

## Pari 101-Vinaya lectures in Diploma Text book.

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## Preface

The **Vinayapiṭaka** was very instrumental in the study of the Indian culture during the time of Buddha. The culture, character and nature of the Indian people during that time can be found in the **Vinayapitaka**. In addition, it can be seen in the **Vinaya** how Buddha, when forming Buddhist organization, made sure that there is harmony between the monks of various castes and from different localities.

For the advancement of an organization it is essential to have rules and practices. The rule for a Buddhist organization is the **vinaya** or the monastic code. Buddha had laid down the rules in this code of conduct. If we study the majority of the rules we can see that the rules were laid down so as to be free from the criticism and censure of people of that time. It was the intention of Buddha as mentioned in "Appasannanam pasadaya pasannanam bhiiyobhavaya". It is true that the Ecclesiastical code of conduct was introduced so that people who do not worship Buddhism will begin to worship it, and for those who already worship it to have more respect.

Buddha did not want his disciples, that is, the members of the **Samgha-Order**, to be condemned or reprimanded by the people. Buddha did not want the people to see **monks** as being without discipline. People should see **monks** as being pure. They should be revered by the people. That is why Buddha laid down the Ecclesiastical code of conduct. He punished monks who do not follow the codes of conduct. Monks who had committed serious sins were expelled from monkhood. In this way the disciples of Buddha became cultured in mind and body, and their spiritual life became progressed

Members of the **Samgha** had relinquished their family, home and property and therefore they have not property of their own. They do not have any source of income, they do not cook for themselves, and do not have any possessions bought with their own money. They have to rely solely on donors for their clothing, food and dwelling place to stay. Even when they are unwell they have to depend on the donors for medicines. That is why it is very important to have the trust of donors.

Buddha controlled his disciples by means of the codes of conducts in order that they will be revered by the people.

When Buddha formed the religious organizations he not only took into consideration the quality, but also the quantity of the organizations. Religious activities can be carried out extensively only when there are a large number of **Samgha**.

To make the monks well qualified, Buddha preached the Four Noble Truths which had never been known by anyone before. By this way, the Buddha's disciples became the noble **ariyas**, and their competency reached their peak.

Buddha also paid attention for the increase in number of monks. After Buddha had spent rains retreat first in the **Migadāvana**, Deer park, on the full moon day of Kattika, Buddha told the sixty kinds of monks as such "Caratja bhikkhave carikam bahujanahitmya Bahujanasukhaya etc., "and sent them out as missionaries to spread Buddhism. Buddha instructed that the monks should go on their way alone, and not in groups of twos or threes. The consequence was that people with basic knowledge in various places come to know about the Four Noble Truths and also there was a remarkable increase in the number of **Samgha Order**.

At that time, Buddha had not yet laid down strict rules for a layman to become a member of the **Samgha**. Anyone can enter monk-hood easily by calling Ehi bhikkhu and taking three refuges.

That is why during the early days of Buddha, one can become a member of the **Samgha** just by calling "**Ehi bhikkhu**", and one can become a monk just by taking refuge in the Three Gems.

Later, just as there were genuine monks becoming members of the **Samgha**, fake monks also entered the Buddhist organizations. That is why Buddha withdrew the decree by which a layperson can become a monk just by taking refuge in the Three Gems, and ordered that one can become a monk only by reciting the sacred Pali texts (**kammavācā**). Previously a layperson can become a monk without being questioned, but later, one can become a monk only after being questioned about their social and private affairs. Specifications were made as to the requirements for becoming a member of the **Samgha**. This is the systematic arrangement of Buddha for the purity and longevity of religious organizations.

With the improvement of the religious organizations, the reverence and donations by the people to the monks increased. Some monks, without consideration, began using the donations. Buddha then laid down rules regarding accepting donations of the four material requisites, namely, robes, alms-food, monastic dwelling, and medicines, rules for their usage and preservation.

In addition to being allowed to eat the food obtained from going on rounds of alms-food, monks are also allowed to eat at the donors' house upon invitation. Regarding the use robes, although only **Pamsukūlacivara**, or robes of dust stained

ragas rescued from the rubbish dump could be worn, monks were then onwards allowed to wear the **Gahapaticivara** robes. Previously monks had to reside only under trees, in caves, forests, mountains and haystacks, but were allowed to reside in monasteries built by laypeople.

Monks who had previously relied on the traditional medicines such as gooseberry dipped in cow's urine, can now take the medicines known as "Sappi Navanita Tela Madhu Phanita ". That is why the life of a monk is not restricted to abiding in the forest but they can live in towns and look after the development of the mundane and supra-mundane benefits of laypeople. Accordingly people gain merits because of the monks. They also improve their moral conducts (**sīla**) and have the chance to practice mental cultivation (**bhavanā**).

Just as devote Buddhists support the daily life of monks, monks in return look into the people's welfare of both mundane and supra-mundane affairs. This is the essence which can be found in the **Vinaya literature**.

That is why **Vinaya** should be studied so as to understand the subsistence of the monks. The true life of Buddhist monks can be realized by studying the **Vinaya**. Only then can people pay reverence to the Buddhist monks. Laypeople can then solve the problems of four kinds of requisite faced by monks. With this intention the **International Theravāda Buddhist Missionary University** is conducting courses on **Vinaya** to both the Buddha's disciples and laypeople. It is a subject which should be learnt not only by the Buddhist monks, nuns, novices female probationers and female novices, but also by laypeople. Only by understanding **Vinaya**, Buddhism will survive. With this intention, the International Theravāda Buddhist Missionary University publishes this instructional book on **Vinaya**.

When there is **Vinaya**, there will be religion.

Breaking of the **Vinaya** will about the extinction of Buddhism.

The day that the **Vinaya** becomes extinct

Is the day when Buddhism ceases to exist.

## Chapter I

### Introduction to Vinaya

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#### (1:1) The classification of Piṭaka

Buddhism consists of three aspects, the doctrinal (Pariyatti), the practical (Paṭipatti) and the realizable (Paṭivedha), which are interdependent and interrelated. They are commonly known as Dhamma. The Dhamma is classified into different divisions, namely;

1. Three constituents parts (Tipiṭaka)

2. Five Collections (Pañca Nikāya) and

3. 84000 groups of doctrines (Caturāsīti Dhammakkhanda Sahassāni). The doctrine in the Tipiṭaka is estimated to be about eleven times the size of the Christian Bible.

### **(1:2) Three Piṭakas and Five Nikāyas**

As is generally known, the Piṭaka texts, the words of the Buddha, are recorded in the Pāli language. These texts are divided into three divisions which are known as Three Piṭakas. Piṭaka literally means 'Basket'. As the word itself implies, the Three Baskets are,

1. The Basket of discipline (Vinaya Piṭaka)
2. The Basket of Discourse (Suttanta Piṭaka) and
3. The Basket of Ultimate Things (Abhidhamma Piṭaka).

And other words, this Piṭaka can be classified into five Nikāyas (Collections). They are;

1. DīghaNikāya - Collection of long discourses of the Buddha
2. MajjimaNikāya - Collection of middle length discourses
3. SaṃyuttaNikāya - Collection of group of connected discourses
4. AṅguttaraNikāya - Collection of numerically graduated discourses and
5. KhuddakaNikāya - Collection of miscellaneous works.

When the Pāli texts as a whole are divided into Nikāyas, the five books of Vinaya and the seven books of Abhidhamma are included in the KhuddakaNikāya. There are 52 Pāli works or books in all as accepted by the Sixth International Buddhist Council of 1954 - 56. Therefore all the teachings of the Buddha are included in the Five Nikāyas or Three Piṭakas.

### **(1:3) Three Main Divisions of Vinaya Piṭaka**

At the First Buddhist Council, The Theras headed by the Venerable Mahākassapa grouped the Vinaya into three main divisions as;

1. SuttaVibhaṅga
2. Khandhaka and
3. Parivāra.

The SuttaVibhaṅga consists of two, Bhikkhuvibhaṅga and Bhikkhunīvibhaṅga which are known as Ubhatovibhaṅga (Double Vibhaṅga). The former consists of 227 rules laid down for the bhikkhus (Buddhist monks) and the latter deals with 311 rules related to bhikkhunīs (Buddhist nuns). The former is more comprehensive than the latter, hence it also goes by the name of Mahāvibhaṅga.

The Khandaka- literally- means 'Chapter, Section'. There are 22 khandakas in all, divided into two groups: Mahāvagga or Great Chapter, composed of ten khandakas, and Cūlavagga or Lesser Chapter, composed of twelve.

Basically, pari- means all round, surrounds; and vāra is time, opportunity. The term 'Parivāra' means 'retinue'. In this context it connotes an appendix. It is found that those rules not mentioned in the UbhatoVibhaṅgha and Khandaka are dealt with in the Parivāra. Hence Parivāra may be considered as an appendix to Vinaya Piṭaka. Some scholars said that this Parivāra, an abstract of the other parts of the Vinaya, is in fact a very much later compilation, and probably the work of a Sri-Lanka Thera. It can be called "a digest of the entire Vinaya Piṭaka", setting forth the method of teaching Vinaya. Therefore it is a recapitulation of the previous sections, with summaries of the rules classified and reclassified in various ways for instructional purposes.

In compiling the Vinaya Piṭaka at the First Great Council, it was classified into three divisions as already mentioned above. When those three divisions were expanded, they became five divisions, namely;

1. Bhikkhu Vibhaṅgha
2. Bhikkhunī Vibhaṅgha
3. Mahāvagga
4. Cūlavagga and
5. Parivāra.

Therefore, with reference to the reciting bhikkhus at the First Great Council, it can be said that the above mentioned books comprised the five books of Vinaya. However, at a later date, the following five books of Vinaya came to be defined, they are;

1. Pārājika Pāḷi
2. Pācittiya Pāḷi
3. Mahāvagga Pāḷi
4. Cūlavagga Pāḷi and
5. Parivāra Pāḷi.

These five books are called Pāḷi, the original words of the Buddha. For those Pāḷi words which are difficult to understand, there are the Commentaries (Aṭṭhakathās) and Sub-commentaries (Ṭikās) as follows;

1. Khaṅkāvitaraṇī Aṭṭhakathā
2. Vinayasaṅgha Aṭṭhakathā and
3. Samantapāsādikā Aṭṭhakathā (Pārājikakaṇḍa Aṭṭhakathā (I) (II), Pācityādi Aṭṭhakathā and Cūlavaggādi Aṭṭhakathā, altogether four books). These are known as Aṭṭhakathās.

1. Sāratthadīpanī Ṭikā (three books)
2. Vimativinodanī Ṭikā (two books) and
3. Vajīrabuddhi Ṭikā. These are known as Ṭikās.

### **(1:4) The Lifeblood of Sāsanā**

When the Buddha was nearing his demise, the bhikkhus showed grave concern about the future of the Buddha's Teachings. So the Buddha wished to allay their fears. The Buddha said thus;

"Ānandā, do not think the Buddha is no more. Do not think there is no teacher for you. Whatever Dhamma and Vinaya I have taught and formulated for you, that will be your teacher when I am gone."

Dhamma, Vinaya was the Buddha's own name for the religion he founded. Dhamma- the truth, is what he discovered and pointed out as advice for all who want to gain release from suffering. Vinaya- discipline, is what he formulated as rules, ideals, and standards of behaviour for those of his followers who went forth from home-life to take up the quest for release in greater earnestness.

At the First Buddhist Council, the Teachings of the Buddha were classified into Dhamma and Vinaya. At that time, Venerable UPāḷi was chosen to recite the Vinaya. He was the foremost bhikkhu, even during the life time of the Buddha, in the learning and practice of the Vinaya. The remaining portions of the Buddha's sayings other than the Vinaya were classified into the Dhamma in which Suttanta and Abhidhamma were included.

The term Vinaya means instruction, admonishment or guidance. So the Vinaya will admonish the one who follows it to keep away from doing what is not proper to do as well as to arouse him to do what is beneficial to do. In other words, it means rules of conduct for bhikkhus and bhikkhunīs, procedural rules to be followed within the Saṃgha or disciplinary code for self training laid down by the Buddha for bhikkhus and bhikkhunīs to observe.

According to the Commentary, Vinaya is the taming of physical and verbal actions. It implies restraining from evil physical and verbal actions. It has been said "There is no transgression of Vinaya rules by mental action (Manodvāre Āpattināma natthi)" Mind works very rapidly so that it is almost impossible to guard it against evil. That was why the Buddha did not lay down disciplinary rules that pertain to mental action.

At the First Buddhist Council, Venerable Mahākassapa asked the bhikkhus "Among the three Piṭakas, with which piṭaka shall we start reciting?" The bhikkhus replied thus, "Vinaya is the lifeblood of Sāsanā. For so long as Vinaya exists the Sāsanā exists. Therefore we shall start reciting Vinayapiṭaka in unison."

If there is not Vinaya to control the Order of the bhikkhus, or if they do not follow the Vinaya rules, they would be a bad community of bhikkhus and such will not be conducive to the arising of saddhā (faith) and pasanna (clarity) in other people. And also the virtuous bhikkhus who can protect the Sāsanā will be rare in the world. Only when rules and regulations of Vinaya are followed, would there be a

good community of bhikkhus and such will be conducive to the arising of saddhā and pasanna and virtuous bhikkhus also will appear and stand in our Sāsanā.

When there is, at least, one virtuous bhikkhu in our Sāsanā, he can make someone to be a novice. If there are four pure bhikkhus, they can consecrate the ground to build a Sīmā Hall in order to perform every kind of Saṃghakamma, the formal act of the Saṃgha. Five bhikkhus can give the ordination to a candidate to be a monk in the region of paccantarika, remote area from the central India and then ten bhikkhus can do so in central India, Majjimesa. The twenty bhikkhus can carry out the abbhānakamma, the formal act of rehabilitation of a bhikkhu from heavy offence for the bhikkhu who committed an offence of saṃghādisesa. Therefore, the good bhikkhus who follow the Vinaya rules are much needed for promoting, propagating and perpetuating the Sāsanā. That is why the Theras of the First Buddhist Council claimed "Vinaya, the life of Sāsanā, if it exists, Vinaya does."

### **(1:5) The Objectives of the Vinaya**

There are (227) rules that the bhikkhus must follow. The rules of Vinaya were promulgated by the Buddha with the ten objectives for the community of the bhikkhus. They are;

1. The excellence of the Saṃgha (Saṃghasutthutāya)
2. The well-being of the Saṃgha (Saṃghaphāsutāya)
3. The control of ill-controlled bhikkhus (Dummaṅkūnaṃpuggalānaṃ niggahāya)
4. The comfort of well-behaved bhikkhus (Pesalānaṃ puggalānaṃ phāsuvihārāya)
5. The restraint of the Āsava (canker) in this present state (Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya)
6. The protection against the Āsava in the future state (Saṃparāyikānaṃ āsavānaṃ paṭighātāya)
7. The giving of confidence to those of a little faith (Apassannānaṃ pasādāya)
  8. The increasing confidence of the faithful (Passannānaṃ bhiyyobhāvāya)
  9. The establishment of the true Dhamma (Saddhammaṃ ṭhitiyā) and
  10. The support of the Vinaya (Vinayānuggahāya).

For these ten reasons, with the acknowledgment of the Saṃgha, the Buddha laid down the Vinaya rules for the well-being of the Saṃgha. The bhikkhus who follow them can get a peaceful life and control the bad community of bhikkhus. If a bhikkhu lives according to these Vinaya rules, he can restrain and protect the defilement in him for this life as well as next. Those who have a little faith also can revere the Order of the bhikkhus. The Buddhists will increase their faith and confidence in the Saṃgha. In this way, the teachings of the Buddha will last long and the whole community of the Saṃgha will get the benefits of rules and regulations of the Vinaya.

### **(1:6) The Meaning of the Word 'Vinaya'**

*Vividhavisesanayattā, vinayanato ceva Kāyavācānaṃ.*

*Vinayatthavidhūhi, ayaṃ vinayo vinayoti akkhāto.*

According to this verse which shows the commentary of the word 'vinaya', it can be translated into three ways. It is called 'vinaya' because there are manyfold ways in it or there are different ways in it or it can tame both bodily and verbal action.

There are manyfold ways in the 'vinaya' which are five kinds of uddesa, seven types of Āpatti, two sorts of mātikā, two Vibhaṅga, twenty two khandakas and sixteen Parivāras.

There are different ways in 'vinaya' from that of Suttanta and Abhidhamma which are called the supplementary regulation which is known as 'anupaññatti' in Pāḷi. This anupaññatti can be subdivided into three types. They are;

1. Āpattikara anupaññatti = The supplementary regulation that has been promulgated and confirmed as offences
2. Anāpattikara anupaññatti = The supplementary regulation that is exempted from some offences and
3. Āpattiupatthambhaka anupaññatti = The supplementary regulation reaffirmed by the Buddha as offences.

It can tame both bodily and verbal actions. By following the vinaya rules it can control our deeds and speech directly and also indirectly control our mind when our deeds and speech are pure and calm under control of the vinaya rules.

### **(1:7) The Need to Promulgate the Vinaya rules**

During the time when the Buddha spent his rains in Verañjā, Venerable Sāriputta asked the Buddha that which Buddha's Sāsanā did not last long and which Buddha's Sāsanā lasted long. The Buddha gave the answer to these questions that the Sāsanā of Vipassī, Sikhī and Vessabū did not last long for they did not teach the Dhamma in detail and did not lay down Āṇāpātimokkha, the rules of conduct for the Saṃgha community. So after disappearance of those Buddhas and their disciples, the Sāsanās rapidly vanished.

The Sāsanās of Kakusanna, Koṇāgamana and Kassapa lasted long for they taught the Dhamma in detail and Āṇāpātimokkha rules also were laid down. For this reason, new generations of their disciples supported their Sāsanās to last long.

When the Buddha said like that, Venerable Sāriputta requested the Buddha to promulgate Pātimokkha Vinaya Rules but the Buddha denied his request and said that he knew the time; he would lay down those rules only when the need arose; without need, he would not do that.

The Buddha said that only when the following cases appeared among the bhikkhus, he would promulgate those rules concerned. They are;

1. Only when the Saṃgha has attained long standing,
2. Only when the Saṃgha has attained full development,



3. Only when the Saṃgha has attained plenty of gain, and
4. Only when the Saṃgha has attained great learning.

At that time, the need for promulgating Vinaya rules would arise in Sāsana because of the offences committed by some bhikkhus, motivated by Āsava (canker).

### **(1:8) Three Verses of Ovādapātimokkha**

Ovādapātimokkha means the Pātimokkha of exhortation that successive Buddhas exhort their disciples and followers. Āṇāpātimokkha is the authority of the Buddhas concerned in order to control bad behaviours of their disciples which are known as Vinaya Rules. Before being promulgated any Vinaya rules, the Buddha himself gave the exhortation to the disciples on Observance Days with three verses which are called Ovādapātimokkha. They are:

1. *Khantī paramaṃ tapotitikkhā, nibbānaṃ paramaṃ vadāmi Buddhā.*

*Nahi pabbajito parūpaghātī, na samano hoti paraṃ viheṭṭhayanto.*

The best moral practise is patience and forbearance; "Nibbāna is Supreme", said the Buddha. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

2. *Sabbapāpassa akaraṇaṃ, kusalassa upasampadā.*

*Sacittapariyodapanam, etaṃ Buddhānasāsaṇaṃ.*

Not to do evil, to cultivate merit, to purify one's mind - this is the Teachings of the Buddhas.

3. *Anupavādo anupaghāto, Pātimokkheca saṃvaro.*

*Mattaññutāca āyogho, etaṃ Buddhānasāsaṇaṃ.*

Not to revile, not to do any harm, to practise restraint according to the Pātimokkha rules (Fundamental Instructions for the bhikkhus), to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration - this is the Teaching of the Buddhas.

For twenty years after the establishment of the Order, there was no offence among the Saṃgha. The members of the Order were all ariyas (the noble ones). The lowest bhikkhu was a sotāpanna. There was no need for prescribing rules relating to offences. But as the years went by, the Order grew in number. Undesirable elements began to get into the Buddha's Order. It became necessary to lay down the rules relating to offences. From that time onwards the Buddha laid down the rules concerned which are called Āṇāpātimokkha Vinaya Rules.

### **(1:9) Pātimokkha**

The term Pātimokkha is "the beginning or the head or entrance". The term serves as the name not only of the basic code of training rules but also of a sermon in which the Buddha enumerated the basic principles common to the teachings of all Buddhas; "Not to do any evil, to do what is good, to purify the mind, this is the teachings of all Buddhas." Thus whatever the etymology of the term Pātimokkha, it denotes a set of principles basic to the practice of the religion.

Pātimokkha is of two kinds; they are: Bhikkhupātimokkha and Bhikkhunīpātimokkha. Bhikkhupātimokkha means the compendium of disciplinary rules of the bhikkhus or a summary of the Vinaya rules for the bhikkhus and Bhikkhunīpātimokkha, the compendium of disciplinary rules of the bhikkhunīs or a summary of the Vinaya rules for the bhikkhunīs.

It can be said that the Pātimokkha rules are the core of the UbhatoVibhaṅga. This list of rules, or list of courses of training, was recited twice a month on the Uposatha days (Observance or Sabbath days), held on the new moon days and the full moon days of lunar month. The bhikkhus assembled on these days and were devoted to the recitation of the Pātimokkha rules. These rules are summarized in the Pātimokkha and amount to 227 rules for the bhikkhus, 311 rules for the bhikkhunīs. When the bhikkhu breaks his precepts or rules, it is called offence (Āpatti). Such offences are committed by action or word, not by mind. The basic code of training rules for bhikkhus contains 227 rules, divided into eight sections in accordance with the gravity of the offence committed. They are grouped as follow:

1. Pārājika = Defeat
2. Saṃghādisesa = Formal meeting
3. Aniyata = Undetermined
4. Nissaggiya Pācittiya = Forfeiture and confession
5. Suddha Pācittiya = Confession
6. Pāṭidesanīya = Acknowledgment
7. Sekhiya = Training and
8. Adhikaraṇasamatha = Settlement of issues.

Three of these terms, though, do not denote offences. The Aniyata rules give directions for judging uncertain cases; the Sekhiya rules simply say, "This is a training to be followed," without assigning a particular offence for not following them; and the Adhikaraṇasamatha rules give the procedures to follow in settling issues that may arise in the Community. Thus there are only five types of offence mentioned in the Pātimokkha rules themselves, ranging from permanent expulsion from the Community to simple confession in the presence of another bhikkhu.

### **(1:10) The Training Rules in the Pātimokkha**

The training rules in the Pātimokkha are composed of 4 Pārājika, 13 Saṃghādisesa, 2 Aniyata, 30 Nissaggiya Pācittiya, 92 Suddha Pācittiya, 4 Pāṭidesanīya, 7 Adhikaraṇasamatha, and 75 Sekhiya: altogether, it consists of 227 training rules (Sikkhāpadas). The training rules coming in the Pātimokkha lay down Āpatti of each rule for the bhikkhu who breaks them, directly in the case of Pārājika, Saṃghādisesa, Pācittiya consisting of Nissaggiya and Suddha, and Pāṭidesanīya; but indirectly in the case of Thullaccaya, Dukkaṭa and Dubbhāsita.

There are training rules which have been laid down dealing with Āpatti more serious than Dukkaṭa . Suppose a bhikkhu tried to break a rule but he did not commit an Āpatti as prescribed in the training rule. For example, suppose he tries to kill a human being and actually dealt the blow but his victim did not die, in this case the penalty of Pārājika should not fall upon him but if he receives no punishment that would not be right either. Therefore a lighter penalty should fall upon him. In this case, it is mentioned in the Vibhaṅga and Commentaries that Āpatti which are less than Pārājika and saṃghādisesa because of incomplete commission are called thullaccaya and Dukkaṭa . Āpatti which are less serious than Pācittiya except in the case of Omasavāda (abusive speech) and less than Pāṭidesaniya are known as Dukkaṭa . Āpatti which are less than the Omasavāda training rule are called dubbhāsita. In each Sekhiya training rule, if he is careless then Dukkaṭa will fall upon him.

The training rule within Pātimokkha are arranged in groups according to the kind of Āpatti, for example, the group of Pārājika, then saṃghādisesa, etc., and each group is called an uddesa (section of recitation) Pārājikuddesa, saṃghādisesuddesa, etc. These uddesas are preceded by the Nidānuddesa in which it is told how bhikkhus who listen to the Pātimokkha should behave. Altogether, there are five of these uddesas which are Nidānuddesa, Pārājikuddesa, Saṃghādisesuddesa, Aniyatuddesa and Vitthāruddesa in which the remaining groups of Āpatti are included together.

### **(1:11) Six Fundamental Causes of Falling into Offence**

There are six fundamental causes of falling into offence for the monks because of which they commit offences concerned. They are;

1. Shamelessness (Alajjitā)
2. Ignorance (Aññāna)
3. Repentance (Kukkuccapakata)
4. Perception that what is improper as proper (Kappiye akappiya saññitā)
5. Perception that what is proper as improper (Akappiye Kappiya saññitā)
6. Heedlessness (Satisammosā).

### **(1:12) Mahāpadesa (The Four Great Standards)**

Although the Vibhaṅga and Khandhakas cover an enormous number of cases, they do not, of course, cover every possible contingency in the world; and from what we have seen of the way in which the Buddha formulated the rules - dealing with cases as they arose. As for cases that did not arise during his lifetime, he established the following four guidelines for judgement - called the Great Standards - for judging cases not mentioned in the rules:

1. Whatever things are not prohibited as unallowable, if it fits in with what is not allowable, if it goes against what is allowable, such things are unsuitable.

2. Whatever things are not prohibited as unallowable, if it fits in with what is allowable, if it goes against what is not allowable, such things are suitable.
3. Whatever things are not permitted as allowable, if it fits in with what is not allowable, if it goes against what is allowable, such things are unsuitable.
4. Whatever things are not permitted as allowable, if it fits in with what is allowable, if it goes against what is not allowable, such things are suitable.

These four Great Standards, when properly applied, are an important tool for extending the principles of discipline into situations unknown in the Buddha's time.

### **(1:13) Āpatti, Offence**

The term Āpatti means reaching, transgression, offence or committing, that is, the action of transgressing the rules of training and the falling of the penalty. When a bhikkhu breaks his precepts or rules of discipline (sikkhāpadas), it is called Āpatti. The rule laid down by the Buddha are called mūlapaññatti (the root regulation). Those rules supplemented later are known as anupaññatti (the supplementary regulation or the amendment of original regulation). Together they are known as sikkhāpadas (rules of discipline). But some of them have only mūlapaññatti and some have both of them.

In addition to the offences directly mentioned in the Pātimokkha, there are also offences derived from the rules by the Vibhaṅgha and commentaries. These derived offences deal with two sorts of cases;

1. A bhikkhu tries to commit an action mentioned in one of the rules, but the action for one person or another does not reach completion (e.g., he tries to kill a person but the person does not die).
2. A bhikkhu commits an action not directly covered in any rule, but similar to one that is (e.g., he strikes an unordained person, which is not directly covered in a rule, while the act of striking a bhikkhu is).

Offences of this sort, when derived from Pārājika and Saṃghādisesa rules, include thullaccaya (grave offence) and Dukkaṭa (wrong doing); those derived from Nissaggiya Pācittiya, Pācittiya, and Pātidēsaniya rules - except for the rule against speaking insults - include only the Dukkaṭa . The offences derived from the rule against speaking insults include dubbhāsita (wrong speech) as well. As for Sekhiya rules, the Vibhaṅgha states that to disobey any of them out of disrespect entails a Dukkaṭa .

Therefore, the name of offences, including the offences derived from Vibhaṅgha and Commentaries, can be grouped into seven in number as follow:

1. Pārājika Āpatti = an offence involving defeat
2. Saṃghādisesa Āpatti = an offence entailing a formal meeting of the Order
3. Thullaccaya Āpatti = a grave / rude offence
4. Pācittiya Āpatti
  - (a) Nissaggiya Pācittiya = an offence of expiation involving forfeiture

- (b) Suddha Pācitiya = an offence of expiation  
 5. Pāṭidesanīya Āpatti = an offence that should be confessed  
 6. Dukkaṭa Āpatti = an offence of wrong doing and  
 7. Dubbhāsita Āpatti = an offence of wrong speech.

Of them, Pārājika is called atekicchā (irremediable, incurable offence) and the remaining Āpattis are satekicchā (remediable, curable offence) but Saṃghādisesa is the most difficult to cure among them. In other word, Pārājika and Saṃghādisesa are named garukāpatti (the grave, heavy or weighty offence) and Adesanāgāminī (the offence which does not lead to the confession or cannot be cured by mere confession). The others go under the name of Lahukāpatti (the light offence) and Desanāgāminī (the offence leading to confession or which can be cured by mere confession).

### (a) Pārājika

It means the offence that reaches the defeat from Sāsanā. Any transgressor of Pārājika rules is defeated from his monk-hood. The bhikkhu who commits one of the four Pārājika rules; the offence of unchastity, stealing, murder, and falsely claiming supernormal activities, loses the status of the monk-hood. He is no longer recognized as a member of the Order and is not permitted to become a bhikkhu again. He has either to go back to the household life as a layman or revert back to the status of a Sāmanera, a novice.

### (b) Saṃghādisesa

It means the offence that needs Saṃgha at the beginning (Parivāsa, the middle (Mānatta) and the end (Abbhāna).

To be free from this offence,

- (a) A transgressor must approach to the Saṃgha and confess his offence. And also he has to observe the parivāsa (probation) for as many days as he has knowingly concealed his offence.
- (b) He has to practise mānatta (penance) for six days to gain agreement of the Saṃgha.
- (c) After that he has to request the Saṃgha to reinstate him. It needs at least twenty bhikkhus. The Saṃgha lifts the Āpatti by reciting Kammavācā, the procedural text for formal acts of the Saṃgha, which is known as Abbhānakamma in Pāli.

### (c) Thullaccaya

It means the offence which entails a rude transgression. With regard to this offence, there is no special sikkhāpadas in the Pātimokkha rules. If a bhikkhu breaks any Vinaya rules lighter than Pārājika and Saṃghādisesa but heavier than Pācittiya, he is guilty of Thullaccaya offence.

**(d) Pācittiya**

It is of two types; Nissaggiya and Suddha Pācittiya.

**+Nissaggiya Pācittiya**

It means the offence which has the article (Vinaya Kamma) to be forfeited. In other words, it means that the offender not only needs forfeiture but also falls into Pācittiya offence.

To be free from this offence, the offender must give up the robe, etc., to the Saṃgha, Gaṇa (the meeting of two or three bhikkhus), and Puggala (one bhikkhu) in accordance with Vinaya Kamma. After that he has to confess his offence.

**+Suddha Pācittiya**

Pācittiya which does not require the procedure of forfeiture is called by distinctive name, Suddha Pācittiya (pure or simple Pācittiya), to distinguish it from Nissaggiya Pācittiya. So the offence without having forfeiture is known as Suddha Pācittiya. It can be cured by confession.

**(e) Pāṭidesaniya**

It means an offence which ought to be separately confessed. It is to be separately confessed in accordance with the describing the way of confession in the sikkhāpadas.

**(f) Dukkaṭa**

There are 75 Sekhiya rules to be followed on proper behaviour, on food, on teaching Dhamma and miscellaneous. If a bhikkhu does not follow those training rules, he is guilty of Dukkaṭa Āpatti. According to the meaning of Dukkaṭa (wrong doing), if something is badly done, or he does something improperly, there is an offence of Dukkaṭa . As mentioned in the Vibhaṅgha and Commentaries, some Dukkaṭa offences derive from Pārājika, Saṃghādisesa, Pācittiya and Pāṭidesaniya rules when they are not completed, though committed.

**(g) Dubbhāsita**

It means an insulting word, bad speech, wrong speech. There is no special sikkhāpadas for Dubbhāsita. The cause of Dubbhāsita is Davakamyatā (fondness for joking, for fun). If he speaks to the bhikkhus for joking, for fun, he is guilty of Dubbhāsita.

**(1:14) Eight Types of Upasampadā**

The term upasampadā means the higher ordination of a Buddhist monk. It is of eight types: They are;

- |                         |  |
|-------------------------|--|
| 1. Ehi bhikkhūpasampadā | = The form of higher ordination by calling 'Ehi bhikkhu' |
|-------------------------|--|

2. Saraṇagamanūpasampadā = The form of higher ordination by taking refuge in the 'Triple Gem'
3. Ovādapaṭiggahanūpasampadā = The form of higher ordination by accepting the advice of the Buddha
4. Pañhābyākaraṇūpasampadā = The form of higher ordination by answering the questions of the Buddha
5. Garudhammapaṭiggahanūpasampadā = The form of higher ordination by accepting the eight strict rules
6. Dūtenūpasampadā = The form of higher ordination through an emissary
7. Aṭṭhavācīkūpasampadā = The form of higher ordination by the announcement of eight times and
8. Ñatticatutthakammūpasampadā = The form of higher ordination by the announcement of four times.

