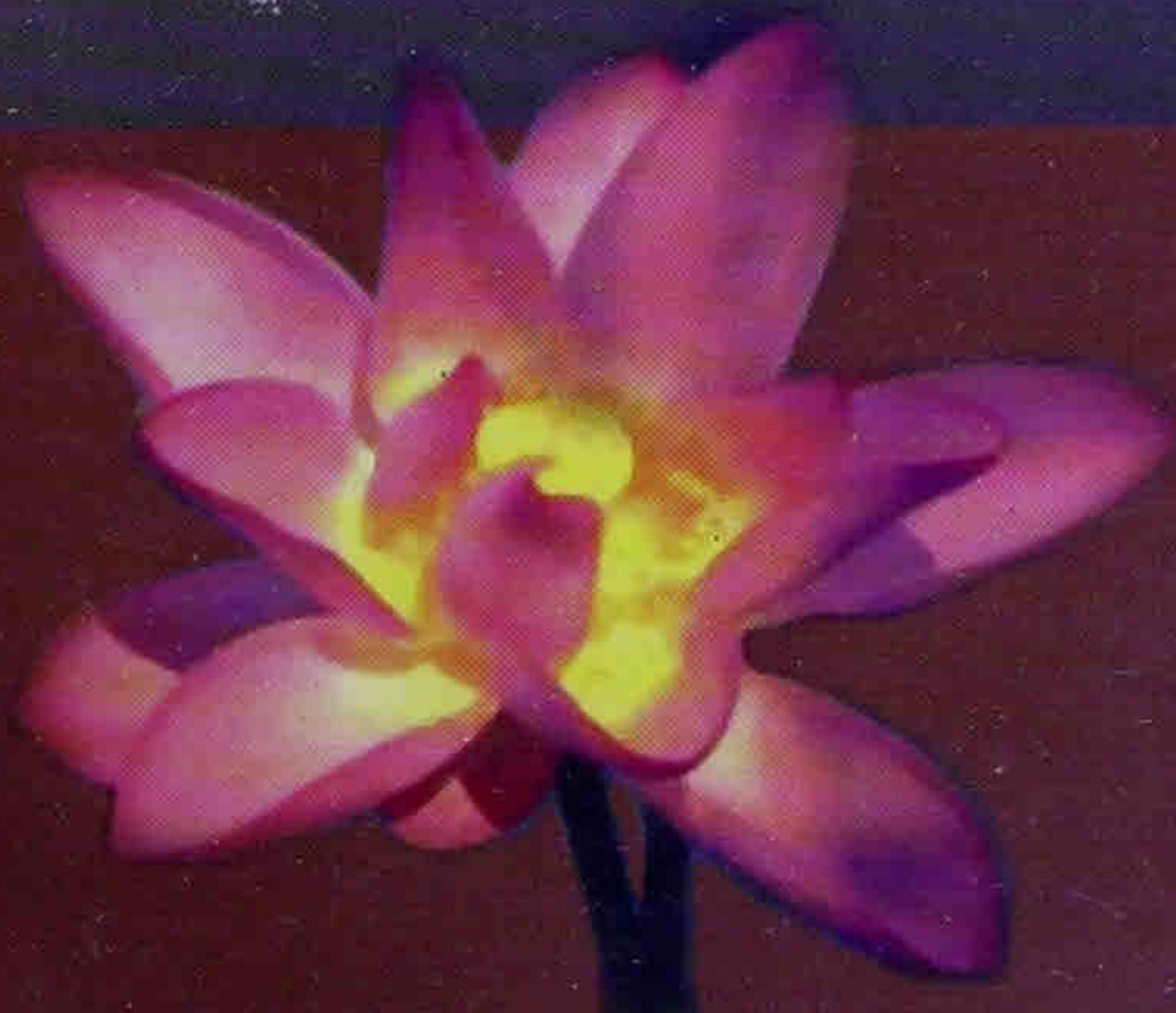


# THE BUDDHIST MONK'S PRECEPTS



DHAMMAVUDDHO THERO

# **VIHARA BUDDHA GOTAMA**

REVITALISING SUTTA-VINAYA

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# THE BUDDHIST MONK'S PRECEPTS.

A rendering of the Patimokkha rules into its essential form with brief commentary.

by

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"Monks, there are these three things which shine forth for all to see, which are not hidden. What three?

The disc of the moon shines for all to see : it is not hidden. The disc of the sun does likewise. The Dhamma-Vinaya of a Tathagata shines for all to see: it is not hidden."

...Anguttara Nikaya III.129

Monks, there are these four stains of moon and sun, stained by which stains moon and sun burn not, shine not, blaze not. What are the four? Cloud ... fog ...smoke-and-dust... (Deva) Rahu.

Just so, monks, there are these four stains of monks and brahmins, stained by which stains monks and brahmins burn not, shine not, blaze not. What are the four? Drinking liquor ... sexual activity ... accepting gold and silver (money) ... wrong livelihood.

.... Anguttara Nikaya 4.5.50

"And even, monks, as the great ocean is stable and does not overflow its margins, even so, monks, whatever rule of training has been laid down by me for disciples, my disciples will not transgress it even for life's sake..."

...Cullavagga IX. 4

## FOREWORD

Buddhism is growing. It is taking root and flourishing far beyond its traditional frontiers. In western lands monasteries are being built and fair-skinned men and women are wearing the orange robes of monks and nuns. These western monasteries are bringing to Buddhism their critical minds born of their schooling, with ways of thinking radically different to the conforming approach of the easterner. As a result, there is beginning to emerge some fresh and penetrating research into the Buddhist Texts. Sincerity is being considered before tradition and many sacred cows are bound to fall. One feels we are getting closer to the original Buddha and the Path that He taught.

One fruit of this movement is this present work. There is such a lack of accurate works on the Vinaya in English, that this book is welcomed as water would be in a desert. There have recently appeared some books on the Vinaya in English, but they are from layfolk, studying the matter from a distance, and they have been hopelessly confused. The only way one can know the Vinaya is to study it and then practise it and then study it some more. Just like the doctor who learns more of his craft in his surgery than in the lecture room, so it takes years as a monk to fully understand this Vinaya.

The writer of this book has been a Buddhist monk for several years, first as a monk in the Mahayana tradition and now a monk of the Theravada. He is thereby equipped as few others can be to know the common ground of these two great schools of Buddhism. In this work he has concisely presented the Theravada Vinaya and then gone on to compare it with the Vinaya of the Mahayana. They are all but identical! May this very fact help bring together the two main streams of Buddhism. There is no room for acrimony and one upmanship in the Buddha's teachings. To talk of "Big Vehicles" and "Small Vehicles", or "gross vehicles" and "humble vehicles" is, as they say, to miss the bus, the Buddha Vehicle.

Moreover I commend the efforts of the writer. It is easy to lament the lack of good books on the Vinaya in English, but it is something far more noble to work to fill that need. May the 'Kusala Kamma' arising from writing this work be a source of joy for the author, and a source of inspiration for the reader.

Brahmavamso Bhikkhu  
Perth, Australia.  
1988

"Monks, these three persons arising in the world arise for the profit of many folk, out of compassion for the world, for the good, for the profit, for the bliss of devas and mankind. What three?"

Herein, monks, the Wayfarer arises in the world, Arahant, a Perfectly Self awakened One...

Next, monks, there is a disciple of that same teacher, who is Arahant...

Then again, monks, there is a disciple of that same teacher, who is a pupil, who is faring on the Way, who has heard much, **who keeps the rules of good conduct...**"

...Itivuttaka III.4.5.

Monks, these five fears in the way, which have not yet arisen, will arise in the future. Be ye fully awake for them; and, being awake, strive to get rid of them. What five?

Monks, there will be in the long road of the future, monks who long for fine robes; and they, with this longing, will leave the ways of wearing rags, will leave the forest wilderness, the outland bed and seat; will move to village, town or Raja's capital and make their dwelling there; and because of a robe, they will commit many things unseemly, unfit....

Again, monks will live in company with nuns and novices in training; and when this shall be, it may be expected that the monks will take no delight in leading the holy life; and either they will commit some foul act or give up the training and return to the lower life....

... Anguttara Nikaya 5.80

# INTRODUCTION

This book originally grew out of the author's search to understand the bhikkhu's precepts, and later a desire to share this knowledge. The very few available books on the Patimokkha (Bhikkhu's precepts) are so elaborately worded and yet the sense of the rule is sometimes obscure. This perhaps was unavoidable because they were usually translations from the Pali (or Sanskrit), word for word. This work has sought to bring out the essence of the rules, with the necessary comments, into a concise readable form that is useful especially for monks. The main source of this has come from the six Books of the Discipline (Suttavibhanga, Mahavagga, Cullavagga, Parivara), Thailand's well-known 'Vinaya-mukha : Entrance to the Vinaya' (3 Volumes), and the late Venerable Nyanamoli's translation of the Patimokkha. The Vinaya is a controversial subject and sometimes it is difficult even for monks in the same monastery to agree on the interpretation of a rule. It is hoped that this work is an accurate interpretation of the Vinaya-Pitaka.

In an attempt to show the similarity of the Mahayana Bhikshu's precepts with the Theravadan, the Mahayana precepts (the popular Four Divisions Vinaya) are listed out in comparison with the Theravadan counterpart. It may help to dispel some misconceptions concerning this.

We would like to express our deep appreciation and gratitude to Ven. Brahmavamso of Perth, Australia, and Ven. Thanissaro of Rayong, Thailand, and Ven. Kovido of Singapore for separately checking the drafts and providing valuable comments and much advice; to Ven. Bodhi of Kandy, Sri Lanka, and the Buddha Sasana Nuggaha Organization of Burma for their early encouragement on this work; and to all others who helped to make possible this offering of Dhamma-Vinaya.

The publication of this book has been made possible through the generous contributions of lay devotees who have been kind and understanding enough to agree not have their many names listed out.

Bhikkhu Hye Dhammavuddho  
Penang, Malaysia.  
1988 ( BE. 2531 )

"Monks, this recital (of the Patimokkha) amounting to more than one hundred and fifty rules is to be made twice a month for the training of young men of family who are zealous for their own welfare. Now all these rules combine together to make up these three steps of training. What three? The supreme moral conduct, the supreme collectedness and the supreme wisdom. In these are combined every one of these rules... Thus, monks, one who partly fulfills these observances (experiences) attainment partially, while one fulfilling perfectly (comes to experience) the complete attainment. Not barren of results, I declare, are these rules of training."

...Anguttara Nikaya III.84.

" Whatever, monks has not been objected to by me, saying: 'This is not allowable', if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you. Whatever, monks, has not been objected to by me, saying : 'This is not allowable', if it fits in with what is allowable, if it goes against what is not allowable, that is allowable to you.

And whatever, monks has not been permitted by me, saying : 'This is allowable', if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you. Whatever, monks, has not been permitted by me saying: 'This is allowable', if it fits in with what is allowable, if it goes against what is not allowable, that is allowable to you."

.... Mahavagga. VI.40



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" Lord, the recital I have to make twice a month amounts to more than a hundred and fifty rules. Lord, I can't stand such a training !"

" Well, monk, can you stand the training in three particulars : that in the higher morality, in the higher mind and that in the higher insight ?"

" Yes, Lord, I can do that !"

" Then do so in these three particulars. Then, monk, when you are proficient in the higher morality, mind and insight, then lust, malice and delusion will be abandoned by you."

...Anguttara Nikaya III.83

" So long, monks, as you will appoint no new rules and will not abolish the existing ones, but will proceed in accordance with the rules of training as laid down, so long monks may be expected to prosper, not to decline."

...Anguttara Nikaya VII.21

## **SECTION I**

### **THE THERAVADA BHIKKHU PRECEPTS : 227**

## **A. PARAJIKA OFFENCES : FOUR**

### **A.1. ENGAGING IN SEXUAL INTERCOURSE IS A PARAJIKA OFFENCE.**

Sexual intercourse in this rule is defined as the penis entering the genital, anal or oral orifice of a human being or animal, male or female, dead or alive, 'even for the length of a sesamum seed'. It appears from past cases that a monk who willingly consents to another's penis entering his oral or anal orifice is also parajika. Using an inanimate figure or something similar is dukkata. Unwilling sexual intercourse is not an offence.

### **A.2. STEALING SOMETHING OF VALUE IS A PARAJIKA OFFENCE.**

For 'stealing' to occur, there must be the intention to steal, and the object appropriated must be the possession of another and known to be so. Taking an article mistaking it as one's own, taking on trust, borrowing, taking thinking it discarded, are all not considered as 'stealing'.

'Something of value' meant that the civil authorities would severely punish the thief; banishment, imprisonment or even flogging being the penalties for such a robber then. Alternatively something of value meant that it was worth at least the ancient currency of one pada or five masaka. This was equivalent to twenty rice grains weight (about 1/24 ounce) of gold which would currently (1988) be about US\$20/-. These two standards were identical when this rule was established.

'Stealing' includes tax evasion, smuggling, trading on the black market, receiving stolen goods, cheating in court action, producing counterfeit goods or money, extortion and being an accomplice to a theft.

In stealing many times, the offender receives a separate penalty for the sum value of the goods stolen resulting from each separate plan.

Having the intention to steal, if one makes the first move, e.g. touching it, results in the offence of dukkata. Continuing but stopping at the last moment before the theft is completed, e.g. making it quiver is thullaccaya. If one removes it from the place (thereby completing the theft) it is parajika. If the object is valued between one and five masaka, the offence is thullaccaya, if less than one masaka it is dukkata.

Cases arising from this rule are probably the most complicated in the Vinaya.

**A.3. PURPOSELY KILLING A HUMAN BEING OR ENCOURAGING HIM TO COMMIT SUICIDE IS A PARAJIKA OFFENCE.**

'Human beings' includes babies in the womb, even as far as the fertilised egg and thus causing or recommending abortion or post fertilisation type contraceptives can be a parajika. Even causing or encouraging euthanasia or other 'mercy killing' could be a parajika.

If the endeavour to kill is unsuccessful but the victim is hurt, the offence is thullaccaya; if the victim is not hurt, it is dukkata. Attempted suicide is dukkata. Killing non-human beings (ghost, demon) is thullaccaya, while killing animals is pacittiya.

