains.

A hundred conscientious bhikkhus may be turned into shameless ones in no time. It is only conscientious bhikkhus who can perpetuate the Buddha's Teaching; Thousands of shameless bhikkhus cannot make the Teaching prosper. Existence of as few bhikkhus as five can perpetuate the Teaching. Considering thus, all bhikkhus should abide by the Vinaya rules strictly.

The Teaching can survive only if the Vinaya remains intact; if the Vinaya disintegrates, the Teaching is bound to disappear. Only when the bhikkhuhood is Vinaya conscious, can the Teaching survive. If the Vinaya totters due to its non-observance, the Teaching cannot survive. In other word, if conscientious bhikkhus are conversant with the Vinaya, the Teaching prospers. If shameless bhikkhus become learned in the Vinaya they do not help the Teaching to survive because they neglect the Vinaya. A conscientious bhikkhu who lacks knowledge of the Vinaya is equally unhelpful for the survival of the Teaching. In short, it is only those conscientious bhikkhus conversant with the Vinaya that will make the Teaching prosper. [A conscientious bhikkhu considers a petty fault as a grave one.]

A good bhikkhu need not have regard for his own life, nor his lay supporters, nor material gains, nor his coreligionists, but have regard only for the Teacher (Buddha) and observe the Vinaya to the letter.

**A warning;** Living or eating together with a shameless bhikkhu is seriously wrong for a conscientious bhikkhu, when a good bhikkhu extols a shameless bhikkhu, or asks him to say words of appreciation at a ceremony, or to give a discourse, or advises one's lay supporters to give support to him, or praises in public the good qualities of a shameless bhikkhu-then such deeds are tantamount to the early disintegration of the Buddha's Teaching which is generally supposed to be

extant for five thousand years. [It is quite wrong for a conscientious bhikkhu to extol a shameless one. It is quite proper for a shameless bhikkhu to extol a conscientious one.] Eating together or living together of two conscientious bhikkhus is like two princes of royal blood eating together out of a golden vessel. [This last sentence is impregnated with a wide meaning: The reader is asked to get at its significance.] That being so, wise people have written in no uncertain terms that conscientious bhikkhus, comparable to princes of royal blood should remember that they ought not live in close association with shameless bhikkhus. All bhikkhus therefore try and conduct themselves well so as no discrimination due to bhikkhus morality is occasioned. Of course everybody knows himself best.

#### **The Fourfold purity in Morality (Catu pârisuddhisîla)**

There are these four kinds of sîla which all good bhikkhus who joined the order of bhikkhus out of pure conviction, viz.

1. Morality consisting in strict observance of bhikkhu precepts, Pâtimokkhasamvara sîla;
2. Restraint of the Faculties Indriyasamvara sîla;
3. Purity of livelihood, âjîva pârisuddhi sîla;
4. Using all the lawfully acquired requisites with circumspection, Paccayasanissita sîla.

The first sîla is a conscientious mode of conduct whereby a bhikkhu lives a blameless life so as not to infringe any of the bhikkhu precepts under the Vinaya and incur a fault. When he perchance breaks a rule, he makes amends according to the law. If it is a Pârâjika offence he admits his fall from bhikkhuhood. The second sîla is mindful restraint of the faculties such as eye, ear, etc, not to let the mind fall into evil. The third sîla means being careful not to make an acquisition in an improper way, living on lawfully- acquired

requisites only. In other words, a bhikkhu avoids the following six improper modes of conduct, viz;

1. To obtain some material gain, the evil minded bhikkhu makes empty boast about his attainments such as jhânas or supernormal powers or transcendent knowledge that pertain to ariyas. He thereby incurs a Pârâjika fault on account of livelihood.
2. To obtain some material gain, he acts as a go-between for two people. He thereby incurs a Saṃgadisesa fault on account of livelihood.
3. To obtain some material gain, he says to the donor of the monastery: “That bhikkhu residing at your monastery is an arahat”; obliquely referring to himself. If the person thus spoken to understand his meaning, that bhikkhu incurs a grave offence (Thullaccaya); if not, he incurs a Dukkaṭa offence. This is a fault committed on account of livelihood.
4. To obtain an easy living, although he is not ill, he asks for some fine food from someone not related to him or from a supporter who has not made a standing invitation. He thereby incurs a Pâcittiya fault on account of livelihood.
5. To enjoy good food, although he is not ill, he asks from someone not related to him, or from someone who has not made an open invitation to him, ghee, oil, molasses, fish, meat, milk-card or something of the sort. He thereby incurs a Pâṭidesaniya fault on account of livelihood.
6. To obtain an easy living, although he is not ill, he asks from someone not related to him, or from someone who has not made an open invitation, rice or curry. He thereby incurs a Sûpodanaviññatti dukkaṭa offence on account of livelihood.

(A bhikkhu who is free from the above six kinds of fault is said to be one who is possessed of Purity of livelihood.) When a bhikkhu lives on requisites that are not acquired by blame-worthy modes of acquisition such as bringing shame on his kinsfolks, improper ways of acquiring them that the Buddha frowns upon and exercises contemplation in using them, he is said to be possessed of Paccayasannissita sîla.

One who knows these blameworthy ways of leading a life of wrong livelihood should do well to keep himself free from blame. Thus purified in his morality, he has a trouble-free mind on his deathbed. The Buddha says that five advantages accrue to a bhikkhu possessed of pure morality, viz: (1) He enjoys great benefits for his blameless morality; (2) He acquires renown; (3) He enters a gathering of four classes of persons with a bold and dignified countenance; (4) He dies with a clear conscience; (5) At death he goes to the fortunate world of devas. The Buddha also tells us how a bhikkhu with blameworthy conduct suffers on account of impure morality. That bhikkhu harbouring a guilty conscience dies with a remorseful mind; dying a troubled death, he then goes either to the realm of continuous suffering (niraya) or to the realm of hungry sub-human beings called petas. It behoves well for one to die a peaceful death, i.e., with a dying consciousness not disturbed by memories of a faulty life.

When a bhikkhu who has committed a Saṃghadesesa fault dies without making amends in the presence of bhikkhu saṃgha; or one who has committed a thullaccaya offence of a lesser offence dies without making a confession or one who has committed a pārâjika offence dies without making a declaration that he has fallen from bhikkhuhood and has become a novice or a lifelong layman observing the (ten) precepts, dies with a fault still undischarged. These days we often hear of cases of bhikkhus who die leaving some amount of gold and silver. Those bhikkhus also die without having discharged from fault because gold and silver being nissaggiya



property that must be handed over to the saṃgha first before undergoing the necessary form of restitution. Performing the act of restitution without giving them up does not serve the purpose.

There are also other faults under the Vinaya. For instance, a bhikkhu who is attached to his mentor unless he has qualified himself for doing without a mentor; a bhikkhu not qualified to act a preceptor acts in that capacity; building up his own followership by acting as a preceptor – all these acts are forbidden and are therefore faults. If a bhikkhu who dies without having performed the necessary duties for restitution, also carries his fault with him at death.

A Vinaya precept is the Buddha's order; so also are the prescribed forms of restitution – confession, undergoing penance and making evident one's own fault. Faults (âpatti) may arise on account of merit, demerit or neither – merit-nor – demerit. There is (however) no such thing as a meritorious âpatti. If a fault has been properly cured by way of confession or penance, the bhikkhu who makes the fault evident, it does not remain an obstacle or danger to attainment of a good destination or of Path-Knowledge. (For such privilege, the errant bhikkhu makes a confession to his coreligionist thus, "Venerable sir. I hereby acknowledge all the faults I have committed." This is called making the fault evident.)

**A plea by the author:** These days, bhikkhus have fallen into disrepute. Some educated Myanmars – not to speak of foreigners and adherents of other faiths – are apt to have a poor opinion of our bhikkhus. The reason for this disrespect may probably be found in the slackness of bhikkhu discipline. There are many bhikkhus who behave in such ways as to make the laity think that they don the noble bark – dyed robes not out of genuine motive of meritoriousness but simply to enjoy an easy life. That being so, the author earnestly makes this plea to all bhikkhuhood: "Revered sirs! Take the Vinaya seriously. Behave yourselves nobly so that the laity may not

have occasion to think that bhikkhus are idlers who shirk worldly duties and family obligations. If you show up noble conduct you are bound to rise in public esteem, and the Buddha's Teaching will shine forth in all glory like the sun through out the world.

I would propose the following fifteen guidelines that should serve as useful hints for the integrity and glory of bhikkhus:

A good bhikkhu –

1. Should be conversant with and abide by the Vinaya, as well as put in earnest efforts at the practice of Dhamma as to gain insight as befitting as one's merit acquired in the past;
2. Should be straightforward;
3. Should be right-minded;
4. Should be amenable to correction;
5. Should be gentle;
6. Should not be conceited;
7. Should not desire for material gains;
8. Should be contented with what one has;
9. Should have few cares;
10. Should keep a minimum of requisites enabling him to travel easily;
11. Should guard his faculties at all times;
12. Should exercise the highest reasonableness;
13. Should conduct himself respectably, never rudely or roughly;

14. Should not have attachment to his lay supporters, male or female.
15. Should conduct himself properly not letting the slightest wrong-doing an occasion for blame by the wise and virtuous.

(The author's wish:) It is the wish of the author that all bhikkhus irrespective of sex or personal considerations, associate with each other in their common good quality of pure morality. He wishes all bhikkhus to rise in public esteem: Public esteem rises depending on purity of bhikkhu morality. How would a high public esteem be expected to come about unless bhikkhus live strictly according to the rules of Vinaya?

(Here ends a discussion of Conscientious bhikkhus and Shameless bhikkhus.)

## **26. Five kinds of robbers**

1. A certain bhikkhu accompanied by his pupils goes around places expecting to get people's veneration and offerings. Accordingly, he comes to receive veneration and offerings. He is primarily concerned about his greatness, not about the growth of the Teaching and public weal. He is called the first kind of robber.

2. A certain bhikkhu preaches the Buddha's Doctrine as if it were a product of his own wisdom, and thereby steals the Dhamma. He is the second kind of robber.

3. A certain bhikkhu accuses a virtuous bhikkhu as being impure in morality. He is the third kind of robber.

4. A bhikkhu gives away monastic property owned by the community of bhikkhus to people as if they were his own. He is another kind of robber.

5. A bhikkhu falsely claims attainment of jhâna and magga phala. It amounts to cheating all the world, not to one or two people only. Therefore he is the greatest of robbers.

(End of five kinds of robbers)

## **27. Four types of Person**

There are these four types of person in the Buddha's Teaching

1. The virtuous and conscientious person;
2. The one who has shame and dread but is evil – minded;
3. The shameless one with virtue; and
4. The shameless evil-minded person.

Of those four types of person, the one who is highly conscious of whether he has breached the law or not; and who has little covetousness, stinginess, craftiness or pretence, and is honest is a virtuous and conscientious person. The one who is conscience of whether he has breached the law but who is covetous, stingy, crafty and pretentious, is an evil-minded person who has shame and dread.

The one who is unconscientious but has little covetousness, stinginess, craftiness or pretence and is honest, is a shameless one with virtue. The one who has no qualms about his conduct, who is apt to misbehave, who is covetous, stingy, crafty and pretentious and dishonest; who does not practice the dhamma but speaks ill of those who practice well; and who shows prejudice against virtuous persons, is a shameless and evil-minded person. Of those four types of person a true son of the Buddha should aspire to become a conscientious bhikkhu of the first water.

### **(a stern warning:)**

A bhikkhu may be conscious about his conduct to be blameless, yet it is in the nature of worldlings to have a jealous mind. That attitude drives him to outdo other bhikkhus and win fame for ascetic practice. He may make a show of his stringent mode of living. But if his ulterior motive is to outshine other bhikkhu in asceticism, his practice, however praiseworthy is wrong livelihood, rendering him liable to a



Dukkaṭa offence. Put in another way, his insincere mode of living is like making savings for passage to the miserable states of apâya. Requisites obtained by improper ways carry a Dukkaṭa offence; so if they are shared with other bhikkhus those who enjoy them also become liable to the selfsame Dukkaṭa offence.

Do not let others get blame on your account. Beware not to entertain jealousy. Consider all monasteries, meditation centers and practitioners as brethren in the cause of Dhamma. Do not try to outdo others, for that is highly disadvantageous and fraught with the danger of falling to niraya [One who goes against these precious words of admonition is a person who has a sense of dread and shame but who is evil – minded. Compared with him, a shameless one with virtue is a better bhikkhu. There is no one in the world who knows oneself better. Make your judgment about yourself, and if you are not a person of virtue, make a strong resolve to mend your ways. You probably are good at heart. However, if you see your coreligionists conducting themselves admirable, you might feel that you stand to lose prestige and start taking up ascetic practices or meditation. In that way you inadvertently become a jealous competition to them. At the same time your efforts are tainted with a dishonest desire for a fine reputation. In this matter, the author wishes to warn bhikkhus to keep away from a spirit of rivalry. The Buddha extols only genuine good – natured efforts. Do not delve yourself in sham observances. Better not to do any such spectacular things dishonestly than remain idle. (a sham practice is liable to bring disadvantage to oneself; an idle life as a bhikkhu (though not commendable) brings no such disadvantage). Taking up some good practice in a true spirit by way of emulating the virtuous is not objectionable. The author is full of praise for such followers of good example.]

Therefore, I pray that may all bhikkhus chastise themselves well and take upon themselves the dual bhikkhu

tasks of learning and practice.

(End of four types of person)

## **28. A Brief Discussion of Remaining without a Mentor**

(Motto) a bhikkhu under five vâssas standing should not remain without a mentor:

A junior bhikkhu up to five vâssas of ordination should have his preceptor or mentor for guidance. Should he stay away from his preceptor during that time, he should seek some bhikkhu learned in the Vinaya who is competent to act as a mentor to be his mentor. While putting himself under the tutelage of the mentor he should not live at a different monastery which is outside the precincts of the mentor's residence. Failure to abide by this rule makes him liable to a Dukkaṭa fault for each day of his separate residing. (So bhikkhus beware!) His staying at a separate monastic precincts, in the absence of fencing, is to be determined as a distance of two stretches of a stone's throw.

### **Formalization between pupil and mentor**

Âcariyo me bhante hoti âyasmato nissâya vacchâmi  
(Three times) "Revered Sir! Please be my mentor. I shall remain dependent on you." (For formalization between a bhikkhu-to-be and his preceptor, see the chapter on ordination of one bhikkhu.)

The mentor says in one of the following terms in response:

Sâhu : Very will

Lahu : It's no problem with me.

Opâyikaṃ : It is my duty.

Patirûpaṃ : It is good of you to say so.

Pâsâdikenā sampâdehi : Conduct yourself with dignity  
bodily and verbally and take upon the threefold training well.

The pupil then says, âmabhante (Very well, sir.)

The mentor gives exemption to the pupil regarding the pupil's obligation and duties towards him so as to enable the pupil to devote himself to the twofold training in learning and practice. [Regarding the pupil's obligations and duties, are Vinaya mahâvagga pali (translation) Para 78.]

The pupil also excuses the mentor from the mentor's obligation to the pupil. [Regarding the mentor's obligations see the same text, Para 79.]

**(Note:)** A bhikkhu who entrusts these reciprocal obligation to a shameless bhikkhu incurs a Dukkâta offence. A bhikkhu who, being not conversant with the Vinaya, acts as Mentor incurs a Dukkâpa offence. [**Vide** Vinaya Mahâvagga Pali (trans) para 120 Alajjî nissaya vatthus.]

**(A warning)**

These days, a junior bhikkhu of one or two vâssas' standing takes upon duties of head of a monastery, acts as Mentor and takes delight in receiving respectful service from the pupils. Bhikkhus of ten or twenty vâssas' standing who are not conversant with the Vinaya take upon duties of a preceptor. These practices are evidently wrong: How could a teacher not properly learned in the Vinaya give guidance to others? How could he maintain the bhikkhu precepts well? Bhikkhus not conversant with the Vinaya are bound to misguide the bhikkhus under their tutelage. And would they not become highly detrimental? The author wishes to sound a serious warning to all bhikkhus not to act as Preceptor or unless one is sufficiently qualified to do so. He wishes to warn bhikkhus not to relish respectful service by novices. Receiving undeserved respects and services are really harmful to them. Let them not indulge themselves in Craving, Conceit and Wrong View and thereby cause perpetuation of rebirth. Be wise, be guarded by circumspection!

A bhikkhu unversed in the Vinaya needs a mentor all through his life. In case he cannot find a bhikkhu elder he should remain under the guidance of a mentor junior to him even though he might be of sixty or seventy vâssas' standing.

### **When can a bhikkhu remain without a mentor?**

There is a motto describing five conditions under which a bhikkhu may remain without a mentor, which are as follows:

1. when the mentor leaves the place for good;
2. when he is converted to a different faith;
3. when he leaves bhikkhuhood and turns a layman;
4. when he dies;
5. when the mentor drives his pupil away.

Added to the above five conditions, there is a sixth condition when the bhikkhu meets with his own preceptor. Herein, 'meeting with' is extended in meeting to include the circumstance when the bhikkhu, even though he does not see his preceptor in person but merely hears his voice and recognizes it as the Preceptor's voice. (For details, see Mahâvâ burthartîkâ pp.135-6)

When a bhikkhu is away from his mentor either because the mentor goes away from him or he goes away from the mentor, even for a night he must renew his tutelage on meeting together again. Even though the mentor is not actually away for the night, if the departure was supposed to be away for the night, the same rule applies. When the mentor departs supposedly for a month, or for good, the tutelage is ended as soon as the mentor passes beyond the sîmâ within the monastic precincts. Even if the mentor changes his mind and returns the same day, a formal renewal of tutelage is required.

A bhikkhu should not remain without a mentor-even during the rains retreat period:



Tutelage is ended when either the mentor turns a layman, or dies, or changes his faith. Therefore the pupil should seek a new mentor on the very day. According to the commentary on Mahâ khandhaka this remark purports to apply to a situation both for the rains retreat period and outside that period. This is mentioned in the following four references:

**The first reference**

(Translation of the Pali extract:)

“Further, if the mentor turns layman, the people has no means of safeguarding himself even for a day, from falling into fault. If the mentor dies or changes his faith the pupil is faced with the same handicap. Accordingly the pupil would do well to seek a new mentor at some other monastery.”

**The second reference:**

In Sâraatthadîpanî ṭîkâ, (2<sup>nd</sup> volume) in Mahâkhandhaka, it is stated thus (translation of the Pali extract): In case the pupil, left bhikkhu by his mentor, cannot, for some reason, go on the same day to another place to seek another mentor, he should do so in a few days. By doing so, he is saved from falling into fault:

From the above two reference, it is clear that a bhikkhu should not remain without a mentor even for a single day. Therefore, a bhikkhu remaining without a mentor to keep ward and watch of the monastery in the absence of the head of the monastery (as is often the case these days) is not a proper way (course of action).

**The third reference:**

A translation of the extract from the commentary on Vinaya Mahâvagga, Khandhaka:) During the absence of the mentor, if he has instructed his pupils at the monastery to remain – diligent – and that he would return in a few days, then the pupils are free from fault. When the mentor is obliged by his lay supporters to prolong his visit for five or ten days, and the mentor intimates this situation to his pupils by

messenger about the probable date of his return, and also instructs them to remain diligent, the pupils are well guarded from falling into fault during the teacher's absence.

Supposing, on his return from the visit, the mentor meets with obstacles on his way such as a swollen river, or danger of bandits, and he looks for compassion to travel on the return journey – and if the pupils learnt of this situation, they are supposed to be under the guardianship (i.e., tutelage) of the mentor.

However, if the mentor informs the pupils by messenger that he would be staying at the place of his visit, the pupils, then, are considered bereft of the mentor and become without guidance. In that case they should go to such monastery as another mentor is available.

A bhikkhu under the tutelage of a mentor remains dependent on the mentor in the same way, vide *Sâratthadîpanîtikâ*, vol III, P.239. The Pali extract quoted here purports to apply for period during the rains retreat as well as outside of it.

#### **The fourth reference:**

These four classes of bhikkhu, viz, a bhikkhu going on a journey, a sick bhikkhu, and bhikkhu attending on a sick bhikkhu at the latter's request, a forest-dwelling bhikkhu doing meditation work for peace – may remain without a mentor up to the full-moon day of Wazo. [Vide *Modi nissaya*, U *Budh's nissaya* and the *Lesser Precepts of Vinaya*.]

A bhikkhu who is in a new place may remain for four or five days without a mentor while studying to make sure that he is compatible with the conscientious bhikkhus there. As regards a forest-dweller, the Buddha says: "Bhikkhus, a bhikkhu dwelling in the forest who has not received tutelage may devote himself to the practice of meditation for calm, expecting to do so, as and when a mentor comes. [Vinaya

Mahâvagga pali (translation) Para 126. Stories on travelling bhikkhus, etc.]

In the above quoted extract the Pali means period outside of the rains retreat period. The Mahâvagga says that bhikkhus should not go on a journey during the rains retreat period. Infringement means a Dukkata fault, vide: Vassûpanâyikkhandha, para 185. The travelling bhikkhu and the forest-dweller in the above extract plainly refer to a bhikkhu for the period outside of the rains retreat.

These references also imply that tutelage must always be in existence outside of the rains retreat period also.

### **Points to remember in Mentor - Pupil Relationships**

A bhikkhu who is not conversant with Vinaya, wishing to go on a journey should ask for permission from his Preceptor (Mentor). The Mentor should ask him where he intends going and in whose company. If his companion is one who is not conversant with the Vinaya permission should be refused. If he gives permission, he is liable to fall into a Dukkaṭa offence. If the pupil goes on the journey without permission, he commits a Dukkaṭa offence. [Vinaya Mahâvagga Pali (translation) para 163, on Bhikkhus going on a journey.]

### **Condition for Dispensing with a Mentor**

When a bhikkhu fulfils these three conditions he can dispense with a Mentor:

1. He must have attained 5 Vassas' standing,
2. He is fluently learned in the Twin Matikâ,
3. He is conversant with the rituals concerning uposatha, pavâraṇâ, parivâra, mânattha, etc.

Qualified in the above three ways, he becomes an independent bhikkhu, one who is no longer dependent on a Mentor or on the Preceptor. He is free to live anywhere he chooses.

**(Notes)**

The Commentaries specify these items of Pitaka Learning to qualify a junior bhikkhu to become independent of tutelage: He must be able to discourse on a Suttanta Pitaka, which requires him to learn by heart the text equivalent to four *bhāṇavāras* or recitals; he must have memorized the Mangala sutta, a talk congratulating and extolling a donation of alms-food, robes, etc.; he must be competent to preside in the religious function on the occasion of the death of a lay supporter.

Some Commentaries specify meditation experience in training for calm or for insight leading to arahatta phala. But this might be the desired standard of competency. The qualification in the above paragraph is the absolute requirement.

In the requirement of fluent learning in the Twin Mâtikâ, since the Bhikkhu order is no longer extant, fluency in the Bhikkhu pâtimokkha alone is essential.

The more valued Tîkas remarking on the requirement of fluency in the Twin Mâtikâ, as the Parisupatthâpaka qualifications, say that if a bhikkhu does not memorize the Bhikkhu, nî vibhinga, if he can understand the meaning of the text therein well it is deemed sufficient.

Regarding the fluency in reciting the Twin Mâtikâ, the commentaries allow certain leniency. One says that if there are no individual bhikkhus able to recite them simply, three of them may jointly recite them. This suggestion falls in with another opinion that even through fluency may not be forthcoming, it is sufficient if bhikkhus understand well the meaning of the contents of the texts.