### (a) Ehibhikkhūpasampadā

By calling 'Ehi bhikkhu', the Buddha himself defined his disciples as bhikkhus (monks). This is a kind of higher ordination which can be ordained at the presence of the Buddha. After the first sermon which the Buddha gave to the group of five ascetics at the deer park in Isipatana, the five ascetics requested the Buddha that they would like to get monkhood. At that time, the Buddha, stretching his right hand, called them 'Ehi bhikkhu'; having being thus called, their ascetic lives instantly changed into the life of monk like the Theras who were at the age of sixty rains (vassas), having shaved their hair, equipped with the eight requisites. In this way, one became a monk when the Buddha called 'Ehi bhikkhu'.

### (b) Saraṇagamanūpasampadā

When the Order of monks increased in number, the disciples were sent by the Buddha to various countries to propagate the Sāsana. At that time, there came to be many candidates of monk, so they were carried to the presence of the Buddha from different countries in order to ordain them. The Buddha realized the difficulties of both leaders and followers due to the rough and difficult path. Therefore he allowed his disciples to ordain the candidates by calling the solemn words of taking refuge in the 'Triple Gem'. Having done this, the candidate was accepted and joined the community as a monk. In this way, the Buddha allowed his disciples to give the ordination to a candidate with taking refuge in 'Triple Gem' and said as follows:

*"Anujānāmi bhikkhave imehi tīhi saraṇagamaṇehi pabbajjaṃ upasampadaṃ."*

"I allow you, monks, the going forth and the higher ordination by taking those three refuges."

Buddhaṃ saraṇaṃ gacchāmi. (I take refuge in the Buddha.)

Dhammaṃ saraṇaṃ gacchāmi. (I take refuge in the Dhamma.)

Samghaṃ saraṇaṃ gacchāmi. (I take refuge in the Samgha.)

There are three stages in the process of this form of higher ordination; they are:

1. Kesacchedana = shaving hair, moustache, beard
2. Kāsāyacchādana = wearing robes and
3. Saraṇadāna = giving three refuges.

One who wishes to be a Sāmaṇera (novice) is called pabbajjāpekkha and one who wishes to be a bhikkhu (monk) is called upasampadāpekkha. They are to be called candidates. For both of the candidates, the preceptor should lead a recitation of the 'Triple Gem'. The candidate must repeat after the preceptor. This is the second stage of ordination allowed by the Buddha.

### **(c) Ovādapaṭiggahaṇūpasampadā**

This form of ordination was especially allowed for Venerable Mahākassapa, who was formerly Pippali. When he came to see the Buddha, he had already shaved his hair and was equipped with bowl and robes. When he met the Buddha, he accepted the advice of the Buddha. With this acceptance, he was allowed to be a monk. So this kind of ordination is called Ovādapaṭiggahaṇūpasampadā. It was a special allowance of ordination for only Venerable Mahākassapa in the life time of the Buddha. The three pieces of advice the Thera accepted from the Buddha are as follows:

1. You should pay respect when you approach the Order.
2. You should listen carefully to the Dhamma preached by others.
3. You should take AsubhakammAṭṭhāna (reflection on impurity of foul body) meditation as much as you can.

### **(d) Pañhābyākaraṇūpasampadā**

This form of ordination was especially allowed for a Sāmaṇera named Sopāka, who, at the age of seven, was ordained as a novice by Saraṇagamana process. With giving the Saraṇagamana, at the early stage of the Sāsanā, as mentioned above, not only a Sāmaṇera but also a bhikkhu was ordained in the same way up to the time of noviciation of Rāhulā, the son of Buddha. From that time onwards, the Buddha abolished higher ordination by Saraṇagamana process by which it was allowed for only Sāmaṇeras.

When the Buddha was staying at Pubbārāma monastery in Sāvatti city, he walked along with Sopāka Sāmaṇera. The Buddha asked him some questions concerning Dhamma as well as ten kinds of corpses on dead bodies which were not buried or cremated at the cemeteries. He could answer well all of the questions of the Buddha. That is why the Buddha praised him and said "These answers will be the ordination for you." This form of ordination is called Pañhābyākaraṇūpasampadā. It was also a special allowance for only Sopāka in our Sāsanā.



### (e) Garudhammaṭṭiggahaṇūpasampadā

This form of ordination was the process to ordain the stepmother of the Buddha named Mahāpajāpatigotamī. According to the request of the Ānandā, the Buddha gave permission to Gotamī to enter the Holy Order as a nun (Bhikkhunī) by accepting the eight strict rules. Only after the acceptance of those rules, she became a Bhikkhunī, the first one in the Order. It was also a special allowance for only Gotamī.

The eight strict rules Gotamī accepted from the Buddha are:

1. A Bhikkhunī must salute a monk although he is younger than your vassas.
2. A Bhikkhunī must spend a rains-residence around the monk's monastery.
3. A Bhikkhunī must approach the bhikkhu Saṃgha in order to ask the time of Uposatha and to be admonished.
4. After rains-residence, a Bhikkhunī must carry out pavāraṇā in the presence of both bhikkhu and Bhikkhunī Order, (UbhatoSaṃgha).
5. If a Bhikkhunī commits a saṃghādisesa offence, she must observe pekkhamānatta for fifteen days under supervision of UbhatoSaṃgha.
6. In the presence of UbhatoSaṃgha, a Bhikkhunī must ordain the sikkhamāna (a female probationer) who has trained six rules for two years.
7. A Bhikkhunī must by no means revile or abuse a monk.
8. A Bhikkhunī must not give admonition to the monks but she only must receive the admonition of the monks.

These eight strict rules laid down by the Buddha for every Bhikkhunī are very basic for the Order of Bhikkhunī; they have to follow those rules in any way.

### (f) Dūtenūpasampadā

This was one of the process of Bhikkhunī ordination. When the Buddha was staying at Sāvatti, Aḍḍhakāsini, a prostitute, wanted to become a Bhikkhunī in the Order; she came to request to the Saṃgha. So the Bhikkhunī Order ordained her first and then she needed to get the ordination from the Bhikkhu Order. For that reason, she went to Sāvatti to the presence of the Buddha but on the way, there was no safety. Therefore she sent an emissary (messenger) to the Buddha in order to know the instruction of the Buddha. At that time the Buddha allowed her to get ordination from the Bhikkhu Order through an emissary. In this way, Aḍḍhakāsini became a full-fledged Bhikkhunī by means of dūtenūpasampadā which was also a special allowance for her in Sāsana.

### (g) Aṭṭhavācīkūpasampadā

After the ordination of Mahāpajāpatigotami, when Sakyan ladies, her followers, heard that news, they also wanted to enter the Holy Order. Therefore they were given the ordination by reciting Ñatticatutthakammavācā of the Bhikkhu Order according to the instruction of the Buddha. Next time the Buddha amended this rule that male candidates must be ordained by Ñatticatutthakammavācā of the

Bhikkhu Order but female candidates must be ordained by Ñatticatutthakammavācā from both side of Bhikkhu and Bhikkhunī Order. The Bhikkhunī Order has to ordain first, and then the Bhikkhu Order has to ordain again. There are four times of Kammavācā from the side of bhikkhu and four times of Kammavācā from the side of Bhikkhunī, altogether, it needs eight times of Kammavācā known as Aṭṭhavācīkūpasampadā. This is of great importance in ordination for the bhikkhunīs because this form of ordination has been carried out from the time of the Buddha up to the time of cessation of that Order.

### **(h) Ñatticatutthakammūpasampadā**

Ñatti, motion, has to be recited before reciting Kammavācā, announcement, or formulas prescribed by the Buddha for reciting in conducting monastic proceedings.

In the Teachings of the Buddha, there are certain monastic deeds, important and slight, such as ordination of a monk, spreading of Kathina robes, withdrawal of Kathina privileges, setting up of a Sīmā , etc. In proceedings like that, the Kammavācā concerned is to be recited.

The term Ñatticatutthakammavācā is the motion at which the Kammavācā is put three times. In the ordination of Brahmin Rādha, the Buddha allowed the Saṃgha to ordain him by reciting Ñatticatutthakammavācā. From that time onwards, the Saṃgha has come to ordain candidates by this kind of ordination called Ñatticatuttha Kammūpasampadā up to the present day. This form of ordination is the most important one for Bhikkhu Order.

In order to ordain by this way, it needs at least ten monks in central India, Majjimesa, but it needs five monks in other regions like Myanmar, Thailand and Sri-Lanka, etc. The candidate must be twenty years of age calculated from conception. He must be one who has not been in guilty of Pārājika offence and must be free from eleven persons which are called abhabba puggala (the persons who are impossible to be ordained). And it also needs to recite correctly the Ñatti and Kammavācā in the Sīmā Hall which is free from eleven kinds of Sīmā vippatti (Defect of the Sīmā ). Such kind of ordination is called Ñatticatutthakammūpasampadā.

Therefore in this kind of ordination process, it needs five types of Sīmā sampatti (Perfection of Sīmā ), they are:

1. Vatthusampatti = The perfection of candidate
2. Ñattisampatti = The perfection of motion
3. Kammavācāsampatti = The perfection of announcement
4. Sīmā sampatti = The perfection of Sīmā and
5. Parisasampatti = The perfection of assembly.

### (1:15) Abhabba Puggala

The term abhabba refers to the person who is not suitable or impossible to be ordained or who is prohibited from taking the ordination. Those persons are ten in number; they are:

1. Paṇḍaka = a eunuch
2. Theyyasaṃvāsaka = one who is living in communion by theft (literally, one who steals the signs or marks of a monk)
3. Titthiyapakkantaka = one who has gone over to another sect
4. Tiricchāna = an animal which can transform into a humanbeing
5. MĀtughātaka = a matricide
6. Pitughātaka = a patricide
7. Arahantaghātaka = a murder of a perfected one or arahant
8. Saṃghabhedaka = a schismatic or one who creates a schism of the Saṃgha
9. Lohituppādaka = a shedder of the Buddha's blood or one who harms the Buddha to the point of shedding his blood
10. Bhikkhunīdūsaka = a seducer of a nun, meaning one who rapes a Bhikkhunī
11. Ubhatobyañjanaka = a hermaphrodite which means a person with the characteristic of both sexes.

Though this kind of person is ordained, it is false and not acceptable. People like them are prohibited to ordain for their entire life.

### (1:16) Eleven types of Sīmā vippatti

And then the Sīmā needs to be perfect so as to perform successfully the formal acts of the Saṃgha. To be a perfect Sīmā, it must be exempt from the eleven types of Sīmā vippatti which means the defection of the Sīmā; they are:

1. The Sīmā which is so small that it cannot accommodate at least twenty one monks sitting within a forearm's length (two and a half cubits) of each other (atikhuddakā Sīmā)
2. The Sīmā which is larger than three yojanas (atimahatī Sīmā)
3. The Sīmā which is incomplete with nimitta which means 'mark' (khaṇḍanimittā Sīmā)
4. The Sīmā which has a shadow as nimitta like the shadow of a hill etc. (Chāyānimittā Sīmā)
5. The Sīmā without having any nimitta (Animittā Sīmā)
6. The Sīmā which is determined outside the nimitta (Bahisīme ṭhitā sammatā Sīmā)
7. The Sīmā which is determined at the rivers (Nadiyā sammatā Sīmā)
8. The Sīmā which is determined at the jātassara-lake (jātassare sammatā Sīmā)

9. The Sīmā which is determined at the oceans (Samudde sammatā Sīmā )

10. The Sīmā which is determined to be overlapping another old Sīmā (Sīmā ya sīmaṃ sambhindantena sammatā Sīmā ) and

11. The Sīmā which is determined right on the old Sīmā (Sīmā ya sīmaṃ ajjhottharantena sammatā Sīmā ).

Although the Saṃghakammas are performed in such kinds of Sīmā , it is invalid. Therefore for the Saṃghakammas such as the formal act of the ordination, the formal act of the Kathina and so on, the Sīmā is basically important to be perfect and needs to be exempt from such defects so that the Kamma performed can be pure and successful.

### **(1:17) The Place where sikkhāpada was promulgated**

The Buddha did not lay down the sikkhāpadas at one time in one place. When the need arose, he laid down the relevant sikkhāpada at that place where the penalty arose. For example, Sudinna, the offender of the first Pārājika, committed that penalty at Vesālī City. Therefore the first Pārājika training rule was laid down at Vesālī City. In the case of Dhaniya, the offender of the second one, he committed that case at Rājagaha City, so the Buddha declared that training rule at that City. In the same way, the sikkhāpadas were promulgated at different places according to the places of committing penalty. Those places concerned are as follows:

1. Sāvatti City (Uttar Pradesh - Modern India)
2. Rājagaha City (Biha)
3. Vesālī City (Biha)
4. Kosambī City (Uttar Pradesh)
5. Ālavī City (Uttar Pradesh)
6. Sakka Province (Nepal) and
7. Bhagga Province (Madhya Pradesh).

At Sāvatti, 6 training rules of Saṃghādisesa, 2 of Aniyata, 22 of Nissaggiya, 67 of Suddha Pācittiya, 2 of Pāṭidesaniya and 72 of Sekhiya were laid down.

At Rājagaha, 1 of Pārājika, 5 of Saṃghādisesa, 3 of Nissaggiya, 8 of Suddha Pācittiya, 1 of Pāṭidesaniya:

At Vesālī, 3 of Pārājika, 2 of Nissaggiya, 4 of Suddha Pācittiya:

At Kosambi, 2 of Saṃghādisesa, 5 of Suddha Pācittiya, 1 of Sekhiya:

At Ālavī, 1 of Nissaggiya, 4 of Suddha Pācittiya:

At Sakka, 2 of Nissaggiya, 3 of Suddha Pācittiya, 1 of Pāṭidesaniya:

At Bhagga, 1 of Suddha Pācittiya, and 2 of Sekhiya were laid down respectively.

### **(1:18) Four types of Adhikaraṇa**

Things which occur and should be dealt with are called 'adhikaraṇa' (religious disputes). They are classified into four categories as follows.

1. Vivādādhikaraṇa - Disputes as to what is lawful and what is unlawful (Dhamma-adhamma), what is disciplinary and what is not disciplinary (Vinaya-avinaya), what is the teachings of the Buddha and what is not the teachings of the Buddha (Tatthāgata bhāsita-Tatthāgata abhāsita), what is the offences and what is not the offences (Āpatti- anāpatti), etc. These are the way in which vivādādhikaraṇa is born. When it has occurred already, the judgement should be given by expert bhikkhus as to whether it is right or wrong so that it could be established as a pattern for the future cases.

2. Anuvādādhikaraṇa - Disputes arising from accusations of Āpatti as to whether a monk has fallen off or deviated from virtue, right practise, right view and right livelihood. When it has occurred, the judgement should be given as to whether it is true or false.

3. Āpattādhikaraṇa - Disputes arising from falling into Āpatti or disputes arising from accusations as to whether a monk has contravened a disciplinary rule. When it has occurred, it should be cleared up, that is, for release from penalty.

4. Kiccādhikaraṇa - Disputes with reference to the duty (kamma) which should be undertaken by the Saṃgha such as Apalokanakamma - the formal act for which leave ought to be asked, Ñattikamma - the formal act at which a motion or declaration is put, Ñattidutiyakamma - the formal act at which a motion or declaration is put and followed by one time of resolution, Ñatticatutthakamma - the formal act at which a motion or declaration is put and followed by three times of resolution. When it occurs, it should be completely carried out.

### **(1:19) Seven Methods and Techniques of Settling Disputes (Satta-adhikaraṇasamatha)**

Due to those four types of adhikaraṇa, the Buddha set forth the rules for settling the four adhikaraṇa called adhikaraṇa-samatha comprising seven articles, as follows:

1. Sammukhāvinaya
2. Sativinaya
3. Amuḷhavinaya
4. Paṭiññāyakāretabba
5. Yebhuyyasikā
6. Tassapāpiyasikā and
7. Tiṇavatthāraka.

1. Sammukhāvinaya - the procedure to be done in the presence of, that is, the manner of settling the dispute in the presence of the Saṃgha (the bhikkhu assembled there are complete as a Saṃgha), and the presence of an individual (the persons concerned in that matter), and in the presence of vatthu (the subject-matter that is raised for judgement), and the presence of Dhamma-vinaya (the judgement that is correct according to Dhamma-vinaya).

The members of Saṃgha shall transgress the Dukkaṭa offence if they decide against a monk in his absence in conjunction with any of the following actions;

- (a) A decision by which the Court of Saṃgha censures self-control and abstain from contravening the disciplinary rules of vinaya in future (Tajjanīyakamma).
- (b) The decision by which the Court advises a monk to live depending upon a preceptor monk (Nissayakamma).
- (c) The decision by which the Court expels a monk from a place (Pabbājanīyakamma).
- (d) A decision by which the Court directs a monk to ask for pardon of a person whom he has offended (Paṭisāranīyakamma).
- (e) A decision by which the Court declares that no monk should give anything to the monk against whom the declaration is made, accept anything from him, teach him anything or learn anything from him (Ukkhepanīyakamma).

The Court can make such a declaration when the official inquiry reveals

- that a monk who has committed an offence does not regard it as such,
- that a monk who has committed an offence has not taken any step to expiate it,
- that a monk will not give up the wrong view.

Thus the Court should decide the case in the presence of both parties, the defendant and the prosecutor. This technique can be applied in settling the disputes of Vivādā, Anuvādā, Āpattā and Kiccā adhikaraṇa.

2. Sativinaya - the procedure setting up mindfulness as the main point, that is, the manner in which the Saṃgha sets forth a motion announcing that an Arahant is a fully mindful person for the settlement of Anuvādādhikaraṇa, there being an accusation against him regarding breaking of Sāla. This is specially given to the Arahants because they are always pure and never commit the heavy offence. If they have been accused by others, they need the formal act settling the issue in the presence of Saṃgha in order to prevent from accusation. Then they escape from the accusation of others. This is used only in the settling of Anuvādā adhikaraṇa dispute.

3. Amūḷhavinaya - the procedure dealing with a bhikkhu who has recovered from insanity, that is, the manner in which the Saṃgha set forth a motion announcing a person who is no longer insane for the settlement of anuvādādhikaraṇa, there have been accusation about training rules broken by him while he was insane. He is unable to recollect it not because he is stupid but because he was insane at the time of contravening the rule.

When he was insane, he could commit some offences, and when he recovered again, if those who noticed the offences he committed would accuse him

of those offences, the Saṃgha should give the formal act known as Ñatticatutthakamma to the mad bhikkhu in order to prevent him from any accusation. After that no one can accuse him of any offence he committed while he was mad, because those offences did not apply to him due to his insanity. This technique is used to settle the Anuvādā adhikaraṇa dispute.

4. Paṭiññāyakāretabba - decision according to what is admitted, that is, the Āpatti is given according to the admission of the accused monk who admits truthfully what he has done. This procedure should be applied for the bhikkhu who admits his offence according to what he has committed. This technique is used especially to settle the Āpattādhikaraṇa dispute.

5. Yebhuyyasikā - the judgement made according to the vote of the majority among the members of the Court. This procedure is used when the opinions of many people differ and the majority's opinion should be taken. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and in the words of the Cannon are "wounding one another with weapons of the tongues." In cases such as these can be made by majority vote. Usually the doctrinal dispute Vivādā adhikaraṇa is settled by means of this technique.

6. Tassa Pāpiyasikā - the act of giving another penalty to one who has committed a fault again. This refers to cases where a bhikkhu admits to having committed the offence in question only after being formally interrogated about it. He is then to be reprovved for his actions, made to remember the offence and to confess it, after which the Court carries out a formal act of "further misconduct" against him as an added punishment for being so uncooperative as to require the formal interrogation in the first place. In the Samathakkhandada of the Cūḷavagga it is explained that this is the procedure for adding a further penalty on top of the first fault. This is the same for people who have broken the law many times then being sentenced to increased punishment according to the state law. Anuvādā adhikaraṇa dispute should be settled by this technique.

7. Tiṇavatthāraka - the covering over with the grass, that is, the manner of reconciling both parties without proceeding to investigate the dispute. This procedure should be used in difficult and important cases which affect all the people concerned, such as the case of schism by the bhikkhus of Kosambī and so forth. If both parties agree, all the bhikkhus gather in one place. A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both parties are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one time of resolution or announcement (Ñattidutiyakamma).

This technique should be performed when the parties of quarrelsome monks, who have been disputing and arguing with each other, feel \_

- that they have said and done many unbecoming things to the elderly monks
- that their controversy would become rough, aggressive and disrupting if they were to accuse one another of contraventions of the vinaya rules and
- that contraventions of the vinaya rules should be covered up, forgiven and forgotten, in the interests of all concerned.

It has the effect of exonerating the offences of all monks who perform it except the Pārājika and the Saṃghādisesa offences as well as offences in connection with the lay society. This technique is to be used in the settlement of Āpattādhikaraṇa dispute.

Thus a full-fledged monk must understand the nature and type of disputes and the respective techniques and methods of settling them, in terms of Adhikaraṇa Samatha Dhamma.

Sammukhāvinaya can settle every kind of adhikaraṇa. Sativinaya, Amūḷhavinaya, Tassa-pāpiyasikā can settle only anuvādādhikaraṇa. It is said that Paṭiññātakaraṇa and Tiṇavatthāraka can settle Āpattādhikaraṇa. Yebhuyyasikā is used in the settlement of only vivādādhikaraṇa.

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## CHAPTER II

### PROCEDURE FOR ORDINATION (PABBAJJĀ-VIDHI)

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#### (2:1) The Story of the Outbreak of plague

At the time of the Buddha a family was struck by a plague (not malaria) only son and father survived-later both were ordained- while going for alms-food, the son asked his father to share him some food- people condemned and accused the son of being born of a nun- there upon the Buddha declared the rule- "A boy under fifteen years of age should not be ordained as a Sāmaṇera."

*"Na bhikkhave ūnapannarasavasso Dārako pabbājetabbo"*

#### (2:2) The Ability to Scare a Crow

Once an adherent of Ven. Ānandā died- two young sons survived. They were very familiar with monks. They ran and greeted the monks who scolded and threatened them away. Ānandā approached the Buddha and told Him about that. The Buddha allowed monks, "I allow you, monks, to let a youth of less than fifteen years of age and who is a scarer of crows go forth."

*"Anujānāmi bhikkhave ūnapannarasa-vassaṃ Dārakaṃ Kākuddepakaṃ pabbājetuṃ."*



N.B: Novice Ekadīpiya was ordained at the age of four, whereas novice Caṇḍana-māliya at five, and some including novice Sopāka at seven. Such ordination depends generally upon the maturity of intelligence and the ability to pronounce the three Refuges clearly.

### **(2:3) Qualifications for Ordination:**

If a boy is free from being eleven unqualified persons, it is enough for him to become a novice (Sāmaṇera). Those eleven are:...

- (1) Paṇḍaka = A eunuch (one who has a defective organ),
- (2) Theyyasaṃvāsaka = One who is in communion by theft,
- (3) Titthiya-pakkantaka = One who has gone over to another sect,
- (4) Tiracchāna = An animal,
- (5) Mātughātaka = Matricide (one who kills one's mother),
- (6) Pitughātaka = parricide (one who kills one's father),
- (7) Arahantaghātaka = One who kills an Arahant,
- (8) Lohituppādaka = One who sheds the Buddha's blood,
- (9) Saṃghabhedaka = A schismatic (one who disunites the Order),
- (10) Bhikkhunīdūsaka = one who seduces a nun,
- (11) Ubhato-byañjanaka = A hermaphrodite (one who has both sexes) and

Still one should get permission from one's parents or guardians for ordination.

### **(2:4) Essential factors to become a novice (Sāmaṇera)**

- (1) Kesacchedan = To shave one's head,
- (2) Kāsāyacchādāna = To wear robes and
- (3) Saraṇadāma = To give refuge in Triple gem.

"And thus, monks, should one let go forth, should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes, having made him arrange an upper robe over one shoulder, having made him honor the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: "Speak thus," I go to the awakened one for refuge, I go to the Dhamma for refuge, I go to the Order for refuge. And a second time I go to... And a third time I go to ... the Order for refuge." I allow, monks, the going forth and the ordination by these three goings for refuge."

### **(2:5) Some Buddhist rites for Sāmaṇera- Ordination**

To ask permission of the Saṃgha / Order for shaving the head of one who is going to become a novice / Sāmaṇera,

To teach him, while shaving, the five constituents of the body ending with taca(skin). The five are(kesā)hair of the head, (lomā) hair of the body, (nakhā) nails, (dantā) teeth and (taco) skin, This tradition is still observed as there were some instances of becoming Arahants in the Buddha's life time by reflecting on the loathsomeness of these five,

To bath him and anoint / apply turmeric powder or fragrant powder to his body in order to put down the lay body-odour, after shving,

To chant Paritta Pāli (Discourses of Protection) by the Sanghā in order to protect him from danger and give him blessings,

To give the robe to the preceptor and asking them back from him,

To ask for novice-hood,

To ask for the ten precepts together with three Refuges and

To ask the preceptor as a guardian.

### **(2:6) Offering the yellow Robe to the preceptor**

Venerable sir, in order to be liberated/ free from all sufferings throughout the round of rebirths, and realize the Nibbana, please take this yellow robe and ordain me as a Sāmaṇera out of compassion.

*Pāli: Sakala-vatta-dukkha-nissarana-ninnānassa sacchikaraṇatthāya imaṃ Kāsāvaṃ gahetvā pabbājetha maṃ bhante anukampaṃ upādāya.*

### **(2:7) Asking back the yellow Robe(from the preceptor)**

Venerable Sir, in order to be free from all sufferings throughout the round of rebirths, and realize the Nibbāna, please give me back that yellow robe and ordain me as a novice out compassion.

*Pāli: Sakala-vatta- dukkha-nissaraṇa-nabbānassa sacchikaraṇatthāya etaṃ Kāsāvaṃ datvā pabbājetha maṃ bhante anukampaṃ upādāya.*

N.B. By now, he can wear the robes.

### **(2:8) Asking for Novice hood**

Venerable Sir, in order to be free from all sufferings throughout the round of rebirths, I ask for ordination as a Sāmaṇera. For the second time... For the third time....

*Pāli: Bhante saṃSāra-vatta-dukkhato mocanattāya pabajjaṃ Yācāmi.*

*Dutiyampi .....yācāmi, Tatiyampi ..... Yācāmi.*

### **(2:9) Asking for ten precepts**

(Permit me!) I ask, Venerable Sir, for the ten precepts of novice together with the three Refuges. Venerable Sir, please grant me the precepts out of compassion.

For the second time... For third time...

*Pāli: (Okāsa!) Ahaṃ bhante tisaraṇ saha dasa Sāmaṇera-pabbajjasīlaṃ dhammaṃ Yācāmi. Anuggahaṃkatvā sīlaṃdetha me bhante. Dutiyampi... Tatiyaṃpi... me bhante.*

### **(2:10) Paying Homage to the Buddha**

Homage to Hom, the Blessed, Exalted, and Fully Enlightened One. (Three times)

*Pāli: Namo tassaBhagavato arahato sammāsambuddhassa.*

**(2:11) Taking the three Refuges**

Buddhaṃ saranaṃ gacchāmi	= I take refuge in the Buddha.
Dhammaṃ saranaṃ gacchāmi	= I take refuge in the Dhamma.
Sanghaṃ saranaṃ gacchāmi	= I take refuge in the Sangha.
- Dutiyampi	= for the second time....
- Tatiyampi	= for the third time....

**(2:12) The Ten Precepts**

1. Pāṇātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.  
I abstain from taking life (i.e. from killing living beings).
2. Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.  
I abstain from taking what is not given.
3. Abrahmacariyā veramaṇi sikkhāpadaṃ samādiyāmi.  
I abstain from being unchaste.
4. Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.  
I abstain from telling lies (or falsehood).
5. Surameraya- majjha-pamādaṃ Atthānā veramaṇi sikkhāpadaṃ samādiyāmi.  
I abstain from taking intoxicants causing heedlessness.
6. Vikālabhojanā veramaṇi sikkhāpadaṃ samādiyāmi.  
I abstain from taking food in the afternoon.
7. Nacca-gīta-vādita-visūka-dassnā veramaṇi sikkhāpadaṃ samādiyāmi.  
I abstain from dancing, singing, playing music and unseemly shows.
8. Mālā-gaṇadhā-vilepaṇa-dhāraṇa-maṇḍana-vibhusanā Atthānā veramaṇi sikkhāpadaṃ samādiyāmi.  
I abstain from wearing garlands, smartening with scents and beautifying with Perfumes.
9. Uccācayana-mahāssyanā veramaṇi-sikkhāpadaṃ samādiyāmi.  
I abstain from using high and luxurious seats.
10. Jātarūpa-rajata-paṭiggahaṇā veramaṇi-sikkhāpadaṃ samādiyāmi.  
I abstain from accepting gold and silver (money).

**(2:13) Taking the Preceptor**

Pāḷi: **Upajjhāyo me bhante hohi.** (Three times)

Venerable Sir, please be my preceptor who admonishes / teaches me in the cause of faults.

**(2:14) Reflection on the four Requisites**

On Robes. 2. on food. 3. on dwelling Place and 4. on Medicine.

**(2:15) Ten Offences worthy of Excommunication (Liṅga-nāsana)**

1. Pāṇātipātī hoti = to be engaged in taking life.
2. Adinnādāyī hoti = to be engaged in taking what is not given.
3. Abrahmacāyī hoti = to be engaged in unchastely.

4. Musāvādī hoti = to be engaged in telling falsehood.
5. Surāmeraya-majjapāyī hoti = to be engaged in taking intoxicants causing heedlessness.
6. Buddhassa avaṇṇaṃ bhāsati = to speak ill of the Buddha.
7. Dhammassa avaṇṇaṃ bhāsati = to speak ill of the Dhamma.
8. Sanghassa avaṇṇaṃ bhāsati = to speak ill of the Sangha.
9. Micchādiṭṭhiko hoti. = to hold the wrong views and
10. Bhikkhunīdūsako hoti = to seduce a nun / Bhikkhunī.

**N.B.** If a Sāmaṇera commits any offence of these ten, he loses the three refuges, his preceptor and lodging. He also loses his membership in the community. Consequently he deserves expulsion from the community and disrobing. Later if he repents his wrong doing and rectifies himself, he could be reinstated and all his losses remedied.

### **(2:16) Ten Offences worthy of Punishment (Daṇḍa-kamma)**

1. Vikālabhojano hoti = to be engaged in untimely eating.
2. Nacca-gīta-vādita-visūka-dassano hoti = to be engaged in dancing, singing, playing music and unseemly shows.
3. Mālāgandha-vilepana-dhāraṇa-maṇḍana-vibhūsano hoti = to be engaged in wearing garlands, smartening with scents and beautifying with perfumes.
4. Uccāsayan-mahāsayano hoti = to be engaged in using high and luxurious couches.
5. JĀtarūpa-rajata-paṭiggahano hoti = to be engaged in accepting gold and silver (money).
6. Bhikkūnaṃ-alābhāya-parisakkati = to be engaged in making monks lose their gains.
7. Bhikkhūnaṃ-avāsāya-parisakkati = to be engaged in making monks lose their habitation (dwelling-ace).
8. Bhikkhūnaṃ-anatthāya-parisakkati = to be engaged in making monks lose their advantages/ privileges.
9. Bhikkhū-akkosati-paribhāsati = to be engaged on scolding and threatening monks and
10. Bhikkū-bhikkhūhi-bhedeti = to be engaged in causing disunity among monks

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## **CHAPTER III**

### **FOUR KINDS OF RESOURCES (CATTĀRO-NISSAYĀ)**

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### **(3:1) The requisite of Alms-food (Piṇḍpāta-Nissaya)**

(A) The purpose of our Buddha dealing with meal.

When the Buddha arrived at his native City, Kapilavatthu, one year after his enlightenment, He addressed the story of Vesantarā. After hearing it, all the members of the royalty departed; not a single person extended the invitation such as "Please come and receive the alms food, we shall offer on the morrow", to the Buddha.

King Suddhodhana thought and took it for granted that "There is no place other than my royal palace for my son, the Buddha, to visit; he is certain to come to my palace without extending a specific invitation. At the palace, he ordered arrangements for the preparation of rice-gruel, etc., and temporary accommodation for the twenty thousand Arahants headed by the Buddha.

When the Buddha entered the royal City, the next day, in the company of twenty thousand Arahants, for alms-round, not a single member of the royal family came forward to greet and welcome him; there is no one to take the alms bowl from him and carry for him.