**A.4. KNOWINGLY MAKING A FALSE CLAIM TO SUPERNORMAL ATTAINMENTS IS A PARAJIKA OFFENCE.**

'Supernormal attainments' denote experience of the meditation absorptions (jhanas), the higher knowledges (abhinna), and the attainment of 'levels of enlightenment' (sotapanna, sakadagami, etc.) or any euphemism for such states. Knowingly making a false claim but not being understood, or hinting and being understood, results in thullaccaya. Hinting but not being understood is dukkata. Performing any action (e.g. an ascetic practice) just so as to win praise is also dukkata. Declaring to a novice or layperson supernormal attainments which one has in fact achieved or

mistakenly believe to have achieved is pacittiya. There is no offence in making a declaration of what one believes to have achieved to a bhikkhu or bhikkhuni. (see E.8)

**NOTE :** Ignorance is no excuse in the four parajika offences. On breaking one these four parajika, one automatically falls from bhikkhuhood (permanently), no ceremony of disrobing being required. Some of these offences might be easily committed, e.g. having someone change money for you on the black market; smuggling an article through customs; having a lay supporter buy something for the monastery in a way which avoids tax; advising a friend to have an abortion or use certain contraceptives; encouraging euthanasia; in the heat of the moment boasting that one has no lust or has entered jhana.

## **B. SANGHADISESA OFFENCES : THIRTEEN**

### **B. 1. INTENTIONAL EMISSION OF SEMEN IS A SANGHADISESA OFFENCE.**

There need be all the three factors of intention, bodily exertion, and emission of semen, for there to be an offence of sanghadisesa.

Intention means the conscious, deliberate will to enjoy the emission of semen-if semen comes out involuntarily or in dream there is no offence.

The bodily exertion must involve agitation of the male organ, directly or indirectly, performed by oneself or another, for there to be a sanghadisesa.

Semen does not mean the small amount of fluid emerging from the male organ at the first stages of sexual arousal; semen is usually emitted accompanying orgasm.

### **B. 2. WITH LUSTFUL INTENTIONS, MAKING PHYSICAL CONTACT WITH A WOMAN IS A SANGHADISESA OFFENCE.**

'Lustful intentions' means the desire to make contact for the physical pleasure of it. 'Woman' here includes 'even one born that very day'.

When a woman makes the initial contact and the monk mentally consents to the contact there is not yet an offence; but should the monk consenting to the contact make the slightest bodily effort to maintain or continue that contact and further contact is made, then he incurs a sanghadisesa.

With lustful intentions, making contact with a

- (i) female non-human being (yakkha, ghost), eunuch or dead woman is thullaccaya,

(ii) man, animal or doll is dukkata.

With lustful intentions, touching an article in contact with a

(i) woman is thullaccaya,

(ii) dead woman or eunuch is dukkata.

With lustful intentions, making contact with a woman, doubting or thinking her to be something else is thullaccaya. With lustful intentions, making contact with a dead woman, eunuch, man or animal, doubting or thinking it to be something else is dukkata.

With thoughts of affection, making contact with one's mother, sister, daughter etc. is dukkata.

'Eunuch' is the common translation of the Pali word 'pandaka', and would include homosexuals (practising), and transsexuals.

Besides a woman or articles of a woman's dress, other unsuitable things for a monk to touch, although not entailing a sanghadisesa are : money, gold, silver, gems and other such valuables, weapons, animal traps, musical instruments, fruits on trees, and female animals.

### B. 3. WITH LUSTFUL INTENTIONS, SPEAKING LEWD WORDS TO A WOMAN IS A SANGHADISESA OFFENCE.

'Lewd words' here are words that refer directly or indirectly to the genitals, anus, sexual intercourse, including perhaps writing a lewd letter. 'Woman' here is one old enough to know what is implied.

As with A.4., if one speaks lewd words but one's meaning is not understood, or one hints and is understood, it is thullaccaya. If one hints and is not understood, it is dukkata. With lustful intentions, speaking lewd words to a eunuch is thullaccaya; to a man it is dukkata, etc. (as in B.2.).



B.4. WITH LUSTUL INTENTIONS, INVITING A WOMAN TO HAVE SEXUAL INTERCOURSE WITH ONESELF IS A SANGHADISESA OFFENCE.

B.5. ACTING AS A GO-BETWEEN FOR A MAN-WOMAN RELATIONSHIP, WHETHER TEMPORARY OR PERMANENT, IS A SANGHADISESA OFFENCE.

It includes attempting to reconcile a divorced couple. Attempting to reconcile a married couple is no offence. Acting as go-between for eunuchs is thullaccaya.

B.6. IN BUILDING A DWELLING FOR ONESELF WITH MEANS GOT BY ONE'S OWN ASKING, THE FOLLOWING CONDITIONS SHOULD BE ADHERED TO :

(i) IT MUST BE AN UNOCCUPIED SITE WITH A SUFFICIENTLY WIDE SURROUNDING AREA,

(ii) THE SITE SHOULD BE APPROVED BY SANGHAKAMMA,

(iii) INSIDE MEASUREMENTS OF THE DWELLING SHOULD NOT EXCEED 7 x 12 SUGATASPANS.

TO HAVE THE DWELLING BUILT THUS WITHOUT SANGHA APPROVAL INCURS A SANGHADISESA, AND ANOTHER SANGHADISESA IF THE ALLOWED MEASUREMENTS ARE EXCEEDED.

' Means' (resources) may be obtained from relations, prior invitation, or by hinting. Having had the proposed site cleared, one should approach a nearby community of monks (in a monastery) and in a formal sanghakamma, ask them to inspect the site. If the site would not allow an area surrounding the dwelling wide enough to go round it with yoked wagon or a ladder, or would involve destruction of abodes of snakes, rats, centipedes or termite mounds, etc., permission would be refused there and then; otherwise permission would be given in a further sanghakamma.

One sugata-span is estimated to be 13 1/3 inches or 33 1/3cm. Thus 7 x 12 sugata-spans is 2 1/3 x 4m. It is dukkata to destroy creatures' homes while constructing, or not having a sufficiently wide surrounding area.

A common way to avoid this rule is to build 'for the sangha of the four quarters' (ie. any monk).

**B. 7. WHEN A LAYPERSON BUILDS A DWELLING FOR A MONK, THE FOLLOWING CONDITIONS SHOULD BE ADHERED TO :**

- (i) IT MUST BE AN UNOCCUPIED SITE WITH A SUFFICIENTLY WIDE SURROUNDING AREA,
- (ii) THE SITE SHOULD BE APPROVED BY SANGHAKAMMA. TO HAVE THE DWELLING BUILT WITHOUT SANGHA APPROVAL INCURS A SANGHADISESA.

The conditions are quite similar to B.6, but there is no limit as to size.

**B. 8. GROUNDLESSLY ACCUSING ANOTHER MONK OF A PARAJIKA OFFENCE OUT OF MALICE IS A SANGHADISESA OFFENCE.**

If the accusation is not understood, it is a thullaccaya offence. Groundlessly accusing another monk of a sanghadisesa or lesser offence out of malice is pacittiya. Knowingly concealing a monk's parajika offence is pacittiya. (see E.64. and E.76.)

**B. 9 GROUNDLESSLY ACCUSING ANOTHER MONK OF A PARAJIKA OFFENCE OUT OF MALICE BY EMPLOYING A VERBAL SUBTERFUGE IS A SANGHADISESA OFFENCE.**

'Verbal subterfuge' here means that the accused monk may have committed a lower class of offence or someone else committed the parajika, and the accusing monk knows of this.

**B.10. PERSISTING IN ONE'S ENDEAVOURS TO CAUSE A SCHISM OF THE SANGHA, EVEN AFTER FORMAL ADMONISHMENT BY THE SANGHA, IS A SANGHADISESA OFFENCE.**

Seeing a monk endeavouring to cause a schism, monks should admonish him (not to do so is dukkata, but first ask for leave) up to three times. If the monk refuses to give up his endeavours, it is dukkata and he should be brought (dragged if necessary) into the midst of the assembly of bhikkhus. He should then be informally admonished a further three times, and if still unrepentant, sanghakamma (a motion and three admonishments) should be carried out against him. If he repents before the end of the third formal admonishment and after the second, it is thullaccaya; after the third formal admonishment, it is sanghadisesa.

**B.11 PERSISTENTLY REFUSING TO GIVE UP SUPPORT FOR ONE WHO ENDEAVOURS TO CAUSE A SCHISM OF THE SANGHA, EVEN AFTER FORMAL ADMONISHMENT BY THE SANGHA, IS A SANGHADISESA OFFENCE.**

Procedures for dealing with this case are similar to B.10.

**B.12. PERSISTENTLY REFUSING TO ACCEPT ADMONISHMENT CONCERNING THE TRAINING PRECEPTS, EVEN AFTER FORMAL ADMONISHMENT BY THE SANGHA, IS A SANGHADISESA OFFENCE.**

Procedures here are similar to B.10. Leave to be admonished should be given humbly to any monk other than one who is shameless or undergoing penance. If it is not a heavy offence and the admonisher is a respected monk, then one should confess out of faith in him. Not to give one's leave is grounds for being excluded from Uposatha and Pavarana.

**B.13. PERSISTENTLY REFUSING TO ACCEPT AN ACT OF BANISHMENT FOR BEING A CORRUPTER OF FAMILIES AND OF BAD BEHAVIOUR, EVEN AFTER FORMAL ADMONISHMENT BY THE SANGHA, IS A SANGHADISESA OFFENCE.**

Procedures here are similar to B.10. 'Corrupter of families' means that the monk flatters by behaving as a layman, or by serving laypeople, or by hoping for gains, giving a little to get much. He may please some laypeople, but most will not respect him as a monk, and this will adversely affect all other monks in the vicinity. He causes laypeople to decline in faith. His 'bad behaviour' is beyond the bounds of monk's conduct, e.g. playfully associating with girls, playing games, naughtiness, joking, singing, dancing, planting and watering flowering trees, plucking flowers and making garlands, etc.

**NOTE :** B.1. and B.2. are most likely to occur. It is improbable that B.10.-13. would occur as the obstinate monk would more likely leave than accept punishment.

When a monk admits to have committed a sanghadisesa offence, he must undergo the penances (parivasa and manatta). He is no longer a regular monk, does not enjoy the full privileges of a normal monk and has to carry out the observances associated with the penance. For him to be reinstated, at least twenty monks must be present for the sanghakamma.

The sugata-span mentioned in B.6. (and later E.87, 89-92) is a controversial matter. The average handspan (vidatthi) is accepted to be 25 cm. or 10 in. The Commentary gives the Buddha's handspan or sugata-span as three times the average handspan, which is not quite reasonable since that would presume him to be of superhuman size. In Thailand the sugata-span is proposed to be 1/3 more than (rather than 3 times) the average handspan, i.e. 33 1/3 cm. or 13 1/3 in., and the sugata finger (anguli) to be 1 1/8 in.

## **C. ANIYATA OFFENCES : TWO**

**C.1. BEING TOGETHER WITH A WOMAN IN A SCREENED PLACE, A MONK IS REPORTED BY A RELIABLE LAYPERSON TO HAVE COMMITTED A PARAJIKA OR SANGHADISESA OR PACITTIYA OFFENCE : THE ACCUSATION SHOULD BE INVESTIGATED AND THE MONK DEALT WITH ACCORDING TO WHATEVER HE ADMITS TO.**

'Screened place' is an enclosed place (e.g. behind closed doors) convenient for sexual intercourse.

Here normally (as for C.2. too) if the monk does not concur with what is reported, nothing is done. However, when there is more evidence than just the word of a trustworthy layperson, a trial is held. If the evidence in the trial is conclusive, then the sangha may impose the penalty for the transgression even against the monk's will.

**C.2. BEING TOGETHER WITH A WOMAN IN A PRIVATE PLACE, A MONK IS REPORTED BY A RELIABLE LAYPERSON TO HAVE COMMITTED A SANGHADISESA OR PACITTIYA OFFENCE : THE ACCUSATION SHOULD BE INVESTIGATED AND THE MONK DEALT WITH ACCORDING TO WHATEVER HE ADMITS TO.**

'Private place' is not quite convenient for sexual intercourse but still convenient for physical contact, etc. (e.g. deserted corner of a monastery or park bench, etc.). See C.1.

## **D. NISSAGGIYA PACITTIYA OFFENCES : THIRTY**

### **1" SECTION : ROBES-TEN**

- D.1 AN EXTRA ROBE OR CLOTH CAN BE KEPT TEN DAYS AT MOST, UNLESS DURING THE KATHINA PRIVILEGES PERIOD; TO KEEP LONGER IS A NISSAGGIYA PACITTIYA OFFENCE.**

A monk is to determine according to the use each piece of cloth that he has : he may determine one piece for his outer robe, one for his upper robe, one for his lower robe (these make the 'three-robe'), one for his sitting cloth and so on (any necessary number of miscellaneous cloth being permitted). Excess robes or cloth could be stored while not being used by the procedure 'vikappeti' (see E.59.). 'An extra robe or cloth' means material that has not been determined for any use (or who's determination for use has expired) and which is not being stored under 'vikappeti', and which is larger than 4 in. x 8 in. Such cloth can be kept for ten days at most. An exception was made for the 'Kathina privileges period' which a monk enjoyed during the 'robe season', the traditional time after the rains retreat when cloth would be given and robes would be made. If the Kathina cloth has not been (formally) made, the robe season would last one month (i.e. the last month of the rainy season); if it has been (formally) made, it is five months. The Kathina privileges could be terminated before the end of the robe season by one of eight conditions.

- D. 2. TO BE SEPARATED FROM ONE'S TRIPLE ROBES AT DAWN WITHOUT THE SANGHA'S APPROVAL, UNLESS DURING THE KATHINA PRIVILEGES PERIOD, IS A NISSAGGIYA PACITTIYA OFFENCE.**

In Thailand, 'dawn' is considered as that time in the morning when one can just begin to

- (i) distinguish the main lines on one's hand,
- (ii) differentiate between (brown) dead leaves and green leaves,
- (iii) see a line of ants on the ground, two or more metres away.

In Sri Lanka and Burma however, 'dawn' is considered to take place when the faintest change in lighting occurs on the eastern horizon, and this is about one hour earlier than Thailand's interpretation of dawn.

According to the Mahavagga, there are certain 'allowable areas' within which a monk is considered not separated from his triple robes. While living in a monastery it means the whole monastery grounds; in a jungle it is approximately a hundred metres all around. (One could go into greater detail by considering whether there are one or more parties present, area is enclosed or not - the details can be referred to in the Suttavibhanga).