In Vinaya Mahâvagga Pali (translation) the Buddha has said. "Bhikkhus; if these five conditions are present a bhikkhu may dispense with a mentor, viz:

- (1) he understands the offences;
- (2) he knows non-infringement;



- (3) he knows what is a light offence;
- (4) he knows what is a grave offence;
- (5) he is more than five vassas' standing."

(Vide para 103, 10 : on Dispensation of a Mentor)

It is the personal duty of a bhikkhu to ascertain his status in the light of this saying. [The requirements described in the above paragraphs aforementioned should be taken to heart.]

### **Sâmaṇeras, beware!**

The belief that novices (sâmaṇeras) can live without guidance by a mentor is just a heresy. When one considers the fact that even a bhikkhu needs a mentor up to five years of bhikkhuhood, the idea that sâmaṇeras can do without close guidance is illogical and unreasonable. Even though there is no prescribed mode of receiving tutelage, the traditional custom of placing novices under regular guidance is highly recommended in the Parivasamânathâdi vinicchaya kyann, giving a ruling on Nissayapṭipassambhana.

(End of Nissayamuccaka, Brief Discussion on)

### **29. A Brief Discussion on the Preceptor, Upajjhâya**

The qualities required for Preceptorship are the same as those prescribed for Mentorship. They are as follows:

- (1) He must be of bhikkhu-standing of at least ten vâses;
- (2) He must have memorized well the Twin Mâtikâ, i.e. the Bhikkhu vibhaṅga and the Bhikkhuni vibhaṅga;
- (3) He must be fully conversant with the rituals concerning Cuḷavagga, Kammakkhandhaka, Parivâra, Kamma vagga.
- (4) He has a thorough knowledge about khandhaka obligations and duties contained in Upajjhâya

duties, Saddhivihârika duties, etc.

A bhikkhu who has fulfilled the above condition is competent to become a Preceptor and may act as a Mentor.

The 'Vinaya-sankhepa-kyann' specifically says that a Preceptor and Mentor are practically the same.

A bhikkhu who cannot show his pupil the fulfilling of obligations prescribed in the Mahâvagga and the Cûlavagga; who is not able to instruct the pupils to abide by the Training Precepts (*sekhiyâ*) prescribed in the Twin Vibangas; who is not wise enough to teach the Abhidhamma and the Suttanta teachings that discriminate between the Physical or Material phenomena and the Mental phenomena which stand alone by themselves; one who cannot teach the Vinaya Precepts that are separately defined; one who is not able to correct the wrong view of his pupil by showing the right view; a bhikkhu who is deficient in these various ways, is not worth to be made a preceptor, either for ordination or for novitiation. He should not be acting as a Mentor; he does not deserve to be attended upon by sâmaṇeras.

### **The Vinayadhara or an adept at the Law**

*Vinayadhara, pâmokkha, Gaṇâdhipati*

A bhikkhu who is free from the abovementioned deficiencies is regarded as an adept at the law or a Vinayadhara. He is a master of the Vinaya. He is fit to be elected to leadership roles in sect. He can become chief of a sect, teacher of a sect, master of a sect.

Such a competent bhikkhu is held by the bhikkhuhood as an authority in novitiating boys, raising the novices into fullfledged bhikkhuhood, acting as preceptor to a new bhikkhu, leading official acts of sorts such as uposatha sessions, making decisions in controversies among the bhikkhuhood, etc.

He is fit to act as Preceptor or Mentor, keep novice or bhikkhu pupils who attend on him reverentially, and become

a master with novices and bhikkhus as his followers in the community of bhikkhu.

With reference to the second requirement of a preceptor, he needs not be able to recite the Bhikkhuni vibhanga: it is sufficient if he is able to lecture on it to the pupils. In reciting it if no Bhikkhu is able to do so singly, three of them or a team may discharge the task as a team.

Even though a bhikkhu is not possessed of all the requirements of a preceptor, if he is learned in the Piṭaka and can lecture on it with the aid of good word-for-word translations, he may keep a followership of bhikkhus or novices who attend upon him.

**Note:** Duties of pupils to the preceptor, obligations of the preceptor towards the pupils who live together with him; Duties towards the mentor and reciprocal obligations by the preceptor, etc., are shown in the relevant chapters in the Vinaya Mahāvagga (trans) pp. 60, 67, 76 and 84.

**A warning:** A bhikkhu should not act as mentor to a shameless bhikkhu. If he does, he commits a Dukkaṭa offence. Beware bhikkhus, do not become a shameless bhikkhu yourselves on account of a banned relationship.

### **30. Acknowledging the robes as one's own, keeping them well and assigning them to another bhikkhu**

There are nine pieces called robes, **viz:**

1. Skirt-like piece of clothing, antara vasaka
2. Inner garment, Uttarâsaṅga
3. Double - layered robe or Big robe, Saṁghâṭi
4. Bed-sheet, Paccattharaṇa
5. Face towel, Mukhapucchanacoḷa
6. Pieces of cloth for straining water, napkin, bowl-carrier, slipper-bag, etc., Parikkhârâcoḷa
7. Loin-cloth Nisîdana
8. Robes for the rainy day Vassikasâṭika

9. Cloth for covering boils, etc, on the body, Kaṇduppaṭichâdi: out of those nine items, there is little evidence of use of the last three items, i.e., nisîdana, and 2 others.

### **Minimum allowable size of robe**

A robe must measure up to allowable size, i.e., it must be one and-a-half cubits long and one span and six finger-breadths broad. [Note: Details of converting modern measurements from ancient-day measurements (at p-251) are omitted here as they do not assist the elucidation of Vinaya knowledge.]

### **Rule regarding acknowledgement as personal property**

A bhikkhu having received a robe of this size is bound by law to either own it personally or assign it to someone within two days. Failing this, he is liable to a Nissaggiya pācittiya offence from the dawn of the eleventh day.

**Note:** *Adhiṭṭhâna* means acknowledging personal ownership; *vikeppanâ* means assigning the robe to some other bhikkhu, essentially divesting oneself of it.

### **Two ways of acknowledging**

Acknowledging personal ownership is done in two ways the first way is in respect of all the nine items of robes; the second is in respect of each item at a time separately [Bed sheets, pillows, blankets and rugs need not be included.]

### **Two modes of acknowledging**

Acknowledging may be made physically or verbally. Either is valid. Physical acknowledgement means touching the robe, saying as well as taking note of the fact, saying; "I acknowledge ownership of this robe as a requisite". Verbal



acknowledgement simply thinks of the robe in saying the same words.

### **Four Types of acknowledging**

1. Acknowledging a robe within two and-a-half cubits of oneself;
2. Acknowledging a robe outside that distance;
3. Acknowledging a single robe;
4. Acknowledging robes more than one.

### **Each type has a separate formula**

If the acknowledgement was made in respect of all the items of robes there is no further obligation concerning them. If, however, the acknowledgement was made separately for each item there are a variety of obligations. In the latter case, there must not be a spare (or second piece of the same item (ie., for the six items of robe). (Exception bed-sheet, face towel and such other pieces of cloth to be used by a bhikkhu can be of any number for each item.)

For each of these six items of robe there are prescribed minimum measurements, as follows:

For the double layered robe and outer robe it must not be less than five cubits short-of-four-finger-breadths in length; and three-cubits-short-of-four finger-breadths in breadth.

**(Translator's note:** The Myanmar term “တောင်ဆုံ” is calculated as one cubit short of 4 finger-breadths)

For the skirt-like robe, the minimum measurements are five cubits-short-of-4 finger-breadths in length (same as the length for the outer robe), and two cubits in breadth, (**'vide'** Vinaya-samkhepa kyann.)

As regards, robes for the raining day, cloth for covering boils, etc., on the body and loin cloth, see the text in Ratana vagga.

No prescribed measurements are found in the texts in respect of bed-sheet, face towel and cloths for divers uses.

The double-layered robe, the outer robe and the skirt-like robes must be bark-dyed thoroughly for acknowledgement. The robe for the rainy day and the cloth for covering boils, etc., may be bark-dyed just passably.

The double-layered robe, the outer robe, the skirt-like robe, the robe for the rainy day and the cloth for covering boils, etc., these five items of robe being worn on the body, must be thoroughly dyed and marked with the owner's identification spots before being acknowledged. (Bed-sheet, face towel, loin cloth and cloth for general purposes, being not worn on the body, need not be bark-dyed or marked with identification spots.

The skirt-like robe, the double layered robe. the outer robe, robe for the rainy season and cloth for covering boils, etc., on the body, being acknowledged singly each time, must be officially withdrawn from use (i.e., discarded), the acknowledgement having been nullified, before fresh robes of like nature are acknowledged.

## **Acknowledging and Nullifying acknowledgement**

### **Acknowledging**

First, withdraw or discard the old robe saying, "I discard this double-layered robe." After that acknowledge ownership of the new robe saying, "I acknowledge this double-layered robe as my personal property."

### **Discarding:**

When the used double-layered robe is near at hand the bhikkhu says. "I discard this double-layered robe." [When the robe is lying at a distance too, the same formula applies.]

Discarding the outer robe, the skirt-like robe also are formally done, mentioning the particular robe meant.

**Note :** As use of the robe for the rainy season and the cloth for covering boils on the body are no more used these days, their acknowledging and discarding are not mentioned.

The important point is that after a double-layered robe, or an outer robe or a skirt-like robe has been acknowledged, the bhikkhu must not let any of those three robes remain apart from him even for a single night. The crucial moment is at the break of dawn.

### **The hour of daybreak or dawn**

In the month of Tagu (April) and Thadingyut (October), day breaks at 5 a.m. from Kason till Wazo, the day breaks ten minutes later than that every month. In Kason day breaks at 4.50 a.m.

In Wazo dawn comes at 4.30 a.m., which is the earliest dawn in this country. If the year has two Wazo's, dawn time is counted the same as at the first Wazo.

From Wagaung, till Pyatho, day-break occurs ten minutes earlier than that every month.

Thus in Wagaung day breaks at 4.40 a.m.

In Pyatho, day breaks at 5.30 a.m. which is the latest dawn in this country.

From Tabodwe, till Tagu, day-break occurs 10 minutes later every month.

Thus in Tabodwe day breaks at 5.20 a.m.

Thus in Tabaung day breaks at 5.10 a.m.

Thus in Tagu day breaks at 5.00 a.m.

### **Methods of Calculating Daybreak**

During the six-month period, Wagaung to Pyatho, calculating 10 minutes ahead each month is one way whereas calculating 3 minutes ahead every three days is the other way. Of these two months the former is recommended.

During the six-month period, Tabodwe to Wazo, calculating 10 minutes later for each month is one way, and calculating 3 minutes later for every 3 days is the other way. Of these two the latter is recommended.

To circumvent breach of law and fall into a Nissaggiya fault, a bhikkhu is advised to keep the three items of robes safely within two-and-a half cubits of himself. The text mentions various practical ways to this end. However, they are rather confusing, so are left untranslated.

### **A Practical Advice**

If your watch / clock is not considered reliable, calculate 10 minutes later than the day-break hours mentioned above. This is to safeguard falling into a fault regarding noon-time so that Nissaggi fault is foreclosed on account of noon-time that is crucial in keeping oneself close to the 3 items of robe.

A robe that happens to be away from its owner at day-break must be assigned to the mentor or the Vinaya adept. (Vinayadhara puggalo)

### **Assigning a robe at close quarters**

The bhikkhu at fault assigns the robe to his mentor (i.e., Vinayadhara) saying “Revered Sir, I have been away from this robe during the previous night and it therefore is not worthy for me. I assign it to you.” For more than one item of robe, say “these robes” instead.

### **Assigning a robe that is lying at a distance**

The bhikkhu says ‘that robe’ or ‘those robes’ instead of ‘this robe’ and ‘these robes’ in making the assignment.

After assigning the robe / robes as above it is modern day practice to make a confession to the mentor for the fault. Then the mentor, saying, ‘I return this robe (or these robes) to you’, returns it / them to the bhikkhu.

The procedure for all other items of bhikkhu requisite that are liable to be assigned is the same as above. After the



item has been formally returned by the mentor, the bhikkhu may acknowledge its ownership, or may assign it to someone.

**Eight Conditions under which Acknowledgement falls through:**

1. When the robe is given away;
2. When it has been stolen,
3. When some intimate person has taken away it without permission
4. If the owner is a bhikkhunî she has returned to lay life,
5. If the owner is a bhikkhu, he has turned a layman,
6. Death of the owner,
7. When a novice reverts to lay life temporarily;
8. When it is discarded by the owner

**Note:** When the owner falls from bhikkhuhood for committing a pârâjika offence there is no explicit view, but probably it comes under the above 5<sup>th</sup> condition.

**When a robe has a hole in it:**

Where a set of three robes – the double-layered robe, the upper robe and the skirt-like robe, have been acknowledged together, if a robe has got a hole about half an inch (i.e., about the size of a finger-nail) the robe lapses. The hole may be mended to become valid for use.

**(note:)** a sick bhikkhu who is given an exemption or a recipient of a kathina robe is exonerated from fault for keeping himself away from the robe for the night.

After the termination of the kathina period if the recipient does not formally acknowledge ownership or assign it to someone within ten days it is a breach of Nissaggi precept and the owner is liable to a Pâcittiya offence, besides falling into a Dukkaṭa offence for every time he touches it. He should properly assign that (faulty) robe to the mentor.

**Assigning the robe that is lying close at hand:**

“Revered Sir, this robe of mine has been kept by me for ten days and has become faulted, and assignable-assign it to you.” For robes more than one, say “these robes”. If the mentor is junior in bhikkhu standing, address him, “Dear Friend.”

**Assigning the robe lying at a distance:**

Instead of ‘this robe’ substitute “that robe” or “these robes” as the case may be.

Then there takes place the confession, returning of it by the mentor, re-acknowledging by the owner as shown above. For assigning it, follow the procedure given below:

**31. Assigning the robe**

Assignment of one’s robe may be made in two ways, personally or through the delegated person (lit, ‘By own word of mouth’, or ‘by someone else’s’).

The owner of the robe says to his mentor, placing the robe in front of him: “I assign this robe to you”. (Or if more than one piece of robe, say of “these robes”. For robes lying at a distance say, “that / those robes”.

The Mentor then says to him: “Take my robe here : you may use it yourself or give it away or do whatever you like with it.”

Another way of assigning personally : chose any one of the five co-religionists (in the presence of the mentor) and say, ‘I assign this robe to so-and-so (which customarily is called ‘Tissa’.) The owner mentions the name of the assignee. In re-assigning the robe to its original owner, the mentor refers to that assignee’s name – “I re-assign this robe, now the property of so-and-so”.

Assigning by proxy may be made by leaving the job to the Mentor : “I entrust the assigning of this robe to you.” The mentor may ask him : “Name the person you would like

to assign it.” When the owner mentions the name of the person he wishes to assign to, the mentor assigns it to the person with that name. Then the mentor re-assigns it to its original owner saying”, So-and-so re-assigns his / her own robe to you.”

**Note :** This re-assigning is also called ‘discarding; because the new owner, the assignee, has no use for it.

[If the mentor does not follow this procedure he is liable to a Dukkata offence.] It is to be noted that the original owner, thus re-assigned, has the right to use the robe which is the property of the mentor or the assignee, as he wishes. He may acknowledge the threefold robes as such.

(End of assigning of robes)

### **32. Acknowledging ownership of the alms-bowl and Assigning of it, etc.**

An alms-bowl may be made of earth or of iron. Bowls made of wood or copper or any other material are not recognized. Of the two permissible types of bowl, each has three different sizes as big, medium and small.

(The capacities of each type, being described in local terms of bulk measurements, are not translated.)

Each class by size is sub-divided into three, so that altogether there are nine classes of bowl by size. For practical purposes, the biggest of the big class and the smallest of the small class are left out of consideration, so we shall speak about only of the remaining seven classes by size only one is to be acknowledged; the remaining six are to be assigned to someone. A bowl that is acknowledged must be thoroughly baked so that its colour becomes dark. If a new bowl is acknowledged the old one has to be formally discarded first.

The procedure for acknowledging assigning and discarding as well as nine conditions under which a bowl lapses – all those are the same as in the case of robes. As

regards the hole in the bowl, the recognizable size is that through which a cooked grain of rice could pass.

Where the seven classes of bowl by size are set apart, the biggest one and the smallest one are used not as alms-collecting bowls but as cups out of which meals are taken.

A bowl that has been assigned to someone, when re-assigned to the original owner, may be used by him as he wishes.

Only three types of bowls are allowed for use in eating, viz, that made of copper or of earth or of iron. Bowls made of wood or bamboo-strips are not allowable.

[Some authorities allow use of bowls made of bamboo-strips for soft-drinks, etc. Bhikkhus wise in the Vinaya consider bowls made of bamboo-strips the same as wooden ones, and do not approve of their use for eating purposes. Even betel or pickled tea served on these bowls or trays are not acceptable by bhikkhus. Where betel is offered in containers made of bamboo strips (which is the traditional way) those scrupulous bhikkhus do not accept them as offered but first transfer its contents onto their hands before partaking them. These bhikkhu refuse soft-drinks offered in cups made of bamboo-strips.]

### **Care of the alms-bowl**

The alms-bowl demands good care by its owner. It must be washed clean after every meal, wiped dry and left exposed to the sun for a while. This is to assure to rid it of any smell. Afterwards it must be kept either on its stand or on a flooring or on clean dry ground. It should not be hung onto some peg on a wall, etc. The lid should not be on.

The alms-bowl should not be put on rugged ground nor at the corners of a building either indoors or outdoors, nor on cots or seats. For details see *Cûḷa vagga Pâli* (translation), *khuddaka vatthu* by Modi Sayadaw, Sayadaw



U Budh and the Lesser Precepts, (Vinee-nge-lay-saung), in Khuddaka Sikkhâ, Patta niddesa.)

Accidental slips of the bowl should be prevented by not pushing a door while carrying the bowl in the hand. If the bowl is held in a bag hung on the shoulder such actions may not be liable to cause slipping of the bowl and so are allowable. (Disregarding these prohibitions renders the bhikkhu liable to a Dukkhaṭa offence.)

Water that is turned inside the mouth in cleaning it (i.e., gargling) should not be put into the bowl, nor should any eatable rejected from the mouth. The bowl must not be used as a hand-washing vessel.

[End of Care of the Alms-bowl]

### **33. Majjhimaṅṅhakâ Method of Measuring**

The Buddha has a height of four cubits by his own personal measure. People of yore have a method of converting the Buddha's own personal measure into that of the common man of our times. They go by a rule of thumb formula which states : a medium-sized man's (majjhima purisa) measure multiplied thrice equals the Buddha's personal measure; one-and-a half times the measure of the majjhima purisa is the measure of the common man (pakati purisa). Thus the Buddha's height, believed to be 4 cubits by his personal measure, is equivalent to (4' × 3') 12 cubits by majjhima purisa measure; and (12' × 1½') 18 cubits by pakati purisa measure. The result is that the Buddha's height by the common man's measure is calculated at 18 cubits. (N.B – Vaṅṅhakâ = Carpenter (or Architect or mason)

(Ref : 'Tipataṅṅa – vinicchaya – kyann' by Mainggaing Sayadaw, royal advisor to King Mindon)

Since the Vinaya is usually termed in Pali language in describing linear measure, the author feels it expedient to convert these ancient terms into modern usage converting all

linear measure into feet and inches. He has searched for good authority on the subject and recommends the learned treatise mentioned above.

Having a uniform standard of linear measure is vital in matters relating to size of robes, of cots, and minimum distance of a forest abode from human settlements (or villages). An error of measurement in these and other regulatory matters would entail inadvertent fault under the Vinaya.

The Conversion as found out by the author's studies reveal that –

1. The Buddha's one finger-breadth equals 3 inches in English linear measure; (because 8 finger-breadth = 24")
2. By Majjhima-purisa's measure, 1 finger-breadth = 1 inch (because 24 finger-breaths = 24"),
3. By Pakati-purisa measure 1 finger-breadth = 1/3 inch (because 36 finger-breadths = 24")

(N.B The Buddha's 8 finger-breadth or 24 inches is taken as the common denominator)

The above scale of conversion conforms to Vinaya (Pali) language and has been physically verified.

A robe fit to be vowed for bhikkhu possession (under the Pathama Kathina Rule) and use has a minimum length of 8 finger-breadths by Buddha's measure i.e., 24" or 2 ft by common man's measure; and a minimum breadth of 4 finger-breadths by Buddha's measure i.e., 12" or 1 ft by common man's measure.

Calculated by the above conversion formula, that Buddha's robe measures 27 ft by 18 ft by common man's measure.

The author in his concluding remark says that although use of cubits and finger spans are also correct, in our days use of feet and inches is more specific and therefore is to be recommended.

### **34. Ten kinds of flesh not fit to be eaten**

1. Human flesh,
2. Dog flesh,
3. Horse flesh,
4. Elephant flesh,
5. Leopard flesh,
6. Tiger flesh,
7. Lion flesh,
8. Ape flesh,
9. Yak flesh,
10. Snake flesh

**Explanation :** A bhikkhu should not use any part of the above ten living beings such as their fat or skin or fur, etc.

A bhikkhu who uses a seating rug made of cow-hide and carried on travelling commits a breach liable to a Dukkaṭa offence. Use of leather upholstery in the monastery, however, is permissible (vide Patimokkha-barthar-ṭîkâ).

A bhikkhu who eats human flesh either knowingly or not incurs a Thullaccaya offence : eating the remaining nine kinds of flesh carries a Dukkaṭa offence.

**(A special request :)** The author seriously requests lay folks also to keep away from eating dog-flesh because the dog is universally regarded as contemptuous for use as man's food.

### **Obligation of Bhikkhu in eating meat:**

A bhikkhu is bound by duty to inquire about what kind of flesh is being offered him. If he eats flesh without considering what kind of flesh it is, he is liable to a Dukkaṭa offence. Any kind of meat eaten by a bhikkhu without giving due consideration is inappropriate to eat. The offence that bhikkhu commits is called eating flesh that is considered

inappropriate. Hence it is counted as the eleventh kind of flesh unfit for bhikkhus' eating.

### **Another criterion of unfitness for bhikkhus' eating**

Any flesh that is (1) specifically meant (i.e., seen in its being killed) for offering to a bhikkhu or anyone of the five classes of his co-religionists, (2) heard in its killing; (3) throws reasonable doubt that it is beings killed for that purpose; render it inappropriate to be eaten by bhikkhus as well as by the five classes of co-religionists. Eating the flesh of any animal that is not free from any one of the above three kinds as criterion for unfitness is liable to a Sacittaka âpatti.

**Note:** In these days people giving big feasts consider a meat dish compulsory. Meat cooked for the feast is primarily on account of donees, i.e., the bhikkhu saṃgha. That being so, the meat is inappropriate for bhikkhus to eat (vide, Sîlavisodhani). In rural areas slaughtering for the market is non-existent; meat dishes offered to the saṃgha on special days marked for offering is slaughtered purposely for the bhikkhu donees, as also are chicken curry or hen's eggs or duck's eggs. Therefore these special dishes are not appropriate for bhikkhus. In offering these special dishes, the slaughterer incurs the fault of taking life of a being whereas the bhikkhu eating them incurs a Dukkaṭa offence. To prevent such a mutual disadvantage both parties, i.e., the bhikkhus and the lay supporters should reform the age – old habit of donating meat dishes and accepting them. A worse situation arises when on religious days such as full moon day of Wazo when lay supporters are bent on donating choice dishes, slaughterers instead of killing their animals on uposatha days, kill them on the previous day. Slaughtering on special religious days often involves even cows. All forms of meat, in fact, should be avoided for special donations and appropriate substitutes planned for with some imagination.