At the moment, the Buddha had set foot on the gate-way of Kapilavatthu, he began to reflect on the way in which previous Buddhas went round for alms-food in the capital City of their royal fathers: was it characterized by receiving alms exclusively from he selected homes of the rich, the elite, or by going round for alms from door to door, rich or poor alike? He did it by way of the psychic power which gave the knowledge of the past existences, pubbenivāsābhiññāṇa. Thus he came to realize that not a single Buddha in the past had received their alms-food only from the selected homes of rich; none of them had deviated from the practice of going for alms-food from door to door. So he decided to adopt the time honored traditional practice of collecting alms-food from door to door. He thought: only by setting such example by myself would my disciples emulate my practice and fulfill the duty of a bhikkhu to go for alms-round to each and every house without any breach. Having made this decision, he started to go on the alms-round beginning with the first house nearest the City gate, stopping at every house some after another. According to this story, Buddhist monks have to go for alms-round. If they have fortunate, they can receive the meal allowed by the Buddha. Otherwise, they cannot stay without alms-round. When they go for alms-round, they will fulfill their practice. They can concentrate their mindfulness. If so, they will be calm down. That is why, Buddhist monks should go for alms-round for their life. The Buddha already exhorted about that also.

### **(B) Staple food and non staple food.**

There are two kinds of food: Staple food and Non-staple food

**(1) Staple food.**

A Buddhist monk cannot eat these two kinds of food at anytime. They can eat them only at the right time. The right time here means from dawn to noon. It is only about six or five hours. Before dawn also, they cannot eat them. There will be offence. So Buddhist monks' life is not easy. Every time, they take care of their awareness. This is also one kind of meditation. Whatever they use, they have to contemplate every moment. This is the benefit of our Buddha's teaching.

There are five kinds of staple food;

- (a) Odana = Cooked grains, rice, staple food,
- (b) Kummāsa = A staple confection made out of yava
- (c) Sattu = any of the seven types of grain dried or roasted and pounded into meal,
- (d) Maccha = the flesh of any animal living in the sea, and
- (e) Maṃsa = the flesh of any biped or quadruped, except for that which is unallowable?

**(2) Non-staple food.**

Any edible food apart from the five staple foods, Juice drinks, the five tonics such as ghee, fresh butter, oil, honey and molasses, medicines, water, Tooth wood and conje is called non-staple foods.

**(c) Ten kinds of flesh which were prohibited by the Buddha**

The following types of meat are unallowable:

- (1) The flesh of human beings,
- (2) The flesh of elephants,
- (3) The flesh of horses,
- (4) The flesh of dogs,
- (5) The flesh of snakes,
- (6) The flesh of lions,
- (7) The flesh of tigers,
- (8) The flesh of leopards,
- (9) The flesh of bears, and
- (10) The flesh of hyenas (panthers).

Human beings, horses, and elephants were regarded as too noble to be used as food. The other types of meat were forbidden either on ground that they were repulsive ("People were offended and annoyed and spread it about, 'How can these Sakyan contemplatives eat dog meat? Dog are loathsome, disgusting") or dangerous (bhikkhus, smelling of lion's flesh, went into the jungle; the lions there were offended and annoyed and attacked them).

To eat human flesh entails grave offence (Thullaccaya), to eat any of the other unallowable kinds, a wrong doing offence (Dukkaṭa ). If a bhikkhu is uncertain as to

the identity of any meat presented to him, he incurs a wrong doing offence if he doesn't ask the donor what it is.

Fish or meat, even if of an allowable kind, is unallowable if raw. Thus bhikkhu may not eat steak tartare, sashimi, oysters on the half-shell, etc. (Raw flesh and blood are allowed at Mv.vol-iv 10.2 only when one is possessed by non-human beings. Furthermore, even cooked fish or meat of an allowable kind is unallowable if the bhikkhu sees, hears, or suspects that the animal was killed specifically for the purpose of feeding bhikkhus.

**(d) Special foods or extra foods allowed by the Buddha.**

- (1) Saṃghabhatto = A meal for the Saṃgha,
- (2) Uddesabhatto = A meal for a specific number of bhikkhus.
- (3) Nimantanabhatto = A meal for Bhikkhus invited by name,
- (4) Salākabhatto = A meal given by tickets
- (5) Pakkhikabhatto = A meal given fortnightly (Full moon day and new moon day)
- (6) Uposathikabhatto = A meal on uposatha (sabth) day and
- (7) Patipadikabhatto = A meal on the day after uposathaday.

**(e) There are five requirements of offering food and medicine:**

- (1) The donor is standing within reach one hatthapāsa (1.25-meters / two and half cubits/ three and half feet) of the monk.
- (2) Things are such that a man of average stature can lift it.
- (3) He / she should offer by hand / with a spoon / a plate / by dropping / provided they  
are within arms length.
- (4) He / she must be a human being / a celestial being / a common animal and
- (5) The receiver has to receive the food touching it / something in contact with his body  
such as a bowl / a plate / a cup.

**(f) Six defects in offering food and medicine**

The offering food is not allowed to use if:

- (1) The monk who received it has disrobed.
- (2) The monk who received it has died.
- (3) The monk who received it has reverted to a novice or the original recipient undergoes a spontaneous sex change.
- (4) If the food has been totally abandoned by monk.
- (5) If the food is returned after having been stolen.
- (6) If the food is already been given to a novice / a layman.

**(g) The purpose of using food**

*Paṭisañkhā yoniso piṇḍapātaṃ patisevāmi, nevadavāya namadāya namaṇḍanāya navibūsanāya; Yāvadeva imassa Kāyassa ṭhitiyā yapanāya vihiṃsuparatiyā brahmacariyānuggahāya; itipurānā ca vedanaṃ paṭihañkhāmi, navañ ca vedanaṃ nauppādesāmi, Yātrā ca me bhavissati, anvajjatā ca fhāsu vihāro ca.*

"Reflection wisely, I use alms-food neither for amusement nor for intoxication nor for smartening, nor for embellishment, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: "Thus I should put a stop to old feelings and should not arouse new feelings and I should be healthy and blameless and live in comfort."

**(h) The four things to reject**

- (a) Neva davāya = neither for amusement.
- (b) Na madāya = nor for intoxication.
- (c) Na maṇḍanāya = nor for appearing smart.
- (d) Na vibhūsanāya = nor for embellishment.

**(i) The eight things to accept**

- (a) Yāvadeva imassakāyassa ṭhitiyā = only for endurance of the body.
- (b) Yāpanāya = continuance of the body.
- (c) Vihiṃsuparatiyā = for ending discomfort.
- (d) Brāhmacariyānuggahāya = for assisting the holy life.
- (e) Itipurānañ ca vedanaṃ paṭihañkhāmi = thus I shall put a stop to old feelings.
- (f) Navañ ca vedanaṃ na uppādessāmi = I should not arouse new feelings.
- (g) Yātrā ca me bhavissati = I should be healthy and
- (h) Anvajjatā ca = I should be blameless.

**(j) The benefit of food**

- (a) Phāsuvihāro ca = One should live in comfort.

Buddhist monks use their food with purpose. Before they use their food, they have to reflect the purpose of using food. They should review it at least once for a day. It does not matter whether at night or before eating or before dawn. That is why; their use has nothing of defilements.

**(3:2) The requisite of Robe (Cīvara-Nissaya)****(a) The meaning of cīvara**

**Cīvara** is robe. Other **Pāli** words are **Kāsāva**, **Kāsāya** and **Arahattadhaja**. **Kāsāva** or **Kāsāya** is a robe dyed in reddish-yellow color (saffron color). **cīvara** is a robe which is sewn of pieces of cloth. **Arahattadhaja** means the flag of an **Arahant**. If the **Arahant** is already a monk when he attains **Arahantship**, there would not be



any problem. If he is not a monk, he has to be ordained because of his noble status. If he does not change his life to be a monk, he has to pass away on the very day. So this robe is like the flag of the **Arahant**. The **cīvara** is very powerful. Why? Because a noble person pays respect to it when he sees the robe. Even a person who is about to be killed by another can forgive him because that person had pieces of a robe in his hand. And then most people respect the monks because they wear the robes.

### (b) Two kinds of robe.

"Paṃsukūlacīvara", we can divide it into two words. Paṃsukūla and cīvara. Paṃsukūla here means pieces of cloth with dust. It may be rags. As you may know, cīvara means a robe. So, paṃsukūlacīvara is a robe which is sewn of pieces of cloth covered with dust. When the monk needed the robes, they had to look for rags in the garbage, in the streets or in the cemeteries. They collected rags or pieces of cloth and washed them. Finally, they had to sew them as a robe. It is called "Paṃsukūlacīvara".

At the beginning of the Buddha Sāsanā, candidates themselves searched for robes. If they had robes, they could be ordained according to the rules. It was no problem. They could not accept the robes from donors. They had to take care of them themselves. Unlike nowadays, they had no possibility to accept robes donated by lay-people. They depended on paṃsukūlacīvara only. They went to dump etc. Later on, the Buddha allowed Gahapaticīvara. It means a robe offered by lay-people, otherwise, a robe accepted from lay-people. We can call them householder's robe.

### When, why and how did the Buddha allow *Gahapaticīvara*?

This is an important question. 20 years after His Enlightenment, when the Buddha lived in Bamboo-grove (**Veḷuvana monastery**) at **Rājagaha** City, a doctor named **Jīvaka**, the son of **Abhayakumāra**, approached the Buddha. He had a pair of **Siveyyaka** cloth with him. **Siveyyaka** cloth was made in **sivi- kingdom**. **Jīvaka** asked one favor from the Buddha, "Now, Venerable sir, you and your follower monks wear **Paṃsukūlacīvara** only. This pair of **Siveyyaka**- cloth was sent to me by king **pajjota** from Sivi-kingdom. It is the best out of many other clothes. Please accept, Venerable **Sir**, this Siveyyaka –cloth and please allow also monks to accept robe from lay –people. Because of Dr. **Jīvaka's** request, the Buddha allowed monks' householder's robe (**Gahapati-cīvara**). Therefore, monk can get robes in two ways; one is, taking from dumps in the Streets or in cemeteries and the other way is receiving them from lay **people**.

### (c) The robes allowed by the Buddha for monks and nuns.

During the first 20 years after His Enlightenment, monks kept only three robes. Later, the Buddha permitted monks six additional robes. They were;

1. Vassikasāṭṭhika cīvara = A robe for the rain.

- |                            |                                 |
|----------------------------|---------------------------------|
| 2. Kaṇḍuppaṭṭicchādicīvara | = A robe for wounds.            |
| 3. Nisīdana                | = A spreading, a sitting cloth. |
| 4. Paccattharaṇa           | = A bed spreading.              |
| 5. Mukhapuñña              | = A towel, handkerchief         |

and

- |                |   |
|----------------|---|
| 6. Prikkhāraṇa | = A pieces of cloth used as a strainer or as a bag. |
|----------------|---|

So, the Buddha allowed nine robes for Bhikkhus. For Bhikkhunīs other robes were also allowed by the Buddha. Namely;

- |                      |   |
|----------------------|---|
| 1. Udayasāṭṭhacīvara | = A robe for taking bath.                   |
| 2. Saṃkaccicīvara    | = A robe for the upper part of the body and |
| 3. Āvasathacīvara`   | = A robe used during menstruation.          |

So, the Buddha allowed ten robes for nuns (bhikkhunīs).

In Mahāvagga Pāḷi, the Buddha mentioned the word "Atirekalābho". It means extra robes. If a monk is invited for extra robes, he will be a fortunate monk. He can accept it.

#### **(d) Six kinds of extra robe allowed by the Buddha.**

There are six extra robes permitted by the Buddha. They are as follows;

- |              |                           |
|--------------|---------------------------|
| 1. Khoma     | = A robe made of linen.   |
| 2. Kappāsika | = A robe made of cotton.  |
| 3. Koseyya   | = A robe made of silk.    |
| 4. Kambala   | = A robe made of wool.    |
| 5. Sāṇa      | = A robe made of hemp and |
| 6. Bhāṅga    | = A mixture of these.     |

#### **(e) The purpose of using robe.**

When a monk wears his robe, he should reflect on the purpose of wearing the robe. It is called cīvarapaccavekkhaṇā in Pāḷi.

*Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, Yāvadeva sītassa paṭighātāya, unhassapaṭighātāya, ḍaṃsa-makasa-vātātapa sarīsapa samphassānaṃ paṭighātāya, Yāvadeva hirīkopinappaṭṭicchādanatthaṃ.*

Reflection wisely, I use the robes only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, flies, wind, sun and creeping things, and only for the purpose of concealing the private parts.

There are four kinds of the purpose of wearing the robe. They are as follows;

1. Yāvadeva sītassa paṭighātāya = for protecting himself from cold.

2. Yāvadeva uṇhassa paṭighātāya = for protecting himself from heat.

3. Yāvadeva daṃsamakasa vāt'ātapa sarīsapa-samphassānaṃpaṭighātāya  
= for protecting himself from contact with gadflies, mosquitoes, flies, wind, heat of the sun, and creeping things, and scorpions and lice  
and

4. Yāvadeva hirīkopinappaṭicchāda-paṭicchādanattham  
= For the purpose of covering up shameful parts of the body.

That is why; his use has nothing of defilements. So, when a monk wears the robes, he should reflect on the purpose of wearing them at least once for a day. It does not matter when or which occasion he reflects upon the purpose of wearing the robes when he put on. It would be best if he reflect on it while he uses the robes. Therefore, a monk should try to reflect on the purpose of putting on the robes.

**(f) Eight channela for the accruing of robe – material.**

1. Sīmā ya deti = If he gives on a boundary,
2. Katikāya deti = If he gives on agreement,
3. Bhikkhāpaññattiyā deti = If he gives with an announcement of alms food,
4. Saṃghassa deti = If he gives for an Order,
5. Ubhatosaṃghassa deti = If he gives for both Orders,
6. Vassaṃvuṭṭhasaṃghassa deti = If he gives for an Order which has spent the rains,
7. Ādissa deti = If he gives having offered and
8. Puggalassa deti = If he gives to an individual.

**(3:3) The requisite of dwelling place (Senāsana-nissaya)**

**(a) At the beginning of the buddhd's missionary life.**

At the beginning of the Buddha's missionary life, Buddhist monks lived in temporary places. At the time, the Buddha and His disciple Bhikkhus wandered to many places to preach the Dhamma. They delivered the teachings of the Buddha. According to Buddhist literature, the Buddha and His disciple Bhikkhus resided at one place during the rainy season. It is Vassāvāsa in Pāli. This word can be divided into two; vassa and Āvāsa, vassa is variously translated as monsoon-retreat, rains-retreat, rains-residence, Buddhist-lent. Āvāsa is place, dwelling-place, temple etc. Therefore, vassāvāsa means residing at one place during the rainy season for three months.

Twenty years after His enlightenment, the Buddha started taking up rains residences for three months in the rainy season. During the first 20- years the early period (pathamabodhi), the Buddha had no fixed rains-residence.

**(b) The allowance of rains-residence.**

At one time, the Enlightened One was staying in the Bamboo grove Monastery at Rājagaha City. At that time, there were two sect. One was Buddha's sect. The other sect used to stay at one place during the rainy season. But for Buddhist monks a rule for a rains residence had not been laid down yet by the Enlightened One. So these monks walked [wandered] Here and there during the cold season, the hot season and the rains. People looked down on them and criticized them, saying, How strange are these monks? They keep on walking during the three seasons. The members of the other sect live in a rains-residence. Even birds make their net on the top of trees and prepare rain-residence. Why do Buddhist monks not have a rains-residence? Some monk's heard these words. Then these monks told the Buddha about this case, the Enlightened One addressed His disciple Bhikkhus, saying, "anujānāmi Bhikkhave vassaṃ upagantum." It means "I allow you monk to enter a rains residence during the rainy season." The Eastern Indian climate has three seasons. They are cold season, [Hemantautu), hot-season (Gimhantautu), and rainy season (Vasantautu). One season lasts Four months. There are two periods for the rains-retreat, the earlier and the later. The earlier period includes the first three months of the rainy-season. It starts on the first waning day of Wāso or July (ĀSAṆhamāsa) and lasts up to the full moon day of Thadingyut or October (Assayujamāsa). The late period covers the last three months that is the second, third and last month of the rainy season. During the lent period, Bhikkhus have to stay one place.

The Enlightened One said His concept of Senāsana [Dwelling place] In Mahāvagga Pāli –"Rukkhamūlasenāsanam nissāya pabbajjā tattha te Yāvajīvaṃ ussāho Karaṇīyo." Normally, Bhikkhus have to stay at the foot of a tree. But the Buddha appended a clause to the rule "Atirekkāho vihāro aḍḍhayogo Pāsādo hammiyam guhā." Here "Atirekalābho" means extra acquisitions. So, if someone donates a building for a monk, the monk can accept it. He can live in that building. Therefore when they do not have a residence-building, they must stay under trees. It is the Enlightened One's idea about senāsana. Senāsana means a dwelling place, a shelter, lodging, a monastery, a residential building etc. We can translate it so many ways because of the development of the world and the cultures. These words mean all places for sleeping, sitting and living.

**(c) Five kinds of monastery allowed by the Buddha.**

The Buddha allowed five kinds of dwelling place (Senāsana). They are as follows;

- (1) Vihāra = A house with roof sloping on two sides.
- (2) Aḍḍhayoga. = A house with roof sloping on one side.

(3) Pāsāda = A tall mansion or a place with pinnacles.

(4) Hammiya = A house with a flat roof surmounted by a pinnacle

and

(5) Guha = A cave.

The Enlighten One allowed these five kinds of Senāsana for His follower Bhikkhus.

### **Why, when did the Buddha allow dwelling place (Senāsana)?**

At one time, the Enlighten One was staying in the Bamboo grove at Rājagaha City. At that time, dwelling place had not been yet allowed to monks by the Buddha. So Bhikkhus stayed here and there. That is in a forest (Araññe), under a tree (Rukkhamūle), on a hillside (Pabbate), in a gully or narrow valley (Kandarāyaṃ), in a mountain (Pabbate), a cave (Giriguhāyaṃ), in a cemetery (Susāne), in a forest glade (Vanapatte), on an open plain (Ajjhokāse), on a heap of straw (Palālapunje), and so on.

They went to those places in the evening and they left those places in the morning. When they arrived at those places, when they left from them, when they approached them, their manners were pleasing to lay-people who saw these monks. One day, on the early morning, one of rich man of Rājagaha went to a pleasure grove or a garden (Uyyāna). This rich man saw those bhikkhus who came out from this or that place. Seeing them, his mind became clear and piece. He revered them. He felt very pleased and decided to offer dwelling places for those monks. Therefore he approached them and spoke, "Reverend Sirs; if I make dwelling places for you, would you stay in my dwelling places?" The bhikkhus answered, "Householder, dwelling places have not been yet allowed by the Buddha." At the time, he said, "Well, venerable sirs, if so, please require of your master, Buddha and then tell me what He says."

"Very well, householder," said the bhikkhus and they approached the Buddha and told Him about the desire of the rich-man. On this occasion, having given the reason, the Buddha addressed the bhikkhus, saying, "I allow you, bhikkhus five kinds of dwelling place. So the bhikkhus told this to the rich-man, "Householder, dwelling places have been allowed by the Buddha." then this rich-man established sixty Monasteries in one day. In the Pāli text, "Atha kho Rājagahako seṭṭhi ekāheneva saṅghivihāre patiṭṭhāpesi." Since this time, bhikkhus accepted dwelling places which were donated by lay-people. As regards the location of a monastery, the most suitable place is;

1. Neither very far from the village or town, nor too close to it.
2. It should be easy to approach.
3. It should not be crowded during the day and
4. It should be quiet at night.

### (d) The purpose of using dwelling place

When a bhikkhu stays in a monastery, he should reflect on the purpose of it. It is called Senasanapaccavekkhaṇā in Pāli.

*Paṭisaṅkhā yoniso cīvaram paṭisevāmi, Yāvadevasītassa paṭighātaya unhassapaṭighātāya ḍaṃsa-makasa-vātātapa sarīsapa samphassānaṃ paṭighātāya Yāvadeva hirīkopinappaṭicchā-danattham.*

Reflecting wisely, I use dwelling place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, flies, wind, sun and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.

Here, cīvarapaccavakkhaṇā and Senāsanapaccavakkhaṇā are mainly the same. Both have four factors. Only the fourth factor is different. Here, the fourth factor is that a bhikkhu uses a monastery only for the purpose of solitary seclusion. The other three factors are the same as in cīvarapaccavakkhaṇā.

### (e) Eight awards requested by lady Visākhā.

1. She wanted to offer the rain robe to the Saṃgha Order for life.
2. She wanted to offer alms-food to guest (incoming) monks.
3. She wanted to offer alms-food to traveling monks
4. She wanted to offer alms-food to sick monks.
5. She wanted to offer alms-food to nursing monks.
6. She wanted to offer medicine to sick monks.
7. She wanted to offer regular rice-soup (Porridge) to the Saṃghā and
8. She wanted to offer bathing robes to the Nun Order.

### (3:4) The requisite of urine as medicine (Pūtimuttābhesajja)

#### (a) The allowance of medicine.

At one time the Buddha was staying in Jetavana monastery at Sāvatti City. At present the Bhikkhus afflicted by the autumn disease, they vomited boiled-rice (porridge) they have drunk and the food they have eaten. Because of this, they are thin, wretched, unattractive, and jaundiced, their bodies covered with veins. When the Buddha saw them, He inquired from Ven. Ānandā about this matter. Ven. Ānandā explained Him the matter in detail.

At that time, the Enlightened One approached to a quiet place. When He was meditating alone, a thought came to His mind. What if I were to allow medicine for the monks? Normally that would be medicine, accepted by the people, and that would also serve as food, yet would not be considered gross (substantial) food by them."

#### (b) The five kinds of medicine allowed by the Buddha.

Then this thought occurred to him. There are these five tonics -

- (1) Sappi = ghee,

- (2) Navanīta = fresh butter,  
 (3) Tela = oil,  
 (4) Madhu = honey and  
 (5) Phānita = molasses (palm-sugar)

These are both medicine accepted by the people and also serve as food yet not considered gross food by them. What if I were now to allow the bhikkhus, having accepted them at the right time (from dawn to noon), to consume them at the right time? Now at that time bhikkhus, having accepted the five tonics at the right time, consumed them at the right time. Because of this they could not stomach even their ordinary coarse meals, much less greasy ones. As a result, afflicted both by the autumn disease and this loss of appetite for food, they became even more thin and wretched. So the blessed One, for this cause, for this reason, having given a Dhamma talk, addressed the bhikkhus: ' I allow you, bhikkhus, having accepted the tonics, to consume them both at the right time and at the wrong time (from noon to dawn),' ' The Vibhanga defines the five tonics as follows: Ghee means strained, boiled butter oil made from the milk of any animal whose fresh butter is allowable for bhikkhus to eat.

Fresh butter must be made from the milk of any animal whose fresh is allowable. None of the Vinaya texts go into details on how fresh butter is made, but the Bhūmija Discourse (M.126) describes the process as "having sprinkled curds in a pot, one twirls them with a churn." Fresh butter of this sort is still made in India today by taking a small churn – looking like an orange with alternate sections removed, attached to a small stick – and twirling it in curds, all the while sprinkling them with water. The fresh butter – mostly milk fat plus some milk solids – coagulates on the churn, and when the fresh butter is removed, what is left in the pot is diluted butter milk. Fresh butter, unlike creamery butter made by churning cream, may be stored un-refrigerated in bottles for several days even in the heat of India without going rancid. Arguing by the Great Standards, creamery butter would obviously come under fresh butter here. A more controversial topic is cheese.

In Mahāvagga- the Lord allows bhikkhus to consume five products of the cow:

1. Milk.
2. Curds
3. Buttermilk.
4. Fresh butter and
5. Ghee.

Apparently, cheese – curds heated to evaporate their liquid content and then cured with or without mold – was not known in those days, but it seems proper to

include it under one of the five. The question is which one. Some have argued that it should come under fresh butter, since the composition is similar – milk fat and solid derived from curds. Other has argued that it should come under curds, as it general regarded to be more of a gross food. Since the texts give no guidance here, the best policy would seem to be to follow the views of the Community to which one belongs. Oil, according to the Vibhanga, there are five kinds of oil

- (1) Tilatelaṃ = Sesame oil.
- (2) Sāṣapatelaṃ = Mustard seed oil.
- (3) Madhukatelaṃ = Honey tree oil.
- (4) Eraṇḍatelaṃ = castor oil and
- (5) Vasātelaṃ = Oil from tallow.

According to Mahāvagga, the Buddha allowed oil made from five kinds of tallow:

- (1) Acchavasā = Tallow from bears.
- (2) Macchavasā = Tallow from fish.
- (3) Susukavasā = Tallow from alligators.
- (4) Sūkaravasā = Tallow from swine /pig and
- (5) Gaddrabhavasā = Tallow from donkey.

Since bear meat is one of the kinds normally unallowable for bhikkhus, the sub Commentary interprets this list as meaning oil from the tallow of any animal whose flesh is allowable-and from any animal whose flesh, if eaten, carries a wrong doing offence (Dukkaṭa -Āpatti) – is allowable here. Since human flesh, if eaten, carries a grave offence (Thullaccaya-Āpatti), oil from human fat is not allowed. The Commentary adds that oil made from any plants not listed in the Vibhanga carries a wrong doing offence if kept more than seven days.

Honey means the honey of bees, although the Commentary lists two species of bee – cirika, long and with wings, and tumbala, large, black and with hard wings – whose honey it says is very viscous and ranks as a medicine, not as one of the five tonics.

Sugar (molasses) the Vibhanga defines simply as essence of sugar cane. The Commentary interprets this as meaning not only sugar and molasses, but also fresh sugar cane juice. The Vinaya Mukha disagrees here, saying that sugar cane juice, if kept overnight, can quickly turn into alcohol and so should be classed as a juice drink. The commentary also says that sugar or molasses made from any fruit classed as a food – e.g., coconut, date palm, sugar beet, etc. – ranks as a food and not as a tonics, but it is hard to guess at its reasoning here, since sugar cane itself is also classed as a food. The Vinaya Mukha seems correct in using the Standards to say that all form of sugar and molasses, no matter what the source, would be included here. Thus artificial sweeteners would also come under this (23. NP) rule.



According to Mahāvagga, even if the sugar has a little flour mixed in with it simply to make it firmer – as sometimes happens in sugar cubes and blocks of palm sugar – it is still classed as a tonic as long as it is still regarded simply as "sugar." If there is enough flour mixed in so that people are conscious of the flour's being there, or if the flour is meant to serve more than simply as a firming agent, the mixture counts as a food and may not be eaten after noon of the day on which it is received.

### **(c) The Proper use of Medicine for Buddhist monks**

According to Mahāvagga, any tonics /medicine received today may be eaten mixed with food or juice drinks received today, but not with food or juice drinks received on a later day. Thus, as the Commentary points out, tonics received in the morning may be eaten with food that morning; if received in the afternoon, they may not be eaten mixed with food at any time at all.

Also, the Commentary says at one point, one may take the tonics at any time during those seven days regardless of whether or not one is ill. At another point, though, it says that one may take the tonics after the morning of the day on which it is received only if one has a reason. This statement the Sub-Commentary explains as a meaning that any reason suffices – e.g., hunger, weakness, - as long as one is not taking the tonic for nourishment as food. In other words, one may take enough to assuage one's hunger, but not to fill oneself up.

Though contains a special stipulation for the use of sugar. If one is ill, one may take it "as is" at any time during seven days; if not, then after noon of the first day one may take it only if it is mixed with water. If a bhikkhu keeps a tonic past the seventh dawn after receiving it, he is to forfeit it and confess the Nissaggiya pācittiya offence. Perception is not a mitigating factor here. Even if he thinks that seven days have not yet passed when they actually have – or thinks that the tonic is no longer in his possession when it actually is – he incurs the penalty all the same. So we should not keep it more than seven days after receiving.

According to Mahāvagga Pāḷi, the Buddha also allowed other kinds of medicine. They are:

- (1) Mūlabhesajja = Root medicine,
- (2) Phalabhesajja = Fruit medicine,
- (3) Paṇṇabhesajja = Leaf medicine and
- (4) Khandhabhesajja = Herb medicine etc.

These included in –

1. Root: Indian saffron, ginger, garlic, the sweet flag etc.
2. Fruits: chilly, the common emetic nut (gardenia Lucida), cubed, mustard, the purgative croton, castor – oil seed etc.

3. Leaves, except those vegetable leaves commonly used for cooking curries; bamboo leaves, numb leaves, button-tree leaf etc. mature tamarind leaves, the soup acacia leaves.

4. Bark: except the bark of sugar-cane and its gum; all other barks of trees.

5. Salt: iron, copper, stone, beeswax without honey, ashes, charcoal, excrement, urine, earth powder etc., and tree roots, tree bulbs, powdered flowers of trees are medicinal and can be termed Yāvajīvika.

**Summary:** all roots, bulbs, barks, flowers, fruits, and creeping stems of all plants that is not regarded as food or meals in a local area can be categorized as medicinal (Yāvajīvika). Before the Buddha allowed these medicines, bhikkhus had to "Pūtimutta bhesajja" only. It is cheap and easily to get for them. It means urine of cattle as medicine. This medicine is made from the citric fruit (myrobalam) soaked in urine of cattle. Bhikkhus used it for their health until the end of their life. This medicine is given by the Buddha. From that time on, Buddhist monks used to take it.

#### **(d) The purpose of using medicine.**

Bhikkhus can use not only these medicines allowed by he Buddha but also many kinds of modern medicament. When a bhikkhu used the medicament, he should reflect on the purpose of taking his medicament. It is called Bhesajja paccavekkhaṇā in Pāḷi

*Paṭisaṅkhā yoniso gilānapaccaya bhesajjaparikkhāraṃ paṭisevāmi Yāvadeva uppannānaṃ veyāvvyādikānaṃ vedanānaṃ paṭighātāya avyāpajjha paramatāya.*

Reflecting wisely, I use the requisite of medicine as a cure for the sick only for protection from arisen afflicting feeling and for the benefit of good health.

There are two kinds of the purpose of taking the medicament.

They are as

follows;

(1) Yāvadeva uppannānaṃ veyāvvyādikānaṃ vedanānaṃ paṭighātāya  
= only for protection from arisen afflicting feeling.

(2) Yāvadeva avyāpajjha paramatāya = only for the benefit of good health.

Bhikkhu should review the purpose of the four requisites every time. If he could not do like this, he should review it before use. After use, in the first watch, in the middle watch, and in the last watch of the night. He can review it with his understanding. For example, if he reviews it with Pāḷi, he can review it with Pāḷi, like this;

#### **(e) Four different periods for using the food and medicine.**

At one time the Buddha was staying at Sāvatti City in Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Ven. Belatthasīsa, Ven. Ānandā's preceptor and formerly the head of the 1,000 ascetics who attained Awakening on

hearing the fire Sermon. The origin story here reports that he made a practice of keeping left-over rice from his alms-round, drying it, and then moistening it to eat on later day. As a result, he only rarely had to go out for alms. Even though he was doing this out of frugality rather than greed, the Buddha still rebuked him. The story doesn't give the precise reason for the rebuke. Perhaps it was because he saw that such behavior would open the way for bhikkhus to avoid going on alms round, thus depriving themselves of the excellent opportunity that alms going provides for reflecting on their dependency on others and on the human condition in general; and depriving the laity of the benefits that come from daily contact with the bhikkhus and the opportunity to practice generosity of the most basic sort every day. Although frugality may be a virtue, there are times when other considerations supercede it.

At any rate, the Buddha showed great foresight in formulating this rule. Over centuries, whenever bhikkhus have live in Communities where vast stores of food were kept – such as the great Buddhist Universities in India – bhikkhus have tended to grow lax in their practice, and a gulf of misunderstanding and suspicion has come to separate them from the laity.

Staple food here, as usual, follows the standard definition given in the preface to the food chapter. Non-staple food here includes all edibles except for the five staple foods, juice drinks, the five medicines, tonics, and water.

Stored – up means formally accepted by a bhikkhu (see Pācittiya-40) on one day and eaten on the next or a later day. The boundary between one day and the next is dawn. Here there are four kinds of different period of using the food and medicine for Buddhist monks. They are as follows:-

- (1) Yāvakālika = things which, after accepting, may be taken until noon  
on the same day (From dawn to noon).
- (2) Yāmakālika = Eight kinds of juice drinks which, after accepting, may be taken, until dawn of the next day.
- (3) Sattāhakālika = Five kinds of medicine / tonic which, after accepting may be taken for seven days and
- (4) Yāvajīvika = Medicines which, after accepting, may be taken as long as life lasts.