- D. 3. CLOTH EXPECTED TO BE MADE INTO A ROBE BUT AS YET INSUFFICIENT CAN BE KEPT FOR THIRTY DAYS AT MOST; TO KEEP IT LONGER, UNLESS DURING THE KATHINA PRIVILEGES PERIOD, IS A NISSAGGIYA PACITTIYA OFFENCE.

This is a special case of D.1. A way of avoiding this rule is to 'determine' it for some particular use or 'vikappeti' (share) it.

- D. 4. TO GET ONE'S USED ROBE WASHED OR BEATEN OR DYED BY A BHIKKHUNI WHO IS NOT A RELATION IS A NISSAGGIYA PACITTIYA OFFENCE.

A 'relation' is one related by blood through seven generations, which according to the Vinayamukha means from great grandparents to great grandchildren. One related by marriage, even a wife, is not. If without asking, the bhikkhuni washes on her own initiative, there is no offence.

- D. 5. ACCEPTING A ROBE OR CLOTH FROM A BHIKKHUNI WHO IS NOT A RELATION, EXCEPT IN EXCHANGE, IS A NISSAGGIYA PACITTIYA OFFENCE.

One is allowed to exchange requisites with 'sahadhammika' (those having the same dhamma), i.e. fellow bhikkhus, bhikkhunis, male and female novices, female probationer.

D. 6. OBTAINING BY ASKING FOR ROBE OR CLOTH FROM A LAYPERSON WHO IS NOT A RELATION AND WHO HAS NOT MADE AN INVITATION (PAVARANA), UNLESS ONE'S ROBE IS STOLEN OR OTHERWISE LOST, IS A NISSAGGIYA PACITTIYA OFFENCE.

D. 7. IF ONE'S SET OF THREE ROBES ARE STOLEN OR OTHERWISE LOST ONE MAY ASK FOR AT MOST AN UNDER-ROBE AND AN UPPER-ROBE FROM A LAYPERSON WHO HAS NOT GIVEN (PRIOR) INVITATION AND WHO IS NOT A RELATION : TO ASK AND OBTAIN MORE IS A NISSAGGIYA PACITTIYA OFFENCE.

If two robes are stolen or otherwise lost, one may ask for only one robe. If one robe is stolen or otherwise lost, one may not ask for any. However, one could ask for the exact (full) replacement from a relation or a layperson who has given (prior) invitation.

D. 8. WHEN A LAYPERSON WHO IS NOT A RELATION INTENDS TO OFFER A ROBE, TO ASK AND OBTAIN A SPECIFIC TYPE, UNLESS INVITED TO DO SO, IS A NISSAGGIYA PACITTIYA OFFENCE.

An exception permitted is when an expensive robe is to be offered and one asks for an inexpensive one instead.

D. 9. IF SEVERAL LAYPERSONS INTEND TO OFFER ROBES INDIVIDUALLY, ONE SHOULD NOT INSTRUCT THEM TO POOL THEIR RESOURCES AND OFFER ONE FINE ROBE : TO DO SO AND OBTAIN IT IS A NISSAGGIYA PACITTIYA OFFENCE.

D. 10. THE PURCHASE PRICE OF A ROBE MAY NOT BE ACCEPTED DIRECTLY BUT ONLY THROUGH A LAY MONASTERY ATTENDANT/STEWARD. WHEN THE ROBE IS REQUIRED TO BE MADE THE STEWARD MAY BE REMINDED DIRECTLY THREE TIMES, AND STANDING IN SILENCE SIX TIMES AT MOST. EXCEEDING THIS LIMIT IN REMINDING THE STEWARD AND OBTAINING THE



ROBE IS A NISSAGGIYA PACITTIYA OFFENCE. IF THE ROBE IS NOT FORTH-COMING, THE DONOR SHOULD BE INFORMED.

## **2nd SECTION : RUGS-TEN**

- D. 11. TO HAVE A SANTHATA FOR ONESELF MADE MIXED WITH SILK IS A NISSAGGIYA PACITTIYA OFFENCE.

A 'santhata' seems to have been a type of layered fabric made by spreading out (santharati) silk or wool on a level piece of ground, and glueing it together in layers with a paste made from boiled rice or corn. It was used for sitting, sleeping and even wearing. Sometimes it is referred to as a felted rug, mat or sheet.

- D. 12. TO HAVE A SANTHATA FOR ONESELF MADE OF PURE BLACK WOOL IS A NISSAGGIYA PACITTIYA OFFENCE.

Pure black wool was considered a luxurious item.

- D. 13. TO HAVE A SANTHATA FOR ONESELF MADE HAVING MORE THAN APPROXIMATELY FIFTY PERCENT BY WEIGHT OF PURE BLACK WOOL IS A NISSAGGIYA PACITTIYA OFFENCE.

- D. 14. HAVING A SANTHATA MADE FOR ONESELF MORE OFTEN THAN ONCE IN SIX YEARS. UNLESS WITH SANGHA APPROVAL, IS A NISSAGGIYA PACITTIYA OFFENCE.

- D. 15. HAVING A SITTING SANTHATA MADE FOR ONESELF WITHOUT INCORPORATING A PIECE FROM AN OLD SANTHATA TO MAKE IT UNSIGHTLY IS A NISSAGGIYA PACITTIYA OFFENCE.

- D. 16. IF WHILE TRAVELLING ON A JOURNEY WOOL BECOMES AVAILABLE, IT CAN BE CARRIED BY HAND FOR THREE YOJANA (48 km) AT MOST : CARRYING IT FURTHER IS A NISSAGGIYA PACITTIYA OFFENCE.

- D. 17. GETTING A BHIKKHUNI WHO IS NOT A RELATION TO WASH, DYE OR COMB WOOL IS A NISSAGGIYA PACITTIYA OFFENCE.
- D. 18. RECEIVING, CAUSING TO BE RECEIVED, OR CONSENTING TO THE DEPOSIT OF GOLD, SILVER OR MONEY FOR ONE'S OWN BENEFIT IS AN OFFENCE OF NISSAGGIYA PACITTIYA.

A monk is a renunciant who has given up worldly possessions. Gold, silver and money includes 'whatever is used in business' such as personal cheques, credit cards and so on.

It is not allowed for a monk to receive gold, silver or money for his own benefit or for another.

Causing gold, silver or money to be received for oneself is also an offence of nissaggiya pacittiya-for example, telling the donor to give the money to so-and-so, or to put it in one's bank account.

Consenting to the deposit of gold, silver or money means consenting to it being placed next to oneself. However there is an allowance, called the Mendaka allowance, whereby it is allowed for a donor, on his own initiative, to deposit gold, silver or money with a layperson to be used for the monk's personal needs. In this case the fund should be regarded as still belonging to the donor and held in trust by the layperson. Whenever the monk has any personal needs, he informs the layperson who uses this fund to do the necessary. Should this layperson fail to fulfill his responsibility, even after the monk has informed him up to the permitted maximum of three times and standing in silence six times, the donor should be informed.

Gold, silver or money received, caused to be received or whose deposit was consented to for one's own benefit has to be given up to a group of four or more monks and then either thrown away (literally) or given up to a layperson. Should that layperson buy allowable items for the monks with that money, all the monks may use them except the original offender.

There is no offence in picking up gold, silver, money and other valuables misplaced by laypeople in the monastery, or in a house where the monk is visiting, intending to return it to the rightful owner. (see E.84).

One is allowed to 'cause to be received' money for a monastery, for a fund for requisites, for a charitable appeal (orphanage fund say), but not for any particular monk. For example a donor giving money to the monastery may be instructed to "Put it in the donation box" or "Put it in this account number". The sangha, or its appointed officer(s) may direct the use of such a fund, even saying "Buy this", or "Get that", without any offence.

A Sangha Trust/Foundation is a practical modern way of accepting and administering gifts of money and property for the benefit of the Sangha. The trustees would be several chosen reliable persons who manage the Trust. Laypersons can be appointed to look after the bank accounts and financial matters.

#### D. 19. BUYING AND SELLING IS A NISSAGGIYA PACITTIYA OFFENCE.

'Buying' means using gold, silver, money or 'whatever is used in business' to purchase anything. 'Selling' means trading an item for gold, silver or money. The item obtained has to be forfeited precisely as in the previous rule. Even if the item bought is an otherwise allowable requisite, a monk buys a razor for example, that item may not be used by any monk.

#### D. 20. BARTERING WITH LAYPERSONS IS A NISSAGGIYA PACITTIYA OFFENCE.

However it is allowed to have a layperson barter permissible goods for one. Bartering is allowed between sahadhammika (see D.5.)

Unpermissible goods for a monk to possess means money, gold, silver, gems and similar valuables, lands, animals, slaves, animal traps, weapons, musical instruments, etc.

### **3rd SECTION : BOWLS-TEN**

- D. 21. KEEPING AN EXTRA BOWL FOR MORE THAN TEN DAYS IS A NISSAGGIYA PACITTIYA OFFENCE.
- D. 22. WHEN ONE'S BOWL IS STILL USABLE, TO EXCHANGE IT FOR ANOTHER OBTAINED BY ASKING FROM A LAYPERSON WHO HAS NOT GIVEN INVITATION AND WHO IS NOT A RELATION IS A NISSAGGIYA PACITTIYA OFFENCE.

It is allowable to ask for a new bowl at anytime from a relation or a layperson who has given invitation (pavarana).

Originally bowls were mostly earthenware, though there were some iron bowls. An earthenware bowl which cracked had to be mended as an iron bowl with a hole (from rust) also had to be mended. Should that earthenware bowl have been mended in five or more places, or if the total length of the cracks exceeds 10 in., then that bowl is deemed unusable. Should that iron bowl have been mended in five or more spots, or the hole is too big to mend, then that bowl also is deemed unusable. Apart from this a bowl is usable.

Procedure for forfeiting the bowl :

The whole sangha convenes, each bringing his bowl. The offender should bow and forfeit his bowl (kneeling) to the sangha and then confess the nissaggiya pacittiya offence. The sangha then delegates, by sanghakamma, one monk to dispose of the new bowl. He offers it to the senior monk who can exchange his if he so wishes. If he does his bowl is offered to the second senior monk...and so on down the line to the most junior bhikkhu, whose bowl is given to the offender-this means he gets the least desirable bowl of all.

D.23. UPON RECEIVING ANY OF THE FIVE MEDICINES-GHEE, NAVANITAM, OIL, HONEY, SUGAR-ONE MAY KEEP AND USE IT FOR SEVEN DAYS AT MOST; TO DO SO LONGER IS A NISSAGGIYA PACITTIYA OFFENCE.

'Ghee' is clarified butter. Navanitam' (or 'nonitam') seems to have been made from curds and which can provide ghee. Cheese is made from curds but butter provides ghee-thus both are usually used. 'Oil' means vegetable oils or oil from animals.

Sugar in general can be from any source. Before the seventh dawn the medicines have to be given up. If it is offered again, it can be used for another seven days. The purpose of this 'seven days' limit was to discourage a monk from storing excessive amounts of these medicines (see E.37.).

D.24. TO SEEK FOR AND OBTAIN RAINS CLOTH EARLIER THAN ONE MONTH BEFORE THE RAINY SEASON IS A NISSAGGIYA PACITTIYA OFFENCE; TO BEGIN USING IT EARLIER THAN TWO WEEKS BEFORE THE RAINY SEASON IS AGAIN A NISSAGGIYA PACITTIYA OFFENCE.

D.25. HAVING GIVEN A ROBE TO ANOTHER MONK, TAKING IT BACK BECAUSE OF SOME DISPLEASURE IS A NISSAGGIYA PACITTIYA OFFENCE.

D.26. TO ASK FOR YARN FROM A LAYPERSON WHO HAS NOT GIVEN INVITATION AND WHO IS NOT A RELATION, AND GET IT WOVEN INTO A ROBE, IS A NISSAGGIYA PACITTIYA OFFENCE.

D.27. WHEN A LAYPERSON IS HAVING A ROBE MADE FOR A MONK, HE SHOULD NOT WITHOUT BEING INVITED GO TO THE WEAVER AND GIVE INSTRUCTIONS ON HOW IT SHOULD BE MADE; TO DO SO AND RECEIVE THE ROBE IS A NISSAGGIYA PACITTIYA OFFENCE.

D.28. CLOTH OFFERED DURING THE LAST TEN DAYS OF THE FIRST RAINS RETREAT MAY BE ACCEPTED AND PUT ASIDE AS A 'ROBE-SEASON' GIFT (SEE D.1.), PROVIDED

IT IS OFFERED UNDER URGENT AND PRESSING CONDITIONS. THIS MATERIAL MAY BE KEPT AS 'EXTRA-CLOTH' (SEE D.1.) UNTIL THE END OF THE KATHINA PRIVILEGES PERIOD (SEE D.1.); KEEPING IT BEYOND THIS IS A NISSAGGIYA PACITTIYA OFFENCE.

The 'urgent and pressing' conditions are such that the donor cannot wait until the end of the rains residence. Perhaps it may be that someone is seriously ill and the donor wishes to do merit for the sick person. The gift is called 'acceka civara', acceka meaning 'urgent and pressing'.

D.29. A MONK HAVING COMPLETED THE RAINS RETREAT IN A FOREST DWELLING WHERE THERE IS A DANGER FROM THIEVES, MAY DURING THE LAST MONTH OF THE RAINY SEASON LEAVE ONE OF HIS ROBES IN A NEARBY VILLAGE FOR SAFE-KEEPING FOR SIX NIGHTS AT A TIME; LEAVING IT BEYOND THIS IS A NISSAGGIYA PACITTIYA OFFENCE.

If required, one could obtain sangha approval to extend the period.

D.30. DIVERTING AN OFFERING INTENDED FOR THE SANGHA TO ONESELF IS A NISSAGGIYA PACITTIYA OFFENCE.

This is not exactly a case of stealing as the offering has not yet come into the possession of the sangha (see A.2.). Diverting an offering intended for the sangha to someone else is pacittiya (E.82.); to another sangha is dukkata. Diverting an offering intended for one person to a sangha, oneself or another person is dukkata.

NOTE : In all these nissaggiya pacittiya cases the article which was the cause of the offence is forfeited and the offence confessed. However, the article has to be returned to the offender later, except for D.18., 19. and 22. One may confess the offence either to one, a group or to the entire sangha of monks, except for D.18., 19. and 22 where one has to confess (inform) the offence before the entire sangha.