Offering of birayani rice, involving chicken or mutton to a number of bhikkhus donees are made possible only with a wholesale purchase of the necessary meat, beyond the scale of normally available meat on the markets. Hence this item of special food for bhikkhus is fraught with objectionable procurement.

Offering of ice-cream to bhikkhus, also involves use of hen's or duck's eggs on a big scale. Although the eggs add to the taste, the loss of embryonic life could be prevented if the bhikkhus, complaining the matter to the donors, let them prepare the ice – cream without eggs. In this way unnecessary flaws in well intentioned donations could be prevented from occurring.

### **A probe into the unknown specie of animal called Taraccha**

In the ten kinds of flesh not fit to be eaten described above, item No.9, translated as 'yak', is an ancient Pali term Taraccha translated as 'ong' in Myanmar rendering (vide: abhidana-nissaya thit p 233). The term 'ong' itself is another problem still awaiting a firm judgment: The author has taken trouble to unravel the mystery. In this translation, only a gist of the elaborate discussions will be given.

In Pâli term 'taraccha' has all along been considered as a quadruped either of the feline species or bovine species. It would seem that 'taraccha' translated as 'ong' is banned meat because presumably that animal belonged to the feline species like a black panther and its flesh, if eaten by humans is inviting danger because of the scent of its flesh being detected by members of that species. On the other hand, its classification under the bovine species seems more plausible. 'Ong' in Myanmar is rendered as a yak.

[The author enters into a lengthy discussion about the term 'taraccha' and its traditional rendering as a quadruped called 'ong' in Myanmar. He concludes that the term 'taraccha' should be translated as a quadruped of the feline species,

somewhat akin to tiger or leopard. But whose Myanmar term is still undecided so far.] (Ref. pp 289 - 279)

### **35. Articles that are improper for use by bhikkhus Eight kinds of improper actions for bhikkhus**

1. Making gifts of fruits,
2. Making gifts of flowers,
3. Making gifts of country soap collected from the earth or of face powder,
4. Making gifts of manufactured soap,
5. Making gifts of tooth – sticks,
6. Making gifts of bamboo or timber for constructions,
7. Making gifts of medicines or doctoring,
8. Serving as a courier.

### **Meaning of the 7-Point Maxim**

1. Eight kinds of things obtained by the eight kinds of improper conduct;
2. Twenty-one kinds of things obtained by improper pursuit;
3. Handling of gold and silver and things obtained by trading or barter,
4. Things obtained from devotees who believe in the bhikkhu's false claims of attainment of jhâna or magga phala;
5. Things procured by doctoring;
6. Things procured by fortune telling;
7. One hundred-and-fifty-two types of things procured by 152 kinds of improper pursuit, as told in the Brhama jâle sutta (Dîga nikâya, Sîlakkhandha vagga. All the

above things are improper for use by any of the five persons who are co – religionists)

**36. Twenty – one kinds of improper pursuit (anesana)**

1. Making gifts of bamboo to befriend a lay supporter
2. Making gifts of flowers
3. Making gifts of fruits
4. Making gifts of tooth-sticks
5. Making gifts of water to wash the face
6. Making gifts of traditional items of shampoo
7. Making gifts of natural soap-powder obtained from the earth
8. Making gifts of white earth or red earth
9. Using language fit for inferior persons in speaking to lay folks
10. Talking inconsistently like gruel made of small beans
11. Baby-sitting or tending the infant of lay supporters
12. Acting as communicator between lay folks
13. Doctoring
14. Acting as courier
15. Making gifts of food in return for daily alms-food
16. Telling the good and bad points about agricultural land
17. Telling the good and bad points about paddy fields
18. Palmistry and bodily characteristics pertaining to men and women
19. Going on the daily alms round to the doors of prostitutes included in the six ignoble places
20. Seeking intimate friendship of important servants of the King

21. Paying honour to non-believers of the Buddhas' Teaching

**37. Things that are not to be touched by bhikkhus (anâmâsa)**

A bhikkhu must not touch any female, whether human, devas or animal; nor any female clothing or personal effects; any female form depicted in pictures or sculpted; ten kinds of precious jewels such as gold, silver, pearls, emerald, lapis lazuli, oyster, crystal, coral, ruby; Seven species of paddy, edible fruits and leaves; edible fruits or leaves collected by people; weapon and articles or gadgets used by soldiers, bandits, or professional fishers such as fishing nets, etc: musical instruments. Handling of these things renders a bhikkhu liable to a Dukkaṭa offence.

**A controversial point Regarding artificial gold**

Is artificial gold an untouchable article for bhikkhus? This is a moot point presented for consideration among the readers. The author begins with his sincere goodwill in doing so. A general rule in Vinaya questions is: if in doubt (whether something is proper or improper for bhikkhus) take it as improper: that is the safe way. In spite of that old tradition there it is a crucial point to be taken into consideration. That is: The traditional mode of judgement can be unnecessary for today's needs. Since artificial gold was not known in the Buddha's days, no mention of it is found in the Vinaya. In controversial matters the Buddha has laid down four golden guidelines called the 'Mahâpadesa' rules, reference about which has already been made in the Rûpîya rule above.

The pros and cons of each case need to be weighed carefully. To bring forth a moot point regarding artificial gold, dentists use of this article in making false teeth for bhikkhus may be considered. Here the use of artificial gold involves no problem. Any ultra-conservative Buddhist who frowns on



a bhikkhu with false teeth made of artificial gold would simply be counted as unreasonable and prejudiced.

Many useful items of everyday use these days are made of artificial gold, such as fountain-pen nibs, and clips and frames for glasses. These pieces of artificial gold do not have intrinsic value as real gold, and are thrown away when the article has become unusable.

Taking into account these material facts, it can safely be said that no breach of the Vinaya rules is involved in using articles of everyday use made of artificial gold. Wearing of gold teeth may, wherever avoidable, should be kept off.

### **38. Things not to be accepted by bhikkhus**

Gold, silver, coins, money, pearl, ruby, lapis lazuli, oyster, crystal, coral, red ruby, seven kinds of paddy, male slave, female slave, paddyfield, agricultural land garden, orchard, — These things are improper for bhikkhus to accept as donations.

### **39. Four Types of Food that are in time**

There are four classes of food proper to be eaten by bhikkhus according to the time of acceptance:

1. Yâvakâlika
2. Yâmakâlika
3. Sattakâlika
4. Yâvajîvika

Validity for partaking of food proffered to bhikkhus depends on the time they are being partaken, i.e, generally speaking, foods accepted before noon of the day are valid; afternoon or the next day are wrong times. Certain foods are valid to be partaken by the donee in the small hours of the night of proffering, or by seven days after proffering or for life.

### **Yâvakâlika**

Means kinds of food traditionally eaten by the people in a certain locality. They may be hard or soft food.

### **Yâmakâlika**

Eight kinds of fruit fit for making drinks (for bhikkhus) are mentioned in the yâmakâlika vatthu. They are:

1. Rose apple; 2. mango; 3. mudrek; 4. Phethet-tayaw;
5. Thit-myi-si; 6. Domestic banana; 7. Wild banana;
8. Lotus shoot (Kyar-swe)

**(Note:)** Thit-myi-si, sugarcane-juice, molasses and honey must be diluted in making beverages for bhikkhus.

### **Nine kinds of important fruits**

1. Toddy palm fruit, 2. Coconut, 3. Domestic Jack fruit, 4. Mountain jack fruit, 5. Thakhwar kasit fruit, 6. Thakhwar-ngapyok fruit, 7. Thakhwar ngakyaung fruit (these three are species of cucumber), 8. Gourd, 9. Pumpkin.

**Note:** Four types of beverages are improper for bhikkhus in the afternoon. They are;

1. Beverages made from any of the nine important fruits mentioned above; beverages made from beans or peas; beverages made from the 7 kinds of paddy; beverages made from 'anuloma' type of paddy such as Kyeik-sa-parr.

**Proper mode of making beverages for bhikkhus.** Fruits for making beverages for bhikkhus must be new ones, i.e., not previously proffered to bhikkhus. They – such as grapes, mango – should be immersed in cold water before making into beverages. They must be thoroughly filtered so that not a tiny particle of the fruit is left in the drink. Exception to this thorough filtering is allowed where the beverage is made from

the myrobylan fruit such as see-phyu, shisharr or thapham-kharr. (fig).

A donee who has accepted some food offering may keep it as his own property up to seven days. Beyond that period the food becomes nissaggi and he is liable to a p acittiya fault called sannidhik araka. To avert the fault he should give it away to some lay person or a s ama era within the seven days.

Of the four types of food mentioned above, y avak alika is valid for the shortest period; y amak alika has a longer validity than that; satt ak alika, lasting for seven days is longer than y amak alika, Y avaj ivika has the longest validity.

Principles in the mixing of foods having different durations of validity.

When a food of shorter validity becomes mixed for proffering with that of a longer validity, the longer type is regarded as short as the shorter type, i.e., its validity is shortened. This is so in respect of two different types proffered on the same day.

With regard to the food proffered previously, where two items of food of long duration and; or where two items of food of short duration become mixed, all of them being invalid.

**Note:** that where y avaj ivika vatthu (food) proffered in the past (such as salt) becomes mixed with sattaha k alika vatthu (food), the validity of seven days is counted from the later day of proffering

Any tiny particles of food of the y avak alika type remaining in the teeth gets mixed, unawares with the y avak alika food on the next morning inside the mouth the bhikkhu is liable to the fault of Sannidhika. For that reason it is incumbent on the bhikkhu to be careful that his teeth be cleaned thoroughly, as much as that all his eating utensils

such as bowl be meticulously clean, not even allowing any smell of old food lingering.

#### **40. Proffering food or drinks to bhikkhus**

Food or drinks proffered to bhikkhus is governed by the rule of two and a half cubits, i.e., the offerer should be within two and a half cubits of the bhikkhu. Where big tables or trays are used the parties concerned should take care that they do not get outside of that prescribed space between them.

#### **Dust falling on bhikkhu's food**

Dust rising from the passing of vehicles might land on this bhikkhu's food (while eating) or on the alms-bowl spoils the validity of bhikkhu food and a fresh proffering of the food is needed to validate it.

#### **When food proffered to a bhikkhu becomes invalid:**

When the food is given away by the bhikkhus; when it has been stolen; when someone intimate to him has taken it; when he returns to lay life; when he has abandoned his bhikkhuhood formally; when he dies; when he temporarily forsakes his bhikkhu precepts; and when he disentitles himself to the food (paccuddham).

**Note:** Food that has been proffered to a bhikkhu may be accidentally touched by a lay person but that does not invalidate the food as is generally thought.

#### **Differentiating movement of bhikkhu food that has been proffered:**

When the proffered food is moved by some lay person just to shift it from its place, the food becomes invalid for the bhikkhu to whom it has been proffered. However, it remains valid food for any other bhikkhu.

When the proffered food is taken up or away from its place it becomes invalid for any bhikkhu.



(End of proffering of food to bhikkhus.)

#### **41. Five ways of making bhikkhu food appropriate**

Five kinds of vegetation that have potential for growth:

1. Stem,
2. Root,
3. Node,
4. Sprout,
5. Seed

Those five potentials for vegetable growth must not be disturbed or destroyed by a bhikkhu. Infringement incurs a Dukkaṭa offence:

There are five ways to circumvent such infringement by rendering them fit for use by bhikkhus. They are:

1. By burning it;
2. By using a knife;
3. By using finger nails;
4. Pulling out at immature stage;
5. Taking out the seed of the fruit for propagation of those five ways, the first three must be done at the bhikkhu's behest by a lay person or a sâmaṇera.

The things that are to be rendered fit for bhikkhu use must be placed together, and the bhikkhu says to person doing the appropriate act says. "Make this fit and proper" The person thus told, in doing the needful, responds sayings "I have done it, Venerable Sir."

If the action to render an object appropriate is by using fire, it is sufficient when exposure to the fire catches the heat (not necessary to getting scorched). The placing together of the objects for such action may be of any quantity, however big the heap is.

If a knife is used any sharp - pointed one or blade would serve the purpose.

If finger-nails are used the act of cutting with the nails must be sufficiently pronounced to cause severance of the object; just making a dent is not sufficient.

(End of rendering bhikkhu food appropriate.)

## **42. The four Requisites**

Four ways of expressing by a bhikkhu to get a requisite:

1. Open request for a requisite, either physically or verbally,
2. By an indirect speech,
3. By innuendo,
4. By demonstrating some need.

### **What is appropriate or not**

It is not appropriate for a bhikkhu to make a request for any of the four requisites from someone who is not a relation, or someone who has not extended an open invitation. The appropriate way is for the bhikkhu to stand at the threshold of a lay person where he will be asked (by the owner of the premises) what need has brought him there. He may then reply mentioning his need.

In regard to monastic dwelling a bhikkhu should not make a direct request either physically or verbally.

A sick bhikkhu may express his need in any of the four ways. Note that the four requisites tend to entangle a bhikkhu so much so that the Buddha calls them that they are the clever traps of Mâra. This is because a bhikkhu who cherishes them will find himself unable to get detached from them. By this it behoves all good bhikkhus to train themselves to remain detached from the four requisites.

### **43. A note on Medicines as a form of requisite**

Medicinal requirements come under two categories, viz:

- (1) Seven-day validity class of food such as ghee, butter, oil, honey, molasses; and
- (2) Life-protecting class of materials such as chilli, ginger, morabylam group of fruits. This requisite is meant for use by sick bhikkhus. Even by a sick bhikkhu it is to be used generally before noon. It is not to be used as a subterfuge to appease hunger.

Two classes of medicine are mentioned, **viz:** internal and external. Things swallowed belong to the former; things not to be swallowed to the latter.

### **Sickness, Present and Future**

In the Pitaka text, there are extracts showing how the bhikkhu exercises reviewing consciousness or contemplation in respect of present sickness as well as future sickness. By future sickness is meant some impending sickness for which a bhikkhu uses medicinal requisites so as to avert it.

### **When exercise of doctoring is appropriate for bhikkhus**

By exercise of doctoring is meant giving practical advice to maintain good health such as prescribing medicines, types of diet, or other necessary measures such as appropriate time for bathing, or causing perspiration. It may include artrological advice and/or mantras.

There are twelve classes of persons on whom a bhikkhu may exercise doctoring. They are:

- (a) Five co-religionists,
- (b) personal attendant,
- (c) a novice or a person who is about to be ordained a bhikkhu,
- (d) persons who look after (either of) the parents of the bhikkhu,

- (e) persons who stay at the monastery under the care of the bhikkhu.

**Note:**

A distant relation of a bhikkhu is not entitled to doctoring by him: only a suitable prescription may be told to him, or, if necessary, some medicine may be given on loan. In case the loan of medicine is not-returned by the user the bhikkhu incurs no fault.

Outside of those intimate circle of lay persons, a bhikkhu should not practice medicine on other persons. He should not even give prescription, or formulae to outsiders. In case he wishes to be helpful he may impart such expert advice to someone who renders service at the monastery such as sweeping or filling up water pots. If that knowledge is transferred to some third party, the bhikkhu is not at fault.

Where there is no patient at hand, but only those who seek medical advice, the bhikkhu may impart his expert knowledge by way of education. (**Vide:** 'Vinaya samkheit' by Ledi Sayadaw).

A bhikkhu who has obtained things from donors offered to him out of devotion has no right to give them away haphazardly. If he does so, or misuses those things he incurs a Saddhâdeyya vinipâta dukkaṭa offence. Although the offence is not a grave one, this fault would become a bane throughout his samsâric existences.

#### **44. Giving away choice food by a bhikkhu**

Five classes of person are entitled to receive choice food from a bhikkhu out of the alms food he received. The five are: The bhikkhu's mother, father, persons looking after the parents, his personal attendant, a would-be novice ready to be novitiated. The would-be novice is entitled to receive his victuals in an alms-bowl, which is a special privilege. Lay persons should avoid using bhikkhu utensils at all times because these utensils are worthy of worshipping by lay



persons, and their using these sacrosanct things (Such as crockery or carpets or mats etc) is fraught with dire consequences.

A bhikkhu may give away his choice food to bad hats or governments servants who come to the monastery because these people could cause him harm. He may show hospitality to these people as well as to casual visitors without any expectation of favours in return.

#### **45. A note on Monastic Dwelling as a Requisite**

A monastic dwelling in Pâli is called a Kuṭi. There are four types of Kuṭi, viz!

1. Gahapati Kuṭi
2. Sammuti Kuṭi
3. Gonisâdikâ Kuṭi
4. Ussâvanantikâ Kuṭi

#### **Four characteristics of a Kâppiya Kuṭi:**

A Kappiya Kuṭi is a monastery that has these four features, viz:

- (1) It is owned by the saṃgha.
- (2) It is a permanent residence of bhikkhus.
- (3) It is reasonably complete with roofing and walls.
- (4) It is donated to the saṃgha formally.

Formal terms of expression are used by the donor in assigning it to the saṃgha; or a formal consensus of the Saṃgha is obtained as a religious action.

#### **Pañcama Kappiya Kuṭi**

- (1) A monastery which is not saṃgha-owned property;
- (2) A monastery which is not a permanent residence of the bhikkhus;

- (3) A monastery that is not sufficiently roofed or walled – these places, are not Kappiya Kuṭi they are called Pañcama kappiya Kuṭi.

### **Gahapati Kuṭi**

A monastery, formerly a house for living of lay folks, which has been formally donated to the saṃgha using appropriate terms of expression is called a gahapati kuṭi.

The appropriate terms used in donating the house as a gahapati kuṭi are these:

(For the saṃgha as a body:)

“I give this monastery to the saṃgha for turning it into proper monastic dwelling.”

(For an individual bhikkhu:)

“I give this monastery to Bhikkhu so-and-so.”

In the libation ceremony the above terms must be pronounced.

### **Ussâvanantikâ kuṭi**

This type of kuṭi has two main features: a bhikkhu must hold up the material (such as timber, brick or stone) for constructing the first pillar or the part of the wall while the prescribed formal expression is uttered. The moment the material touches the ground and the end of the formal expression must synchronize. Synchrony of the two events is the essential feature here. The prescribed expression is ‘*Kappiya Kutim Karoma*’: “We hereby build a monastic dwelling.”

### **Gonisâdikâ kuṭi**

The term denoted a place for cows (or cowshed); i.e., a monastery without walls. Walling refers to two things — the whole monastic complex and individual dwellings. Here the former is significant. Monastic walling must be two cubits and six finger-breadths high and should enclose the entire complex, or at least half of it. This height in modern terms is equivalent to three feet.

## **Sammuti kuṭi**

Where a kuṭi does not meet the requirements of each of the four types, it is called akappiya-kuṭi. It needs to be formally declared a-kappiya kuṭi by a formal session of the Saṃgha by Ñatti dutiya kamma vâcâ or by kamma proposal of a resolution obtaining permission.

## **Another class of Sammuti Kuṭi**

A monastery that has been obtained by donation by bhikkhus who are not conversant with Vinaya Rules, or that has been built or repaired with new roofing; which comes to the possession of a bhikkhu who is well versed in the Vinaya, is also an a-kappiya-kuṭi. It needs to be formalized into a-kappiya-kuṭi as shown above.

## **Procedure for Formalizing a Monastery**

A minimum of four bhikkhus should convene a formal meeting in a *Khaṇḍa Sima*. The head of the congregation announces; Let such and such monastery be known as (Say:) ‘Abhaya vihâra.’ The ceremonial utterances at the ceremony refer to the monastery as such.

### **Summuti kammavâcâ**

*Suṇâtu me bhante saṃgho yadi saṃghassa pattakâlam  
saṃgho abhayam nâma vihâram kappiyabhûmim  
sammannayya esâ ñatti.*

*Suṇâtu me bhante saṃgho saṃgho abhayam nâma  
vihâram kappiyabhûmim sammannati. Yasâyasemato  
khamate abhayassa nâma vihârassa kappiyabhûmiyâ  
sammuti so tuṇhassa yassa nakhamati so bhâseyya:*

*Sammato saṃghena abhaya nâma vihâro  
kappiyabhûmi -khamati saṃghassa, tasmâ tuṇhî  
evametam dharayâmi.*

Kamma proposal of a resolution obtaining permission: Here, in lieu of reciting the kammavâcâ, the following declaration is made by a congregation of a minimum of four bhikkhus, outside the Khaṇḍa simâ three times, the participating bhikkhus standing or sitting within reach of one another:

*Samṅham bhante âpucchâmi(s) abhayo nâma vihâro akappiyabhûmijâto-Tassa vihârassa kappiyabhûmiyâ sammuti ruccati Samṅhassa.*

All the structural members attached to the pillar that has been lifted up and planted into the earth become valid parts of the new building whether put up at the same ceremony or later. If every piece of those structural members are removed the nature of that new construction is lost. If a new building is to be built the same ceremony has to be repeated afresh.

In the case of a monastery lacking in proper fencing, when the fencing has been put up completely or half of it put up, it loses its character of a valid gonisâdikâ monastery. All the monastic dwellings inside that premise then become invalid or inappropriate (akappiya). It has to be formalized into an appropriate monastery as a sammuti kappiya kuṭi.

In the remaining two types of monastery, i.e, gahapati kuṭi and sammuti kuṭi, when every part of the building, not even the ridge remaining, they lose the character of a valid (*kappiya*) monastery. Putting fresh roofing on them cannot have the effect of their valid character.

**Note:** In re-roofing a monastery, (Therefore,) the ridge or some part of the old roofing should remain intact so that the new roofing maintains the original character of the valid monastery.

Where a group of monastic dwellings are built with their roofs interconnected, a complete demolition of the roof



of anyone of them does not affect the valid character of the remaining dwellings of the group.

**Note:** Each of the four types of monasteries should conform to its own particular features. Otherwise, they become *akappiya*. By this it does not mean these buildings are unfit for bhikkhu residence; they have important significance involving faults on the matter of storage and cooking in them (which will be discussed presently).

### Three kinds of fault (Dukkaṭa âpatti)

- (1) Antovutta dukkaṭa
- (2) Antopakka dukkaṭa,
- (3) Sâmapakka dukkaṭa

These three types of fault pertain only to bhikkhu foods of limited duration of validity (*yâvakâlîka*) and foods of validity of longer duration (*yamakalika*). The two other types of bhikkhu foods are outside the purview of the fault:

**Herein:** storage is called *vutta*; cooking is called *pakka* food stored overnight inside a *akappiya* monastery until dawn is called *antovutta*.

Antopakka means any food cooked inside an *akappiya* monastery.

Sâmapakka means food cooked by a bhikkhu.

Storage of food for bhikkhus in an *akappiya* monastery should never be done. Even if an *akappiya* monastery has scant roofing and/or walling sufficient for (private) sleeping of a couple, the two types of food referred to above it should not be kept overnight till dawn of the next morning. Food kept there becomes *antovutta* and a bhikkhu eating it is liable to an *antovutta dukkaṭa* fault.

If lay folks were to cook inside that sort of monastery the food becomes antopakka and a bhikkhu who eats it is liable to an antopakka dukkaṭa fault.

A bhikkhu is forbidden to cook his food either in an akappiya monastery or a kappiya monastery. If he does so, the food becomes Sâmapakka, and a bhikkhu who eats it is liable to a sâmapakka dukkaṭa fault.

A bhikkhu may warm up cooked food for himself. Such action is called *punapakka*. He may boil cooked rice into gruel for himself. However, he must be careful not to eat that food together with the two types of food mentioned earlier. If he does so, he is liable to a dukkaṭa offence.