**(f) The eight kinds of juice drinks allowed by the Buddha.**

- (1) Ambapānaṃ = Mango-juice.
- (2) Jambupānaṃ = Rose-apple-juice.
- (3) Cocapānaṃ = Wild banana juice / juice from banana with seed.
- (4) Mocapānaṃ = Cultivated banana juice / juice from banana without seed.

- (5) Madhukapānaṃ = Honey fruit-juice / juice of bassia latifolia.  
 (6) Muddikāpānaṃ = Grape-juice.  
 (7) Salukapānaṃ = Lotus –roots-juice and  
 (8) Phārusakapānaṃ = Lychee-juice.

### (g) Four kinds of use in the teachings of the Buddha (Sāsanā)

Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them. For use is blameless in one who at the time of receiving robes, etc., reviews them either as mere elements or as repulsive, and put them aside for later use, and in one who reviews them thus at the time of using them. Here is an explanation to settle the matter. There are four of kind's uses:

- (1) Theyya-paribhoga = Use as theft  
 (2) Iṇa - paribhoga = Use as debt  
 (3) Dāyajja- paribhoga = Use as an inheritance and  
 (4) Sāmi - paribhoga = Use as a master

### (3:5) The Eight Kinds of Requisite

What is the position of Buddhist monks at the Buddha time? Buddhist monks wandered from place to place easily. They did not live in permanent shelters like birds. Birds come to tree to eat fruits and then move to another tree. They were not attached to these trees. They wander only for fruits using their wings (S.A-186). In this way, the Buddha's followers did not live in any one place permanently. They moved to many places. But they were not attached to these places. They wandered from place to place. It is for the welfare of the people, for happiness of many, out of compassion of the world, for benefit, good and happiness of Devas (deities) and manussas (human beings). When they moved place to place, they took a few possessions named Atthaparikkhāra. It means eight kinds of requisite. Buddhist monks used at least these eight kinds of property. What are the eight kinds of property?

In the Papañcasdanī Commentary of Majjhima Nikāya Pāḷi, the commentator, Ven. Buddhaghosa said, "Ticīvaraṃ ca patto ca, Vāci sūci ca Bandhanaṃ, parissāvanena at the te, Yuttayogassa Bhikkhuno." Buddhist monks were allowed by the Buddha to have the minimum basic eight kinds of property. They are:

1. Saṃghāṭi = an outer robe.
2. Uttarārāsaṅga = an upper robe.
3. Antaravāsaka = an lower robe
4. Patta = an alms-bowl
5. Vāsi = a razor, small knife.
6. Sūci = a needle.
7. Bandhana = a waistband
8. Parissāvana = a water-strainer (filter).

Out of them, an outer robe is for wearing, putting on the shoulder folded, covering the body as blanket, spreading on the bed. An upper robe is also same as the above. A lower robe is for wearing on the waist and as a bathing robe. An alms-bowl is for alms round from house to house (receiving alms-food houses), using as a plate, carrying drinking water etc. A razor or small knife is for shaving the head, cutting pieces of wood, walking stick and cutting fruits. A needle is for sewing piece of cloth. A waistband is for fastening on the lower robe at the waist and also for tying and carrying sticks etc. A water strainer is for protecting from insects and dust. These are eight kinds of property for monks to use.

According to Abhidhānappadīpikāṭikā of Sīrimahācaturāṅgabala and Sumāṅgalavilāsinī commentary, for some monks, these eight kinds of property are enough. They are superior monks. But some monks wandered from place to place (such as village, town, forest, mountain etc.). When they wander, walking stick is necessary for them. Some monks need oil tube (telanali) to anoint feet to cure abrasion. Some monks need umbrella (chatta) to protect from rain and sun, slippers (Upahana) to use on thorny land. Some monks need a bed spreading (Paccattharaṇa), a key (kuṃcīkā), a piece of leather (Cammakkhandhaka) and a small spreading (Nisīdana). These monks are inferior monks.

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## Chapter IV

### The four important training rules (Cattāro Akaraṇīyā or Pārājikā)

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#### (5:1) The First Pārājika sikkhāpada

At the time, the Buddha was staying in the Gabled Hall in the Great Wood at Vesālī. At the time, there was a village called Kalandaka. In this village, there was a great merchant. He had a son named Sudinna. One day, he went to Vesālī together with his friends for business. He listened the Dhamma preached by the Buddha. He thought "It is impossible to follow the Dhamma in lay life. It can only be possible in monk hood. After having listened to the Dhamma. He approached the Buddha. He requested for higher ordination.

The Buddha asked him if his parents had allowed him higher ordination. "No sir" replied Sudinna. If so, I cannot allow you. So Sudinna went back to his village to permission from his parents. He spoke thus "Mother and father, in so far as I understand the Dhamma taught by the lord, it is no easy matter for one who lives in a house to lead the brahma-life (holy-life) complete and undefiled and polished like a conch-shell. Having cut off my hair and beard and donned the yellow robes, I wish

to go forth from home into homelessness. Give me your consent to go forth from home into homelessness. He asked three times from his parents. But they did not permit him. Because he was their only son. At the time, sudinna said to his parents, "I will die here if you do not agree for higher ordination." He did not have any food for seven days because he wanted to get permission from his parents for monk hood. At last he got it from his parents.

As soon as he had been allowed by his parents to get higher ordination, he went to Vesālī. He approached the Buddha and asked for higher ordination. The Buddha allowed him and he became a monk. When he became a monk, he moved to Vajjī state from Vesālī. He practiced the Dhamma there. While he was practicing the Dhamma, there was a drought in that state. So he came across difficulties concerning food. Venerable Sudinna came back to his village with his companion monks. When they arrived there, they lived in the Great Wood.

When he went on alms-round, his relatives offered food. He offered all those food to his companion monks. He himself had gone for alms-food into the village. When he arrived near his home, he met a servant-woman from his parents' house. He told her to offer the food that was to be thrown away by the servant. She offered it to him. He took that food for lunch on that day.

Venerable Sudinna's father did not know about this matter. Nobody informed him because they were afraid of him. The servant woman did not recognize him immediately as they had not seen each other for a long time. After having remembered, she went quickly back to her house. She told that cause to her mistress, Sudinna's mother. She was very happy because she knew that her son had come back. At that time, Venerable Sudinna' father saw his son taking the food besides a shelter. So he felt so sorry. He invited him for lunch. But sudinna refused for that day. So he invited him for the next day.

The next day, the rich man waiting for the arriving of his son, Venerable sudinna. Before his son arrived at home, he prepared the place and meals between the heaps of gold and silver. And then he said to his daughter-in-law to wear the best dress and ornament which pleased Venerable sudinna when he was in lay life. When Venerable Sudinna arrived home, he saw his father's idea. He was very sad because he could not follow his desire. He was very pleased with monk hood.

So he advised his father not to do like this. If you had wish, you would drop (give up) them into the river, to be free from grief. When he heard his son's advice, he was very disappointed. He ordered his daughter-in-law to try to convert Sudinna into lay life. But she also could not make him change his mind. Finally, Sudinna's mother asked her son to give them a new generation who will be an heir. Venerable Sudinna agreed. So he had sex with his former wife. He thought that it would be no offence. At that time, the Buddha had not promulgated the vinaya rule yet on that offence.

Later Sudinna felt sorry for his wrong doing. Therefore he became very pale and thin. His friends monks asked him what had happened to him? He explained about his wrong doing. They blamed him and informed the Buddha about this event. The Buddha also rebuked him and laid down the first "Pārājika sikkhāpada".

**"YOPANA BHIKKHU METHUNAM DHAMMAM PAṬISEVEYYA, PĀJĀJIKO HOTI ASAṂVĀSO."**

Firstly the Buddha laid down this Sikkhāpada only. It is original regulation (Mūlapaññatti) because it was laid by the Buddha firstly. Here we need to know two kinds of regulation or precept.

- (1) Mūlapaññatti = the base regulation or original regulation and
- (2) Anupaññatti = the improved regulation or the amendment of regulation.

When someone committed wrong doing, concerning a vinaya rule, it was necessary that the Buddha promulgated the rule firstly for the sake of respect from lay people. Later on someone committed an offence in another way against this rule (Sikkhāpada). At that time, the Buddha laid down an improved vinaya rule about that rule. It is called anupaññatti.

There was a story concerning it in this Sikkhāpada. There was a monk in Vesālī. He stayed in the forest. He used to have sex with a female monkey. He gave food to her. So she was very intimate with the monk. One day some monks visited that monastery. The female monkey came near them. She showed her manner like in front of her monk. The visitor monks suspected the meaning. So they hid at one place and waited for the monk coming back from alms-round. When he came back to his monastery, he did what he used to do with the monkey. The visitor monks caught him in the act. They informed the Buddha about that case. The Buddha rebuked him and laid down the first amendment of regulation. It is **"ANTAMASO TIRACCHĀNAGATĀYAPI"** for this rule. The second amendment of regulation is, **"BHIKKHŪNAM SIKKHĀSĀJĪVASAMĀ PANNO SIKKHAM APACCAKKĀYA"** in this rule, because of Vesālī monks. They ate and bathed as they like but they had never practiced the Dhamma. Therefore when craving appeared in their mind, without having disavowed, they had sex with woman. They disrobed by their own wish. After long time, they came across the sorrowful matter about parents and relatives. That is why; they wanted to enter into Saṃgha community again. But the Buddha did not allow them because they had disavowed and disrobed themselves. So the Buddha laid down the second amendment of regulation.

### **Translation of word by word (First Pārājika)**

Yopana	= any/ if one who receives.
Bhikkhu	= Higher ordination/ monk.
Bhikkhūnaṃ	= Bhikkhus'
Sikkhā	= training-rules.
Sājīva	= way of life.

samāpanno	= having undertaken.
Sikkhaṃ	= training-rules.
Apaccakkhāya	= having (still) neither disclaimed/ without having disavowed.
Dubbalyaṃ	= his inability/ his unwillingness.
Anāvikatvā	= without having declared / nor declared.
Methunaṃdhammaṃ	= any type of sexual intercourse with human being.
Paṃiseveyya	= engage in.
Antamaso	= even.
Tīracchānagatāyapi	= an animal / with a female animal.
Pārājiko	= he loses his monastic status/ defeated.
Hoti	= is.
Asaṃvāso	= no more in communion.

### The two factors of this rule

- (1) Sevanacittaṃ = if a bhikkhu has an intention to have sex.
- (2) Maggenamaggapatipanno = if he enters his penis into an oral orifice (Mukhamagga) anal orifice (passāvamagga) or vaginal orifice (Vacca magga).

### Exempted from Āpatti are:

- (1) Ajānantassa = one who is unconscious.
- (2) ASādiyantassa = one who does not enjoy.
- (3) Ummattakassa = one who is mad.
- (4) Khittacittassa = one whose mind is deranged (temporarily).
- (5) Vedanattanassa = one who is afflicted with pain and
- (6) Ādikammikassa = one who is the first offender of this training rule.

NIDĀNA = Vesālī state is the place where the first Pārājika sikkhāpada was Promulgated / appeared.

PUGGALA = Sudinna is the person who committed this sikkhāpada.

ATTHU = committing the sexual intercourse is the course of lying down the first Pārājikasikkhāpada.

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## (5:2) THE SECOND PĀRĀJIKĀ SIKKHĀPADA

At one time, the Buddha was staying at Rājagaha on the slope of the vulture's Peak. At the time, so many bhikkhus were staying there by making a grass hut on the mountain. Most of the monks stayed there only for the rainy season. The venerable Daniya also stayed a grass hut made by him. Although other monks left for other places, he spent the three seasons there. He was a potter's son. He was expert in potter. One day, he had gone into the village for alms. At the time, the



grass cutters and the wood cutters went and destroyed his grass hut. They took it away. He remade it three times and stayed. They also took it away three times.

At that time, Venerable Dhanitya built a new beautiful building. It was a lovely, pleasing red hut. When the Buddha saw it, He asked about this matter to His disciple monks. The monks explained the Buddha the problem. The Buddha rebuked and asked them to destroy the beautiful red hut. It was made with fire mud. This procedure was unsuitable for monk. Because of constructing a hut on the way, many creatures died. So the Buddha laid down a new Vinaya rule. Whoever makes such a hut, commit an offence of wrong doing?

When venerable Daniya heard what had happened, he came to the monks and asked them why they destroyed his hut. "Because of the Buddha's principle" they said. At the time, venerable Daniya thought, "Three times I have built my hut but it has been destroyed by the grass cutters and the wood cutters. Then I made this hut. Now it was also destroyed because of the Buddha's ideas."

Then venerable Daniya approached the overseer in the wood yard and asked him to offer wood. He explained him about his problem. The officer replied that there was no wood to give him, that there was only wood for the king, serving to repair the City. He said that if the king offered the wood, he could take it. Venerable Daniya said that the king had offered. He took them. Due to this matter, the officer was arrested by a minister.

When venerable Daniya learned this, he went to the palace where the king Bimbisāra resided. The king Bimbisāra asked him, "When did I offer the woods for monks?" Venerable Daniya told the king when you became a king; you had invited all the monks. King Bimbisāra explained that this did not apply to venerable daniya. Some monks lived in the forest; they dare not use something in the forest because of Vinaya rule. He declared that he offered the wood to monks. That was due to custom. The king warned him not to do like this. Now I forgive you because you were a monk.

When the Buddha heard the matter, He asked a monk sitting near Him about punishable activities by the law in the country. That monk was a former jurist. He explained the Buddha the law. So the Buddha promulgated the second most important training rule.

**"YO PANA BHIKKHU ADINNAṀ THEYYASAṅKHĀTAṀ ĀDIYEYYA, YATHĀRŪPE ADINNĀDĀNE RĀJĀNO CORAṀ GAHETVĀ HANEYUṀVĀ BANDHEYUṀ VĀ PABBĀJEYUṀ VĀ COROSI BĀLOSI MŪLHOSI THENOSĪTI, TATHĀRŪPAṀ BHIKKHU ADINNAṀ ĀDIYAMĀNO AYAMPI PĀRĀJIKO HOTI ASAṀVĀSO" TI.**

Firstly, the Buddha laid down this sikkhāpada only. Later the Buddha promulgated amendment of regulation. That is, **"GĀMĀ VĀ ARAÑÑĀ VĀ."** Because of a group of six monks (Chabbaggiya bhikkhus). At one time, these bhikkhus went to the beach and stole a bundle of clothes and shared it. When other

monks saw them, they told them, "You are very rich because of receiving many clothes." They explained about that matter. The other monks blamed them and explained the second Pārājika. But the group of six monks replied that this rule applied only within a City not in village and forest. The other monks informed the Buddha. Therefore the Buddha laid down the amendment of regulation. This is the amendment of regulation that has been promulgated to reaffirm the offence.

### Translation of word by word.

Gāmā	= from the village.	VĀ = or
Aññā	= from jungle / forest	VĀ = too
Adinnaṃ	= what is not given.	
TheyyasaÑkhātaṃ	= in the manner of stealing / by means of theft.	
Ādiyeyya	= should take.	
Yathārūpe	= just as when / in such manner of taking.	
Adinnādāne	= in taking of what is not given.	
Rājāno	= the king.	
Coramaṃ	= a thief.	
gahetvā	= arresting / catching	
Haneyyumaṃ	= the criminal would flog.	
Bandheyumaṃ	= imprison	
Pabbājeyumaṃ	= banish.	
Corosi	= you are a robber.	
bālosi	= you are a fool.	
Mūlhosi	= you are benighted.	
Thenosi	= you are a thief.	
Tathārūpaṃ	= in the same way.	
Ādiyamāno	= taking what is not given.	

### The five factors.

1. Parapariggahita = being the possession of another person.
2. Parapariggahitasaññitā = being known to be the possession of another person.
3. Garukoparikkhāro Pañca māsako vā atireka Pañca māsako vā  
= being an important requisite of the value of five or more māsaka.
4. Theyyacitta paccupatthita = having intention to steal.
5. Āvaraṇa = stealing.

### Exempted from offence are:

1. Sakasaññī = one who thinks it is his own.
2. Vissāsika = one who takes things owned by a confidant.
3. Tāvakālīka = taking temporarily.

4. Petapariggahit = one who takes things owned by petas (beings who have been born in the peta-world).
5. Tiracchānaparapariggahita = one who takes things owned by animals.
6. Paṃsukūlika = one who takes things with impression that they were given to accrue merit to a dead person.
7. Ummattaka = one who is mad.
8. Khittacitta = one whose mind is temporarily deranged.
9. Vedanattassa = one who is afflicted with pain.
10. Ādikammika = one who is the first offender of this rule.

### Three different offences are possible.

1. Pārājika offence = applies if a monk steals something worth five māsa or more.
  2. Thullaccaya offence = applies if a monk steals something worth more than one or less than five māsa.
  3. Dukkaṭṭa offence = applies if a monk steals something worth one māsa or less.
- NIDĀNA = Rājagaha.  
 PUGGALA = Venerable Daniya.  
 VATTHU = stealing piece of wood belonging to the king Bimbisāra.

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### (5:3) THE THIRD PĀRĀJIKĀ SIKKHĀPADA

At one time, the Buddha was staying in Vesālī, in the Great Wood; He talked in many ways to the bhikkhus, the benefits of Asubha-meditation subject. Then, the Buddha stayed alone for half-month. He did not accept the others' respect except only a monk who brought alms-food for Him. At the time, many monks practiced Asubha-bhāvanā. Therefore they were troubled by their own bodies and deprived of themselves of life and also deprived one another of life. Then they said Migalandhika who took the appearance of the monk.

You kill us if we die, our alms-bowls and robes will be for you. That is why, day after day, he killed one to sixty number of the monks. Thus five hundred monks were killed. At the end of the half-month, the Buddha asked ven. Ānandā, "How is it, that the company of monk is so diminished as it is? It is because of Lord" said Ānandā, "You preached in many ways to the monks the benefits of Asubha-bhāvanā. So they deprived of themselves of life etc..." Because of that, the Buddha taught Ānāpāna-meditation to the monks. And then, He rebuked the monks' action of killing one another. Then the Buddha laid down the third training rule, that is "**YO PANA BHIKKHU SAṄCICCA MANUSSAVIGGAHAṀ JĪVITĀ VOROPEYYA, SATTHAHĀRAKAM VASSA PARIYESEYYA AYAMPI PĀRĀJIKO HOTI ASAṂVĀSO**" it. Firstly, the Buddha laid down this sikkhāpada only.

Later the Buddha promulgated amendment of regulation. That is, "**MARAṆAVAṆṆAṀ VĀ SAṂVAṆṆEYYA, MARAṆĀYA VĀ SAMĀDAPEYYA**"

**AMBHO PURISA KIṂ TUYHIMINĀ PĀPAKENA DUJJĪVITENA MATANTE JĪVITĀ SEYYOTI, ITI CITTAMANO CITTASAṄKAPPO ANEKAPARIYĀYENA MARAṆAVAṆṆAṂ VĀ SAṂVAṆṆEYA MARAṆĀYA VĀ SAMĀDAPEYYA."**

Because of a group of six monks. One day, a householder was sick. He had a very beautiful wife. The group of six monks fell in love with her. Thinking of the householder's death, they had great expectation for householder's wife. They told householder, "You have merit completely, how can you do your life? So it is better to die than live. You will also be reborn in heavenly World if you die." The householder accepted what they said. Then he took uneatable food. So he soon died. Therefore his wife blamed them. The monks informed that event to the Buddha. The Lord rebuked them and laid down the amendment of regulation for this Sikkhāpada.

Translation of word by word.

Sañcicca	= intentionally
Manussaviggahaṃ	= a human being
Jīvitā	= of life
Voropeyya	= deprive
Sattha	= weapon
Hārakaṃ	= which enable
Assa	= a person / that person
Pariyeseyya	= should search for
Maraṇavaṇṇaṃ	= the advantages of death
Samvaṇṇeyya	= should praise
Maraṇāya	= to die
Samādapeyya	= should incite
aṃbhohpurisa	= my good man
Kiṃ	= what
Tuyhaṃ	= to you
Iminā	= this
Pāpakena	= wretched
Dujjīvitena	= miserable
Mataṃ	= death
Te	= to you
Jīvitī	= than life
Seyyo	= (would be) better
Iti	= thus
Cittamano	= with such an idea in mind
Cittasaṅkappo	= such a purpose in mind
Anekapariyāyena	= in various ways

**Five factors**

1. Manussajātikapāṇo = being human being.
2. Pāṇasaññito = being known to be a human being.
3. Vadakacitto = having an intention to cause that person's death.
4. Upekkamo = doing with the purpose of causing that person to die.
5. Maraṇaṃ = dying (passing away).

**Exempted from offence are:**

1. Asañcicca = one who acted unintentionally.
2. Ajānantassa = one who was unconscious.
3. Namaraṇādhippāyassa = one who die not mean to cause death.
4. Ummattakassa = one who was out of mind.
5. Ādikammikassa = one who is the first offender of this rule.

**Three different offences are possible:**

1. Pārājika offence = applies if the human being dies.
2. Thullaccaya offence = applies if falling into the pitfall, a painful feeling arises in that person.
3. Dukkaṭa offence = applies if a monk digs a pitfall for another person thinking "falling into it, he will die."

NIDĀNA = Vesālī.

PUGGALA = many monks.

VATTHU = depriving each other.

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**(5:4) THE FOURTH PĀRĀJIKA SIKKHĀPADA.**

At one time, the Buddha was staying in Vesālī at the Great Wood. At the time, the monks stayed near the river Vggumudā which was situated in Vajjī state. There was a drought in that state. So they came across the difficulties for food.

The monks gathered together for many times and discussed that matter. Many ideas appeared in their mind, what they should say the people. Finally, they agreed with their analysis of the situation by saying the good qualities of the monks to the people. There was nothing of good qualities for them at the time. But the people appreciated them and offered them special food. Because of the special food, they got fat.

After rainy season, these monks went to the Buddha. Then having known them, the Buddha asked them, "How did you spend your rainy season and manage your food?" They said the Buddha the matter that they came across in detail. The Buddha blamed them and laid down the fourth Vinaya rule that is, **"YO PANA BHIKKHU (P) PĀRĀJIKA HOTI ASAṂVĀSO." TI.**

After that the Buddha laid down the amendment of regulation. That is, "**AÑÑATRA ADHIMĀNĀ.**" Because of many virtuous monks. They meditated in all the time; their virtuous was in extreme purity. Therefore no defilement appeared in their mind. They thought themselves as Arahants and said that event to the others. After sometimes, the craving, anger, and delusion of them appeared in their mind. Then they realized themselves that they were not Arahants. They doubted what they said the others as Arahants when they thought that there was no defilement appeared. They said that matter to the Buddha through Ven. Ānandā. The Buddha laid down the amendment of regulation.

### **Translation of word byword.**

Anabhijhānaṃ	= having no acquaintance of it without direct knowledge.
Uttarimanussadhammaṃ	= of / some a superior human state.
Attupanāyikaṃ	= vision as / is present in himself.
Alamariyañāṇadassanaṃ	= worth of the Noble one's knowledge/ a truly Noble knowledge.
Samudācareyya	= should boast / suggest.
Iti	= thus.
Jānāmi	= I know / do I know.
Passāmi	= I see / do I see.
Tato	= afterward / such that regardless of.
Aparena	= on another.
Samayena	= occasion.
Samanuggāhīyamāno	= examined.
VĀ	= whether.
Asamanuggāhīyamāno	= not examined.
VĀ	= or.
Āpanno	= having fallen into the fault.
Visuddhāpekkho	= being desirous of purification.
Evaṃ	= thus
Vadeyya	= say (should he say).
Ajānaṃ	= not knowing.
Jānāmi	= I know.
Āvuso	= friend.
Avacaṃ	= I said.
Apassaṃ	= not seeing.
Passāmi	= I see.
Tucchaṃ	= vain / vainly.
Musā	= false / falsely.
Vilapiṃ	= what I said.
Iti	= then.

Aññatra	= unless.
Adhimānā	= through over estimation.

### The five factors.

1. Uttarimanussadhammassa attani asantatā = one who has no superior human state.
2. Pāpicchatāya tassa Ārocanam = one who falsely claims it to others with evil desire.
3. anaññapadeso = one makes a direct claim.
4. Yassa āroceti tassa manussajātikā = the listener must be human being and
5. Tañkhaṇavijānanam = the listener understands what one is saying.

### Exempted from offence are:

1. Adhimānena Ārocentassa = one who mistakenly thinks that he has achieved a superior human state and claims it.
2. Anullapanādhippāyassa = one whose intention is not to misrepresent the truth.
3. Ummattakassa = one who is out of his mind.
4. Khiṭṭacittassa = one whose mind is temporarily deranged.
5. Vedanattassa = one whose afflicted with pain and
6. Ādikammikassa = one who is the first offender of this rule.

### Three different offences are possible:

1. Pārājika offence = applies if the listener understands a deliberate lie directly claiming a superior human state.
2. Thullaccaya offence = applies if a monk speaks indirectly about his superior human state and
3. Dukkaṭa offence = applies if the listener does not understand directly.

NIDĀNA = Vesālī.

PUGGALA = the monks on the bank of the river vaggumudā.

VATTHU = speaking in praise of each other's state of further in front of householders or praising the others superior human states to householders.

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## Chapter V

### The Training Rules of Saṃghādisesa

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#### (6:1) The meaning of saṃghādisesa

*Saṃgho ādimhiceva sese ca icchitabbo assāti saṃghādiseso (kaṇṭha/127)*





3. Muccana Having semen been emitted.

### **Eleven kinds of lustful enjoyments with regard to emission of semen**

- |                       |   |
|-----------------------|---|
| 1.Mocanassāda         | the enjoyment before emission                     |
| 2.Muccanassāda        | the enjoyment while emitting                      |
| 3.Muttassāda          | the enjoyment after emission                      |
| 4.Methunassāda        | the enjoyment in sexual intercourse               |
| 5.Phassassāda         | the enjoyment in touching                         |
| 6.Kaṇḍuvanassāda      | the enjoyment while scratching itch               |
| 7.Dassanassāda        | the enjoyment seeing the sexual object of a woman |
| 8.Nisajjassāda        | the enjoyment sitting together with a woman       |
| 9.Vācassāda           | the enjoyment making conversation with a woman    |
| 10.Gehassitapemassāda | the enjoyment having attachment to own family     |
| 11.Vanabhaṅgassāda    | the enjoyment receiving the present from a woman  |

### **Āpatti bheda**

-A monk intends, makes an effort and emits semen--Saṃghādisesa offence

-A monk intends, makes an effort but does not emit semen--Thullaccaya offence

### **Anāpattivāra**

Anāpatti supinātena namocanādhippāyassa ummattakassa khittacittassa vedanāṭṭassa ādikamnikassa.

There is no offence if he was dreaming, if there was no intentional emission, if he was mad, unhinged, in pain, a first offender.

### **Summary**

A monk should not emit semen intentionally.

### **(6:3) āyasaṃsagga sikkhāpada**

At one time, the Buddha was staying at Jetavana monastery in Sāvatti. At that time Venerable Udāyī lived in jungle. The dwelling of him was lovely, good to look upon, beautiful, the inner chamber in the middle was entirely surrounded by the house; the couch and chair, the bolster and pillow were well designed, the water used for drinking and that used for washing were well placed; the cell was well swept. Many people came to look at the dwelling of the venerable Udāyī, a certain Brahmin together with his wife approached the venerable Udāyī, and having approached the venerable Udāyī, he said: "We want to see your dwelling."

"Do look at it, Brahmin," he said, and taking the key, unfastening the bolt, and opening the door, he entered the dwelling. The Brahmin entered after Venerable Udāyī, and the Brahmin lady entered behind the Brahmin. Then the venerable Udāyī, opening some windows and closing others, going round about the inner room, and coming up from behind, rubbed up against the Brahmin lady limb by limb.

After hearing about this matter, the Buddha laid down this sikkhāpada as follow.

*Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṃ kāyasamṣaggaṃ samāpajjheyya hatthaggaṃ vā veṇiggāhaṃ vā Aññatarassa vā Aññatarassa vā aṅgassa parāmasanaṃ, saṃghādiseso.*

Should any Bhikkhu, lustful, with perverted mind, engage with a woman in bodily contact, holding her hand or hair, touching any part of her body, this entails saṃghādisesa offence.

### Five factors

1. Manussitthī = Being a human female.
2. Itthi saṃmitā = Having perception of being a human female.
3. Kāyasamṣaggarāgo = Being infatuated by engaging with a woman in bodily contact.
4. Tena rāgena vāyāmo = Making an effort with that lustful desire.
5. Hatthaggaṃ vā veṇiggāhaṃ vā = Holding the hands, touching the body, etc.

### Definition of some words

**mātugāma** = human female even if she has just been born.

**hattha** = the hand from elbow to the tip of the fingers.

**veṇi** = head hair as well as body hair.

### Anāmāsavatthu (improper things)

1. even new born girl.
2. articles of a woman.
3. picture, photo, statue, portrait of a woman.
4. several kinds of crop, rice, etc.
5. several kinds of pea, bean, etc.
6. several kinds of fruit, such as coconut, banana, etc.
7. several kinds of treasure, such as pearl, ruby, gold, silver, etc .
8. several kinds of money, currency note.
9. several kinds of arm, weapon.
10. several kinds of musical instrument.

### Āpattibheda

-Desiring cohabitation if he makes bodily exertion and recognizes contact, there is a

saṃghādisesa offence.

-Desiring cohabitation if he makes bodily exertion but does not recognize contact, there is a Dukkaṭṭa offence.

-If a monk touches any part of a woman's body with his hand (body to body), there is a saṃghādisesa offence.

-If a monk touches the things connected with a woman's body with his body (body to things), there is thullaccaya offence.

-If a monk touches the thing connected with a woman with thing connected with him

(thing to thing), there is Dukkaṭṭa offence.

### **Anāpattivāra**

Anāpatti asaṃcicca asatiyā ajānantassa asādiyantassa ummattakassa khittacittassa vedanāṭṭassa ādikammassa.

There is no offence if it is not on purpose, not intentional, not knowing, not agreeing, if he is mad, unhinged, in pain, a first offender.

### **Summary**

A monk should not touch any parts of woman's body with lustful desire.

### **(6:4) Duṭṭhullavācā sikkhāpada**

At one time, the Buddha was staying at Jetavana monastery in Sāvatti. At that time, Venerable Udāyī lived in jungle. The dwelling of him was lovely, good to look upon, beautiful. Many women came to the park in order to see the dwelling. Venerable Udāyī, showing these women his dwelling and pointing out the privies to them, spoke in praise, spoke in blame, begged, implored, asked, questioned, described, exhorted, and abused.

Those women who had little fear of blame, who were sly and who had no shame mocked at the Venerable Udāyī, called out to him, laughed at him, made fun of him.

But those women who had shame, upon departing complained to the monks, saying: "Honored sirs, this is not suitable, it is not fitting, we should not wish this spoken about even by our husbands, to say nothing of master Udāyī".

Because of this reason, the Buddha set this sikkhāpada forth.

*Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmaṃ duṭṭhullāhi vācāhi obhāseyya yathā taṃ yuvā yuvatim̐ mithunupasaṃhitāhi, saṃghādiseso.*

Should any Bhikkhu, lustful, with perverted mind, address a woman with lewd words in the manner of young man to a young woman relating to sexual intercourse, this entails saṃghādisesa offence.

### **Five factors**

1. munussitṭhī =being a human female.
2. itṭhisam̐mitā =having perception of being a human female.
3. duṭṭhullavācāssādarāgo =being infatuated in speaking of lewd words.
4. tena rāgena obhāsanam̐ =speaking lewd words with that lustful desire.
5. Taṅkhaṇavijānanam̐ =being understood by woman as soon as a monk speaks.

### **Definitions of some words**

**-mātuḡāma**=a human girl who is sophisticated enough to understand the lewd words.

**-duṭṭhullavācā**=the lewd word which is connected with anus, genital organ and sexual intercourse.

### Nine kinds of speech

1. vaṇṇa =praising concerning genital organs, anus, and sexual intercourse.
2. avaṇṇa =dispraising concerning genital organs, anus, and sexual intercourse.
3. yācana =begging sexual intercourse.
4. āyācana =begging sexual intercourse repeatedly.
5. pucchana =questioning the experience of sexual intercourse.
6. paṭipucchana =questioning or counter-questioning the experience of sexual intercourse again and again.
7. ācikkhana =telling the way to make sex when asked by her.
8. anusāsana =admonishing or instructing the way to make sexual intercourse without asking.
9. akkosana =reviling or abusing using the lewd words.
  - (a) animitta =avoidance of female sign.
  - (b) nimittamatta =no complete sign, but just a mark of female sign.
  - (c) alohita =dry urine hole.
  - (d) dhuvalohita =wet urine hole.
  - (e) dhuvacoḷa =inserting the cloth in urine hole.
  - (f) paggharaṇa =always leaking the urine.
  - (g) sikharanī =long sexual organ.
  - (h) itthipaṇḍakā =female hermaphrodite.
  - (i) vepurisika =female like a man because of her beard, mustache, etc.
  - (j) sambhinna =connecting anus and sexual organ in her.
  - (k) ubhatobyamaṇjana =having male organ as well as female organ.