## **E. PACITTIYA OFFENCES : NINETY TWO**

### **1st SECTION : FALSE SPEECH-TEN**

#### **E. 1. LYING DELIBERATELY IS A PACITTIYA OFFENCE.**

A.4., B.8. & 9, E.12.,24 & 76 are specific cases of lying. There is no offence if there is no intention to deceive, as when speaking hurriedly, mistaking one's facts, or when making a joke.

#### **E. 2. ABUSING ANOTHER MONK IS A PACITTIYA OFFENCE.**

'Abusing' means using unkind, harsh speech with intent to humiliate or shame. If one's intent is only to tease with no malice meant, it is still an offence of dubhasita (wrong speech). Abusing a person other than a monk is dukkata. There is a separate offence for each sentence of abuse.

#### **E. 3. MALICIOUS TALE-BEARING IS A PACITTIYA OFFENCE.**

This is a case when one hears a monk 'A' making a defamatory remark about another monk 'B' and with malicious intent to promote disharmony, tell the tale to somebody else (anyone). If either 'A' or 'B' or both are not monks, it is dukkata. For each sentence spoken there is an offence of pacittiya.

#### **E. 4. TEACHING DHAMMA TO SOMEONE WHO IS NOT ORDAINED BY REHEARSING IN UNISON IS A PACITTIYA OFFENCE.**

This was an old method of teaching. It does not include teaching the proper pronunciation of a word or correcting an error in someone's recitation or prompting someone who forgets the next line in his recitation. 'Ordained' refers to the higher ordination (upasampada) of a bhikkhu or bhikkhuni.

- E. 5. SLEEPING IN THE SAME PLACE WITH A SAMANERA OR LAYMAN MORE THAN THREE CONTINUOUS NIGHTS IS A PACITTIYA OFFENCE.

As the purpose of this rule is to avoid letting laypeople see how a monk sleeps, the Vinayamukha takes 'the same place' to include anywhere where both parties are in plain sight of each other. 'Samanera' is a male novice. During the day a monk should close the door of his dwelling when sleeping.

- E. 6. SLEEPING IN THE SAME PLACE WITH A WOMAN IS A PACITTIYA OFFENCE.

'The same place' has somewhat the same connotation as in E.5. according to the Suttavibhanga. 'Woman' includes even a little girl born this very day.

The guideline here is to avoid the possibility of a serious offence arising or suspicion of this. Thus in the Vinayamukha 'in the same place' is replaced by 'under the same roof', which includes any number of rooms which have a common entrance such as within a house, or within a flat in an apartment block.

- E. 7. SPEAKING MORE THAN SIX SENTENCES OF DHAMMA TO A WOMAN WITHOUT ANOTHER MAN PRESENT WHO UNDERSTANDS WHAT IS BEING SPOKEN IS A PACITTIYA OFFENCE.

'Woman' here means one who understands what is flirting and what is not. The 'man' present also must be old enough to understand such speech. Even speaking with many women without such a man in earshot is still a pacittiya offence. The purpose of this rule may be to avoid what could appear as secretive intimate conversation.

On women, the Buddha said a monk should not see them, and if he cannot avoid seeing he should not speak and if he cannot avoid speaking he should do so with mindfulness.



- E. 8. BELIEVING ONE POSSESSES SOME SUPERNORMAL ATTAINMENT, SPEAKING OF IT TO SOMEONE WHO IS NOT ORDAINED IS A PACITTIYA OFFENCE.

Speaking of some other monk's supernormal attainment or showing off supernormal attainment to one not ordained is dukkata (see A.4.).

- E. 9. WITHOUT THE SANGHA'S PERMISSION, INFORMING SOMEONE WHO IS NOT ORDAINED ABOUT A MONK'S GROSS FAULT IS A PACITTIYA OFFENCE.

'Gross fault' means a parajika or sanghadisesa offence. Informing about a monk's lesser offence is dukkata. (See E.64. and E.76.).

- E. 10. DIGGING THE EARTH OR HAVING IT DUG IS A PACITTIYA OFFENCE.

'Earth' here refers to 'natural ground' : pure soil, pure clay, (with) few stones, few pebbles, few potsherds, little gravel, little sand, almost all soil, almost all clay, not burnt, whatever heap of soil or clay left damp for more than four months - in other words, 'with-life' (worms, insects, vegetation, etc.)

It is allowed to dig 'artificial ground' : pure stone, pure pebbles, pure potsherds, pure gravel, pure sand, little soil, little clay, almost all stones, almost all pebbles, almost all potsherds, almost all gravel, almost all sand, burnt, whatever heap of soil or clay left damp for less than four months-in other words, 'without life'.

Digging, breaking the surface, burning the earth or have another do these is pacittiya. There is no offence if it is unintentional or mistaking the type of ground. It appears that it is allowed to hint to one not ordained to have the earth dug as long as the words used do not include a command or they don't specify the place to be dug (e.g. "I need some soil" or "A garbage pit should be dug").

## **2nd SECTION : PLANTS-TEN**

### **E. 11. CAUSING PLANTS TO BE DAMAGED IS A PACITTIYA OFFENCE.**

When a seed is sown or a seedling transplanted or a cutting planted, after the first shoot becomes green and the first leaves unfurl, it is called 'bhutagama' (plant); before that it is called 'bijagama'. 'Damage' means cutting, breaking, uprooting, burning, dismembering, etc. Damaging bijagama through any of the ways already mentioned or through cooking or eating is a dukkata. When a monk eats bijagama (such as fruit, bean sprouts, etc.) either the seed has to be removed first or else the bijagama has to be symbolically 'made allowable' by one not ordained, by cutting/damaging with knife, fingernail or fire (unless it is a fruit, the seeds of which are easily removeable by the monk). This rule was laid down in order not to offend the people who regarded plants as having life.

### **E. 12. PERSISTING IN REPLYING EVASIVELY OR KEEPING SILENT WHEN QUESTIONED IN A MEETING OF THE SANGHA IS A PACITTIYA OFFENCE.**

A monk who deliberately replies evasively or keeps silent when questioned in a meeting of the sangha commits a dukkata offence. The sangha can then perform a sanghakamma of one motion and one announcement to rebuke the monk and restrain him from further prevarication. If he persists in prevaricating he falls into pacittiya. There is no offence if one keeps silent to avoid possible disharmony or even schism.

### **E. 13. GROUNDLESSLY DISPARAGING A MONK WHO IS AN OFFICER OF THE SANGHA IS A PACITTIYA OFFENCE.**

To 'disparage' is explained as speech made desiring to blame, shame, discredit or make one look down upon another. An officer of the sangha is one appointed by sanghakamma to be responsible, e.g. for assigning lodgings, assigning invitations to meals, etc. This, at present, may include monks informally appointed by an abbot to perform such duties. This rule is a particular case of E.2. Groundlessly disparaging another monk, or

any other person in the presence of anyone is a dukkata.

**E. 14. LEAVING SANGHA FURNITURE WHICH ONE WAS USING OUT IN THE OPEN WHERE IT MIGHT BE DAMAGED IS A PACITTIYA OFFENCE.**

'Leaving' is explained as going away further than the distance a clod of earth can be thrown, underarm, by a man of average strength. 'Furniture' means chair, couch, mattress, stool, bed, cushion, etc. Damage can be due to rain, sun, bird-droppings, animals, etc.

Similarly leaving other sangha furnishings (mats, carpets, pillow, blankets, etc.) is dukkata. If the furniture belongs to someone else it is dukkata. If one asks another to put the furniture away for one then there is no offence, but there will be for the monk one asked should he neglect the responsibility. Leaving furniture out in the open intending to return in good time is also no offence.

**E. 15. LEAVING A SANGHA DWELLING WITHOUT PUTTING AWAY THE BEDDING WHICH ONE WAS USING IS A PACITTIYA OFFENCE.**

This rule was to prevent damage by termites or rats, etc. and inconvenience to the other monks. 'Leaving' here means going away further than the precincts of the monastery, not intending to return for a long while. 'Bedding' includes mattresses, blankets, mats, sheets, sitting cloth. Not putting away other articles which could result in damage similarly is dukkata. If the dwelling belongs to someone else it is dukkata, if it belongs to oneself then there is no offence. If one asks another to put away the bedding for one then there is no offence for one, but there will be for the monk one asked should he neglect the responsibility.

**E. 16. ENCROACHING ON ANOTHER MONK'S SLEEPING PLACE IN A SANGHA DWELLING WITH INTENT TO DRIVE HIM AWAY IS A PACITTIYA OFFENCE.**

If the sleeping place is not in a sangha dwelling nor one's own, the offence is dukkata.

E.17. DRIVING A MONK OUT OF A SANGHA DWELLING OWING TO SOME DISPLEASURE IS A PACITTIYA OFFENCE.

If the dwelling belongs to someone else, it is an offence of dukkata. Throwing out a monk's requisites or throwing out a novice because of some displeasure is dukkata. There is no offence if one drives out a monk who is not scrupulous, mad, makes strife and quarrel, etc.

E.18. SITTING OR LYING DOWN CARELESSLY ON A BED OR CHAIR WITH DETACHABLE LEGS ON TOP OF AN INCOMPLETELY FLOORED LOFT IN A TWO STOREY HUT WHEN ANOTHER MONK IS BELOW IS A PACITTIYA OFFENCE.

E.19. WHEN BUILDING OR REPAIRING A DWELLING WITH MATERIALS DONATED BY LAYPEOPLE, IF ONE APPLIES MORE THAN THREE LAYERS OF ROOFING MATERIAL OR HAS SUCH APPLIED, ONE INCURS A PACITTIYA OFFENCE; OR IF ONE REPLASTERS BEYOND THE VICINITY OF THE DOORS AND WINDOWS OR HAS ANOTHER DO SO FOR ONE, THEN THERE IS ANOTHER PACITTIYA; AND IF ONE PERFORMS ANY BUILDING OPERATION INCLUDING SUPERVISING IN A FIELD OF GROWING CROPS, THEN THERE IS A DUKKATA.

E.20. KNOWING THAT SOME WATER CONTAINS LIVING BEINGS, ONE POURS IT AWAY OR ADDS SUBSTANCES TO IT, KNOWING THAT BY SO DOING IT WILL KILL THOSE BEINGS, THEN THERE IS A PACITTIYA OFFICE.

'Living beings' here do not include those not visible to the naked eye. See also E.62.

### **3rd SECTION : EXHORTATION-TEN**

E.21. EXHORTING BHIKKHUNIS WITHOUT THE SANGHA'S PERMISSION IS A PACITTIYA OFFENCE.

This refers to the fortnightly exhortation of bhikkhunis on Uposatha Day.

E.22. EXHORTING BHIKKHUNIS AFTER SUNDOWN IS A PACITTIYA OFFENCE.

E.23. GOING TO THE BHIKKHUNIS' QUARTERS TO EXHORT BHIKKHUNIS IS A PACITTIYA OFFENCE, UNLESS A BHIKKHUNI IS TOO SICK GO TO THE MONKS' QUARTERS FOR THIS.

E.24. GROUNDLESSLY SAYING THAT BHIKKHUS WHO EXHORT BHIKKHUNIS DO SO FOR MATERIAL GAIN IS A PACITTIYA OFFENCE.

'Material gain' in addition to the requisites include 'honour, respect, reverence, homage, veneration'.

E.25. GIVING A ROBE OR CLOTH TO A BHIKKHUNI WHO IS NOT A RELATION, UNLESS IN EXCHANGE, IS A PACITTIYA OFFENCE.

E.26. SEWING A ROBE OR HAVE IT SEWN FOR A BHIKKHUNI WHO IS NOT A RELATION IS A PACITTIYA OFFENCE.

E.27. BY APPOINTMENT GOING ON A JOURNEY WITH A BHIKKHUNI, UNLESS THERE IS A DANGER, IS A PACITTIYA OFFENCE.

'By appointment' means agreeing beforehand (a prior arrangement) to travel together. A 'journey' is anything from a walk between two villages 'close enough that a cock can go from one to another' to a longer trip. Pacittiya occurs when they arrive at the next village or when they complete 8km. (½ yojana) of the journey, whichever comes first. Walking within a town or village is not included. 'Danger' refers to signs or reports of other travellers having recently been robbed or assaulted in that region.

E.28. BY APPOINTMENT EMBARKING ON A BOAT JOURNEY, FERRY CROSSING EXCLUDED, WITH A BHIKKHUNI IS A PACITTIYA OFFENCE.

E.29. EATING ALMSFOOD KNOWING IT WAS PROCURED THROUGH A BHIKKHUNI, UNLESS IT WAS ALREADY INTENDED BY HOUSEHOLDERS FOR BHIKKHUS, IS A PACITTIYA OFFENCE.

See F.1. Also.

E.30. BEING ALONE TOGETHER WITH A BHIKKHUNI IN PRIVATE IS A PACITTIYA OFFENCE.

'In private' means out of sight and hearing, and would include both the situations in C.1. and C.2.

#### **4th SECTION : FOOD-TEN**

E.31. EATING ON TWO CONSECUTIVE DAYS AT A PUBLIC FOOD DISTRIBUTION CENTRE, UNLESS SICK OR INVITED BY THE MANAGEMENT, IS A PACITTIYA OFFENCE.

E.32. EATING IN A GROUP OF MORE THAN THREE UNLESS ON CERTAIN OCCASIONS, IS A PACITTIYA OFFENCE.

This rule underwent many revisions. The above is probably the original version of it, based on the Cullavagga, Samyutta Nikaya and Mahavastu. The purpose of this rule was to discourage the formation of large groups, thus reducing the risk of misbehaviour and also make it more convenient for laypersons to make offerings. The actual offence of pacittiya comes for eating having received in a group; even eating separately having received together is a pacittiya. The 'certain occasions' are: (i) when ill (ii) when robe material is given, being the month following Vassa when the kathina cloth is not formally made, the five months (last month of rains season plus four months of cold season) following Vassa when the kathina cloth is formally made,

(iii) when robes are being made, being defined in the Commentary as any time of the year when one is working on one's robes (iv) when walking on a journey further than 8km. (½ yojana) (v) when going on a boat journey (vi) when an unusually large number of monks congregate in one place so that obtaining almsfood by walking in separate groups of less than four becomes impractical (vii) when a person ordained in another religion or discipline invites one to a meal. Allowable occasions also include the meals offered at regular intervals such as on the Full Moon Day, New Moon Day, the day after, etc.