(Here ends remarks pertaining to the first two types of bhikkhu food.)

As regards the latter two types of bhikkhu food, a bhikkhu may store, or have it cooked by others, or cook the food himself. He incurs no dukkaṭa fault for these three acts. **Note:** Although storing and cooking of food in an akappiya monastery is permissible, the food must not be eaten together with the two types of bhikkhu food mentioned above. Breach of this rule is liable for three types of Dukkaṭa offence.

In brief, an akappiya monastery is subject to Vinaya offences regarding the four types of bhikkhu food.

If a bhikkhu not well versed in Vinaya rules assumes headship of a monastery, his monastery is most likely to fall to the status of an akappiya monastery, for reasons to be described now. He would store up all types of bhikkhu food inside the monastery, then cooking rice becomes *antovutta*, as also do other dried provisions and also bananas or coconuts received as traditional items of reverential gifts which are kept overnight.

The two latter types of kâlîka food such as cooking oil, ghee, sugar, salt, etc., that have been stored up in the monastery would be eaten by bhikkhus together with other types of kâlîka food and thereby infringe Vinanya rules

concerning bhikkhu food (as explained above). Thus the fault of *antovutta* would be repeatedly committed throughout the life of the head bhikkhu.

### **Libation Ceremony for a monastery**

*Imâm vihâram kappiyakuṭim kâtuṃ saṃghassa dema  
Kâyakâya paṭibaddhehi phusitwâ yathasukham  
paribhunjatha (Three times)*

“We donate this monastery to the saṃgha as a common property for designating it as a proper residence for the saṃgha. May the bhikkhus residing there use it freely, live comfortably meeting your requirements of every bodily need.”

If the donee is an individual bhikkhu, substitute the word *âyassamato* for ‘saṃghassa.’ If for a specified donee, substitute that words ‘âyassamata Tissatherassa.”

### **46. Rules governing Rains Retreat Period**

Bhikkhus have to observe strict-rules governing their residence during the three-month rains retreat period. They start observing the sacrosanct period either in Wazo or in the next month of Wagaung. The actual date of reckoning a *vâsa* begins on the first waning day of Waso, the first of the two months, or the first waning day of Wagaung, the second of them. The bhikkhu chooses either date on which he solemnly declares. ‘I shall stay at this monastery for the entire Rains Retreat period.’ In a year which has two Wazos those two alternative dates recede to the next month. The decision to have two Wazos in any year is the province of the state authorities.

Declaration of intention of abiding by the Rains Retreat rule may be made, for travellers, ‘en route’, either in the boat or in the caravan in which the bhikkhu happens to be on the appointed date. If, for certain abnormal situations, the

village where the bhikkhu declares his intention of rains retreat residence has to shift to another site, the bhikkhu has to shift together with the village. His solemn retreat still holds good.

Declaration of intention to abide by the Vassa Rule may be either vocal or mental. In the vocal way, the bhikkhu says: "I declare that I shall stay here in this monastery for the three rainy months."

Either undertaking is appropriate only if the monastery has these four qualities.

- (1) It is properly roofed;
- (2) It has sufficient walling;
- (3) It has proper doors;
- (4) It is to serve as a permanent residence for the three rainy months.

A bhikkhu who happens to be 'en route' a journey has to improvise a temporary dwelling with its own roof, walls and doors. There he says, "I shall reside here during the rains retreat period." In case it is not feasible to improvise such a temporary dwelling place, he may just make a mental resolution that 'he will reside here for the rains retreat period.'

If a bhikkhu begins his vow of rains retreat at the beginning of the journey and arrives at his destination he disembarks there and stays at that village till the end of the three-month period.

If he declares his intention of residing at a monastery that conforms to the four above qualities, not by vocal expression, but only mentally, his volition serves as valid observance.

Such declaration of intention, whether vocally expressed or mentally resolved, has to be kept without fall. Failure to keep the vow is liable to Paṭissava dukkaṭa offence.

A bhikkhu who fails to keep the vow of rains retreat causes a breach in the bhikkhuhood for that vasa (*Vassaccheda*).



A bhikkhu who fails to keep his vow of returning to the monastery within seven days during the rains retreat incurs a breach of the rule for the night pertaining to the promised seven days (*ratticcheda*), which is an offence under Vinaya rules.

There are 32 reasons that may cause breach of rains retreat observance, they are:

- (1) Danger of wild beasts;
  - (2) Danger of poisonous insects or snakes;
  - (3) Danger of bandits;
  - (4) Danger and spirits;
  - (5) Lack of daily food support;
  - (6) lack of monastic shelter;
  - (7) lack of medical facilities;
  - (8) lack of food and medication appropriate for the bhikkhu;
  - (9) lack of personal attendance by suitable persons;
  - (10) nine kinds of hazards that threaten bhikkhu's chastity;
  - (11) having to go to some distant place to bring harmony to bhikkhus faced with an impending rift.
- Breach of observance of rains retreat does not incur an offence.

**Whether Breach of Rains Retreat observance is justified for going on a journey in search of medicines for a bhikkhu.**

In the *Vinayasankheitikyann* and in the chapter on *Vassûpa-nayikakkhandhaka* (p. 217) a bhikkhu may go away from rain retreat in search of medicines suitable for him. Breach of rain retreat observance is not an offence. In the same text as well as in *Khudda sikkhâ*, a bhikkhu may ask

permission to go away in search of medicines for his own parents and / or five coreligionists of his: However, the author finds no specific dictum on the possible event of going out during the Rains Retreat Period in search of medicines for use by himself.

The fact that the Buddha approves of bhikkhu travelling during the Rains Retreat Period to seek medicines for their benefactors would put the argument for a bhikkhu going out in search of medicine for his own use would stand on firmer ground. However, that view is an open question. The Buddha approves of a bhikkhu going out in search of medicines for other people after making a promise to return within a specified time, but he does not countenance breach of the vow of vassa residence. A bhikkhu must come back within seven days, failing which he is liable to a Dukkata offence. If a bhikkhu chooses to forego his vassa undertaking for the year, he may stay away far as long as he wishes for the purposes of searching for medicines. Such is not the case where a bhikkhu goes out on an undertaking to return in seven days. The commentaries and sub-commentaries also do not say that an undertaking to return is a valid reason for a bhikkhu to stay away for a longer period than seven days.

We shall now consider the implications, i.e., pros and cons, concerning a bhikkhu's undertaking to return in a short period and a breach in his vow of vassa residence.

Making an undertaking to return does not affect vassa residence, so is better than letting a breach in the vow of vassa residence. However, the vow to return must be for a permissible cause of being temporarily away from the rains retreat. If the cause is questionable such undertaking is surrounded by undesirable consequences. The bhikkhu is liable to a Dukkata offence. Being unworthy of Kathina privileges, if he enjoys these privileges he is liable to a Pâcittiya offences. Worse still, his slovenly conduct spoils the purity of the donors of Kathina robes.

The point we are driving at is this: Let no bhikkhu conduct himself in a dubious way, i.e., act on matters that are uncertain as to validity. Let him keep a clean conscience about Vinaya obligations. If necessary, his staying away from the rains retreat may take just one night, yet he should be honest enough to admit a breach of his vow of vassa residence on that account. Allowing breach of the vow is a grave matter (garu kamma); whereas leaving for short period with an undertaking to return is a light undertaking (lahu kamma). In matters where uncertainty exists as to whether a particular conduct is a grave one or a light one, it may not be wise to let the grave one dominate as the deciding factor. This is a matter for serious consideration.

**Whether a bhikkhu should go away to practice meditation for a short period with the undertaking to return in seven days:**

Another relevant issue regarding short leave during the vassa period will be taken up here:

Some bhikkhus take a short leave of absence from his rains retreat for the purpose of taking up meditation at a Dhamma centre. Although the purpose is plausible, since this purpose is not approved by the Buddha in this connection, the legitimacy of such absence is a matter for serious consideration. A bhikkhu aspiring for liberation (i.e., nibbâna) has to perform the threefold training of Sîla, Samâdhi and Paññâ. And for the fulfillment of sîla, it behoves him to be blameless in Vinaya Precepts. Any act that jeopardizes the perfection in Vinaya abidance would therefore seem clearly unadvisable.

A bhikkhu should also be mindful of staying clear of actions during the vasa period not to cause a breach of nights (i.e., days) of absence period from the rains retreat that is, not to overstay the avowed seven days. For in practical life there can arise a lot of circumstances that may willy-nilly cause such breaches.

Short periods of absence of a bhikkhu at the rains retreat are permissible in the following cases:

(a) For purpose of searching appropriate food or medicines for the parents of five co-religionists, a bhikkhu may go on such short journeys whether asked by the benefiting party or not.

(b) For putting a co-religionist's mind at ease when that person is feeling lethargic, or to help clear him out of some perplexity and sense of regret regarding observance of Vinaya rules; or to drive away any notion of wrong view that might have occurred to him; or to free him of any Vinaya fault of the Saṃghadisesa class; or to boost up his endeavour in the practice of Dhamma. He may act appropriately himself or let somebody do so. He may go away on short leaves in such cases whether asked by the benefiting party or not.

The Buddha permits bhikkhus to break the observance of rains retreat period for going in search of medicine for bhikkhus own use for indefinite periods of absence. However, vows of absence for short periods are not permitted. There are no commentarial writings in support of going away of bhikkhus on short leave for purpose of searching medicines for own use.

Another valid reason is;

He is justified to leave the retreat temporarily to meet an obligation to make a discourse; or to discharge some duty entrusted to him by his teachers; or to see his teachers. In any case his leave of absence shall not exceed seven days.

Apart from the aforementioned reasons a bhikkhu has no right to go away on short leave without a request. In responding to a request, it is necessary for the inviting person to mention the purpose for the bhikkhu's presence is wanted.

Making the vow to return in seven days may be made by the bhikkhu in expressed words or just by making a mental resolution. The term 'seven days' here is purported to mean



‘not in excess of six dawns.’ If the seventh dawn falls on the end of the rains retreats period (i.e., for a bhikkhu who goes on such short leave on the 9<sup>th</sup> day of Thadingyut,) he has the option to return to his retreat or to stay where he happens to be, without needing a formal vow of short absence (Mahavagga Pali). If a bhikkhu has important business to go away or the fullmoon day of Thadingyut, the last day of the rains retreat period, to stay overnight it is advisable that he make a vow of short absence. If he is away on the night of that day, he fails to fulfill the term of the rains retreat period by one day and is liable to a dukkaṭa offence.

Fulfillment of rains retreat obligation fails if a bhikkhu leaves his monastery after the rains residence has been vowed there. His failure takes effect immediately as he passes beyond the monastic premises. After leaving the monastery, intending to return before night-time, but changes his mind after having gone outside the monastery, the moment he changes his mind he incurs a breach of the rains retreat vow.

Where the monastery has no fencing or walling breach of the vow takes effect from a distance of a stone’s throw from the last, i.e., the nearest place from where he has made his departure. (Mahâ aṭṭhakathâ)

Some forest-dwelling bhikkhus mark out certain trees as landmarks to ascertain the advent of dawn. However, distances reckoned by such landmarks are unprecise: only the measure of ‘stone’s throw’ is the correct way.

A bhikkhu who does not make a vow for rains retreat, either on the first waning day of Wazo or of Wagaung, goes beyond the precincts of his monastery, thereby incurs a breach of the vow. If a bhikkhu who knows the day for making the rains retreat vow does not make the vow, his conduct, being flagrant denial of the Vinaya obligation, is guilty of a Dukkaṭa offence.

There are two options open to a bhikkhu whether he chooses to begin the rains retreat on the first or earlier

undertaking, or on the second or later undertaking. However, this is not an open option in that the first undertaking must have been postponed due to dangerous circumstances at that date. Where no danger exists, a bhikkhu who enters bhikkhuhood in time for the first undertaking must make the vow on the first waning day of Wazo; and his resolution to take the vow on the first waning day of Wagaung is invalid. (vide: Tipiṭaka vinicchaya kyann, vol I, p 305).

A bhikkhu who goes away during the rains retreat period with the intention of returning on the same day is free from fault if he can come back before dawn of the next day.

The vow of rains retreat residence should not be made in the open or in a big opening in a tree trunk, or at the major converging of boughs in a tree, in a lavatory or under a big umbrella, or inside a great pot, or in a monastery lacking roofing and/ or doors. It goes without saying that where there is no monastery as such making this vow is not feasible. Roofing of a monastery may be of brick or stone or leaves or grass or cement.

A bhikkhu who has let the rains retreat residence invalidated is debarred from participating in a community ceremony of inviting and hearing religious advice from co-bhikkhus (pavâraṇâ). A bhikkhu who makes the rains retreat residence vow in a boat or a cart; or a cow-pen is fit for the pavâraṇâ ceremony.”

### **Be careful about the time of dawn-break!**

Ascertaining of the time of dawn-break is a crucial matter in Vinaya abidance. We have explained the implications on the principle of gravity (garu) and less serious view points (lahu). Ascertain for yourself the appropriate hour of dawn-break according to whichever principle or mode of reckoning you like to adopt. If a forest-dweller or a bhikkhu residing in an outlying place leaves his monastery for alms-gathering or

accepts an invitation to an alms-food offering before the striking of dawn he inadvertently defeats his vow of rains retreat residence and incurs a dukkaṭa offence. He also becomes disqualified to accept a Kathina robe. Therefore bhikkhus should be quite careful about the striking of dawn. Accepting food proffered earlier than the striking of dawn is a grave fault for a bhikkhu, incurring a dukkaṭa offence. He's eating such food amounts to an untimely eating. (vikâla bhojanâ), incurring a Saddha pâcithiya offence. If the eating is begun before the striking of dawn his continued eating after dawn amounts to eating some food proffered on the previous day, having been stored up, and it incurs a Sannîdhikârika suddha pâcithiya offence. So, beware and never treat this matter lightly. It is indeed a most serious matter for a bhikkhu.

(End of a discussion on Rains Retreat Residence)

#### **47. Some Salient Points about Kathina Ceremony**

The Pali term 'Kathina' denotes 'steadfastness' or 'firmness' i.e., a Kathina ceremony makes all rainifications about the bhikkhus' robe valid and proper in so far as the monastery where it is held is concerned. It renders complicating questions about the robes settled up to the fullmoon day of Tabaung.

The Kathina ceremony falls on the last of the four rainy months and is valid for holding for only one month. One month is specified as the first waning day of Thadingyut to the first waning day of Tazaungmon.

The ceremony is valid only for such bhikkhus as completed the rains retreat residence beginning from the first opportunity of vowing for such residence i.e., on the first waning day of Wazo. On the first waning day of Thadingyut he has completed the specified period of three months and so is eligible to participate in the Kathina ceremony. Bhikkhus who commence their rains retreat residence only at the second

opportunity of vowing for it, i.e., on the first waning day of Wagaung, and who fail to keep the vow intact are not entitled to participate.

Bhikkhus who successfully has kept the vow are entitled to the privilege only when the ceremony is held in the monastery of his rains retreat residence but not elsewhere. Eight items of business connected with a Kathina ceremony.

1. Getting a Kathina robe from some donor;
2. Selecting by the bhikkhu elders of bhikkhus eligible to participate;
3. Handing over of Kathina robes to the ones eligible to receive them;
4. Abandoning the old robe that had been duly vowed for use;
5. Marking with three spots on the new robe that is to be the major item at the ceremony;
6. Ceremonial vowing for particular bhikkhus use of the robes;
7. Official proclamation of the opening ceremony.
8. Closing speech in appreciation of the ceremony.

The would-be donor of a Kathina ceremony should arrange with suitable bhikkhu elder in charge of the monastery he has in mind where the ceremony is to take place. The head of the monastery should mark those bhikkhus qualified for participating, regarding the eight qualities they must have. Necessary rehearsals are made for ceremonial questioning (by the bhikkhus elders) and appropriate answerings by the participants.

It is important to bear in mind on the part of the donor not to attach any preference for anyone bhikkhu for the ceremony. He must have no personal preferences in the choice of donee bhikkhus, but must place his conviction on the community of bhikkhus. If personal leanings are present in



the donor's mind the Kathina offering falls flat and he does not reap the benefits of the offerings.

On the chosen day, beginning from the first waning day of Thadingyut to the full moon day of Tazaungmon, the would-be donor approaches the head of the monastery with any one of the 3 pieces set of robes and formally says:

“I give this robe for the purpose of holding a Kathina ceremony. If the items for the ceremonial offerings include such auxiliary articles as towels or robes or handkerchiefs, he says: “I offer these articles to the saṃgha.”

The essence of a kathina offering is that it is executed on the same day. Therefore, on that same day, a mass meeting of all the resident bhikkhus must be held and select the ones eligible to participate in the ceremony by virtue of eight prescribed qualifications.

Then formal questionings are made to the bhikkhus, “which is the bhikkhu in need of robes, sirs?” For a Kathina robe is primarily meant for some bhikkhu who is actually in need of a robe. When such and such a bhikkhu is mentioned by the assembly the next question put to the community is: “Is that bhikkhu possessed of these eight things?” The eight things are technical terms in Pali that mean: pubbakaraṇa, paccuddhara, adiṭṭhâna, atthâra, mâtikâ, palibodha, uddhâra, ânisam̐sa. Please see details at **P 197** below. If the answer is in the affirmative, the Kathina robe is given to that bhikkhu with the formal consent of the community by reciting the ñatti dutiya kammavâcâ. The bhikkhu chosen by the assembly must have the necessary qualifications – eight of those contained in the questioning above. In case there is no bhikkhu there who is in real needs of robes, the head of the monastery could become the donee in which case he must be one who is possessed of those aforementioned qualifications.

After the selection of the Kathina-robe donee, the community represented by four or five bhikkhus take the selectee and the robe into a khaṇṭa Sîma where the selector is

(temporarily) given the name of Tissa and given the robe with a recital of the kammavâcâ. In the kammavâcâ the robe is referred to as the Kathina robe.

Procedure for recital of Ñatti Kammavâcâ: -

For simplicity of the proceedings, the selectee is for the present moment referred to as Tissa. ‘‘May you please consider yourself as Tissa: the saṃgha will refer to you as Tissa.’’

### **The Kammavâcâ: translated from Pali:**

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

Revered Sir! Hear ye! This Kathina robe has come into existence. In the event of an appropriate time the Saṃgha may hand over this robe to a bhikkhu named Tissa for holding a Kathina ceremony. This is the motion.

Revered Sirs! Hear ye! This Kathina robe has come into existence. The Saṃgha hands over this robe to a bhikkhu named Tissa. The Saṃgha approve of this and so remain quiet : whichever bhikkhu does not approve of it, he should speak out.

The bhikkhu saṃgha have handed over this Kathina robe to a bhikkhu named Tissa for holding a Kathina ceremony. The saṃgha approve of this and so remain quiet. This silence must be assumed as a consensus. (Here ends the procedure for handing over the Kathina robe).

### **Abandoning the old robe**

At the end of the Kammavâcâ ritual the Kathina robe is taken to the place where the Kathina ceremony is to be held. If the Kathina robe is a double-layered robe, the bhikkhu takes up his old double-layered robe and says: ‘‘I withdraw this robe from my use as a double-layered robe.’’ And thus he abandons it as a vow.

### **Marking the robe with three ink spots**

The bhikkhu then holds up the robe and says: "I vow to use this double layered robe as my own."

### **How the Kathina Ceremony is held**

The ceremony is officially announced by the bhikkhu, holding the robe when he says: "I officially initiate the Kathina ceremony with this double-layered robe. (If the Kathina robe is an outer robe it is mentioned as such at the ceremony; if it is a lower robe it is mentioned so.)"

The ceremony can be held outside a sîma; or on the bhikkhu's monastery; or it may be at a pandal specially put up for the occasion. The ceremony is then complete so far as the bhikkhu donee is concerned; it is not so yet for the other resident bhikkhus of the monastery.

### **Communal Address on the success of the ceremony**

The donor bhikkhu then officially invites the resident bhikkhus and other members of the saṅgha to witness the ceremony and rejoice at the good deed, in these words:

"Revered Sirs! Rejoice at this Kathina ceremony that is being held by the saṅgha. Holding a Kathina ceremony is in accordance with the Law. May you all say words of rejoicing." This invitation is said thrice.

The community of bhikkhus rejoicing at the ceremony say thus: "Revered ones! The Kathina ceremony has been held. Holding a Kathina ceremony is in accordance with the Law. We all rejoice at its success." They say this thrice. The ceremony is participated (as required by Law) by such bhikkhus as have successfully made good their vow of rains retreat residence at that monastery, that commenced on the first waning day of Wazo. All those bhikkhus joining in the utterance of words of rejoicing reap the five kinds of benefit pertaining to the ceremony.

In case there is not enough bhikkhus in the monastery, bhikkhus residing in other monasteries may be invited for

the ceremony provided that they have learnt how to recite the Kammavâcâ. Other bhikkhus whom the donor holds in esteem may also be invited to the ceremony. Robes and other accompanying articles such as towels donated at the ceremony belong to those bhikkhus who participated in the rejoicing. Articles donated to outside bhikkhus belong to those bhikkhus. Articles other than robes have equal rights of possession by those bhikkhus present at the monastery or elsewhere then.

(Here ends salient points concerning Kathina ceremony.) Eight things that a Kathina donor bhikkhu must know: (Ref p **195 ante**).

1. Pabbakaraṇa, Preliminaries.
2. Paccuddhara, abandoning of the used robe.
3. Adiṭṭhâna, vowing for personal use of the robe.
4. Initiation of Kathina ceremony by official proclamation.
5. The 8 kinds of Matikâ.
6. The 2 kinds of Palibodha.
7. The 2 kinds of Uddhâra.
8. The 5 benefits of Kathina donation.

### **The 7 Preliminaries**

1. Washing the cloth meant for making a robe.
2. Measuring the cloth into five or seven divisions of a robe.
3. Cutting the cloth as determined by measuring.
4. Joining up the cut pieces together.
5. Sewing the pieces into a whole robe.

6. Dyeing it.

7. Marking the robe with 3 little spots.

(**N B:** In these days the first six activities have been obviated by ready-made robes).

### **The 8 Kinds of Mâtikâ**

1. Of those bhikkhus who get the five benefits of the Kathina ceremony, some of them, having fulfilled their obligation of making the robe, may go away, not to return to the monastery till the fullmoon day of Tabaung. Since he means to be away till Tabaung, his accomplishment regarding robe is complete and hence he is suspended from the separation of the Kathina rules as soon as he leaves the precincts of the monastery in that he is free from any impediment regarding both with regard to robe and to monastery.
2. If a bhikkhu having the benefit of the Kathina ceremony were to go away taking an unfinished robe with him, intending to make it elsewhere, since he left the monastery not to return till Tabaung, his impediment as regards monastery is lifted as soon as he left the precincts of the monastery; but his impediment as regards robe is not-lifted until he has made the robe.
3. Suppose a bhikkhu having the benefit of the Kathina ceremony were to go away intending to make the robe elsewhere and returning to the monastery by Tabaung. He does not make the robe and does not return to the monastery. He has no right or obligation regarding the Kathina from the moment he makes up his mind not to return.
4. In the case of a bhikkhu, likewise going away from the monastery, got outside of the monastery and got



his unfinished robe lost. If he decides not to return to the monastery he is no longer bound by the Kathina obligations.