### Āpattibheda

-If a monk speaks about genital organ and anus, it incurs samghādisesa offence.

-If a monk speaks about part of the body between collarbone and knee joint except genital organ and anus, it incurs thullaccaya offence.

-If a monk speaks about remaining parts of body and things connected with her body, it incurs Dukkaṭa offence.

### Anāpattivāra

*Anāpatti atthapurekkhārassa dhammapurekkhārassa anusāsanipurekkhārassa ummattakassa ādikammikassa.*

There is no offence if it is aiming at (explaining) the meaning, if he is aiming at (explaining) dhamma, if it is aiming at (explaining) teaching, if he is mad, if he is a first

offender.

### Summary

A monk should not speak the lewd word.

#### (6:5) Attakāmapāricariya sikkhāpada

Once upon time the Buddha was residing at the Jetavana monastery in Sāvattī. At that time Venerable Udāyī was dependent on families, and approached many families. There was a certain woman who was a widow and beautiful. Ven. Udāyī, rising early and taking his robe and bowl, came up to this woman's house and sat down on the appointed seat. Then Ven. Udāyī rejoiced and pleased this woman with talk on dhamma.

The woman said, "Please say, Ven. Udāyī, whatever you need, such as robes, alms-food, lodging and medicine". Ven. Udāyī said, "It is very easy to obtain these four requisites. You should offer the difficult thing or the highest offering which is sexual intercourse".

"I am ready, sir, please come" She replied, and entering into an inner room, taking off her cloak, she lay back on the couch. Then Ven. Udāyī approached her and said "who could touch this evil-smelling wretch?" and he departed spitting. She became angry with him. Then she spread about it. Having heard about it, The Buddha promulgated this Sikkhāpada.

*Yo pana bhikkhu otiṅṅo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya "etadaggaṃ bhagini Pāricariyānaṃ Yāmādisaṃ sīlavantaṃ Kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā" ti methunupasaṃhitena, saṃghādiseso.*

Should any bhikkhu, lustful, with perverted mind, speak in praise of ministering to his own sensual pleasure in the presence of a woman, saying "sister, a woman should offer a gift of sexual intercourse, which is the best and most excellent of all other gifts, to one who is virtuous, fine natured and leads the holy life like me," this entails saṃghādisesa offence.

#### Five factors

1. Manussitthī = Being a human female.
2. Itthi saṃmitā = Having perception of being a human female.
3. Attakāmapāricariyāya arāgo = Being infatuated in praise of ministering to his own sensuality.
4. Tena rāgena vaṇṇabhaṇanaṃ = Speaking in that praise of ministering to his own sensuality.
5. Taṅkhaṇa vijānanaṃ = Being understood by woman as soon as a monk speaks.

### Definition of some words

**-mātugāma** a human girl who is sophisticated enough to understand the lewd words.

**-sīlavantaṃ** virtue which means abstinence from killing, stealing and falsehood, etc.

**-brhmacāri** noble practice which means abstinence from sexual intercourse.

**-kalyānaṃ** good noble dhamma which means good conduct in respect of virtue and in respect of noble practice.

### Āpattibheda

-If a monk speaks in the presence of a woman about ministering to his own sensuality, it incurs samghādisesa offence.

-If a monk speaks in the presence of a eunuch or hermaphrodite, it incurs thullaccaya offence.

-If a monk speaks in presence of an animal and a man, it incurs Dukkaṭa offence.

### Anāpattivāra

*Anāpatti "civara piṇḍapāta senāsana gilānappaccayabhesajjaparikkhārena upaṭṭhahāsi" bhaṇati ummattakassa ādikammikassa.*

There is no offence if he speaks saying "Support (us) with the requisites of robes, alms-food, lodgings, medicine for the sick", if he is mad, if he is a first offender.

### Summary

A monk should not speak in the presence of a woman about ministering to his own sensuality.

### (6:6) Saṃcaritta sikkhāpada

Once upon time the Buddha was residing at the Jetavana monastery in Sāvattī. At that time Venerable Udāyī was dependent on families, and he approached many families. When he saw a youth not yet married or a young girl without a husband, he spoke in praise of the girl in the presence of the youth's parents, saying; "the young girl of that family is beautiful, good to look upon and so on. This young girl is suitable for that youth".

These said:"They do not know us, honoured sir, nor who we are, nor to whom we belong. If, honoured sir, you will induce them to give, we might convey this girl to this youth".

He spoke in praise of the youth in the presence of the girl's parents, saying, "The youth of that family is handsome, good to look upon and so on. That young

girl is suitable for this youth.

They said: "They do not know us, honoured sir, nor who we are, nor to whom we belong, nor in what, as it were, is the girl's property. But if, honored sir, you would beg, we might give this girl to that youth".

By this means he brought about the leading of the bridegroom (to the bride's home), He brought about the leading away (from the bride's home), he caused marriages to take place.

Having heard about it, The Buddha promulgated this Sikkhāpada.

*Yo pana bhikkhu saṃcarittaṃ samāpajjheyya Itthiyā vā purisamatim purisassa vā itthimatim jāyattane vā jārattane vā, saṃghādiseso.*

Should any bhikkhu act as a go-between, telling a man's intention to a woman or a woman's intention to a man in order to be her husband and his wife, this entails saṃghādisesa offence.

### **The background of an additional amendment**

At one time, many pleasure seekers who wanted to enjoy themselves with a woman in a pleasure garden sent a messenger to a harlot to say: "Please come to the garden; Let us enjoy ourselves at the garden". In reply the woman said: "Brothers, I do not know who you are or whose children you are. I have also had a lot of money and property and I cannot go outside the city".

The messenger reported back to the pleasure seekers. A man then suggested to these pleasure seekers: "Brothers, why have you sent a messenger for that harlot direct? You should have told the Ven.Udāyī. He will get her for you".

Meanwhile, a lay-follower intervened and said "Brothers, do not say so; the monk would not do this kind of job; The Ven.Udāyī would not do this". Then they made a bet whether Ven.Udāyī will do or not. The pleasure seekers approached Ven.Udāyī and said; "Bhante, as we wanted to enjoy ourselves at this pleasure garden, we sent a messenger to so and so harlot asking her to come to this garden for our enjoyment, but she refused. We beg of you; please procure this harlot for us".

Then, Ven.Udāyī approached that harlot and said; "Why did not you go to those people? "Bhante, if you know them, I will go to them," said the harlot. "I know them very well, my sister" replied Ven.Udāyī. Then, the pleasure seekers took the harlot to the garden.

The lay-follower reproached, condemned and criticized Ven.Udāyī saying; "Why the Ven.Udāyī acted as a go-between for a temporary wife. The modest monks heard about it, and then it was reported to Buddha. At last the Buddha added this amendment into the original rule.

*Yo pana bhikkhu saṃcarittaṃ samāpajjheyya Itthiyā vā purisamatim purisassa vā itthimatim jāyattane vā jārattane vā, antamaso Taṅkhaṇikāyapi, saṃghādiseso.*

Should any bhikkhu act as a go-between, telling a man's intention to a woman or a woman's intention to a man in order to be her husband and his wife, **even for a moment**, this entails saṃghādisesa offence.

### Five factors

1. Tesaṃ manussajātikatā = Being human beings (male and female) who are conveyed to engage.
2. Alaṃ vacaniyatā = Being deserved to speak about engagement.
3. Paṭiggaṇhanaṃ = Agreement or accepting the words of one who requests.
4. Vimamsanaṃ = Going to make inquiry.
5. Paccāharaṇaṃ = Reply the information to the original requester.

### Definition of some Pāli words

Jāyattana she will be a wife. (Man's intention to a woman in order to become a wife)

Jārattana he will be a husband. (Woman's intention to a man in order to become a husband)

Or

Jāyattana she will be a lawful wife or he will be a lawful husband.

Jārattana she will be a temporary wife or he will be a temporary husband.

### Ten kinds of women

1. Māturakkhita the woman protected by the mother.
2. Piturakkhita the woman protected by the father.
3. Mātāpiturakkhita the woman protected by the parents.
4. Bhaginirakkhita the woman protected by the sister.
5. Bhāturakkhita the woman protected by the brother.
6. ṃātirakkhita the woman protected by the relatives.
7. Gottarakkhita the woman protected by the family and lineage.
8. Dhammarakkhita the woman protected by the dhamma-fellow or co-religionists.
9. Sārakkha the woman protected by the guard.
10. Sapaṛidaṇḍa the woman protected by the servitude.

### Ten kinds of wives

1. Dhanakkītā the wife purchased with money.
2. Chandvāsīnī the wife by consent.
3. Bhogavāsīnī the wife for wealth.
4. PAṭavāsīnī the wife for dress.
5. Odapattakīnī the wife wedded through a ceremony in which the bride and the groom handled a vessel of water together.
6. Obhatacumbatā the wife laying down the pad from on her head.
7. Dāsī the wife who is a slave as well as a wife.
8. Kammakārī the wife who is a worker as well as wife.



9.Dhajāhaṭā	the wife taken as a prisoner of war.
10.Muhuttikā	the wife for a temporary period.

**Note.** mā,pi, māpi      bha and bhā    ṃā,go,dham, sa, sā.  
Dha,chan,bho,pa    o,o,dha      Kamma,dā,muhā.

### Āpattibheda

-If a monk accepts, inquires and replies the information back-- **Samghādisesa offence.**

-If a monk accepts and inquires, but not reply it back --**Thullaccaya offence.**

-If a monk accepts, but he does not inquire, yet he replies it back—**Thullaccaya offence.**

-If a monk accepts, but not inquire and not reply it back--**Dukkaṭa offence.**

-If a monk does not accept, but he inquires and replies it back—**Thullaccaya offence.**

-If a monk does not accept, but he inquires, yet he does not reply it back--**Dukkaṭa offence.**

-If a monk does not accept nor inquire, but he replies it back--**Dukkaṭa offence.**

### Anāpattivāra

*Anāpatti saṃgassa vā cetiyassa vā gilānassa vā Karaniyena gacchati ummattakassa ādikammikassa.*

There is no offence if he goes on business for the Saṃgha Order, or for a pagoda, or for the sick, if he is mad, if he is a first offender.

### Summary

A monk should not act as a matchmaker between man and woman.

### (6:7) Kuṭikāra sikkhāpada

The Buddha having dwelt at Rājagaha for as long as he thought fit set out on a tour for Āḷavī. Making the tour, in due course he arrived at Āḷavī. There the Lord dwelt in the chief shrine at Āḷavī.

At that time the bhikkhus of Alavi were having huts built from their own begging -- having no sponsors, destined for themselves, not to any standard measurement -- that did not come to completion. They were continually begging, continually hinting: 'Give a man, give labor, give an ox, give a wagon, give a knife, give an ax, give an adze, give a spade, give a chisel, give rushes, give reeds, give grass, give clay.' People, harassed with the begging, harassed with the hinting, on seeing bhikkhus would feel apprehensive, alarmed, would run away; would take another route, face another direction, close the door. Even on seeing cows, they would run away, imagining them to be bhikkhus."

Having heard about it, The Buddha promulgated this Sikkhāpada.

*Samṃācīkāya pana bhikkhunā Kuṭiṃ kārayamānena assāmīkaṃ attuddesaṃ pamānikā Kāretabbā. Tatridaṃ pamāṇaṃ-- dīghaso dvādasa vidatthiyo sugatavidatthiyā; tiriyaṃ sattantarā. Bhikkhū abhinetabbā vutthudesanāya. Tehi bhikkhūhi vutthu desetabbaṃ anārambhaṃ saparikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamanaṃ samṃācīkāya Kuṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṃghādideso.*

When a bhikkhu constructs a hut without donor by his own asking and for his own advantage, he should make it according to the measurement. This is the measurement -- twelve spans of Sugata in length and seven spans of Sugata in width. Monks should be collected to point out the site. The monks should point out the site which is not unsafe and which has an open space round it.

If a monk builds a hut by his own asking on a site which is unsafe and which has no open space round it, the monks are not collected to point out the site, or if he exceeds the measurement, this entails saṃghādisesa offence.

### Three kinds of Kuṭi (hut)

1. Ullittā Kuṭi =The hut which is smeared only inside with the marl or cement.
2. Avalittā Kuṭi =The hut which is smeared only outside with the marl or cement.
3. Ullittāvalittā kuṭi =The hut which is smeared both inside and outside with the marl or cement.

### Six or Seven factors

1. Ullittādīnaṃ Aññatartā =Being one of the three huts (smeared with cement).
2. Heṭṭhimappamāṇa saṃbhavo =By means of breadth, at least, that must be four cubits.
3. Adesitavatthukatā\* =Being the site not having been pointed out.
4. Pamāṇātikkantatā\* =Exceeding the length or width which is allowable.
5. Attuddesikatā =Having one's own advantage which is pointed out.
6. Vāsāgāratā =Being the hut to dwell for one's own.
7. Lepaghaṭṭanā =Having completely joined smearing the hut.

### The definition of some words

Kuṭi =a small lodging which is smeared with cement inside or which is smeared outside or which is smeared inside and outside.

Pamāṇaṃ =the measurement which should be 12 spans of Buddha in length externally and 7 spans of Buddha in width internally.

**A span** =the measurement between the tip of the thumb and the tip of the middle finger both fully extended.

**A cubit** =the measurement from the tip of the middle finger to the elbow.

**N.B**

Buddha's span (1) => majjhimapurisa's spans(3) => ordinary man's spans(4+1/2)  
 Length> Buddha's span (12) => majjhimapurisa's spans(36)  
 => ordinary man's spans(54)  
 Width> Buddha's span (7)=> majjhimapurisa's spans(21) => ordinary man's spans(31+1/2)

Sārambha= with disturbances which mean;

the site is the abode of ants.

the site is the abode of termites.

the site is the abode of rats.

the site is the abode of snakes.

the site is the abode of scorpions.

the site is the abode of centipedes.

the site is the abode of elephants.

the site is the abode of horses.

the site is the abode of lions.

the site is the abode of tigers.

the site is the abode of leopards.

the site is the abode of bears.

the site is the abode of hyenas.

the site is the abode of any other animals or living beings.

the site is the place of grains.

the site is the place of vegetables.

the site is the place of slaughter.

the site is the place of execution block.

the site is the place of cemetery.

the site is the place of pleasure grove.

the site is the place of king's property.

the site is the place of elephant stables.

the site is the place of horse stables.

the site is the place of prison.

the site is the place of tavern.

the site is the place of slaughter house.

the site is the place of carriage road.

the site is the place of cross-road.

the site is the place of public rest house.

the site is the place of thoroughfare.

Anārambha = without disturbances, which mean a negative of sārambha above, mentioned.

Saparikkamana = adequate space, which means that there is enough room on the site for a yoked wagon to go around, or for a man to carry a ladder around, the proposed hut.

Aparikkamana = without an open space round, which means a negative of saporikkamana above described.

### **The procedures how to construct a Kuṭi**

If, for his own use, a bhikkhu is planning to build a hut as defined in this Kuṭikārasikkhāpada, he must choose a site, clear it, and ask for the Saṃgha Order to inspect and approve it before he can go ahead with the actual construction.

### **The example goes like that---**

The bhikkhu (Ven. Janaka) who builds the Kuṭi must clean the site, approach the Saṃgha after putting across his upper robe over his left shoulder, sit on his heels, worship the feet of the elder Bhikkhu and lift his clasped hands and say:

Venerable ones, I wish to have a Kuṭi built with the materials; begged for or collected by myself; there is no owner; there is personality to be pointed out as self; Venerable ones, I request Saṃgha to inspect the site of the Kuṭi.

For the second time and for the third time, the request must be repeated.

If the whole of the Saṃgha is able to inspect the site, all should carry out the inspection. If the whole Saṃgha is not available, some (Ven. Khemācāra and Ven. Varasāmi) of them who are experienced and competent to find out whether it is free from danger, and whether it has an open space around it for a cart to turn round will be deputed to inspect the site.

Another experienced and competent monk (Ven. Cakkinda) should inform about it to the Saṃgha by saying;

Venerable ones, may Saṃgha please hear me. So and so Bhikkhu (Ven. Janaka) wishes to build a Kuṭi with the materials which he has been begged for or collected by himself; there is no owner; there is personality to be pointed out as self. The Bhikkhu requests the Saṃgha to inspect the site. If it is convenient to Saṃgha, it may depute so and so Bhikkhus (Ven. Khemācāra and Ven. Varasāmi) to inspect the site of the Kuṭi of so and so Bhikkhu (Ven. Janaka). This is the motion.

Venerable ones, may saṃgha please hear me. So and so Bhikkhu (Ven. Janaka) wishes to build a Kuṭi with the materials which he himself begged for or collected by himself; there is no owner who builds it: there is personality to be pointed out as self. The Bhikkhu has requested Saṃgha to inspect the site of the Kuṭi. Saṃgha has deputed so and so Bhikkhus (Ven. Khemācāra and Ven. Varasāmi) to inspect the site. If the Venerable one pleased with the deputing of so and so Bhikkhus (Ven. Khemācāra and Ven. Varasāmi), he may remain silent. Anyone who is displeased may speak.

Saṃgha has deputed so and so Bhikkhus (Ven. Khemācāra and Ven. Varasāmi) to inspect the site of the Kuṭi. It is pleasing to Saṃgha so it remains silent, which is the sign of it being pleased.

The bhikkhus (Ven. Khemācāra and Ven. Varasāmi) who are deputed to inspect the site of Kuṭi must visit that place and inspect the site of Kuṭi and find out whether it

is free from danger or whether there is an open space large enough for a cart to turn round. If there is danger and no open space for a cart to turn round, they must say: "do not build here". If there is no danger and there is an open space for a cart to turn round, they must report to the Saṃgha; "there is no danger and there is an open space for a cart to turn round".

The bhikkhu (Ven. Janaka) building the Kuṭi should approach Saṃgha, keep his upper robe on his left shoulder, worship the feet of the senior bhikkhu, sit down on his heels, lift his clasped hands and say;

"Venerable ones, I wish to build a Kuṭi with the materials which I have begged for or collected for my own personal use; there is no owner; there is personality to be pointed out as self. Venerable ones, I request Saṃgha to mark or point out the site of Kuṭi".

It must be repeated for the second time and also for the third time.

The experienced and competent monk (Ven. Cakkinda) should inform Saṃgha.

Venerable ones, may Saṃgha hear me. So and so monk (Ven. Janaka) wishes to build a Kuṭi with the materials which he has himself begged for or collected for his own personal use. There is no owner; there is personality to be pointed out as self. The bhikkhu (Ven. Janaka) requests Saṃgha to mark or point out the site of the Kuṭi. If it is convenient to it, Saṃgha may mark or point out the site of so and so bhikkhu's (Ven. Janaka's) Kuṭi. This is the motion.

Venerable ones, may Saṃgha please hear me. So and so monk (Ven. Janaka) wishes to build a Kuṭi with the materials which he has himself begged for or collected; there is no owner; there is personality to be pointed out as self. The bhikkhu requested Saṃgha to mark or point out the site of his Kuṭi. Saṃgha is marking or pointing out the site of Kuṭi. The venerable one who is pleased with the marking or pointing out of the site should remain silent. He who is displeased should say so.

Saṃgha has marked or pointed out the site of so and so bhikkhu's (Ven. Janaka's) Kuṭi. Saṃgha is pleased; so it remains silent by which it is understandable that Saṃgha is pleased.

And then the monk (Ven. Janaka) who wishes to build the Kuṭi is allowed to build it himself in accord with the measurement (pamāṇa), the site which is not occupied by ants, etc. (anārambha) and the area where the cart drawn by yoked oxen can go round or where ladders can be taken round (saparikkamana).

### **Āpattibheda**

-If a bhikkhu finishes by himself the construction of a Kuṭi which he has not yet completed there is saṃghādisesa offence.

-If others are made to finish the construction of a Kuṭi which he has not yet completed, there is saṃghādisesa offence.

-If he finishes the construction of a Kuṭi which others have not yet completed, there is saṃghādisesa offence.

- If others are made to finish the construction of a Kuṭi which other has not yet completed, there is saṃghādisesa offence.
- If he builds a Kuṭi in the disturbance place, there is Dukkaṭa offence.
- If he builds a Kuṭi in the inadequate place, there is Dukkaṭa offence.
- Each act in its construction entails a Dukkaṭa offence.
- The next to the last act in its construction entails thullaccaya offence.
- Once the hut is completed, saṃghādisesa offence.

### **Anāpattivāra**

Anāpatti leṇe guhāya tiṇakuṭikāya Aññasatthāya vāsāgāraṃ ṭhapetvā sabbattha, anāpatti ummattakassa ādikammikassa.

There is no offence if it is (built) in a mountain hole, in a cave comprising bricks, stones .etc., as a hut of tiṇa-grass, for the good of another, and if he builds any buildings except one's own advantage. There is no offence if he is mad or a first offender.

### **Summary**

A monk should not build a Kuṭi without a sponsor, destined for one's own use, without having obtained the Saṃgha's approval, exceeding the standard measurements.

### **(6:8) Vihārakāra sikkhāpada**

When the Buddha was staying at Gositārāma monastery in Kosambi city, a rich man who was the supporter of the Ven.Channa said to the Ven. Channa: "Venerable sir, please find out a site for a Vihāra (a large dwelling); I will have a Vihāra built for you." In clearing a site for the Vihāra, the Ven. Channa had a tree cut down that was used as a shrine revered by city, revered by the countryside, revered by the Kingdom.

The people began to reproach, condemn and criticize this affair. Bhikkhus heard what the people had reproached, condemned the Ven. Channa. Then they reported the matter to the Buddha. And then the Buddha laid down this sikkhāpada.

*Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikam attuddesaṃ bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kāreyya bhikkhū vā anabhineyya vatthudesanāya, saṃghādiseso.*

When a bhikkhu constructs a large monastery with a donor for his own advantage, bhikkhus must be collected to point out a site. Those monks must point out the safe place with an open space round it. Should the monk construct a large monastery on an unsafe place with no open space round it, or should the monk not collect the monks to point out the site, this entails Saṃghadisesa offence.

### Three kinds of Kuṭi (hut)

- 1.Ullittā Kuṭi =The large monastery which is smeared only inside with the marl or cement.
- 2.Avalittā Kuṭi =The large monastery which is smeared only outside with the marl or cement.
- 3.Ullittāvalittā kuṭi =The large monastery which is smeared both inside and outside with the marl or cement.

### Six factors

- 1.Ullittādīnaṃ Aññatartā =Being one of the three large monasteries (smeared with cement).
- 2.Heṭṭhimappamaṇa saṃbhavo =By means of breadth, at least, that must be four cubits.
- 3.Adesitavatthukatā =Being the site not having been pointed out.
- 4Attuddesikatā =Having one's own advantage which is pointed out.
- 5 Vāsāgārata =Being the large monastery to dwell for one's own.
- 6.LepaghAṭṭāṇā =Having completely joined smearing the large monastery.

### The definition of some words

Mahallaka large which means the monastery having a benefactor or owner.

Vihāra the monastery which is smeared with cement inside or outside or both side.

### N.B

The most of things are the same with Kuṭikāra sikkhāpada. The difference between them is only that there is no owner in Kuṭikāra sikkhāpada in which measurement is limited. But there is an owner in Vihārakāra sikkhāpada in which the measurement is not limited.

### Summary

A monk should not build a Vihāra destined for one's own use, without having obtained the Saṃgha's approval.

### (6:9) Paṭhamaduṭṭhadosa sikkhāpada

When the Buddha was residing at Veḷuvana monastery in Sāvatti, the followers of Mettiya and Bhummajaka got their female disciple, Mettiya Bhikkhunī to accuse Venerable Dabba, who has already attained Arahantship at the age of seven, with Pārājika offence.

"Come, sister. Go to where the Blessed One is and say this: "It is unfitting, Lord, and improper. The quarter without dread, without harm, without danger, is (now) the quarter with dread, with harm, with danger. Where there is calm, there is a windstorm. The water, as it were, is ablaze. I have been raped by Master Dabba."

After Mettiya Bhikkhuni made her charge, the Buddha convened a meeting of the Saṃgha to question Ven. Dabba. The latter, who had attained arahantship at the age of seven, responded truthfully that he could not call to mind ever having indulged in sexual intercourse even in a dream, much less when awake. The Buddha then told the Saṃgha to expel Mettiya Bhikkhuni and returned to his quarters. Then the Buddha laid down this sikkhāpada.

*Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya"appeva nāma naṃ imamhā brahmācariyā cāveyyan"ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā amūlakamceva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patiṭṭhāti, saṃghādiseso.*

Should any bhikkhu, being angry, desirous of venting anger, and displeased, accuse a bhikkhu with Pārājika offence groundlessly, thinking thus, "probably with this accusation I may make him fall from the holy life", and afterwards whether he is examined or not that accusation is groundless and the bhikkhu admits to the wrongdoing, this entails saṃghādisesa offence.

### **Chabbaggiya bhikkhus**

**1.Assaji 2.Punabhasuka 3.Paṇḍuka 4.Lohitaka 5.Mettiya\*  
6.Bhummajaka\***

### **Five factors**

- |                                   |  |
|-----------------------------------|--|
| 1.Upasampanno                     | =Being a monk who was accused.   |
| 2.Suddhasaṃmitā<br>purified       | =Having perception that the accused is<br>from Pārājika offence.   |
| 3.Amūlakatā                       | =Unseen (Adiṭṭha), unheard (Asuta) and<br>unsuspected (Aparisaṅkita) on what a monk<br>committed Pārājika offence. |
| has                               |  |
| 4.Cāvanādhippāyena sammukhācodanā | =Accusing in the presence of a monk with<br>the intention of depriving him from monkhood.                          |
| 5.Taṅkhaṇa Vijjānaṇaṃ<br>as it    | =Instantly understood by the accused as soon<br>has been done.   |

### **Āpattibheda**

- |                           |   |   |
|---------------------------|---|---|
| 1.Purity of<br>view       | no leave is taken and desiring one's<br>expulsion | Dukkaṭa offence and saṃghādisesa<br>offence |
| for one's<br>impurity     | no leave is taken and intention to<br>abuse       | Dukkaṭa offence and pācittiya offence       |
| 2.Impurity<br>of view for | no leave is taken and desiring one's<br>expulsion | Dukkaṭa offence                             |
| one's<br>purity           | no leave is taken and intention to<br>abuse       | Dukkaṭa offence and pācittiya offence       |
| 3.Impurity                | no leave is taken and desiring one's              | Dukkaṭa offence                             |



of view for	expulsion	
one's	no leave is taken and intention to	Dukkaṭṭa offence and pācittiya offence
impurity	abuse	
4.purity of	no leave is taken and desiring one's	Dukkaṭṭa offence and saṃghādisesa
view for	expulsion	offence
one's	no leave is taken and intention to	Dukkaṭṭa offence and pācittiya offence
purity	abuse	

### **Anāpattivāra**

*Anāpatti suddhe asuddhadiṭṭhissa asuddhe asuddhadiṭṭhissa ummattakassa ādikammikassa.*

There is no offence if there is a view as to what is impure in what is pure, if there is a view as to what is impure in what is impure, if he is mad, if he is a first offender.

### **Summary**

A monk should not accuse another monk with Pārājika offence groundlessly.

### **(6:10) Dutiyaduṭṭhadosa sikkhāpada**

The Buddha was residing at Veḷuvana monastery in Sāvattī. At that time the followers of Mettiya and Bhummajaka, descending from Vulture Peak Mountain, saw a he-goat copulating with a she-goat. Seeing them, they said, 'Look here, friends, let us name this he-goat Dabba, and this she-goat Mettiya Bhikkhuni. Then we will phrase it like this: "Before, my friends, we accused Dabba on the basis of what we had heard, but now we have seen him with our very own eyes fornicating with Mettiya Bhikkhuni." Eventually They did so; then the Buddha laid down this sikkhāpada.

*Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto Aññabhāgiyassa adhikaraṇassa kiṃcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya "appeva nāma naṃ imamahā brahmacariyā cāveyyan'ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā Aññabhāgiyaṃceva taṃ adhikaraṇaṃ hoti kocideso lesamatto upādīno, bhikkhu ca dosaṃ patiṭṭhāti, saṃghādiseso.*

Should any bhikkhu, being angry, desirous of venting of anger, and displeased, accuse a bhikkhu with Pārājika offence making use of only some of the facts (pretexts) of a legal process concerning another being, thinking thus, "probably with this accusation I may make him fall from the holy life", and afterwards whether he is examined or not, that legal process based on some facts relating to another being and the bhikkhu admits to the wrongdoing, this entails saṃghādisesa offence.

### **Seven factors**

1.===>5. Same with the factors of Paṭhama Duṭṭhadosa Sikkhāpada.

6. Aññabhāgiyassa adhikaraṇassa kiṃcidesaṃ lesamattaṃ upādāya=  
Using a pretext pointed out by Adhikaraṇa connected with the accused.

### Ten pretexts

- |                           |                              |
|---------------------------|------------------------------|
| 1.pretext of birth.       | 2.pretext of name.           |
| 3.pretext of family.      | 4.pretext of characteristic. |
| 5.pretext of offence.     | 6.pretext of an alms-bowl.   |
| 7.pretext of a robe.      | 8.pretext of a teacher.      |
| 9.pretext of a preceptor. | 10.pretext of lodging.       |

### Four legal cases (adhikaraṇa)

- |                    |                                   |
|--------------------|-----------------------------------|
| 1.vivādādhikaraṇa  | a case arising out of dispute.    |
| 2.anuvādādhikaraṇa | a case arising out of censure.    |
| 3.āpattādhikaraṇa  | a case arising out of offence.    |
| 4.kiccādhikaraṇan  | a case arising out of obligation. |

### N.B-

Here in this pAṭhama and dutiya duṭṭhadosa sikkhāpada, only the āpattādhikaraṇa  
**is needed.**

### Āpattibheda

No	The offence one commits is seen by him	The offence he accuses or he makes accuse	The result
1.	Samghādisesa offence		
2.	Thullaccaya offence		
3.	Pācittiya offence	Pārājika offence	Samghādisesa offence
4.	Pāṭidesaniya offence		
5.	Dukkatta offence		
6.	Dubbhāsita offence		

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### Anāpatti

*Anāpatti tathāsaṃmī codeti vā codāpeti vā ummattakassa ādikammika.*

There is no offence if, thinking what is true, he reprimands him, or causes him to be reprimanded, if he is mad, if he is a first offender.  
re is no offence if, thinking what is true, he reprimands him, or causes him to be reprimanded, if he is mad, if he is a first offender.

### Summary

A monk should not accuse another monk with Pārājika offence using as a pretext some point of a legal process connected with another class.

### (6:11) Saṃghabheda sikkhāpada

When the Buddha was residing at Veluvana monastery in Rājagaha, Devadatta consulting with his disciples, -- Kokālika, KAṭakamodakatissa and samuddadatta-- tried to bring about a schism in the Saṃgha.

He asked for five items knowing that the Buddha cannot allowed--

1. Please let the monks become forest dwellers for the whole life. Any monk who dwells in a village monastery should be punished.
2. Let the monks beg for alms for the whole life. Any monk who accepts invitation for food should be punished.
3. Let the monks wear robes for the whole life taken from dust heaps. Any monk who wears a robe offered by a householder should be punished.
4. Let the monks live at the foot of a tree for the whole life. Any monk who approaches under cover should be punished.
5. Let the monks not eat fish and meat for the whole life. Any monk who eats fish and meat should be punished.

He said, " Lord Buddha, these five items are conducive to less desire; contentment; destruction of kilesa; ascetic practice to quell passion; punctiliousness and graciousness; non-proliferation of kilesa and boost of energy.

"Devatta, no good," said the Buddha,

1. if a monk wishes, let him be a forest dweller; if a monk wishes, let him be a village dweller;
2. if a monk wishes, let him beg for alms; if he wishes let him accept invitation for food;
3. if a monk wishes, let him wear a robe taken from a dust heap; if he wishes, let him accept a robe given by a lay man;
4. I have permitted lodging at the foot of a tree for the entire period of eight months.

**5. I have permitted fish and meat which are pure in three respects namely**

(a) these are not seen; (b) these are not heard; (c) these are not suspected of being killed for him.

Then Devadatta entered Rājagaha and spoke to the people "we have demanded these five items. The Buddha has not allowed these five items. But we have adopted these five for our own guidelines".

Those who were lack of faith blamed the Buddha and praised devadatta. But those who were faithful blamed devadatta. After hearing about it, the Buddha laid down this sikkhāpada.