**E.33. HAVING ACCEPTED AN INVITATION TO A MEAL, EATING SOME 'SOFT FOOD' BEFOREHAND IS A PACITTIYA OFFENCE, UNLESS ONE IS ILL, AT THE TIME OF GIVING ROBES OR AT THE TIME OF MAKING ROBES. (See E.32.)**

'Soft food' means cooked grain, fish and meat. Thus a milk drink, watery porridge (conje), fruit is allowable before an invitation. Having accepted an invitation to a meal, one is allowed to go to another (subsequent) invitation if the first invitation has been assigned to another monk.

**E.34. ACCEPTING ON ALMSROUND MORE THAN TWO OR THREE BOWLSFUL OF FOOD INTENDED AS PRESENTS OR PROVISIONS FOR A JOURNEY FROM ONE DONOR IS A PACITTIYA OFFENCE.**

Seeing another monk on almsround, one should tell him not to accept any food there if one has received two or three bowlsful; not telling is dukkata. Upon returning one should share the food with other monks, keeping one bowlful at most for oneself. 'Food intended as presents or provisions for a journey' could be cakes, biscuits, gruel, etc.

**E.35. HAVING FINISHED ONE'S MEAL FOR THAT DAY, EATING FOOD AGAIN, UNLESS IT IS LEFT-OVER FOOD, IS A PACITTIYA OFFENCE.**

'Having finished one's meal' means 'having eaten, being satisfied' basically. This rule does not apply during times of famine. See E.33.

E.36. INVITING A MONK WHO HAS FINISHED HIS MEAL TO EAT FOOD NOT LEFT-OVER WITH INTENTION TO FIND FAULT WITH HIM IS A PACITTIYA OFFENCE.

E.37. CONSUMING FOOD OUTSIDE THE PROPER TIME IS A PACITTIYA OFFENCE.

Proper time for monks to eat is only after dawn (see D.2.), and before the sun is at the highest elevation (sometimes called 'noon' but in Malaysia and Singapore it is actually about 1.15pm.). Outside the proper time one may only take :

- (i) life-time allowances (Yavajivika) - medicines (including certain roots, fruits, leaves, etc.), vitamin pills, herbs, pepper, salt, vegetable extract, miso (a soyabean paste), cocoa, plain chocolate, coffee, tea (without milk).
- (ii) the five medicines or seven-day allowances (Sattahakalika)- ghee, navanitam (see D.23.), vegetable and animal oils, honey, molasses, sugar, treacle, sweets.
- (iii) Strained juices of fruits (Yamakalika) - without residue and which must be consumed before the next dawn, including sugar cane juice, etc.

Ruminating food already consumed at the proper time is allowed at any time. For a sick monk, conjei (rice gruel), bean broth, clear meat soup, are also allowed.

E.38. CONSUMING FOOD WHICH HAS BEEN STORED UP BEYOND THE PROPER TIME IS A PACITTIYA OFFENCE.

This rule concerns 'Yavakalika', food which can be received during the proper time and which must be consumed that same day within the proper time. Just storing it with intention to eat it oneself is dukkata. It is allowed to store up food on a long journey where there would be difficulty to obtain food or during a time of famine.

However a lay steward in a monastery may put food in storage and then re offer it to monks on subsequent days.



E.39. ASKING FOR FINE FOOD AND CONSUMING IT, UNLESS ONE IS ILL, IS A PACITTIYA OFFENCE.

'Fine food' includes meat, fish, milk, yoghurt, cheese, oil, molasses, honey, ghee... Just asking for fine food when not ill is dukkata, unless invitation has been given or the donor is a relation. (See G.37.) Asking for fine food on behalf of a sick monk is allowed.

E.40. CONSUMING FOOD WHICH HAS NOT BEEN GIVEN IS A PACITTIYA OFFENCE.

'Food' is anything fit to eat or drink with the exception of water. According to the Suttavibhanga, food is 'given' if the three factors are present :

(i) the donor gives by means of his body (e.g.handing), by means of something attached to his body (e.g.spoon), or by 'throwing' (e.g.dropping in to alms bowl),

(ii) the donor is within arm's reach of the monk

(iii) the monk receives it by means of his body or something attached to his body (e.g.bowl).

Although it is a traditional practice for the offering to be 'given' into the monk's hand, the Cullavagga (clause V.26.) shows that as long as there is no doubt about an offering having been made, one may accept it even if it has not been put into one's hand.

If the food is contaminated with food not given, the whole becomes as if not given, unless the contamination can be removed.

#### **5th SECTION : NAKED ASCETICS-TEN**

E.41. GIVING FOOD WITH ONE'S OWN HAND TO ONE ORDAINED OUTSIDE OF THE BUDDHIST RELIGION IS A PACITTIYA OFFENCE.

E.42. HAVING INVITED ANOTHER MONK TO GO ON ALMSROUND, LATER DISMISSING HIM SUDDENLY WITH AN ULTERIOR MOTIVE TO MISBEHAVE IS A PACITTIYA OFFENCE.

E.43. INTRUDING UPON A MAN AND A WOMAN IN THEIR BEDROOM WHEN AT LEAST ONE OF THEM IS PASSIONATELY (SEXUALLY) AROUSED IS A PACITTIYA OFFENCE.

This interpretation accords with the Suttavibhanga.

E.44. BEING ALONE TOGETHER WITH A WOMAN IN A SCREENED PLACE IS A PACITTIYA OFFENCE.

'Screened place' here has the same connotation as in C.1.

E.45. BEING ALONE TOGETHER WITH A WOMAN IN A PRIVATE PLACE IS A PACITTIYA OFFENCE.

'Private place' here has the same connotation as in C.2.

E.46 VISITING FAMILIES BEFORE OR AFTER A MEAL WITHOUT INFORMING ANOTHER MONK PRESENT, UNLESS AT THE TIME OF GIVING AND MAKING ROBES, IS A PACITTIYA OFFENCE.

See E.85. 'Time of giving and making robes' is explained in E.32.

E.47. IF A LAYPERSON'S INVITATION TO A MONK TO BE SUPPORTED WITH REQUISITES IS NOT SPECIFIC ABOUT ITS TIME LIMIT, UNLESS ONE IS SICK, IT SHOULD BE TAKEN TO BE VALID FOR NOT MORE THAN FOUR MONTHS ONLY; EXCEEDING THE TIME LIMIT (OR TYPE AND QUANTITY OF REQUISITIES) IS A PACITTIYA OFFENCE.

One should be careful not to exceed either the word or the spirit of an invitation.

**E.48. GOING TO SEE AN ARMY, UNLESS WITH VALID REASON, IS A PACITTIYA OFFENCE.**

'Army' here should include all classes of military nowadays. 'Valid reason' would include speaking dhamma, visiting a sick relation, etc.

**E.49. HAVING VALID REASON TO GO TO AN ARMY ESTABLISHMENT , STAYING MORE THAN THREE CONSECUTIVE NIGHTS IS A PACITTIYA OFFENCE.**

**E.50. WHILE STAYING IN AN ARMY ESTABLISHMENT WITH VALID REASON, GOING TO SEE THE BATTLE, BATTLE ARRAY OR REGIMENTAL REVIEW IS A PACITTIYA OFFENCE.**

#### **6th SECTION : DRINKING LIQUOR-TEN**

**E.51. DRINKING ALCOHOL IS A PACITTIYA OFFENCE.**

The Mahavagga (VI.14) gives the criterion when alcohol is mixed in with other substances to produce medicine or food - if the colour, smell or taste of alcohol is apparent, then consuming it is a pacittiya offence. As an extension of this rule, drugs that cause heedlessness and addiction should similarly be prohibited.

**E.52. TICKLING A MONK WITH ONE'S FINGERS OR OTHER BODY PART, INTENDING TO MAKE HIM LAUGH IS A PACITTIYA OFFENCE.**

Tickling using something attached to one's body is dukkata. Tickling a samanera or layman is also dukkata. The Buddha said that in the Ariya (Noble) Discipline, immoderate laughter is reckoned as childishness, singing as lamentation, and dancing as causing madness.

**E.53. PLAYING IN THE WATER IS A PACITTIYA OFFENCE.**

This includes jumping around in the water, splashing, etc.

**E.54. ACTING DISRESPECTFULLY WHEN BEING ADMONISHED BY ANOTHER MONK CONCERNING THE TRAINING PRECEPTS IS A PACITTIYA OFFENCE.**

'Acting disrespectfully' can be to the person or to the Dhamma-Vinaya. Even when one is wrongly admonished, acting disrespectfully is still dukkata. It is also dukkata to behave similarly to a novice or layperson.

**E.55. DELIBERATELY FRIGHTENING A MONK IS A PACITTIYA OFFENCE.**

Even if the desired effect is not achieved, the intention and act itself is sufficient for an offence. Frightening novices and laypersons is dukkata.

**E.56. LIGHTING A FIRE OR HAVING ONE LIT TO WARM ONESELF, UNLESS WITH VALID REASON, IS A PACITTIYA OFFENCE.**

'Valid reason' would be illness, probably under unbearably cold conditions, etc. There is no offence if one warms oneself at a fire made by another, or over raked-out embers.

**E.57. BATHING AT INTERVALS OF LESS THAN A FORTNIGHT, UNLESS ON CERTAIN OCCASIONS, IS A PACITTIYA OFFENCE.**

This rule has been relaxed for 'border countries' and is now applicable only to the 'middle country'-the Ganges Valley area in India. 'Certain occasions' include being sick, last one and half months of the hot season, first month of the rainy season, doing physical work, going on a journey (more than 8km.), occurrence of wind and rain.

**E.58. NOT MARKING A NEW ROBE BEFORE USING IT IS A PACITTIYA OFFENCE.**

'Marking' meant making a dot or dots larger than a bedbug and smaller than the 'eye' on a peacock's tail/feather with dark green, mud or black colour. The modern trend is to write one's name or initials. One only needs to mark cloth which is worn, even socks, but not sitting cloths or bags.

E.59. HAVING SHARED AN EXTRA ROBE WITH A SAHADHAMMIKA, MAKING USE OF IT WITHOUT THE OTHER RELINQUISHING HIS SHARE IS A PACITTIYA OFFENCE.

'Sharing' here refers to 'Vikappeti', which was a means to store extra robe (or cloth or bowl) beyond ten days. 'Sahadhammika' is as explained in D.5.

E.60. HIDING A MONK'S BOWL, ROBE, MAT, NEEDLE-CASE OR WAIST-BAND WITHOUT A VALID REASON IS A PACITTIYA OFFENCE.

A valid reason would be danger of theft, etc. Hiding a belonging of a novice or layperson is dukkata.

### **7th SECTION : LIVING BEINGS-TEN**

E.61. PURPOSELY DEPRIVING A LIVING BEING OF LIFE IS A PACITTIYA OFFENCE.

'Living being' does not include those not visible to the naked eye. A human being is already covered by A.3.

E.62. KNOWINGLY USING WATER CONTAINING LIVING BEINGS THEREBY CAUSING THEIR DEATH IS A PACITTIYA OFFENCE.

A monk is required to carry a water filter with him if he goes on a journey more than 8km. See also E.20.

E.63. KNOWING THAT A SANGHAKAMMA HAS BEEN DISPOSED OF ACCORDING TO DHAMMA-VINAYA, AGITATING FOR IT TO BE CARRIED OUT AGAIN IS A PACITTIYA OFFENCE.

'A sanghakamma disposed of according to Dhamma' means that the monks who carried it out were not motivated by partiality, prejudice or fear. 'Disposed of according to Vinaya' means that the correct procedures were followed.

**E.64. KNOWINGLY CONCEALING A MONK'S GRAVE OFFENCE IS A PACITTIYA OFFENCE.**

'Grave offence' (or gross fault) is a parajika or sanghadisesa offence. There is a dukkata offence if one mistakenly thinks a monk has committed a grave offence and yet conceals it, or one conceals what one thinks is a lesser offence, or one conceals one's suspicions, or conceals a novice's offence. (See E.9.)

**E.65. KNOWINGLY ORDAINING A PERSON UNDER TWENTY YEARS OF AGE IS A PACITTIYA OFFENCE, AND THAT PERSON IS NOT CONSIDERED AS ORDAINED.**

Twenty years of age is counted from the moment of conception in the womb (when consciousness arises). It would, therefore, be possible to give the full ordination to one only 19 years and 3 months old since birth, counting 9 months in the womb.

In this offence the preceptor commits pacittiya, while the witnessing monks incur dukkata.

**E.66. BY APPOINTMENT SETTING OUT ON A JOURNEY WITH PEOPLE KNOWING THEM TO BE THIEVES IS A PACITTIYA OFFENCE.**

'By appointment' means an agreement beforehand or prior arrangement. 'Journey' is as explained in E.27. 'Thieves' are those people who have stolen or smuggled, or are about to do so. If one suspects they are thieves and still sets out with them, it is a dukkata offence.

**E.67. BY APPOINTMENT, GOING ON A JOURNEY WITH A WOMAN IS A PACITTIYA OFFENCE.**

'By appointment' means the monk and woman agreeing beforehand to travel together, that is, there is a prior arrangement. 'Journey' is as explained in E.27. 'Woman' is one old enough to understand crude speech.

**E.68. PERSISTENTLY EXPRESSING WHAT IS CONTRARY TO DHAMMA-VINAYA IS A PACITTIYA OFFENCE.**

Procedures here are similar to B.10. If after being given a pacittiya by sanghakamma he persists in his wrong view, then the sangha may impose the more severe penalty of suspension (ukkhepaniyakamma). These procedures are not to be used for differences of opinion on minor matters.

**E.69. EATING OR SLEEPING OR PERFORMING SANGHAKAMMA OR SHARING DHAMMA TOGETHER WITH A MONK KNOWING THAT HE IS SUSPENDED IS A PACITTIYA OFFENCE.**

One can be suspended (ukkhepaniyakamma) on any of three grounds: not admitting that one's action was an offence; not confessing or doing the penance for one's offence; holding to a grave wrong view.