5. If a bhikkhu, likewise going away from the monastery, having made the robe elsewhere, learn the news that the Kathina ceremony at the monastery is to be cancelled. Although he has intended to return to the monastery, his rights and obligations regarding the Kathina ceremony becomes abrogated.
6. If a bhikkhu, likewise going away, makes his robe elsewhere but does not return to the monastery till Tabaung, although intended for an earlier return, a cancellation of the Kathina ceremony was necessitated then. He joins the other resident bhikkhus in the cancellation. So he is abrogated from Kathina obligations.
7. A bhikkhu leaves the monastery having to get a cloth for making a robe elsewhere. His intention was not to return to the monastery. He has attachment to the right of getting a robe and so his impediment with regard to robe was present until he gets the robe elsewhere. When he finds that he is unable to get the cloth for making the robe in season, his impediment with regard to robe dies a natural death. He is then absolved from Kathina obligations.
8. If a bhikkhu goes away with attachment to, or hoping to get, a robe and gets a cloth for making a robe, he is burdened with an impediment in regard to robe which he is bound to make. At the end of the month of the cold season, Kathina obligations are terminated. See details in Khandhaka and Parivâra.

(Here ends discussion on Mâtikâ)

## **Two Ways of Cancellation of a Kathina Ceremony**

Cancellation of a Kathina Ceremony has two objectives, **viz**, to give opportunity to those bhikkhus the benefits a Kathina ceremony, and to validate robe offerings at out-of-season period, i.e., to enable donors to donate Kathina robes during the period of the first waning day of Thadingyut to the full-moon day of Tabaung. It does not amount to holding a second Kathina ceremony within the same year-which is otherwise invalid. The Buddha approves of cancellation of a Kathina ceremony on plausible grounds stated above. It goes without saying that cancellation of a kathina ceremony without justification is liable to be objected. See Pacittiya Pâli, Bhikkhunî Pâtimokkha, Naggavagga, Kathinuddhâra, Paṭibâhana Precept. (Translation) Cancellation is effected by Ñattidutiya Kammavâcâ in the same monastery. It may be done in the absence of the bhikkhu who is away on travel, or who has returned in time and is able to join the proceedings.

### **Five benefits accruing to the bhikkhus:**

A bhikkhu who has participated in a Kathina ceremony is blessed with five benefits, viz:

1. Freedom from the fault under the Câritta precept specified in Acelaḥka vagga;
2. Freedom from the fault under dutiyakathina precept specified in Sîvara vagga;
3. Freedom from the fault under Gaṇabhojana precept specified in Bhojana vagga;
4. Freedom from the fault under Pathamakathina precept specified in Cîvara vagga;
5. Ownership of the donated items of offering that have been officially mentioned as donated to the Saṃgha.

**Divergent views on Kathina ceremony:**

1. Some say that a Kathina ceremony is the right and privilege of such bhikkhus as who always keep with them the whole 3 pieces (set) of robes.
2. There are also others who say that the saṃgha's presence is needed only at the handing over of the Kathina robe for initiating the ceremony, and not needed when the ceremony is being held.
3. Still, there are also those who say that the presence of the saṃgha is required in both the stages. [We shall tackle these divergent views on the authority of *Pakiṇṇaka dīpanī*, vol II, by the late Nyaung-lunt Sayadaw.]

The query was: is it valid to hold a Kathina ceremony where only a bhikkhu who has kept to himself the set of three-piece of robes?

The Sayadaw's answer: A bhikkhu, since his ordination, is one who always is keeping the three-piece set of robes as long as he observes the Precepts. Consult *Cīvarakkhandhaka Pali*, the Commentary and Sub-commentary thereon. In the above question it must be known that the Kathina ceremony is valid whether the Kathina robe is handed over to the bhikkhu who keeps the three-piece set of robes with him when the ceremony is to commence, or later.

On this point the *Vinayaḷaṅkāra-ṭikā* has observed thus: "Since it is practically no easy matter to keep the 3-piece set of robes at all times, if at the initiation of the Kathina ceremony the whole robes of the 3-pieces set is vowed for the purpose the ceremony is valid."

Regarding the query whether the presence of the saṅgha is necessary both at the handing over of the Kathina robe to initiate the ceremony and at the later stage -

A Kathina ceremony is a catuvagga-karaṇiya kamma requiring one bhikkhu who receives the ceremonial robe together with four bhikkhus who give it.

Further, the Commentary says that a Kathina ceremony benefits at least five (bhikkhus) who together take part in holding it; at most a hundred thousand bhikkhus (or more) benefit from it.

In Parivâra Pâli it has been explicitly said that the root of a Kathina ceremony is only the Saṅgha.

[Here ends the decision on the divergent views on the Kathina ceremony.]

**Note;** In matters open to controversy, the safe rule of Vinaya is to abide by the grave view as against the light view.  
(End of salient points on the Kathina ceremony)

#### **48. Decision on the Controversy**

##### **whether a bhikkhu should build and live at a monastery in the cemetery or not**

Based on a statement in the Visuddhimagga which says: "It is not proper for a bhikkhu to stay in a cemetery furnished with a cot, water-pots for drinking and washing, and carry on the teaching." Others quote the Modi translation of the Vinaya which says that it is not proper for a bhikkhu to make his rains retreat residence in a cemetery. The first reference says only the furnishings and the business of teaching in a monastery built in a cemetery - not the monastery as such. The second reference disapproves of making a monastery built in the cemetery used as a rains retreat residence. Here the disapproval is of using the monastery as rains retreat residence, but not its siting in a cemetery.

Cemetery Dutaṅga is suitable to fiery-tempered persons to tame them down: Listening to the opinion of those

who say that *dutaṅga* at a cemetery is not advisable, bhikkhus who wish full-time residence at a cemetery dare not dwell there permanently. As a matter of fact, dwelling at a cemetery is permissible under the Vinaya. From a Suttanta view also the practice is commendable. If one were to remain silent on this general misconception about cemetery dwelling, having courteous regards for holders of the misconception, one would not be doing justice to a vast majority of simple folks who deny themselves of the opportunity of practising this *dutaṅga*, and therefore shrink one's duty in the interest of Doctrine. It is consideration along these lines that the author has decided to write on the subject. I shall justify the practice from the Vinaya aspect as well as from the Suttanta aspect. [I shall also distinguish between permanent cemetery dwellers and practitioners of cemetery *dutaṅga* who come at dead of night to the cemetery for the practice.]

I will take up the Vinaya aspect first:

1. In Mahāvagga Pāli, in Vassūpanāyikkhandhaka, there is a statement which says; "Bhikkhus, a bhikkhu should not make a *chavakuṭi* his residence for the rains retreat period. If he does so, he is liable to a breach of a *dukkata* fault. (P-212, translation). A *chavakuṭi* is translated as "a shed where corpses are put" in the official translation. (Paras. 204-5)

2. This dictum is accompanied by another dictum in the same commentary in Vassupanāyikkhandhaka, in a statement beginning with the words "vajādīsu-vassūpagamana kathā, which specifically says: in mentioning a *chavakuṭi* as an improper place for rains retreat, it explains the term 'chavakuṭi' which means a sort of cot called 'ṭinkita'. Having described the improper place for rain retreat residence, the commentary mentions other proper places in a cemetery for practising the *dutaṅga*. It says that apart from staying in a *chavakuṭi* for rains retreat, it is quite proper for bhikkhus to build a monastery in the cemetery as a rains retreat residence.



Since building a monastery in the cemetery during the rains is allowed, it goes without saying that building one outside the rainy season is not a problem at all. It should be borne in mind that building a monastery in the cemetery as a permanent residence is right and proper under the Vinaya.

We have some useful information on the *chavakuṭi*, also called *ṭinkita cot* (or couch) (*ṭinkita mañjo*) in the *Sâratthadâpanî ṭikâ Vol III*, in the discussion on places improper as rains retreat residence as follows. A *ṭinkita couch* is a couch with tall legs, which are cut off at their middle and an additional framework inserted in these small openings making the couch stronger. This type of specially designed couch appears uniform in appearance both on top and at bottom. It is used at the cemetery as well as in the mansions of devas.

The term '*ṭinkita mañjo*' also denotes a house specially built with four kinds of stone, with a top stone slab. [The *Vimativinodanî ṭika* also explains the term in much the same way.]

Some stories in the Vinaya piṭaka that reveal cemetery dwelling as an approved way in Dutinga practice are related below:

3. In the days of the Buddha a certain bhikkhu lived in a cemetery because he found sufficient food there that relieved him of the daily duty of alms-gathering; food was aplenty as relatives of departed ones left offerings of food there dedicated to them. The bhikkhu evidently looked fattened with the easy life there. Relatives of the departed ones felt envious with him who took undue advantage of the food they left there. They abused him for that. When the news of this happening reached the Buddha he pronounced a new precept to the effect that bhikkhus are forbidden to use any food other than a tooth-cleaning stick and water that is not proffered to them by the donor, whether humans, *sâmaṇeras*, animals or devas. Breach

of this rule incurs a Pâcittiya fault for each and every act of swallowing the food.

4. The Venerable Kappitaka, an arahat, preceptor to the Venerable Upâli, the foremost bhikkhu in the Vinaya, lived in the cemetery. One day, a senior bhikkhunî, one of the six bhikkhunîs of renown, died and was cremated near the monastery of the Ven Kappitaka. The place of cremation was crowded by adherents of the group who wailed loudly over the deceased bhikkhunî, even when the ashes of the dead one were enshrined there. The Venerable bhikkhu tried to stop the disturbance by demolishing the stupa. The bhikkhunîs were furious and planned to murder the venerable bhikkhu. One of them confided their plan with the Venerable Upâli who told about this to the Venerable Kappitaka. So when the bhikkhunîs got to the monastery they did not find this would-be victim who had made good his escape. Not knowing the flight of their victim, they stoned the monastery to utter ruin, and believed that they had killed him. In the next morning they saw the Venerable Kappitaka going on the alms-round. On making discreet inquiries, they learned that Uipali had divulged their evil plot, and abused the venerable one. On account of that episode the Buddha ordained that any bhikkhunî who threatens or reviles a bhikkhu is liable to a Pâcittiya fault. This rule is known as the Bhikkhu-akkosana Rule. (The Buddha approved of cemetery-dwelling by bhikkhus, not because the dweller here was an arahat. As a matter of fact, the Vinaya rules are meant for every bhikkhu, irrespective of whether one is an arahat or a worldling.)

Having explained the question from the Vinaya aspect, it will now be explained from the Suttanta aspect.

First of all, the reader should know whether it is possible to observe (practice) the thirteen kinds of difficult practice duṭṭanga together. In this connection, he should

consider the following points put up in the “Visuddhimagga arathâ, in the chapter on ‘Dutaᅇga- aratha’ (P 55)

1. Thirteen dutaᅇgas all in one sweep: a bhikkhu residing in a forest abode that is remote from human habitation can practice the 13 dutaᅇgas all in one sweep if it is a cemetery. [This statement is meant to refer to a bhikkhu who is a cemetery-dweller. It is based on the view presented by the author of the Visuddhimagga which will be cited presently.]

2. The way of Dutaᅇga practice is described in the Visuddhimagga in the chapter on Cemetery Dutaᅇga as follows: “I observe the meritorious volition of one who is in the habit of dwelling in a cemetery, avoiding all places other than a cemetery. By this assertion the practice of the whole range of Dutaᅇga practices is covered.

3. Failure of Dutaᅇga practice: In ‘Vissuddhimagga arathâ’, in the chapter on Cemetery Dutaᅇga it has been said: Residence at a place other than a cemetery negates the Dutaᅇga practice of all those three bhikkhus. Those bhikkhus bearers of Anguttara nikâya are said to go to the cemetery at night time and return to their monastery at the small hours of the night. For them failure of practice occurs on the night they fail to go there.

From the above statement we should note that failure of Dutaᅇga practice is occasioned by two reasons non-residence at the cemetery and failure to go there on certain nights.

4. The above two grounds for failure imply that there are two ways of observing the practice, viz, residing at the cemetery and going there by night to return to the monastery in the small hours of the night. The first mode is as described in the Visuddhimagga. (From the statement regarding failure of Dutaᅇga practice, residing in a cemetery is an evidently valid way of practice.)

The method described in the Visuddhimagga is given below: In that work in the chapter on Dutaṅga, in Sosānikangakathā, it is shown thus: The bhikkhu who lives in the cemetery is making a colossal undertaking. Accordingly, he should spend his time most profitably. He should not teach a class of learners, and occupy himself in building a pavilion, furnishing his monastery with couches, supervising such facilities as drinking water or water for washing, etc. Instead, he should devote as much of his time to meditation on death.

5. In the Visuddhimagga mahâṭikâ, the above admonition is amplified thus: a bhikkhu who has taken up cemetery Visuddhimagga Dutaṅga practice should have very few chores. He must live a life of extreme simplicity. The commentator (i.e., the author of Visuddhimagga) has in effect advised the practitioner in this meaning.

There are some people who say that cemetery residence is meant only for cemetery Dutaṅga, and so busying oneself with monastic obligations is a fault under the Vinaya that view is radically wrong. The reason is this Dutaṅga practice is not a Vinaya obligation but only a practice stemming from Suttanta literature. Engaging oneself in monastic obligations may of course steal on the precious time that ought to be devoted to Dutaṅga practice, but since it is not a Vinaya precept such engagement is no fault under Vinaya Rules. And yet doing monastic chores at the cost of cemetery dwelling should not be allowed to prevail: [The point is: a cemetery dweller should devote all his available moments to the practice of mental training for insight.]

6. The Myanmar translation of Visuddhimagga is a reflection of what has been mentioned in the above paras 4 and 5. (It must be remembered that cemetery dwelling should be shorn of ostentatiousness which runs against its own objective.)

7. The Visuddhimagga-arasâ in the chapter on cemetery Dutaṅga says cemetery Dutaṅga is a colossal undertaking for the reasons given in the Visuddhimagga and ancillary writings as quoted in paras. 4, 5 and 6 above.

(This remark is not intended to discourage cemetery living. It sounds a warning against cemetery dwellers to be constantly reminded of their very purpose in living there. It is directed at the cemetery dwellers and not at other practitioners of cemetery Dutaṅga living at their own monasteries elsewhere.)

Let me amplify on this: some interpret the passage which says going to the cemetery should not be showy, in the sense that practitioners living outside, in coming to the cemetery by night should not let many people know their nightly visits, but do so discreetly. It does not, and need not, say so to permanent cemetery dwellers.

There are sixteen places where a monastery should not be built mentioned in the Pâtimokkha vinicchaya in connection with Kuṭṭikâra Precept. In this list a big cemetery is included. (This is according to Pârâjika, commentary on.) Although a big cemetery is not fit for permanent residence; a cemetery of smaller proportions is a valid site for permanent residence, it should be implied.

In the commentary on Mahâvagga Pâli, a monastery built in a cemetery is suitable for permanent residence except at a chavakuṭi (which has been described above.) The Visuddhimagga describes details of cemetery dwelling. The commentary on Pârâjika says that a big cemetery is not suitable for building a monastery on. The author of 'Visuddhimagga-arasâ' has reconciled these three dicta as follows:

There are three types of cemetery, the big, the medium and the small. A big cemetery is one where cremation is carried on every day emitting a lot of noxious fumes and wailing and crying sounds are almost continuous rendering the place quite



unsuitable for permanent residence by meditators. The medium ones and the small one's are suitable for permanent residence of meditators.

**Note:** The Visuddhimagga also mentions a less stringent way of practising cemetery Dutaṅga. This is for those bhikkhus who cannot make the cemetery their permanent residence. These bhikkhus may follow the example of those earlier-day bhikkhus, bearers or recites of Aṅguttara nikâya who go to the cemetery for meditation only at night time. The way described by the author of Visuddhimagga is the more serious way; the example of the Aṅguttara reciters, the lighter way.

In this connection it is appropriate to describe draft rules for guidance of cemetery dwelling.

Cemetery dwelling will be meaningful and therefore fruitful only if cemetery dwellers use their life at the cemetery most profitably by meditation. If they were to delve in mundane affairs their stay at the cemetery would be meaningless. With a view to driving home this point, the author in consultation with his lay supporters has drafted the following rules:

1. So as to enable a cemetery-dweller to spend his time mainly on mental development training for insight, the bhikkhu residing here at the monastery need not attend any ceremonies connected with auspicious occasions or inauspicious occasions held in villages or towns. He also need not attend any funeral services that are held in this cemetery too. (As to whether he should attend such ceremonies as initiation into the order or ordination that are held at other monasteries, he should exercise his discretion whether to attend or not.)
2. He need not act as Preceptor to sâmeṇeras for the ordination, nor need he act as mentor to a newly-

ordained bhikkhu. (In exceptional cases he may oblige with those functions for deserving pupils.)

3. He need not deliver sermons to the lay supporters. (On fasting days, (Uposatha Days) the lay supporters who come to the monastery on fasting days to observe uposatha precepts should be administered briefly. This concession is given at the behest of the lay supporters.

Sd/ Venerable.....

Monastery

Herein, an extract from a translation of Puggala paññatti which is relevant to the topic is reproduced below.

Who are the five persons that take up the austerity practice of living in a cemetery (sosanika dutanga)? A certain bhikkhu being dull and bewildered takes up the austerity practice of living in a cemetery; a certain bhikkhu, having an evil desire and being overwhelmed by evil desire, takes up the austerity practice of living in a cemetery; a certain bhikkhu, because he is insane and has a distracted mind, takes up the austerity practice of living in a cemetery, a certain bhikkhu, hoping that the Buddha or the Buddha's disciples would praise him, takes up the austerity practice of living in a cemetery; but this (fifth) bhikkhu, in truth, takes up the austerity practice of living in cemetery, through his meagre wants, through contentedness, through his desire to undertake the good practice. Of the five persons who take up the austerity practice of living in a cemetery, this person is noble, is praiseworthy, and is the chief. He is the best, excellent.

For example, from the cow we get milk; from milk we get curdled milk or yogurt; from curdled milk we get cream; from cream we get fresh butter; from fresh butter we get clarified butter or ghee. Of these five milk products, just as one may say that clarified butter is the best, as also, this

bhikkhu who takes up the austerity practice of living in a cemetery does so through his meagre wants, through contentedness, through his desire to undertake the good practice. Of those five kinds of person who take up the austerity practice of living in a cemetery, this person is noble, is praiseworthy; is the chief. He is the best.

There are the five persons that take up the austerity practice of living in a cemetery. (Para 201)

### **Motto**

1. A bhikkhu who lives in a cemetery for the dutanga practice, which is just like living in a forest abode, can accomplish the thirteen kinds of austerity practice.
2. Repeated contemplation of death tames down a fiery temperament.
3. If one expects fame, one is derailed in one's quest for liberation.
4. If one expects material gains out of cemetery dutaṅga one is bound to be ruined.
5. If one is sincere and honest in one's undertaking, cemetery dwelling is really worthwhile.

(Here ends a discussion on the controversial subject of living in a cemetery.)

### **49. The Question whether a robe that has not been completely cut is proper for use by bhikkhus**

The author wishes to bring up the topic of whether a robe that has been made without having cut it completely is valid for use by bhikkhus. This topic is presented to law-abiding bhikkhus to give balanced views on the matter which, to the author, is of vital importance. There are three questions relating to the matter. They are:

1. Whether a robe would be fit and proper for a kathina ceremony if it has not been completely cut;

2. Whether a robe of that description is fit and proper for use by bhikkhus;
3. Whether a robe stitched of big segments in excess of eleven segments is fit and proper for a kathina ceremony.

The author says he is placing the matter before sincere-minded bhikkhus in a detached attitude and invites the participants in the debate to exercise their unbiased views without any attachment to one's particular sect or group. In this connection he seriously warns the debaters to be conscientious in their opinions for fear that any deliberate deviation from the truth would amount to treasury or hypocrisy which virtually is false speech. He also expresses his belief in the value of thorough discussions on matters of this nature and import. There should be no undue domination by senior bhikkhus over the junior ones in such debates, the author points out.

The point for debating is of two questions.

- i. Whether a robe that has not been completely cut is fit and proper for a kathina ceremony;
- ii. Whether a robe of that description is fit and proper for use by bhikkhus.

Since both these questions are inseparable, let us consider them together. The details quoted by the author consist of a number of authorities. They are rather heavy reading so the essential points only will be translated here.

The author quotes extensively from the treatise entitled the *Kathinavisodhanî* by the Bhamo Sayadaw, an eminent bhikkhu elder who was highly respected at the Amarapura court. This authoritative work was part of a scholarly gleaning from a hundred-odd learned works edited by a certain Ven.Nijodha around the year 1283 ME.

The *Kathina Visodhani* discusses the 15-point catechism on the subject of Kathina ceremony, out of which question no. 12 is elucidating on the question of cutting the

various pieces that are to go into the making of a valid robe for use in a kathina ceremony. There are seven steps in making a robe, vide Parivâra Pâli. Therein the process of cutting the cloth is distinct from that of stitching it. The Commentary on this text clearly asserts that every piece, big or small, meant to go into the robe should be clearly cut into separate pieces. This view also applies to all other robes not connected with a kathina ceremony. In this context the commentary means to refer to all the smaller pieces that combine the big segments of a robe into a robe. If folded strips of the cloth were sewn up together they may, on casual observation, look like separate strips but the fact of their not having been cut does not satisfy the Vinaya requirement.

These days Vinaya requirements are not given due regard. Modern robe merchants do not try to conform to the prescribed methods of stitching robes and make their robes the easy way, without completely cutting up every piece, big or small, of robe cloth and sew them into segments (usually up to three of them). Where a kathina robe is made from eleven or so segments, the little strips of cloth that join up the segments become too small to be recognized. Therefore making robes consisting of eleven segments at most are recommended by commentators on the mahâvagga Pâli.

Slackness in observing Vinaya requirements is frowned upon by the author; quoting a passage that says that a good bhikkhu would rather give up his life than go against a stipulation prescribed in the Vinaya. The Bhamo Sayadaw has clearly said that a robe that has not been cut in all its component pieces is not worthy to be used for a kathina ceremony. This view is also held by the Pacchimâ râma Sayadaw of Kyaiklat in his Pâmojja dîpanî. These views fall in line with the famous commentator Ven. Mahâ Buddhaghosa whose Kankhâvî taraṇî is an authority in Vinaya matters. The same view is also expressed in the Vinaya Sâraganthi compiled by a well-known Sayadaw the Parivâra Pâli of the Vinaya



Pitaka. In that text the stitching or sewing up of the component pieces of the robe material is clearly described as those pieces all of which have been neatly cut; no exception is given. Only a robe conforming to these details is valid for use by bhikkhus.

Note: The author delves into the details of the commentary literature on this point which are omitted here. The author winds up his view by saying that the verdict pronounced by the Bhamo Sayadaw is to be taken so sufficient authority as to the necessity of the cutting up neatly of every component part of the pieces that go to make a valid robe which covers all classes of robes pertaining to bhikkhus.

(3) The requirements for a robe fit for a kathina ceremony is discussed at length. A quotation from the Mahāvagga Pāli of the Vinaya piṭaka is first mentioned which briefly states that a proper robes is made up of five main pieces of cloth which have been neatly cut and stitched up together. The main components of the robe-cloth may be as many as seven or nine. But the cutting is the essential procedure in the making of a robe. All the other minor component pieces that go to make a robe must also (without exception) be cut neatly, and not sewn up (as in the case of some robes made these days).

In this connection the author further refers to Parivāsa Pāli of that Vinaya Piṭaka (translation) and the discussions by the Nyaunglaybin Sayadaw's work entitled 'Kathein-Arathar Kyann'. These passages are an elaboration of the above-mentioned statement quoted from the Parivāsa Pāli. The Nyaunglaybin Sayadaw here makes mention of the 24 faulty ways that invalidate a Kathina ceremony to point out the necessity of complete cutting up of every component piece in making a robe.