*Yo pana bhikkhu samaggassa saṃghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evamassa vacanīyo "māyasmā samaggassa saṃghassa bhedāya*

*parakkami, bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha Atthāsi, sametāyasmā saṃghena, samaggohi saṃgho sammodamāno avivadamāno ekuddeso phāsu viharatī"ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi Yāvatatiyaṃ sananubhāsitaṃ tassa paṭinissaggāya, Yāvatatiyaṃce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṃghādiseso.*

If a monk tries to cause a schism of the united Saṃgha Order or persists in taking up and advocating a cause which will lead to a schism, other monks should say to him, 'do not, venerable One, try to cause a schism of the united Saṃgha Order or persist in taking up and advocating a cause which will lead to a schism. Let the venerable One be united with the Saṃgha Order. The Saṃgha Order, which is united, lives happily, rejoicing, without disputing and under the same code".

And if that monk, after he has been spoken to thus by the other monks, persists as before, the other monks should admonish him up to three times to desist from his endeavor.

If he desists after having been admonished up to three times, that is well and good. If he does not desist, this entails saṃghādisesa offence.

#### **Four factors**

1. Bhedhāya parakkamaṇaṃ = Making an effort to cause a schism of the Saṃgha Order which is harmonious.
2. Dhammakammaṇa Samanubhāsaṇaṃ = Having been admonished by the saṃgha according to the procedure.
3. Kammavācāpariyosānaṃ = Having reached the end of a resolution.
4. Appaṭinissajjanaṃ = Not giving up his course.

#### **The eighteen ways based on schism**

1. Adhammaṃ "dhammo"ti depenti. = Being explained non-dhamma as dhamma.
2. Dhammaṃ "adhammo"ti dīpenti. = Being explained dhamma as non-dhamma.
3. Avinayaṃ "vinayo"ti dīpenti. = Being explained non-vinaya as vinaya
4. Vinayaṃ "avinayo"ti dīpenti. = Being explained vinaya as non-vinaya.
5. Abhāsitaṃ alapitaṃ tathāgatena "bhāsitaṃ lapitaṃ tathāgatenā"ti dīpenti. = Being explained what was not spoken, not uttered by the Buddha as spoken, uttered.
6. Bhāsitaṃ lapitaṃ tathāgatena "abhāsitaṃ alapitaṃ tathāgatenā"ti dīpenti. = Being explained what was spoken, uttered by the Buddha as not spoken, not uttered.
7. Anāciṇṇaṃ tathāgatena "āciṇṇaṃ tathāgatenā"ti dīpenti.

- Buddha =Being explain what was not practiced by as practiced.
8. Āciṇṇaṃ tathāgatena "anāciṇṇaṃ tathāgatena"ti dīpenti.  
as =Being explain what was practiced by Buddha not practiced.
9. ApAññattaṃ tathāgatena "pAññattaṃ tathāgatena"ti dīpenti.  
by =Being explained what was not promulgated Buddha as promulgated.
10. PAññattaṃ tathāgatena "ApAññattaṃ tathāgatena"ti dīpenti.  
=Being explained what was promulgated by Buddha as not promulgated.
11. Anāpattiṃ "āpattī"ti dīpenti.  
an =Being explained what was not an offence as an offence.
12. Āpattiṃ "anāpattī"ti dīpenti.  
an =Being explained what was an offence as not an offence.
13. Lahukaṃ āpattiṃ "garukā āpattī"ti dīpenti.  
=Being explained what was a light offence as a heavy offence.
14. Garukaṃ āpattiṃ "lahukā āpattī"ti dīpenti.  
as a =Being explained what was a heavy offence light offence.
15. Sāvasesaṃ āpattiṃ "anavasesā āpattī"ti dīpenti.  
can be =Being explained what was an offence that made a monk's status still remained as that cannot be made a monk's status still remained.
16. Anavasesaṃ āpattiṃ "sāvasesā āpattī"ti dīpenti.  
cannot =Being explained what was an offence that be made a monk's status still remained as an offence that can be made a monk's status still remained
17. Duṭṭhullaṃ āpattiṃ "aduṭṭhullā āpattī"ti dīpenti.  
not =Being explained what was a grave offence as a grave offence.
18. Aduṭṭhullaṃ āpattiṃ "duṭṭhullā āpattī"ti dīpenti.  
offence as =Being explained what was not a grave offence as a grave offence.

### Āpattibheda

-At the end of the announcement (ÑATTI) recited by the saṃgha- **Dukkaṭa offence.**

-At the end of second resolution (Kammavācā) recited by the saṃgha – **Thullaccaya.**

-At the end of third resolution (last resolution) recited by the saṃgha- **Samghādisesa.**

-Thinking a valid act to be a valid act, he does not give it up-**Samghādisesa offence.**

-Being doubtful in a valid act, he does not give it up-**Samghādisesa offence.**

-Thinking an invalid act to be a valid act, he does not give it up-**Samghādisesa offence.**

-Thinking a valid act to be an invalid act, he does not give it up-**Dukkaṭa offence.**

-Being doubtful in an invalid act, he does not give it up- **Dukkaṭa offence.**

-Thinking an invalid act to be an invalid act, he does not give it up-**Dukkaṭa offence.**

### Anāpattivāra

*Anāpatti asamanubhāsantassa paṭinissajjantassa ummattakassa khittacittassam vedanāṭṭassa ādikammikassa.*

There is no offence if he has not been admonished, if he gives it up, if he is mad, out of his mind, in pain, a first offender.

### Summary

A monk should not make a schism to Saṃgha while it is in concord.

### (6:12) Bhedānuvattaka sikkhāpada

When the Buddha was residing at Veḷuvana monastery in Rājagaha, Devadatta proceeded to a schism in the Saṃgha Order, a breaking of the concord. The monks spoke thus: "Devadatta is not one who speaks Dhamma and Vinaya; how can this Devadatta proceed with a schism in the Saṃgha Order, with a breaking of the concord?"

Having spoken thus, Kokālika, Kaṭakamorakatissa and Samuddadatta said to these monks: "Do not speak thus, Venerable ones; Devadatta is one who speaks Dhamma and Vinaya and Devadatta having adopted our desire and objective, gives expression to them; he knows that what he says for us seems also good to us."

Then those who were modest monks were angry, and told this matter to the Buddha. The Buddha laid down this Sikkhāpada.

Tasseva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayo vā, te evaṃ vadeyyuṃ "māyasmanto etaṃ bhikkhuṃ kiṃci avacuttha,

dhammavādī ce'so bhikkhu, vinayavādī ce'so bhikkhu, amhākaṃce'so bhikkhu, chandaṃca ruciṃca ādāya voharati, jānāti, no bhāsati, amhākam'petam khamatī" ti, te bhikkhū bhikkhūhi evamassu vacanīyā "māyasmanto evaṃ avacuttha, na ce'so bhikkhu dhammavādī, na ce'so bhikkhu vinayavādī, māyasmantānampi saṃghabhedo rucittha, sametāyasmantānaṃ saṃghena, samaggo hi saṃgho sammodamāno avivadamāno ekuddeso phāsu viharaṭī'ti, evaṃca te bhikkhū bhikkhūhi vuccamānā tatheva paggaṇheyyuṃ, te bhikkhū bhikkhūhi Yāvatatiyaṃ samanubhāsītābbaṃ tassa paṭinissaggāya, yāvatatiyaṃce samanubhāsītābbaṃ taṃ paṭinissaggāyyuṃ, iccetaṃ kusalaṃ, no ce paṭinissajjeyyuṃ, saṃghādiseso.

If a monk (i.e, a monk who is attempting to cause a schism) has one, two or three monks who follow his leadership and speak for disunity, and if these should say, "Sirs, please do not say anything to this monk; this monk is one who speaks Dhamma; this monk is one who speaks Vinaya; this monk speaks after ascertaining our wishes and views. He knows. He speaks with us; and what he does has our approval; the monks should say to them, 'Do not speak thus. This monk is not one who speaks Dhamma; this monk is not one who speaks Vinaya. Please do not let a schism in the Saṃgha Order seem good to the Venerable Ones. Let the Venerable Ones be at one with the Saṃgha Order. The Saṃgha Order which is united, lives happily, rejoicing, and without disputing and under the same code.

If those monks, having been spoken to thus, up to three times, should desist, that is well and good. If they do not desist, this entails saṃghādisesa offence.

#### **Four factors**

1. Bhedhāya anuvattanaṃ = Practising or following the way of causing a schism of the order.
2. =====> 4. =Same with the factors of Saṃghabheda Sikkhāpada.

#### **Āpattibheda**

- At the end of the announcement (ÑATTI) recited by the saṃgha- Dukkaṭa offence.
- At the end of second resolution (Kammavācā) recited by the saṃgha –Thullaccaya offence.
- At the end of third resolution (last resolution) recited by the saṃgha- Saṃghādisesa offence.
- Thinking a valid act to be a valid act, he does not give it up-Saṃghādisesa offence.
- Being doubtful in a valid act, he does not give it up-Saṃghādisesa offence.
- Thinking an invalid act to be a valid act, he does not give it up-Saṃghādisesa offence.
- Thinking a valid act to be an invalid act, he does not give it up-Dukkaṭa offence.
- Being doubtful in an invalid act, he does not give it up- Dukkaṭa offence.
- Thinking an invalid act to be an invalid act, he does not give it up-Dukkaṭa offence.

### **Anāpattivāra**

Anāpatti asamanubhāsantassa paṭinissajjantassa ummattakassa khittacittassa vedanāṭṭassa ādikammikassa.

There is no offence if he has not been admonished, if he gives it up, if he is mad, out of his mind, in pain, a first offender.

### **Summary**

A monk should not follow or support one who makes a schism to Saṃgha in concord.

### **(6:13) Dubbaca sikkhāpada**

When the Buddha was residing at Gositārāma monastery in Kosambī, Venerable Channa indulged in bad habits. The monks said "Venerable Channa, do not do that, it is not suitable." He said "What do you, your reverences, think should be said to me? It is I who should tell you. The enlightened one is for us, Dhamma is for us, Dhamma is realized for us by a master.

Then those who were modest monks were angry, and told this matter to the Buddha. The Buddha laid down this Sikkhāpada.

Bhikkhupaneva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadammikaṃ vuccamāno attānaṃ avacaniyaṃ Karoti "mā maṃ āyasmanto kiṃci avacuttha Kalyānaṃ vā pāpakānaṃ vā, ahampāyasmante na kiṃci vakkhāmi Kalyānaṃ vā pāpakānaṃ vā, viramathāyasmanto mama vacanāyā"ti, so bhikkhu bhikkhūhi evamassa vacaniyo "māyasmā attānaṃ avacaniyaṃ akāsi, vacaniyamevā'yasmā attānaṃ Karotu, āyasmāpi bhikkhū vadatu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ Aññamaññavacanena Aññamaññavuṭṭhāpanenā"ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi Yāvatatiyaṃ sananubhāsitaṃ tassa paṭinissaggāya, Yāvatatiyaṃce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṃghādiseso.

If a monk is by nature difficult to advise and being spoken to by the monks according to the Vinaya Rules, he makes himself one not to be spoken to, saying 'Do not say anything to me, Venerable One, either good or bad, and I will not say anything to the Venerable Ones, either good or bad. Refrain, Venerable Ones, from speaking to me,' then the monks should say to him 'Do not, Venerable One, make yourself one nor to be spoken to, let the Venerable One make himself one to be spoken to; let the Venerable One speak to the monks according to the Vinaya Rules; the monks will then speak to the Venerable One according to the Vinaya Rules. The



number of the Buddha's disciples increases in this manner by mutual advice and mutual help to rise above offences.

If that monk after having been admonished up to three times desists, that is well and good. If he does not desist, this entails saṃghādisesa offence.

### Four factors

1. Avacanīyakaraṇatā = Making himself unadmonishable.
2. ==> 4. = Same with the factors of Saṃghabheda Sikkhāpada.

Five co- religionists or Dhamma-fellows (sahadhammika) (who practice the same religious duties)

1. Bhikkhu = Monk
2. Bhikkhunī = Nun (Female monk)
3. Sikkhamāna = Female probationer
4. Sāmaṇera = Novice
5. Sāmaṇerī = Female novice

### Āpattibheda

-At the end of the announcement (ÑATTI) recited by the saṃgha- **Dukkaṭṭa offence.**

-At the end of second resolution (Kammavācā) recited by the saṃgha- **Thullaccaya.**

-At the end of third resolution (last resolution) recited by the saṃgha- **Saṃghādisesa.**

-Thinking a valid act to be a valid act, he does not give it up-**Saṃghādisesa offence.**

-Being doubtful in a valid act, he does not give it up-**Saṃghādisesa offence.**

-Thinking an invalid act to be a valid act, he does not give it up-**Saṃghādisesa offence.**

-Thinking a valid act to be an invalid act, he does not give it up-**Dukkaṭṭa offence.**

-Being doubtful in an invalid act, he does not give it up- **Dukkaṭṭa offence.**

-Thinking an invalid act to be an invalid act, he does not give it up-**Dukkaṭṭa offence.**

### Anāpatti

Anāpatti asamanubhāsantassa paṭinissajjantassa ummattakassa khittacittassa vedanāṭṭassa ādikammikassa.

There is no offence if he has not been admonished, if he gives it up, if he is mad, out of his mind, in pain, a first offender.

### Summary

A monk should not make unadmonishable himself.

### (6:14) Kuladūsaka sikkhāpada

When the Buddha was residing at jetavana monastery in Sāvatti, the followers of Assaji and Punabbasuka were in residence at Kiṭāgāri. They indulged in

the following kinds of bad habits: they planted and caused to be planted small flowering trees; they watered them and caused them to be watered; they plucked them and caused them to be plucked; they tied them up in garlands and caused them to be tied up, etc.

These monks take or send garlands having a stalk on one side to wives of reputable families, to daughters of reputable families, to girls of reputable families, to daughters-in-law of reputable families, to female slaves of reputable families, etc.

These monks eat from one dish together with wives of reputable families, with daughters of reputable families, with girls of reputable families, with daughters-in-law of reputable families, with female slaves of reputable families. They share one couch; they share one mat, etc.

They play on a chequered board for gambling; they play on a draught-board; they play with imagining such boards in the air and so on.

"Now at that time a certain bhikkhu, having finished his rains-residence among the people of Kāsi and on his way to Sāvatti to see the Blessed One, arrived at Kīṭāgīri. Arising early in the morning, taking his robe and bowl, he entered Kīṭāgīri for alms: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out his arm; his eyes downcast, his every movement consummate. People seeing him said, 'Who is this weakest of weaklings, this dullest of dullards, this most snobbish of snobs? Who would go up and give him alms? Our masters, the followers of Assaji and Punabbasu, are compliant, genial, pleasing in conversation. They are the first to smile, saying, "Come, you are welcome." They are not snobbish. They are approachable. They are the first to speak. It is to them that alms should be given.'"

After hearing this matter, the Buddha laid down this sikkhāpada.

*Bhikkhu pane Aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti ceva suyanti ca, kulāni ca tena duṭṭhāni dissanti ceva suyanti ca, so bhikkhu bhikkhūhi evamassa vacanīyo "āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyanti ca, kulānicāyasmā duṭṭhāni dissanti ceva suyanti ca, pakkamatā' yasmā imamhā āvāsā, alaṃ te idha vāsenā'ti, evaṃca so bhikkhu bhikkhūhi vaccamāno te bhikkhū evaṃ vadeyya "chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti'ti, so bhikkhu bhikkhūhi evamassa vacanīyo "māyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyanti ca, kulāni cāyasmā duṭṭhāni dissanti ceva suyanti ca, pakkamatā imamhā āvāsā, alaṃ te idha vāsenā'ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi Yāvatatiyaṃ*

*sananubhāsītabbo tassa paṭinissaggāya, Yāvataṭṭiyamce samanubhāsīyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṃghādiseso.*

If a monk, who lives depending on a village or a little town, is one who spoils families ( by making them lose faith and veneration) and is of improper conduct and his improper conduct is seen and heard and families which are spoiled by him are seen and heard, let the monks say to him, The Venerable One is one who spoils families improper conduct. The Venerable One's improper conduct is seen and heard and the families, which are spoilt by the Venerable One are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!

If a monk, having been spoken to thus by the monks should say ' The monks are given to favoritism and the monks act unjustly out of hatred and stupidity and fear; they banish some for such an offence; they do not banish other,' the monks should say to him ' Venerable One, do not speak thus. The monks are not given to favoritism and the monks are not acting unjustly out of hatred, stupidity, and fear. The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families, which are spoilt by the Venerable One, are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!' If after having been admonished thus up to three times he desists, that is well and good. If he does not desist, this entails saṃghādisesa offence.

#### **Four factors**

1. Chandagāmitādīhipāpanaṃ = Saying that you are being guided by desire, etc.
2. ==> 4. = Same with the factors of Saṃghabheda Sikkhāpada.

#### **Four kinds of family or lineage (kula)**

1. Khattiya kula = Royal family
2. Brahmaṇa kula = Brahmin family
3. Vessa kula = Merchant family
4. Sudda kula = Low- cast family

#### **Eight kinds of the corruption of families (Kuladūsana)**

1. Puppha Dāna = Giving flowers.
2. Phala Dāna = Giving fruits.
3. Cuṇṇa Dāna = Giving soap or detergent.
4. Mattika Dāna = Giving clay.
5. DantakAṭṭha Dāna = Giving toothpicks.
6. Veḷu Dāna = Giving bamboos.
7. Vejjika Dāna = Giving medical treatment.
8. Jaṅghapesanika Dāna = Giving messages on foot, practicing as others' slave.

## Āpattibheda

- At the end of the announcement (Ñatti) recited by the saṃgha- **Dukkaṭa offence.**
- At the end of second resolution (Kammavācā) recited by the saṃgha- **Thullaccaya.**
- At the end of third resolution (last resolution) recited by the saṃgha- **Samghādisesa.**
- Thinking a valid act to be a valid act, he does not give it up-**Samghādisesa offence.**
- Being doubtful in a valid act, he does not give it up-**Samghādisesa offence.**
- Thinking an invalid act to be a valid act, he does not give it up-**Samghādisesa offence.**
- Thinking a valid act to be an invalid act, he does not give it up-**Dukkaṭa offence.**
- Being doubtful in an invalid act, he does not give it up- **Dukkaṭa offence.**
- Thinking an invalid act to be an invalid act, he does not give it up-**Dukkaṭa offence.**

## Anāpatti

*Anāpatti asamanubhāsantassa paṭinissajjantassa ummattakassa khittacittassa vedanāṭṭassa ādikammikassa.*

There is no offence if he has not been admonished, if he gives it up, if he is mad, out of his mind, in pain, a first offender.

## Summary

A monk should not corrupt the faith of the families giving flowers to ladies, eating together with them, gambling together and so on.

## (6:15) Conclusion

*Uddiṭṭhā kho āyasmanto terasa saṃghādisesā dhammā nava pAṭhamāpattikā, cattāro Yāvatiyakā. Yesaṃ bhikkhu Aññataraṃ vā Aññataraṃ vā āpajjivā Yāvatihaṃ jānaṃ paṭicchādeti, tāvatihaṃ tena bhikkhunā akāmā parivatthabbaṃ. parivatthaparivāsenā bhikkhunā uttari chāratam bhikkhumānattāya paṭipajjitabbaṃ, ciṇṇamānatto bhikkhu yattha siyā vīsatiḡaṇo bhikkhusaṃgho tattha so bhikkhu abbhetabbo. Ekenapi ce ūno vīsatiḡaṇo bhikkhusaṃgho taṃ bhikkhuṃ abheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci. Tatthāyasmante pucchāmi, Kaccittha parisuddhā, dutiyampi pucchāmi, Kaccittha parisuddhā, tatiyampi pucchāmi, Kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmi.*

*Samghādiseso niṭṭhito.*

Venerable sirs, the thirteen-saṃghādisesa sikkhāpadas, nine being established on first transgression and four on the third transgression, have been recited. Having committed any one of which, he must line on probation with no choice in this matter for as many days as he knowingly concealed it. When he has finished the probation, he must undertake in addition the six- night penance to get the please of monks. When he has completed the penance, he must be reinstated

comprising 20 monks in the sīmī. If even one less than 20 monks reinstate him it is not being reinstated. And those monks are censurable. This is proper course here.

Reverences, in these saṃghādisesa sikkhāpadas, you are asked. How?. Are you pure from offence?

For the second time, you are asked. How?. Are you pure from offence?

For the third time, you are asked. How?. Are you pure from offence?

You are keeping silent herein so that I understand that you are pure from offence.

The recitation of Saṃghādisesa is finished

\*\*\*\*\*

## Summary

**PA**rivāsa = Probation;

If a monk commits a saṃghādisesa offence, he must live on probation as many day as he concealed it.

**M**ānatta = Penance; After probation, he must undertake the six-night penance.

**A**bbhāna = Reinstatement; After penance, he must be reinstated comprising twenty

in a bhikkhus at least by reciting Ñatticatuttha Kammavācā

Sīmā.

## (6:16) The procedure of how to perform Parivāsa, Mānatta and Abbhāna

### Ten factors conducive to concealing (paṭicchādana lakkhaṇā)

1. Āpatti committing one of the thirteen saṃghādisesa offences.
2. Āpattisaṃmī knowing he commits it.
3. Pakatatto being a pure monk which means he is not in excommunicatin of the Saṃgha Order.
4. Pakatattasaṃmī knowing he is so.
5. Anantarāyiko having no any danger there such as king, thief, flame, flood, etc.
6. Anantarāyikasammi knowing there is no any danger.
7. Pahu having ability to go to another monk to confess.
8. Pahasammi knowing such ability he has.
9. Chādetukāmo having desire to conceal which he commits.
10. Chādeti having the dawn arisen while concealing it.

### The procedures of parivāsa

1. One must ask Parivāsa from the Saṃgha Order in Sīmā.

2. The parivāsa must be given by the Saṃgha Order by reciting ñatticatutthakammavācā.

3. One must observe the Parivāsa by saying

*"Parivāsaṃ samādiyāmi, vattaṃ samādiyāmi."*

I observe the Parivāsa, I observe the duty.

4. One must inform his Parivāsa by saying *"Ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ-----sohaṃ parivasāmi. Veditiyāmahaṃ bhante vedayatīti maṃ saṃgho dhāretu"*. Venerable Sir, I have committed many kinds of saṃghādisesa offences ---- I am living on probation. Venerable Sir, I inform you it: may the Saṃgha hold me to have informed.

5. When one undertakes the procedure of Anikkhitta (without putting it aside), he must take on without putting the Parivāsa aside.

6. When one undertakes the procedure of Nikkhitta (putting it aside),

(a) he must put the Parivāsa aside in front of the present Saṃgha Order or any monk in the other places by saying

*"Parivāsaṃ nikkhipāmi, vattaṃ nikkhipāmi"*. I put the Parivāsa aside, I put the duty aside.

(b) he has to observe it again before dawn time.

(c) he has to put it aside again after dawn time by saying above sentence.

### **Three kinds of parivāsa**

1. Paṭicchanna parivāsa the parivāsa which should be observed in accord with the numbers of days one concealed the saṃghādisesa offence..

2. Suddhanta parivāsa

(a) Cūlasuddhanta the parivāsa which should be observed according to one's thought.

(b) Mahāsuddhanta the parivāsa which should be observed in accordance with the duration as long as one was ordained.

3. Samodhāna parivāsa

(a) Odhānasamodhāna = the parivāsa which should be observed when one commits saṃghādisesa offence again and conceals it while living on probation.

(b) Agghasamodhāna = the parivāsa which should be observed depending on the longest period when one concealed different kinds of saṃghādisesa offences. (same base or not, but the concealing days must be different)

(c) Missakasamodhāna = the parivāsa which should be observed as a combination method when one concealed different kinds of saṃghādisesa offences...

*(different base, but the concealing days must be the same)*

### **Three factors which cause the parivāsa lost**

1. Sleeping together with any monks under the same roof.

2. Sleeping outside of monastery beyond twelve cubits distances.

3. Living without information about Parivāsa to the monk.

### **Mūlāyapaṭikassanāraha monks**

1. pārivāsika monk = parivāsa (**antarāpatti**)
2. mānattāraha monk = parivāsa > mānattāraha (**antarāpatti**)
3. mānattācārika monk = parivāsa > mānattāraha > mānatta (**antarāpatti**)
4. abbhānāraha monk = parivāsa > mānattāraha > mānatta > abbhānāraha (**antarāpatti**)

### **The procedures of mānatta**

1. One must ask Mānatta from the Saṃgha Order in Sīmā.
2. The Mānatta must be given by the Saṃgha Order by reciting ṃtticatutthakammavācā.
3. One must observe the Mānatta by saying  
*"Mānattaṃ samādiyāmi, vattaṃ samādiyāmi."* I observe the Mānatta, I observe the duty.
4. One must inform his Mānatta by saying  
*"Ahan bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ-----sohaṃ mānattaṃ carāmi. Vedyāmaḥaṃ bhante vedayatīti maṃ saṃgho dhāretu".*  
 Venerable Sir, I have committed many kinds of saṃghādisesa offences-----I am Undertaking the penance. Venerable Sir, I inform you it: may the Saṃgha hold me to have informed.
5. When one undertakes the procedure of Anikkhitta (without putting it aside), he must take on without putting the Mānatta aside.
6. When one undertakes the procedure of Nikkhitta (putting it aside),
  - (a) he must put the Mānatta aside in front of the present Saṃgha Order or any four monks in the other places by saying  
*"Mānattaṃ nikkhipāmi, vattaṃ nikkhipāmi".*  
 I put the Mānatta aside, I put the duty aside.
  - (b) he has to observe it again before dawn time.
  - (c) he has to put it again after dawn time by saying above sentence.

### **Four kinds of mānatta**

1. Paṭicchanna mānatta = the Mānatta which should be observed, at the end of the Parivāsa, if one concealed saṃghādusesa offence.
2. Appaṭicchanna mānatta = the Mānatta which should be observed, without observing Parivāsa, if one does not conceal saṃghādisesa offence.
3. Pakkha mānatta = the Mānatta which should be observed by Bhikkhunīs in fifteen days duration whether they concealed saṃghādisesa offence or not.
4. Samodāna mānatta

- (a)Odhānasamodhāna = the mānatta which should be observed at the end of the Odhānasamodhāna parivāsa.
- (b)Agghasamodhāna =the mānatta which should be observed at the end of the Agghasamodhāna parivāsa.
- (c)Missakasamodhāna =the mānatta which should be observed at the end of the Missakasamodhāna parivāsa.

**\*N.B** -One who follows the procedure of Nikkhitta parivāsa has to observe and inform the Parivāsa at the beginning of Mānatta.

-One who follows the procedure of Anikkhitta parivāsa needs not observe and inform the Parivāsa at the beginning of Mānatta.

-Only the Mānatta should be asked by one who undertakes the Appaṭicchanna mānatta,and he does not need to observe and inform the Parivāsa.

#### **Four factors which cause the mānatta lost**

1. Sleeping together with any monks under the same roof.
2. Sleeping outside of monastery beyond twelve cubits distances.
3. Living without information about Mānatta to the monks.
4. Being less than four monks while undertaking Mānatta .

#### **The procedures of abbhāna**

1.(a) One who follows the procedure of Nikkhitta mānatta has to observe and inform

the mānatta at the beginning of Abbhāna which should be asked from the Saṃgha.

(b) One who follows the procedure of Anikkhitta mānatta need not observe and inform the Mānatta at the beginning of Abbhāna which should be asked from the

Saṃgha.

2. One should be reinstated by the Saṃgha, by reciting Ñatticatutthakammavācā, comprising at least twenty monks.

3. And then one becomes pure.

#### **(6:17) The sample procedure of parivāsa, mānatta and abbhāna**

*Ekāhappaṭicchanna parivāsa Yācanā pāḷi*

*Ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ saṃcetanikaṃ sukkavissatṭhiṃ ekāhappaṭicchannaṃ. So haṃ bhante saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yācāmi.*

*(Dutiyampi-) (Tatīyampi-)*

*Ekāhappaṭicchana parivāsa Kammavācā pāḷi*

*Suṇātu me bhante saṃgho. Ayaṃ bhikkhu ekaṃ āpattiṃ āpajji saṃcetanikaṃ sukkavissatṭhiṃ ekāhappaṭicchannaṃ. So saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yācati. Yadi saṃghassa*



*pattakallaṃ. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ dadeyya. Esā Ñatti.*

*Suṇātu me bhante saṃgho. Ayaṃ bhikkhu ekaṃ āpattiṃ āpajji saṃcetanikaṃ sukkavissatṭhiṃ ekāhappaṭicchannaṃ. So saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yācati. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ dadeyya. Yassāyasmato khamati tasssa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsassa Dānaṃ. So tuṇhassa. Yassa nakkhamati. So bhāseyya.*

*(Dutuyampi etamatthaṃ vadāmi-)(Tatuyampi etamatthaṃ vadāmi-)*

*Dinno saṃghena tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāso. Khamati saṃghassa. Tasmā tuṇhī. Evametam dhārayāmi.*

*Ekāhappaṭicchannaparivāsasamādāna pāḷi*

*Parivāsaṃ samādiyāmi. Vattaṃ samādiyāmi. (three times)*

*Ekāhappaṭicchannaparivāsārocana pāḷi*

*Ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ saṃcetanikaṃ sukkavissatṭhiṃ ekāhappaṭicchannaṃ. sohaṃ saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yāciṃ. Tassa me saṃgho ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi.sohaṃ parivasāmi. vedayāmahaṃ bhante.vediyatīti maṃ saṃgho dhāretu. (three times)*

*Ekāhappaṭicchannaparivāsanikkhipana pāḷi*

*Parivāsaṃ nikkhipāmi. Vattaṃ nikkhipāmi. (three times)*

*Ekāhappaṭicchannamānattayācanā pāḷi*

*Ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ saṃcetanikaṃ sukkavissatṭhiṃ ekāhappaṭicchannaṃ. So haṃ bhante saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yāciṃ. Tassa me saṃgho ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi.sohaṃ bhante parivutthaparivāso saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yācāmi. (three times)*

*Ekāhappaṭicchannamānatta Kammavācā pāḷi*

*Suṇātu me bhante saṃgho. Ayaṃ bhikkhu ekaṃ āpattiṃ āpajji saṃcetanikaṃ sukkavissatṭhiṃ ekāhappaṭicchannaṃ. So saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yāci. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissatṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ adāsi. So parivutthaparivāso saṃghaṃ ekissā āpattiyā*

*saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yācati.yadi saṃghassa pattakallaṃ. saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ dadeyya. esā Ñatti.*

*Suṇātu me bhante saṃgho. Ayaṃ bhikkhu ekaṃ āpattiṃ āpajji saṃcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapparivāsaṃ Yāci. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapparivāsaṃ adāsi. So parivutṭhapparivāso saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yācati. saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ deti. Yassāyasmato khamati tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Dānaṃ.so tuṇhassa yassa nakkhamati.so bhāseyya.*

*(Dutuyampi etamatthaṃ vadāmi-) (Tatiyampi etamatthaṃ vadāmi-)*

*Dinnaṃ saṃghena tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ.khamati saṃghassa. Tasmā tuṇhī. evametaṃ dhārayāmi.*

*Ekāhappaṭicchanna mānatta samādāna pāḷi*

*mānattaṃ samādiyāmi. vattaṃ samādiyāmi. (three times)*

*Ekāhappaṭicchanna mānattārocana pāḷi*

*Ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ saṃcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. sohaṃ saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapparivāsaṃ Yāciṃ. tassa me saṃgho ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapparivāsaṃ adāsi. sohaṃ parivutṭhapparivāso saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yāciṃ. tassa me saṃgho ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. sohaṃ mānattaṃ carāmi. vediyāmaṃ bhante. vediyatīti maṃ saṃgho dhāretu. (three times)*

*Ekāhappaṭicchannamānatta nikkhipana pāḷi*

*Mānattaṃ nikkhipāmi. Vattaṃ nikkhipāmi. (three times)*

*Ekāhappaṭicchannabbhānāyācana pāḷi*

*Ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ saṃcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So haṃ bhante saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapparivāsaṃ Yāciṃ. Tassa me saṃgho ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapparivāsaṃ adāsi.sohaṃ bhate parivutṭhapparivāso saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yāciṃ. tassa me saṃgho ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya*

*chārattaṃ mānattaṃ adāsi. sohaṃ bhante ciñṇamānatto saṃghaṃ abbhānaṃ Yācāmi. (three times)*

*Ekāhappaṭicchannabbhāna Kammavācā pāḷi*

*Suṇātu me bhante saṃgho. Ayaṃ bhikkhu ekaṃ āpattiṃ āpajji saṃcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṃghaṃ ekissā āpattiyā saṅcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yāci. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapaparivāsaṃ adāsi. So parivuṭṭhaparivāso saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yāci. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. so ciñṇamānatto saṃghaṃ abbhānaṃ Yācati. Yadi saṃghassa pattakallaṃ saṃgho ayaṃ bhikkhuṃ abbheyya, esāÑatti.*

*Suṇātu me bhante saṃgho. Ayaṃ bhikkhu ekaṃ āpattiṃ āpajji saṃcetanikaṃ sukkavissaṭṭhiṃ ekāhappaṭicchannaṃ. So saṃghaṃ ekissā āpattiyā saṅcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhaparivāsaṃ Yāci. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya ekāhapaparivāsaṃ adāsi. So parivuṭṭhaparivāso saṃghaṃ ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ Yāci. Saṃgho tassa bhikkhuno ekissā āpattiyā saṃcetanikāya sukkavissaṭṭhiyā ekāhappaṭicchannāya chārattaṃ mānattaṃ adāsi. so ciñṇamānatto saṃghaṃ abbhānaṃ Yācati. Saṃgho ayaṃ bhikkhuṃ abbheti. yassāyasmato khamati tassa bhikkhuno abbhānaṃ. so tuṇhassa. yassa nakkhamati. so bhāseyya.*

*(Dutuyampi etamatthaṃ vadāmi-) (Tatiyampi etamatthaṃ vadāmi-)*

*Abbhito saṃghena ayaṃ bhikkhu. Khamati saṃghassa. Tasmā tuṇhī. evametaṃ dhārayāmi.*

## THE END

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### The translation of the above procedure

#### Asking for probation

I, your reverences, have fallen into one offence: the intentional emission of semen, concealed for one day. So I, honored Sirs, ask the order for the one day probation for that one offence: the intentional emission of semen, concealed for one day.