**E.70. ASSOCIATING WITH A NOVICE KNOWN TO HAVE BEEN EXPELLED IS A PACITTIYA OFFENCE.**

A novice may be expelled on any of ten grounds: deliberately killing living beings; stealing; being unchaste; lying; taking intoxicants; defaming the Buddha; defaming Dhamma; defaming the Sangha; holding to wrong views; violating a bhikkhuni. In some cases a single transgression will entail permanent expulsion e.g. violating a bhikkhuni, whereas in others such as lying, only repeated transgression would result in expulsion, with a possibility of re-ordination. 'Associating' means eating or sharing Dhamma or sleeping in the same place with him, or looking after him or allowing him to do chores for one.

#### **8th SECTION : ACCORDING WITH DHAMMA-TWELVE**

**E.71. BEING ADMONISHED BY BHIKKHUS, SAYING ONE WILL NOT OBSERVE THE RULE UNTIL HAVING ASKED AN EXPERT IN THE VINAYA ABOUT IT, IS A PACITTIYA OFFENCE.**

This is a particular case of E.54.

- E.72. TO ADVOCATE FOR THE EXCLUSION OF THE MINOR TRAINING RULES DURING THE PATIMOKKHA RECITATION IS A PACITTIYA OFFENCE.

It was later implied that disparaging Vinaya in any way is a pacittiya offence.

- E.73. REPEATEDLY PLEADING IGNORANCE AS AN EXCUSE FOR VIOLATING THE TRAINING PRECEPTS, EVEN AFTER ATTENDING THREE OR MORE PATIMOKKHA RECITATIONS, IS A PACITTIYA OFFENCE.

In the Buddha's time, one who heard the Patimokkha recitations three or more times would have a good idea of the precepts. If he pleaded ignorance to excuse his offences, he would incur dukkata. He would then have to confess his offences and would be censured by a motion and an announcement. If he later pleads ignorance again for violating the precepts he commits pacittiya.

This rule advocates a good reason for reciting the Patimokka in the local native language.

- E.74. GIVING A MONK A BLOW OUT OF SOME ANGER OR DISPLEASURE IS A PACITTIYA OFFENCE.

Giving a blow out of anger to a novice, or layperson, or an animal, is dukkata. 'Giving a blow' could include throwing an object too.

- E.75. RAISING ONE'S HAND AGAINST A MONK OUT OF SOME ANGER OR DISPLEASURE IS A PACITTIYA OFFENCE.

'Raising one's hand' means acting as if to give a blow or threatening physically. Doing so to a novice or layperson is dukkata.

- E.76. GROUNDLESSLY ACCUSING A MONK OF A SANGHADISESA OFFENCE IS A PACITTIYA OFFENCE.

This is a particular case of E.1. See B.8. and E.8.



E.77. PURPOSELY PROVOKING WORRY IN A MONK TO MAKE HIM UNCOMFORTABLE IS A PACITTIYA OFFENCE.

By analogy with E.55., it appears that an offence is committed just by the intention and act, irrespective of the effect engendered. Purposely provoking worry in a novice or layperson is dukkata.

E.78. EAVESDROPPING ON ANY CONVERASATION BETWEEN MONKS DURING A TIME WHEN THE SANGHA IS LOCKED IN A DISPUTE IS A PACITTIYA OFFENCE.

This rule only applies when the Sangha is arguing over points of Dhamma-Vinaya (Vivadadhikarana) or maybe even over an allegation of a serious offence against a respected monk (Anuvadadhikarana) where a monk eavesdrops in order to obtain 'ammunition' to be used in the dispute. Eavesdropping on novices or laypeople for such a reason at such a time is dukkata. Even though there is no offence for eavesdropping when the Sangha is living in harmony, it would be advisable to make one's presence known by a cough, say, rather than listening unnoticed.

E.79. AFTER GIVING ONE'S CONSENT FOR SANGHAKAMMA TO PROCEED IN ONE'S ABSENCE, LATER ENGAGING IN CRITICISM OF THE SANGHAKAMMA, UNLESS WITH VALID REASON, IS A PACITTIYA OFFENCE.

'Valid reason' here means that one has grounds for believing that the Sanghakamma was not carried out according to Dhamma-Vinaya (See E.63.)

For a Sanghakamma-a formal business meeting of the local community of monks - to be valid, all the monks in the local area (sima) must either be present in the meeting or else have sent their consent (chanda) for the Sangha to proceed in their absence. The only type of Sanghakamma where one must attend even if sick, sending one's consent not being permitted, is the rare Samaggi Uposatha - the recitation of the Patimokkha (not necessarily on a moon day) to formally reconcile a Sangha previously divided. All decisions made by Sanghakamma are to be unanimous (except the very rare Yebhuyyasikaya - the decision of the majority) and so one monk disagreeing can protest

and thereby stop any decision being made. The only monks whose protests are invalid are those ill-behaved monks against whom the Sangha is formally imposing a penalty, such as suspension for example. But the Sangha may not proceed against more than three monks at a time, so it is difficult for the Sangha to suppress the misconduct of four or more monks who are friends - making a formal act against three of them would always leave one who would protest as in the origin story to this rule.

- E.80. WHEN A SANGHAKAMMA IS PROCEEDING, LEAVING WITHOUT GIVING ONE'S CONSENT, WITH INTENTION TO STOP THE SANGHAKAMMA, IS A PACITTIYA OFFENCE.

Here one knows that in leaving, one's consent (chanda) for the Sanghakamma to proceed in one's absence is required, and yet one refuses to give that consent. There is no offence if one considers the Sanghakamma to be improperly carried out or else likely to result in dissension and even schism.

- E.81. AFTER TAKING PART IN A SANGHAKAMMA THAT AGREED UPON GIVING A ROBE TO AN OFFICER OF THE SANGHA (SEE E.13), CRITICIZING THE SANGHAKAMMA DECISION LATER IS A PACITTIYA OFFENCE.

If the robe was for a normal monk, there would be a dukkata. There would be no offence if one has good grounds for thinking the Sangha was indeed acting out of favouritism, fear, etc.

- E.82. DIVERTING AN OFFERING INTENDED FOR THE SANGHA TO SOMEONE ELSE IS A PACITTIYA OFFENCE.

If one is unsure that it was meant for the Sangha it is dukkata; see D.30 also.

### **9th SECTION : TREASURES - TEN**

- E.83. WITHOUT PERMISSON, ENTERING THE BEDCHAMBER OF THE KING WHEN THE KING AND QUEEN ARE STILL WITHIN IS A PACITTIYA OFFENCE.

- E.84. PICKING UP LOST PROPERTY WHICH IS VALUABLE, DESIRING TO KEEP IT SAFE FOR THE OWNER, UNLESS WITHIN THE MONASTERY GROUNDS OR IN A HOUSE WHERE ONE IS VISITING, IS A PACITTIYA OFFENCE.

Within the monastery grounds or in a house it is allowed to pick up a mislaid valuable object for safekeeping; not to do so is dukkata. When about to return the valuable object to its owner, the claimant should be questioned to ensure he is the true owner.

- E.85. ENTERING THE VILLAGE OUTSIDE THE PERIOD FROM DAWN UNTIL NOON WITHOUT INFORMING ANOTHER MONK, UNLESS THERE IS NO MONK AVAILABLE AND EXCEPT IN CASES OF EMERGENCY, IS A PACITTIYA OFFENCE.

'Village' includes any inhabited areas. 'Emergency' might be in times of snake bite, or a monk gets suddenly seriously ill or in case of a fire, etc. If the reasons for entering the village are unsuitable, the monk informed should say so. There are certain places which a monk is prohibited from visiting: a tavern and resorts of prostitutes, widows, spinsters, bhikkhunis, sex aberrants.

- E.86. HAVING A NEEDLE CASE MADE FOR ONESELF OUT OF BONE, IVORY OR HORN IS A PACITTIYA OFFENCE.

The needle case has to be broken up and then the offence of pacittiya confessed. Making such a needle case for somebody or acquiring and using one made for somebody else is dukkata. It is allowed to have some other small articles made of bone, ivory or horn: knife handle, waistband buckle, robe tag, ointment box, spatula, nose spoon.

- E.87. HAVING A BED OR CHAIR MADE FOR ONESELF WITH LEGS EXCEEDING EIGHT SUGATA FINGERS IS A PACITTIYA OFFENCE.

One sugata finger (breadth) is estimated to be 1 1/8 in. Thus eight sugata fingers would be approximately 9 in.

According to the Mahavagga, high and broad furniture (beds, chairs, couches, etc.) were then regarded as vainglorious and thus inappropriate for a monk. The legs have to be cut down to size and the offence of pacittiya confessed. If one acquires and makes use of such furniture made for another, or makes such furniture for another, it is a dukkata offence. When visiting a layperson's house, one may sit but not lie on such furniture. There are special occasions which allow a monk to use a 'sattanga' or seven-membered tall chair (4 legs, 1 back rest, 2 arm rests) as well as the 'pancanga' or five-membered chair (4 long legs and 1 back rest), as when speaking Dhamma, giving Precepts, etc.

In determining whether the piece of furniture is appropriate, one measures the leg length from the floor to the bottom of the frame on the underside of the bed or chair.

**E.88. ACQUIRING A BED OR CHAIR FOR ONESELF UPHOLSTERED WITH COTTON IS A PACITTIYA OFFENCE.**

'Mahasayana' referred to upholstered beds, couches and chairs which were considered too luxurious for bhikkhus. In a layperson's home, one can sit on but not lie down on mahasayana.

It is allowable to make or use a pillow (bimbohana) of the right size stuffed with cotton.

It is dukkata to upholster a bed or chair with cotton for someone else or use one made for another.

It is allowable to use cushion stuffed with wool, shreds of cotton cloth, bark, grass or leaves.

By present day standards, cotton is no more considered a luxurious item.

**E.89. HAVING A SITTING CLOTH MADE FOR ONESELF LARGER THAN 2 X 1 1/2 SUGATA-SPANS WITH A BORDER OF ONE SUGATA-SPAN IS A PACITTIYA OFFENCE.**

One sugata-span (or handspan) is estimated at 13 1/3 inches or 33 1/3 cm. It is not clear how the 'border' is incorporated into the finished sitting cloth; if it is to be added on three sides, it would result in an overall size of 3 1/2 x 3 sugata-spans or 1 1/6m. x 1m. The oversized sitting cloth should be cut down to size and then the offence of pacittiya confessed.

Being without a sitting cloth for four months or more is dukkata. It is also dukkata to make an oversized sitting cloth for someone else or use one made for someone else.

E.90. HAVING A SKIN-ERUPTION COVERING CLOTH MADE FOR ONESELF LARGER THAN 4 X 2 SUGATA-SPANS IS A PACITTIYA OFFENCE.

The cloth is to cover the area from the navel down to the knees.

An oversized cloth should be cut down to size. It is dukkata to make an over-sized cloth for someone else or use one made for somebody else.

4 x 2 sugata-spans is estimated to be 1 1/3 m. x 2/3m.

E.91. HAVING A RAINS CLOTH MADE FOR ONESELF LARGER THAN 6 X 2 1/2 SUGATA-SPANS IS A PACITTIYA OFFENCE.

6 x 2 1/2 sugata-spans is estimated to be 2 m. x 5/6m. Other conditions are similar to E.90. See D.24. also

A rains cloth was supposed to be used by a monk during informal occasions in place of the lower robe (antaravasaka) for the rains season.

E.92. HAVING A ROBE MADE FOR ONESELF LARGER THAN THE SUGATA ROBE (9 X 6 SUGATA-SPANS) IS A PACITTIYA OFFENCE.

9 x 6 sugata-spans is estimated to be 3m. x 2m. Other conditions are similar to E.90.

## **F. PATIDESANIYA OFFENCES : FOUR**

- F. 1. EATING ALMSFOOD WHICH AN UNRELATED BHIKKHUNI HAS PROCURED IN THE VILLAGE, HAVING ACCEPTED IT FROM HER HAND, IS A PATIDESANIYA OFFENCE.**

This rule came about because bhikkhunis generally obtained less almsfood than bhikkhus.

Just accepting with intent to eat is dukkata. Comparing with E.29., one could assume that there is no offence if it was already intended by the donor for bhikkhus.

- F. 2. EATING A MEAL ON INVITATION AT A LAYPERSON'S HOUSE, IF A BHIKKHUNI PRESENT GIVES PARTIAL DIRECTIONS TO THE LAYPERSON IN SERVING, CONTINUING TO EAT WITHOUT TELLING HER TO DESIST IS A PATIDESANIYA OFFENCE.**

Not telling her, all the monks commit dukkata; carrying on eating would be patidesaniya. If she gives directions impartially or if the food is provided by her, it would seem like there is no offence.

- F. 3. EATING FOOD OBTAINED FROM A HOUSEHOLD THAT HAS BEEN FORMALLY DECLARED 'INITIATE' UNLESS SICK OR HAVING BEEN INVITED PREVIOUSLY, IS A PATIDESANIYA OFFENCE.**

The Suttavibhanga implies that an 'initiate' household is one that regularly gives beyond its means. Just accepting is dukkata.

F. 4. EATING FOOD OBTAINED FROM PEOPLE WHO HAVE COME TO ONE'S FOREST DWELLING IN A DANGEROUS LOCALITY, UNLESS ONE HAS INFORMED THEM OF THIS FACT PRIOR TO THEIR COMING, OR ONE IS SICK, IS A PATIDESANIYA OFFENCE.

'Forest dwelling' is one at least 1km. from the nearest village. 'Dangerous' has the same connotation as in E.27. Just accepting is dukkata.



Of a truth, monks, these are to be reckoned among gains: forest-dwelling, living on alms, wearing rag robes, wearing three robes only, talking of Dhamma, mastery of the Vinaya, wide knowledge, the rank of an elder, the blessing of true deportment, the blessing of a following, the blessing of a large following, as a man of good family, a fair complexion, pleasant speech, to be content with little, and freedom from sickness.