(4) Referring to the commentary, the author explains the meaning of the Pāli term 'dassetvâ which must be interpreted to mean 'katvâ' and 'chinditvâ', all these terms purporting to point out to the necessity of thorough cutting

up every component piece. Therefore the possible argument whereby such a question as, “should some of the cut-up components be acceptable if they are just sewn up to appear as cut-up pieces?” is ruled out; the answer definitely is “no!” The author here reminds the reader of the express statement in the Pâli text regarding the act of cutting (chinditvâ) which does not allow any deviation. He reiterates the necessity of each and every component being cut up thoroughly, and none of them to be sewn up (cleverly) to look like cut pieces, which would render the robe invalid for a Kathina purpose.

(5) The proper way of making a robe by sewing up or stitching up every component piece of the cloth is also described in an episode where the Buddha visited Dekkhiṇâpatha is described here. When the Buddha saw the way paddy fields made up of various sizes of embankments around the plots, he remarked to Ânanda the methodical arrangement of the plots which are worthy of taking as models in robe-making and asked if Ânanda could make a robe based on the model. The Venerable Ânanda made a robe on the model of arrangement of the embankments in the paddy field, whereupon the Buddha praised him for the latter’s perspicacity in understanding the Buddha’s idea on the subject. Ânanda’s robe was made with all the component pieces that have been completely cut up. The Buddha allowed the daily use by bhikkhus of the set of three robes made in this fashion. The Buddha approved of the component pieces that are stitched up particularly because such cut-up pieces lend them selves to a rough finish which is appropriate for bhikkhus. The necessity of cutting up every component piece, big or small, applies to Kathina robes as well as robes for daily wear, it must be remembered.

It has been pointed out by the author that although text books usually speak of “five major pieces and five stitches”, in actual practice a proper robe is made up of five major pieces with four stitches only. Details of the stitching

of component pieces into a robe are also given with a diagram illustrating it. See page 401 of the Myanmar original.

The author winds up his elaborate discussion by citing the various authorities again. These are:

1. The Bhamo Sayadaw
2. Kyaiklat Picchimâyon Sayadaw
3. Abayârâma Sayadaw
4. The Venerable Sandobartha, Head of the Shwekyin nikâya samgha organization, Kamarwet village
5. Nyaung-Lay-Bin Sayadaw
6. The Venerable Nijodha Sayadaw, author of the *Vinaya Samuha vinicchaya*.

All of the above mentioned Sayadaws have over the ages, held that the thorough cutting up of every component part of a robe needs to be executed as indicated in the seven Preliminary functions in making a robe in regard to a Kathina robe.

The author accordingly concludes by saying that a proper robe valid for a Kathina ceremony as well as for everyday use of bhikkhus is one whose component parts-all of them without exception-have been thoroughly cut up.

Bhikkhus these days would seem to go with the times: they use robes available at the market, knowing well that the robes are not made up of all the component pieces thoroughly cut, as required by the law. The author strongly advocates that bhikkhuhood unanimously insist on the proper mode of making robes and refuse robes that do not conform to the requirements of the Vinaya. If they are persistent in making a firm stand the dealers in robes must yield.

In his additional remarks on the subject, the author mentions that the Manley Sayadaw of great renown is in agreement with his opinion that a proper robe, both for Kathina purpose and for daily use by bhikkhus, have to be made of all its components thoroughly cut, not sewn up with folded seams.

This view is in accordance with the Pâli text in Cîvara-kkhandhaka and the commentary thereon. This Vinaya rule has consistently been followed from the days of the Buddha.

**50. Whether a robe made with major segments in excess of eleven constituent pieces is valid for Kathina purpose or not.**

With reference to the Pali text in the Kathina cîvara khandhanakkhandhaka which simply says that the making of the robe by itself is not sufficient ground to hold a valid kathina ceremony. The commentary in explaining the text says that the number of segments that a valid kathina robe should consist of is open question, and suggests that the proper number of segments should be anything between 5 and 11 segments (but only the odd numbers are meant such as 5,7-9 etc). The late Bhamo Sayadaw explicitly says that only such robes that comprises up to eleven segments are valid. This view is also endorsed by the Nyaung-Lay-Bin Tawya Sayadaw in his *Kathein arathar Kyann*; and also by the Sayadaw who edited the present book of the author. Sayadaw U Ponnyawuntha, a member of the guardian committee (nayaka) of the Shwekyin sect of Mudon, endorsed this view too. Reason behind the view of limiting the member of segments to a valid kathina robe:-

A robe for kathina ceremony has to be made in a single day. This rule had been followed since olde days before the advent of ready-made robes, and is to be followed in the present days too, when ready-made robes are the vogue. It might be argued that the sewing of robes out of a number of component pieces could be finished in a single day even if the robe were to be made in more than eleven segments. It must be remembered that every component part of the robe must be cut pieces. It will be seen that the job of sewing with a modern sewing machine to finish a robe comprising eleven segments itself will be quite a challenging task to accomplish.

A robe comprising eleven segments will involve sewing up very small component pieces rendering them too small to be identified as what is what in terms of technical parlance. If the individual component pieces become unidentifiable it would render the robe invalid. A faulty robe would spoil the success of the kathina ceremony. That is why it is not reasonable to make a kathina robe with its segments in excess of eleven in number.

### **51. Precepts concerning taking meals**

Precepts that govern proper way of conduct in taking meals are described in the Sekhiya precepts, particularly in Sakacca vagga, Kabala vagga and Surusuru vagga. A bhikkhu in taking his meal must not sit with his knees or any one knee raised, but should sit properly cross-legged with folded knees.

The bhikkhu should partake of food proffered to him in a proper manner which has been described in Chapter (10) above. If a tiny Particle of food falls on the food, either in the course of alms-collecting or while eating, that portion of the contaminated food must be thrown away. Otherwise, the food should be proffered afresh. Otherwise, if the food-collection is continued, the bhikkhu incurs a fault known as the vinaya Dukkata offence. If he proceeds with the meal he is liable to a Suddha Pâcittiya offence prescribed in the Bhojana vagga of the Dantapona precept.

If a morsel of food accidentally drops into the bowl in the course of chewing, the food being mixed up with the bhikkhu's saliva is contaminated; therefore the contents of the food in the bowl should be unfit for his eating. It has to be proffered afresh.

A bhikkhu should wash his hands before eating anything to make sure that not a trace of particles of dust on his hands would contaminate the food: If he inadvertently touches his robe or a napkin with the washed hand before eating his food there is the possibility of his hand contaminated



by some trace of dust so he should be provided with a napkin at the meal. It is best not to speak while eating to safeguard against contamination by a casual falling of food under chewing or any other thing such as tears.

Where some food or fruit is being cut with a knife, care should be taken to make sure that no rust or oily trace of old food is present.

A bhikkhu should clean his mouth after eating lest any tiny particle of food that could remain between the teeth should remain overnight, inadvertently and become left-over food, causing improper eating in the morning after. In this connection a bhikkhu is advised to be conversant with the regulation prescribed in the precepts on bhesajja, sannidhikâra, dantapona.

The Buddha enjoins bhikkhus to observe religious etiquette in eating, particularly in the presence of lay folks such as at the bhikkhus' eating hall in the village. There as bhikkhus sit for the meal, they should not fold up their upper garment and use it as a seating rug: [This etiquette, as explained by a learned bhikkhu, Venerable Devinda (pseudonym 'Shwe-hte eindara') of Htigyaing need not be observed at the bhikkhus' monastery]. The author has dealt with at length a particular Pali word contained in the precept concerning the proper use of the robe at meal-taking. He had taken a wrong interpretation of the enigmatic word for some time and followed the precept wrongly until he was corrected by the above mentioned bhikkhu.

## **52. Etiquette at the Latrine**

When a bhikkhu wishes to use the latrine he should announce his approach with a coughing sound so as to let any one in occupation of it might know. If there is an occupant inside, he should make a similar sound to notify his presence. Before entering the latrine a bhikkhu should leave his upper robe outside. He should enter it without haste. He should lift

up his lower robe as he put his feet on the floor of the latrine. In reliving himself he should not allow to let out any sound indicative of the effort. There should be no tooth-stick in his mouth. He must see to it that his excreta and urine go down the respective passages neatly. He should not drop the used cleaning stick into the bucket. A water pot should always be kept in the latrine. No spitting or throwing out nasal discharge should be made into the urine passage. A spittoon should also be kept in the latrine. The annus should be cleaned with water. If in spite of the availability of water, a bhikkhu does not clean his annus with water he is liable to a dukkata offence. After the business is done the bhikkhu while standing there on the latrine floor, robe his lower part. On no account should he hurry out of the latrine nor come out lifting up his lower robe.

### **53. Exercising Reflective thoughts**

A good bhikkhu exercises a regular practice of reflecting on his eating, wearing robes. This is a daily obligation of self-discipline that falls due within the day before the next day dawn. He may exercise the reflection four times, once for each meal, or at least once in the course of the day; failing which he is considered as on 'living in debt' (iṇa paribhoga)

This is a matter of self-discipline. The Vinaya does not prescribe it. The Suttanta Piṭaka, in such discourses as Sabbâsava sutta (mûla-paṇṇâsa Pâli) the normal routine of a bhikkhu is described in such words as: "With a reflective thought he wears his robe, ... (etc)."

### **Reflecting on Robes**

I wear the robes to keep myself against the cold and the heat of the weather, to protect myself against the unpleasant sensation caused by mosquitoes, flies, insects, snakes, poisonous reptiles, lice, etc; to cover myself to be a

decent person, i.e., to hide away my private parts. I do not use this robe to adorn myself or to help my vanity.

A robe covers out of plantain stem fiber or coarse grass fiber or betel tree fiber is not proper for use by a bhikkhu. A robe dyed too dark or yellow or red or white also is improper. Wearing such robes makes a bhikkhu liable to a dukkaṭa offence.

The author lists nine kinds of dyes that are improper for use in the dyeing of robes. Out of these nine, he takes up the dye called 'kyar-pine' and discusses what this dye refers to, from what plant it is obtained. He assumes that kyar-pine is the same as 'madama', a well known bark used for dyeing robes. The author strongly holds that this bark is not one of the nine kinds of dyes considered as improper for dyeing robes. And accordingly he asserts that dyeing robes with the bark called madama is absolutely safe from blame.

### **Reflecting on alms food**

I do not use this alms food for sport, or for strength or for gaining a good form, or for improving my complexion. I use it merely to sustain my life to appease hunger and to carry on the good practice in the interest of serving the Buddha's teaching and of winning Path Knowledge. By using this alms food I shall be able to overcome the ill case caused by hunger and to prevent the arising of a cute hunger, thereby enabling me to maintain a healthy body that is free from blemish and that makes for a trouble-free living.

### **Reflections on monastic dwelling and living quarters**

I resort to this monastic shelter merely to protect myself against the ravages of the weather, to shelter myself against the heat of fire and protect myself against mosquitoes flies, gnats and poisonous insects; to be able to resist hot and cold climate and to provide a safe resting place.

## **Reflections on Medicines and Medicinal Requisites**

I use this medicine to ward off hazards against my life, to quell the discomfort caused by past and present disorders of the elements in the body; to maintain peaceful living through absence of ailments.

### **Reflection on the use of medicine**

I use this medicine to overcome the ailment as an aid to preserving my life; to allay the pains and suffering caused by the corruption of the elements in my body and to put me in a healthy state free from pain.

Note: If the medicine is to be used in the afternoon this reflection should either be made at the time of its being proffered or at the time of using it. If the bhikkhu, having failed to reflect in this way and also missed to do so at the time of using it, he caused a breach in the Pâtimokkhasamvara sîla, besides infringing the rule of Vikâlabhojana dukkaṭa. If he fails to do so until the appearance of dawn, he breaches if he remembers to reflect on it before dawn he breaches the Pâtimokkhasamvara sîla, but not Paccayasannissitca sîla, so it is important to note that when a medicine is to be used in the afternoon. The bhikkhu should take care not to miss reflecting either at the time it is being proffered or at the time of using it. This is what is said in the Sîlavisodhanî.

The Patimokkha nicchaya in the commentary on Rûpiyâ Precept, the need for reflection at the time of using the medicine—assuming it to be in the afternoon—rather than at the time of proffering is pointed out so as to prevent falling into breach of precept. The Visuddhimagga (Commentary) by the Venerable Nandamalâ of Kyaikhto endorses this view. The view expressed in these two works therefore differs from that of the Sîlavisodhanî quoted above. The Pâtimokkha vinicchaya is based on the commentary on the Pârajika Pâli and is therefore more commendable than Sîlavisodhanî. It

behaves bhikkhus to be careful not to miss the duty of reflecting at the time of using the medicine in the afternoon, even when the reflection has been made at the time of proffering.

### **Reflection in drinking water**

Is drinking water another item of reflection for bhikkhus? This point is a moot point because drinking water as such is not one of the four items of bhikkhu requisite and therefore is mostly assumed so outside the requirement for reflection by bhikkhus using it. However when we consult learned works on the vinaya, the following views are mentioned: -

Considering the fact that drinking water quenches thirst (in other words, allays the pain of thirst) it should be counted as belonging to the same class as medicine. Therefore due reflection is advisable for bhikkhus in using it. The learned writings on the subjects quote that when medicine is taken along with water drinking water becomes an item for bhikkhus' reflection but on the overall view of these writings, the author concludes that drinking water also is an item that requires reflection when used by bhikkhus. Although failing to do so is no breach of the rules, it is to the benefit of a bhikkhu to reflect on its use, by virtue of its quality of allaying thirst:

### **(End of the discussion on Reflection)**

#### **54. Six ways of falling into breach of rules.**

Any bhikkhu whether elder or middling or junior, is liable to fall into breach of the rules on six accounts, viz,

1. Lack of shame,
2. Ignorance of the Vinaya,
3. Under the evil effect of desire,
4. Wrongly taking an improper thing as proper,



5. Wrongly taking a proper thing as improper,
6. Unmindfulness.

1. Regarding the first reason: a bhikkhu knowingly infringes the rule which is due to his lack of shame. In the Parivâra Pali it is said: “a bhikkhu has intention to infringe the precept, he conceals his act and commits something which he knows to be wrong. Such a bhikkhu is said to be a Shameless one.”

2. Regarding the second reason: a bhikkhu being ignorant of the rule, commits an improper thing or fails to do a proper thing. In this way he falls into a breach of the law.

3. Regarding the third reason: a bhikkhu, to clear his conscience, should consult an adept in the Vinaya whether some act is proper or not. If it is considered improper by the master, he should avoid doing it. If he is doubtful and does something that is proper, his action is liable to a dukkaṭa offence. This is how his desire is unwarranted. (If he does something that is improper he is liable to the nature of the particular precept governing the act.)

4. Wrongly taking an improper thing as proper. For instance; He eats the flesh of a bear thinking that it is pork. He takes his meal in the afternoon thinking that it is still before noon. In this way he falls into a breach of the law.

5. Wrongly taking a proper thing as improper for instance. He eats pork thinking that it is the flesh of a bear. He takes his meal in the forenoon thinking that it is past noon. In this way he falls into a breach of the law.

6. By sleeping at a place together with animals is a breach of the law called saḥaseyya. To remain away from one's robes is a breach of the law called cīvaravippavāsa. These two breaches are instances that are due to unmindfulness. (If the above explanations are not clear enough consult the Patimok Bartha ṭīkā.)

**55. Two persons who fall into breach of the law and two persons who are beyond breach of the law:**

Only a bhikkhu or a bhikkhunî is liable to a breach of the law. The Buddha and the Paccekabuddha are beyond breach of the law.

**56. Four persons who earn merit and three persons who do not earn merit:**

A worldling, a Stream Enterer, a Once-Returner and a Never-Returner, being not totally free from ignorance (avijjâ), are capable of earning merit. The Buddha, the Pacceka buddha and the arahat, being totally free from ignorance do not earn any merit. The good deeds that they perform are mere actions. (kiriya).

**57. Breaches of the law during the Buddha's time and outside of it**

The Pârâjika offence, the offence of occurring severe pain on the Buddha's person, is possible to be occasioned only during the lifetime of the Buddha.

Addressing an elderly bhikkhu as âvuso ('friend') is a breach that could be occasioned only after the demise of the Buddha. All other breaches of the law may be occasioned either during the Buddha's lifetime or outside of it. The breach of using 'âvuso' is not mentioned in the Vinaya. The Venerable Upâli mentions it in the Parivâra Pâli, as the last rule laid down by the Buddha just before his demise.

**58. Salient Points about Parâjika offence**

Sexual intercourse with a female of all description, i.e, human, deva, animal, a peta or a demon constitutes this offence.

Sexual intercourse with a male, a female, a person of an indeterminate sex or a bi-sexual with either male or female

form, these five types of persons are subjects of sexual intercourse.

Three types of orifice, viz: the anus, the urinal passage and the mouth are the places for sexual intercourse.

The offence of Parajika is completed when the male organ enters the orifice to the extent of the breadth of a sesamun seed. The orifice may be wetted either by one's effort or by another person: The offence is determined at the moment the bhikkhu enjoys the act. At that moment the bhikkhu falls from bhikkhuhood and is precluded from becoming a bhikkhu for ever.

The fault of stealing that constitutes Pârâjika; The object involved must be pure gold which is not less than a quarter of a tical in weight. It must be owned by a human being (i.e., not a deva, a demon or a peta, or an animal). The mode of stealing may be anyone of the fifteen ways prescribed in the texts.

### **Five Ways of Stealing**

- (1) Stealing personally,
- (2) Asking somebody to steal,
- (3) Sharing the body with the agent assigned to the task of stealing
- (4) Insuring the right of ownership
- (5) Misappropriating ownership by force.

(These are the five ways of stealing personally.)

### **Five ways of falling into the infringement of the law : -**

- (1) Falling into Pârâjika effected prior to the act of stealing
- (2) Falling into the offence simultaneously with the act
- (3) Falling into the offence at the stage of consultation prior to the act,

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(4) Falling into the offence in making detailed arrangements such as timing

(5) Falling into the offence by signaling

(These are the five ways of falling into the offence even prior to the act of stealing.)

### **Five ways of taking the property of another:**

(1) Taking it stealthily or by deceit,

(2) Taking it forcibly,

(3) Taking it by determining the appropriation

(4) Taking it under cover of something,

(5) Taking it by changing the address of the owner.

(There are the five ways connected with the intention to steal.)

### **Factors that complete the act of killing**

Any physical or verbal effort with the intention of killing a human being, from the child's conception onwards, and the person dies for it, this is the offence of Pârâjika.

### **Six ways of causing a person's death:**

(1) personally killing him,

(2) by asking somebody to kill,

(3) by using a missile,

(4) by systematic planning,

(5) by using occult methods,

(6) by employing the supernormal powers that one may have got.

### **Six ways in which to judge whether the deputed to kill may be confirmed or not**

(1) The identity of the would-be victim,

- (2) Time for execution,
- (3) Place to execute,
- (4) instrument of killing,
- (5) Posture of the would be victim,
- (6) mode of killing such as hacking, smiting or thrusting the weapon.

### **Test of whether the delegation or commissioning is valid or not**

Only when the task is accomplished, i.e., only when the victim dies as the result. Only when the time for execution is adhered to eg., if the commissioning is to execute by day if the task is done by night it is not valid. Similarly, in respect of the other factors contained in the commission must be fulfilled; otherwise, the commissioning is not valid further, if a bhikkhu hasten the death of someone by persuading or mitigating him, he commits the offence of Pârâjika so also, showing the victim the ways that leads to his death renders the bhikkhu liable to the death of the victim and so is an offence of Pârâjika.

### **False claims about attainment**

If a bhikkhu falsely claims to have won magga phala or Jhâna, to a human being, he falls into the offence of Pârâjika.

### **Taking up a wrong view**

If a bhikkhu takes up a false view and assumes the guise of a heretic the outside the Buddhas' Teaching, he falls into the offence of Pârâjika.

### **The Way of Redemption**

There is no way of redeeming a bhikkhu who has fallen into the offence of Pârâjika - He can renounce his bhikkhuhood



and become a lay person or a Sâmaṇera, the offence is lifted. Or if he actually attains jhâna or magga after attaining purity he is free from the fault.

### **How a Sâmaṇera can fall into the offence of Pârâjika**

If someone, without the knowledge of bhikkhus, assumes novicehood (life of a sâmaṇera) he falls into the offence of Pârâjika because he thereby commits a dishonest act.

However, if he did so to protect himself from the bad element that are rife at the time, he is exonerated. Yet, if after his taking shelter as a novice, he associates with good sâmaṇera or good bhikkhus without confessing his false entry into novicehood, he falls into the offence of Pârâjika. This is because of his false assumption as a bhikkhu.

A good sâmaṇera should never claim bhikkhuhood when he meets with bhikkhus. This would be a false assumption. If he does so, he commits a Pârâjika offence.

### **How a layman can fall into the offence of Pârâjika**

Someone who commits the following five heinous act is forever debarred from becoming a sâmaṇera.

- (1) Killing one's own mother,
- (2) Killing one's own father,
- (3) Killing an arahat,
- (4) Causing a rift among the body of the samgha,
- (5) Causing hurt to the Buddha resulting in near-bloodshed.

If such a person enters novicehood he cannot be admitted into the order of bhikkhus as a full-fledged bhikkhu. If he had been admitted into bhikkhuhood by mistake, he should be derobed.

If a layman commits sexual intercourse with a bhikkhunî or a person who is bisexual, he falls into the offence of Pârâjika.

(End of discussion on Pârâjika offence.)

## **59. The Way to Redeem oneself of falling into a Samghadisesa offence**

### **Ten ways of concealing one's fault;**

- (1) A bhikkhu has committed a breach of the precept;
  - (2) He notices that he has committed the fault;
  - (3) He is a bhikkhu who has not been subject to any serious reprimanding,
  - (4) He realizes his being such a blameless bhikkhu,
  - (5) He is free from the ten kinds of calamities (အန္တရာယ်၁၀ ဝိး) that befall a bhikkhu,
  - (6) He knows that he is free from these calamities,
  - (7) He is able to go to another bhikkhu to make a confession,
  - (8) He knows he can go there and also that he can make a confession,
- By counting the 4 kinds of awareness described above and the 4 kinds of his ability to make a confession, we have 8 kinds or ways to conceal his fault.
- (9) His intention to conceal his fault,
  - (10) He tarries till dawn without making a confession.

The questions of concealing other offences besides Pârâjika also are governed by the above ways. Concealing one's in respect of any offence, delayed beyond the dawn of the particular day, means a liability to a dukkaṭa offence for every such day. If concealment is in respect of a Saṅghadisesa offence a further liability to remain in penance (parivâsa) is also added, for every such day. (See the "Barthaṭikâ", p 106)

**Two types of period of penance; (မာရ်နတ် ၂ မျိုး)**

- (1) Penance undergone where no concealment took place;
- (2) Penance necessitated by one's concealment of a Samgha- disesa offence.

**Three classes of Penance (Parivâsa) (ပရိဝါသ် ၃ မျိုး)**

- (1) Pañicchanna parivâsa has no sub-classes
- (2) Samodhâna parivâsa has 3 sub-classes
- (3) Suddhanta parivâsa has 2 sub-classes

**Odhâna samodhâna**

If a Samgha disease offence is committed during the period of undergoing penance it is called antarâpatti which spoils the penance. The perpetrator is re-instated with a formal kamma act using an appropriate kammavâcâ. The antarâpatti (fault) is added to the period of penance, and a fresh period of penance is started afresh. If there is no concealment of the antarâpatti, no odhâna penance is called for.