(For the second time-)

(For the third time-)

#### Pronouncement given by the order

Honored Sirs, let the Order listen to me. This monk has fallen into one offence: the intentional emission of semen, concealed for one day. He is asking the

Order for one day probation for that one offence: the intentional emission of semen, concealed for one day. If it seems right to the Order, the Order may pronounce one day probation on the monk. This is the motion.

Honored Sirs, let the Order listen to me. This monk has fallen into one offence: the intentional emission of semen, concealed for one day. He is asking the Order for one day probation for that one offence: the intentional emission of semen, concealed for one day. the Order pronounces one day probation on the monk for that one offence: the intentional emission of semen, concealed for one day. If the pronouncing of the one day probation on the monk for that offence: the intentional emission of semen, concealed for one day, is pleasing to a venerable, he should be silent; he to whom it is not pleasing should speak.

(For the second time I speak forth this matter: -----)

(For the third time I speak forth this matter: -----)

One day probation has been pronounced by the Order on the monk for that one offence: the intentional emission of semen, concealed for one day. It is pleasing to the Order, therefore it is silent. Thus do I hold it.

#### Observation of probation

I observe myself the probation. I observe myself the duty. (three times)

#### Declaration of probation

I, your reverences, have fallen into one offence: the intentional emission of semen, concealed for one day. So I, honored Sirs, asked the Order for the one day probation for that one offence: the intentional emission of semen, concealed for one day. The Order has pronounced on me the one day probation for that one offence: the intentional emission of semen, concealed for one day. I now perform the one day probation. Honored Sirs, I declare: let the Order hold that I declare. (three times)

#### Putting the probation aside

I put the probation aside. I put the duty aside. (three times)

#### Asking for penance

I, your reverences, have fallen into one offence: the intentional emission of semen, concealed for one day. So I, honored Sirs, asked the order for the one day probation for that one offence: the intentional emission of semen, concealed for one day. The order pronounced on me the one day probation for that one offence: the intentional emission of semen, concealed for one day. Having performed the one day probation, I now ask the Order the six night penance for that one offence: the intentional emission of semen, concealed for one day. (three times)

Pronouncement given by the order

Honored Sirs, let the Order listen to me. This monk has fallen into one offence: the intentional emission of semen, concealed for one day. He asked the Order for one day probation for that one offence: the intentional emission of semen, concealed for one day. And the Order pronounced on the monk the one day probation for that one offence: the intentional emission of semen. Having performed the probation, he is now asking the Order for a six-night penance for that one offence: the intentional emission of semen, concealed for one day. If it seems right to the Order, the Order may pronounce the six-night penance on the monk. This is the motion.

Honored Sirs, let the Order listen to me. This monk has fallen into one offence: the intentional emission of semen, concealed for one day. He asked the Order for one day probation for that one offence: the intentional emission of semen, concealed for one day. And the Order pronounced on the monk the one day probation for that one offence: the intentional emission of semen. Having performed the probation, he is now asking the Order for a six-night penance for that one offence: the intentional emission of semen, concealed for one day.

If the pronouncing of the six-night penance on the monk for that one offence: the intentional emission of semen, concealed for one day, is pleasing to a venerable, he should be silent; he to whom it is not pleasing should speak.

(For the second time I speak forth this matter: -----)

(For the third time I speak forth this matter: -----)

Observation of penance

I observe myself the penance. I observe myself the duty. (three times)

Declaration of the penance

I, your reverences, have fallen into one offence: the intentional emission of semen, concealed for one day. So I, honored Sirs, asked the order for the one day probation for that one offence: the intentional emission of semen, concealed for one day. The order pronounced on me the one day probation for that one offence: the intentional emission of semen, concealed for one day. Having performed the one day probation, I asked the Order the six night penance for that one offence: the intentional emission of semen, concealed for one day. The Order pronounced on me the six-night penance for that one offence: the intentional emission of semen, concealed for one day. I now perform the penance. Honored Sirs; I declare; let the Order hold that I declare. (three times)

Putting the penance aside

I put the penance aside. I put the duty aside. (three times)

Asking for rehabilitation

I, your reverences, have fallen into one offence: the intentional emission of semen, concealed for one day. So I, honored Sirs, asked the order for the one day probation for that one offence: the intentional emission of semen, concealed for one day. The order pronounced on me the one day probation for that one offence: the intentional emission of semen, concealed for one day. Having performed the one day probation, I asked the Order the six night penance for that one offence: the intentional emission of semen, concealed for one day. The Order pronounced on me the six-night penance for that one offence: the intentional emission of semen, concealed for one day. Having performed the penance, I now ask the Order for rehabilitation. (three times)

Pronouncement given by order

Honored Sirs, let the Order listen to me. This monk has fallen into one offence: the intentional emission of semen, concealed for one day. He asked the Order for one day probation for that one offence: the intentional emission of semen, concealed for one day. And the Order pronounced on the monk the one day probation for that one offence: the intentional emission of semen. Having performed the probation, he asked the Order for a six-night penance for that one offence: the intentional emission of semen, concealed for one day. Having performed the penance, he now asks the Order for rehabilitation. If it seems right to the Order, the Order may rehabilitate the monk. This is the motion.

Honored Sirs, let the Order listen to me. This monk has fallen into one offence: the intentional emission of semen, concealed for one day. He asked the Order for one day probation for that one offence: the intentional emission of semen, concealed for one day. And the Order pronounced on the monk the one day probation for that one offence: the intentional emission of semen. Having performed the probation, he asked the Order for a six-night penance for that one offence: the intentional emission of semen, concealed for one day. Having performed the penance, he asked the Order for rehabilitation. The Order now rehabilitates the monk. If the rehabilitation of the monk is pleasing to a venerable, he should be silent; he to whom it is not pleasing should speak.

(For the second time I speak forth this matter: -----)

(For the third time I speak forth this matter: -----)

*The chapter of Saṃghādisesa is finished.*

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## Chapter VI

### The classification of Training Rules

#### (4:1) The training rules concerning robe (Cīvara)

#### In Nissaggiya Pācittiya Sikkhāpadas

##### 1. Kathinasikkhāpada (1)

A bhikkhu should not determine (adhiṭṭhāna) within ten days.

##### 2. Udositasikkhāpada (2)

The bhikkhu should keep the robe of ticīvara-adhiṭṭhāna with him.

##### 3. Akālacīvarasikkhāpada (3)

A bhikkhu should store pieces of cloth which is not enough to make a robe for one month at most.

##### 4. Aññātakaviññattisikkhāpada (6)

A bhikkhu should not ask the robe from those who are not related to him (aññātaka) or from those who do not invite him to ask the robe (appavārita), unless there are two proper occasions; when his robe has been stolen or lost. (If they offer it by their desire, the bhikkhu should accept it).

##### 5. Tatuttarisikkhāpada (7)

A bhikkhu should accept two robes at most when aññātaka or appavārita person offers many robes to him whose robe has been stolen or lost.

##### 6. Pathama upakkhatasikkhāpada (8)

A bhikkhu should not instruct him to cost more robe price when aññātaka or appavārita person intends to buy and offer the robe to the bhikkhu.

##### 7. Dutiya upakkhatasikkhāpada (9)

A bhikkhu should not instruct them to offer joining together in order to get fine-quality robe when both aññātaka or appavārita persons individually intend to buy and offer the robes to the bhikkhu.

##### 8. Rājasikkhāpada (10)

When someone offers the robe fund to a bhikkhu, he should not accept it but if the donor asks the attendant, he should appoint someone as attendant.

##### 9. Vassikasāṭṭikasikkhāpada (24)

A bhikkhu should search rains-robe from the last month of hot-season. He should use it from the half of the last month of hot-season.

##### 10. cīvaraacchindanasikkhāpada (25)

A bhikkhu should not take the robe back by force after having given it himself to another bhikkhu.

**11. Suttaviññattisikkhāpada (26)**

A bhikkhu should not order the weavers to weave the thread which is asked himself.

**12. Mahāpesakārasikkhāpada (27)**

A bhikkhu should not instruct the weavers to cost more thread when aññĀtaka or appavārita persons order the weavers to weave the robe for him.

**13. Accekacīvarasikkhāpada (28)**

A bhikkhu should keep the hot-haste-robe which is accepted himself without determining up to the end of the robe-season (cīvarakāla).

**14. Sāsaṅkasikkhāpada (29)**

The bhikkhu who lives as rains-retreat in the forest, should store one of three robes in the village for six nights if there is any dangers.

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**IN SUDDHA PĀCITTIYA SIKKHĀPADAS****15. Dubbaṇṇakaraṇasikkhāpada (58)**

A bhikkhu should make a circular dot at a corner, named Kappabindu, about the size of peacock's eye, if he has acquired a new robe.

**16. Vikkappanāsikkhāpada (59)**

A bhikkhu should not use the robe which is shared with another without getting permission from him.

**17. Nisīdanasikkhāpada (89)**

A bhikkhu should make the new nisīdana-robe with the prescribed measurement which is two spans of the Buddha in length, one span and a half of the Buddha in breadth or width and fringe or border must be one span of the Buddha.

**18. Kaṇḍupaṭicchādīsikkhāpada (90)**

A bhikkhu should make a new robe to cover skin diseases with the prescribed measurement; four spans of the Buddha in length and two spans of the Buddha in breadth or width.

**19. Vassikasāṭṭikasikkhāpada (91)**

A bhikkhu should make a new robe for the rainy season with the prescribed measurement; six spans of the Buddha in length and two spans and a half of the Buddha in breadth or width.

**20. Nandasikkhāpada (92)**

A bhikkhu should make a new ticīvara-robe which is shorter than the Buddha's robe the measurement of which is nine spans of the Buddha in length and six spans of the Buddha in breadth or width.

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**(4:2)The Sikkhāpadas concerning food**  
**IN SUDDHA PĀCITTIYA SIKKHĀPADAS**

**1. Āvāsathapiṇḍasikkhāpada (31)**

A bhikkhu should not take meal more than one time at a public rest house or food distribution centre without feeling sick.

**2. Gaṇabhojanasikkhāpada (32)**

A bhikkhu should not eat gaṇabhojana-food (which has been invited in unsuitable terms or which has been asked in unsuitable terms) without proper occasions.

**3. Paramparabhojanasikkhāpada (33)**

A bhikkhu should not eat paramparabhojana-food, (which is a meal other than the meal to which one has already been invited), without proper occasions.

**4. Kāṇamātusikkhāpada (34)**

A bhikkhu should not accept any food, (which has been prepared for presentation or for use on a journey) more than two or three bowlfuls.

**5. Pathamapavāraṇāsikkhāpada (35)**

The bhikkhu who has refused to have more food should not eat hard food (khādanīya) and soft food (bhojanīya) which are not surplus of another bhikkhu.

**6. Dutiyapavāraṇāsikkhāsikkhāpada (36)**

For eating hard food (khādanīya) and soft food (bhojanīya) which are not surplus, a bhikkhu should not invite another bhikkhu who has already refused to have more food.

**7. Vikālabhojanasikkhāpada (37)**

A bhikkhu should not eat any hard food or soft food at the wrong time (afternoon and before dawn).

**8. Sannidhikāraṇāsikkhāpada (38)**

A bhikkhu should not eat any hard food or soft food which have been stored by himself.

**9. Paṇītabhojanasikkhāpada (39)**

Without feeling sick, a bhikkhu should not ask to eat paṇītabhojana which is mixed with ghee, fresh butter, oil, honey and molasses.

**10. Dantapoṇasikkhāpada (40)**

Without being offered, a bhikkhu should not eat any nutriment or food except water and tooth-cleaner.

**11. Surāpānasikkhāpada (51)**

A bhikkhu should not drink intoxicants.

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**(4:3)Sikkhāpadas concerning Dwelling places****IN SAṂGHĀDISESA SIKKHĀPADAS****1. Kuṭṭikārasikkhāpada (6)**

The bhikkhu who builds a hut or a small monastery without a donor, should make the measure, twelve spans of the Buddha in length, seven spans of the Buddha in breadth and monks should be brought to mark out the unsafe site.

**2. Vihāarakārasikkhāpada (7)**

The bhikkhu who builds a big monastery with a donor should bring the bhikkhus to mark out the unsafe site.

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**IN SUDDHA PĀCITTIYA SIKKHĀPADAS****3. Pathamasenāsanasikkhāpada (14)**

The bhikkhu who puts a couch, a chair, a mattress and a stool belonging to Saṅgha in the open air, when he goes away, should take it back himself or request someone to keep it or inform.

**4. Dutiyasenāsanasikkhāpada (15)**

The bhikkhu who spread a mat or bed in a dwelling place belonging to Saṅgha, when he goes away, should keep it back himself or request someone to keep it or inform.

**5. Anupakhajjasikkhāpada (16)**

A bhikkhu knowingly should not encroach up on the space of a bhikkhu who has arrived there before him, in a dwelling place belonging to Saṅgha, with intention to go away.

**6. Nikaḍḍanasikkhāpada (17)**

A bhikkhu should not drag or banish another bhikkhu out of monastery belonging to Saṅgha because of being angry or displeased.

**7. Vehāsakuṭṭisikkhāpada (18)**

A bhikkhu should not sit or lie down heavily on a couch or a seat with legs of which protruding between the crossbeams in an upper storey of a monastery belonging to Saṅgha.

**8. Mahallakavīhārasikkhāpada (19)**

The bhikkhu who wishes to build a big monastery should give instructions for two or three layers of roofing material, standing from where there are no green crops.

**9. Mañcapīṭhasikkhāpada (87)**

A bhikkhu should not make a couch or a chair with legs which are eight SUGATA finger breadths in height.

## 10. Tūlonaddhasikkhāpada (88)

A bhikkhu should not make couch and chair stuffed with cotton.

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### (4:4) Sikkhāpadas concerning Medicine

#### IN NISSAGGIYA PĀCITTIYA SIKKHĀPADAS

##### 1. Bhesajjasikkhāpada (23)

A bhikkhu should not store five kinds of medicine; ghee, fresh butter, oil, honey, molasses for more than ten days.

##### 2. Mahānāmasikkhāpada (47)

The bhikkhu who is not ill, should accept medicine within four months for one invitation unless the invitation is made again or it is permanent one.

### (4:5) Sikkhāpadas concerning communication with Bhikkhunīs

#### IN NISSAGGIYA PĀCITTIYA SIKKHĀPADAS

##### 1. Purāṇacīvarasikkhāpada (4)

A bhikkhu should not ask a Bhikkhunī who is not his relation to wash or dye or beat an old robe.

##### 2. cīvarapaṭiggahaṇasikkhāpada (5)

A bhikkhu should not accept a robe from a Bhikkhunī who is not his relation except for exchange.

##### 3. Eḷakalomadhovāpanasikkhāpada (17)

A bhikkhu should not ask a Bhikkhunī who is not his relation to wash or dye or comb goat's wool.

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#### IN SUDDHA PĀCITTIYA SIKKHĀPADAS

##### 4. Ovādasikkhāpada (21)

A bhikkhu should not exhort the eight garudhammas to the bhikkhunīs without getting the permission of Saṃgha.

##### 5. Atthaṅgatasikkhāpada (22)

Even if he has permission or authorization, a bhikkhu should not exhort the bhikkhunīs after sundown.

##### 6. Bhikkhunupassayasikkhāpada (23)

A bhikkhu should not go to the Bhikkhunī's quarter to exhort them, unless it is the proper occasion; when the Bhikkhunī is sick.

##### 7. Āmisasikkhāpada (24)

A bhikkhu should not say that the elder bhikkhus exhort bhikkhunīs for the sake of gain.

**8. cīvaradānasikkhāpada (25)**

A bhikkhu should not give a robe to a Bhikkhunī who is not his relation, except for exchange.

**9. cīvarasibbanasikkhāpada (26)**

A bhikkhu should not sew a robe for a Bhikkhunī who is not his relation.

**10. Saṃvidhānasikkhāpada (27)**

A bhikkhu should not go on a journey together with a Bhikkhunī by making appointment, even to a neighbouring village, if there are not proper occasion that it should be gone with a company because of reputation to be unsafe and dangerous.

**11. Nāvābhiruhasikkhāpada (28)**

A bhikkhu should not get on a boat going either upstream or downstream, together with a Bhikkhunī by making appointment except for going across to the other bank.

**12. Paripācitasikkhāpada (29)**

A bhikkhu knowingly should not eat alms-food prepared or requested by a Bhikkhunī except for preparing or requesting by others before her request.

**13. Rahonisajjasikkhāpada (30)**

A bhikkhu should not sit down in a secluded place together with a Bhikkhunī (one bhikkhu and one Bhikkhunī alone).

**IN PĀṬIDESANĪYASIKKHĀPADA****14. Pathamapāṭidesanīyasikkhāpada**

A bhikkhu should not accept any food from the hands of a Bhikkhunī who has gone into a village and who is not his relation.

**15. Dutiyapāṭidesanīyasikkhāpada**

While the bhikkhus are eating in a house, a bhikkhu should rebuke the Bhikkhunī who instructs thus, "Give curry here, give rice here" by saying, "Keep away, sister, while the bhikkhus are eating".

**(4:6) Sikkhāpadas concerning communication with women****IN PĀRĀJIKĀ SIKKHĀPADAS****1. Methunadhammasikkhāpada (Pārājika 1)**

A bhikkhu should not have sexual relationship with a woman including female animal.

**IN SAṀGHĀDISESASIKKHĀPADAS****2. Kāyasaṃsaggasikkhāpada (2)**

A bhikkhu should not touch any part of a woman's the body with lust for touching.

**3. Duṭṭhullavācāsikkhāpada (3)**

A bhikkhu should not tell a woman with lewd words about genitals and sex.

**4. Attakāmapāricariyasikkhāpada (4)**

A bhikkhu should not praise the offering with sexual pleasure or should not ask to offer sexual pleasure.

**5. Sañcarittasikkhāpada (5)**

A bhikkhu should not make service as a go-between a man and a woman, even one and a prostitute.

**IN SUDDHA PĀCITTIYA SIKKHĀPADAS****6. Dutiyasahaseyyasikkhāpada (6)**

A bhikkhu should not sleep under the same roof alone with a woman.

**7. Dhammadesanāsikkhāpada (7)**

A bhikkhu should not teach dhamma more than five or six sentences of it to the women without a male who knows the sense of what is said.

**8. Rahopaṭicchannasikkhāpada (44)**

A bhikkhu should not live in a secret place from the eyes or covered with things together with a woman.

**9. Rahonisajjasikkhāpada (45)**

A bhikkhu should not live in a secluded place together with a woman.

**10. Saṃvidhānasikkhāpada (67)**

A bhikkhu should not go on a journey together with a woman by making appointment, even to a neighbouring village.

**(4:7) In Sekhiya****26 SIKKHĀPADASTHAT SHOULD BE PRACTISED TO BECOME THE PROPER APPEARANCE**

1. A bhikkhu should dress with the inner robe hanging evenly around for covering the three circles. (1)
2. A bhikkhu should put upper robe on the body evenly around and making evenly two corners. (2)
3. A bhikkhu should go in the village covering upper body with upper robe. (3)
4. A bhikkhu should live in the village covering upper body with upper robe. (4)
5. A bhikkhu should go in the village controlling his parts of body. (5)
6. A bhikkhu should live in the village controlling his parts of body. (6)
7. A bhikkhu should go in the village casting down eyes about four cubits. (7)
8. A bhikkhu should live in the village casting down eyes about four cubits. (8)
9. A bhikkhu should not go in the village lifting up the robes (upper robe). (9)
10. A bhikkhu should not live in the village lifting up the robes (upper robe). (10)
11. A bhikkhu should not go in the village making loud laughter. (11)
12. A bhikkhu should not live in the village making loud laughter. (12)

13. A bhikkhu should go in the village making little noise. (13)
14. A bhikkhu should live in the village making little noise. (14)
15. A bhikkhu should not go in the village shaking the body. (15)
16. A bhikkhu should not live in the village shaking the body. (16)
17. A bhikkhu should not go in the village shaking the arms. (17)
18. A bhikkhu should not live in the village shaking the arms. (18)
19. A bhikkhu should not go in the village shaking the head. (19)
20. A bhikkhu should not live in the village shaking the head. (20)
21. A bhikkhu should not go in the village with hands on the waist (with arms akimbo). (21)
22. A bhikkhu should not live in the village with hands on the waist (with arms akimbo). (22)
23. A bhikkhu should not go in the village covering (muffling) the head. (23)
24. A bhikkhu should not live in the village covering (muffling) the head. (24)
25. A bhikkhu should not go in the village walking on heels or toes. (25)
26. A bhikkhu should not live in the village with knees raised and clasped with upper robe. (26)

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#### **(4:8) 30 BHOJANAPPAṬISAMĀYUTTASIKKHĀPADAS**

##### **THE RULES THAT SHOULD BE PRACTISED CONCERNING ALMS FOOD**

1. A bhikkhu should accept alms-food attentively. (27)
2. A bhikkhu should accept alms-food with attention on the bowl. (28)
3. A bhikkhu should accept alms-food with a proportionate amount of curry. (29)
4. A bhikkhu should accept alms-food up to the lip of the bowl. (30)
5. A bhikkhu should eat alms-food attentively. (31)
6. A bhikkhu should eat alms-food with attention on the bowl. (32)
7. A bhikkhu should eat alms-food in order (gradually). (33)
8. A bhikkhu should eat alms-food with a proportionate amount of curry. (34)
9. A bhikkhu should not eat pressing down the top of alms-food. (35)
10. A bhikkhu should not cover up soup and curry with cooked rice out of desire to get more. (36)
11. A bhikkhu should not ask for rice and curry without feeling sick, and eat. (37)
12. A bhikkhu should not look at another's bowl with a captious-mind (the desire to dispraise it). (38)
13. A bhikkhu should not make too large a mouthful. (39)
14. A bhikkhu should make each mouthful round. (40)
15. A bhikkhu should not open the mouth till the mouthful is brought close. (41)
16. A bhikkhu should not put all the fingers into the mouth while eating. (42)
17. A bhikkhu should not talk with a mouthful in the mouth. (43)
18. A bhikkhu should not eat a lump of food tossing up into the mouth. (44)
19. A bhikkhu should not eat the mouthful breaking up. (45)
20. A bhikkhu should not eat the mouthful stuffing the cheeks like monkey. (46)
21. A bhikkhu should not eat food shaking the hand about. (47)
22. A bhikkhu should not eat food scattering grains of rice. (48)

23. A bhikkhu should not eat food putting out the tongue. (49)
  24. A bhikkhu should not eat food making smack (sound of the lips parted suddenly). (50)
  25. A bhikkhu should not eat food making a hissing sound (sucking sound). (51)
  26. A bhikkhu should not eat food licking the fingers. (52)
  27. A bhikkhu should not eat food scraping the bowl (with the fingers). (52)
  28. A bhikkhu should not eat food licking the lips. (53)
  29. A bhikkhu should not touch a drinking cup with a hand soiled by food. (55)
  30. A bhikkhu should not throw away in the village rinsing of the bowl containing grains of rice. (56)
- 

#### **(4:9) 16 DHAMMADESANĀPAṬISAMĀYUTTASIKKHĀPADAS**

#### **THE RULES THAT SHOULD BE PRACTISED CONCERNING PREACHING DHAMMA**

1. A bhikkhu should not preach dhamma to one who is not ill and yet has a sunshade in his hand. (57)
  2. A bhikkhu should not preach dhamma to one who is not ill and yet has a staff in his hand. (58)
  3. A bhikkhu should not preach dhamma to one who is not ill and yet has a knife in his hand. (59)
  4. A bhikkhu should not preach dhamma to one who is not ill and yet has a weapon (a crossbow). (60)
  5. A bhikkhu should not preach dhamma to one who is not ill and yet is wearing sandals. (61)
  6. A bhikkhu should not preach dhamma to one who is not ill and yet is wearing shoes. (62)
  7. A bhikkhu should not preach dhamma to one who is not ill and yet is in a vehicle. (63)
  8. A bhikkhu should not preach dhamma to one who is not ill and yet is on the bed. (64)
  9. A bhikkhu should not preach dhamma to one who is not ill and yet is sitting by clasping his raised knees with hands or upper robe. (65)
  10. A bhikkhu should not preach dhamma to one who is not ill and yet is wearing headgear (which covers all his head). (66)
  11. A bhikkhu should not preach dhamma to one who is not ill and yet has his head covered up (muffled up). (67)
  12. A bhikkhu should not preach dhamma, sitting on the ground, to one who is not ill and yet is sitting on a seat. (68)
  13. A bhikkhu should not preach dhamma, sitting on the low seat, to one who is not ill and yet is sitting on a high seat. (69)
  14. A bhikkhu should not preach dhamma, standing, to one who is not ill and yet is sitting down. (70)
  15. A bhikkhu should not preach dhamma, following, to one who is not ill and yet is going in front. (71)
  16. A bhikkhu should not preach dhamma, walking at one side of a path, to one who is not ill and yet is walking along the path. (72)
-

**(4:10) 3 UCCĀRASIKKHĀPADAS****THE RULES THAT SHOULD BE PRACTISED CONCERNING RELIEF**

1. A bhikkhu should not relieve, standing, unless he is ill. (73)
  2. A bhikkhu should not relieve or spit on living plants, unless he is ill. (74)
  3. A bhikkhu should not relieve or spit on potable water, unless he is ill. (75)
- 

**Chapter VII****Uposathavidhi****(The procedure of observance)**

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**(7:1) Nine kinds of uposatha**

- |               |                                 |   |
|---------------|---------------------------------|---|
| (1)Cātuddasī  | 14th day                        |   |
| (2)Pannrasī   | 15th day                        |   |
| (3)Sāmaggī    | The day in unity of monks       | according to day (divasavasena)                           |
| (4)Suttuddesa | Recitation                      | of  |
| (5)Pārisuddhi | Pātimokkha<br>Saying the purity | according to the way of perform<br>(kattabbakaraṇavasena) |
| (6)Adhiṭṭhāna | Determination                   |   |
| (7)Saṃgha     | Four or more monks              | according to number of monks                              |
| (8)Gaṇa       | Two or three monks              | (karaṇapuggalavasena)                                     |
| (9)Puggala    | One monk only                   |   |

**N.B** Suttuddesa uposatha should be done by the Saṃgha.

Pārisuddhi uposatha should be done by the Gaṇa.

Adhiṭṭhāna uposatha should be done by the Puggala.

**(7:2)The Specific Sīmā in brief**

- 1.Baddha sīmā The area which is fixed as a boundary by monks having recited kammavācā.
- 2.Abaddha sīmā The area which is not fixed as a boundary and which is automatically come itself, without reciting Kammavācā, to exist as sīmā.

**Three kinds of Baddha Sīmā**

- 1.Khaṇḍa sīmā The sīmā in the separated place.
- 2.Samānasamvāsaka sīmā The sīmā in which monks perform Saṃgha Kamma harmoniously.
- 3.Avippavāsa sīmā The sīmā in which monks who determined ticīvara adhiṭṭhāna can live without any of three robes (Ti cīvara).



### Three kinds of Abaddha Sīmā

1. Gāma sīmā                      The whole district area.
2. Udakukkhepa sīmā      The sīmā limited by water.
3. Sattabbhantara sīmā      The sīmā which has seven Abbhantaras in the forest.

### (7:3) Pārisuddhi Uposatha (for gaṇa)

*Suṇātu me bhante / āvuso āyasamantā ajjuposatho pannaraso yadāyasmantānaṃ pattakallaṃ mayaṃ Aññaṃaññaṃ pārisuddhi uposathaṃ Kareyyāma.*

Venerable sirs, if there is complete preparedness of the venerables, we should make pārisuddhi uposatha together. (The announcement)

*Pārisuddho ahaṃ bhante / āvuso pārisuddhoti maṃ dhāretha.*

Venerable sirs, I am entirely pure. May you hold that I am pure. (Each should say three times).

N.B      The announcement should be recited when three monks are there. If there are only two monks, the announcement is not needed to recite. They need to recite the second paragraph only.

### (7:4) Adhiṭṭhāna Uposatha (for puggala)

*Ajja me uposatho pannarasoti adhiṭṭhāmi.*

I determine today is my uposatha day on the fifteenth.

### (7:5) Two kinds of pātimokkha

- (1) Ovādapātimokkha                      The brief exhortation.
- (2) Āṇāpātimokkha.                      The code of disciplines (all vinaya rules)

### Three branches of ovādapātimokkha

*I      Khantī paramaṃ tapo titikkhā  
nibbānaṃ paramaṃ vadanti buddhā  
na hi pabbajito parūpaghātī  
na samaṇo hoti paraṃ viheṭṭhayanto.*

Forbearing patience is the highest moral practice;

“Nibbāna is supreme” say the Buddhas.

A bhikkhu does not harm others;

One who harms others is not a bhikkhu.

*II      Sabbapāpassa akaraṇaṃ  
Kusalassa upasampadā  
sacittapariyodapanam  
etaṃ buddhānasāsaṇaṃ.*

The giving up of all evil;

The cultivation of all good;

The cleansing of one’s mind;

This is the exhortation of all Buddhas.

- III Anupavādo anupaghāto, pātimokkhe ca saṃvaro  
mattammutā ca bhattasmiṃ, pantamca sayanāsanam  
adhicitte ca āyogo, etaṃ Buddhāna sāsanaṃ.

Not to revile, not to do any harm;  
To practice restraint in the fundamental precepts;  
To be moderate in taking food;  
To dwell in a secluded place,  
Intent on higher thoughts;  
This is the exhortation of all Buddhas.

### **(7:6) The preliminary duties before doing Uposatha**

*(The recitation of ĀṇāPātimokkha)*

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#### **Four kinds of pubbakaraṇa**

(The duties before collection of bhikkhus in a sīmā)

- 1.Sammajjanī to sweep the observance hall.
- 2.Padīpa to make a light if it is needed.
- 3.Udaka to set out water.
- 4.Āsana to prepare seat.

#### **Five kinds of pubbakicca**

(The duties before recitation of pātimokkha)

- 1.Chanda to give consent (see below).
- 2.Pārisuddhi to give purity (see below).
- 3.Utukkhana to announce season and half-month.
- 4.Bhikkhugaṇana to announce the number of monks.
- 5.Ovāda to announce what bhikkhunīs asked.

#### **Giving consent**

*Chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehi.*

I give the consent, convey the consent for me, and announce the consent for me.

#### **Conveyance and announcement of consent**

*Āyasmā bhante Tissena bhikkhunā channo dinno, tamahaṃ saṃghassa ārocemi.*

Sir, Venerable Tissa has given his consent to me. I announce it to the Saṃgha.

#### **Giving purity**

*Pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehi.*

I give the purity, convey the purity for me, and announce the purity for me.

**Conveyance and announcement of purity**

*Āyasmā bhante Tissena bhikkhunā pārisuddhi dinnā, tamahaṃ saṃghassa ārocemi.*

Sir, Venerable Tissa has given his purity to me. I announce it to the Saṃgha.