... Anguttara Nikaya 1.20

**G. SEKHIYA (RULES OF TRAINING) : SEVENTY-FIVE**

**1st SECTION : PROPER BEHAVIOUR - TWENTY SIX**

- G.1. I SHALL WEAR THE UNDER-ROBE (ANTARAVASAKA) EVEN ALL ROUND
- G.2. I SHALL WEAR THE UPPER-ROBE (UTTARASANGA) EVEN ALL ROUND.
- G.3. I SHALL GO WELL COVERED IN INHABITED AREAS.
- G.4. I SHALL SIT WELL COVERED IN INHABITED AREAS.
- G.5. I SHALL GO WELL RESTRAINED IN INHABITED AREAS.
- G.6. I SHALL SIT WELL RESTRAINED IN INHABITED AREAS.
- G.7. I SHALL GO WITH DOWN-CAST EYES IN INHABITED AREAS.
- G.8. I SHALL SIT WITH DOWN-CAST EYES IN INHABITED AREAS.
- G.9. I SHALL NOT GO WITH ROBES HITCHED UP IN INHABITED AREAS.
- G.10. I SHALL NOT SIT WITH ROBES HITCHED UP IN INHABITED AREAS.
- G.11. I SHALL NOT GO LAUGHING LOUDLY IN INHABITED AREAS.
- G.12. I SHALL NOT SIT LAUGHING LOUDLY IN INHABITED AREAS.
- G.13. I SHALL NOT SPEAK LOUDLY WHILE GOING IN INHABITED AREAS.
- G.14. I SHALL NOT SPEAK LOUDLY WHILE SITTING IN INHABITED AREAS.



- G.15. I SHALL NOT GO FIDGETING (SWAYING) THE BODY IN INHABITED AREAS.
- G.16. I SHALL NOT SIT FIDGETING (SWAYING) THE BODY IN INHABITED AREAS.
- G.17. I SHALL NOT GO FIDGETING (SWAYING) THE ARMS IN INHABITED AREAS.
- G.18. I SHALL NOT SIT FIDGETING (SWAYING) THE ARMS IN INHABITED AREAS.
- G.19. I SHALL NOT GO FIDGETING (SWAYING) THE HEAD IN INHABITED AREAS.
- G.20. I SHALL NOT SIT FIDGETING (SWAYING) THE HEAD IN INHABITED AREAS.
- G.21. I SHALL NOT GO WITH ARMS AKIMBO IN INHABITED AREAS.
- G.22. I SHALL NOT SIT WITH ARMS AKIMBO IN INHABITED AREAS.
- G.23. I SHALL NOT GO WITH HEAD COVERED IN INHABITED AREAS.
- G.24. I SHALL NOT SIT WITH HEAD COVERED IN INHABITED AREAS.
- G.25. I SHALL NOT GO WALKING ON TOES OR HEELS IN INHABITED AREAS.
- G.26. I SHALL NOT SIT CLASPING THE KNEES IN INHABITED AREAS.

**2nd SECTION : FOOD - THIRTY**

- G.27. I SHALL ACCEPT ALMSFOOD APPRECIATINGLY.

- G.28. I SHALL ACCEPT ALMSFOOD WITH ATTENTION ON THE BOWL
- G.29. I SHALL ACCEPT CURRIES WITH RICE IN PROPORTION.
- G.30. I SHALL ACCEPT ALMSFOOD ONLY UP TO THE BRIM OF THE BOWL.
- G.31. I SHALL EAT ALMSFOOD APPRECIATINGLY.
- G.32. I SHALL EAT ALMSFOOD WITH ATTENTION ON THE BOWL (NOT LOOKING HERE AND THERE).
- G.33. I SHALL EAT ALMSFOOD FROM CONTINUOUS ALMS ROUND, NOT PICKING AND CHOOSING HOUSES.
- G.34. I SHALL EAT RICE WITH CURRIES IN PROPORTION.
- G.35. I SHALL NOT EAT ALMSFOOD PICKING AND CHOOSING FROM THE TOP.
- G.36. I SHALL NOT HIDE CURRIES, ETC., UNDER RICE HOPING TO GET MORE.
- G.37. I SHALL NOT UNLESS SICK ASK FOR CURRIES AND CONJAY. (A MONK IS NOT SUPPOSED TO ASK FOR ANY PARTICULAR TYPE OF FOOD).
- G.38. I SHALL NOT LOOK AT ANOTHER'S BOWL WHILE EATING.
- G.39. I SHALL NOT EAT AN EXTRA LARGE MOUTHFUL.
- G.40. I SHALL MAKE UP A ROUND MOUTHFUL. (i.e. LUMP OF RICE - CONCERNS EATING WITH THE BARE HAND).
- G. 41. I SHALL NOT OPEN THE MOUTH UNTIL THE MOUTHFUL IS BROUGHT TO IT.

- G. 42. I SHALL NOT PUT THE WHOLE HAND INTO THE MOUTH WHEN EATING.
- G.43. I SHALL NOT SPEAK WITH THE MOUTH FULL.
- G.44. I SHALL NOT EAT FLICKING UP LUMPS OF RICE.
- G.45. I SHALL NOT EAT BY BITING BITS OFF A LUMP OF RICE.
- G.46. I SHALL NOT EAT STUFFING OUT THE CHEEKS.
- G.47. I SHALL NOT EAT SHAKING THE HAND ABOUT.
- G.48. I SHALL NOT EAT SCATTERING FOOD AROUND.
- G.49. I SHALL NOT EAT PUTTING THE TONGUE OUT FREQUENTLY.
- G.50. I SHALL NOT EAT SMACKING THE LIPS.
- G.51. I SHALL NOT EAT MAKING A SLURPING SOUND.
- G.52. I SHALL NOT EAT LICKING THE HAND.
- G.53. I SHALL NOT EAT LICKING THE BOWL.
- G.54. I SHALL NOT EAT LICKING THE LIPS.
- G.55. I SHALL NOT HANDLE A WATER VESSEL WITH A HAND SOILED BY FOOD.
- G.56. I SHALL NOT THROW AWAY DIRTY BOWL-WASHING WATER CONTAINING RICE GRAINS ONTO THE GROUND OF AN INHABITED AREA.

NOTE: 'Curries' above refer to various cooked foods other than the staple diet of rice, i.e. vegetables, fish, meat, etc.

### **3rd SECTION : TEACHING DHAMMA - SIXTEEN**

I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO :-

- G.57. HOLDS AN UMBRELLA IN HIS HAND.
- G.58. HOLDS A STAFF IN HIS HAND.
- G.59. HOLDS A KNIFE IN HIS HAND.
- G.60. HOLDS A WEAPON IN HIS HAND.
- G.61. WEARS FOOTWEAR MADE OF ANY MATERIAL OTHER THAN LEATHER.
- G.62. WEARS FOOTWEAR MADE OF LEATHER.
- G.63. IS INSIDE A VEHICLE, WHILE I AM OUTSIDE.
- G.64. IS LYING ON A COUCH OR EVEN ON THE GROUND.
- G.65. SITS GRASPING THE KNEES.
- G.66. WEARS A HEADGEAR (HAT, ETC.)
- G.67. WRAPS/COVERS HIS HEAD.
- G.68. SITS ON A SEAT WHILE I SIT ON THE FLOOR.
- G.69. SITS ON A HIGH SEAT WHILE I SIT ON THE LOW SEAT.
- G.70. SITS WHILE I STAND.
- G.71. WALKS IN FRONT WHILE I WALK BEHIND.
- G.72. WALKS IN A PATHWAY WHILE I WALK BESIDE THE PATHWAY.

#### **4th SECTION : MISCELLANEOUS - THREE**

UNLESS SICK, I SHALL NOT :-

- G.73. DEFECATE OR URINATE WHILE STANDING UP.
- G.74. DEFECATE, URINATE OR SPIT ON LIVE PLANTS.
- G.75. DEFECATE, URINATE OR SPIT INTO WATER.



Yet if the man to be trained submits not to the training ... then the Tathagata thinks it not worthwhile to admonish that man, nor do his wise fellows in the Holy Life ... This, Kesi, is destruction for a man in the Discipline of the Ariyan - when both the Tathagata and his fellows in the Holy Life think it not worthwhile to admonish him.

... Anguttara Nikaya 4.12.111

## **H. ADHIKARANASAMATHA (RULES FOR SETTLEMENT OF LEGAL PROCESSES) : SEVEN**

FOR THE SETTLEMENT OF LEGAL PROCESSES ARISING, THERE ARE THE FOLLOWING RULES (METHODS):-

### **H. 1. THE PROCEDURE IS TO BE DONE IN THE PRESENCE OF DHAMMA - VINAYA, SANGHA, SUBJECT MATTER, AND INDIVIDUAL CONCERNED.**

In the presence of the Dhamma-Vinaya means in accordance with Dhamma (i.e. justly, without partiality or prejudice or fear) and the procedures of the Vinaya. In the presence of the Sangha means when all those monks staying within the boundary (sima) have either come or sent their consent to proceed without them. It also means when the procedure is completed in unanimity with no monk protesting. In the presence of the subject matter means the subject or matter involved is announced or related. In the presence of the individual concerned means for example that no penalty may be imposed on a monk in his absence, nor may a man be ordained unless he is present.

### **H. 2. THE PROCEDURE ACKNOWLEDGING MINDFULNESS OF THE DEFENDANT AS THE MAIN POINT OF THE DEFENCE.**

In the case of an accusation of an offence against an Arahant, the Sangha may dismiss the accusation at once in regard to his attainment, knowing that such an offence is an impossibility for such a one.

### **H. 3. THE PROCEDURE ACKNOWLEDGING INSANITY OF THE DEFENDANT.**

Should a monk be temporarily 'out of his mind', when he recovers the Sangha may absolve him of any responsibility for action performed during his insanity by this procedure.

#### H. 4. THE PROCEDURE FOLLOWING WHAT IS ADMITTED.

This is the usual way of settling one's offences, i.e. by confessing them to a fellow monk and voluntarily performing a penance should one be required (for sanghadisesa).

#### H. 5. THE PROCEDURE FOLLOWING THE VIEW OF THE MAJORITY.

This is a very rare and tricky way of settling a dispute on what is Dhamma or Vinaya and what is not. Usually such a dispute would only be settled by a unanimous decision. This procedure is prohibited should it be felt that it may further divide the community.

#### H. 6. THE PROCEDURE IMPOSING A PENALTY AGAINST HIS WILL.

Should a monk refuse to admit to an offence, but after a thorough investigation by the Sangha there is no doubt as to his guilt, then the Sangha may make him confess that offence and accept the relevant penalty.

#### H. 7. THE PROCEDURE OF COVERING OVER WITH GRASS.

After both sides agree to settle a protracted dispute, each side may delegate one monk of their side to collectively confess all his group's offences perpetrated in the heat of the quarrel and thereby wipe the slate clean. The only offences which may not be absolved in this way are those of parajika, sanghadisesa and any which involve the laity. All (including sick) bhikkhus within the sima must attend.

## **SECTION II**

**THE MAHAYANA BHIKSHU PRECEPTS : 250**



**J. PARAJIKA OFFENCES : FOUR**

(Exactly the same as for Theravada precepts - see A.1. to A.4.)

J. 1. (Same as A.1.)

J. 2. (Same as A.2.)

J. 3. (Same as A.3.)

J. 4. (Same as A.4.)

**K. SANGHAVASESA OFFENCES : THIRTEEN**

(These precepts are exactly like the Sanghadisesa precepts except that the order of the last two precepts are interchanged.)

K. 1. (Same as B. 1.)

K. 2. (Same as B. 2.)

K. 3. (Same as B. 3.)

K. 4. (Same as B. 4.)

K. 5. (Same as B. 5.)

K. 6. (Same as B. 6.)

K. 7. (Same as B. 7.)

K. 8. (Same as B. 8.)

K. 9. (Same as B. 9.)

K. 10. (Same as B. 10.)

K. 11. (Same as B. 11.)

K. 12. (Same as **B. 13.**)

K. 13. (Same as **B. 12.**)

**L. ANIYATA OFFENCES : TWO**

(Exactly similar to Theravada)

L. 1. (Same as C. 1.)

L. 2. (Same as C. 2.)

## **M. NAIHSARGIKA - PRAYASCITTIKA : THIRTY**

(These precepts are almost the same as the Nissaggiya - Pacittiya).

M. 1. (Same as D. 1.)

M. 2. (Same as D. 2.)

M. 3. (Same as D. 3.)

M. 4. (Same as **D.5.**)

M. 5. (Same as **D.4.**)

M. 6. (Same as D. 6.)

M. 7. (Same as D. 7.)

M. 8. (Same as D. 8.)

M. 9. (Same as D. 9.)

M. 10. (Same as D. 10.)

M. 11. (Same as D. 11.)

M. 12. (Same as D. 12.)

M. 13. (Same as **D. 13.** except that the maximum amount of wool allowed here is about 25%)

M. 14. (Same as D. 14.)

M. 15. (Same as D. 15.)

M. 16. (Same as D. 16.)

M. 17. (Same as D. 17.)

M. 18. (Same as D. 18.)

- M. 19. (Same as D. 19.)
- M. 20. (Same as D. 20.)
- M. 21. (Same as D. 21.)
- M. 22. (Same as D. 22.)
- M. 23. (Same as **D. 26.**)
- M. 24. (Same as **D. 27.**)
- M. 25. (Same as D. 25.)
- M. 26. (Same as **D. 23.**)
- M. 27. (Same as **D. 24.**)
- M. 28. (Same as D. 28.)
- M. 29. (Same as D. 29.)
- M. 30. (Same as D. 30.)

## **N. PRAYASCITTA : NINETY**

(Comparing with the 92 Pacittiyas, besides the order difference, there are only ninety rules here, E.23. and E. 82. not being found here)

- N. 1. (Same as E. 1.)
- N. 2. (Same as E. 2.)
- N. 3. (Same as E. 3.)
- N. 4. (Same as E.6.)
- N. 5. (Same as E.5.)
- N. 6. (Same as E. 4.)
- N. 7. (Same as E. 9.)
- N. 8. (Same as E. 8.)
- N. 9. (Same as E. 7.)
- N. 10. (Same as E. 10.)
- N. 11. (Same as E. 11.)
- N. 12. (Same as E. 12.)
- N. 13. (Same as E. 13)
- N. 14. (Same as E. 14.)
- N. 15. (Same as E. 15.)
- N. 16. (Same as E. 16.)
- N. 17. (Same as E. 17.)

- N. 18. (Same as E. 18.)
- N. 19. (Same as E. 20.)
- N. 20. (Same as E. 19.)
- N. 21. (Same as E. 21.)
- N. 22. (Same as E. 22.)
- N. 23. (Same as E. 24.)
- N. 24. (Same as E. 25.)
- N. 25. (Same as E. 26.)
- N. 26. (Same as E. 30.)
- N. 27. (Same as E. 27.)
- N. 28. (Same as E. 28.)
- N. 29. (Same as E. 29.)
- N. 30. (Same as E. 67.)
- N. 31. (Same as E. 31.)
- N. 32. (Same as E. 33.)
- N. 33. (Same as E. 32.)
- N. 34. (Same as E. 34.)
- N. 35. (Same as E. 35.)
- N. 36. (Same as E. 36.)
- N. 37. (Same as E. 37.)