The antarâpatti may be committed –

- (i) during the period of undergoing penance, or
- (ii) after the period has expired, or
- (iii) during the period of undergoing mânattha, or
- (iv) after expiry of the period of mânattha, and the time for re-instituting him into the order. (အဗ္ဗာနာရဟ)

If antarâpatti is committed during the period preparing for re-institution, all the parivâra lapse so that afresh parivâra period is required.

**Aggha samadhâna**

If the commitment of samgha disesa offence is of a mixture of those that entail many days and those that entail a

few days, the parivâra period is required for those that entail the greatest number of days. Such combination of offences for calculating the necessary parivâsa period is called Aggha samadhâna.

### **Missaka samadhâna**

If the nature of the offences is in respect of various types of infringement such as some relating to emission of remain while others relating to bodily contact, all such cases are combined together for calculating the penance period. This way of determining the penance period is called missaka samadhâna.

### **Suddhanta parivâsa**

A bhikkhu who is unable to ascertain the number of days of penance for having committed a breach whether requiring many or few days, is instructed to go in for such and such number of days. This extent of days of penance is called suddhanta parivâsa. Suddhanta parivâsa is of two types, the lesser or Cula suddhanta and the Greater or Mahâsuddhanta. The former reflects the number of days where partial fulfillment of penance days has already been done, and the latter where no days of penance have ever been undergone since the day of ordination of the bhikkhu. Three conditions that render the Parivâra (penance) in valid.

(Ratticchadas)

- (1) When the faulty bhikkhu does not tell about his fault to anyone.
- (2) When he mixes with other bhikkhus (sahavâra)
- (3) When he remains away from other bhikkhus (vippavâra)

If the bhikkhu undergoes penance inside a building, the entire occupants in it – are his field for him to announce his fault : If he is undergoing outside a building, his field is calculated as within twelve cubits around him. He is required

under the law to announce everyone that fall within the field. Whenever a new bhikkhu comes into the field and he knows the arrival of that bhikkhu, it is incumbent on him to tell the new arrival about his fault, failing which his undertaking falls through a breach in the continuity of his penance gets broken, and he is liable to a vattabeda dukkaṭa fault. If he does not tell him because he did not know his arrival, only a breach in the continuity of the penance gets broken, but he does not fall into a dukkaṭa offence.

There exists a vast discussion in the Parivâsamâ-nattâdi-vinicchaya on the intricacies of whether knowledge of a new arrival is or is not taken note of by the bhikkhu undergoing penance. These include sight of the arrival, sounds coming from him, as well as sounds of striking of the triangular gong or bells or a hollow trunk of a tree.

Sounds coming from the other bhikkhus means sound of his coughing or sneezing or vomiting, or strong breathing. If the bhikkhu undergoing penance has requested his colleagues to let him know of a new arrival by striking a triangular gong or a bell or a hollow wooden trunk, as a signal by a sâmaṇera, whoever strikes the sound-producing agent – whether by a sâmaṇera or anyone else – the signal is a good signal. If the bhikkhu undergoing penance happens to know for certain that it was not the signal made by a sâmaṇera but by a bhikkhu only, he has had no investigation regarding the signaller he is not liable, but his continuity of penance is broken. Had he made investigation as to the nature of a crowd that has arrival if he is certain that has arrived if he is certain that there is a bhikkhu in it, he must tell the new arrival about his fault. However since he is away from the new arrival his inability to tell him is excusable although his penance is ruined, and a break in the continuity is occasioned.

**Sahavâsa** : means sleeping together with another bhikkhu who may or may not be undergoing parivâsa penance like him.



**Vippavâsa** : means when the bhikkhu undergoing penance happens to be twelve cubits away from another bhikkhu at the time of dawn.

**Four conditions under which a bhikkhu's observance of mânattha gets broken:**

- (1) Insufficient number of bhikkhus overseeing the observance : a minimum of four good bhikkhus must be present at the beginning of the observance of mânattha. Any member short of four invalidates the bhikkhu's observance.
- (2) The faulty bhikkhu must announce to these four overseeing bhikkhus about the fault he has committed. This is to be done everyday, unlike in the case of observance of penance where an initial announcement suffices;
- (3) Sahavâsa (as already said above);
- (4) Vippavâsa (as already said above);  
(Here ends the discussion on redeeming a Sanghadisesa fault.)

**60. Redeeming faults regarding duties prescribed by law**

Procedure regarding confession of a fault;

The junior bhikkhu should say : Venerable Sir, I lay before you all  
the faults that I have fallen into.

The senior bhikkhu say : Very well, friend.

(junior) Venerable sir, I have committed breaches of the law in various ways. I reveal all of them to you.

(senior) Do you see your mistakes?

(junior) Yes, Venerable sir, I do.

(senior) Friend, restrain yourself not to make mistakes in future.

(junior) Very well, Venerable sir, I will.

(senior) Good! Friend, good!

When a senior bhikkhu has fallen into a breach of the law the procedure is the same, the senior taking the role of the junior and the junior that of the senior in the above example.

Note : When the subject of infringement is of various kinds, the bhikkhu confessing the faults should relate to the other bhikkhu the nature of that subject.

In making a confession the confessor must have a resolution not to repeat the same mistake. Unless he has it his redemption is no good.

In faults regarding abandoning the subject of infringement must have been actually abandoned before the confession.

Bhikkhu morality is purified only when formal confession is made. The resolution to restrain oneself not to repeat the fault also amounts to purification.

When a bhikkhu is in doubt about whether he has breached the law or not should clear away the doubt in consultation with an expert on the law. If he restrains himself in respect of breaches of minor precepts, he would have well guarded himself against falling into breaches of major precepts.

He should never contemplate breaches, rather, he should contemplate non-breaches. (အနာပတ္တိ)

### **Ways of unlawful confession (အဓမ္မိက ဒိဋ္ဌာဝိကမ္ပ)**

Making a confession where no breach has been committed; making a confession not required by law; making another confession of the breach for which confession has already been made; making confession together with four or five colleagues; making a confession only mentally; making a confession to one who is living in a different party; making a confession while remaining in a different sîmâ, making a confession to a bhikkhu who was not properly ordained.

A bhikkhu who makes a confession in any of the above ways fails to redeem himself; further, he falls into another fault called a dukkaṭa offence.

**An advice** : where infringement of the law is specified, take it as such; without question. Where details of infringement are not clear, it is wise to refrain from it even in a small way: that is the safe rule. However, it is best to get the considered opinion from an adept in the law.

**(End of redeeming from faults concerning legal requirements)**

**61. Reciting the Pâtimokkha at the fortnightly saṃgha congregation**

(These are the details of the procedure for holding saṃgha congregation every fortnight, the procedure for which we have seen at the beginning of this book: Translator)

The Four Preliminary Duties (ပုဗ္ဗကရဏ ၄ ပါး)

The Five items of business prior to a congregation (ပုဗ္ဗကိစ္စ ၅ ပါး)

The Four conditions required to render the starting of the congregation suitable. (ပတ္တကလ္လအင်္ဂါ ၄ ပါး)

(a) Suitable with respect to the day which is a fifteenth day of the month;

N.B : It is the 14<sup>th</sup> day in the second half of a month that has only 29 days.

(b) Suitable because it is a sutthaddesa uposatha day.

(c) Suitable for the presence of saṃgha numbering above four;

All are properly ordained bhikkhu; all of them are seated in the sîmâ within 2½ cubits of one another; there is none of the 21 undesirable classes of persons such as human being or bhikkhunî, etc (vajjanîyas) at this place.

After the preliminaries there follows the Nidâna or the warning to speak out any infringement of the law. Every bhikkhu is expected to be free from fault prescribed by the Vanâya. If anyone were to hide his fault he cannot gain jhâna or magga phala however arduous he might be. Making a clean breast of oneself by speaking out one's fault frees him from doubts about his purity. Only a pure bhikkhu can aspire to jhâna or magga phala.

**Note :** There are five kinds of detailed recitation or uddesa. A recitation of the whole of the Pâtimokkha is called the full recitation; recitation of a lesser length is called the condensed form of recitation.

(The author described in detail the proper way of reciting marked by the method of closing each recital. These are the concern of bhikkhus rather than an elucidation of the subject. So, they are omitted here.)

The condensed form is necessitated by the presence of the ten calamities enumerated below.

1. Visit by the king,
2. Breaking out of fire,
3. Burglary
4. Flooding or very heavy rains,
5. Invasion of an unruliness;
6. Bhikkhus being possessed by spirits,
7. Invasion by wild beasts,
8. A bhikkhu being bitten by a snake,
9. Life of a bhikkhu endangered or murdered,
10. A bhikkhu or a number of bhikkhus being captured by bad nats.

### **The Significance of reciting the Pâtimokkha**

If there is none of those ten calamities, every bhikkhu is bound by law to do the fortnightly recitals, failure of which entails a dukkaṭa offence.

In case there is no bhikkhu who is able to recite the Pâtimokkha on an uposatha day a bhikkhu from a neighbouring monastery should be asked to teach the Pâtimokkha to enable the residents of that monastery to recite at least a single uddesa. If there is no one to memorize even a single uddesa, the residents of that monastery should go to the monastery where the recital (i.e, the uposatha duty is being performed. If they fail to do so they are liable to a dukkaṭa offence.

A monastery whose residents do not perform the uposatha saṅgha recital where none of the ten calamities exist is one not to be visited by bhikkhus. If any one does, he is liable to a dukkaṭa offence.

A forest-dwelling bhikkhu being less than four in member living together does not have the right to perform the satthudesa saṅgha uposatha, and is not fit to visit a monastery on an uposatha day where the uposatha performance is held. If he goes there he must not return to his monastic abode without joining in the performance. If he fails to do so he is liable to a dukkaṭa offence.

A bhikkhu who has fallen into a breach of the law is forbidden to participate in an uposatha recital without first announcing his fault to a colleague. If he does, he is liable to a dukkaṭa offence. If during the recital of the Pâtimokkha, the bhikkhu were to remember his commitment of the fault, he may continue listening to the recital, after making an undertaking, in a low tone, to a colleague by his side that he would make amends for the wrong afterwards on arising from listening to the recital.

If inspite of the existence of a break-away group of bhikkhus, he happens to recite the Pâtimokkha, thinking that it was the right thing for him to do, (in a spirit of solidarity), a big number of bhikkhus were to arrive, he should go over afresh the recital. If the number is not too big or fewer than the audience he started with, they should rest content with



whatever portion of the recital they happen to hear. If a fresh group arrived after the recital has been finished, he should make a fresh recital.

For more details please see Pâtimok-barthartîkâ Chapter 20 on Kammavâcâ action and Nyaunglunt Sayadaw's Uposatha Kamma Vinicchaya and Sammitha-niggaha sardan.

**Note :** The new arrivals formed a separate grouping however, since the original group of caretakers of uposatha remain the same: their making a different group does not affect the ceremony. The new arrivals who get to the ceremony only after everyone has risen may recite their formula, (the Pârisuddhi) to the newly arrived bhikkhu. From this statement it is clear that a sick bhikkhu unable to go to the sîmâ can recite the formulas to a bhikkhu who has come back from the sîmâ after going through the uposatha act.

Vide Chapter to quote above (End of discussion on Arma Pâtimokkha on Samgha uposatha kamma.)

## **62. Procedure for observance of Uposatha Kamma**

(ဥပေါသထကံဆောင်ခန့်)

Procedure for three bhikkhus making the observance;  
The five preliminaries may be done with no need to declare the purpose of the ceremony (i.e., without ñatti).

The present ceremony is the uposatha observance on the 14<sup>th</sup> day of the month (as the case may be). The presence of three bhikkhus, the meticulous sitting posture of the congregation within three cubits of one another, the observance of any females or any undesirable person-these four factors render the ceremony having arrived at the proper time (patta kalla). The congregation says aloud, "Revered Sirs! Today is the 14<sup>th</sup> day (or 15<sup>th</sup> day, as the case may be). If the time is deemed opportune, may you all join in the Pârisuddhi uposatha ceremony."

“Revered Sirs! Consider me as being free from any fault (âpatti) (Thrice) Note: For senior bhikkhus the mode of address is Revered Sir, for junior bhikkhus, it is “Venerable Sir”.

**Note :** Ceremony for two bhikkhus or a single bhikkhu is the same in form. For a single bhikkhu he needs to take the vow of observance thrice.

### **63. Holding of Saṅgha formal ceremony**

(သံဃပဝါရဏာကံပြုခန်း)

#### **Formula for Uposatha kamma**

For three bhikkhus

Recital of the Pâtimokkha

Preliminaries can be carried out with no formal announcement. These include, as usual, sweeping the place, lighting up, putting up pots of drinking and washing water.

The uposatha kamma may be on account of the 15<sup>th</sup> (or 14<sup>th</sup> of the month), the type of uposatha may be gana uposatha or Parisuddhi uposatha. The sitting of bhikkhus in the sima within 2½ cubit of one another, the absence of missing of females or undesirable persons. These four factors makes the time for commencement of the ceremony opportune.

The formal Pâli resolution varies each time for a Gaṇa ñatti ceremony Parisuddhi ñatti and a single bhikkhu although the remain purport is same for all of them, viz., may you take me as pure i.e., untainted by any fault under the Vinaya. It is customary to say the formula Thrice.

For two bhikkhus the formal announcement at the commencement of the ceremony is dispersed with.

Where a single bhikkhu takes up the undertaking, the four kinds of Preliminary duties; are carried out first. The

seasonal circumstances are taken note of. He has to await the arrival of other bhikkhu to join him in the ceremony. If the addition of such arrivals do not complete the required quorums, a Gaṇa uposatha ceremony is held. If none arrived or if only a person of different sect arrives the lone bhikkhu then says the affirmation (adhitihand) to hold the ceremony. On no account should be let the number of the opposite sect join him in the ceremony.

**The formula for affirmation by the lone bhikkhu :**

This being a 15<sup>th</sup> or 14<sup>th</sup> of the month. I solemnly affirm the fact that I am free from fault under the Vinaya.

**(End of the Uposatha kamma ceremony.)**

**Holding a Pavâraṇâ Ritual (ပဝါရကကံဆောင်ခန်း)**

(သံဃပဝါရကကံ ပြုခန်း)

How a Saṅgha Pavâraṇâ ceremony is conducted Namotassa- bhagavato arahato sammâ sambuddhassa veneration to the worshipful, the exalted one, the perfectly enlightened.

The preliminary duties have been carried out-which means sweeping the place for the ceremony. Since it is daytime, lighting up is not necessary. Drinking and washing water have been installed.

The necessary bhikkhus being present, sitting within 2½ cubit, space of one another, the present season is the rainy season / the cold season as the case may be.

Fifty four numbers of the Saṅgha are in assembly. These preliminary duties are daily reported on by the ceremony-to-stage.

**The three kinds of Pavâranâ**

1. Catudassi Pavâranâ, 2. Pannarasi Pavâranâ, 3. Sâmaggi Pavâranâ meanings (1) held on the 14<sup>th</sup> day of the

month, (2) held on the 15<sup>th</sup> of the month, (3) held for the solidarity of the community. There are three further kinds of Pavâranâ viz: by the participants: (1) samgha Pavâranâ, (2) Gaṇa Pavâranâ, (3) Puggala Pavâranâ. (1) Participated by the Samgha, (2) Participated by gaṇas, (3) Participated by individuals.

The condition of the Participants more than five bhikkhus qualified to participate are seated in the sîma within 2½ cubits of one another. They were free from breaches of the law on account of the subject matter, beyond the seated bhikkhus there are no undesirable types of person such as human or bhikkhunî, that constitute the 4 kinds of undesirable persons. These four factors render the assembly; the time is opportune for the congregation-thus making the nature of the assembly suitable for the undertaking.

(very good! very good! very good!)

Having finished all preliminaries, and the assembly being of compatible nature with the assembled samghas, we shall now announce the holding of the samgha Pavâranâ and proceed to that end.

(very good! very good! very good!)

Pavâranâ ñatti:

“Listen to me, Venerable sirs! Today the Pavâranâ ceremony is held on the 15<sup>th</sup> day of the month. If the time is opportunities for the samgha, they should deal on thrice on holding of the pavâranâ. Pavâranâ. Declaration to be made by a senior bhikkhu Verable sir! Should the samgha see any misdoing or hear any misdoing. I admit to the fault. May the Samgha, out of compassion on me, expiate it.

This is said thrice.

(very good! very good! very good!)

**Pavâranâ declaration to be made by a junior bhikkhu.**

“My lords! I invite the samghas. If any of you have either seen or heard about a misdeed I have done, or entertain

about it, may you out of compassion speak it out. I will, seeing the fault, correct myself.

(The invitation is said thrice.)

The procedure for four bhikkhu holding the Gaṇa pavâranâ, for three bhikkhus holding a Gaṇa pavâranâ, for two bhikkhus holding Gaṇa pavâranâ are shown in detail. These are roughly the same as for bhikkhus holding a Gaṇa pavâranâ, except for the master of ceremonies to say the appropriate Pâli term to suit each case – and for junior bhikkhus to use.

### **Procedure for a single bhikkhu taking up the vow**

Note : a single bhikkhu should await a hence for another bhikkhu – uninvited or a un-informed – to perchance join him in which case he constitutes a Gaṇa, (group) and the formula is the same as for two bhikkhus holding a Gaṇa pavâranâ as described above. If no other bhikkhus were to arrive to join him to form a group, he alone takes up the pavâranâ as follows.

“I vow to take upon myself to observe the pavâranâ on this 15<sup>th</sup> uposatha day of the month.” (Thrice)

(End of holding the Pavâranâ rite)

## **64. Salient Points about the Kathina Ceremony**

### **Eleven kinds of Illegitimate sîmâs**

1. A sîmâ that is too small which would not allow 21 bhikkhus to seat;
2. A sîmâ that is too big which is more than three yojanas in size;
3. A sîmâ whose identity is blurred.
4. A sîmâ which has to use a shade of a tree or any other natural object (such as a hill) to be marked as part of its identity;
5. A sîmâ with no identification mark whatever;



6. A sîmâ lying outside another sîmâ;
7. A sîmâ marked out on a river;
8. A sîmâ marked out on the open sea;
9. A sîmâ that is marked out on a natural lake;
10. A sîmâ that is conjoined to an old sîmâ;
11. A sîmâ that encloses an old sîmâ;

### **Two types of Sîmâ,**

1. A Sîmâ officially declared as Sîmâ and one that has not been declared one.

Among the declared Sîmâ, there are two types viz; -  
Khamṭa Sîmâ and Mahâ Sîmâ.

Baddha Sîmâ means a Sîmâ that comprises in a monestic complex or built to comprise some monasteries lying adjacent to it.

A Mahâsîmâ is one that is built to comprise a number of existing monasteries adjacent to it. During the Buddhas' days a Sîmâ built in Râjagaha comprised eighteen monastic complex. In Sri Lanka a Mahâsîma comprised entire city of Anurâdha. So the citizens of Anurâdha were then residing within the Sîmâ. (c.f the modern – day belief that a Sîmâ should not be required by women.)

A Baddha Sîmâ may be endowed with three Sampattis or qualifications, viz., the quality of being commenced with proper Kammavâcâ, that of being used by sufficient audience, and the quality of being endowed with good signs. A Baddha Sîmâ may be handicapped by the improper qualification regarding Kammavâcâ, or attendance or by signs, called the three Vipattis.

When Sîmâs are counted by their qualifications, these Sîmâs are included in the handicapped ones on account of size or location : - a Sîmâ that is too small, one that is too big, one situated on a river, one situated on the ocean, one situated in a lake, Sîmâ handicapped by being situated in the shade and an un-officiated Sîmâ belongs to Sîmâs handicapped for

lack of proper officiating. A kammavâcâ vipatti Sîmâ is one that is situated outside another Sîmâ.

Eight Peculiar conditions of the siting of a Sîmâ (နိမိတ် ၈ ဝါး) 1. A mountain, 2. A rock (stone), 3. A forest (တောနိမိတ်) 4. A tree, 5. A landmark on a well known, journeying route. 6. Water, 7. A river, 8. An ant-hill.

### **Explanation on a rock as the outstanding sign of a Sîmâ**

The smallest size of a rock to be reckoned as a rocky Sîmâ should be a mass of solid rock weighing at least 32 poles. A bigger size would one male elephant with 7½ cubits height. Any rock bigger than that is no longer wanted as a rock but a mountain.

Explanation on water as a mark of a Sîmâ, water that is found around a Sîmâ fulfils the designation, i.e., water coming out of a hole dug by man or getting there in its own way, qualifies for the epithet. The volume of the water should be such that it must stand there from the moment of declaring the location of the Sîmâ till the end of recitation of the Kamavâcâ.

Vegetation growing at one of the baddha Sîmâs should not be grown along (i.e, interconnected with) the vegetation of another Sîmâ. This has various consequences in that participants in either of the two Sîmâs are equally affected unless the bhikkhus of staying in the other Sîmâ have first been cleared away before an action is performed. So it is important that no vegetation, not even a wandering creeper be allowed to come into a Sîmâ.

If there happens to exist around a Sîmâ, some old Sîmâ, occupants of the old Sîmâ should be cleared away before any official action is to be performed in the present Sîmâ. In withdrawing the status of a Sîmâ no occupant should remain in the old Sîmâ; this would muttify the action of withdrawal. So it will be seen how important the existence of an old Sîmâ, needs to be cleared away for a new Sîmâ to function properly.

(End of discussion on Baddha Sîmâ)

**Village Sîmâ, Sîmâ lying outside human settlements of watery Sîmâ.**

(ဂါမသိမ် သတ္တပ္ပန္တရသိမ် နှင့် ကုက္ကေပသိမ် ၃ မျိုး)

A village Sîmâ is one built within a certain geographical area that may be demarcated by competent authority. This term is not to be confused with a Sîmâ that has been built with the approval of the government on application by the would-be donors. On further details about Visungonâ Sîmâ, please consult Ladi Sayardaw's Visumgamâ Vincchayaa and also by the Venerable Mahâvisuddharâma Sayadaw. Sattabbhantara Sîmâ is a Sîmâ that lies outside human settlements usually it is one situated in the forest.

An abbantara Sîmâ is a means of 28 cubits in length. Hence an abbantara Sîmâ is reckoned to have a length of (28 × 7) 196 cubits. For ceremonial purposes such as uposalta functions or pavâraṇâ functions it roughly is about the size of a Mahâ Sîmâ. A Sattabbhan-tara Sîmâ is supposed to accommodate all the participants in a function, so its size gets larger everytime there is an increase in the Saṃgha.

**Udakukkhepa Sîmâ**

This is the type of Sîmâ situated in the water-may be a pool or a lake or a river or an ocean which is a naturally formed. A river is defined as flowing water which during the raining season may be wet enough to make the robe worn by bhikkhus; during the off-season the water may be so scanty as to cause no wetness to the robe but may be a waterless stretch of sandy beach. The essential point is that the water must be naturally caused.

A Sîmâ is suppose to exist where the official functioning is being carried out, i.e., in all the directions of its functioning. Where an official action is being carried out the ropes that are used in the river-craft should not be tied on

the river bank, but they should be tied to posts in the river that are fixed on the river bed.