**Conveyance and announcement of both consent and purity**

*Āyasmā bhante Tissena bhikkhunā chandapārisuddhi dinnā, tamahaṃ saṃghassa ārocemi.*

Sir, Venerable Tissa has given his consent and purity to me. I announce it to the Saṃgha.

**THE DIAGRAM OF AVERAGE COMPARSION**

Season	No.	Myanmar	India	World calendar
Summer Season	1.	Dagu waxing moon 15th waning moon 14th	Citta	March
	2.	*Kason waxing moon 15th waning moon 15th	Vesākha Jetṭha	April May
	3.	*Nayon waxing moon 15th waning moon 14th	Āsaaḷha	June
	4.	*Waso waxing moon 15th waning moon 15th	Sāvaṇa	July
	5.	Wagaung waxing moon 15th waning moon 14th	Poṭṭhapāda	August
Raining Season	6.	Tawthalin waxing moon 15th waning moon 15th	Assayuja	September
	7.	Thadingyut waxing moon 15th waning moon 14th	Kattika	October
	8.	Dazaungmon waxing moon 15th waning moon 15th	Māgasira	November
Winter Season	9.	Nadaw waxing moon 15th waning moon 14th	Phussa	December
	10.	Pyatho waxing moon 15th waning moon 15th		
Summer	11.	Dabodwe waxing moon 15th waning moon 14th	Māgha	January
	12.	Dabaung waxing moon 15th waning moon 15th	Phagguṇa	February
			Citta	March

**N.B** If it is intercalated a month to waso, there will be full thirty days for each four months continuously, namely Kason, nayon, first waso and second waso.

But if it intercalates a month to second month of waso, there will be full thirty days for each of two months that is first waso and second waso.

## THE PROCEDURE OF INSTRUCTION TO BHIKKHUNĪS

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The charges of Bhikkhu and Bhikkhunī concerning Uposatha

= Two or three Bhikkhunīs should approach to a monk the day before Uposatha day to

inquire about Uposatha.

= They should come again in Uposatha day to ask exhortation from Saṃgha.

= The monk who accepted the asking of Bhikkhunīs has to inform about it to the reciter

of Pātimokkha in the Observance Hall.

=The reciter of Pātimokkha needs to inquire whether there is any monk who has got the

agreement of Saṃgha to instruct Bhikkhunīs. If there is, the Bhikkhunīs should hear the

exhortation from him. If there is not, "to whom we should agree with" should ask the

reciter of Pātimokkha.

=To one who endowed with eight qualities<sup>1</sup> should agree with, except three monks<sup>2</sup>.

=Then the Bhikkhunīs should hear from him.

=If no one is endowed with eight qualities, the reciter of Pātimokkha has to say on the

day after Uposatha day, "Be endowed with Bhikkhunīs' dignity".

=In the day after Uposatha day when Bhikkhunīs come and ask that who will give the

exhortation to us, the monk who accepted the asking of Bhikkhunīs explains about it.

=If the monk who accepted the asking of Bhikkhunīs points a monk for exhortation, the

Bhikkhunīs should hear from that one.

=If the monk who accepted the asking of Bhikkhunīs says, "Be endowed with Bhikkhunīs

dignity", the Bhikkhunīs have to say, "Well done, well done, well done", then going back to their nunnery.

### **The monk who instructs Bhikkhunīs should be endowed with the followings**

1.The observing of Pātimokkhasaṃvara sīla.

2.The knowledge of tri piṭaka.

3.The memory, in learning by heart, of Bhikkhu pātimokkha and Bhikkhunī pātimokkha.

4.The clear of the voice.

- 5.The gaining of the respect of majority of Bhikkhunī Order.
- 6.The skill or ability to instruct Bhikkhunīs.
- 7.The nothing of experience, in his former lay life, of bodily contact with Bhikkhunīs, and of sex with female probationers and female novices.
- 8.The having of twenty vāsas at least.

### **The following monks can reject the Bhikkhunīs' asking for**

- 1.Bāla a monk who is not skillful in announcing procedure of Bhikkhuīs' asking for.
- 2.Gilāna a monk who is in sick too serious to announce it.
- 3.Gamika a monk who will set out on journey on the Uposatha day or the day after Uposatha day.

### **(7:7) Four kinds of pattakalla**

(Ready or proper to perform uposatha)

- 1.Uposatha the observance days.
- 2.Yāvatikā ca bhikkhū Kammaṃpattā there are at least four monks in a sīmā.
- 3.Sabhāgāpattiyo ca na vijjanti they are entirely pure.
- 4.Vajjanīyā ca puggalā tasmim̃ na honti there are not twenty one vajjanīyapuggalas within the two cubits and half-cubits of monks.

### **Making pure oneself or Confession of offence (Āpatti desanā )**

\*\*\*\*\*

- Junior *Ahaṃ bhante sabbā āpattiyo āvikaromi.*  
Venerable sir, I would like to confess all of my offence.
- Senior *Sādhu āvuso sādhu sādhu.*  
Well done, friend, well done, well done.
- Junior *Ahaṃ bhante sambahulā nānāvutthukā sabbā āpattiyo āpajjim̃.*  
*Tā*  
*tumhamūle paṭidesemi.*  
Venerable sir, I have committed many offences of different bases. I confess all of them to you.
- Senior *Passsi āvuso tā āpattiyo.*  
Do you see them?
- Junior *Āma bhante passāmi.*  
Yes, I see them, Venerable sir.
- Senior *Āyatiṃ āvuso saṃvareyyāsi.*  
You should restrain yourself in future.
- Junior *Sādhu suṭṭhu bhante saṃvarissāmi.*  
I shall well restrain myself in future, Venerable sir.
- Senior *Sādhu āvuso sādhu sādhu.*

Well done, friend, well done, well done.

\*\*\*\*\*

Senior

*Ahaṃ āvuso sabbā āpattiyo āvikaromi.*

Friend, I would like to confess all of my offence.

Junior

*Sādhu bhante sādhu sādhu.*

Well done, Venerable sir, well done, well done.

Senior

*Ahaṃ āvuso sambahulā nānāvutthukā sabbā āpattiyo āpajjīṃ. Tā tuyhamūle paṭidesemi.*

of

Friend, I have committed many offences of different bases. I confess all of them to you.

Junior

*Passsi bhante tā āpattiyo.*

Do you see them?

Senior

*Āma āvuso passāmi.*

Yes, I see them, friend.

Junior

*Āyatīṃ bhante saṃvareyyātha.*

You should restrain yourself in future.

Senior

*Sādhu suṭṭhu āvuso saṃvarissāmi.*

I shall well restrain myself in future, friend.

Junior

*Sādhu bhante sādhu sādhu.*

Well done, Venerable sir, well done, well done.

\*\*\*\*\*

Junior

*Ahaṃ bhante sambahulā nānāvutthukā sabbā āpattiyo āpajjīṃ.*

Tā

*tumhamūle paṭidesemi.*

Venerable sir, I have committed many offences of different bases. I confess all of them to you.

Senior

*Passsi āvuso tā āpattiyo.*

Do you see them?

Junior

*Āma bhante passāmi.*

Yes, I see them, Venerable sir.

Senior

*Āyatīṃ āvuso saṃvareyyāsi.*

You should restrain yourself in future.

Junior

*Sādhu suṭṭhu bhante saṃvarissāmi.*

I shall well restrain myself in future, Venerable sir.

Senior

*Sādhu āvuso sādhu sādhu.*

Well done, friend, well done, well done.

## 21 Vajjanīyapuggalas (Excommunicated beings)

(1) Gahattha

=Layman, Laywoman.

- (2) Bhikkhunī =Female monk.  
 (3) Sikkhāpaccātaka =One who has disavowed the trainings.  
 (4) Samaṇera =Novice.  
 (5) Samaṇera =Female novice.  
 (6) Sikkhamāna =One who is under instruction or training for two years.  
 (7) \*Antimavatthujjhāpannaka =One who committed Parajika offence.  
 (8) \*Āpattiyā adassane =One who is suspended for not seeing offences.  
 (9) \*Āpattiyā appaṭinissagge =One who is suspended for not ukkhittaka confession offences.  
 (10) Pāpikāya diṭṭhiyā =One who is suspended for not giving appaṭinissagge ukkhittaka up a wrong doing.  
 (11) Paṇḍaka =a eunuch.  
 (12) Theyyasamvāsaka =One who has entered the Saṃgha stealthily.  
 (13) Titthiyapakkantaka =One who has gone over to a sect.  
 (14) Tiraccana =an animal.  
 (15) Mātughātaka =Matricide.  
 (16) Pitughātaka =Patricide.  
 (17) Arahantaghātaka =One who kills Arahant.  
 (18) Lohituppādaka =One who sheds blood from the body of the Buddha.  
 (19) Saṃghabhedaka =One who makes schism (division of Saṃgha).  
 (20) Bhikkhunīdūsaka =One who seduces female monk.  
 (21) Ubhatobyañjanaka =One who has both male and female sexual organs.

**\*NB-** Of them three ukkhittaka puggalas should not be in a simā. other eighteen puggalas can stay in a simā, but other places from two and half cubits of Bhikkhus.

### Acknowledgment

*Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa Bhikkhusaṃghassa Pātimokkhaṃ uddisitum ārādhanaṃ Karoma.*

Having performed the preliminary actions and preliminary acts, by the consent of the Saṃgha that has declared its offences and that is united, let us satisfy ourselves (or let us make effort) to recite the Pātimokkha.

### The announcement

*Suṇātu me bhante saṃgho, yadisamghassa pattakallaṃ, ahaṃ pātimokkhaṃ uddiseyyaṃ.*

*Suṇātu me bhante saṃgho, ajjuposatho pannaraso, yadisamghassa pattakallaṃ, saṃgho uposathaṃ Kareyya, pātimokkhaṃ uddiseyya.*



Venerable sirs, let the Saṃgha hear me. If there is complete preparedness for the Saṃgha, may I recite the Pātimokkha.

Venerable sirs, let the Saṃgha hear me. Today is the Uposatha of the Fifteenth. If there is complete preparedness for the Saṃgha, let the Saṃgha carry out the Uposatha, let it recite the Pātimokkha.

**N.B.** Then he must recite pātimokkha beginning with Nidānuddesa up to Vitthāruddesa.

If any emergency or danger occurs there, the recitation can be abbreviated

### **Five uddesas**

1. Nidānuddesa
2. Pārājikuddesa
3. Saṃghādisesuddesa
4. Aniyatuddesa
5. Vitthāruddesa
  - i. nissaggiya pācittiya
  - ii. suddha pācittiya
  - iii. pāṭidesanīya
  - iv. sekhiya
  - v. adhikaraṇasamatha

### **(7:8) Ten emergencies or dangers**

- |                         |   |
|-------------------------|---|
| 1. Rājantarāya          | the emergency for the king.                         |
| 2. Corantarāya          | the emergency for the thief.                        |
| 3. Agyantarāya          | the emergency for the conflagration.                |
| 4. Udakantarāya         | the emergency for the floodwaters.                  |
| 5. Manussantarāya       | the emergency for the people.                       |
| 6. Amanussantarāya      | the emergency for the spirit.                       |
| 7. Vāḷantarāya          | the emergency for the dangerous animal.             |
| 8. Sarīsapantarāya      | the emergency for the poisonous snake.              |
| 9. Jīvitantarāya        | the emergency for the life.                         |
| 10. Brahmācariyantārāya | the emergency for the religious duty or discipline. |

### **(7:9) The best way how to abbreviate the recitation of Pātimokkha**

Suppose, On account of one of ten emergencies, the pātimokkha is recited only up to Nidānuddesa. In that case, having recited the Nidānuddesa, the followings should be recited, and then the Uposatha performance is completed.

*Udiṭṭhaṃ kho āyasmanto nidānaṃ,  
Sutā kho panāyasmantehi cattāro pārājikādhammā,  
Sutā terasa saṃghādisesā dhammā,  
Sutā dve aniyatā dhammā,  
Sutā tiṃsa nissaggiyā pācittiyā dhammā,  
Sutā dvenavuti pācittiyā dhammā,*

*Sutā cattāro pāṭidesanīyā dhammā,*

*Sutā Sekhiyā dhammā,*

*Sutā satta adhikaraṇasamathā dhammā.*

*Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpanaṃ anvddhamāsaṃ  
uddesaṃ āgacchatī, tattha sabbeh'eva samaggehi sammodamānehi avivadamānehi  
sikkhitabban ti.*

*Nidānuddeso paṭhamo.*

Venerable sirs,

the introduction has been recited,

the four rules of defeat have been heard,

the thirteen rules entailing initial and subsequent meeting of the  
Saṃgha have been heard,

the two indefinite rules have been heard,

the thirty rules entailing expiation with forfeiture have been heard,

the ninety two rules entailing expiation have been heard,

the four rules that must be confessed have been heard,

the rules of training have been heard,

and the seven rules for the settlement of legal processes have been  
heard.

This much is in the Pātimokkha, included in the Pātimokkha, of the Blessed  
One, which comes up for recitation each fortnight. Herein all should train in concord  
and agreement without dispute.

The recitation of Nidānuddesa is the first.

Sādhu! Sādhu! Sādhu!

It is well! It is well! It is well!

(By all monks participating)

Suttuddesa uposatha (the recitation of Pātimokkha) is completed.

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*Uposathavidhi, the procedure of observance is finished.*

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**(7:10) The sample way of how to be acted Uposatha by two monks**

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## Pātimokkha pucchā-Visajjanā

**1.Pucchaka** Suṇātu me bhante saṃgho, yadi saṃghassa pattakallaṃ, ahaṃ āyasmantaṃ (Janakaṃ) vinayaṃ puccheyyaṃ.

**Visajjaka** Suṇātu me bhante saṃgho, yadi saṃghassa pattakallaṃ, ahaṃ āyasmataṃ (Kesarena) vinayaṃ puṭṭho visajjeyyaṃ.

**2.Pucchaka** Sammajjanī padīpo ca, udakaṃ āsanena ca; Uposathassa etāni, “pubbakaraṇaṃ”ti vuccatīti Aṭṭhakathāyaṃ vuttattā imasmimṃ sīmāmaṇḍale sammajjanakiccaṃ niṭṭhitaṃ.

**Visajjaka** Niṭṭhitaṃ bhante.

**Pucchaka** Padīpakiccaṃ niṭṭhitaṃ.

**Visajjaka** Niṭṭhitaṃ bhante. (Sūriyālokassa vijjamaṇattā padīpakiccaṃ kattabbaṃ na hoti, tasmā niṭṭhitaṃ bhante).

**Pucchaka** Pāṇiyaṭṭhapanakiccaṃ niṭṭhitaṃ.

**Visajjaka** Niṭṭhitaṃ bhante.

**Pucchaka** Āsanapaṃṃāpanakiccaṃ niṭṭhitaṃ.

**Visajjaka** Niṭṭhitaṃ bhante.

**Pucchaka** Imāni cattāri Kammāni saṃghasannipātato pubbekattabbattā pubbakaraṇānīnāma.

**3.Pucchaka** Chanda, pārisuddhi, utukkhānaṃ, bhikkhugaṇaṇā ca ovādo; Uposathassa etāni, “pubbakiccaṃ”ti vuccatīti Aṭṭhakathāyaṃ vuttattā chandaārocana pārisuddhiārocanaṃ niṭṭhitaṃ.

**Visajjaka** Niṭṭhitaṃ bhante.

**Pucchaka** Vassantautu, hemantautu, gimhantautūti tīsu utūsu Katamoutu, Katamo pakkho.

**Visajjaka** Tīsu utūsu (vassantautu), Aṭṭhasu pakkhesu (paṭṭhamo) pakkho bhante.

**Pucchaka** Imasmimṃ sīmāmaṇḍale kittakā bhikkhū honti.

**Visajjaka** (Sattati) bhikkhū honti bhante.

**Pucchaka** Bhikkhūnīnaṃ ovādayācana-kiccaṃ saṃghassa ārocitaṃ.

**Visajjaka** Idāni bhikkhuniyo natthi, tasmā tāsāṃ ovādayācanaṃ saṃghassa ārocaniyaṃ natthi bhante.

**Pucchaka** Imāni pañcakammāni saṃghasannipātato pacchā pātimokkhuddesato pure Kattabbattā pubbakiccāni nāma.

**4.Pucchaka** Uposatho yāvatikā ca bhikkhū Kammappattā; Sabhāgāpattiyo ca na vijjanti; Vajjanīyā ca puggalā tasmimṃ na honti, “pattakallaṃ”ti vuccatīti Aṭṭhakathāyaṃ vuttattā uposathonāma divasavasena pannarasī uposatho, cātuddasī uposatho, sāmaggī uposathoti tividho hoti, tesu tīsu Katamo uposatho.

**Visajjaka** (Pannarasī uposatho) bhante.

**Pucchaka** Kāra-kavasena saṃgha uposatho, gaṇa uposatho, puggala uposathoti tividho hoti, tesu katamo uposatho.

**Visajjaka** Saṃgha uposatho bhante.

**Pucchaka** Kattabbākāra-kavasena suttuddesa uposatho, pārisuddhi uposatho, adhiṭṭhāna tividho hoti, tesu Katamo uposatho.

**Visajjaka** Suttuddesa uposatho bhante.

**Pucchaka** Imasmim̄ sīmāmaṇḍale (sattati) bhikkhū honti, tasmā uposathakammasa anurūpā, tesam̄ bhikkhūnaṃ Aññamaññaṃ āpatti ārocanavasena sabhāgā pattiyo ca na vijjanti, imasmim̄ sīmāmaṇḍale manussabhikkhūnīādīnaṃ Ekavīsati puggalānaṃ hatthapāsato vajjitattā vajjanīyapuggalā ca na honti, tasmā idaṃ uposathakammaṃ pattakallanti vuccati.

**5.Pucchaka** Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṃghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhaṇaṃ karoma.

Sādhu sādhu sādhu

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**Visajjaka** Saṃgho bhante āyasmantaṃ (Kesaraṃ) pātimokkhuddesaṃ ajjhesati, uddisatu āyasmā (Kesaro) pātimokkhaṃ.

(Tikkhattuṃ)

**7.Pucchaka** Suṇātu me bhante saṃgho, yadi saṃghassa pattakallaṃ, ahaṃ pātimokkhaṃ uddiseyya.

### 1.Nidānuddesa

Suṇātu me bhante saṃgho? Ajjuposatho (pannaraso), yadi saṃghassa pattakallaṃ, saṃgho uposathaṃ Kareyya, pātimokkhaṃ uddiseyya.

Kim̄ saṃghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha, pātimokkhaṃ uddisissāmi, taṃ sabbeva santā sādhukaṃ suṇoma manasi Karoma. Yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhībāvena kho panāyasmante “parisuddhā”ti vedissāmi. Yathā kho pana paccekapuṃṃhassa veyyākaraṇaṃ hoti, evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitaṃ hoti. Yo pana bhikkhu yāvatatiyaṃ anusāvīyamāne saramāno santiṃ āpattiṃ nāvīkareyya, sampajānamusāvādassa hoti. Sampajānamusāvādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā, tasmā saramānena bhikkhūnā āpanna visuddhāpekkhena santī āpatti āvikātabbā, āvikatā hissa phāsu hoti.

Uddim̄ṃhaṃ kho āyasmanto nidānaṃ. Tatthāyasmante pucchāmi, Kaccittha parisuddhā, dutiyampi pucchāmi, Kaccittha parisuddhā, tatiyampi pucchāmi, Kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametaṃ dhārayāmi.

Nidānaṃ niṭṭhitaṃ.

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### 2.Pārājikuddesa

Tatrimē cattāro pārājikā dhammā uddesaṃ āgacchanti.

#### Methunadhamma sikkhāpadaṃ

1. Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṃiseveyya, antamaso tiracchānagatāyapi, pārājiko hoti asaṃvāso.

#### Adinnādānasikkhāpadaṃ

2. Yo pana bhikkhu gāmā vā araṃṃā vā adinnaṃ theyyasaṅkhātāṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyūṃ vā bandheyūṃ vā pabbājeyyūṃ

vā corosi bālosi mññhosi thenositi, tathārñpaṃ bhikkhu adinnaṃ ādiyamāno ayampi pārājiko hoti asaṃvāso.

### **Manussaviggahasikkhāpadam**

3. Yo pana bhikkhu saṃcicca manussaviggahaṃ jīvitā voropeyya, satthahāraṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya “ambho purisa kiṃ tuyhiminā pāpakena dujjīvitena, matam te jīvitā seyyo”ti, iti cittaṃmano cittaśāṅkappaṃ anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayampi pārājiko hoti asaṃvāso.

### **Uttarimanussadhammasikkhāpadam**

4. Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attupanāyikaṃ alamariyaṃānadassanaṃ samudācareyya “iti jānāmi, iti passāmi”ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā āpanno visuddhāpekkho evaṃ vadeyya “ajānamevaṃ āvuso avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā vilapin”ti, Aññatra adhimānā, ayampi pārājiko hoti asaṃvāso.

Uddiṃṃhā kho āyasmanto cattāro pārājikā dhammā. Yesaṃ bhikkhu Aññataraṃ vā Aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ yathā pure, tathā pacchā, pārājiko hoti asaṃvāso. Tatthāyasmante pucchāmi, Kaccittha parisuddhā, dutiyampi pucchāmi, Kaccittha parisuddhā, tatiyampi pucchāmi, Kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuñhī, evamevaṃ dhārayāmi.

Pārājikaṃ niṭṭhitaṃ.

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## **3. Saṃghādisesuddesa**

Ime kho panāyasmanto terasa saṃghādisesā Dhammā uddesaṃ āgacchanti.

### **Sukkavissaṃmhisikkhāpadam**

1. Saṃcetanikā sukkavissaṃmhi Aññatra supinantā saṃghādiseso.

### **Kāyasamsaggasikkhāpadam**

2. Yo pana bhikkhu otiṇṇo vipariṇatena cittaṃ mātugāmena saddhiṃ kāyasamsaggaṃ samāpajjeyya hatthaggaṃ vā veṇiggāhaṃ vā Aññatarassa vā Aññatarassa vā Aṅgassa parāmasanaṃ, saṃghādiseso.

### **Duṃṃhullavācāsikkhāpadam**

3. Yo pana bhikkhu otiṇṇo vipariṇatena cittaṃ mātugāmaṃ duṃṃhullāhi vācāhi obhāseyya yathā taṃ yuvā yuvatim methunupasaṃhitāhi, saṃghādiseso.

### **Attakāmapāricariyasikkhāpadam**

4. Yo pana bhikkhu otiṇṇo vipariṇatena cittaṃ mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya “etadaggaṃ bhagini pāricariyaṃ yā mādisaṃ sīlavantaṃ Kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā”ti methunupasaṃhitena, saṃghādiseso.

### **Saṃcarittasikkhāpadam**

5. Yo pana bhikkhu saṃcarittaṃ samāpajjeyya itthiyā vā purisamatim purisassa vā itthimatim, jāyattane vā jārattane vā, antamaso Taṅkhaṇikāyapi, saṃghādiseso.

### **Kuṭikārasikkhāpadaṃ**

6. Saṃṃācīkāya pana bhikkhunā Kuṭiṃ kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso dvādasa vidatthiyo sugatavidatthiyā, tiriyaṃ sattantarā, bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ sapaṛikkamaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamanaṃ saṃṃācīkāya Kuṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṃghādiseso.

### **Vihārakārasikkhāpadaṃ**

7. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ sapaṛikkamaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamanaṃ mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṃghādiseso.

### **Duṃṃhadosaṃsikkhāpadaṃ**

8. Yo pana bhikkhu bhikkhuṃ duṃṃho doso appatīto amñlakena pārājikena dhammena anuddhamseyya “appeva nāma naṃ imamahā brahmacariyā cāveyya”ti tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā amñlakaṃceva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ paṭiṃṃhāti, saṃghādiseso.

### **Aññabhāgiyasikkhāpadaṃ**

9. Yo pana bhikkhu bhikkhuṃ duṃṃho doso appatīto Aññabhāgiyassa adhikaraṇassa kiṃcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya “appeva nāma naṃ imamahā brahmacariyā cāveyya”ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā Aññabhāgiyaṃceva taṃ adhikaraṇaṃ hoti kocideso lesamatto upādīno, bhikkhu ca dosaṃ paṭiṃṃhāti, saṃghādiseso.

### **Samghabhedasikkhāpadaṃ**

10. Yo pana bhikkhu samaggassa saṃghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṃṃheyya, so bhikkhu bhikkhūhi evamassa vacanīyo “māyasmā samaggassa saṃghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṃṃhāsi, sametāyasmā saṅghena, samaggo hi saṃgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsītabbo tassa paṃinissaggāya, yāvatatiyaṃce samanubhāsīyamāno taṃ paṃinissajjeyya, iccetaṃ kusalaṃ, no ce paṃinissajjeyya, saṃghādiseso.

### **Bhedānuvattakasikkhāpadaṃ**

11. Tasseva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayo vā, te evaṃ vadeyyuṃ “māyasmanto etaṃ bhikkhuṃ kiṃci avacuttha, dhammavādī ceso bhikkhu, vinayavādī ceso bhikkhu, amhākaṃceso bhikkhu chandaṃca ruciṃca ādāya voharati, jānāti, no bhāsati, amhākampetaṃ khamatī”ti, te bhikkhū bhikkhūhi evamassu vacanīyā “māyasmanto evaṃ avacuttha, na ceso bhikkhu dhammavādī, na ceso bhikkhu vinayavādī, māyasmantānampi saṃghabhedo rucittha, sametāyasmantānaṃ saṅghena, samaggo hi saṃgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti evaṃca te bhikkhū bhikkhūhi vuccamānā tatheva

paggaṇheyyuṃ, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsītābbaṃ tassa paṃinissaggāya, yāvatatiyaṃce samanubhāsīyamānā taṃ paṃinissajjeyyuṃ, iccetaṃ kusalaṃ, no ce paṃinissajjeyyuṃ, saṃghādiseso.

### **Dubbacasikkhāpadam**

12. Bhikkhu paneva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ Karoti “mā maṃ āyasmanto kiṃci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiṃci vakkhāmi Kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā”ti, so bhikkhu bhikkhūhi evamassa vacanīyo “māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyamevāyasmā attānaṃ Karotu, āyasmāpi bhikkhū vadatu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ aññamaññavacanena aññamaññavuṃṃhāpanenā”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsītābbo tassa paṃinissaggāya yāvatatiyaṃce samanubhāsīyamāno taṃ paṃinissajjeyya, iccetaṃ kusalaṃ, no ce paṃinissajjeyya, saṃghādiseso.

### **Kuladūsakasikkhāpadam**

13. Bhikkhu paneva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni ca tena duṃṃhāni dissanti ceva suyyanti ca, so bhikkhu bhikkhūhi evamassa vacanīyo “āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmataṃ duṃṃhāni dissanti ceva suyyanti ca, pakkamatāyasmā imamahā āvāsā, alaṃ te idha vāsenā”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya “chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti”ti, so bhikkhu bhikkhūhi evamassa vacanīyo “māyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmataṃ duṃṃhāni dissanti ceva suyyanti ca, pakkamatāyasmā imamahā āvāsā, alaṃ te idha vāsenā”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsītābbo tassa paṃinissaggāya, yāvatatiyaṃce samanubhāsīyamāno taṃ paṃinissajjeyya, iccetaṃ kusalaṃ, no ce paṃinissajjeyya, saṃghādiseso.

Uddiṃṃhā kho āyasmanto terasa saṃghādisesā dhammā nava paṃhamāpattikā, cattāro yāvatatiyakā. Yesaṃ bhikkhu Aññataraṃ vā Aññataraṃ vā āpajjitvā yāvatīhaṃ jānaṃ paṃicchādeti, tāvatīhaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivutthaparivāsena bhikkhunā uttari chārattaṃ bhikkhumānattāya paṃipajjitabbaṃ, ciṇṇamānatto bhikkhu yattha siyā vīsatiḡaṇo bhikkhusaṃgho, tattha so bhikkhu abbhetaṃ. Ekenapi ce ṇno vīsatiḡaṇo bhikkhusaṃgho taṃ bhikkhuṃ abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci. Tatthāyasmante pucchāmi, Kaccittha parisuddhā, dutiyampi pucchāmi, Kaccittha parisuddhā, tatiyampi pucchāmi, Kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṃhī, evametaṃ dhārayāmi.

Samghādiseso niṃṃhito.

#### 4. Aniyatuddesa

Ime kho panāyasmanto dve aniyatā dhammā Uddesaṃ āgacchanti.

##### Pamhama-aniyatasikkhāpadaṃ

1. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṃicchanne āsane alaṃkammaniye nisajjaṃ kappeyya, tamenam saddheyyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṃghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṃijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo pārājikena vā saṃghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.

##### Dutiya-aniyatasikkhāpadaṃ

2. Na heva kho pana paṃicchannaṃ āsanaṃ hoti nālaṃkammaniyaṃ, alaṃca kho hoti mātugāmaṃ duṃṃhullāhi vācāhi obhāsituṃ, yo pana bhikkhu tathārṇpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, tamenam saddheyyavacasā upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṃghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṃijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṃghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayampi dhammo aniyato.

Uddiṃṃhā kho āyasmanto dve aniyatā dhammā. Tatthāyasmante pucchāmi, kaccittha parisuddhā, dutiyampi pucchāmi, Kaccittha parisuddhā, tatiyampi pucchāmi, Kaccittha parisuddhā, parisuddhetthāyasmanto, tasmā tuṇhī, evametam dhārayāmi.

Aniyato niṃṃhito.

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Udiṭṭhaṃ kho āyasmanto nidānaṃ,  
 Uddiṭṭhā cattāro pārājikādhammā,  
 Uddiṭṭhā terasa saṃghādisesā dhammā,  
 Uddiṭṭhā dve aniyatā dhammā,  
 Sutā kho panāyasmanto tiṃsa nissaggiyā pācittiyā dhammā,  
 Sutā dvenavuti pācittiyā dhammā,  
 Sutā cattāro pāṭidesanīyā dhammā,  
 Sutā Sekhiyā dhammā,  
 Sutā satta adhikaraṇasamathā dhammā.

Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpanaṃ anvddhamāsaṃ uddesaṃ āgacchati, tattha sabbe'eva samaggehi sammodamānehi avivadamānehi sikkhitabban ti.

Aniyatuddeso catuttho

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#### (7:11) The another sample way of how to be acted Uposatha by only one monk

Sammajjanī padīpo ca, udakaṃ āsanena ca;  
 Uposathassa etāni, "pubbakaraṇaṃ" ti vuccatīti vacanato, idāni  
 sammajjanakiccaṃ niṭṭhitaṃ bhante,  
 padāpakiccaṃ niṭṭhitaṃ bhante,



udakakiccaṃ niṭṭhitaṃ bhante,  
āsanakiccaṃ niṭṭhitaṃ bhante.

Chanda, pārisuddhi, utukkhānaṃ, bhikkhugaṇanā ca ovādo;  
Uposathassa etāni, “pubbakiccaṃ”ti vuccatīti vacanato, idāni  
chandārahapuggalassa natthitāya taṃ kiccaṃ niṭṭhitaṃ bhante,  
pārisuddhārahapuggalassa natthitāya taṃ kiccaṃ niṭṭhitaṃ bhante,  
utuvasena (gimhānassa) utussa (pAṭhamo) pakkho hoti, bhante,  
bhikkhūnaṃ gaṇanā (sattati) honti, bhante,  
bhikkhūnīnaṃ natthitāya ovādakiccaṃ niṭṭhitaṃ, bhante.

Uposatho yāvatikā ca bhikkhū Kammappattā;  
Sabhāgāpattiyo ca na vijjanti; Vajjanīyā ca puggalā tasmim  
na honti, “pattakallan”ti vuccatīti vacanato, idāni  
uposatho, divasavasena pannarasī hoti, bhante,  
kattabbākaraṇavasena suttuddeso hoti, bhante,  
kārapuggalavasena saṃghauposatho hoti, bhante,  
cattāro vā atireka vā Kammārahabhikkhū honti, te bhikkhū ettha vasanti, bhante,  
tesaṃ bhikkhūnaṃ sabhāgāpattiyo na vijjanti, bhante,  
vajjanīyā ca puggalā ettha na santi, tasmā idaṃ pattakallanti vuccati, bhante,  
Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṃghassa  
anumatīyā pātimokkhaṃ uddisitūṃ ārādhanāṃ Karoma.  
Saṃgho bhante āyasmantaṃ (Kesaraṃ bhikkhuṃ) pātimokkhuddesaṃ  
ajjhesati, uddisatu āyasmā (Kesarō) pātimokkhaṃ.  
(Tikkhattuṃ)

**N.B** The rest should be followed the same with above sample way starting with Nidānuddesa.

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