- N. 38. (Same as E. 38.)
- N. 39. (Same as E. 40.)
- N. 40. (Same as E. 39.)
- N. 41. (Same as E. 41.)
- N. 42. (Same as E. 46.)
- N. 43. (Same as E. 43.)
- N. 44. (Same as E. 44.)
- N. 45. (Same as E. 45.)
- N. 46. (Same as E. 42.)
- N. 47. (Same as E. 47.)
- N. 48. (Same as E. 48.)
- N. 49. (Same as E. 49.)
- N. 50. (Same as E. 50.)
- N. 51. (Same as E. 51.)
- N. 52. (Same as E. 53.)
- N. 53. (Same as E. 52.)
- N. 54. (Same as E. 54.)
- N. 55. (Same as E. 55.)
- N. 56. (Same as E. 57.)
- N. 57. (Same as E. 56.)



- N. 58. (Same as **E. 60.**)
- N. 59. (Same as E. 59.)
- N. 60. (Same as **E. 58.**)
- N. 61. (Same as E. 61.)
- N. 62. (Same as E. 62.)
- N. 63. (Same as **E. 77.**)
- N. 64. (Same as E. 64.)
- N. 65. (Same as E. 65.)
- N. 66. (Same as **E. 63.**)
- N. 67. (Same as **E. 66.**)
- N. 68. (Same as E. 68.)
- N. 69. (Same as E. 69.)
- N. 70. (Same as E. 70.)
- N. 71. (Same as E. 71.)
- N. 72. (Same as E. 72.)
- N. 73. (Same as E. 73.)
- N. 74. (Same as **E. 81.**)
- N. 75. (Same as **E. 80.**)
- N. 76. (Same as **E. 79.**)
- N. 77. (Same as **E. 78.**)

- N. 78. (Same as E. 74.)
- N. 79. (Same as E. 75.)
- N. 80. (Same as E. 76.)
- N. 81. (Same as E. 83.)
- N. 82. (Same as E. 84.)
- N. 83. (Same as E. 85.)
- N. 84. (Same as E. 87.)
- N. 85. (Same as E. 88.)
- N. 86. (Same as E. 86.)
- N. 87. (Same as E. 89.)
- N. 88. (Same as E. 90.)
- N. 89. (Same as E. 91.)
- N. 90. (Same as E. 92.)

**O. PRATIDESANIYA : FOUR**

(Exactly the same as for the Theravada precepts.)

O. 1. (Same as F. 1.)

O. 2. (Same as F. 2.)

O. 3. (Same as F. 3.)

O. 4. (Same as F. 4.)

**P. SIKSAKARANIYA : ONE HUNDRED**

(These Siksakaraniya are generally similar to the Sekhiya except that here we have an additional sub-section on Stupa, from P. 60. to P. 84., not found in the Sekhiya).

P. 1. (Same as G. 1.)

P. 2. (Same as G. 2.)

P. 3. (Same as G. 9.)

P. 4. (Same as G. 10.)

P. 5. I SHALL NOT GO WITH NECK WRAPPED UP IN INHABITED AREAS.

P. 6. I SHALL NOT SIT WITH NECK WRAPPED UP IN INHABITED AREAS.

P. 7. (Same as G. 23.)

P. 8. (Same as G. 24.)

P. 9. (Same as G. 25.)

P. 10. I SHALL NOT SIT FIDGETING THE TOES IN INHABITED AREAS.

P. 11. (Same as G. 26.)

P. 12. (Same as G. 21.)

P. 13. (Same as G. 22.)

P. 14. (Same as G. 15.)

P. 15. (Same as G. 16.)

P. 16. (Same as G. 17.)

P. 17. (Same as G. 18.)

- P. 18. (Same as G. 3.)
- P. 19. (Same as G. 4.)
- P. 20. (Same as G. 7.)
- P. 21. (Same as G. 8.)
- P. 22. (Same as G. 5.)
- P. 23. (Same as G. 6.)
- P. 24. (Same as G. 11.)
- P. 25. (Same as G. 12.)
- P. 26. (Same as G. 27.)
- P. 27. (Same as G. 30.)
- P. 28. I SHALL ACCEPT SOUP, CURRY, ETC. ONLY UP TO THE  
BRIM OF THE BOWL.
- P. 29. (Same as G. 34.)
- P. 30. (Same as G. 33.)
- P. 31. (Same as G. 35.)
- P. 32. (Same as G. 37.)
- P. 33. (Same as G. 36.)
- P. 34. (Same as G. 38.)
- P. 35. (Same as G. 32.)
- P. 36. (Same as G. 39.)
- P. 37. (Same as G. 41.)
- P. 38. (Same as G. 43.)

- P. 39. (Same as G. 44.)
- P. 40. (Same as G. 45.)
- P. 41. (Same as G. 46.)
- P. 42. (Same as G. 50.)
- P. 43. (Same as G. 51.)
- P. 44. (Same as G. 49.)
- P. 45. (Same as G. 47.)
- P. 46. (Same as G. 48.)
- P. 47. (Same as G. 55.)
- P. 48. (Same as G. 56.)
- P. 49. (Same as G. 74.)
- P. 50. (Same as G. 75.)
- P. 51. (Same as G. 73.)
- P. 52. I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO IS NOT PROPERLY (DECENTLY) DRESSED.
- P. 53. I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO HAS WRAPPED HIS DRESS AROUND HIS NECK.
- P. 54. (Same as G. 66.)
- P. 55. (Same as G. 67.)
- P. 56. I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO HAS HIS ARMS AKIMBO.
- P. 57. (Same as G. 62.)

- P. 58. (Same as G. 61.)
- P. 59. (Same as G. 63.)
- P. 60. I SHALL NOT SLEEP IN A STUPA EXCEPT WHEN GUARDING IT.
- P. 61. I SHALL NOT KEEP THINGS IN A STUPA EXCEPT TO HAVE THEM BLESSED.
- P. 62. I SHALL NOT WEAR SHOE OR SANDAL INTO A STUPA.
- P. 63. I SHALL NOT BRING SHOE OR SANDAL INTO A STUPA.
- P. 64. I SHALL NOT WEAR SHOE OR SANDAL WHEN CIRCUMAMBULATING A STUPA.
- P. 65. I SHALL NOT WEAR A DECORATED / SPECIAL SHOE WHEN CIRCUMAMBULATING A STUPA.
- P. 66. I SHALL NOT BRING A DECORATED / SPECIAL SHOE INTO A STUPA.
- P. 67. I SHALL NOT EAT BELOW A STUPA LEAVING STRAW AND SCRAP FOOD LITTERING THE GROUND.
- P. 68. I SHALL NOT CARRY A CORPSE BELOW A STUPA UNLESS IT IS THE ONLY PASSAGE WAY OR OTHERWISE FORCED TO.
- P. 69. I SHALL NOT BURY A CORPSE BENEATH A STUPA.
- P. 70. I SHALL NOT CARRY OUT A CREMATION BELOW A STUPA.
- P. 71. I SHALL NOT CARRY OUT A CREMATION IN FRONT OF A STUPA.
- P. 72. I SHALL NOT CARRY OUT A CREMATION ANYWHERE BESIDE A STUPA CAUSING A STENCH.

- P. 73. I SHALL NOT CARRY CLOTH AND BED USED FOR A CORPSE THROUGH (BELOW) A STUPA UNLESS THEY HAVE BEEN WASHED, DYED AND FUMIGATED.
- P. 74. I SHALL NOT URINATE OR DEFECATE BELOW A STUPA.
- P. 75. I SHALL NOT URINATE OR DEFECATE FACING THE DIRECTION OF A STUPA.
- P. 76. I SHALL NOT URINATE OR DEFECATE ANYWHERE BESIDE A STUPA CAUSING A STENCH.
- P. 77. I SHALL NOT BRING A BUDDHA IMAGE INTO A TOILET.
- P. 78. I SHALL NOT CLEAN MY TEETH BELOW A STUPA.
- P. 79. I SHALL NOT CLEAN MY TEETH FACING THE DIRECTION OF A STUPA.
- P. 80. I SHALL NOT CLEAN MY TEETH WHILE CIRCUMAMBULATING A STUPA.
- P. 81. I SHALL NOT SPIT BELOW A STUPA.
- P. 82. I SHALL NOT SPIT FACING THE DIRECTION OF A STUPA.
- P. 83. I SHALL NOT SPIT ANYWHERE BESIDE A STUPA.
- P. 84. I SHALL NOT SIT WITH LEGS OUTSTRETCHED IN THE DIRECTION OF A STUPA.
- P. 85. I SHALL NOT LOCATE A BUDDHA IMAGE IN A BOTTOM ROOM WHILE USING A ROOM ABOVE IT.
- P. 86. (Same as G.70.)
- P. 87. I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO LIES DOWN WHILE I SIT.
- P. 88. I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO IS SITTING ON A SPECIAL (HIGH) SEAT WHILE I AM NOT.



- P. 89. (Same as G.69.)
- P. 90. (Same as G.71.)
- P. 91. I SHALL NOT TEACH DHAMMA TO A PERSON WHO IS NOT SICK WHO WALKS ON A HIGHER LEVEL WHILE I WALK ON A LOWER ONE.
- P. 92. (Same as G.72.)
- P. 93. I SHALL NOT WALK HOLDING HANDS WITH ANOTHER.
- P. 94. I SHALL NOT CLIMB UP A TREE HIGHER THAN A MAN'S HEIGHT UNLESS FORCED TO DO SO.
- P. 95. I SHALL NOT WALK CARRYING MY BOWL STRAPPED ON A STAFF.
- P. 96. (Same as G.58.)
- P. 97. (Same as G.60. - but here the weapon is more specifically a sword)
- P. 98. (Same as G.60. - but here the weapon is more specifically a spear)
- P. 99. (Same as G.59.)
- P. 100. (Same as G.57.)

NOTE: The word 'stupa' (from the Sanskrit 'caitya') referred to in P.60. to P.84. does not seem to be the common solid stupa but appears to be a combination of a stupa and a vihara (dwelling), the top housing the relics of some holy person and the bottom being a residence for a monk and opensided.

**Q. ADHYKARANA - SAMADHA (RULES FOR SETTLEMENT OF LEGAL PROCESSES) : SEVEN**

(Exactly the same as the Adhikaranasamatha, H.1. to H.7.)

Q. 1. (Same as H. 1.)

Q. 2. (Same as H. 2.)

Q. 3. (Same as H. 3.)

Q. 4. (Same as H. 4.)

Q. 5. (Same as H. 6.)

Q. 6. (Same as H. 5.)

Q. 7. (Same as H. 7.)

Monks, these five fears in the Way, which have not yet arisen, will arise in the future. Be ye fully awake for them; and, being awake, strive to get rid of them. What five?

Monks, there will be, in the long road of the future, monks who have not made body become (untrained in body), not made virtue become, not made mind become, not made insight become; and those who have not made this becoming...will cause the acceptance of others, and verily they will not be able to lead them in the way of higher virtue, higher mind, higher insight: and they too will become monks who have not made body become, not made virtue become... Thus, verily monks, from corrupt Dhamma comes corrupt Discipline; from corrupt Discipline corrupt Dhamma.....

Moreover monks, there will be in the long road of the future, monks who have not made body, virtue, mind or insight become; and those elders who have not made this becoming will become luxurious, lax, prime-movers in back-sliding, shirking the burden of the secluded life; and they will put forth no effort to attain the unattained, to master the unmastered, to realise the unrealized; and the folk who come after them will fall into the way of views; and they too will become luxurious, lax, prime-movers in back-sliding, shirking the burden of the secluded life....

... Anguttara Nikaya 5.8.79

".....in the future, those Suttas uttered by the Tathagata, deep, profound in meaning, transcending the world, concerning emptiness: to these when uttered they will not listen, will not give a ready ear, will not want to understand, to recite, to master them.

But those discourses made by poets, mere poetry, a conglomeration of words and phrases, alien, the utterances of disciples: to these when uttered they will listen, will give a ready ear, will want to understand, to recite, to master them. Thus it is, monks, that the Suttas uttered by the Tathagata, deep, profound in meaning, transcending the world, concerning emptiness, will disappear.

Therefore, monks, train yourselves thus: to these very Suttas will we listen, give a ready ear, understand, recite and master them."



Samyutta Nikaya 20.7  
Opamma Samyutta, Sutta No. 7

# SANGHA FOUNDATION

~ www.vbgnet.org ~

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*Layperson members are appointed into committees to take charge of finance, monastery maintenance, etc..*

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*"... an offering made to the Sangha is incalculable, immeasurable. And I say that in no way does a gift to a person individually ever have greater fruit than an offering made to the Sangha."*

~ The Buddha, Majjhima Nikaya 142



**DHAMMAVUDDHO THERO** is a Malaysian of Chinese descent. He worked as an electrical engineer with the Public Works Department for twelve years before going forth into the homeless life. His interest in religion led him to study the world's major religions for a few years before meeting the Buddha's teachings in 1976.

In 1983, he went forth into the homeless life in the Mahayana tradition. He was re-ordained in the Theravada tradition in Thailand three years later. After that he spent about ten years living the solitary lifestyle in quiet places. He has written numerous booklets and articles on Buddhism, e.g. "Return to the Original Buddha Teachings", "Message of the Buddha", "Buddhist Monk's Precepts", etc.

In 1998, through donations from his supporters, he founded a 15-acre forest monastery, Vihara Buddha Gotama, just outside the town of Temoh, near Kampar, in the state of Perak. The monastery is mainly for the study of the Suttas (discourses) and Vinaya (monastic discipline), and the practice of meditation, according to the original teachings of the Buddha. It is open to monks and nuns (maechees or anagarinis), and also laymen and laywomen.

In 1999, a Sangha Foundation was registered with the following objectives:

- (a) To foster the teaching, practice and understanding of the Buddha-dhamma - i.e. the teaching of the Buddha, with special emphasis on the Theravada tradition - for the Buddhist Community.
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- (c) To do all such acts and things as are in the opinion of the Foundation necessary for the attainment of the aforesaid objectives.

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All enquiries concerning the monastery, the Foundation, or permission to reprint this book may be directed to:

**Vihara Buddha Gotama**

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35350 Temoh, Perak  
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