In case two groups of Saṅgha were to hold Sîmâ functions simultaneously within two measures of Sattabbhanta Sîmâ, each comprising a total audience of Bhikkhus or more both the ceremonies become invalid, or if one precedes the other, the later function become, invalid. The same rule holds in the case of Udakukkhepa Sîmâs. If a function involves a number of bhikkhus less than 21, such simultaneous action is flawed on account of the overlapping or conjointness. If there is intermingling of vegetation within the area of the Sîmâ, the action is invalidated due to the missing of vegetation. (Saṅkara). If there is the one doing it at a later time the other, the later action becomes invalid. (The same rule applies in the case of Udakukkhepa Sîmâs.) From the above remarks, it is noteworthy that where two functions are to be carried out in the country side, the two should properly be at least 300 cubits from each other.

Sîmâ is a profound subject in Vinâya Pitaka. During the time of King Mindon two delegations came to Mandalay to hear the Myanmar view of a controversy on the Sîmâ. The first delegation was met by the Tharthanabaing Sayadaw who ruled that the Sîmâ in question was flawed. On another delegation the Khin-magan-Sayadaw ruled that the Sîmâ was flawless. Both the Myanmar verdicts were written in Pali. So we note that Sîmâ is a profound subject lying within the competence of erudite persons only, the elderly theras with wide experience and knowledge of the Vinaya.

## **65. Some Salient points on Ordination of Bhikkhus**

(ရဟန်းခံအမြွက်)

### **Five Happy Conditions**

A bhikkhu who enters the order needs to be blessed with five favorable conditions viz, the blessed person, i.e.,

the would-be bhikkhu the fulfillment of the Natti, the proper enunciation in the recital of the Kammavâcâ; the availability of a proper Sîmâ, the right number of presence of bhikkhus in the Sîmâ. Lack of these five things renders a faulty ceremony (Vipatti).

The would-be bhikkhu has either the fulfillment of the necessary qualifications or a lack of them.

### **Thirteen Persons who are unfit or disqualified to become a bhikkhu**

1. A bisexual person, 2. A pretender who lives with bhikkhu, 3. A person who leaves bhikkhuhood and joins with heretics, 4. An animal, 5. A person who killed his mother, 6. A person who killed his father, 7. One who has caused serious hurt to an arahat, 8. One who has inflicted pain on the Buddha so as to bring out blood, 9. One who has caused a rift among the saṅghas, 10. One who has caused the ruin of a bhikkhu, 11. A person with both sexes.

A would be bhikkhu must be at least 19 years and three months.

Fulfillment in Kamavâcâ means the enunciation of the Kamavâcâ should be flawless. (Here the technical details are rather confusing to the ordinary reader). So they are left untranslated.

### **66. Procedure for Ordination of bhikkhus Initiation into the Order**

‘Venerable Sir! for the benefit of release from all the woes attendant on sentient existence, may the Venerable One take the robe from my hand and out of compassion, don it into a Sâmaṇera. So saying the would-be novice hands over the robe into the hands of the sponsoring bhikkhu. Then he says : “Venerable Sir”! for the benefit of realising, Nibbâna, the escape from all suffering, may the Venerable one give into my hands this robe and, out of compassion, allow me to



become a Sâmaṇera, (The sponsor hands over the robe to the novice.)

Saying the Triple Refuge and request for the Sâmaṇena precepts:

“Venerable Sir”! May you out of compassion, grant me the Triple refuge and Tenfold precept for Sâmaṇeras (Thrice)

The sponsor then says,

“Repeat what I am going to say.”

“Very well, Sir!” \_\_\_\_\_ Say the novice.

Namo tassa bhagavato arahato Sammâsambuddhassa (Thrice) (Veneration to the Exalted One, the Homage-worthy, the Perfectly Self-Enlightened.

Administering the Triple Refuge. *Buddham saranan gacchâmi* (etc).

“I take the Buddha as my refuge, ——— the Dhamma as my refuge the Saṃgha as my refuge.” (Thrice)

It is essential that the novice enunciates the Pâli words correctly as taught by the sponsoring bhikkhu. The teacher says, Administering the Triple Refuge is now complete. The novice says, “Very will Sir.”

As soon as the correctly enunciated Pali words in this exercise are said, both by teacher and pupil, the novice acquires the status of a Sâmaṇera.

Administering the tenfold Sâmanera Precepts.

1. Abstinance from killing any living being;
2. Abstinance from stealing or robbing others' property;
3. Abstinance from unlawful sex;
4. Abstinance from telling falsehood;
5. Abstinance from taking intoxicating eating drinks or drugs;
6. Eating any food in the afternoon;

7. Refusing to listen to or to see any show or singing or dancing; abstaining from indulging in such activities;
8. Abstaining from use of any form of perfumes; from wearing flowers for personal adornment; beautifying oneself; abstaining from any kind of self-indulgence that tends to tarnish the mind;
9. Abstaining from use of high or treasurous couches or seats.
10. Abstaining from handling of gold and silver.

**Note :** The Commentaries say that such terms as : I vow to refrain from doing this or that “ are not necessary for Sâmaṇera precepts since their status of a novice has been established since the administering of the Triple Refuge. This also is in line with the Pâli text.

**Note :** A novice must have, before the shaving of the head, cut all the long finger and toe-nails as well as any outgrowth of hair in the nostrils.

The seven days of the week appropriate in naming the novice’s name in Pali are then shown.

Ordination Ceremony (for a saṃgha bhikkhu)

(Veneration to the Exalted one; the Homage-Worthy, the perfectly Self-Enlightened.)

### **Eight Preliminaries**

Acknowledging the Preceptor by the bhikkhu-to-be  
(the bhikkhu-to-be says the following words in a moderately even voice)

“Venerable Sir! May you be good saṃgha to become my preceptor, who takes responsibility of correcting one in every aspect.”

(The preceptor says).

“Conduct yourself well in mind, speech and bodily manner in a dignified way.”

The pupil says, “Very well Sir.!”

### **1. Naming the new bhikkhu**

By a conventional practice the bhikkhu-to-be is called by the temporary name of Nâga, and the preceptor, Tissa, for the duration of the ceremony.

### **2. Acknowledging personal ownership of alms bowl and robes**

The next step is for the bhikkhu-to-be to acknowledge personal ownership of an alms bowl and a set of robes with the preceptor saying. “This is your bowl, your outer robe, lower robe, ... etc.”

“Very well Sir,” says the would-be-bhikkhu.

### **3. Admonishing the fresh bhikkhu**

(၃။ အတ္ထုပါသ်မှ အပ ထုတ်၍ အနသာသန ဥတ်ထားခြင်း)

In moderate voice

The would-be-bhikkhu is then let standing at some suitable distance about 2½ cubits away, (inside the Simâ) from the assembly for admonition. He is put in a worshiping, posture to answer the questions put to him by the preceptor. He is reminded to answer in a clear countenance.

The declaration of his being subjected to this exercise is strictly according to the requirements of a perfect enunciation with perfect flow. (ဗျူဟနန္တိဗ္ဗိညီစေရ၏။)

“Venerable Sir! Will the Saṃgha give their ears. Here, Nâga the would-be bhikkhu, wishes to get himself ordain. If the time is opportune I shall admonish Nâga as his teacher:

(Note : Only a bhikkhu competent to conduct the rite is permitted to do so, lest a Dukkhaṭa fault is fallen into. Only a self-appointed preceptor is permitted to conduct it, lest a Dukkhaṭa offence befalls him.)

#### 4. The Admonition

Now, listen well Nâga. Now is the time for you to answer truthfully. You are possessed of both virtue and liabilities. You will now be asked questions before the congregation. Answer according to the truth whether a certain thing is present in you or not. Keep a clear countenance.

1. Nâga, are you free from the five serious kinds of disease such as leprosy, idiocy, etc? 2. Are you a real human being? 3. Are you a male? 4. Are you free from bondage? 5. Are you free from debt? 6. Are you not one who has royal servitude? (i.e., king's service)? 7. Have you parental consent (to enter bhikkhuhood)? 8. Have you completed twenty years' age. 9. Are you equipped with bowl and robes? 10. By what name are you called? 11. What is the name of your preceptor? These questions will be put to you. Now stand at this place before being called up.

#### 5. Calling up the would-be bhikkhu with a declaration

(ဩသာရဏ ဥတိထား၍ ခေါ်ခြင်း)

“Venerable Sirs! May the Saṃgha give me their ears; Nâga the would-be bhikkhu, wishes to enter bhikkhuhood with me as his preceptor. I have duly given him the necessary admonition. If the Saṃgha thinks it the appropriate time, it may call up the would-be bhikkhu to their presence.

#### 6. Request to become a bhikkhu (ပုဉ္ဇင်းအဖြစ်ကို တောင်းစေခြင်း)

“Venerable Sirs! I request the Saṃgha to grant me bhikkhuhood. May the Saṃgha, out of compassion on me, raise me from Sâmaṇera-hood to full-fledged bhikkhuhood.”

#### 7. Questioning the would-be bhikkhu (ပုဉ္ဇိသမုတိဥတိ) after a declaration

“Venerable Sirs! Listen to me please Nâga, the would-be bhikkhu asks for bhikkhuhood with Tissa as his preceptor.

If the time is appropriate, for the Saṃgha. I shall conduct making him questions with a view to raising him from the status of a Sâmaṇere to that of a bhikkhu.

### **8. The Questioning**

There and the following paragraphs are essentially the ones that have been gone through by the preceptor alone. Therefore they are not repeated here again;

The would-be-bhikkhu is then described to the congregation as willing to be ordained. This willingness is to be evidenced by his keeping silent when mentioned about the fact (of such ordination). After declaring his, silence thrice, it is assumed that he is quite willing be ordained a bhikkhu.

#### **Giving instructions**

Note that you become a bhikkhu in the cold/ hot/ rainy season of the Myanmar year such and such, such and such day, at such and such foot-steps of the month of ——— at such and such hours, minutes at ——— sîmâ, such and such bhikkhus elder of such and such monastery as your preceptor.

#### **Restrictions on Do's and Don'ts**

Do not don the saffron robe, the flag of the Buddha's Teaching, for a living. Better starve than remain as a bhikkhu. The Buddha frowns on a bhikkhu rejoining with an old wife. Live on whatever you get as alms food, you are to practice the Dhamma living on alms food only. Strive for winning jhana. If you have past merit you may accept food specially offered to you. (Very well, Sir, says the new bhikkhu) you should wear only robes made from rugs collected from dust heaps. If you have past merit you may wear ready-made robe offered by lay supporters. (Very well, "Sir" says the new bhikkhu)

You should resort to the roots of trees for your shelter. If you have past merit you may live in a monastery donated by lay supporters. (Very will, Sir, say the new bhikkhu)



You should use only home made medicine concocted from cow's urine. If you have past merit you may use medicine made from ghee, etc (Very will, Sir, says the new bhikkhu)

These are the four requisites on which a bhikkhu is supposed to live.

Bhikkhuhood means absolute avoidance of sex. To say the least, a bhikkhu should abstain from sexual relationship even with a female animal (Very well, sir). He should abstain from stealing other's property even from a strip of bamboo (Very well, says the new bhikkhu). He should refrain from killing any living being, not even an ant. (Very well, sir). He should never boast about having won jhâna or magga, not even boast about his relishing of seclusion. He will never regain bhikkhuhood if he does so.

(These are the four things strictly to be avoided by a bhikkhu. Note them well.)

### **Pardoning by the new bhikkhu**

The preceptor and the reciters of the Kammavâcâ and pardons the new bhikkhu, for any slip of their duty (of any) and ask him to remain at ease.

**Note:** Be careful not to let the newly-ordained bhikkhu remain behind the group on their return from the Simâ after the ceremony.

The author then continues with the procedure to be followed in the ordination of three new bhikkhus. See pages 549 to 558. No material differences exist between the procedure for ordaining a single bhikkhu and that of three bhikkhus apart from the use of the plural number in the formal utterances.

### **Thirty two persons who are disqualified for entering bhikkhuhood (ရဟန်းမပြုထိုက်သူ ၃၂ ယောက်)**

1. One who has one of his hands cut off.

*The Vinaya, The Buddhist Canon Law*

2. One who has one leg amputated
3. One whose leg or hand has been cut off.
4. One who has his ear cutoff.
5. One who has his nose cutoff.
6. One whose ear and nose are cutoff.
7. One whose fingers or toes have been cutoff.
8. One whose thumb or main-toe has been cutoff.
9. One whose main vein has been cut off.
10. One whose fingers or toes are inseparable.
11. A hunch back.
12. A dwarf.
13. One who is suffering from goiter.
14. One who has the marks of having been branded with a hot-iron.
15. A culprit who has been ordered to be whipped.
16. A culprit who is under public notification to be subject to.
17. A person who limps.
18. A person infested with a chronic disease.
19. A person who is deformed and is of unsightly appearance.
20. A person blind in one eye.
21. A person with crooked limbs.
22. A person with a carved leg.
23. A person who is paralyzed.
24. A person who walks haltingly.
25. A senile person.
26. A person blind in both eyes.

27. A stammerer unable to talk well.
28. A deaf person.
29. A blind and stammering person.
30. A blind and deaf person.
31. A deaf stammerer.
32. A blind and deaf stammerer.

He who tries to ordain a person of this description is liable to a dukkaṭa offence.

Ordination of a person who has not completed his twentieth birthday, including the day of conception, is ineffective. The sponsors in doing so are liable to a (Dukkaṭa) offence. So also ordination of 13 classes of disqualified persons. Physically handicapped persons, when ordained may be counted as bhikkhus, however, sponsors of such bhikkhus are liable to a Vinaya offence.

The Buddhas' words in this matter are: "Bhikkhus, a bhikkhu-to-be cannot attain bhikkhuhood by using a borrowed bowl or robes. The sponsors are liable to a Dukkaṭa offence. Note, in the light of these words, it should be noted that in getting ordained as emergency bhikkhus or bhikkhus of temporary tenure should also have individual sets of robes and bowls even the ceremony is held jointly.)

**Note :** In initiating sâmaṇeras also the service of a competent bhikkhu who can read the kammavâcâ properly is essential. The practice of repetition of holding the ordination ceremony for a bhikkhu of ten years' standing is commendable. It reinforces the validity of the occasion.

**The four kinds of rare opportunities. (ရခဲခြင်း ၄ ဝါး)**

1. To be reborn a human being.
2. To come within the Buddha's Teaching
3. To be possessed of good faith or conviction.

4. To become a bhikkhu.

In view of those four facts, it is good policy to sponsor initiation of Sâmaṇeras and ordination of new bhikkhus.

**Three Reasons for entering bhikkhuhood;**

1. On account of a certain danger;
2. To get an easy life, free from earning a livelihood;
3. To be released from the dangers of repeated rebirths.

Of the above three, the third reason is most commendable.

The second reason is despicable, and should be discouraged at all costs.

**67. Procedure to renounce bhikkhuhood. (သိက္ခာချနည်း)**

To renounce bhikkhuhood a bhikkhu should abandon the status conferred him on account of special religious obligation. It is a weighty matter requiring six factors viz;

1. The bhikkhu's mind must be bent on becoming a layman.
2. He utters words expressing his desire to become a layman. "Sikkham paccakkhâmi" and "Gihîtimam dhârehi" (I shall give up my vow to become a bhikkhu; "Put me among laymen.")

(The bhikkhu before saying this formula, must familiarize the meaning). The layman who witnesses the occasion must also understand its meaning. The bhikkhu should say this formula three or four times before a layman and then also before another layman.

3. The utterance must pertain to the present.
4. The utterance is expressly made by him.
5. The witness must be a layman.

6. He should well understand that at the end of this bhikkhus' utterance of his wish (in a given formula) the bhikkhu reverts to lay life.

It is important that the above six factors are not irrevocably. The stress is given here to impress the bhikkhu that of his reversion to lay life maintains on any account he has to meet with the Vinaya penalties for whatever fault he commits after such reversion.

[End of procedure to renounce bhikkhuhood.]

### **68. Admonition by the Venerable Sayadaw of Mawla-myaing Myowa Mahâsatipaṭṭhâna Monastery.**

Qualities required for a successful upkeep of the four kinds of Bhikkhu Precepts

1. Pâtimkkha Saṁvara Sîla can be maintained well when one has enough conviction. (Saddhâ).
2. Indriyâsaṁvera Sîla can be maintained well when one has sufficient mindfulness to quell the six kinds of craving.
3. Âjîvapârisuddhi Sîla can be maintained well when one has sufficient diligence.
4. Paccaya sannissita Sîla can be maintained well when one has sufficient wisdom. (pañña).

### **The Abbot's Advice for further progress**

(This advice is coined in Pali and its translation is not given here.)

The above is the advice of the authors' teacher named Venerable Paṇḍava.)

**Note :** This body that has arisen due to the joint occurrence of kamîna, mind, climatic conditions and food, is acceptable to deca / at all times. This awareness must come from constant mindfulness of the nature of mind and body, from a strength in mental perception. It is therefore advisable to build up this awareness through regular exercises in inbreathing and out-



breathing where the truth of deny is to be made well aware of.

1. Practise the Eightfold Path to attain Nibbana.
2. If awareness of truth is maintained one escapes from falling into the miserable states of apâya.
3. Death is drawing near, put the precious moment to build up awareness.
4. The closer Death becomes, the greater is the need for earnest effort.

## **69. Conclusion**

May the law-abiding bhikkhus, i.e., those conscientious bhikkhu who adhere to the Vinaya rules meticulously associate amicably with easy-going bhikkhus in the interest of promoting the Buddha's teaching with a view to its highest glory on earth, shining forth like the sun and the moon. May also attain the most desired goal of Nibbâna at the earliest-opportunity.

May I, as a bhikkhu, be able to see to the perfection of the Paramî, often saying, time to time aloud such fulfillments. May I be able to continue the task of fulfilling the Perfections in all any future existences and achieve the acme of perfection in all any future existences and achieve the acme of perfection so well as to entitle me to the esteemed goal of Buddhahood in whom wisdom is the distinguishing characteristic.

My main wish in the writing of this treatise is the due maturity of the necessary perfections to attain Buddhahood.

[Here ends the Treatise on the Vinaya.]

Signed / (Awbartha)

Sâsanâ Era; # 2507

Kojâ Era; 1325, the 14<sup>th</sup> waxing day of Nattaw.

**Postscript (ဖြည့်စွက်ရေးသားခြင်း)**

The following remarks by the late Venerable Ashin Janakâbhivamsa, the Head of the Mahâgandayon monastery, Amarapura is added here as it is worthy special notice:

A layman is happily occupied with his own routine task of earning family income. Although he may have to work hard he is quite happy with his lot. He can earn merit in giving lavishly to others. He observes the moral precepts well so that his destiny will be a good one, not liable to fall into the miserable states of apâya. As for a bhikkhu, he relies solely on the offering of lay-folks with the incumbent obligation to remain untarnished in his morality. And so unless he can deserve, by his pure conduct, the offerings of his lay supporters, daily gifts, is liable to fall into the miserable states of apâya. It therefore becomes every bhikkhu to be highly conscious of their grim fact. Better to remain a layman than live the life of a bhikkhu of doubtful morality. Also it must be well remembered that living on other people's efforts is basically unfair and selfish, unmanly. (Extract from "Ta-ba-wa Sansayar: p. 480)

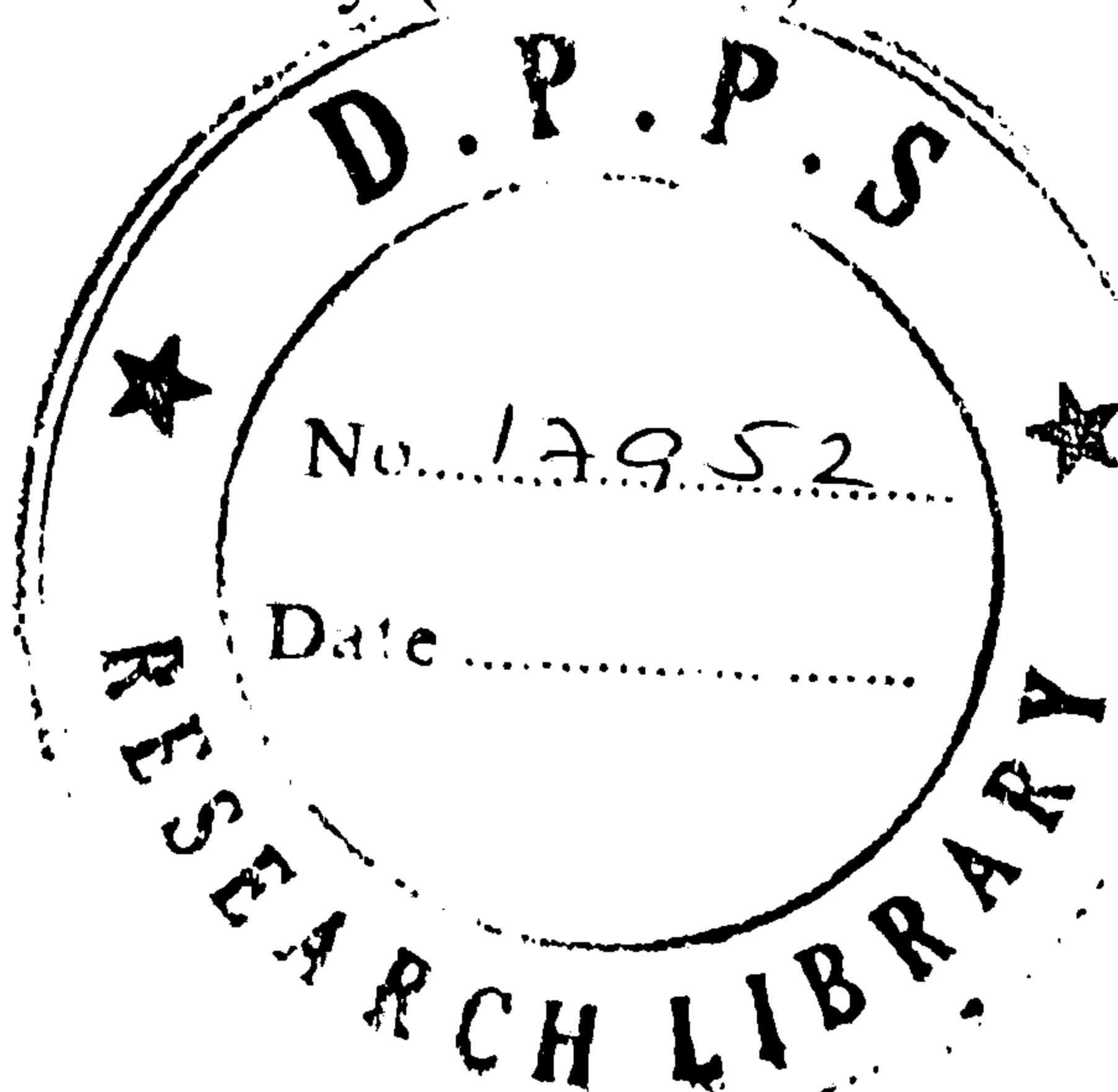
**The author's final and earnest – admonition:**

It is the author's earnest plea to all bhikkhus that out of doing oneself the service of discharging due responsibility and also as a way of repaying the goodwill of the lay supporters to strive to become law abiding disciples of the Buddha.

Signed/ (Awbartha)

The 1<sup>st</sup> waxing day of Nattaw, 1341

Monday (19-11-79)





*" Ānanda, there might arise among  
you the thought that since the Buddha  
is no more we are now bereft of a teacher.*

*However, you should not think it so.*

*Ānada, my sermons to you and my Vinaya  
rules will indeed be your teacher in lieu of me."*

“ဝိနည်းသည် သာသနာရဲ့ အသက်ဖြစ်သည်  
ဝိနည်းတည်းမှ သာသနာတည်းမည်။”

# The Vinaya, The Buddhist Canon Law

Ashin Awbartha

Translated by U Tin U (Myaung)

